

**15 -ാം കേരള നിയമസഭ**

**2 -ാം സമ്മേളനം**

**നക്ഷത്ര ചിഹ്നം ഇല്ലാത്ത ചോദ്യം നം. 2096**

**30-07-2021 - ൽ മറുപടിയ്ക്ക്**

**നായാടി സമുദായത്തെ പട്ടികവർഗ്ഗ പട്ടികയിൽ ഉൾപ്പെടുത്തുന്ന കാര്യം**

ചോദ്യം		ഉത്തരം	
<b>ശ്രീ. ഷാഫി പറമ്പിൽ</b>		<b>Shri K. Radhakrishnan</b> (പട്ടികജാതി, പട്ടികവർഗ്ഗ, പിന്നാക്ക വിഭാഗ ക്ഷേമ-ദേവസ്വം വകുപ്പ് മന്ത്രി )	
(എ)	നായാടി സമുദായത്തെ പട്ടികവർഗ്ഗ വിഭാഗ പട്ടികയിൽ ഉൾപ്പെടുത്തുന്നതിനായി 2010 ജൂലൈ 14 ന് 6903/G1/10SCSTDD നമ്പരായി കേന്ദ്ര സർക്കാരിന് നൽകിയ ശിപാർശയ്ക്ക് ശേഷം അതിന്മേൽ സ്വീകരിച്ച തുടർ നടപടികൾ സംബന്ധിച്ച വിശദാംശങ്ങൾ ലഭ്യമാക്കാമോ;	(എ)	നായാടി സമുദായത്തെ സംസ്ഥാനത്തിന്റെ പട്ടികവർഗ്ഗ പട്ടികയിൽ ഉൾപ്പെടുത്തുന്നതിനായി 14.07.2010-ൽ 6903/G1/10/SCSTDD നമ്പർ കത്ത് പ്രകാരം കേന്ദ്ര സർക്കാരിന് നൽകിയ ശിപാർശ നിരസിച്ചതായി കേന്ദ്ര പട്ടികവർഗ്ഗ മന്ത്രാലയം 07.02.2013-ലെ F.No.12026/28/2009-C&LM-I നമ്പർ കത്തിലൂടെ അറിയിച്ചിട്ടുണ്ട്.
(ബി)	പ്രസ്തുത വിഷയത്തിൽ കിർത്താഡ്സ് പഠനം നടത്തിയിട്ടുണ്ടോ; എങ്കിൽ റിപ്പോർട്ടിന്റെ പകർപ്പും വിശദാംശങ്ങളും ലഭ്യമാക്കാമോ?	(ബി)	ഉണ്ട്. നായാടി സമുദായത്തെക്കുറിച്ച് കിർത്താഡ്സ് നടത്തിയ പഠന റിപ്പോർട്ട് അനുബന്ധമായി ചേർക്കുന്നു.

സെക്ഷൻ ഓഫീസർ

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INCLUSION/EXCLUSION—PROPOSALS KERALA

Sl No	Name of the community	Proposal in brief
1	Vetan	Deletion from SC list and inclusion in the ST list
2	Malayan(in the area comprising Cannanore, Wayanad, Kozhikode and Malappuram districts)	Area restriction - Malayan(in the area comprising of Kannur, Wayanad, Kozhikode and Malappuram districts)
3	Thachar(other than Carpenter)	Inclusion in the SC list
4	Madiga	Inclusion in the SC list
5	Peruvannan	Inclusion in the SC list
6	Pempa/Pempa Pulayan	Proposal to include in the SC list may be dropped
7	Karavazhi/Karavazhi Pulayan	Proposal to include in the SC list may be dropped
8	Chakkamar	Inclusion in the SC list
9	Perumkollan, Tholkollan	Proposal to include in the SC list may be dropped
10	Vilkurup	Proposal to include in the SC list may be dropped
11	Pulaya	Inclusion as synonym of SC Pulayan
12	Koppalan	Inclusion as synonym of SC Ajila, Nalkadaya, Nalakevaya communities
13	Wyanad Pulayan, Wyanadan Pulayan, Matha/Matha Pulayan	Inclusion as synonym of SC Pulayan
14	Chamar- Rohidas, Chamar-Ravidas	Proposal to include in the SC list may be dropped
15	Ajila, Nalkadaya, Naladedevaya	Clubbing into a single category with Sl.No. 12, Koppalan
16	Panan(other than Tamil speaking Panan a subcaste of Pandi Vellala, Pandi Sudra)	Modification of the bracketing - Panan (other than Tamil speaking Pandi Vellala/Pandi Sudra, a section of Vellala community)
17	Adi Andhra	Exclusion from the SC list of Kerala
18	Hasla	Already in the SC list of Kerala
19	Chandala	Exclusion from the SC list of Kerala
20	Koosa	Exclusion from the SC list of Kerala
21	Nayadi	Exclusion from the SC list & Inclusion in the ST list
22	Palluvan	Correction of the misspelt Palluvan to Pulluvan
23	Thandan(excluding Ezhavas and Thiyyas who are known as Thandan and Carpenters who are known as Thachar(in the erstwhile Cochin and Travancore State)	Area restriction - Thandan excluding Ezhavas and Thiyyas who are known as Thandan and Carpenters who are known as Thachan (see the alternative given in the detailed proposal)
24	Pulluvan	See Sl No 22 Palluvan to be corrected as Pulluvan

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## II NO:3 NAYADI (നായാടി)

1 Name of the Community (with their identity with reference to social status/rank in social hierarchy)

Nayadi - They suffered extreme backwardness. In the social hierarchy of the erstwhile Malabar region of Kerala, Nayadi is treated as the lowest.

2 Name of Sub-caste (s) and clan(s) (with the caste)

They have no Sub-Castes.

Their clans are known as *Kuttoms*.

3 Proposal in brief

At present Nayadi community is included in the Scheduled Castes list of the State as Sl. No 43. Their level of development in all spheres of life is very low. In order to raise their standard of education, the Government of Kerala has already been giving all educational concessions normally allowed to Scheduled Tribes of Kerala. The community possesses tribal characteristics and their status in the social system can be equated with other Scheduled Tribes of the State such as Malai Vedan(Sl.no:22), Mulavettuvan(in Kasargod and Kannur districts) (Sl.no:36), Mavilan (Sl.no:40), Karimpalan (Sl.no:41), etc.,

Therefore the proposal is to delete them from the Scheduled Castes List of Kerala and include them in the list of Scheduled Tribes of Kerala.

The Scheduled Castes and the Scheduled Tribes are now dealt by separate Ministries in the Government of India. So if the proposal to delete Nayadi from the list of Scheduled Castes is accepted, the Scheduled Tribe affairs Ministry may guarantee to include them in the list of Scheduled Tribes. For this purpose an inter -Ministerial consultation is necessary.

4 Inclusion as synonym (please indicate the following details)

No synonym is noted.

(i) Etymological meaning of the Community name proposed for inclusion,

The term 'Nayadi' is derived from the word *Nayattukar* which means hunters. It is also said that the term derived from *Naya* (dog) as they eat the flesh of dogs.

(b) Nature of Social relationship with the notified Scheduled Caste.

They suffered extreme socio-cultural and educational backwardness as a result of geographical isolation. They have no social relationship with any other Scheduled Caste communities of Kerala.

Inclusion as a Sub-caste: Please give a brief account of the sub-caste, traditional as well as present occupation, socio-economic interaction between sub-caste & main caste (which is notified).

There is no Sub- Caste for this community.

Deletion

For deletion of a notified caste/sub-caste, etc. please give details of reason, the present socio-economic conditions of the community.

Not applicable.

Transfer from SC to ST or vice-versa: Please give details justification

It is proposed to transfer SC Nayadi community to ST list .Due to their severe backwardness, the Government of Kerala have already been giving all educational concessions normally allowed to Scheduled Tribes of Kerala. They have led nomadic life. Socially and geographically they are very isolated and they have no social relationship with the other Scheduled Caste Communities of Kerala. They still roam in villages and towns from dawn to dusk for food. They are experts in rat hunting, and possess tribal characteristics as in the case of Malai Vedan and Ulladan communities. Therefore it is recommended to include them in the list of Scheduled Tribes of Kerala.

Please indicate name of District, Sub-Division, Block in which the community is concentrated

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Nayadis are mainly distributed in Palakkad, Thrissur and Malappuram Districts of Kerala.

Population (Please indicate the source of data and population district, block wise)

If no date is available, a quick survey may be done for assessing number of persons belonging to the community.

According to 2001 Census their population in Kerala is recorded as 3322.

**Social handicaps:**

Untouchability and other aspects with reference to the provision under Section 3 & 4 of the Protection of Civil Rights Act, 1955). constraints faced on account of free exchange of food, water with caste Hindus.

Nayadis accept food and water from all communities of Kerala. But the food or water prepared are supplied by the Nayadis are even now not accepted by any other communities including the members belonging to other Scheduled Caste communities of Kerala.

- I) In entering temples, so far they have not desired to enter into Hindu temples. They have their own animistic form of worships.
- II) Rendering of traditional services such as hair cutting washing clothes, cleaning toilets, etc. - In urban areas they can now enter into the hair cutting saloons but in certain rural areas they are not been allowed to cut hair in the shops meant for it. They have no servicing castes of their own nor the servicing castes of others served them.

11. Please indicate if there are any reported incidents of inter-caste marriage between the community and other castes.

No recognized inter-caste marriages are reported.

12. Occupation - (i)

Traditional Occupation -  
Hunting with the help of dogs.

(ii)

Present Occupation -  
Begging, rat catching. They also collect honey and some medicinal plants which they sell out to the local shops.

(Please indicate details on economic backwardness of the community)

Being an isolated community that earn a living out of forest products and hunting, are not at all equipped to take advantage of the development schemes and programmes implemented by the Government that resulted to their economic backwardness. They have not developed any skills to enter into other occupational categories. The social stigma attributed this community is still in vogue. Their social organization can be compared with that of Ulladan and Malai Vedan.

Impact urbanization (% of population living in urban areas)  
They are still living in rural areas. Urbanization has not made in any impact on this community.

Level of Education/literacy within the community

According to 1981 Census their literacy rate is 42.88. They have not entered in the field of higher education. Dropouts from the primary level of education itself are very high.

Is the community listed as Backward Class in State List/Central List

Not applicable.

Special features (if any)

Until recently all of them were hunters and food gatherers. They are expert in the method of hunting with traps, slings and snares. When conditions permit they collect hill produce, especially honey, manufacture the Uri (strap for hanging pots) and strings with the fiber from bark of trees. They are also engaged in begging even in the settled housing colonies. Luiz (1962:209) reported that "The Census of India 1931 (para 445) describes the Nayadies as a wandering jungle tribe of Malabar. ... The Census of Cochin 1931 describes them as lazy, unclean and animistic group which eats vermin and reptiles. The Census of India 1941 classifies those in Cochin and Travancore as Scheduled

tribes. Not long ago the Nayadies (Naiaddies) were described as bushmen who hunted wild beasts, and subsisted on flesh, herbs and roots".

Findings of study done by any reputed Research Institute/Scholar on extent of social backwardness faced by the community. (Please enclose a copy)

Published materials are available in the works of -

1. Edgar Thurston (1909) Castes and Tribes of Southern India
2. A.A.D.Luiz(1962) Tribes of Kerala.
3. K.S.Singh (1993) The Scheduled Castes.

Views on extreme form of social, education and economic backwardness faced by the community.

They are leading an isolated life and are not at all integrated with the main stream society; maintain a living from collecting honey, hunting and trapping birds, collecting herbs for sale and from begging. They still remained as lowest among the lowest. Due to the aforesaid reasons they are still extremely backward in terms social educational and economic standards.

**The clarifications to the comments sought by the ORGI with regard to the proposal are as follows:**

Studies conducted by the Research Institute clearly states that the Nayadi community have tribal characteristics at their present habitations in the State. Moreover, facts mentioned under points 3, 7, 12 & 16 in the proposal also reveals that the Nayadi community have tribal features and way of life.

Further, Singh K.S (Ed) (1993:1993-96) reported that, "Traditionally, the Nayadi were skilful hunters. A few of them are still engaged in hunting and trapping birds. They also collect honey, make ropes and straps for suspending pots (uri) and also make slings (kavani). Women collect herbs for sale". Luiz (1962:211) observed that. "Nayadies have no definite conception of religion. Clear traits of their early animism, totemism

and devil worship are manifest even now. Malavazhi Parakutty and Kali are their favourite deities. A popular place of worship is at the foot of a Pala (*Alstonia Sholaris*) tree. The replies received during recent interrogations indicate that they have no objection to be known as Hindus, but the influence of Hindu culture on their society is very limited. The worship of the spirits of ancestors and demons is very popular." Edgar Thurston (1909:274-83) states that, "The chief gods of the Nayadis are Mallan, Malavazhi and Parakutti, to whom offerings of toddy, rice and the flesh of monkeys are made. Parakutti it is who aids them in their hunting expeditions, bringing the game to them, and protecting them from wild beasts. If they do not succeed in bagging the expected game, they abuse him.


The Naydis are also ancestors worshippers, and keep representations of the departed, to which offerings of rice and toddy are made during the Onam, Vishu and other festivals. Beneath a mango tree in a paramba (garden) were forty-four stones set up in a circle round the tree. One of the stones was a beli-kal (beli stone), such as is placed round the inner shrines of temples. The remainder resembled survey stones, but were smaller in size. The stones represented forty-four Nayadis, who had left the world. ... A Nayadi asserted that, if he came across a tiger, he would invoke that aid of his ancestors, and the animal would be rendered harmless".

The above mentioned narrations of the socio-cultural life of the Nayadi community along with the analysis of the field level realities clearly establish that the community posses tribal characteristics, i.e., indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and socio-cultural and educational backwardness.



Eventhough, Iyer (1909) referred Nayadi's as 'Chandalas of the plain', the community has nothing to do with the real Chandala community who are occupied at the lowest rung of the caste hierarchy. Nayadi is a community having tribal characteristics and are eligible to be treated under the article 342 of the constitution. Hence, the proposal for the transfer of Nayadi community from State's SCs list to STs list is a genuine one and the community really deserve it.

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Section Officer