

**PG DEPARTMENT OF HISTORY**  
**BA HISTORY -Project Work**  
**Year 2022-23**

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6	AKSHAYA V	Dr.SHALIMA M C	GROWTH OF ISLAM IN NORTH MALABAR;A CASE OF IRIKKUR NILAMUTTAM MAQHAM
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8	ANAND B PRAKASH	Dr.BIJINA M	HISTORICAL IMPORTANCE OF MADAYI
9	ANAND V K	SHAIENDRAN T K	ALLADA SWAROOPAM:HISTORICAL ENQUIRY
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**Sample Copies of Projects**

**A**  
**PROJECT REPORT**  
**ON**  
**THE HISTORICAL SETTLEMENT OF AYINKUDI KAMMALAS IN**  
**KUNHIMANGALAM: SPECIAL REFERENCE TO MOOSARIES**

**FOR**  
**P.G DEPARTMENT OF HISTORY**

**BY**  
**SUNISHA K.V.**

REG NO: *B8PAHI1214*

Under the Guidance

**Dr. DEEPA G.**

(Asst.Professor, P.G Department )

(CAS College Madayi )

Co-operative Arts & Science College Madayi



The Project submitted in partial fulfillment of the requirement for the Degree of Master of Arts in  
History

Submitted to

**KANNUR UNIVERSITY**

**MARCH, 2020**



## DECLARATION

I **SUNISHA KV.**, hereby declare that the project work entitled "*THE HISTORICAL SETTLEMENT OF AYINKUDI KAMMALAS IN KUNHIMANGALAM : SPECIAL REFERENCE TO MOOSARIES*" is the outcome of my own study undertaken under the guidance of Dr. DEEPA. G, Assistant Professor, P G Department of History, Co-Operative Arts & Science College Madayi. It has not previously formed the basis for the award of any Degree, Diploma or Certificate of this institute or any other institute or university. I have duly acknowledged all the sources use by me in the preparation of this project report.

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SUNISHSA KV.

DATE :

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## **CERTIFICATE**

This is to certify that this project report entitled "*THE HISTORICAL SETTLEMENT OF AYINKUDI KAMMALAS IN KUNHIMANGALAM : SPECIAL REFERENCE TO MOOSARIES*" is the bonafide work of SUNISHA.KV., who carried out the project under my supervision in partial fulfillment of the requirement of her Master of Arts Degree in History.

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## ACKNOWLEDGEMENT

In the completion of this work, I am indebted to a number of individuals and institutions. First and for most, I fondly remember the affectionate encouragement and guidance of my supervising teacher Dr. Deepa G, Department of History, CAS College Madayi, right from the selection of this topic to the final drafting of this study, She has been a great source of inspiration to me. I would like to extend my sincere gratitude to MV Johny., Head of the Department, CAS college Madayi. Thanks are also due to Dr. G. PremKumar, Dr. Shalima., Bijina, Shailendran T.K., and Dr. Alias Kutty Poulouse, PG Department of History CAS College Madayi

I am thankful to the librarian and staff Madayi College Library, Kannur University Library and KIRTHDAS for their valuable help. I extend my deepest gratitude to my friends for their valuable assistance. Above all in this occasion I remember the almighty god for the wonderful blessing.

Madayi

SUNISHA KV.

Date :

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## INTRODUCTION

In the first half of the present century south Indian historians often employ the term village community in their writings but their attention was mainly focused on the question of whether there existed an element of democracy in the village administration and this was quite in keeping with the general trend of that period which sought to glorify the Indian past. Generally, a village community may be defined characterised by consistence of kind, common life styles and various intensive social interaction.

The elements of village community are atomistically conceived there by missing the total structural aspect. The geographical setting of the habitat and the spatial organisation of the village place are left out. In places like Kerala and South Kanara where the pattern of settlement takes a different from other parts of the country the distribution of village groups can be understood only with a reference to the spatial organisation of the village, took up the problem of economic and societal aspects of village communities and placed them in the focus of attention.

In the medieval literary sources typical village was composed of three components namely *vastu* (the residential area), the *kshetra* (the fields) and the *gocha* (Pasture lands). Medieval Kerala inscriptions allude to another division of settlement space in *vayal* (paddy field), *karai* and / or *karai or puraiyidam* (upland and/house site), and *kadu* (forest)

Kerala was known in other parts of Tamizakam as Malanadu because of the large number of hills and hillocks all over the region.

It had to be noted in this connection that this pattern of settlement had far reaching result in the economic, social and cultural life of the people in Kerala. As noted above, it

A  
PROJECT REPORT  
ON  
**THE PANIYAS OF WAYANAD: WITH SPECIAL  
REFERENCE TO THIRUNELLI PANCHAYATH**

FOR  
PG DEPARTMENT OF HISTORY

BY

**VIDYA K**

**B8PAHI1215**

UNDER THE GUIDANCE OF

**Dr. DEEPA G.**

ASSISTANT PROFESSOR, PG DEPARTMENT OF HISTORY

CO-OPERATIVE ARTS AND SCIENCE COLLEGE

MADAYI

The Project submitted in partial fulfillment of the requirement for the Degree of Master  
of Arts in History

Submitted to

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**MARCH, 2020**



## CERTIFICATE

This is to certify that this project report entitled "*THE PANIYAS OF WAYANAD: WITH SPECIAL REFERENCE TO THIRUNELLI PANCHAYATH*" is the bonafide work of VIDYA K. who carried out the project under my supervision in partial fulfillment of the requirement of her Master of Arts Degree in History.

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## DECLARATION

I **VIDYA K.**, hereby declare that the project work entitled "***THE PANIYAS OF WAYANAD: WITH SPECIAL REFERENCE TO THIRUNELLI PANCHAYATH***" is the outcome of my own study undertaken under the guidance of Dr. DEEPA G, Assistant Professor, P G Department of History, Co-Operative Arts & Science College Madayi. It has not previously formed the basis for the award of any Degree, Diploma or Certificate of this institute or any other institute or university. I have duly acknowledged all the sources use by me in the preparation of this project report.

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## ACKNOWLEDGEMENT

In the completion of this work, I am indebted to a number of individuals and institutions. First and for most, I fondly remember the affectionate encouragement and guidance of my supervising teacher **Dr. Deepa G.**, Department of History, CAS College Madayi, right from the selection of this topic to the final drafting of this study, she has been a great source of inspiration to me. I would like to extent my sincere gratitude to M.V. Johny, Head of the Department, CAS College Madayi. Thanks are also due to Dr. G. Prem Kumar, Dr. Shalima M.C., Bijina M., Shailendran T.K.,and Dr. Alias Kutty Poulouse, PG Department of History, CAS College Madayi.

I am thankful to the librarian and staff of Madayi College Library, Kannur University Library, Calicut University Library and KIRTADS for their valuable help. I extend my deepest gratitude to my parents and friends for their valuable assistance. Above all in this occasion I remember the almighty god for the wonderful blessing.

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## INTRODUCTION

Tribes are an integral part of Indian society. They are the people who living in the same eco-system by traditionally maintaining the rituals and practices, lifestyles, believes, art forms, and verbal forms which formed in the background of mountains and forests. The tribesmen what we call as the '*Adivasis*' are the indigenous people, the real or actual owners of the land that others are controlling now.

Many have tried to define the '*Adivasis*' from the constituency of Sociology and Anthropology. It is not possible to control human species that has rich cultural diversity through definitions. However, these definitions make it possible to reflect the life and culture of the *Adivasis*. The English word 'Tribe' which denotes the *Adivasis* is derived from the Latin word 'Tribus' that used to indicate the ancient Indo-European institutions<sup>1</sup>. The word Tribe is generally used for a socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous. Often a tribe possesses a distinct dialect and distinct cultural traits.

It is a difficult task to seek out the world views and knowledge of the Tribes. The earliest time we had Anthropology studies of this field. The important among these is the study of Edgar Thurston's. After that the scholars

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<sup>1</sup>Soman Katalur, *Adivasi: Bhasha Desham Samskaram*, Calicut, 2011, p.12.

A  
PROJECT REPORT  
ON  
***“A PERSPECTIVE ON THE MANGROVE MOVEMENT IN KANNUR  
DISTRICT; CONTRIBUTION OF KALLEN POKKUDEN”***

FOR  
PG DEPARTMENT OF HISTORY  
BY  
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UNDER THE GUIDANCE OF  
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The Project submitted in partial fulfillment of the requirement for the Degree of Master of Arts in  
History

Submitted to  
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MARCH, 2020

## CERTIFICATE

This is to certify that this project report entitled "*A PERSPECTIVE ON THE MANGROVE MOVEMENT IN KANNUR DISTRICT; CONTRIBUTION OF KALLEN POKKUDEN*" is the bonafide work of ANASWARA.K, who carried out the project under my supervision partial fulfillment of the requirement of his Master of Arts Degree in History.

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## ACKNOWLEDGEMENT

In the completion of the work, I am indebted to a number of individuals and institutions. First and for most, I finally remember the affectionate encouragement and guidance of my supervising teacher **M.V Johny**, Head of the Department of History, CAS College Madayi, right from the selection of this to the final drafting of this study he has been a great source of inspiration to me. Thanks are also due to Dr.Shalima M.C., Bijina M., Shailendran T.K., and Dr. Alias Kutty Poulouse, PG Department of History, CAS College Madayi.

I am thankful to the librarian and staff of Madayi College Library, Kannur University Library for their valuable help. I extend my deepest gratitude to my parents and friends for their valuable assistance. Above all, in this occasion I remember the almighty god for the wonderful blessing.

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## DECLARATION

I ANASWARA.K, hereby declare that the project work entitled "*APERSPECTIVE ON THE MANGROVE MOVEMENT IN KANNUR DISTRICT;CONTRIBUTION OF KALLEN POKKUDEN*" is the outcome of my own study undertaken under the guidance of JOHNY M.V,Head of the Department of History, Co-Operative Arts & Science College Madayi. It has not previously formed the basis for the award of any Degree, Diploma or Certificate of this institute or any other institute or university. I have duly acknowledged all the sources used by me in the preparation of this project report.

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Nature is the most precious gift of the universe. It is the sustains of 'nature' a key to the development of future of each one of us and to protect the nature and environment. It includes everything that we rely on during our lifetime such as air, water, soil, rock and other living organisms. It is important remember that the state of our environment is influenced by our behavior and that we have the opportunity to either nature or mistreat.

The 21<sup>st</sup> century has been the awakening of ecological consciousness across the globe. The environmental problems of the modern technocratic industrial society have been recognized as the manifestations of a continuing environmental crisis. The process of development carried out in the last two centuries has resulted in unfettered exploitation of nature. Ecological process the global warming, deforestation and related soil erosion and climate changes on history, demography natural calamities like earth quakes, cyclonic storms, hurricanes, mud slides and forest fires.

Environment movement has developed mainly the issue of equity in the focus. The movements have largely taken the roots of conflicts between the omnivores who have gained disproportionality from the development policy and projects and the large eco-systems. People, whose livelihood has been seriously compromised because of the use of natural resources against the latter affected by environmental degradation, It simply means that these movement have addressed the problem such as exploitation of natural resources, deforestation, environmental pollution and problems faced by the local inhabitants.

Numerous environmental movements can be seen in Kerala especially Silent valley Issue, Plachimada Issue, Chaliyar Issue, and many other contemporary issues such as Endosulfan, Aalappad sand mining. Many environmentalists as well as the local people were

