**CHAPTER – I**

**EXECUTIVE SUMMARY**

**INTRODUCTION**

Change and continuity are said to be universal. From time immemorial all societies and cultures have been changing, sometimes rapidly and at other times relatively slowly. This is also true of all tribal societies. The tribals constitute an important segment of the population of India. India has the second largest tribal population after Africa, constituting 8.8 per cent of the total population of the nation as per 1991 census. Tribals have attracted the attention and concern of scholars and administrators, politicians and social workers. This is because they differ significantly from nan-tribal population.

The word ‘Tribe’ in India refers to a class of people, incorporated into the list of Scheduled Tribes. It has carried diverse connotations in different countries. However in India the term ‘tribe’ conveys a meaning of the bewildering and enchanting group of people. It refers to preliterate, localized social groups, the members of which speak a common dialect. The tribal people have been known by various names such as Adivasi, Vanavasi, Vanyajati, Adimjati, Girianj and Pahari. Tribe has been defined as a group of indigenous people having common name, language and territory tied by strong kinship bonds, practicing endogamy, having distinct customs, rituals and belief etc. Such definitions are not very helpful because we find lot of variations in the life style of different tribes.

Kerala is famous for its high levels of social development despite its relatively low GDP. With literacy over 90 percent and life expectancy of 72 years it outperforms all other major Indian states. Indeed, the state’s “development experience” from the late 1950s till the late 1980s, which saw the most rapid decline in poverty anywhere in India has been coined the ‘Kerala model’ of successful ‘human’ development, relying on redistributive government interventions spurred by the ‘public action’ of politically informed citizens. The Communist party, around which earlier reform movements and peasant uprisings crystallized in the course of the 1940s and which first came to power in 1957, played a crucial role in setting the tone for Kerala’s development experience. But so did its regular exclusion from power by its rival, the Congress party, which resulted in ‘competitive politics’ to improve general welfare.

Tribals in Kerala are living on the hill ranges, mainly on the Western Ghat, bordering Karnataka and Tamil Nadu. As a natural border, the mountain has branches in Kerala as well as in Tamil Nadu and Karnataka. The tribals on the Kerala hills are only listed here. It is estimated that there are about 4 lakh tribal people living in Kerala and about half of this population has made the interiors of Wayanad their home. The tribals were the original inhabitants of Wayanad region. But once the British era opened roads to this region and commercial plantations began to sprout, there occurred a migration of settlers to this region and during the 1940s this migration enhanced tremendously displacing the aborigines or adivasis of the area. The tribes lost their land and dwindled in numbers and now they constitute only 20 percent of the total population of the district.

Tribes in Kerala generally live in the hilly ranges, mainly in the Western Ghats, bordering Karnataka and Tamil Nadu. As a natural border, the Ghats has branches in Kerala as well as in Tamil Nadu and Karnataka. They are reckoned as the descendants of the Negrito race. A majority of the tribes of Kerala build their settlements in the dense forest grounds and also on the top of the mountains. As a result of the rocky topography of the region, the tribes of Kerala remained undisturbed by any kind of invasion from the foreigners. The tribes of Kerala differ from each other depending upon the region they reside. All the tribes of Kerala constitute rich, unique, varied and critical element of Indian tradition. The major tribes of Kerala are Kurichyar, Kurumar, Urali, Paniyan, Kanikkar, Kadar etc.

The native Adivasis of the district belong to various sects like Paniyas, Kurumas, Adiyars, Kurichyas, Ooralis, Kattunaikkans and Uraali Kurumas.

They are mostly physically distinguishable with darker skin and stout built physique. They often live in houses made of thatched roof, mud, bamboo and brick houses set in swampy valleys and plateaus. Though many of them said to be primitive tribes, all of them have a story of migration to the hills. It is likely to believe that these tribes were living there for several centuries! “The story of tribes on the Western Ghat mountainous ranges have is less than 300 years”, says Philipose Vaidyar who had visited and stayed with several of these tribal groups. Cholanaikkan is said to be the most primitive and a vanishing tribe. “Discussions with them, and the history during the British times, the capture of local kings and their fights have much to reveal about their migration from the valley to the hills” he says. Read more about Tippu Sulthan and Pazhassi King and learn how some people were lost in the deep forests. The Irular people of Idukki districts complaint about the heavy taxes they had to pay to the kings which resulted in their exodus from the Kochi kingdom to that of an animal kingdom. History of British period approves this.

The tribes of Kerala State have developed keen faith on spiritualism and religion. Almost all the tribes of Kerala follow religion, which is centered round animism. They appease devils for calamities and sickness. Apart from this, there is a lot of local Gods and Goddesses, whom majority of the tribes of Kerala respect and show immense esteem and veneration. Worship of Amman or Goddess Kali and Ayyan or Ayyappan is quite common.

The highest concentration of the Scheduled Tribes in Kerala is seen in Wayanad district (37.36 %) followed by Idukki (14 %) and Palakkad (10.8 %). In Kerala, the adivasis constitute 1.1 percent to the total population. The adivasis in Kerala are not only geographically concentrated, but are overwhelmingly rural. The celebrated Kerala model of development has not made much change for the socio-economic life of the marginalized sections of Kerala. The problems faced by the tribes are numerous like severe levels of poverty, denial and helplessness, high levels of exclusion, both developmental and social, extreme low levels of empowerment, political, social and economic, rapid marginalization due to unfair, unequal and exploitative relations of production, and exchange between tribal communities and others, low level of access to entitlements, practically zero participation in development matters with no self-sufficiency in any form of decision making, strangely huge siphoning of developmental resources and benefits meant for tribal people, by middlemen, poor human development with low levels of literacy and access to health care, rapid alienation of assets like land, alarming depletion of social capital, particularly traditional forms of organization and leadership, quick deterioration of traditional knowledge systems and cultural attainments, fast-increasing tendency to use tribal people as cat’s-paws in criminal activities like illicit distillation, cultivation of narcotic plants, stealing of forest wealth etc, high levels of exploitation of women by outsiders, weak delivery system of public services, dependency-inducing developmental programmes relying on distribution of benefits, rather than building up of capabilities, implementation of ad-hoc and stereo-typed developmental progammes in the absence of proper planning and very weak monitoring systems.

Even after 68 years after Independence, the country is very backward according to the developmental index. The tribes of the country still remain marginalized and most of them are still considered as the most vulnerable sections of the society. In spite of the fact that some of the tribal groups in Kerala have flourished and conquered envious heights, most of the others still remain in the backdrops of any kind of social, economic or educational development. Their problems range from poverty and indebtedness, to poor health and malnutrition, to illiteracy, to unemployment, to land alienations.

**CHAPTER – II**

**PROBLEM STATEMENT**

**RESEARCH PROBLEM**

Kerala is a homeland of a number of tribal communities. Thirty-six communities are listed in the Scheduled Tribes list of the State. Of them five tribal communities viz., Koraga, Kattunayakan, Cholanaickan, Kurumbar and Kadar have been categorized as Primitive Tribal Groups (PTGs) by the Government of India in 1976, based on the criteria of pre-agricultural level of technology, less than five per cent literacy, marginal or stagnant rate of growth etc. Socio-culturally, techno-economically, eco-demographically, educationally etc., these communities vary from one another and lay at different stages of development. The welfare programmes so far implemented haven’t focused on the felt needs of the communities, hence could not yield the desired results.

**SIGNIFICANCE OF THE STUDY**

The issues of tribal development have thrown open several challenges for modern India (Sing, 1998). Constitutional safeguards including fifth schedule provisions have not always been sufficient to safeguard the interests of the tribals in the face of developmental interventions such as mining, across the country. The report of the National Advisory Council (NAC) working group which had been entrusted with the task of examining the issues of displacement arising from various development and mining projects and wildlife sanctuaries, has noted that tribals had veered in some areas to left radicalism either as cadres or sympathizers and supporters due to their exploitation and oppression by traders, moneylenders, land grabbers and in the absence of effective and sensitive civil administration. The discontent has become widespread in these areas despite the special constitutional and legal provisions for the protection of tribal people in the fifth schedule as well as a slew of other laws.

**OBJECTIVES OF THE STUDY**

* To evaluate the traditional religious life of Adi vasi Communities of Kolayad
* To study the social changes due to contexts socio-political and environmental challenges like modernization, globalization, urbanization, etc.
* To study the socio economic status of Advasi Communities of Kolayad

**HYPOTHESIS OF THE STUDY**

* There are significant changes in socio-economic status of Adivasi Communities
* Structural changes taking place in Adivasi Communities.
* The study explores the influence of modernisation processes on Adivas communities.
* Tribal development programmes and the role played by the government
* The role of non- governmental organizations in the tribal development

**RESEARCH METHODOLOGY**

The purpose of stating the methodology is to describe the research procedures. This provides the objectives of the researches and details of the research design, data collection methods, sampling field work and analysis and interpretation. The data collection specifies gathering of data, the contents depends on the selected design.

**SOURCES OF DATA**

The sources of the study have been collected from various sects and comprise of both primary and secondary. Government orders, commission reports, project reports, archival materials, administrative reports and interviews are the major primary sources for the study. News papers, unpublished Ph.D theses, books both in English and Malayalam and journals form the secondary sources. The present study is qualitative, analytical and interpretative in nature.

**A.PRIMARY DATA**

Primary data are those which are collected for the first time. Primary data has not been published yet and is more reliable, authentic and objective. Here use personal interviews and questionnaires.

**B.SECONDARY DATA**

Secondary data means data which are already collected for other purpose. And also Secondary data are those which have already been collected by someone. Here they are

* Journals
* Books
* Website

**LIMITATIONS OF THE STUDY**

* Biased opinion of some of the respondent.
* Some of them show a kind of difficulty to co-operate with us.
* Lack of interest and time of respondent to answer.
* The area of the study is Kolayad only.

**REVIEW OF LITERATURE**

The study of Literature on tribals of Kerala is really sufficient. However there have been attempts by numerous scholars to understand the living conditions, social customs, religion and rituals of tribal communities. Malabar Manual by William Logan first published in the year 1887, throws light upon the hill tribes of Waynad. He has also given a detailed account of the role of Kurichyas in Pazhassi revolt. He has given an account of the archery of Kurichyas provided information about the customs and habits, rituals and beliefs of Kurichyas. Logan also gives detailed information about the Kurichyas revolt of 1812.

One who throws light on the tribes of Kerala was Edgar Thurston. It was Thurston who first discussed about the slavery in Kerala among the tribes of Waynad. "Castes and Tribes of Southern India" by Thurston published in the year 1909, is an ethnographic note on South Indian tribes. He gives a detailed account of the hill tribes of the State. He also discusses about the hill tribes, Kurichyas, Adiyas, Kurume’s and Kattunaikans of Waynad. Thurston's concentrated on the sole way of life, customs and manners, religious beliefs of the tribal communities of South India, his approach ethnographical. He deals with certain sociological and anthropological issues of tribal life.

Another scholar Ayyappan studied about various tribal communities in an anthropological perspective. In his work, Social and Physical Anthropology of the Nayadies of Malabar published in 1937, he investigates about the Nayadies of Malabar and the aboriginal tribes of erstwhile Malabar touched upon the social and economic life of the tribal communities. His studies on the aboriginals of Malabar provide useful clues about certain crucial problems of the trial communities especially that of Kurichyas and Paniyas and their educational backwardness. He opined that Paniyas kept a traditional aversion towards education. He argued that educational development of the tribal community is the solution for the socio-economic back warding off the tribal communities.

A.A.D.Luiz another noted scholar has published a book in 1962 titled Tribes of Kerala. His book covers the details of 48 tribal communities of Kerala. He describes their origin, material culture, social structure, food habits, dress and costumes and in short a detailed account of the everyday life of these communities. His study is exclusively on the various hill tribes of Kerala, giving a good account of the changing pattern of their social life in the context of the socioeconomic evolution of the state as a whole. His stress was on the sociological aspects of the tribal life. Luiz also made separate scrutiny about the tribal welfare programmes of Kerala. However, he has made attempts to sketch the economic aspects of certain tribal communities like Kurichyas, Paniyas, Kurumas and Adiyas.

Sankaran Kutty Nair’s tragic decade in Kerala history is yet another work published in 1977 dealing with the early resistance in Keralam. The variant fight and their tragic death from part of his discussion. He paid little attention to analyze the movement of Kurichyas. Pazhassi Thamburan a work done by Thekkumbhagam Mohan also provides variable information about Pazhassi Raja.

Economies of Tribals and their transformation is the work edited by K.S.Singh published in 1982, which has given a profound description of the tribal economy of southern regions. He classified the tribals of South Zone, (Karnataka, Kerala, Tamil nadu and Andhrapradesh) into agriculturists, agrestic serfs, artisans, service tribes and pastoralists with their independent economic and social pursuits. However, he has not given a realistic view about the socio-economic transformation of these tribal communities and their economies Scholars like Mishra and Rajalakshmi have investigated the differential response to change, taking five different tribal communities of Waynad and have come to the conclusion that the response to change is varied among these communities. They inferred that there exists not one homogenous tribal economy, but various economies of tribals in Waynad.

Professor Kunhaman made a serious attempt in his work Development of Tribal Economy published in 1989 trace the economic history of tribals. He attributes the difference to the varying degrees of protection extended by the rulers of princely states of Cochin and Travancore and British rulers of Malabar. He traced that the rulers of princely states of Cochin and Travancore adopted better protective measures than the British government towards the tribals of Kerala.

K.K.N.Kurup has made an attempt to study the land alienation of tribes of Waynad. In his book The Process of Tribal Land Alienation and Dis empowerment in Waynad published in 2006. He observed that large scale non tribal penetration initiated the land alienation in Waynad. After independence, governments, failed to solve the problems. Further he observed that the land reform act implemented in Kerala to protect the peasants and marginal farmers adversely affected the tribals due to the lack of commitment on the part of the government.

There are a few more works which deals with the problems of tribals in the post independent phase. Majority of them are concerned with the tribes’ right over the forest land, for example, C.K. Viswanath’s work, Adivasis: Protesting land alienation and CR Bijoy’s. Adivasi betrayed Adivasi land rights in Kerala, published in economic and political weekly published in 2010 May.

From contact to conquest by Margret Froze published in 2003 throws light on the Socio economic condition of tribals in Waynad. It provides a new perspective on the transition from pre colonial to easy colonial Malabar. This book focuses on the construction and legitimating of race by elite local groups in Malabar and the complications of British conquest. M.G.S.Narayanan analyses the problems of tribes in a historical perspective and makes a serious study on the early human settlements in Waynad in Wayandinte Charitram in Discover Wayand published in 2004.

Report of a Bench Mark Survey of Integrated Tribal Development Project on Kerala throws a flood of light upon the social economic and cultural life of the tribals under ITDP areas in Kerala. The reports contain the details regarding the volume of poverty, occupation and source of income, literacy and education level etc. The report suggested need based programmes for each community and emphasized that the tribals in Kerala is not a homogenous group as elsewhere in India. Accordingly, it stated that the prescriptive policies appropriate in the context of one community need not to be so in the context of another with a different stage of socio-economic transformation. In addition to the reports reviewed above, annual sub-plans also provide us details about the evaluation of the programmes and schemes implemented by the government annually. These annual plans reveal the details of socio-economic conditions of tribals in quantified form so as to analyze and study.

**CHAPTER – III**

**THE STUDY**

**Tribes in India**

Prior to the implementation of the Indian Constitution, the tribes were variously termed as aboriginals, adivasis, forest tribes, hill tribes and primitive tribes. Upto 1919; the tribals were included in the category of “Depressed Classes” along with the segment now known as scheduled tribes. The term ‘tribe’ has not been defined in the Constitution of India. The term ‘Scheduled Tribes’ was inserted in the constitution vide Article 342(1) which empowered the President of India to specify the tribes or tribal communities through public notifications. Article 342(1) lays down that ‘the President may, by public notification, specify the tribes or tribal communities or part of groups within the tribes or tribal communities or parts which shall, for the purposes of this Constitution, be deemed to be scheduled tribes. Part 14, of the Constitution deals with miscellaneous matters. Article 366 specifies the meaning of scheduled castes and scheduled tribes. According to clause 25 of this Article, “Scheduled Tribe” means such tribes or tribal communities or parts of or groups within, such tribes or tribal communities as are deemed to be scheduled tribes for the purpose of this constitution.” Varma (1996)

Many of India's tribes are believed to have been the original inhabitants of India. They are more or less have escaped absorption and were able to maintain their own independent existence, while others were often completely assimilated. The tribes of India have often been overlooked by the academic world and are often exploited by politicians of India. These people have often been confused as constituting one group, but are in fact very diverse communities and can be found all over the subcontinent. However, much of their history and modern situations have taken similar paths.

**Tribes in Kerala**

The state has a tribal population of 0.36 million, accounting for 1.1% of the total population. Total number of tribal settlements in the state is about 4,000. Of this, 671 are forest settlements. They are extending, rather unevenly, across 14 districts. It is the highest in Wayanad (about 0.13 million) amounting to 37.36% of the total tribal population in the state and 17.43% of the district population. In contrast, there are as many as 10 districts with a tribal population accounting for less than 1% of the district population. There are 35 scheduled tribal groups in the state among these numerically dominant ones are the Paniyas, Maratis, Malayarayar, Kurumans, Kurichyas, and Irulas. The numerical strength of each remaining tribes is more or less 1,000. The Adiya,Cholanaickans, Kattunaickans, Kurumbas, Kadars and Koragas (constituting about 4.8% of the tribal population) are categorized as primitive groups.

The tribes in Kerala were marginalized mainly because of land alienation. The factors responsible for land alienation are economic poverty of tribals, simplicity and honesty of tribals, ignorance of forest act, illiteracy, shortage of food and absence of banking services in tribal areas. Their condition was worsened by the basic denial of rights. A number of organizations came forward for the development of tribes and they took initiation for solving their issues. The struggle for survival and denial of livelihood has resulted in the formation of many Adivasi organizations in Wayanad In fact, the history of Adivasi mobilizations in Wayanad dates back to the fifties when the Communist Party of India was slowly attaining foothold in the area by initiating struggles against the landlords for the first time. Some of these organizations are examined here based on their activities, politics, function etc.

The tribes of Kerala State have developed keen faith on spiritualism and religion. Almost all the tribes of Kerala follow religion, which is centered round animism. They appease devils for calamities and sickness. Apart from this, there is a lot of local Gods and Goddesses, whom majority of the tribes of Kerala respect and show immense esteem and veneration. Worship of Amman or Goddess Kali and Ayyan or Ayyappan is quite common.

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Alienation of land is a serious problem faced by the scheduled tribes. Land is the basis of the tribes and more than 90 per cent of them are dependent on agriculture and allied activities. Hence, land is the only concrete asset of a tribal community, and they are sensitively attached to it. Unfortunately, the number of landless tribes has been increasing in Kerala unprecedently and several reasons can be credited to this phenomenon. Scheduled tribes largely depend upon the non tribal to meet their credit necessities. The socio-economic survey of tribes reveals that tribes alienate their lands mainly for meeting their domestic expenses and for clearing their past debts. The main causes of land alienation and landlessness among the tribes are poor economic conditions, alcoholism, indebtedness, urbanization, industrialization, lack of land records, administrative inefficiency, delay in litigation, oral mortgage of lands to the non-tribes, foul play in judicial assistance, alarming fear of the police and judiciary and share cropping. Land alienation gave birth to complicated issues like amplified poverty, poor chances of employment, migration of tribes, exploitation of tribal laborers and women, confrontation between tribes and non-tribes, widening the gap between the rich and the poor tribes that were instrumental in developing extremism and fatalism in tribal areas, endangering law and order and widening incidents of beggary and prostitution.

In post-independent Kerala, large-scale alienation of tribal lands took place mainly due to the immigration of people from mainland to the hill areas, relocation in favor of government projects etc. The historic Kerala Land Reforms Act 1963, with its land to the tiller policy unluckily twisted out to be a nightmare to the adivasis. Under the new law, the occupiers of the land (settler farmers) emerged the owners and the original owners (the tribes) were alienated landless and were downgraded to the status of agricultural laborers. This resulted in the total derailment of their life. After the enactment of the Kerala Land Reform Act, the non-tribal communities who encroached Attapady and Wayanad emerged arrogant towards the ‘adivasis’ who are the real owners of the land. They exploited the ‘adivasis’ more dishonestly than their previous rivals, the British or the landlords.

The Adivasis of Kerala who form about 35 different communities are spread out in all districts other than Alapuzha. The Paniyas are the biggest while the smallest is the Cholanaikas. The most ancient descendant communities are the Kattunaikas, Cholanaikas, Kadars, Koragas and Kurumas. The tribal communities of Kerala are of Negrito and Australoid stock. Kadars, Kanikkars, Malampandars, Viladars, Uralis, Paniyas etc fall in the Negrito group while Kurichyas, Malaarayas and Malavedas etc fall in the Australoid.

As per schedule 5 and 6 of the Constitution of India and Article 244, the protection of the Scheduled Tribe is the legal responsibility of the Governments. Thereafter, the Central and the State Governments enacted a number of shield measures, yet to be implemented in the true spirit. At the same time, all hardships and aggressions borne by them are aggravated day by day.

The forest land of Kannur and Wayanad was the centre of the Pazhassi struggle. Many tribal people, especially the Kurichyas and Kurumas participated largely in it. At the same time, the army of the East India Company entered in to the forest, in search of Pazhassi, disturbing the tribal lives. The Kolkaranmar4 of the Company harassed them largely, causing their eviction from their home lands. The landlords and ‘Devaswams’ also encroached into hundreds of hectares of forest lands and tribal areas, with the help of the Company officials.

The Governments also deprived them the gathering of forest produce which was their only means of livelihood. The Government passed Acts that restricted the same in the name of decaying the bio-products of the forest. Large areas of forest lands were converted into Teaks, Vattels and Acacia and cashew plantations. The illegal cultivation of Ganja and illicit beverages also affected the calm and quite lives of the tribals. The State Government always stood with the migrant encroachers. Alarmed by the antagonistic policy of the government the tribals were agitated increasingly. Occasionally they rose in revolt. Each time they were appeased by promises and offers that were never fulfilled. Normally, they formed tribal organizations and their leaders finally decided to launch struggles as the only means for survival.

After independence, the new masters and the government bypassed the dalit and ‘adivasi’ community by giving land rights to the tenants only. In fact, it was the indifferent attitude displayed by the consecutive governments that made the issue more complex. Thus the ‘adivasi’ issue in Kerala presents a miserable picture. As the government remained indifferent, the adivasis tried to assert their land rights but were cruelly crushed by unleashing the state violence as at Cheengeri, Panavally, Muthanga and Chengara. The celebrated Kerala model of development failed to make much change for the socio-economic life of the marginalized sections of Kerala. In the execution of land reforms, the primary programme for which Kerala is well known, the rightful claim of the Adivasis.

**SETTING OF TRIBAL POPULATION IN KERALA**

As per the Amended by TheScheduled Castes and Scheduled Tribes Orders (Amendment) Act 2002 (Act 10 of 2003) vide part-VIIKeral-Second Sheduled notified in the Gazette of India, dated 8.1.2003,G.O.(Ms) No.06/2014/SCSTDD dated 29.01.2014, the Government of Kerala has enlisted 37 Adivasi communities in the state as Scheduled Tribes. The total Scheduled Tribe population returned in the 2011 Census is 4, 84,839.Out of this 4,33092 are in rural areas and 51747 in urban areas. In terms of proportion, the Scheduled Tribe population constitutes 1.45 % of the total population. The proportion during the last census was 1.14%.Thus, there has been an increase of 0.36 % in the proportion during the last decade.The highest proportion of scheduled tribe has been recorded in Wayanad (18.53%) and the lowest in Thrissur (0.30%). Most of the Scheduled Tribe population of the state inhabits in the Western Ghats, in proximity to the forest ecosystem. Scheduled tribe communities of the state can broadly be classified into four categories, viz., hunters and gatherers, agricultural labourers, shifting cultivators and settled cultivators, based on their traditional economic activity. However, today majority of the ST population is landless agricultural laborers.

Scheduled tribe population in the state belongs to 37 distinct communities. They are households in the State. Wayanad has the highest concentration of scheduled tribes (ST) in the state. 35.66 percent of the scheduled tribes population in the state is in Wayanad, which accounts for 17.11 of the total population of that district.Idukki comes next with 15.65 percent of the scheduled tribes (ST) population in the state followed by Palakkad (11.05 percent), Kasaragod (9.12 percent) and lowest in Alappuzha with 0.87 percent.About 5 percent tribes live in tree holes and caves in interior forest regions.They are the Particularly Vulnerable Tribal Groups of Kerala and have mainly five clans. CholaNaikkar, Kattunaikkar, Kurumbar, Kadar and Koragar.Their clan based villages are called Oors.There are about 670 Oors with a total population is nearly 17,000. Proto-tribes depend for livelihood mainly on forest produce, thus they collect and sell outside.

A survey conducted by the Kerala Institute of Local Administration (KILA,2011) in association with local bodies in the State and the Scheduled Tribe Welfare Department, reveals the pathetic condition of the scheduled tribes in Kerala.There are 4,614 landless tribal families in the state. More than 55 percent of tribes live in dilapidated houses. As many as 1,252 tribal hamlets are not electrified. 24,289 families do not hold ration cards and half of the population of scheduled tribes is deprived of pure drinking water.More than 1300 tribal settlements face threat from wild animals.There are 887 unwed mothers and 20,301 widows among scheduled tribe women. Only 17 percent of them get a pension. Many families do not have access to medical care. There are 4,036 are differently disabled and 2386 are mentally challenged. 40, 323are suffering chronic diseases. The literacy rate among the scheduled tribes is 72.77 percent in this state that boasts of 96 percent literacy rate.Most of them drop out of schools at primary level.77, 680 people in the age group of 15-59 are unemployed. These include 2112 graduated, 200 postgraduates and 2066 people with professional qualifications.

According to their historical ethnic and social, cultural relations, the tribal communities living in different regions may be divided into seven tribal zones by Velappan,(1994).They are Kasargod, Wayanad, Attappady, Nilambur, Parambikulam, Idukki and Travancore.

KASARGOD ZONE

This zone includes two Taluks of Kasargod district, Kasargod and Hosdurg.The name, Kasargod is said to be derived from the word Kusirakood meaning Nuxvomica forests (Kanjirakuttom).Kasargod district was formed on May 24, 1984, with the intention of maximizing attention on the development of backward areas that with the formation of the new district, comprising the erstwhile Kasargod and HosdurgTaluks, it has become possible to develop this coastal area fruitfully.As per 2011 Census, there are 48857 scheduled tribes in the district and this comes 3.75 percent of the total population.There are three types of Scheduled tribes are presented in the district.These can be named as Koragas, Maratis and Malekudiyans.The Koragas are one of the particularly vulnerable tribe,living in the Kasargod Taluk only.These people are backward financially, educationally and as well as culturally. Among them Maratis are educated and culturally forward in comparison to the other tribes in the district.Malekudiyans are marginal farmers.The Tribal Department isimplementing many schemes for the development of the tribes in the District.Like the Scheduled caste people, Scheduled tribes also maintain their own culture, customs and rituals.

WAYANAD ZONE

 Nestled among the mountain of the Western Ghats, lies Wayanad, one of the loveliest hill stations of Kerala. The name, Wayanad, is believed to have been derived from the word, Vayalnadu, meaning the land of paddy fields. The present district of Wayanad was carved out, from the parts of Kozhikode and Kannur districts and came into being on 1st November 1980 as the 12th district of Kerala. Wayanad, the panoramic hill of Malabar in the Northern Kerala situated above the sea level ranges between 700 meters to 2100 meters is a homeland of various tribal communities. As per 2011 Census, there are 151443 scheduled tribes in the district and this comes 18.55 percent of the total population. The literacy rate of Scheduled Tribe is 65 per cent. The tribal people in Wayanad are found in remote areas. They depend on labour in agriculture and plantation work for survival, since they have little or no land. The absence of land holdings, education and health facilities are acute among these tribal people. They mainly consist of various sects of Paniyas, Kurichians, Adiyas, Mullakurmas, Uralikurumas and Kattunaikkans etc.. A brief profile of these tribal communities as follows:-

Paniya

Paniyas are the major tribal community of Wayanad.‘Pani’ means labour and ‘Paniyan’ signifies ‘one who works’. Paniyas, as their name indicates were workers and during earlier time, the landlords used to sell them as bonded labour, along with the plantation. According to their oral tradition, they lived freely in Ippimala, a mountain near Banasura Peak in Wayanad and was enslaved by the farming immigrantsof the early centuries. According to 2011 Census they consist of 69116. Curly hair, thick lips, and dark complexion are the physical appearance of the tribal people.Community is landless and their major economic activity is agricultural labour.The language spoken by them is Paniyabhasha.It is a combination of Malayalam and Kannada.Due to the various tribal welfare programmes by the government, a change has set in the lives of Paniyas.

Adiya

The word ‘Adiya’ or ‘Adiyan’means “slaves”. Adiya families are concentrated mainly in Wayanad. About 99.80 per cent of the Adiyan population is settled in Wayanad district alone (Socioeconomic survey , 2008). Adiya population numbers 11,221 consisting of 5389 males and 5822 females. In Wayanad District, Adiyas are found in 9 Grama Panchayats. Adiyas are the landless agricultural labourers of Wayanad. They were subjected to the worst form of bonded labour till 1976. Their culture and economy are languishing by the traits of the boned labour system. The Adiyas are known as 'Ravulayar' traditionally. The Adiya, like the Paniya, is one of the slaves sects in Kerala migrated to Wayanad from Coorg of Mysore region. But they have a distinct social identity.The name Adiyahave originated from an old rule, they should maintain a distance of six feet away from the landlords.In Wayanad, they are mostly seen in different parts of Mananthavady Taluk and Pulpally Region of Sulthan Bathery Taluk. The language spoken by this group is Adiya, a mixture of Kannada and Malayalam( Adiyabhasha).The majority of them are landless; with only a small section of them are cultivators.Gaddika is a famous art form of Adiya community.

Kattunaicka

 The population of the kattunaickan community in Wayanad comes to 17051 (11.13 per cent of the total tribal population in the district) and are mainly found in the Sulthan BatheryTaluk of the district. They have been classified as “ Particularly Vulnerable Tribal Group” by the Government of India. Owing to their relative isolation from the rest of the communities.The term kattunaickan is derived from the words, ‘kattu’ (forest) and ‘nayakan’ or ‘naickan’ (lord). ThusKattunauckan literally means lord of the forests. BasicallyKattunaickans are forest dwellers and hence their social life and economy are forest based. They are known as Tenkurumar since they collect honey from the forest.They are experts in bamboo cutting and other related works. They have all the physical features of a hill-tribe.Their language is a mixture of all Dravidian languages.They worship animals, birds, trees, rock, hillocks and snakes. They are firm believers in black magic and sorcery.They also worship their ancestors, along with worshipping Hindu deities. They speak a dialect of Kannada, but the younger generation is more conversant with Malayalam. The Kattunaickan community is found nowadays in Wayanad,Kozhikode and Malappuram Districts.While they are called Kattunaickan in Wayanad, those belonging to the interiors of Nilambur of Malappuram district are called Cholanikkans and those who live in the plains of Malappuram district are called Pathinaikkans.Traditionally, these tribes live very close to the forest. They practice untouchability towards the Paniyas. The welfare programmes implemented by the state government do not have any impact on them and as such they remain not exposed to modernity but still as primitives.

Kurichia

Kurichians are one of the most developed tribes in Wayanad district. There are 5812households in the district with a population of 25266 (Census, 2011). They are the first agricultural tribe to have settled in the district. The majority of them have land holdings, and agriculture is their principal economic activity. The word Kurichian came from two words ‘Kuri and Chiyan’. ‘Kuri’ means target and ‘chiyan’ means those who hunt or shoot at the target. They are very efficient in using bows and arrows. They practice untouchability towards all castes other than Brahmins. They have clean food habits and keep their houses, premises and dress always clean. Kuichians are mainly located in Mananthavady, Vythiri and Sulthan Bathery Taluks and forms 17.40 per cent of the total tribal populationof the District.The most interesting thing about the Kurichians is that they hold a position of high esteem among other tribes in Wayanad. Many of the excommunicated Kurichians are now educationally and economically better compared to the traditional Kurichians. This community is claiming to have a higher status over the rest of the tribal communities in Wayanad. Many of the tribal community members are actively involved in politics and have strong political affiliation.

Uralikuruma

UraliKurumas are the most versatile and colouful tribal people, is one of the artisan tribes in Kerala. There are 6472 Uralikurumar constituting 4.23 per cent of the total tribal population in Wayaynad (Census , 2011). They are mainly found in Sulthan Bathery and Mananthavady taluks inWayanad, concentrations in Thirunelly,Pananmaram,Poothadi, Noolpuzha, Mullankolli, Kamiyampetta, Ambalavayal and Nenmeni panchayats. They involved with basketry and pottery. Today, most of the Uralikurumas are agricultural laborers. Only a negligible section of them has any land holding. Uralikurumas are also called Bet Kurumas. The tribes in Wayanad speak a mixture of Kannada and Malayalam languages. They have no ethnic affinity with the other Kuruma tribal community of Wayanad

Mullu Kuruma

Amongst the Kuruma tribes in Wayanad the Mullukurumas consider themselves superior to the other Kuruma sects. There are 20983Mull Kurumas in the district(Census, 2011). Mullu Kuruma, found mainly in the Sulthan BatheryTaluk of the district form 17.51 per cent of the total tribal population of Wayanad. This Malayalam speaking tribal community is believed to be the descendants of Vedas, the ancient rulers of Wayanad. The older generation speaks a dialect of their own and new generation has switched over to Malayalam.Mulla Kurumas are settled agriculturists. The main crop is paddy and staple food is rice. They also rear cattle. They were also experts in hunting, which is a part of their culture. The Mulla Kuruma is one of the tribal communities in the state that has benefitted to a certain extent the welfare programmes of the state.It is found that many of the Mulla Kurumas are active in the public life and even they have representation in the KeralaLegislative Assembly

NILAMBUR ZONE

 Nilambur is a beautiful town on the bank of the Chaliyar River at a distance of about 70 km from Calicut, located in the Malappuram district of Kerala. Nilambur is renowned for the oldest teak plantation in the world, the Conolly's Plot, just 2 km from town. The place is also noted for the world's first Teak Museum, vast rain forests, waterfalls and ancient kovilakoms - residences of maharajas. As per 2011 Census, there are 22990 scheduled tribes in the district and this comes 0.56 percent of the total population.The native adivasis mainly consists of various sects like: Aalar, Aranadan and Cholanaickans.

ATTAPPADI ZONE

Attappady is an area classified as the first integrated Tribal Development Block of Kerala and forms part of Mannarkkad Taluk of Palakkad district. It is situated north of Palakkad town, close to the Tamil Nadu border in the east. There are 192 tribal hamlets and 10000 families in Attappady populated by three tribal groups, namely Irulas (82.3 %) of the total tribal population), Muduga (9.6%) & Kurumbas (4.6 %). Among them Kurumbas are the most primitive, whereas the Irulas are numerically dominant and more advanced. The overall literacy rate of Attappady is 49.55%, in sharp contrast to the rest of Kerala. Not surprisingly, 83% of the population live below the poverty line (Census ,2011).

PARAMBIKULAM ZONE

 Parambikulam zone is situated in Palakkad district. It is a famous wildlife sanctuary with an extent of 274 km2 within 760 35’ and 760 50 E longitude and between 100 200 and 100 26 N latitude.The sanctuary is contiguous with the natural forests of Sholayar and Vazhachal in Trissurdistrict. Parambikulam Wildlife Sanctuary is the homeland of four tribal communities viz,Kadar,Malasar,Muduvar and Malamalasar who are appreciably different in their cultural, socioeconomic and spatial organization. It was during 1906 Sri.AnanthakrishnaIyer,the ethnographer for the Dewan of Cochin officially enlisted these communities. Linguistically these communities are classified as Dravidian. These four ethnic groups are settled in six colonies. There are around 277 households having population around 1100 (Census,2011).They are part of this forest since time immemorial and have a symbiotic relation with the forests. Each of these ethnic groups has its own distinct form of worship, culture, language etc

IDUKKI ZONE

Idukki the 'spicy district' which has got its own territories with its natural heritages and secrecies is the second largest and prominent place in Kerala where the number of scheduled tribes and tribal ambiguities exist. This beautiful High range district is geographically known for its mountainous hills and dense forests. Almost all the scheduled tribes are living in the extreme remote hilly banks and in the deep interiors of thickly growing forests of this district. Even though a state like Kerala is well known for its high literacy rate and cultured habits, in the interior corners of this state, may be the most uncivilized "Adivasis" with their own unique culture and religion-spiritual religious regulations and customs are abiding.

Among these tribesMuthuvans, Hillpulayan, Mannan and Oorali are the most prominent tribes. Some Malapandaram and Palian families are also found existing in this district with their apathy and reluctance for SocioDevelopmental Programs. But among these socially retarded tribes the Malayaraya and Ullada factions are little more elevated groups. Until now they have been co-operating and trying to reach and join the social-benefit programs seriously.

TRAVANCORE ZONE

 This zone includes the rest upto Thiruvananthapuram includes part of Idukki, Pathanamthitta, Kottayam, Kollam and Thiruvananthapuram districts. The prominent tribal groups in this area include Malavedan, Kanikkar, Ulladar and Mala Arayan.

**Adivasi struggles in the post-independence period**

On November 1st 1956, when Kerala State was formed, Wayanad was a part of Kannur District. Later on North Wayanad and South Wayanad were attached to form Wayanad District on November 1st 1980. Even after independence, huge parts of forest in Wayanad continued to be cleared for agriculture and colonization.1 The colossal deforestation in Wayanad is a consequence of the unbridled expansion of plantation, agro-business, timber extraction, forest based industries, river valley projects and land grabbing by settler communities.

The opening of the forest to various operations by raising teak plantations including the taunga resulted in the migration of more plainsmen to the tribal areas. This exposed the tribal communities to eventual exploitation by traders who initially indebted them and finally dispossessed them of their land.2 The tribals also lost the wide range of minor forest produce which the natural forests provided the teak plantations could not provide such forest produce. The penetration of plantation capital in Wayanad, no doubt, made an impact on the pre-capitalist mode of production of the tribal cultivating communities. As the plantations became older and the employment opportunities dwindled, the tribal people unexpectedly suffered from the loss of wage incomes too. Above all, their indebtedness to the small traders and money lenders put them into great miseries. After independence the non-tribal immigrants particularly from Travancore and Cochin States started their migration to these areas intensively. The net result of this migration was a process of land alienation that was detrimental to the tribals. In fact, the mechanism of dispossession took place mainly in three ways:

* Non-tribal immigrants advanced loans to the tribes on surety of land at exorbitant rates of interest. Being unproductive expenditure of loans taken during the lean months, the tribals could barely find sources to repay the loans and the accumulated interest thereon. As a result, the pledged land passed into the hands of the non-tribal creditors.
* The tribal people in many cases advanced loan to the non-tribals for varying periods. In course of the implementation of land reforms laws, this gave loop holes to non-tribals to put forth claims that they were tenants. These claims were often accepted and thus non-tribals obtained ownership of such lands.
* Immigrants captured tribal land through fraud and force. Though some tribals resorted to legal methods, they did not meet with success in the lack of documentary proof .In fact, in the years that followed independence, immigrants emerged as a powerful group, demanding the regularization of encroachments through legal deeds.

The new migrants came with their curious dried fish and dried tapioca smells, alien cultures, priests and mullahs, and institutions. The settler’s religion, their cultural institutions and religious bureaucrats started exercising decisive influence in Wayanad.4

The large influx of immigrants also encroached the land hitherto used by the Adivasis. Thus marginalization of the original inhabitants was in an all-round manner-socially, politically and economically. And economic dispossession was the key to all other manifestations of the marginalized process. Needless to say, the original inhabitants who once freely moved in the forest of Wayanad started having a hand to mouth existence.

Their living security itself was in danger and their land got alienated from them forever. By 1976, sixty one percent of the Adivasis had become landless. Large number of Kurichyas and Kurumas, who conventionally had land, were expelled by the immigrants. Most of them became merely to a wage-labour. In fact, the percentage of tribal workers increased from 43 percent in 1961to 72 per cent in 1976. To make the situation worse, the government got control of the forests through legislation. With land under the control of the settlers and forests under the control of government, the Adivasis were cheated and or forced out of their traditional privileges over means of production. For the execution of the Kerala Scheduled Tribes (Restriction on Transfer and Restoration of Alienated Lands) Act, 1975, 2279 applications were submitted in the Sub-Collector’s office, Mananthavady.6 The land proposed for restoration was 3788.50 acre. But only 3.05 acre of land was ordered to be restored through this law. Most of the applications were discarded because the poor Adivasis failed to offer legal documents.

**TRIBAL UPRISINGS IN KERALA**

In Kerala, the tribals have played a prominent role in the shaping of its history. The Kurichiyas and Kurumbas of Wayanad enhanced the glory of the tribals by participating in the anti-English East India Company revolt during the late18th and early 19th centuries. It was against the new English policy of collecting revenue from them in cash rather than in kind. The rebels were successful in capturing English garrisons at Sultan‟s Battery and Manantavady. The Kurichiyas were one of the freedom fighters of India. When the historic battle between Pazhassi Raja and the British forces took place on January , 1787, the Kurichiyas under Thalackal Chandu took up arms and assisted the Raja, and they exhibited their skill in archery and proved their chivalry and patriotism. The Kurichiyas and Kurumbas provided all sorts of assistance to Pazhassi Raja and his men, to survive in the forest for many years. They guided the forces to advance in the forest through proper ways and aided them to retaliate the British attacks with guerilla warfare.

The tribals of Kerala had a tradition of rebellion against the anti elements in their suzerainty. They have realized the presence of evil elements in their surroundings. The Kurichiya Revolt of 1812 was an armed struggle against the foreign domination in their dominion. The British presence questioned their traditional power structure and imposed unnecessary restrictions. The new tariffs, introduced in the tribal areas were unbearable. It was the last attempt of the tribal communities in Kerala against the anti-national elements.

Even though the tribal struggles lacked the modern concept of nationalism they exposed the displeasure to the factors of intrusion in their realm. In the recent periods, certain tribal communities have advanced in the scenario of literacy, life expectancy, housing facilities etc. The lack of transport and communication facilities to the tribal settlements is the chief impediments in the way of progress. The paucity of infrastructure development is a major constraint in their progress.

**Empowerment processes:**

The constitutional safeguards The Constitution outlines many schemes as processes to achieve tribal empowerment. These schemes aim at tribal integration with the mainstream society. The concept of development which has many dimensions in the mainstream society, has an altogether different dimension with respect to the tribals. In the state of Kerala with human development indices comparable to those in the developed countries in the world, infant mortality due to malnutrition continues to plague the tribals in the 21st century too. This shows paradigms in development followed in the last sixty-eighty years or so have not been inclusive enough. Sustainable development is the development that meets the need of the current generation without effecting the ability of the future generations to meet their needs. This means that eco-friendliness and benign environment are of prime concern as noted by Srivastava (1998). We quote two important statements in the UN charter for development that are of special importance to the tribals. The first one is that economic growth is essential, but not indispensable to ensure social development and the second one is that development should be human-centred and broad-based.

**Main Features of the Tribal Economy**

 The socio-economic structure in tribal communities is markedly different from that of the non-tribals or advanced groups of people. They employ a very simple technology which fits well with their ecological surroundings and conservative outlook. Moreover, their economy can be said to be ‘subsistence type’. They practise different types of occupation and sustain themselves and live on ‘marginal economy’. Some of the basic features of tribal economy are given below:

1. Small Economy: A small economy is the fundamental characteristic of primitive life. Most (but not all) of the resources, goods and service transactions take place within a small economy, geo-graphical area and within a community of persons, numbered in hundreds or thousands.
2. (ii) Simple Technology: Compared to the industrialised economies, the technology adopted in tribal economy is much simpler and crude. Tools are either made by the user himself or are acquired for a fee from craftsmen or from manufacturing groups.
3. (iii) Geographical or Cultural Isolation: Tribals live mostly in secluded and isolated areas and maintain their distinct cultural heritage. They are, generally, hesitant in intermingling with the non-tribals culturally and adopting the non-tribal concepts for developing their economy

**KOLAYAD**

Kolayad is a Village in Peravoor Block in Kannur District of Kerala State, India. It belongs to North Kerala Division . It is located 41 KM towards East from District head quarters Kannur. 6 KM from Peravoor. 466 KM from State capital Thiruvananthapuram

Kolayad Pin code is 670650 and postal head office is Chittariparamba .

Chittariparamba ( 9 KM ) , Thillankeri ( 10 KM ) , Muzhakkunnu ( 11 KM ) , Kanichar ( 12 KM ) , Kelakam ( 14 KM ) are the nearby Villages to Kolayad. Kolayad is surrounded by Iritty Block towards North , Kuthuparamba Block towards west , Thuneri Block towards South , Thalassery Block towards west .

Koothuparamba , Mattannur , Peringathur , Panniyannur are the near by Cities to Kolayad.

Parakkad tribal hamlet is in Kolayad gram panchayat, which is 45km east of the district headquarters of Kannur, and falls under the Mattannur Assembly constituenc

One hundred and twenty people from 30 families live in this hamlet. Lack of internet availability has made the lives of parents and students miserable.

**CHAPTER – IV**

**DATA ANALYSIS AND INTERPRETATION**

**TABLE NO 4.1**

**TYPE OF FAMILY**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No of respondents** | **Percentage** |
| Joint family | 12 | 40 |
| Nuclear family | 18 | 60 |
| **Total** | **30** | **100** |

 **Source: primary data**

**CHART NO 4.1**

**TYPE OF FAMILY**

**INTERPRETATION**

The above table shows that 60% of the respondents are from nuclear family and 40% of the respondents from joint family.

**TABLE NO 4.2**

**OCCUPATION OF THE RESPONDENTS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No of respondents** | **Percentage** |
| Agriculture  | 9 | 30 |
| Agriculture labour | 9 | 30 |
| Petty business  | 6 | 20 |
| Private employee  | 3 | 10 |
| Government employee  | 3 | 10 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.2**

**OCCUPATION OF THE RESPONDENTS**

**INTERPRETATION**

The above table shows that 30% of the respondents are from agriculture field and also 30% of the respondents are agriculture labours.20% of the respondents are doing petty business, 10% of the respondents are private employees and 10% of the employees are government employees.

**TABLE NO 4.3**

**ANNUAL INCOME**

|  |  |  |
| --- | --- | --- |
| **Particulars**  | **No of respondents** | **Percentage** |
| Below 10000 | 6 | 20 |
| 10000-20000 | 9 | 30 |
| 20000-50000 | 12 | 40 |
| Above 50000 | 3 | 10 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.3**

**ANNUAL INCOME**

**INTERPRETATION**

The above table show that 40% of the respondents are belongs to an annual income of 20000-50000, 30% have 10000-20000, 20% of them have below 10000 and 10% of the respondents have above 50000.

**TABLE NO 4.4**

**TYPE OF HOUSE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Thatched walls and roofs  | 12 | 40 |
| Brick walls and tiled asbestos roof | 15 | 50 |
| Mud walls and tiled roofs | 3 | 10 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.4**

**TYPE OF HOUSE**

**INTERPRETATION**

The above table shows that 50% of the respondents have brick walls and tiled roof houses, 40% have thatched walls and roofs houses and 10% of them have mud walls and tiled roofs house.

**TABLE NO 4.5**

**STATUS OF HOUSE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Own  | 21 | 70 |
| Rented  | 9 | 30 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.5**

**STATUS OF HOUSE**

**INTERPRETATION**

The above table and chart shows that 70% of the respondents have own house and 30% of the respondents have rented houses.

**TABLE NO 4.6**

**LITERACY LEVEL OF RESPONDENT**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Literate  | 15 | 50 |
| Illiterate  | 12 | 40 |
| Dropout  | 3 | 10 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.6**

**LITERACY LEVEL OF RESPONDENT**

**INTERPRETATION**

The above table shows that 50% of the respondents are literate, 40% of the respondents are illiterate and 10% of them are dropout.

**TABLE NO 4.7**

**CHANGES IN LITERACY LEVEL FROM PARENT GENERATION TO CHILDREN GENERATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Increased  | 18 | 60 |
| Decreased  | 12 | 40 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.7**

**CHANGES IN LITERACY LEVEL FROM PARENT GENERATION TO CHILDREN GENERATION**

**INTERPRETATION**

The above table shows that 60% of the respondents said that literacy levels from parent generation to children generation were increased and 40% of them said that the literacy levels were decreased.

**TABLE NO 4.8**

**AVAILED SCHEME**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| DWARCA | 3 | 10 |
| MGNREGS | 3 | 10 |
| Tribal development | 12 | 40 |
| SGSY | 6 | 20 |
| GCC | 6 | 20 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.8**

**AVAILED SCHEME**

**INTERPRETATION**

The above table shows that 40% of the respondents availed tribal development schemes, 20% availed SGSY and GCC schemes each and 10% of the respondents availed DWARCA and MGNREGS schemes

**TABLE NO 4.9**

**IMPACT OF PROGRAMS ON STANDARD OF LIVING**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| No impact | 6 | 20 |
| Low impact | 12 | 40 |
| Moderate  | 9 | 30 |
| High  | 3 | 10 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.9**

**IMPACT OF PROGRAMS ON STANDARD OF LIVING**

**INTERPRETATION**

The above table shows that 40% of the respondents opined that a low impact were occurred in the programs on standard of living, 30% opined as moderate, 20% opined as no impact and 10% of them opined as high impact were occurred.

**TABLE NO 4.10**

**MODE OF TREATMENT**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Self treatment | 6 | 20 |
| Doctor  | 18 | 60 |
| Traditional treatment | 6 | 20 |
| **Total** | **30** | **100** |

**Source: primary data**

**CHART NO 4.10**

**MODE OF TREATMENT**

**INTERPRETATION**

The above table shows that 60% of the respondents opined that they takes treatment from doctors, 20% are taking self treatment and 20% of them follows traditional treatment.

**TABLE NO 4.11**

**PROBLEMS FACED WITH PHC’S**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Doctor is not available | 9 | 30 |
| They do not take care | 6 | 20 |
| Facility not available | 12 | 40 |
| Far away | 3 | 10 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.11**

**PROBLEMS FACED WITH PHC’S**

**INTERPRETATION**

The above table shows that 40% of the respondents said that the main problem they are faced at PHC’s is that the facilities are not available, 30% said that doctor is not available, 20% said that they do not take care and 10% of them said that far away is the main problem.

**TABLE NO 4.12**

**METHOD OF DRESSING**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Modern method  | 21 | 70 |
| Old method | 9 | 30 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.12**

**METHOD OF DRESSING**

**INTERPRETATION**

The above table shows that 70% of the respondents opined that they are like to wear modern method of dresses and 30% of them like to wear old method of dresses.

 **TABLE NO 4.13**

**PROGRESS IN FOOD HABITS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Changed  | 18 | 60 |
| Not changed  | 12 | 40 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.13**

**PROGRESS IN FOOD HABITS**

**INTERPRETATION**

The above table shows that 60% of the respondents said that the progress in food habits were changed and 40% of them opined that there is no change in the progress of food habit.

**TABLE NO 4.14**

**IMPROVEMENT OF VOTING PARTICIPATION IN THE ELECTION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 27 | 90 |
| No  | 3 | 10 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.14**

**IMPROVEMENT OF VOTING PARTICIPATION IN THE ELECTION**

**INTERPRETATION**

The above table shows that 90% of the respondents said that there is an improvement in the participation of voting in election and 10% of them opined that there is no improvement.

**TABLE NO 4.15**

**USE OF MECHANIZATION IN AGRICULTURE OPERATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Yes  | 18 | 60 |
| No  | 12 | 40 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.15**

**USE OF MECHANIZATION IN AGRICULTURE OPERATION**

**INTERPRETATION**

The above table shows that 60% of the respondents uses mechanization in agriculture operation and 40% of them do not uses mechanization in agriculture operations.

**TABLE NO 4.16**

**IMMUNIZATION BY THE FAMILY MEMBERS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Immunized  | 24 | 80 |
| Not immunized | 6 | 20 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.16**

**IMMUNIZATION BY THE FAMILY MEMBERS**

**INTERPRETATION**

The above table shows that 80% of the respondents said that the members in the family were immunized and 20% of the respondent’s family members are not immunized.

**TABLE NO 4.17**

**FAMILY MEMBER WHO AVAILED NUTRITIONAL PROGRAMME (ICDS)**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Pregnant women  | 12 | 40 |
| Children  | 15 | 50 |
| Nil  | 3 | 10 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.17**

**FAMILY MEMBER WHO AVAILED NUTRITIONAL PROGRAMME (ICDS)**

**INTERPRETATION**

The above table shows that 50% of the respondents opined that children were availed nutritional programme (ICDS), 40% of them opined that pregnant women were availed nutritional programme and 10% of them opined that no one were availed nutritional programme.

**TABLE NO 4.18**

**ADOPTION OF FAMILY PLANNING OPERATION AT FATHER’S TIME**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| Adopted  | 3 | 10 |
| Not adopted  | 27 | 90 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.18**

**ADOPTION OF FAMILY PLANNING OPERATION AT FATHER’S TIME**

**INTERPRETATION**

The above table shows that 90% of the respondents said that there is no adoption of family planning operation at their father’s time and 10% of them said that there were adoptions.

**TABLE NO 4.19**

**CHANGES IN EDUCATIONAL DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| High  | 15 | 50 |
| Medium  | 12 | 40 |
| Low  | 3 | 10 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.19**

**CHANGES IN EDUCATIONAL DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

**INTERPRETATION**

The above table shows that 50% of the respondents opined that educational development were highly changed compared to ancestors period, 40% opined as medium and 10% of them opined that there is low changes in educational development.

**TABLE NO 4.20**

**OPINION ABOUT ECONOMIC DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| High  | 6 | 20 |
| Medium  | 21 | 70 |
| Low  | 3 | 10 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.20**

**OPINION ABOUT ECONOMIC DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

**INTERPRETATION**

The above table shows that 70% of the respondents opined that there is a medium change in the economic development compared to ancestor’s period, 20% opined as high changes and 10% of them opined as low changes.

**TABLE NO 4.21**

**RESPONDS WITH THE HEALTH DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| High  | 18 | 60 |
| Medium  | 9 | 30 |
| Low  | 3 | 10 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.21**

**RESPONDS WITH THE HEALTH DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

**INTERPRETATION**

The above table shows that 60% of the respondents responded that there is a high changes in the health development compared to ancestors period, 30% responded as medium changes and 10% of them responded as low changes.

**TABLE NO 4.22**

**POLITICAL DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| High  | 9 | 30 |
| Medium  | 15 | 50 |
| Low  | 6 | 20 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.22**

**POLITICAL DEVELOPMENT COMPARING TO ANCESTORS PERIOD**

**INTERPRETATION**

The above table shows that 50% of the respondents said that the political developments were changed medium compared to ancestor’s period, 30% of them said as high changes and 20% of them said as low changes.

**TABLE NO 4.23**

**CHANGES IN AWARENESS AND DEVELOPMENT PROGRAMMES COMPARING TO ANCESTORS PERIOD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| High  | 15 | 50 |
| Medium  | 9 | 30 |
| Low  | 6 | 20 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.23**

**CHANGES IN AWARENESS AND DEVELOPMENT PROGRAMMES COMPARING TO ANCESTORS PERIOD**

**INTERPRETATION**

The above table shows that 50% of the respondents opined that there are high changes in awareness and development programmes compared to ancestor’s period, 30% opined as medium changes and 20% of them opined as low changes.

**TABLE NO 4.24**

**OPINION ABOUT RELATIONSHIP WITH SOCIETY COMPARING TO ANCESTORS PERIOD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of Respondents** | **Percentage** |
| High  | 9 | 30 |
| Medium  | 12 | 40 |
| Low  | 9 | 30 |
| **Total** | **30** | **100** |

 **Source: Primary data**

**CHART NO 4.24**

**OPINION ABOUT RELATIONSHIP WITH SOCIETY COMPARING TO ANCESTORS PERIOD**

**INTERPRETATION**

The above table shows that 40% of the respondents opined that relationship with society were changed as medium compare ancestor’s period, 30% opined as high changes and 30% of the respondents opined as low changes were occurred.

**CHAPTER – V**

**FINDINGS, RECOMMENDATIONS AND CONCLUSION**

**FINDINGS**

1. 60% of the respondents are from nuclear family and 40% of the respondents from joint family.
2. 30% of the respondents are from agriculture field and also 30% of the respondents are agriculture labours.
3. 40% of the respondents are belongs to an annual income of 20000-50000.
4. 50% of the respondents have brick walls and tiled roof houses.
5. 70% of the respondents have own house.
6. 50% of the respondents are literate.
7. 60% of the respondents said that literacy levels from parent generation to children generation were increased.
8. 40% of the respondents availed tribal development schemes.
9. 40% of the respondents opined that low impacts were occurred in the programs on standard of living.
10. 60% of the respondents opined that they take treatment from doctors.
11. 40% of the respondents said that the main problem they are faced at PHC’s is that the facilities are not available.
12. 70% of the respondents opined that they are like to wear modern method of dresses.
13. 60% of the respondents said that the progresses in food habits were changed.
14. 90% of the respondents said that there is an improvement in the participation of voting in election.
15. 60% of the respondents use mechanization in agriculture operation.
16. 80% of the respondents said that the members in the family were immunized.
17. 50% of the respondents opined that children were availed nutritional programme (ICDS),
18. 90% of the respondents said that there is no adoption of family planning operation at their father’s time.
19. 50% of the respondents opined that educational development were highly changed compared to ancestors period.
20. 70% of the respondents opined that there is a medium change in the economic development compared to ancestor’s period.
21. 60% of the respondents responded that there is a high changes in the health development compared to ancestors period.
22. 50% of the respondents said that the political developments were changed medium compared to ancestor’s period.
23. 50% of the respondents opined that there are high changes in awareness and development programmes compared to ancestor’s period.
24. 40% of the respondents opined that relationships with society were changed as medium compare ancestor’s period.

**SUGGESTIONS**

* Govt. should plan various schemes for banking the unbanked people living in this area by offering low interest rates, credit schemes, lower premium insurance products, pension schemes etc
* Government should introduce new programmes to bring the socially excluded sector in the financial programmes by offering low premium insurance,pension schemes ,low interst rate credit facilities and promote self-help groups.
* To give more priority to the provisions of quality education in the developmental interventions by the state is the most effective way to overcome the hurdles of tribals’ development.
* The social prejudices and its influence on developmental policies and policy makers and even in moulding of tribal’s self concept are observed as the crucial issue in the development of tribal community. So, to avoid prejudices while preparing policies and strategies of tribal development is very important
* Lack of proper awareness among the tribals about the significance and objective of the governmental policies for their development caused the massive underutilisation of the developmental schemes and consequent exploitation. So, it is important to make the tribals able to utilise the governmental policy provisions by providing necessary awareness and capabilities through the obligatory socio-political interventions especially through the expansion of education among them.

**CONCLUSION**

Tribes are the real inhabitants of the land. Tribal communities are found in all districts of Kerala, except Alappuzha. Wayanad has the largest tribal population among all the other districts of Kerala state and is considered as the ‘Holy land’ of ‘Adivasis’. The tribal population is spread in the three taluks of Wayanad, consisting of the eight Panchayaths in Mananthavady, seven Panchayaths in Sulthan Bathery and ten Panchayaths in Vaythiri taluk. The Paniyas, Adiyas, Mullukurumas, Tenkurumas, Kattunaykas, Uralikurumas, Kurichyas, Kallanadies, Kunduvadiyans, Karimbalas, Thachinadans are the chief communities in Kannur. The study also observed that to achieve the development of tribals there should have a necessary shift in the social perception on tribals and perception of the government and the planners about tribal development strategies.

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**APPENDIX**

**QUESTIONNAIRE**

1. Name of the respondents
2. Age
3. Gender
4. Marital status
5. Type of family
	* Joint family
	* Nuclear family
6. Occupation of the respondents
	* Agriculture
	* Agriculture labour
	* Petty business
	* Private employee
	* Government employee
7. Annual income
	* Below 10000
	* 10000 – 20000
	* 20000 – 50000
	* Above 50000
8. Type of the house
	* Thatched walls & Roofs
	* Brick walls and tiled asbestos roof
	* Mud walls and tiled roofs
9. Status of house:
	* Own
	* Rented
	* Literacy level of respondent
	* Literate
	* Illiterate
	* Dropout
10. Literacy level from your generation to your children generation
	* Increased
	* Decreased
11. Have you availed any of the following schemes
	* DWARCA
	* MGNREGS
	* Tribal Development
	* SGSY
	* GCC
12. There is any impact of programmes on standard of living?
	* No impact
	* Low impact
	* Moderate
	* High
13. Mode of the treatment
	* Self treatment
	* Doctor
	* Traditional treatment
14. Do you face any problems with PHCs?
	* Doctor is not available
	* They do not take care
	* Facility not available
	* Far away
15. How do you like to dress ?
	* Modern method
	* Old method
16. Do you think there is any progress in food habits?
	* Changed
	* Not changed
17. Do you think voting participation in the election has improved ?
	* Yes
	* No
18. Do you use mechanization in agricultural operation ?
	* Yes
	* No
19. Any of your family members have been immunized?
	* Immunized
	* Not immunized
20. Who among your family members availed nutritional programme(ICDS)
	* Pregnanat women
	* Children
	* Nil
21. Any adoption of family planning operation at your father’s time?
	* Adopted
	* Not adopted

How do you view development on the following aspects when comparing to ancestors period

|  |  |  |  |
| --- | --- | --- | --- |
| Options | High | Medium | Low  |
| 1. Educational development
 |  |  |  |
| 1. Economic development
 |  |  |  |
| 1. Health development
 |  |  |  |
| 1. Political development
 |  |  |  |
| 1. Awareness and development programmes
 |  |  |  |
| 1. Relationship with society
 |  |  |  |