SOCIAL DISCRIMINATION OF TRIBAL AGRICULTURAL LABOURERS IN WAYANAD DISTRICT: A CRITICAL GENDER ANALYSIS

by

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THESIS

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DECLARATION

I, hereby declare that this thesis entitled **"Social discrimination of tribal agricultural labourers in Wayanad district: A critical gender analysis"** is a bonafide record of research work done by me during the course of research and the thesis has not previously formed the basis for the award to me of any degree, diploma, associateship, fellowship or other similar title, of any other University or society.

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Certified that this thesis entitled **"Social discrimination of tribal agricultural labourers in Wayanad district: A critical gender analysis"** is a record of research work done independently by Ms. Pooja Krishna J (2017-11-024) under my guidance and supervision and that it has not previously formed the basis for the award of any degree, fellowship or associateship to her.

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LIST OF ABBREVIATIONS AND SYMBOLS USED

viz.	namely
%	percentage
AHADS	Attappady Hill Area Development Society
CSSEIP	Centre for Study of Social Exclusion and Inclusive Policy
et al.	co-workers
f	frequency
GoI	Government of India
Govt.	Government
ILO	International Labour Organization
n	number of respondents
NGOs	Non- Governmental Organizations
NREGS	National Rural Employment Guarantee Scheme
NTFP	Non- Timber Forest Produce
SC	Scheduled Castes
SHGs	Self Help Groups
STs	Scheduled Tribes
TV	Television

Introduction

1. INTRODUCTION

Wayanad, one of the fourteen districts in Kerala, is situated in the Western Ghats. The district is segmented into four block panchayats; Kalpetta, Mananthavady, Sulthan Bathery and Panamaram. In ancient times, Wayanad was ruled by the *Raja* of the '*Veda*' tribe. Some of the *Adivasis* groups were expert rice cultivators. They practiced indigenous methods of eco-friendly cultivation of paddy and thereby Wayanad came to be known as *'Vayal Nadu'* (land of paddy). Another story behind the name comes from the fact that during the military operations of Tipu Sultan, Wayanad was considered as the most important trade route linking the flourishing spices area to seaports on the western coast. Hence, it was called *'Vazhi Nadu'* (route land). Wayanad is famous for its cash crops like coffee, cardamom, pepper, ginger and turmeric and the forest produces like honey and herbs.

1.1. TRIBAL POPULATION IN WAYANAD

Wayanad is the district in Kerala with the highest population of tribespeople. As per the Census 2011, the total population in Wayanad district is 8, 17,420 of which 1, 51,443 are *Adivasis*, thus constituting 18.5 per cent of the total *Adivasi* population in the district.

1.1.1. *Adivasi* Settlements in Wayanad

There are 11 tribal communities in Wayanad. They are the *Paniya, Kurichiya, Kuruma/ Mullu Kuruma, Adiya, Vettakuruma, Kattunaika, Wayanad Kadar, Mala Araya, Karimpala, Ullada and Thachanadan Mooppa.* Among the tribal communities of Wayanad, forest-dependent community like the *Kattunaika* and artisan community like the *Uralikuruma*, bonded labourers like *Adiya* and the *Paniya,* are the most vulnerable sections of tribal communities. Traditional cultivator communities like *Mullu Kuruma* and *Kurichiya* occupy comparatively a competent position than the rest of the tribal population due to their resourcefulness.

1.1.2. The *Kattunaika:*

The *Kattunaicka* community is classified as 'primitive tribes' or Primitive Tribal Groups (PTG) by the GoI due to their isolative nature from rest of the communities. This community was traditionally hunter- gatherers. Their main economic activity is the collection of Non-Timber Forest Produces. The community inhabits mainly in areas within the forests or in the fringes. A very few of them have marginal land holdings. They practice a variety of faith- Hinduism, Christianity and traditional religion. They have unique dialect with mix of Malayalam and Kannada and has no script.

1.1.3. *The Paniya:*

Paniya is the largest *Adivasi* community in Wayanad constituting 45.12 per cent of the total *Adivasi* population in the district. The word *'Paniya'* means 'labourer' and they believe that their original occupation was agriculture. This community almost entirely depends on agricultural labour for their livelihood. They speak a language of their own.

1.1.4. The *Kurichiya:*

Kurichiya is the second largest community with 16.49 per cent of the total tribal population in the state. They are the first agricultural tribe to have settled in the district. They are the traditional farmers. Till recently the *Kurichiya* were following the joint family system and community heads had much authority and influence over its members. But now they follow nuclear family system. They are well known for their martial tradition. It has been identified with that of the South Dravidian family, closely related to Malayalam; with borrowings from Kannada and Tamil.

1.2. SOCIAL DISCRIMINATION OF TRIBAL COMMUNITIES

Majority of the tribal population in Kerala are socially marginalized, economically deprived and suffer lack of resources. Their access to education, health, employment and income generation opportunities are limited. Independence

has not brought any difference in their lives. Instead, because of absence of monetary funds, these people had to leave their native places in search for work which led to loss of their rich heritage. Many of the tribal lands today are converted into holiday destination and resorts by contractors who are driving out the tribes people and taking away their resources. The state of tribespeople in the city is even worse, as they live as daily-wage earners and endure hardships all their lives. Tribal communities face discrimination in cultural, health, economic and educational aspects.

1.3. PERCEPTION OF USEFULNESS OF THE DEVELOPMENTAL PROGRAMMES

Despite government initiatives and developmental projects, the existing socio-economic profile of the tribal communities is low compared to the recognized population. All forms of social discrimination and high degree of deprivation are the major problems faced by the tribal communities in Kerala. The Constitution of India has made special provisions for socio-economic development of the tribal groups. The 'Kerala model of development' is considered as a paragon in many developing countries, but in fact, the benefit of these developmental programmes does not reach the stakeholders. A lot of research is done, much said and nothing did that could improve the living conditions of the Scheduled Tribes. It is very important to assess the perception of usefulness of tribal developmental programmes to make it more effective.

1.4. OBJECTIVE OF THE STUDY

Study the social discrimination experienced by the tribal agricultural labourers and to assess the extent of usefulness of the developmental programmes as perceived by the tribal agricultural labourers. Their profile characteristics were also studied.

1.5. NEED OF THE STUDY

Though, Kerala has achieved phenomenal social sector development, celebrated as 'Kerala Model of Development', it is a fact that the development

process fail to circumscribe erstwhile tribal communities in it. In spite of the execution of the developmental activities, the progress made by the tribespeople is meagre. Hence, a study of this kind is of colossal necessity to further supplement and sharpen the developmental strategies and programmes in a much more effective way and to do social justice to the most neglected sections of our society.

1.6. SCOPE OF THE STUDY

This study was conducted in Mananthavady block and within the area it was focused on three tribes; *Kattunaika, Kurichiya* and *Paniya.* The vulnerable sections like SC and ST are not benefitted from Kerala model of development. The social discrimination towards the tribespeople which is said not to exist in the society is still prevalent. The study on the perception of the tribespeople over the developmental programmes will aid in drafting effective tribal development programmes. The lagging behind of Scheduled sections in a society which is known for its highest literacy and development is contemptible. The scientific and statistical contributions of the study to the body of research methodology in social science in general and agricultural extension in particular will also be meaningful. The results can be used to support the decisions made by researchers and policy makers in their effort to ensure sustainable development for tribespeople.

1.7. LIMITATIONS OF THE STUDY

Most of the tribal hamlets were found scattered throughout the highlands of Wayanad making it difficult to reach everywhere within limited time. The time factor, which is paramount for any research, was another limitation. Since respondents were illiterate and disinclined to share whatever quantitative information they knew, data collection was contrived to that extent. Since this study was completely based on perception and expressed opinion of the respondents it might not be free from non-objectivity and preconception. Care was taken to avoid this and make the study as objective as possible.

Review of Literature

2. REVIEW OF LITERATURE

The main objective of this chapter is to develop a theoretical framework on the concept of "Social discrimination of tribal agricultural labourers in Wayanad district". Definitions, ideas and concepts have been used in order to furnish this topic. Research findings of several studies were used in order to make relevant, each content discussed here. The review of literature plays a pivotal role in giving a direction to the study and also provides an opportunity to criticize our work by comparing it with others. The reviews to be discussed are presented under the following heads:

2.1. Tribal communities of Kerala

2.1.1. *'Kattunaika'* tribe of Wayanad

2.1.2. *'Paniya'* tribe of Wayanad

2.1.3. *'Kurichiya'* tribe of Wayanad

2.2. Concept of social discrimination

2.3. Perception of usefulness of developmental programmes

2.4. Profile characteristics of tribal agricultural labourers

2.1. TRIBAL COMMUNITIES OF KERALA

According to Imperial Gazetteer of India (1911), a 'tribe' is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so.

Majumdar (1961), in his book on races and cultures of India, defined tribe as a social group with territorial affiliation, endogamous with no specialization of functions, ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes.

A study conducted by Sushama (1979) to study the impact of development programmes among the tribals in Kerala reported that 74 per cent of the *Adiyas*, 71 per cent of the *Kurichiya* earned higher income, while only 18 per cent of the *Paniya* received higher income. High income owed to higher farm size and occupational pattern. High income resulted in more advocacy of modern living practices.

Isac (2011) in his study delineated notable socio-economic and cultural discrepancies between the *Paniya and Kurichiya* tribal communities. The *Paniya* were more backward and deprived than *Kurichiya*. The *Paniya* experienced discrimination in school and lagged behind the *Kurichiya* in educational achievement. Land ownership and socio- cultural capital resulting from it placed the *Kurichiya* community at a comparatively better position than the *Paniya*.

Rajasenan *et al.* (2013) analyzed the standard of living of tribes in a forward, backward bigeminal framework. The study covered the major tribal communities of Kerala and unfurled inter-communal incongruity in education, health and livelihood. It revealed that the *Kattunaika, Adiya, Paniya, Muthuvan, Irula* and *Uralis* had low level of education, while the *Malai Arayans* had high level of education, pointing to the extent of educational impoverishment among tribes, necessitating distinctive inclusive policy for the development of the tribes.

Sebastian (2018) in his study on Kurichya and Kuruma tribal communities of Wayanad, gives a glimpse of the major tribal communities in Kerala. The major tribal communities in Kerala are *Paniya, Kurichiya, Kuruma, Kattunaika, Uralis* of Wayanad, *Muthuvans, Malayarayan* and *Uralis* of Idukki and Kottayam, *Irulas* of Attapady, and *Kanikkar* of Thiruvanathapuram. Five tribal communities are notified as primitive taking into account the stage of transition into modern society. They are *Kattunaika* of Wayanad, *Cholanaikans* of Nilambur Valley and Malapuram district, *Koragas* of Kasaragod, *Kurumbar* of Attappady and Palakkad districts and *Kadars* of Cochin.

2.1.1. *'Kattunaika'* tribe of Wayanad

The findings of the survey by Mathur (1977) on the situation of tribals in Kerala unveiled that the members of the *Kattunaika* community who lived within the forest were mainly cultivators in the dominion allotted to them by the forest authorities.

A work by Gopa (1989) discussed about the forest policies and its impact on tribal development. It was critized that the decrease in the forest resources and lack of opportunities in the agriculture sector had adversely affected *Kattunaika* and made them one of the most vulnerable and backward sections among the *Adivasi* communities in Kerala.

A report published by CSSEIP (2010) discussed the role of NGOs among tribal communities. It was observed that till the beginning of the last century, the *Kattunaika* community was leading an independent life, depending on the forest resources. Even today a collection of NTFP remains their major economic activity.

2.1.2. *'Paniya'* tribe of Wayanad

A study on the economics of tribals in Kerala and their transformation criticized that the *Paniya* community as a whole did not display well in terms of its health, education and income indicators (Balakrishnan, 2004).

In spite of being the most populous tribal community, *Paniya* did not have ample representation in local bodies or other governmental bodies (CSSEIP, 2010).

Paul (2013) explored the inter-community disparities in income, livelihood and education of tribal communties of Kerala. The study revealed that the *Paniya* did not constitute a colossal labour force in the plantation sector. They worked mainly in paddy cultivation, but the conversion of paddy fields for other crops reduced employment opportunities among them.

2.1.3. *'Kurichiya'* tribe of Wayanad

Ayyappan and Mahadeven (1990) studied the ecology, economy, matrilinity and fertility of *Kurichiya*. He asserted that the matrilineal system followed by the community helped them to have better longevity and life standards in parallel to many other tribal communities.

The *Kurichiya community* conventionally had been land owners and engaged in cultivation of various cash crops (Balakrishnan, 2004).

The *Kurichiya* speak a dialect of Malayalam. This community claimed to have a higher status over the rest of the tribal communities (Sebastian, 2018).

2.2. CONCEPT OF SOCIAL DISCRIMINATION

Kurichiya consider themselves as superior to other communities and follow a set of practices that could be called as untouchability with other tribal communities indicating stringent inter-communal disparity among the tribes (Mathur, 1977).

The study by Link and Phelan (2001) in their study on social stigma revealed that stigmatization and discrimination served as a tool to tyrannize unwed mothers by individuals and groups who adduced their social control, prioritized and enforced their particular beliefs, world views and their power within societies.

Kunhaman (2002) in his book on globalization criticized that the post globalized developmental projects resulted in the deprivation of tribespeople of Kerala and the developmental divide has increased between the tribals and non-tribals in the state. Thus, social discrimination and intellectual untouchability are very strong, perhaps stronger than that in many other Indian states.

A research conducted by Pandey *et al.* (2006) on forms and patterns of social discrimination found that statutory provisions related to property rights, employment procedures, nationality and citizenship, right to reproductive health, marriage and family rights and discriminatory against women are not adequately made available to women. It resulted in women falling behind men in the areas of

educational, political participation and control on productive resources owned by their families.

The research by Ambagudia and Jagannath (2007) discusses the discrimination suffered by the Scheduled Tribes in India. It was found that the STs suffer from exclusion, neglect and under-development due to their geographical and cultural isolation from the mainstream.

ILO (2007a), in their report on eliminating discrimination against indigenous and tribal people in employment and occupation showed that discrimination against indigenous workers was a well-known phenomenon in richer societies where many indigenous people are unemployed or under employed or dependent on social welfare. Contempt for indigenous people's rights and cultures led to discrimination against their traditional livelihood strategies and occupations. Tribal workers generally earned less and the income they received compared to the years of schooling completed was less than their non-tribal peers.

Discrimination in employment and occupation affected tribal men and women differently and gender might be an ancillary cause of discrimination against tribal women. Tribal women were the most discriminated against, than both tribal men and non-tribal women. Tribal women may also be discriminated against, within their own communities. They have less access to education and training and are most affected by unemployment and under-employment, more of them engaged in non-remunerative works. They got less pay for equal work, less access to material goods and formal recognition needed to develop their occupation or obtain access to employment. These discriminatory practices limited or prevented women from inheriting land or participating in decision making processes (ILO, 2007b).

A research on the impact of globalization on tribals in Kerala and found that frequent rise in price of essential commodities and unequal pay for men and women led to a nether quality of life for women than men (Aerthayil, 2008).

A study undertaken by Das (2014) on the school dropouts among the tribal pupils revealed that teachers visited their homes when they were persistently absent

from school. Their teachers showed no discrimination on the basis of their caste or community-quite unlike the rampant discrimination reported in many schools in North India.

A comparative study of tribal and non-tribal population in Odisha conducted by Rout (2014) observed that the Scheduled Tribes experienced economic and social marginalization, geographical isolation and educational backwardness. Other problems such as acute poverty, malnutrition and starvation death also existed. Moreover, the trade union opposed any sort of tribal recruitment in the executive and non-executive posts.

Neethu (2016) in her studies on rituals and its effects on gender roles in the *Urali Kuruma* tribes of Wayanad found that there existed well-defined gender roles among the society. The cultural practices, rituals in particular, conveyed how inferior women were subjected to discrimination in each occasion and in day-to-day life. She also reported that the women folk were never free from seclusion and discrimination which determined their submissive role in their social life.

In a study by Rajini and Shareef (2016) among the tribals of Attappadi on their socio-economic problems showed that the tribal people lived in socially isolated, thickly forested area. Majority of the tribal people suffered isolation from the mainstream society.

In a study conducted by Sharma and Pukkalla (2016) explored the gender discrimination among the tribes of Andhra Pradesh. It was reported that the gender discrimination resulting in lower sex ratios had many implications for the societal structure. This not only delayed marriages of men as a sort of first adjustment, but also increased pressure for early marriage of girls and increased spousal age differences.

An analysis of the social stratification and the distribution of capital in Kerala reported that the tribal students faced humiliation from the non-tribal students. Alienation of tribal people contributed to the augmentation of myths

alleging the intellectual or academic deficiency of students from scheduled communities (Tait, 2016).

According to Balakrishnan (2017) in her study revealed that the females of '*Adiya*' community in Wayanad experienced high level of social discrimination. They were treated as if they were not capable of doing things and forsaken from government policies. The men experienced moderate level of discrimination and they were discriminated on community-basis and poor economic status. She also reported that annual income, educational status, mass media exposure, type of house, indebtedness, landholding, wage structure and political orientation were found to have negative and significant correlation to social discrimination.

A study on psycho-social aspects of tribal unwed mothers among the tribals revealed that the tribal girls recruited as casual labourers in the plantations were sexually abused by their masters and fellow workers with fake promise of marriage (George and Parthasarathy, 2017).

Muneer (2017) studied the existing gender bias among the Kerala tribes and observed that most tribal societies follow maternal pattern of inheritance, but sharp distinction was made between 'ownership' and 'control'. While ownership of land was transmitted through women, control invariably lied with men. The tribal women were responsible for making family decisions. Large scale immigration of non-tribals resulted in the increased incidence of unwed motherhood among the tribal communities. Thus strict gender discrimination existed among the tribal communities.

A study conducted by Aswathy and co-workers (2018) to analyze the social exclusion of *Paniya* tribes unveiled that *Paniya* tribal community was an excluded group through exposure to non-tribal domain. Lack of adequate support, inappropriate implementation of developmental plans, pilferage of funds and exploitation were the reasons for the social exclusion of *Paniya* tribal communities.

2.3. PERCEPTION OF USEFULNESS OF THE DEVELOPMENTAL PROGRAMMES

A study on various welfare schemes for agricultural labourers reported that majority of the labourers under Kerala Agricultural Workers' Pension scheme had high utility perception about the scheme, whereas, the beneficiaries of Kerala Agricultural Workers' Welfare Fund scheme perceived the scheme to be non-beneficial as the benefits were not released timely (Fathimabi, 1993).

Varghese (2002) studied socio-economic transformation of tribes and the role of development programmes comparing among the *Kurichiya* and *Paniya* communities in terms of their living conditions, nature of the family, landlessness, income and impact of co-operative movements. The results showed that the *Kurichiyars* showed positive response while *Paniyars* had negative attitude towards educational welfare programmes showing disparity within tribal groups.

Paul (2004) in his study on the triaditional tribal faith and Hinduism, expressed concern that despite the statutory provisions made in the Indian constitution and series of planned programmes, the problem of tribal development still remains unsolved, sometimes more complicated and controversial.

According to the study conducted by Kiradiya (2008) among the tribal farmers of Dhar district showed that majority (38%) of the tribal farmers had high level of perception about the Krishidarshan programmes, followed by low (32%) and medium (30%) level of perception.

Jose and co- workers (2010) explored the need for women empowerment and observed that the Governmental and NGOs' welfare interventions annexed with socio-economic subservience of tribal communities to non-tribal economy led to society-accelerated detribalization.

Baiju (2011) analyzed the development and welfare programmes implemented by the Government addressing poverty, land alienation, health care and social development of tribes. The study revealed that as the remoteness of the habitation increased, the awareness on educational schemes declined and the

proportion of respondents availing the benefits of the scheme was less than three-fourth of the eligible respondents owing to the delay from government side is found to be the reason for this.

An analysis study on the relationship between socio-psychological characteristics and attitude of *Jawadhu* tribes towards developmental programmes observed that more than one-fifth of the *Jawadhu* tribes perceived the tribal development programmes as useful. The schemes by the NGOs were found to be of easy access than the Governmental programmes (Indumathy *et al.,* 2013).

In the study conducted by Naik and Reddy (2014) on the impact of tribal welfare and developmental programmes reported that the developmental programmes implemented by the NGOs were perceived to be more motivational by the tribals of Andhra Pradesh, also the assistance received under different programmes was not required to run the progamme smoothly so as to make it a success. About 52 per cent of the respondents were reported to have marginal increase in their income and employment opportunities and also improved their ability to face social evils.

The development programmes were perceived to support empowerment of tribal women settled in Kolli hills and Kalragan hills. The developmental programmes were said to promote education, health, economic development, agriculture and horticulture. More than half of the tribal women utilized the development programmes for their livelihood security (Mareeswaran *et al.,* 2017).

2.4. PROFILE CHARACTERISTICS OF TRIBAL AGRICULTURAL LABOURERS

2.4.1. Age

The study conducted among the tribal farmers revealed that majority (46%) of the respondents were old aged and preferred watching Krishidarshan programmes (Kiradiya, 2008).

According to the study conducted by Indumathy *et al.,* (2013) among the *Jawadhu* tribes of Tamil Nadu majority of the respondents were middle-aged (49%), followed by young (27%) and old aged groups. It was also found that the middle-aged respondents were actively involved in agricultural and allied activities.

In a study conducted to assess the participation of tribal women in agriculture in Mayurbhanj district of Odisha reported that majority of the respondents (46.66%) were under middle age group ascribed to the fact that middle aged women are more active for their livelihood activities and experienced with different vocations (Mohanta, 2014).

According to Narayanan (2016), more than half of the tribal farmers in Wayanad were in middle-age category, which was found to influence the level of participation. The young-aged respondents were reluctant to participate in rice cultivation.

A study conducted by Kumar and Govindaraju (2018) on the occupational mobility among the Marati *'Naik'* tribes reported that majority of the respondents (48%) fell into old age group. Young age respondents were not engaged in occupation, they were the dependents of the family. It was found that younger people were accommodative in attitude and they positively responded to the welfare measures taken up by the Govt., other agencies and NGOs (Kumar and Govindaraju, 2018).

2.4.2. Educational status

A study on dropouts' students of Wayanad district by Mathew (2002) pointed out that the tribal parents had less concern over their children's education. The parents usually abstained from PTA meetings and they came to schools only for collecting educational stipend of their children.

According to Messiana (2012), majority of the tribal women who were members of SHGs in Andhra Pradesh were literate. Only 5.83 per cent had secondary level of education. The limiting factors which retracted tribal women

back from education were lack of educational facilities, socio-economic status of tribal families and societal dogma.

Majority of the tribal people of Attappady (35%) had primary level education and 12.5 per cent of the people had higher secondary level of education. The *Irula* tribes were backward in educational status. Female educational status was very backward as they were more oriented towards family life at very young age (Shincy, 2012).

Majority of the tribal women (36.67%) were illiterate and only 10 per cent of the women had high school and college level of education. They did not have any access to educational facility. Illiteracy was found to have a negative impact on socio-economic development of tribal women (Mohanta, 2014).

Suresh (2015) assessed the association between educational statuses of students with that of parents. It was found that as literacy of parents went down, probability of their children to dropout from school increased. The illiterate parents did not knew the importance of education and consequently failed to give special care for education of children.

2.4.3. Annual income

The tribals in Wayanad earned low level of income. The subsistence living of tribals were associated with forest livelihood and no additional employment and income was generated for their sustainable income (Rajendralal, 2005).

According to Anoop (2013), the income of the *Paniya* agricultural labourers was too low to sustain their livelihood. Shrinking agricultural lands, change in agricultural practices, unwillingness to work in areas other than their area and non-preference to do non-agricultural jobs due to lack of skills in other jobs were the main reasons for the low income. The restriction for the entry into forest and massive deforestation also added to their problem.

According to Narayanan (2016) the income earned by the tribal farmers were much lower than that by the non-tribal farmers, among which the tribal women

were the least paid. The main constraints were the less assertiveness of the tribal people in demanding wages and mechanization of farming operations.

Among the *'Adiya'* tribal community, high income was always an indication of social acceptance. Majority of the females (72.22%) and males (60%) of Thirunelly panchayat earned medium range of annual income. Annual income was found to be higher for males when compared to females as their monthly wage was higher than that of females (Balakrishnan, 2017).

Majority of the *Marati Naik* tribes in Dakshin Kannada fell into the category with low level of annual income, mainly from agriculture and *cooly* services (Kumar and Govindaraju, 2018).

2.4.4. Size of land holding

Jyoti *et al.* (2012) conducted a study to assess the socio-economic conditions of *Tharu* tribes of Uttar Pradesh and reported that majority of the tribal people (86.23%) were marginal landholders and 6.75 per cent of the individuals were landless.

In a study to analyze the changing patterns of tribal livelihood, it was observed that almost all the households were marginal landholders. About 9 per cent of the tribal people were landless and 23.52 per cent owned less than 2 acres (Oraon, 2012).

The average area owned per household in India is 0.708 ha. ST households owned comparatively less land than others at all levels including rural, urban and rural-urban combined (Nithya, 2013).

Paul (2013) reported that among the landless tribes, 36 per cent were *Kattunaika*. More than half of all the tribal households that had more than one acre of land were from forward communities.

Most of the tribal women (76.67%) owned small landholdings. Every respondent had more or less landholding and had a distinctive habit of raising their own food from their land. They preferred to live in nuclear family, thus dividing

their ancestral property among brothers and eventually landholding became small (Mohanta, 2014).

2.4.5. Land Alienation

The main problem of indigenous people regarding their traditional occupations was lack of recognition of their rights to lands, territories and resources. Many communities were marginalized and alienated due to land grabbing, large scale developmental projects, population transfer, establishment of protected areas etc. (ILO, 2007).

The study of Aerthayil (2008) on the impact of globalization on tribal population reported that the tribals were increasingly displaced and were denied land resources. The tribals who had formerly developed modern sense of ownership of land and resources could not maintain their ancestral lands and properties.

According to Nithya (2013), the main causes for land alienation of tribal people in Wayanad were poor economic conditions, drinking habit, indebtedness, industrialization, lack of land records, administrative inefficiency, oral mortgage of lands in the hands of non-tribals, fear from police and court, marriage of tribal women to non-tribal men and sharecropping.

In a research on land alienation and livelihood problems of tribals in Kerala by Haseena (2014), it was reported that the major factors for land alienation were economic poverty of tribal people, unawareness of forest act, illiteracy, poverty and absence of banking facilities in tribal areas.

According to Saha (2014), the main methods of land alienation of tribals of West Bengal were deprivation of tribal lands or withdrawal of their rights to exploit forests, modernization and expansion in communication areas, manipulation of land records, and lack of knowledge, *benami* transfers and concubinage.

2.4.6. Indebtedness

Indebtedness was a serious problem among the tribal people of Wayanad. They invested on their lands, with the hope to harvest better returns. But high cost

of cultivation along with the uncertainty of yield and violent fluctuations in prices of agrarian produce became a back-breaking problem for the tribes (Geetha, 2007).

A study on aspects of positive discrimination and tribal development reported that the tribals were aware of the functioning and role of institutions granting loans, of the inordinate interest rates of private moneylenders and of the condition of bonded labour due to non-repayment of loans. They preferred institutional loans over non-institutional loans (Mallick, 2013).

The study undertook by Paul (2013) observed that bank loans were practically nonexistent in the community and the reason for this was that most of them did not had bank accounts. *Kattunaika* incurred debt mainly for meeting the day-to-day expenditure. Non-availing of bank loans, excessive dependence on land, seasonal employment and the need for incurring debt for meeting day-to-day expenditure pointed to the fact *Kattunaika* community were at the mercy of local money lenders/shop keepers.

According to Suresh (2015), segregating factor between dropouts and non-dropout tribal students was indebtedness. Lower income along with indebtedness emerged as the major constraint for continuing education among the tribal students.

The women tribal plantation labourers had low level of indebtedness. Difficulty in obtaining loans from state banks, lack of necessary documents and no material possession were the limiting factors for availing loans to the tribal people. Private moneylenders and *Kudumbasree* or *Sevasangam* were the credit lenders to the tribal people (Uthara, 2017).

2.4.7. Wage

The study conducted by Abraham (2012)on wages and earnings of marginalized social and religious groups in India reported that the wages of male workers are considerably higher than that of female workers especially in social and marginalized groups in India

According to Paul (2013), one reason for the lower wages could be that the tribes lived in areas that were far away from the main stream society because of which the wage rate offered under NREGS was not remunerative for them while considering the expenses associated with joining the NREGS activity.

There existed a clear wage disparity among *'Adiya'* women and men. Women were paid very low wages for the same amount of work as men did (Balakrishnan, 2017).

2.4.8. Substance use

Saha (2014) conducted a research among the tribals in West Bengal and reported that the addiction of tribal people to locally made drinks and liquor prepared in unhealthy conditions and drugs was one of the major problems among tribal communities.

The habit of alcoholism was widespread among the tribes in Kerala. The women enjoyed social consent to use alcohol and addictive substances such as chewing tobacco in their respective communities. The habit of tobacco use was often initiated during childhood by parents (Jose, 2016).

Alcoholism had been a serious issue among the tribals, which in turn resulted in the exploitation of the tribal people. About 77 per cent of the tribal people consumed alcohol daily. Even the *Paniya* women usually consumed alcohol and they did not restrict their children from consuming it (Balakrishnan, 2017).

The study conducted by George and Parthasarathy (2017) reported that majority of the tribal women (57.5%) had the habit of nicotine usage. The incidence of nicotine use was found to be very high among the *Paniya*. Moreover, there existed no social stigma attached to drinking, using *ganja* etc. and most importantly no social pressure to decry the habit.

A study conducted among the tribal workers of tea plantations reported that 92.22 per cent of the tribal women never had the habit of consuming alcohol, while 70 per cent of the men regularly consumed alcohol (Uthara, 2017).

2.4.9. Migration

Rural to urban migration had increasingly resulted in wear out of the sustainable tribal lifestyle. It also revealed acculturation resulting in behaviour and lifestyle changes that adversely impacted tribal health (Maharatna, 2005).

The direct results of migration among the tribals of Kerala were large scale occupation of the tribal habitats and grabbing of forest lands by the non-tribal migrant population (Aerthayil, 2008).

The study conducted by Sachana and Kumar (2015) on the differential perception of livelihood issues of tribal women reported that the impact of migration was multi-faceted which totally destabilized tribal livelihood and natural resources.

2.4.10. Exposure to mass media

A comparative study among the settler and non-settler farmers of Wayanad reported that majority of the settler farmers had medium level of mass media exposure as compared to the tribal farmers. The settlers being literate and having good income, had access to magazines, radio, TV and the like. (Geetha, 2007).

A study conducted on perception of tribal farmers of Dhar district revealed that majority (38.67%) of the respondents had medium level of mass media exposure followed by low (32%) and high (29.33%) level exposure (Kiradiya, 2008).

In a study conducted by Messiana (2012) on networking of tribal SHGs of Andhra Pradesh reported that majority of the respondents (45.71%) had medium level of mass media exposure, followed by low (39.52%) and high level (14.76%). The major sources of access to mass media were radio and television and social networking confined only to a few institutions like SHGs.

The study conducted among the *Adiya* tribal people of Wayanad showed that majority of the tribal women had weekly exposure to both radio and TV and had no exposure to magazines, books and internet (Balakrishnan, 2017).

2.4.11. Social Participation

The level of social participation was low among the tribals in Wayanad due to their lower level of education, lower socio-economic status and social awareness (Rajendralal, 2005).

Majority of the tribal farmers of *Dhar* district had medium level of social participation followed by low (34%) and high (29.3%) level of participation (Kiradiya, 2008).

According to Jyoti *et al.,* (2012), about 10 per cent of the *Tharu* tribes were members of either political or voluntary organization, 0.25 per cent were members of one or more organizations and 8.96 per cent are not members of any political or voluntary organization.

An analysis of livelihood analysis of tribal people by Oraon (2012) reported that majority of the tribal women (53%) were members in only one organization mainly Self-Help Groups and most importantly 33 per cent respondents were not members in any organization.

According to Narayanan (2016), majority of the tribal women (70%) had less extent of social participation, while, only 17 per cent women had high level of social participation pointing to the exploited, subjugated and ostracized condition of the tribal women.

2.4.12. Self confidence

Gender analysis of rice farmers in Thiruvananthapuram district by Latha (1997) revealed that majority of the respondents had high self-confidence which aided them in confident decision-making.

Only 21.67 per cent of the tribal farmers had high level of self-confidence, while majority of the respondents (64.44%) had medium level of confidence. The high level of self-confidence was found to be associated with the optimum level of getting the desired results by adopting the new technologies compared to traditional ones. But they rarely got opportunity to realize their confidence (Geetha, 2007).

Majority of the tribal women (49.52%) who were SHG members had medium level of confidence, followed by low and high level. Since the tribal women had been suppressed for longer time leaving no chance to show their abilities, couple with illiteracy, poverty and lack of mobility contributed to the medium level of confidence (Messiana, 2012).

According to Shincy (2012), majority of the *Irula* tribal population had medium level of self-confidence, followed by low (7.5%) and unfortunately none had high level of self-confidence. AHADS played a key role in building self-confidence among the *Irula* tribes by organizing them to undertake various production activities to earn their livelihoods.

2.4.13. Health and Nutrition

The higher prevalence of under-weight, anemia, goitre, suspected tuberculosis and hypertension were reported among the *Paniya* tribes of Wayanad (Haddad *et al.,* 2012).

A study conducted by Messiana (2012) among the SHG member tribal women revealed that the tribal women were not aware of the nutritional issues such as symptoms of anemia, vitamin deficiencies and goiter problems.

Only less than one-fifth of the tribal houses had proper sanitary latrines. The Government schemes for providing financial assistance to construct sanitary latrines has not been effective at all among backward communities, where more than 75 per cent of the houses did not had sanitary latrines (Paul, 2013).

The water-borne chronic diseases like diarrhoea, dysentery, deficiency of certain minerals in body and shortage of medical practitioners genuinely interested to go to interior villages for practices, resulted in the deteoration of health conditions. Moreover, the increased infant and maternal mortality rates, inadequate immunization status and malnutrition of the people worsened the health conditions of tribal people (Saha, 2014).

According to Ranjini and Shareef (2016), majority of the tribal population of Attappady had nutritional problems, owing to their poor economic conditions and lack of instrumental issues, alcoholism etc. The health problems hindered tribes from accessing education, occupation and the like.

2.4.14. Access to common property resources

Kant (2000) in his study on forests and tribal economy highlighted the importance of forest resources, including NTFPs on the livelihood of tribal people.

The tribal people in Palakkad and Wayanad had less control and rights over minor forest produce. The forest department did not give freedom and right to tribal people for collecting minor forest produces due to stringent forest policies and laws (Rajendralal, 2005).

According to Aerthayil (2008), forest laws further deprived tribals of their livelihood in Wayanad as these enactments had considerably restricted access to forest resources.

An analysis study of the living system of *Khandhra* tribes by Behera (2009), reported that the forests were the major source of income for the poor tribal people.

Majority of the tribal farmers (73%) had medium level of access to the resources. None of the tribal and non-tribal farmers had high access to different common resources. The real conservers had less access and others had more (Narayanan, 2016).

2.4.15. Political Orientation

The tribal people had very limited capability to act as strong pressure groups in Kerala politics, because of poor organizational strength and bargaining power. Consequent to this, the political bodies seldom took care of their concerns. Pre and post- independent governments could not and did not do much for the education of marginalized groups (Parayil *et al.*, 2003).

The survey conducted among the *Paniya* community showed that many of the community members are assiduously involved in politics and have strong political alliance (Paul, 2013).

Majority of the tribal farmers had low level of political orientation. Illiteracy along with less awareness of the political situations aided to the less politically oriented tribal community. The tribal people were more interested in gratifying their daily needs (Narayanan, 2016).

In a study conducted by Balakrishnan (2017), majority of the *Adiya* tribal people of Wayanad had low level of political orientation on grounds of poor awareness regarding constitutional rights and inaccessibility to benefits and interventions put forward by the Government for their upliftment.

According to Uthara (2017), majority of the tribal women (47.8%) and men (86.67%) had high level of orientation. The main factors which resulted in high political orientation is due to low education status, daily household works and child care activities, gender inequality and lack of political knowledge.

2.4.16. Awareness about the developmental programmes

Krishnan (1999) in a study among the tribal communities in Kerala observed inter-tribal difference in the utilization pattern of educational development schemes provided by the government. The attitude of tribes changed positively in educating their children including girl children. Moreover, the awareness of educational schemes differed according to the communities. Only *Kurichiya* and *Kurumas* had higher awareness about the educational schemes and while a large proportion of *Paniya, Adiyas* and *Kattunaika* were unaware of these schemes.

Majority (80%) of the *Paniya* people of Wayanad district were aware of the scholarships made available for their benefits (Das, 2014).

Majority of the tribals in Andhra Pradesh were not aware of the facilities under the developmental programmes (Naik and Reddy, 2014).

Methodology

3. METHODOLOGY

This chapter deals with the description of the methods and procedures adopted in conducting the present research study. The various aspects are furnished in this chapter under the following sub headings.

3.1. Locale of the study

3.2. Selection of sample

3.3. Operationalisation and the measurement of the dependent variables

3.4. Operationalisation and measurement of the independent variables

3.5. Methods used for data collection

3.6. Statistical tools used for the study

3.1. LOCALE OF THE STUDY

The study was conducted in the Wayanad district of Kerala. The district was purposively selected for conducting the study since Wayanad has the highest tribal population in Kerala, constituting 5 per cent of the state's total tribal population (Census, 2011).

3.2. SELECTION OF SAMPLE

Mananthavady was purposively selected for the study since the block records the highest concentration (3.71% or 56,335 people) of tribal population among the blocks. The tribal communities concerned in the study were *Kattunaika*, *Paniya* and *Kurichiya*. From the block, two panchayats viz. Thavinhal with the highest population of *Kattunaika* (2,875 people) and Edamunda with the highest population of *Paniya* and *Kurichiya* (2,299 and 2,675 people) respectively were selected for the study.

From each selected panchayat, 30 male and 30 female tribal agricultural labourers were randomly selected. Thus, 60 agricultural labourers were selected from

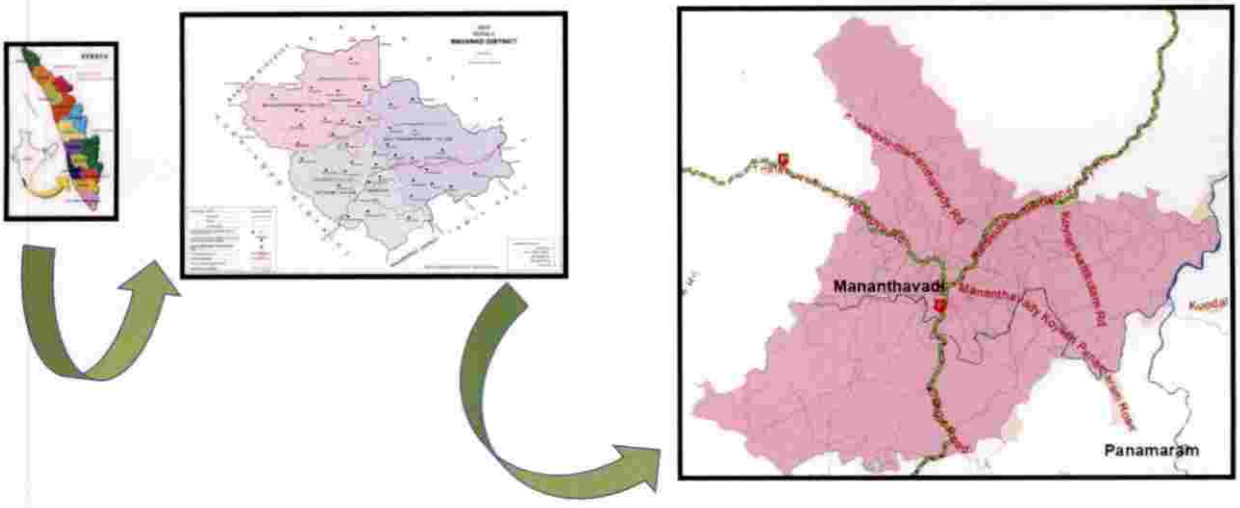


Fig 1. Locale of the study

Kattunaika, *Paniya* and *Kurichiya* communities respectively and thereby, a total of 180 respondents were selected for the study.

3.3. OPERATIONALISATION AND MEASUREMENT OF DEPENDENT VARIABLES

Based on the objectives, review of literature, discussions with experts and observations made by the researchers, the following dependent variables were selected for the study.

3.3.1. Dependent Variables

1. Social discrimination
2. Perception of usefulness of developmental programmes

3.3.1.1. Social discrimination

Social discrimination is operationally defined as the ill- treatment of a person based on the group, class, caste or category he/ she belongs to.

The Everyday Discrimination scale developed by Williams and co- workers (1997) with modifications was used for the study (See Appendix I).

The scale consists of four sub-components viz. socio-cultural discrimination, economic discrimination, political discrimination and gender discrimination. Each sub-component consists of eight statements. The variable was measured with a three- point continuum viz. always, sometimes and never with scores of 3, 2 and 1 respectively. The total score ranged from 32 to 96. Based on the mean obtained, the respondents were categorized under low, medium and high orders of social discrimination.

The scaling procedure is given below:

Categories	Score
Low (32 to 54)	1
Medium (54 to 76)	2
High (76 to 98)	3

3.3.1.2. Perception of usefulness of developmental programmes

In this study, perception can be operationally defined as the meaningful sensation of the respondents about the worth of the developmental programmes for tribespeople.

The scale developed by Fathimabi (1993) with slight modifications was used for the study (See Appendix I).

The scoring procedure consists of twelve statements with six positive and negative statements each. The variable was measured using a three- point continuum viz. agree, undecided and disagree with scores of 3, 2 and 1 respectively. The total score of perception ranged from 12 to 36. Based on the mean, the respondents were categorized as low, medium and high levels of perception of usefulness about the developmental programmes. The scaling procedure is as follows:

Categories	Score
Low (12 to 20)	1
Medium (20 to 28)	2
High (28 to 36)	3

3.4. OPERATIONALISATION AND MEASUREMENT OF THE INDEPENDENT VARIABLES

Based on the objectives, review of literature, discussions with experts and observations made by the researcher, the following dependent variables were selected for the study.

3.4.1. Independent variables

1. Age
2. Educational status
3. Annual income
4. Size of landholding
5. Land alienation
6. Indebtedness
7. Wage
8. Substance abuse
9. Migration
10. Exposure to mass media
11. Social participation
12. Self-confidence
13. Health and nutrition
14. Access to common property resources
15. Political orientation
16. Awareness about development programmes

3.4.1.1. Age

It refers to the number of years completed by the respondents at the time of interview. The variable was measured using the arbitrary tool developed for the study. The age of the respondents was collected through direct enquiry to the respondents.

The mean was obtained and based on the mean, the respondents were categorized as young, middle and old aged.

Category	Score
Young age (22-41 yrs)	1
Middle age (41-60 yrs)	2
Old age (60-79 yrs)	3

3.4.1.2. Educational status

It is operationalized as the level of education obtained by the respondents at the time of study. The variable was measured with the help of scale developed by Trivedi (1963) with slight modifications.

The scoring procedure is as follows:

Sl. No.	Level of education	Score
1	Illiterate	1
2	Can read and write	2
3	Primary school	3
4	Middle school	4
5	Higher secondary	5
6	Graduate and above	6

3.4.1.3. Annual income

Annual income is operationally defined as the total income obtained by the respondents from the agricultural labour and other subsidiary occupation. The annual income the respondents received at the time of interview was obtained through direct investigation. The categories of respondents getting low, medium and high level of income was fixed based on the mean score.

Annual income (in Rs.)	Score
Low (20,000 to 45,734)	1
Medium (45,734 to 71,468)	2
High (71,468 to 97,202)	3

3.4.1.4. Size of landholding

Size of landholding refers to the actual land and the resources in it needed for a secure living, owned by the respondent on which they have the rights and control. The scoring procedure developed by Balakrishnan (2017) was employed.

The scoring procedure is as follows:

Size of landholding (in cents)	Score
No land	1
5-10	2
11-25	3
26-50	4
51-100	5
101-250	6
251 and above	7

3.4.1.5. Land alienation

Land alienation is operationally defined as the loss of tribal lands to non-tribes or Govt. agencies. The order of land alienation was assessed by employing procedure developed by Nazer (2010) with suitable modifications.

The procedure comprises six open-ended questions, which was directly administered to the respondents through interview method. A score of 2 was given for 'Yes' and 1 for 'No'. The consequences of land alienation was also ranked based on the weighted mean obtained.

The statements used to measure their feelings and perception about land alienation was administered to the respondents (See Appendix I).

3.4.1.6. Indebtedness

Indebtedness is operationally defined as the situation of the respondents on owing credit to various lending institutions and the purpose of debt. An arbitrary tool developed for the study was employed. A score of 2 was given for 'with debt' and 'agricultural purpose' and 1 for 'without debt' and 'non-agricultural debt'. (See Appendix I)

3.4.1.7. Wage

Wage is operationally defined as the remuneration provided in return for the quantum of work in terms of cash, kind or share.

The procedure developed by the researcher for the purpose of the study was adopted. The daily wage of the respondents was collected by directly asking them. The mean wage was calculated and based on the mean, the respondents were categorized into low, medium and high wage groups. The scoring procedure was as follows:

Category (in Rs./ day)	**Score**
Low (200 to 404)	1
Medium (404 to 608)	2
High (608 to 812)	3

3.4.1.8. Substance abuse

Substance abuse in this study refers to the extent of consumption of alcohol, smoking and betel usage by the respondents, which could lead to ill health, conflicts in his/ her family, anti-social activities and also unproductive use of family income.

Measurement tool developed by Balakrishnan (2017) was used with suitable modifications. The respondents were asked directly whether they have the habit of

consuming alcohol, smoking or betel chewing. The frequency of usage was also recorded. The scoring procedure was as follows:

Substance abuse	Frequency of intake	Score
Alcohol	Regularly	1
	Occasionally	2
	Never	3
Smoking	Regularly	1
	Occasionally	2
	Never	3
Betel	Regularly	1
	Occasionally	2
	Never	3

3.4.1.9. Migration

Migration is operationally defined as the movement of the respondents from one place to another with the intention of settling, permanently or temporarily in a new location. In this study, the pattern of migration, based on permanency of stay and duration of residence migration. The major push and pull factors which influence migration of tribal agricultural labourers as perceived by them were also identified and ranked.

The extent of migration was assessed by using the procedure developed by Baby (1995) with slight modifications. The scaling procedure was as follows:

Pattern of migration	Score
Daily migrant	1
Seasonal migrant	2
Permanent migrant	3

Based on the perception of the respondents, the push and pull factors of migration were assessed. Based on the total score, the push and pull factors of migration were ranked.

Push factors of migration	**Pull factors of migration**
Low wages	Better opportunity to earn higher wages
Unemployment	Better opportunity for employment or occupation
Indebtedness	Better job security
Natural calamities	Opportunity to obtain desired specialization, education, skill or training
Poverty and malnutrition	Preferable environment, living conditions
Depletion of natural resources	Better food
Social conflict	Better social network
Land alienation	Dependency movement like migration of the bride to join her husband

3.4.1.10. Exposure to mass media

Exposure to mass media refers to the degree to which an individual has access to mass media information sources for obtaining agricultural information.

The scoring pattern adopted by Kumar (1993) and followed by Balakrishnan (2017) with modifications was employed. The different sources of mass media was enlisted and their frequency of use was measured using a three-point continuum viz. regularly, occasionally and never with scores of 3, 2 and 1. The scoring procedure is given in Appendix I.

3.4.1.11. Social participation

Social participation is defined as the extent to which the respondent is involved in the functioning of an organization. The variable was measured using the scale developed by Lokhande (1974) with slight modifications. The nature of participation and frequency of participation were assessed. Nature of participation was measured with three-point continuum of active member, sleeping member and not a member with

scores of 3, 2 and 1 respectively. The frequency if attending the meetings was assessed using three-point continuum of always, sometimes and never with scores of 3, 2 and 1 respectively. The tool is given in Appendix I.

3.4.1.12. Self-confidence

Self-confidence is defined as the feeling of an agricultural labourer about his ability, initiative and relish to achieve or fulfill his/ her goals of life.

The scale developed by Nehru (1993) was used with suitable modifications. The scale consists of six statements, out of which, four statements are positive and two negative statements. It was measured using a three point continuum viz. Agree, Undecided and Disagree with weightage of 3, 2 and 1 respectively. The scoring was reversed for negative statements. The total score of self-confidence ranged from 6 to 18. Based on the mean obtained, the respondents were categorized as low, medium and high levels of self- confidence. The scoring procedure is given in Appendix I.

Categories	Scores
Low (6 to 10)	1
Medium (10 to 14)	2
High (14 to 18)	3

3.4.1.13. Health and nutrition

It discusses the health and nutrition status of the respondents based on their basic healthy habits, consumption of basic nutrients and frequency of taking vaccination.

The procedure developed by Sushama (1979) was used with slight modifications. The statements which measure their health and nutrition status was given for the respondents. The frequency of washing hands before meals, administering vaccination, consulting physician, type of medicine used, type of drinking water, latrine facility,

consumption of fruits, vegetables, milk, cereals, pulses and fish/ meat were assessed using the statements. A score of 2 was given for 'Yes' and 1 for 'No' (See Appendix I).

3.4.1.14. Access to common property resources

Common property resources of the respondents were identified and rated based on his/her access, quality & current status and level of access or restrictions. A scoring procedure developed by Anoop (2013) with slight modification was used for the measurement of access to common property resources. The statements were measured using three- point continuum viz. unlimited / unrestricted, moderately restricted and highly restricted with scores of 3, 2 and 1 respectively. The total score ranges from 9 to 27. The scaling procedure is given in Appendix I.

3.4.1.15. Political orientation

Political orientation is operationally defined as the degree to which a person recognizes the power relations existing in the society and believes that democracy, distributive justice and political parties are relevant and important for resolving the problems of people in order to achieve the objective of people's sustainable development.

The scale developed by Kumaran (2008) was used for the study with slight modifications. It consists of 10 statements in which the responses were collected on a two point continuum viz. 'agree' and 'disagree', with scores of 2 and 1 respectively for positive statements and the scoring was reversed for negative statements. The total score ranges from 10 to 20. Based on the mean, the respondents were grouped into low, medium and high level of political orientation. The scaling procedure is seen in Appendix I.

Categories	Scores
Low (6 to 10)	1
Medium (10 to 14)	2
High (14 to 18)	3

3.4.1.16. Awareness about development programmes

Awareness about development programmes in this study, refers to the extent to which the respondent is aware about the development programmes implemented by various agencies like Central & State govts. and NGOs. The respondents were asked to mark those development programmes about which they were aware of. Those programmes about which they were aware was given a score of 2 and about which they were unaware was given 1. The total score of awareness ranged from 10 to 20. Based on the mean, the respondents were grouped into low and high level of awareness. The development programmes were enlisted and administered. (See Appendix I)

3.5. METHODS USED FOR DATA COLLECTION

Pretested interview schedule was used to collect primary data from the respondents. Focus group discussions and observation methods were also used to collect data.

3.6. STATISTICAL TOOLS USED FOR THE STUDY

3.6.1. Mean

The respondents were grouped into categories with reference to the mean as check of the selected independent variables. After categorization of respondents, their percentages were worked out.

3.6.2. Percentage analysis

After grouping the tribal agricultural labourrs into various categories, simple percentage was worked out to find the percentage distribution of respondents.

3.6.3. Correlation analysis

Correlation analysis was done to illustrate the extent to which the selected independent variables influence the dependent variables. Correlation coefficient measures the relation or association between the dependent variable and different independent variables.

3.6.4. Kruskal- Wallis test

Kruskal- Wallis test by ranks is a non-parametric method for testing whether there is any significant difference between the samples of equal size or different size. It is used to compare 'p' independent samples. It is also known as non- parametric equivalent of one- way ANOVA.

3.6.5. Mann- Whitney U test

Mann- Whitney U test was done to test whether any gender wise difference existed in social discrimination and perception of tribal agricultural labourers.

3.6.6. Factor analysis

Factor analysis was done to compare the contribution of the various components of social discrimination towards it.

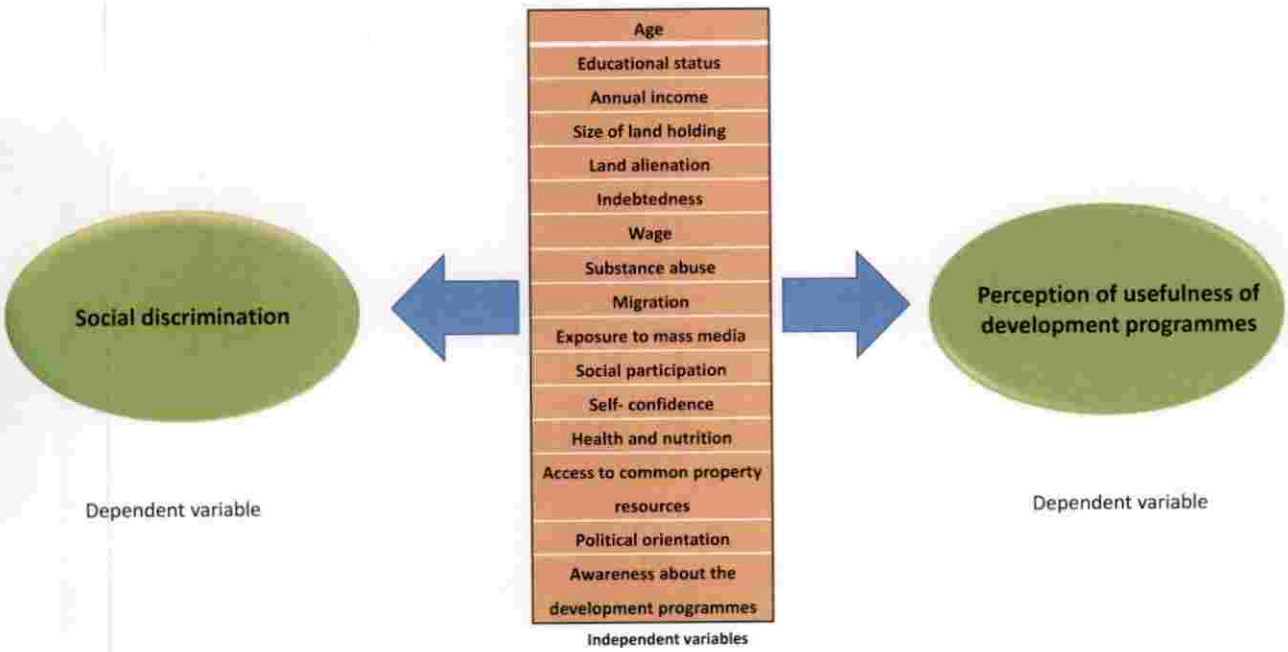


Fig. 2. Conceptual framework of the study

Results and Discussions

4. RESULTS AND DISCUSSIONS

The findings of the present study conforming to the objectives are presented in this chapter, with appropriate discussions, under the following sub headings.

4.1. Social discrimination experienced by the tribal agricultural labourers

4.2. Factors influencing social discrimination experienced by the tribal agricultural labourers

4.3. Perception of usefulness of developmental programmes by the tribal agricultural labourers

4.4. Factors influencing the perception of usefulness of developmental programmes by the tribal agricultural labourers

4.5. Gender wise difference in social discrimination and perception of tribal agricultural labourers

4.6. Profile characteristics of tribal agricultural labourers

4.7. Suggestions for the upliftment of tribal communities.

4.1. SOCIAL DISCRIMINATION EXPERIENCED BY THE TRIBAL AGRICULTURAL LABOURERS

Table 1. shows the distribution of the respondents based on social discrimination. Social discrimination is a growing menace in our society, where, the indigenous population is subjected to ill-treatment owing to their race or culture. From the olden days, tribespeople are considered to be down-trodden and less- developed people, making them vulnerable to exploitation.

In this study, the total score of social discrimination was calculated by adding the scores of 4 sub- components *viz.* socio-cultural discrimination, economic discrimination, political discrimination and gender discrimination. The social

discrimination ranges from 32 to 96 with an average score of 83. The total score was classified into low (32 to 54), medium (54 to 76) and high (76 to 98).

Table 1. Distribution of respondents based on social discrimination

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	0	0	0	0	0	0	0	0	1	3.33	0	0	1	1.11	0	0
Medium	0	0	0	0	8	26.67	3	10	9	10	6	20	17	18.89	9	10
High	30	100	30	100	22	73.33	27	90	20	66.67	24	80	72	80	81	90
	Min- 77 Max- 94 Mean- 88.08				Min- 71 Max- 93 Mean- 83.92				Min- 52 Max- 90 Mean- 79.65							
Kruskal- Wallis statistics, $\chi^2_{(2, 0.05)} = 62.251$																

When overall data is considered, 80 per cent of the men and 90 per cent of the women experienced a high extent of social discrimination and 18.89 per cent of the men and 10 per cent of the women experienced medium level of social discrimination. On the contrary, 1.11 per cent of the men experienced low order of social discrimination. Hence, we can conclude that a major proportion of the tribal population still faces a higher degree of social discrimination. When comparing men and women respondents, women experienced a higher order of social discrimination than men. The results obtained is on par with the results of Ranjini and Shareef (2016) and Tait (2016).

While comparing among the communities, the *Kattunaika*, irrespective of the gender, all the men and women agricultural labourers experienced high level of social discrimination. The high extent of social discrimination owes to their poor socio-economic status, being in the lowest order among the tribespeople. The results are in line with the observations of Gopa (1989).

In the case of *Paniya* community, 73.33 per cent of the men and 90 per cent of the women agricultural labourers faced high order of social discrimination, while 26.67

per cent of the men and 10 per cent of the women experienced medium level of discrimination. The results are on par with the results of Aswathy *et al.* (2018).

In the case of *Kurichiya* community, 66.67 per cent of the men and 80 per cent of the women experienced high level of social discrimination, followed by 10 per cent of the men and 20 per cent of the women facing medium level of discrimination and 3.33 per cent of the men experiencing low level of social discrimination.

To test any significant difference between social discrimination experienced by tribal agricultural labourers of three communities, Kruskal- Wallis test was done. The results of the test revealed that there was significant difference in social discrimination experienced by tribal agricultural labourers. The estimated P- value in the above table which is smaller than 0.05 indicates that there is significant difference in social discrimination experienced by tribal agricultural labourers of three communities at 1 per cent as well as 5 per cent levels of significance.

The *Kattunaika* community, with a mean score of 88.08, experienced a high order of social discrimination as compared to other two communities. This might be due to the poor socio-economic status and less bargaining powers of the community. Among the three communities, the least order of social discrimination was experienced by the *Kurichiya* community whose mean score obtained was 79.65. This is due to their comparatively better financial, socio-economic status and awareness about the developmental progammes. They occupy the highest social status among the tribal communities, hence experiencing the least extent of social discrimination. Moreover, *Kurichiya*, in many situations, try to exert control or dominate other communities, which points to the existing inter-communal difference among the tribes, as in the results of Mathur (1977).

Table 2. Contribution of sub-components to social discrimination

Components	Loading on factor 1	Variance explained (%)
Socio-cultural discrimination	0.737	54.3
Economic discrimination	0.802	64.4
Political discrimination	0.809	65.4
Gender discrimination	0.727	52.8

Factor analysis was done to compare the contribution of the four sub-components of social discrimination viz. socio-cultural discrimination, economic discrimination, political discrimination and gender discrimination. From the values of factor loadings and the percentage of variance explained, it was found that there was not much difference in the contribution of the sub-components. However, a slight variation was found in the case of political discrimination (65.4%) and economic discrimination (64.4%). The respondents perceived political and economic discrimination as more dominant, in comparison with socio-cultural and gender discrimination. Low wages and annual income, lack of easy and security- free loans and inadequate representation in social and political organizations were some of the major concerns among the tribal population, which is in line with the reports of ILO (2007). Even though strict constitutional provisions exist for the protection of the STs, a high degree of social discrimination is experienced by the tribal population. Proper awareness and legal aids should be provided to the tribespeople.

4.3. FACTORS INFLUENCING SOCIAL DISCRIMINATION EXPERIENCED BY THE TRIBAL AGRICULTURAL LABOURERS

Table 3. shows the correlation of social discrimination with the profile characteristics of male and female tribal agricultural labourers.

Table 3. Correlation of social discrimination with profile characteristics of male and female tribal agricultural labourers

Sl. No.	Independent variables	Correlation coefficient 'r' value	
		Male	Female
1	Age	0.020	0.041
2	Educational status	-0.098	-0.430**
3	Annual income	-0.515**	-0.726**
4	Size of land holding	-0.199	-0.267*
5	Land alienation	-0.098	-0.328**
6	Indebtedness	0.200	0.251
7	Wage	-0.545**	-0.714**
8	Substance abuse	0.039	0.004
9	Migration	-0.167	-0.236**
10	Exposure to mass media	-0.160	-0.204
11	Social participation	-0.498**	-0.779**
12	Self-confidence	-0.299**	-0.195
13	Health and nutrition	-0.153*	-0.269*
14	Access to common property resources	-0.142*	-0.147*
15	Political orientation	-0.612**	-0.671**
16	Awareness	-0.201	-0.317**

**significant at 1% level *significant at 5% level

It is evident from Table 3 that social discrimination experienced by the tribal agricultural labourers was influenced by a numerous factors viz. educational status, annual income, wage, social participation, health and nutrition, access to common property resources and political orientation.

Educational status was found to have a negative influence on social discrimination. In the case of women, educational status was found to have a significant effect on social discrimination. More the educational status. More will be their ability

to think and respond to the situations. Moreover, the social acceptance of educated people points to the importance of education in curbing social discrimination. The results are on par with the results of Suresh (2015).

Irrespective of the gender, annual income and wage were found to have a significant negative correlation with social discrimination. Agricultural labour is considered to be an unskilled job and hence, lower wages are given for agricultural labour when compared to other jobs. Higher wages, along with the income from other sources like income from sale of agricultural and minor forest produces contribute to higher annual income, thus enhancing the financial status of tribespeople. Hence, less will be the ill treatment towards them, which is on par with the observations of Balakrishnan (2017) and Kumar and Govindaraju (2018).

Size of land holding, land alienation were observed to have a negative effect on social discrimination, a significant effect in the case of women, while, access to common property resources had a significant negative influence on social discrimination in the case of both men and women. The ownership of land and unlimited access to resources arises a sense of self-sufficiency in the minds of tribespeople, making them able to resist ill-treatment. The unlimited access to resources will allow them to collect minor forest produces like honey, timber, fruits etc. Many times, tribespeople are denied or restricted from accessing safe drinking water as community taps/ wells are far from their localities, which is on par with the observations of Narayanan (2016).

Indebtedness had a positive correlation with social discrimination. Lower wages and annual income aggravated the financial problems of the tribespeople, forcing them to take loans to meet their daily needs. More the debt, less will be their economic or financial status and hence, less will be their acceptance in the society.

Substance abuse as in other societies, continue to be an issue among the tribal population. The tribal communities are invaded by the anti-social activities like alcoholism, smoking and usage of betel. It was quite shocking that these activities are

common among both men and women. The people who use narcotic substances will have a lower status in the society. The results are in line with the results of George and Parthasarathy (2017).

Migration was found to have a negative impact on social discrimination. The immigrants are treated as aliens in the mainstream society. Migration has a significant effect on social discrimination in the case of women. The women are forced to migrate to places away from their native places after marriage, which is in line with the observations of Sachana and Kumar (2015).

Exposure to mass media and awareness about the developmental programmes plays an important role in making people capable of defending the ill-treatment. When people have better exposure to mass media, more will be their knowledge and awareness about the outer world. They will be aware about their rights and developmental programmes and will have the capability to resist discrimination. Women with lesser exposure to mass media and awareness suffer more discrimination than men.

Social participation was found to negatively influencing social discrimination. The communities with better participation in social oragnaizations will have better networking with outside people. More the interaction with the outer world, more will be the level of confidence to raise voice against social evils. The resukts are on par with the observations of Narayanan (2016).

Political orientation and self- confidence play a crucial factor in defending social discrimination. People who realize the power of collective action and possess better bargaining power will be able to resist the ill-treatment from others. Tribal communities with better representation in political bodies are capable of raising their issues and problems and contribute effectively for their upliftment. Hence, more the political orientation, more will be their confidence level and recognition among the society and lesser will be the social discrimination experienced by the tribespeople.

Health and nutrition is an indicator of the socio-economic status and financial stability of the tribespeople. In the study, health and nutritional status was found to have a negative influence on social discrimination. The tribal communities face numerous health issues due to poverty like malnutrition, underweight, mental retardation, infertility, sickle cell anemia, hypertension and sexually transmitted diseases. The unhealthy and untidy living places, using normal drinking water, open defecation and polluted resources make the health status of tribespeople even worse. In addition to this, the inaccessibility to health centers and negligence by the health workers result in infant and maternal mortality. The tribespeople are denied or given poor health services which is also a type of discrimination. Moreover the tribespeople believe in tribal medicine. The results are on par with the observations of Ranjini and Shareef (2016).

4.3.PERCEPTION OF USEFULNESS OF DEVELOPMENTAL PROGRAMMES BY THE TRIBAL AGRICULTURAL LABOURERS

Table 4. shows the distribution of respondents baesd on their perception of usefulness of the developmental programmes.

From the table below, it is clear that majority of the tribal population (75%) has a low level of perception about the development progames. In comparison with the tribal communities, the officials had higher perception level of usefulness of developmental programmes (mean score- 27.73). This might be due to the factor that the officials work for the development of tribal communities and they expect such initiatives to be successful. The results were in contradiction with the results of Mareeswaran *et al.* (2017).

In the case of *Kattunaika*, majority (90%) of the men and all the women of *Kattunaika* community had a low level of perception of the usefulness of developmental programmes. Only 3.33 per cent of the men had high level of perception. In the case of *Paniya* community, 63 per cent of the men and 77 per cent of the women had low level of perception, while 10 per cent of the men and 3 per cent

of the women had high perception level. Comparatively better level of perception was observed among the *Kurichiya* community, where, 43.33 per cent of men and 43 per cent of women had medium level of perception, 16.67 per cent of the men and 10 per cent of the women had high level of perception.

From the below table, it is clear that majority of the *Kattunaika* agricultural labourers had low level of perception, while comparatively more number of respondents of *Kurichiya* community had medium level of perception. The most number of respondents with high level of perception was observed in *Kurichiya* community. The *Paniya* community lie in between the *Kattunaika* and *Kurichiya* communities in their level of perception. The high level of perception is owed to their better mass media exposure, awareness about the developmental programmes and political orientation.

To test whether there is any significant difference between the perception of extent of usefulness of developmental programmes of three tribal communities and officials, Kruskal- Wallis test was undertaken. The results of the test revealed that there was significant difference in the perception of extent of usefulness of developmental programmes of three tribal communities and officials. The estimated P- value in the above table which is smaller than 0.05 indicates that there is significant difference in the perception of extent of usefulness of developmental programmes of three tribal communities and officials at 1 per cent as well as 5 per cent levels of significance.

Table 4. Distribution of respondents based on perception of usefulness of developmental programmes

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)				Officals (n= 30)	
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	27	90	30	100	19	63.33	23	76.67	12	40	14	46.67	62	68.89	70	77.78	3	10
Medium	2	6.67	0	0	8	26.67	6	20	13	43.33	13	43.33	23	25.56	19	21.11	11	36.67
High	1	3.33	0	0	3	10	1	3.33	5	16.67	3	10	5	5.55	1	11.11	16	53.33
Kruskal- Wallis statistics, $\chi^2_{(3,\ 0.05)} = 84.350$																		

It was found that the perception of extent of usefulness of developmental programmes varied with the communities. The *Kattunaika* community (mean score-13.7) had low perception level as compared to other two communities. This might be due to lower educational status, low mass media exposure and low awareness about the developmental programmes. Among the three communities, the *Kurichiya* community had high level of perception (mean score- 18.9). This is due to their comparatively better financial, educational status and high awareness of developmental programmes. To identify the relationship between social discrimination experienced and perception of extent of usefulness of developmental programmes by the tribal agricultural labourers, correlation coefficient was worked out and it was found to be negative and significant (-0.358**) at 1per cent level of significance. This was an indicator of inverse relationship between social discrimination and perception of extent of usefulness of developmental programmes. This might be due to the reason that the down-trodden or least developed communities will have low media exposure, low bargaining powers, low awareness level and hence, low perception. Since they have low order of perception, they may experience a higher order of social discrimination. The development programmes should be formulated in consensus with the tribal representatives and awareness programmes should be conducted to educate the tribal communities about their rights and various developmental programmes.

4.4. FACTORS INFLUENCING PERCEPTION OF USEFULNESS OF DEVELOPMENTAL PROGRAMMES BY TRIBAL AGRICULTURAL LABOURERS

Educational status was found to have a positive correlation with perception of the tribal agricultural labourers and moreover it was significant in the case of the women. Education brings a sense of awareness and ability to speak and express their opinions in front of others which encourages the tribespeople to have a better level of

perception about the developmental programmes. The results are on par with the results of Suresh (2015).

Annual income and wage had a positive influence on perception. More the wages, higher will be their annual income and socio-economic status, which gives them a confidence to think and express their views on the developmental projects.

While considering self- confidence, perception was found to be in positive correlation with the level of self- confidence. More the level of confidence, higher the level of perception. But in the case of women, the correlation was not significant since, women, irrespective of their communities was considered to be at a lower status than men. So in many cases, women were not allowed to speak or express their views, restricting then from having their own perception. The result is on par with the observations of Balakrishnan (2017) and Kumar and Govindaraju (2018).

Political orientation plays a major role in giving a support to the tribal agricultural labourers to raise their voices against the inequalities and social evils, which help them to have a perception of their own about the developmental projects, which are meant to be beneficial for them.

Exposure to mass media and awareness about the developmental programmes was observed to be positively influencing the perception of tribal agricultural labourers. When people have access to information sources, they will be aware about their rights and developmental projects, more will be their perception about the same. They will have their own suggestions for implementing these programmes. It was found to be significant for female respondents.

Social participation plays another pivotal role in encouraging the tribespeople to have their views about their development. More the level of social participation, more will be their interaction with the outer world and hence, broader will be their thinking. In the case of women, the influence was found to be significant, since women with more level of participation, will definitely have the courage to raise their voices and express their opinion.

Table 5. shows the correlation of perception with the profile charcteristics of male and female tribal agricultural labourers.

Table 5. Correlation of perception with profile characteristics of male and female tribal agricultural labourers

Sl. No.	Independent variables	Correlation coefficient 'r' value	
		Male	Female
1	Age	0.184	-0.035
2	Educational status	0.059	0.271**
3	Annual income	0.383*	0.384*
4	Size of land holding	0.211	0.106
5	Land alienation	0.241	0.105
6	Indebtedness	-0.100	-0.198
7	Wage	0.399*	0.390*
8	Substance abuse	-0.057	-0.157
9	Migration	0.147	0.118
10	Exposure to mass media	0.095	0.353**
11	Social participation	0.057	0.473**
12	Self-confidence	0.252**	0.094
13	Health and nutrition	0.187	0.219
14	Access to common property resources	0.184	0.110
15	Political orientation	0.329**	0.300**
16	Awareness	0.855**	0.832**

**significant at 1% level *significant at 5% level

Age was found to be positively influencing the perception of male tribal labourers, while it was negative in the case of female labourers. As age increases, the level of perception of women decreased, which might be due to their ignorance and lack of awareness and botheration for the developmental activities.

Indebtedness and substance abuse were in negative correlation with perception. As tribespeople gets addicted to alcohol, smoking and betel will reduce their ability to think and have their own views and opinion. Likewise, more the debt, more vulnerable their situation and less will be they bothered about the developmental programmes.

Other factors viz. size of landholding, land alienation, migration, health and nutrition and access to common property resources were found to positively influence perception, though not so significant.

4.5.GENDER WISE DIFFERENCE IN SOCIAL DISCRIMINATION AND PERCEPTION OF TRIBAL AGRICULTURAL LABOURERS

Table 6. Distribution of respondents based on gender wise difference in social discrimination and perception of tribal agricultural labourers of Wayanad district.

To find the difference in the social discrimination experienced and perception of extent of usefulness of the developmental programmes by male and female tribal agricultural labourers, Mann-Whitney test was conducted and the results of the test revealed that there was significant difference between the social discrimination experienced and perception of extent of usefulness of the developmental programmes by male and female tribal agricultural labourers. The estimated P- value in the table which is smaller than 0.05 indicates that there is significant difference between the social discrimination experienced and perception of extent of usefulness of the developmental programmes by male and female tribal agricultural labourers at both 5 per cent and 1 per cent levels of significance.

Table 6. Distribution of respondents based on gender wise difference in social discrimination and perception of tribal agricultural labourers of Wayanad district.

Gender	Social Discrimination	Perception
	Mean Score	Mean Score
Male	71.63	99.43
Female	109.37	81.57
MW (0.05)	-4.87	-2.54

From the above Table 6, we can observe that the mean score of female respondents (99.43) was found to be more than that of men (71.63). It is very clear that, women face a high order of social discrimination from the mainstream society than

men. This might be due to the strict stereotyping and gender roles that exists even now in our society. This observation is in line with the results of Balakrishnan (2017) and George and Parthasarathy (2017).

While considering the aspect of perception of usefulness of developmental programmes, women were found to have a lower level of perception (81.57) than men (109.37) owing to lower socio-economic status and social recognition that women possess in comparison with men. The results are on par with the observations of Shincy (2012).

Thus we can conclude that there existed stringent gender disparity among the tribal communities, leaving tribal women suffer from numerous social evils viz. social discrimination, exploitation, unwed motherhood, communicable diseases and like.

4.6. PROFILE CHARACTERISTICS OF TRIBAL AGRICULTURAL LABOURERS

4.6.1. Age

The distribution of respondents based on their age is presented in Table 7.

Examining the overall data, 58.89 per cent of the male and 57.78 per cent of the female tribal agricultural labourers belonged to the middle age (41-60 years) category, 18.89 per cent of the male and 23.33 per cent of the female agricultural labourers in young age (22-41 years) category, while 22.22 per cent of men and 18.89 per cent of women were old aged (60-79 years). Most of the tribal agricultural labourers belonged to the middle age category which might be due to the higher proportion of working age population in all three tribal communities. The results are on par with the results of Balakrishnan (2017).

In the case of *Kattunaika* community, 56.67 per cent of the male and 60 per cent of the female agricultural labourers belonged to the middle age category, followed by 30 per cent of men and 16.67 per cent of women in old age category. Young age population was 13.33 per cent in the case of men and 23.33 per cent in the case of women.

Among the *Paniya* community, 60 per cent of the male and 56.67 per cent of the female agricultural labourers belonged to the middle age category. About 26.67 per cent of the male and 30 per cent of the female agricultural labourers belonged to the young age category, followed by 13.33 per cent of men and women in old age category.

While considering the *Kurichiya* community, 60 per cent of men and 56.67 per cent of women belonged to the middle age category, 23.33 per cent of men and 26.66 per cent of women in old age category. 16.67 per cent of the male and female agricultural labourers were under young age category. Fig 3 shows the distribution of respondents based on their age.

Table 7. Distribution of respondents based on age

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Young (22-41 yrs)	4	13.33	7	23.33	8	26.67	9	30	5	16.67	5	16.67	17	18.89	21	23.33
Middle (41-60 yrs)	17	56.67	18	60	18	60	17	56.67	18	60	17	56.67	53	58.89	52	57.78
Old (60-79 yrs)	9	30	5	16.67	4	13.33	4	13.33	7	23.33	8	26.66	20	22.22	17	18.89
	Min- 25 Max- 78 Mean- 50.9				Min- 25 Max- 70 Mean- 46.13				Min- 28 Max- 76 Mean- 51.1							

4.6.2. Educational status

As per Table 8, 46.67 per cent of the male respondents had primary school level of education, followed by 23.33 per cent who were illiterate, 18.89 per cent could only read and write and 11.11 per cent received middle school level of education. About 39.89 per cent of women were illiterate, 30.11 per cent could read and write, 26.67 per cent received primary education, while only 3.33 per cent received middle school level of education. None of the tribal agricultural labourers received high school or above level of education.

While taking the case of *Kattunaika*, 50 per cent of the male and 66.67 per cent of the female *Kattunaika* agricultural labourers were illiterate, while 26.67 per cent of men and 3.33 per cent of women had primary level of education. About 23.33 per cent of men and 30 per cent of women could only read and write, while none of them received middle school level of education.

In the case of *Paniya* community, 53.33 per cent of men and 20 per cent of women had primary level of education, 26.67 per cent men and 36.67 per cent of the women could read and write and 10 per cent each were illiterate and had middle school level of education. About 43.33 per cent of the *Paniya* women were illiterate.

Table 8. Distribution of respondents based on educational status

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Illiterate	15	50	20	66.67	3	10	13	43.33	3	10	4	13.33	21	23.33	37	39.89
Can read and write	7	23.33	9	30	8	26.67	11	36.67	2	6.67	8	26.67	17	18.89	28	30.11
Primary school	8	26.67	1	3.33	16	53.33	6	20	18	60	17	56.67	42	46.67	24	26.67
Middle School	0	0	0	0	3	10	0	0	7	23.33	1	3.33	10	11.11	1	3.33

With respect to *Kurichiya,* 60 per cent of the men and 56.67 per cent of women had primary level of education, 23.33 per cent of men and 3.33 per cent of women received middle school education. About 6.67 per cent of men and 26.67 per cent of women could only read and write, while 10 per cent of men and 13.33 per cent of women were illiterate.

The major factors hindering literacy included inaccessibility, poor financial conditions, language and cultural barriers and alcoholism. The dropout rates of tribal students were high at the high school and higher secondary school levels. While comparing the three communities, *Kurichiya* had better educational status due to their

Fig 3 : Distribution of respondents based on their age

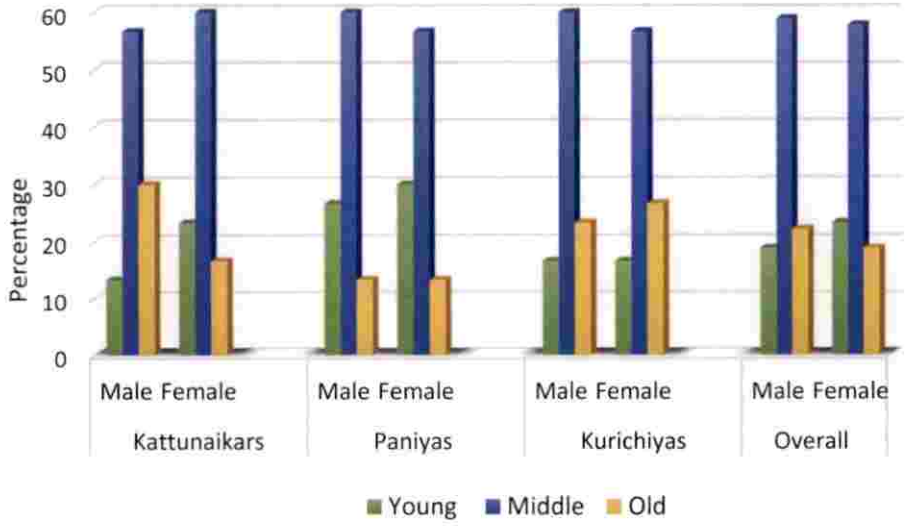
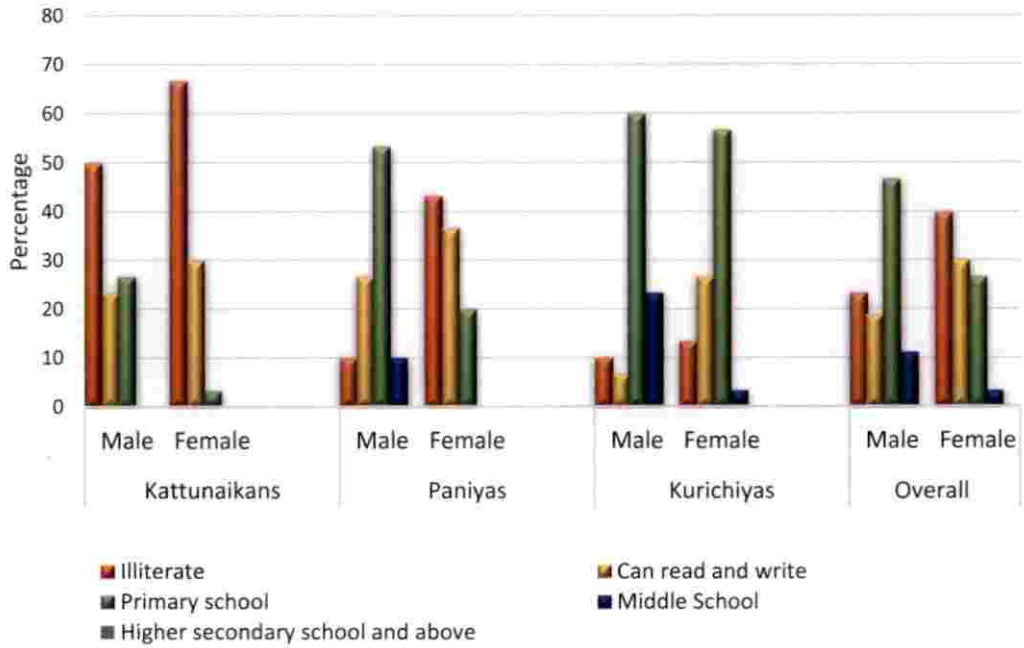


Fig 4 : Distribution of respondents based on their educational status



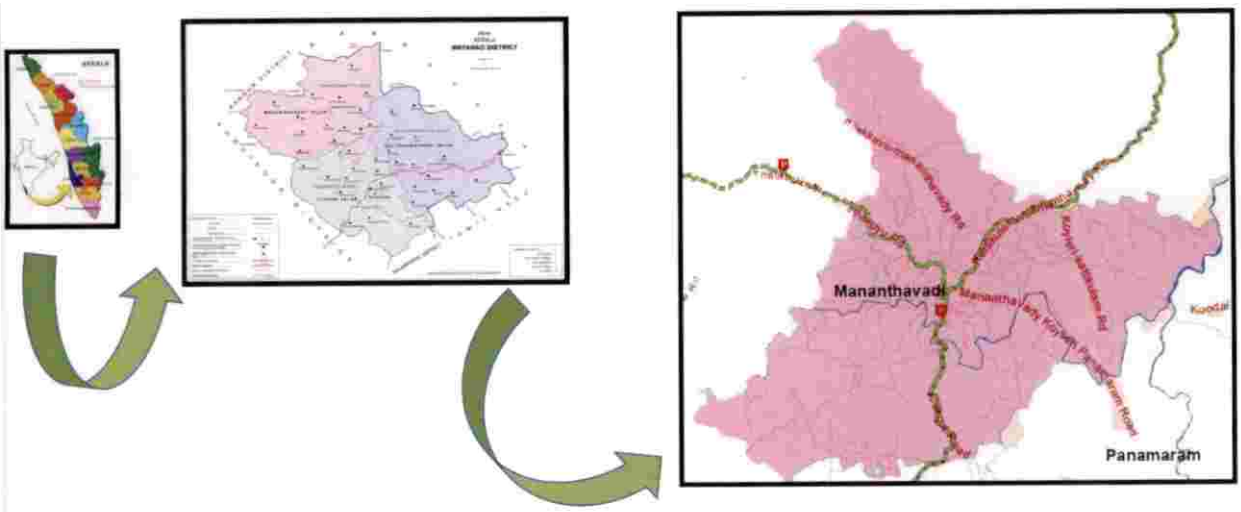


Fig 1. Locale of the study

better financial state as compared to the other two communities. In comparison with women, men had higher educational status because of the age-old belief that women are inferior to men. The tribal women are denied education because of the taboo that the primary aim of women is taking care of the children and doing the domestic works. The tribal communities continue to be educationally backward with visible gender differences. The results are on par with the observations of Balakrishnan (2017). Fig 4 shows the distribution of respondents based on educational status.

4.6.3. Annual income

The distribution of the respondents based on annual income is presented as Table 9 and Fig 5.

Table 9. Distribution of respondents based on annual income

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	25	83.33	30	100	3	10	30	100	0	0	16	53.33	28	31.11	76	84.44
Medium	5	16.67	0	0	27	90	0	0	3	10	14	46.67	35	38.89	14	15.56
High	0	0	0	0	0	0	0	0	27	90	0	0	27	30	0	0
Low (Rs. 20,000-45,734); Medium (Rs. 45,734- 71,468); High (Rs. 71,468- 97,202)																

While considering the overall data, 38.89 per cent of the male and 15.56 per cent of the female tribal agricultural labourers earned medium level of annual income. Low level of income was earned by 31.11 per cent of men and 84.44 per cent of women. Thirty per cent of the men earned high level of annual income, while none of the women earned high annual income. The lower annual income of the tribal agricultural labourers was due to the lower wages they earned.

With respect to the *Kattunaika* community, 83.33 per cent of men and all women earned low level of annual income, while 16.67 per cent of men earned medium level of annual income.

In the case of *Paniya* community, 90 per cent of men earned medium level of annual income, while 10 per cent of men and all women earned low level of annual income.

In *Kurichiya* community, 90 per cent of men earned higher income, while 10 per cent of men and 46.67 per cent of women earned medium level of annual income. About 53.33 per cent of women earned low level of income.

The *Kurichiya* earned better annual income as compared to the *Paniya* and *Kattunaika*. *Kurichiya* being traditional farmers, got income from their subsidiary occupation, farming, while in the case of *Paniya* and *Kattunaika*, who are traditionally agricultural labourers and bonded labourers, the income from agricultural labour was their sole income. *Kattunaika* got income from agricultural labour and sale of minor forest produces. The results are on par with the results of Uthara (2017).

4.6.4 .Size of land holding

Table 10 shows the distribution of the respondents based on the size of land holding.

Table 10. Distribution of respondents based on size of land holding

Category (in cents)	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
No land	30	100	30	100	0	0	0	0	0	0	0	0	30	33.33	30	33.33
5 to 10	0	0	0	0	0	0	6	20	1	3.34	0	0	1	1.11	6	6.67
11 to 25	0	0	0	0	3	10	12	40	0	0	0	0	3	3.33	12	13.33
26 to 50	0	0	0	0	5	16.67	7	23.33	3	10	9	30	8	8.89	18	20
51 to 100	0	0	0	0	22	73.33	2	6.67	13	43.33	21	70	35	38.9	24	26.67
101 to 250	0	0	0	0	0	0	0	0	13	43.33	0	0	13	14.44	0	0

By seeing the overall data, 38.9 per cent of the male agricultural labourers and 26.67 per cent of the female agricultural labourers owned 51 to 100 cents of land. Interestingly, 33.33 per cent of the men and women each owned no land. About 14.44

per cent of the men owned 101 to 250 cents of land, followed by 8.89 per cent of men and 20 per cent of women owning 26 to 50 cents, 3.33 per cent of men and 13.33 per cent of women owned 11 to 25 cents and 1.11 per cent of the male agricultural labourers and 6.67 per cent of the women agricultural labourers owned 5 to 10 cents of land.

In *Kattunaika* community, none of the male or female agricultural labourers owned land. They encroached Government lands, built huts and occupied the land.

In the case of *Paniya*, 73.33 per cent of the male and 6.67 per cent of the female *Paniya* owned 51 to 100 cents, 16.67 per cent of men and 23.33per cent of women owned 26 to 50 cents, while 10 per cent of the male respondents and 40 per cent of the female respondents owned 11 to 25 cents. Also, 20 per cent of the women owned 5 to 10 cents.

In the case of *Kurichiya* community, 43.33 per cent of men owned 101 to 250 cents, while another 43.33 per cent of men and 70 per cent of women owned land of 101 to 250 cents.

Paniya owned land which was freely distributed by Government of Kerala land and *Kurichiya* owned lands which they got as hereditary. None of the male or female tribal agricultural labourers owned land above 250 cents.

While considering the inter-community disparity in land ownership, *Kurichiya* community owned more land than *Paniya* community due to the better socio-economic status of the former, whereas, *Kattunaikas* owned no land and remained landless. The average size of landholding among traditionally landowning communities such as *Kurichiya,* is much above the other tribal communities. This is seen to be associated with their better status in the society. *Kurichiya* were agrarian community and hence had lands which were mostly family property. The results are on par with the results of Paul (2013). Fig. 6 shows the distribution of respondents based on the size of land holding.

Fig 5: Distribution of respondents based on their annual income

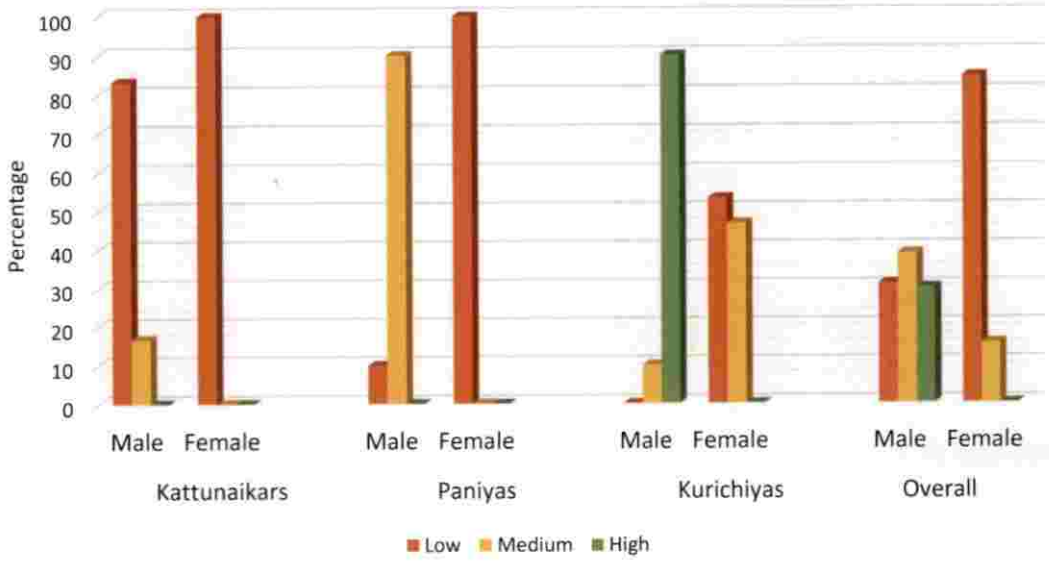
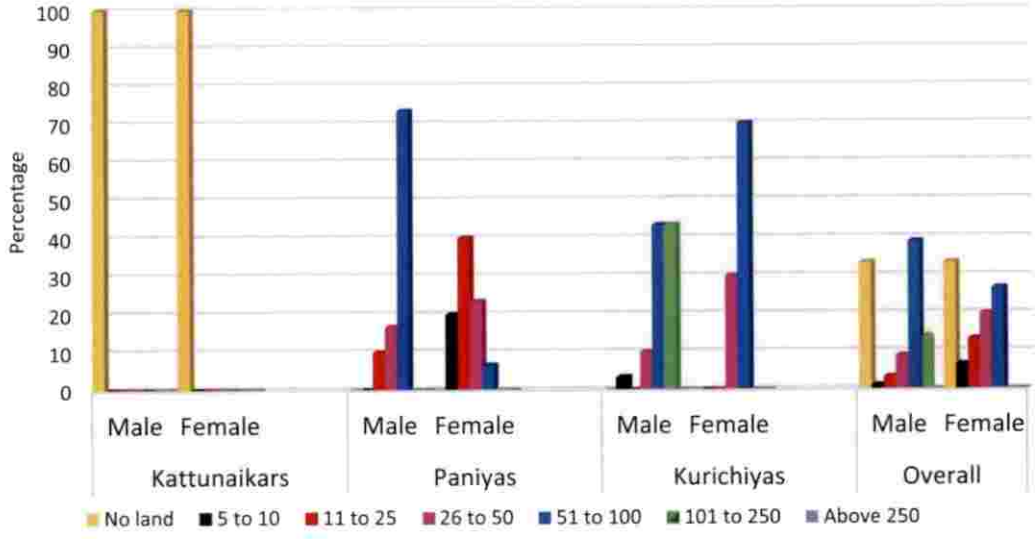


Fig 6 : Distribution of respondents based on their size of landholding (cents)



4.6.5. Land alienation

Table 11 and Fig 7 shows the distribution of respondents based on land alienation.

Land alienation is still a menace for tribespeople, as their lands are taken away from their hands, either by the Government agencies for Govt. projects or multi- national companies. In all the three tribal communities, a high degree of land alienation was observed. About 90 per cent of men and 93.33 per cent of women experienced high extent of land alienation, whereas 10 per cent of men and 6.67 per cent of women experienced low degree of land alienation. Women experienced high degree of land alienation than their male counterparts. This might be due to the lack of awareness about the laws for the protection of tribal lands.

In the case of *Kattunaika* community, only 6.67 per cent of men experienced low degree of land alienation, while majority (93.33%) of the men and all the women experienced high degree of land alienation.

Sixty per cent of the male agricultural labourers and 83.33 per cent of the female *Paniya* agricultural labourers faced greater extent of land alienation, while 40 per cent of the men and 16.67 per cent of the women experienced low degree of land alienation.

In the case of *Kurichiya* community, 56.67 per cent of men and 86.67 per cent of women experienced high degree of land alienation, while 43.33 per cent of men and 13.33 per cent of women faced low degree of land alienation.

Land alienation happens due to various reasons. The major ones being marriage of tribal women with non-tribal men, mortgaging the land by the tribespeople to the non-tribespeople in return for credit. The lack of proper land records also aggravated the pathetic condition of the tribal communities with regard to ownership of lands. Majority of the tribespeople belonging to *Kattunaika* and *Paniya* do not consider ownership of land important. The results are on par with Nithya (2013), Sahu (2014) and Sachana and Kumar (2015).

Table 11. Distribution of respondents based on land alienation

Category	*Kattunaika*				*Paniya*					*Kurichiya*			Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female			Male	Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	2	6.67	0	0	12	40	4	13.33	13	43.33	5	16.67	33	6.67	9	10
High	28	93.33	30	100	18	60	26	86.67	17	56.67	25	83.33	57	93.33	81	90

Consequences of land alienation:

Table 12. shows the consequences of land alienation as perceived by the tribal agricultural labourers.

The major consequences of land alienation as perceived by the tribal agricultural labourers were widening gap between the rich and the poor tribespeople, increased poverty, exploitation, confrontation between tribal and non-tribespeople, migration, law and order problem in tribal areas and marginalization and exclusion. Land alienation resulted in inter- community difference among the tribal population. Incidence of land alienation was comparatively lesser in the case of *Kurichiya*, in comparison with *Paniya* and *Kattunaikas*. Due to loss of land from the tribespeople, they lost their source of livelihood and ended up with extreme poverty. The tribespeople were indiscriminately exploited by the non-tribespeople and their land was taken away from them. The excessive dependence of tribal communities on land for their income and employment made land alienation and landlessness a major livelihood concern of the tribes. The encroachment of tribal lands by the non-tribespeople resulted in confrontation between the tribal and non-tribespeople, and hence, law and order problems in tribal areas. The loss of employment and livelihood forced the tribespeople to migrate in search of employment and income. The results are in line with the results of Haseena (2014) and Saha (2014).

Table 12. Consequences of land alienation ranked according to their importance

Items	Total Score	Rank
Widening gap between the rich and the poor tribespeople	591	1
Increased poverty	565	2
Exploitation	526	3
Decreased employment	498	4
Confrontation between tribal and non-tribespeople	488	5
Migration	465	6
Law and order problem in tribal areas	379	7
Marginalization and exclusion	363	8

4.6.6. Indebtedness

The distribution of respondents based on indebtedness is presented as Table 13.

Table 13. Distribution of respondents based on indebtedness

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
With debt	25	83.33	26	86.67	22	73.33	21	70	19	63.33	20	66.67	66	73.33	67	74.44
Without debt	5	16.67	4	13.33	8	26.67	9	30	11	36.67	10	33.33	24	26.67	23	25.56
Agrl. Purpose	0	0	0	0	0	0	5	23.81	9	47.37	6	30	9	13.64	11	16.42
Non- agrl. Purpose	25	100	26	100	22	100	16	76.19	10	52.63	14	70	57	86.36	56	83.58

From the overall data, 73.33 per cent of men and 74.44 per cent of women had debt, while 26.67 per cent of men and 25.56 per cent of women had no debt. Among those with debt, 13.64 per cent of men and 16.42 per cent of women borrowed for agricultural purposes, whereas, 86.36 per cent of men and 83.58 per cent of women borrowed for non-agricultural purposes.

Fig 7 : Distribution of respondents based on land alienation

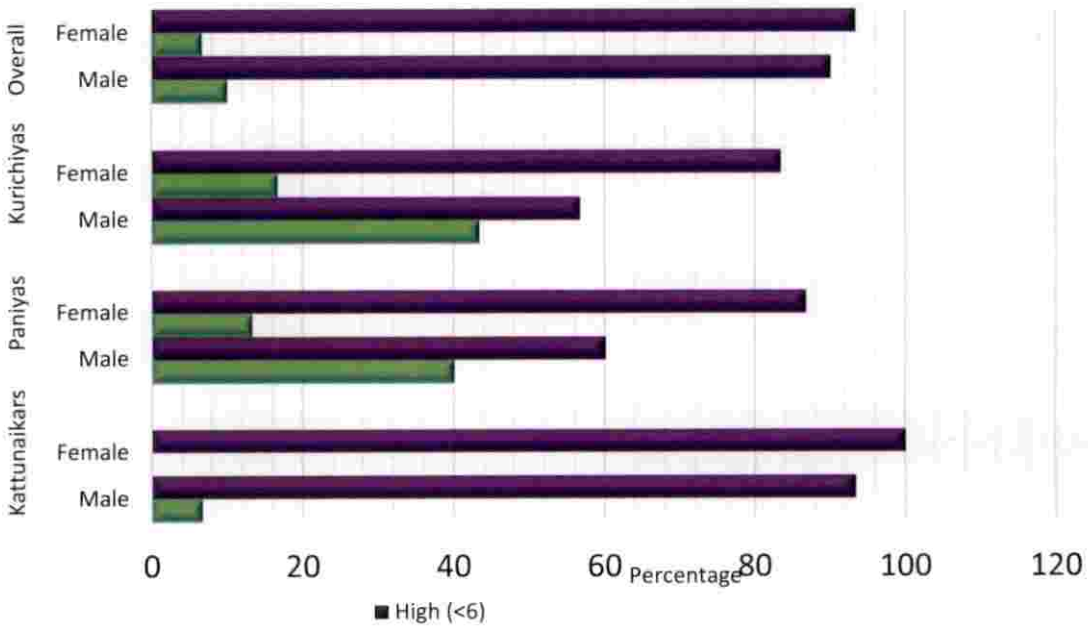
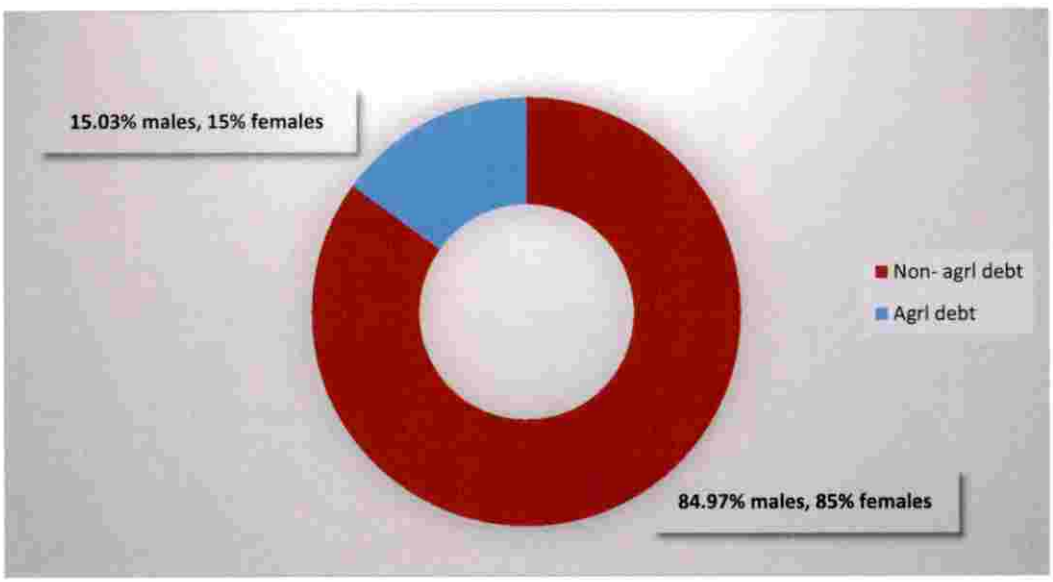


Fig 8 : Distribution of respondents based on type of debt



In the case of *Kattunaika* community, 83.33 per cent of the male agricultural labourers and 86.67 per cent of the female agricultural labourers suffered from indebtedness. Only 16.67 per cent of men and 13.33 per cent of women were not indebted.

In the case of *Paniya* community, 73.33 per cent of men and 70 per cent of women had indebtedness, while 26.67 per cent of men and 30 per cent of women did not suffer from indebtedness. All the respondents from both the communities borrowed money for non-agricultural purposes.

While considering the *Kurichiya*, 63.33 per cent of men and 66.67 per cent of women borrowed money, whereas 26.67 per cent of men and 25.56 per cent of women were not indebteds. Among those who borrowed, 13.64 per cent of men and 16.42 per cent of women borrowed for meeting their agricultural needs, while 86.36 per cent of men and 83.58 per cent of women borrowed for non- agricultural needs.

The backward communities like *Kattunaika* and *Paniya* incurred debt almost entirely for non-productive purposes; mostly to meet day-to-day expenditures. The forward communities like the *Kurichiya*, incurred debt mainly for farm purposes. The major reasons for the growing indebtedness among the tribespeople were land alienation, illiteracy, unemployment, increase in population, lack of cultivable land, exploitation by moneylenders and middlemen, lack of loan from banks for unproductive purposes, drinking habit, easy availability of loan from moneylenders, lower price of agricultural and forest produce and increase in health problems. The results are on par with Paul (2013) and in contradiction with the results of Uthara (2017). Fig 8. shows the distribution of respondents based on the type of debt.

4.6.7. Wage

Table 14. shows the distribution of respondents based on wage. Examining the overall data, we can see that 28.89 per cent of the men and 60 per cent of the women labourers got a low wage. Medium wage was earned by 41.11% of the men and 40 per cent of the women. Only 30 per cent of the men got high wage, while none of the

women got higher wages. The range of the wages ranged from low (Rs.200 to Rs.404) to medium (Rs.404 to Rs.608). This was due to lack of skills and inability to demand higher wages. From Table 14, we can observe that strict gender disparity existed in the wage structure of men and women. Men got better wages than women, while none of the women of the three communities got higher wages. The results are on par with Balakrishnan (2017). Fig. 9 shows the distribution of respondents based on wage.

Table 14. Distribution of respondents based on Wage

Category (in Rs./ day)	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	23	76.67	30	100	3	10	16	53.33	1	3.34	6	20	26	28.89	54	60
Medium	7	23.33	0	0	25	86.67	14	46.67	4	13.33	24	80	37	41.11	36	40
High	0	0	0	0	2	6.67	0	0	25	83.33	0	0	27	30	0	0
	Min- 200 Max- 500 Mean- 347.92				Min- 320 Max- 670 Mean- 452.92				Min- 380 Max- 810 Mean- 568.08							

In the case of *Kattunaika* community, 76.67 per cent of the men and all the women got low wages, while 23.33 per cent of the men got medium level of wage. None of them got higher wages.

While considering *Paniya* community, majority of the men (86.67%) and 46.67 per cent of the women received medium wages, whereas, 10 per cent of the men and 53.33 per cent of the women got low wages. Only 6.67 per cent of the men got higher wages.

In the case of *Kurichiya* community, 83.33 per cent of the male respondents got higher wages, followed by 13.33 per cent of the men and 80 per cent of the women receiving medium wages. A comparatively lesser number (3.34% of men and 20% of women) got low wages.

Thus we can conclude that among communities, *Kattunaika* community got lower wages (mean- Rs. 347.92). This might be due to their lower bargaining powers and inability to raise their voices for fair wages. *Paniya* got better wages (mean- Rs. 452.92) as compared to *Kattunaika*. In comparison with the other two communities, *Kurichiya* men and women got more wage (mean- Rs. 568.08), owing to their better bargaining powers and political orientation. The *Kattunaika* respondents worked in the nearby fields and in and around of their locality. But *Paniya* and *Kurichiya* respondents went out of their localities demanding more wages for their services.

4.6. 8. Substance abuse

Table 15 shows the distribution of respondents based on substance abuse.

Substance abuse is a burgeoning dilemma among the tribal communities. Looking at the overall data, 84.44 % of the men and 1.11% of the women consumed alcohol regularly, 14.44% of the men and 27.78% of the women consumed it occasionally and 1.11% of the men and 71.11% of the women did not consume alcohol at all. About 77.78 per cent of the men smoked regularly, 15.56 per cent of the men and 7.78 per cent of the women smoked occasionally and 6.67 per cent of the men and 92.22 per cent of the women never smoked. Majority (94.44% of the men and 95.56% of the women) had the habit of chewing betel, 1.11 per cent of the men and 4.44 per cent of the women chewed betel occasionally and 4.44 per cent of the men did not use betel. While alcohol consumption and smoking was an issue among the men, habit of betel usage was common among both men and women.

In the case of *Kattunaika* community, 86.67% and 80% of the men respectively consumed alcohol and smoked regularly respectively. About 6.67 per cent of the men and 10 per cent of the women smoked occasionally and 13.33 per cent of the men and 90 per cent of the women did not smoke. However, chewing betel was a usual habit, common among both men and women. About 86.67 per cent of the men and 90 per cent of the women used betel regularly, followed by 10 per cent of the women chewing betel occasionally and 13.33 per cent of the men did not use betel.

In the case of *Paniya* community, 96.67 per cent of the men and 3.33 per cent of the women agricultural labourers consumed alcohol on regular basis, whereas, 83.34 per cent of the women were consumed it occasionally and 3.33 per cent of the men and 13.33 per cent of the women did not consume it at all. About 83.33 per cent of the men smoked regularly and 10 per cent of the men and 13.33 per cent of the women smoked occasionally, while 6.67per cent of the men and 86.67per cent of the women did not smoke. Majority (96.67%) of the men and all women used betel regularly, 3.33% of the men used it occasionally.

In the case of *Kurichiya*, 70 per cent of the men consumed alcohol regularly. About 70 per cent of the men smoked regularly, 30 per cent of the men smoked occasionally. All men and 86.67 per cent of the women agricultural labourers had the habit of chewing betel regularly, followed by 13.33 per cent of the women using betel occasionally.

Kattunaika and *Kurichiya* women did not consume alcohol or smoke. However, *Paniya* women had the habit of consuming alcohol. The cheap availability of alcohol and *'beedis'* accelerated the incidence of substance abuse among the tribespeople and resulted in major health issues and anti-social activities in tribal settlements. The results are on par with the observations made by George and Parthasarathy (2017) and in contradiction with that of Uthara (2017).

Table 15. Distribution of respondents based on substance abuse

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Alcohol																
Regularly	26	86.67	0	0	29	96.67	1	3.33	21	70	0	0	76	84.44	1	1.11
Occasionally	4	13.33	0	0	0	0	25	83.34	9	30	0	0	13	14.44	25	27.78
Never	0	0	30	100	1	3.33	4	13.33	0	0	30	100	1	1.11	64	71.11
Tobacco																
Regularly	24	80	0	0	25	83.33	0	0	21	70	0	0	70	77.78	0	0
Occasionally	2	6.67	3	10	3	10	4	13.33	9	30	0	0	14	15.56	7	7.78
Never	4	13.33	27	90	2	6.67	26	86.67	0	0	30	100	6	6.67	83	92.22
Betel																
Regularly	26	86.67	27	90	29	96.67	30	100	30	100	26	86.67	85	94.44	86	95.56
Occasionally	0	0	3	10	1	3.33	0	0	0	0	4	13.33	1	1.11	4	4.44
Never	4	13.33	0	0	0	0	0	0	0	0	0	0	4	4.44	0	0

Fig 9 : Distribution of respondents based on wage

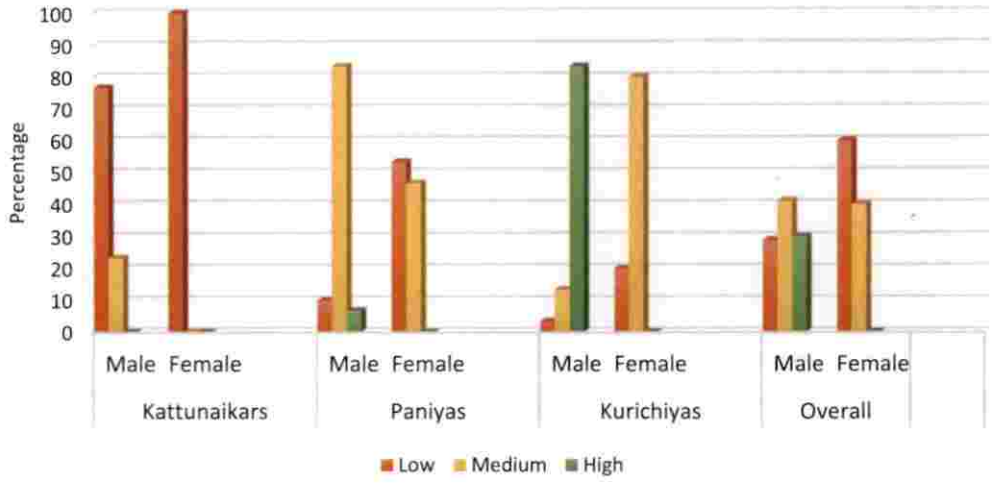
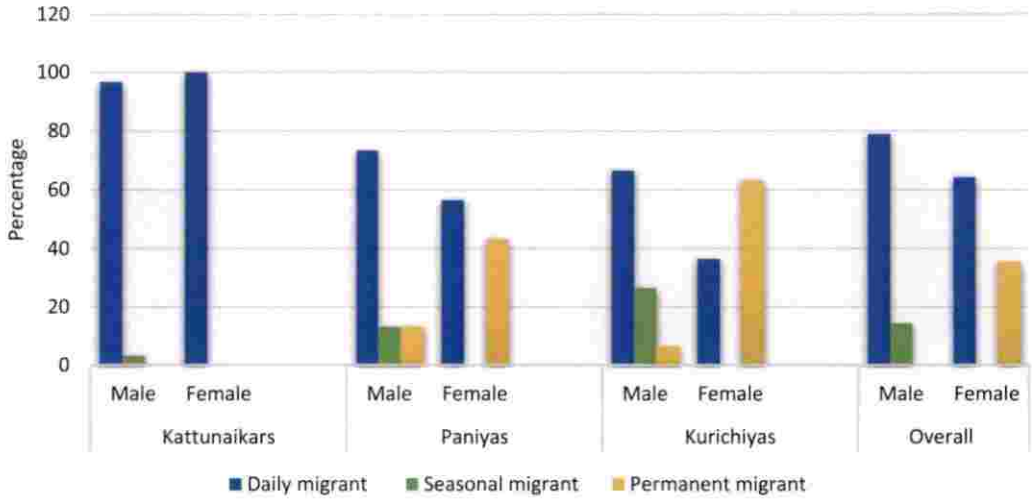


Fig 10 : Distribution of respondents based on migration



4.6.9. Migration

Table 16 and Fig. 10 shows the distribution of respondents based on migration.

By considering the overall data, 78.89 per cent of the men and 64.44 per cent of the women were daily migrants, 14.44 per cent of the men were seasonal migrants and 6.67 per cent of the men and 35.56 per cent of the women were permanent migrants. The men migrated daily for better employment and wages, whereas, women migrated permanently from their own places after marriage. The results are in line with that made by Aerthayil (2008).

Table 10. Distribution of respondents based on Migration

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Daily migrant	29	96.67	30	100	22	73.34	17	56.67	20	66.67	11	36.67	71	78.89	58	64.44
Seasonal migrant	1	3.33	0	0	4	13.33	0	0	8	26.67	0	0	13	14.44	0	0
Permanent migrant	0	0	0	0	4	13.33	13	43.33	2	6.66	19	63.33	6	6.67	32	35.56

In case of *Kattunaika*, 96.67 per cent of the men and all women were daily migrants. They worked in the agricultural fields of other tribespeople and non-tribespeople. Only 13.33 per cent of the *Kattunaika* men were seasonal migrants.

About 73.34 per cent of the male and 56.67 per cent of the female *Paniya* agricultural labourers migrated daily to nearby places for jobs. While 13.33 per cent of the men were seasonal migrants, 13.33 per cent of the men and 43.33 per cent of the women labourers were permanent migrants.

While considering *Kurichiya*, 66.67 per cent of the men and 36.67 per cent of the women migrated daily, followed by 26.67 per cent of the men who were seasonal

migrants and 6.66 per cent of the men and 63.33 per cent of the women were permanent migrants.

Push factors for migration:

While considering the male agricultural labourers, the major push factors forcing them to migrate were low wages, unemployment due to seasonality of jobs and growing indebtedness. The tribespeople migrated to near- by places in search of better wages and employment opportunities. They also migrated due to natural calamities, poverty and malnutrition, depletion of natural resources, social conflict and land alienation. The unexpected natural calamities and extreme poverty and malnutrition forced them to leave their lands and migrate permanently to other places. Table 17 shows the push factors for migration as perceived by male and female tribal agricultural labourers.

Table 17. Push factors for migration as perceived by male and female tribal agricultural labourers

Items	Male agricultural labourers		Female agricultural labourers	
	Total Score	Rank	Total Score	Rank
Low wages	672	1	295	8
Unemployment	621	2	296	7
Indebtedness	493	3	527	2
Natural calamities	353	4	520	3
Poverty and malnutrition	320	5	376	5
Depletion of natural resources	232	6	573	1
Social conflict	198	7	371	6
Land Alienation	186	8	489	4

While considering the case of female agricultural labourers, depletion of natural resources, indebtedness, natural calamities and unemployment were the major push

factors for migration. The depletion of water bodies, land alienation and natural calamities compelled them to leave their lands and migrate. Increasing poverty and malnutrition, lower wages and social conflict also played an important role for accelerating tribal migration. The results are on par with the results of Sachana and Kumar (2015).

Pull factors for migration:

Table 18. shows the pull factors for migration as perceived by the male and female tribal agricultural labourers.

In the case of male agricultural labourers, the most important pull factors which accelerated tribal migration included better opportunity for higher wages, better employment opportunities and job security. Due to the seasonality and lack of agricultural jobs in their localities, tribespeople migrated to near-by or seasonally migrated in order to get better wages and meet their ends.

Table 18. Pull factors for migration as perceived by the male and female tribal agricultural labourers.

Items	Male agricultural labourers		Female agricultural labourers	
	Total Score	Rank	Total Score	Rank
Better opportunity to earn higher wages	659	1	424	3
Better opportunity for employment or occupation	618	2	362	5
Better job security	542	3	387	4
Opportunity to obtain desired specialization, education, skill or training	341	4	217	8
Preferable environment, living conditions	292	5	458	2
Better food	236	6	232	7
Better social network	230	7	254	6
Dependency movement like migration of the bride to join her husband	175	8	651	1

In the case of female agricultural labourers, they migrated mainly to join their husband after marriage. They migrated permanently from their places to their husband's place. The other major reasons include, preferable environment and living conditions, better employment and wage opportunities. The results are on par with the results of Sachana and Kumar (2015).

4.6.10. Exposure to mass media

The tribespeople usually are not exposed to mass media as compared to non-tribespeople. Table 19 shows the distribution of respondents based on exposure to mass media.

From the table 19, it is clear that the tribespeople had a low level of media exposure. They rarely listened to radio, while only a small population watched TV. They were never exposed to internet, newspapers or social media.

When we consider the *Kattunaika* community, we can see that only 13.33 per cent each of the male and female agricultural labourers listened to radio occasionally, whereas, 86.67 per cent each of the men and women do not have the habit of listening to radio.

In the case of *Paniya* community, 26.67 per cent of the men and 20 per cent of the women listened to radio occasionally, while, 73.33 per cent of the men and 80 per cent of the women had no exposure to radio. Twenty per cent each of the *Paniya* men and women watched TV occasionally, while 80per cent each of them did not watch at all.

In the case of *Kurichiya*, 13.33 per cent of the men and 10 per cent of the women listen to radio occasionally, while 86.67 per cent of the men and 90 per cent of the women did not had the habit of listening to radio. About 53.33 per cent of the men and 30 per cent of the women watched TV regularly, while 20 per cent of the men and

23.33 per cent of the women watched it occasionally. Also, 26.67per cent of the men and 46.67 per cent of the women did not have the habit of watching TV.

By examining the overall data, the *Kattunaika* community had the least mass media exposure as compared to *Paniya* and *Kurichiya* communities. This may be due to the poor financial and socioeconomic status of the former. The poorer the financial situation, the least will be the ability of the tribespeople to afford for having access to mass media. While comparing men and women, the women had the least mass media exposure compared to men as women do not have access to mass media and are burdeed with their productive and unproductive works at farm and home. Hence the exposure and access to mass media is limited for women. It is also important to note that irrespective of the communities, none of the men or women read farm magazines or newspapers or used internet/ mass media. The habit of reading newspapers or magazines is still away from the tribespeople. The results are on par with the results of Balakrishnan (2017).

4.6.11. Social participation

Table 20 shows the distribution of respondents based on nature of membership in organizations. From the table 20, it is clear that a major share of the respondents are not members of social organizations.

In the case of *Kattunaika* community, 3.33 per cent of the men are members of co-operative society where they sell the NTFP. They have very less representation in organizations due to their ignorance and hesitance to join any organization. They hold back themselves from joining or taking part in any social activities.

In the case of *Paniya*, comparatively better level of social participation was observed as compared to *Kattunaika*. About 13.33 per cent of the men were members of *Oorukootams*, while 86.67 per cent of them and all women were not members. Also, 20 per cent of the men and 6.67 per cent of the women were active members of co-operative society, while 46.67 per cent of the men and 63.33 per cent of the women did

not have membership in co-operatives. About 16.66 per cent of *Paniya* men were active members in trade unions, while 26.67 per cent of them were sleeping members. Also, 56.67 per cent of the men were not members in trade unions. *Paniya* women did not have membership in Panchayats.

Kurichiya tribes had higher level of social participation compared to the other two communities. When 6.67 per cent of the men had active membership in Panchayats, 10 per cent of the men were sleeping members and rest 83.33 per cent of the men and all women did not have membership in Panchayat. About 20 per cent of the men were active members of *Oorukootams*, 33.33 per cent sleeping members and the rest 46.67 per cent were not members. Women didn't had membership in *Oorukootams*. About 26.67 per cent of the men and 16.67 per cent of the women were active members of co-operative society, while 33.33 per cent of the men and 40 per cent of the women were sleeping members and 40 per cent of the men and 43.33 per cent of the women did not had any membership. Also, 30 per cent of the men were active members of trade unions, while 40 per cent were sleeping members and the rest 30 per cent did not have any kind of membership.

Table 21 shows the distribution of respondents based on frequency of attending meetings. In general, we can conclude that majority (46.67%) of the respondents did not attend the meetings regularly. Only 15 per cent of the respondents regularly attended the meetings.

With respect to *Kattunaika,* none of the women or men of *Kattunaika* community attended meetings regularly in any organization. This may be due to unawareness or ignorance of the people, lack of membership or interest in participating in social organizations.

In the case of *Paniya* community, comparatively better frequency of attending the meetings was observed. Higher level of attending meetings was observed in the case of *Kurichiya* community. Both men and women attended meetings.

By looking onto the overall scenario, *Kattunaika* community had the lowest level of social participation, their participation being almost nil in social organizations. *Paniya* had comparatively better level of social participation than *Kattunaika*. *Kurichiya* had the highest level of social participation. But if we examine closely, the three communities had low level of social participation. Moreover, the level of participation of women was comparatively lower than men, due to their tedious farm and domestic work. The results are on par with the results of Messiana (2012) and Navya (2016).

4.6.12. Self- confidence

Table 22 and Fig 11 shows the distribution of respondents based on self-confidence.

From the overall data we can see that 66.66 per cent of the women and 33.33 per cent had a low level of self-confidence, while, 16.67 per cent of the women and 32.23 per cent of the men possessed medium level of self-confidence. High level of self-confidence was possessed by 16.67 per cent of the women and 34.44 per cent of the men.

Table 22. Distribution of respondents based on self- confidence

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	17	56.67	25	83.33	10	33.33	20	66.66	3	10	14	46.66	30	33.33	60	66.66
Medium	8	26.67	3	10	8	26.67	5	16.67	15	50	8	26.67	29	32.23	15	16.67
High	5	16.67	2	6.67	12	40	5	16.67	12	40	8	26.67	31	34.44	15	16.67

In the case of *Kattunaika* community, 56.67 per cent of the men and majority of the women (83.33%) were found to have a low level of self- confidence, followed

by 26.67 per cent of the men and 10 per cent of the women with medium level of self-confidence. About 16.67 per cent of the men and 6.67 per cent of the women had high level of self- confidence.

While considering the *Paniya* community, 40 per cent of the men and 16.67 per cent of the women agricultural labourers had high level of self-confidence, followed by 26.67 per cent of the men and 16.67 per cent of the women with medium level of self- confidence and 33.33 per cent of the men and 66.66 per cent of the women with low level of self- confidence.

In the case of *Kurichiya*, 50 per cent of the men and 26.67 per cent of the women had medium level of self-confidence, whereas, 40 per cent of the men and 26.67 per cent of the women had high level of self-confidence and 10 per cent of the men and 46.66 per cent of the women had low self- confidence.

By examining the overall data, it is clear that, *Kattunaika* community had the lowest level of self-confidence, in comparison with the *Paniya* and *Kurichiya* communities. Women had lower level of self- confidence as compared to men. The results are on par with the results of Shincy (2012). The low level of self-confidence might be due to their lower educational and socio- economic status, less interaction with the outside world, unawareness about the developmental programmes and low political inclination.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Radio																
Regularly	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Occasionally	4	13.33	4	13.33	8	26.67	6	20	4	13.33	3	10	16	17.78	7	7.78
Never	26	86.67	26	86.67	22	73.33	24	80	26	86.67	27	90	74	82.22	83	92.22
Television																
Regularly	0	0	0	0	0	0	0	0	16	53.33	9	30	16	17.78	9	10
Occasionally	0	0	0	0	6	20	6	20	6	20	7	23.33	12	13.33	11	12.22
Never	30	100	30	100	24	80	24	80	8	26.67	14	46.67	62	68.89	70	77.78
Newspaper																
Regularly	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Occasionally	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Never	30	100	30	100	30	100	30	100	30	100	30	100	90	100	90	100
Farm magazines																
Regularly	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Occasionally	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Never	30	100	30	100	30	100	30	100	30	100	30	100	90	100	90	100
Internet/ social media																
Regularly	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Occasionally	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Never	30	100	30	100	30	100	30	100	30	100	30	100	90	100	90	100

Table 19. Distribution of respondents based on exposure to mass media

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Panchayat																
Active member	0	0	0	0	0	0	0	0	2	6.67	0	0	2	2.22	0	0
Sleeping member	0	0	0	0	0	0	0	0	3	10	0	0	3	3.33	0	0
Not a member	30	100	30	100	30	100	30	100	25	83.33	30	100	85	94.44	90	100
Oorukootams																
Active member	0	0	0	0	0	0	0	0	6	20	0	0	6	6.67	0	0
Sleeping member	0	0	0	0	4	13.33	0	0	10	33.33	0	0	14	15.55	0	0
Not a member	30	100	30	100	26	86.67	30	100	14	46.67	30	100	70	77.78	30	100
Cooperative society																
Active member	1	3.33	0	0	6	20	2	6.67	8	26.67	5	16.67	14	15.56	7	7.78
Sleeping member	4	33.33	0	0	10	33.33	9	30	10	33.33	12	40	20	22.22	21	23.33
Not a member	25	83.34	30	100	14	46.67	19	63.33	12	40	13	43.33	56	62.22	57	63.33
Trade unions																
Active member	0	0	0	0	5	16.66	0	0	9	30	0	0	14	15.56	0	0
Sleeping member	0	0	0	0	8	26.67	0	0	12	40	0	0	20	22.22	0	0
Not a member	30	100	30	100	17	56.67	30	100	9	30	30	100	56	62.22	30	100

Table 20. Distribution of respondents based on nature of membership in organization

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Panchayat																
Always	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Sometimes	0	0	0	0	0	0	0	0	5	16.67	0	0	5	16.67	0	0
Never	30	100	30	100	30	100	30	100	25	83.33	30	100	85	94.44	90	100
Oorukootams																
Always	0	0	0	0	0	0	0	0	4	13.33	0	0	4	4.44	0	0
Sometimes	0	0	0	0	3	10	0	0	9	30	0	0	12	13.33	0	0
Never	30	100	30	100	27	90	30	100	17	56.67	30	100	74	82.22	30	100
Cooperative society																
Always	0	0	0	0	5	16.67	0	0	6	20	3	10	11	12.22	3	3.33
Sometimes	0	0	0	0	9	30	4	13.33	9	30	10	33.33	18	20	14	15.56
Never	30	100	30	100	16	53.33	26	86.67	15	50	17	56.67	61	67.78	73	81.11
Trade unions																
Always	0	0	0	0	0	0	0	0	9	30	0	0	9	10	11.12	0
Sometimes	0	0	0	0	10	33.33	0	0	12	40	0	0	20	22	24.44	0
Never	30	100	30	100	20	66.67	30	100	9	30	30	100	56	58	64.44	100

Table 21. Distribution of respondents based on frequency of attending meetings in organization

4.6.13. Health and nutrition

a) Habit of washing hands

Table 23 shows the distribution of respondents based on habit of washing hands.

By examining the whole data, results shows that majority of the respondents from *Kattunaika* (90% each of men and women) and *Paniya* (80% men and 86.67% women) communities washed their hands irregularly, while better habit of washing hands regularly was observed among the *Kurichiya*. Men showed better results than their female counterparts.

In the case of *Kattunaika* community, majority (90%) of both men and women agricultural labourers washed their hands irregularly, while only 10 per cent of men and women washed hands regularly before meals. In the case of *Paniya* community, majority (80%) of the men and 86.67 per cent of the women washed their hands irregularly, while, 20 per cent of the men and 13.33 per cent of the women washed hands regularly before meals. While considering the case of *Kurichiya* community, 53.33 per cent of the men and 46.67 per cent of the women washed their hands irregularly, while 46.67 per cent of the men and 53.33 per cent of the women washed their hands regularly before meals. The results are in line with that of Haddad *et al* (2012).

Table 23. Distribution of respondents based on habit of washing hands

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Regularly	3	10	3	10	6	20	4	13.33	16	53.33	14	46.67	25	27.78	21	23.33
Irregularly	27	90	27	90	24	80	26	86.67	14	46.67	16	53.33	65	72.22	69	76.67

b) Vaccination

Table 24. shows the distribution of respondents based on vaccination.

From the table it is clear that a considerable number of respondents (66% of men and 73% of women) did not take timely vaccination. The results are in line with that of Haddad *et al* (2012).

In the case of *Kattunaika*, majority (90% men and 93.33% women) took vaccination un-timely, while only 10 per cent of the men and 6.67 per cent of the women took vaccination timely. In the case of *Paniya* community, 80 per cent of the men and 90 per cent of the women took vaccination on time, whereas, vaccination was not taken on time by 20 per cent of the men and 10 per cent of the women. In the case of *Kurichiya*, half of the men and 40 per cent of the women took vaccination on time, whereas, 50 per cent of the men and 60 per cent of the women took un-timely.

The less proportion of respondents taking vaccination on time might be due to their geographical isolation, less access to health centers and unavailability of health workers in the locality.

Table 24. Distribution of respondents based on vaccination

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Timely	3	10	2	6.67	6	20	3	10	15	50	12	40	24	26.67	17	18.89
Ill-timely	27	90	28	93.33	24	80	27	90	15	50	18	60	66	73.33	73	81.11

c) Consultation with physician

Table 25. shows distribution of respondents based on consultation with physician

Table 25. Distribution of respondents based on consultation with physician

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Consult physician	6	20	4	13.33	9	30	7	23.33	19	63.33	14	46.67	34	37.78	25	27.78
Do not consult physician	24	80	26	86.67	21	70	23	76.67	11	36.67	16	53.33	56	62.22	65	72.22

By scrutinizing the overall scenario, it is unsatisfactory to note that more than half of the male and female agricultural labourers did not consult physician on illness, while only 37.78 per cent of the men and 27.78 per cent of the women consulted physician. The results are in line with that of Haddad *et al* (2012).

In the case of *Kattunaika* community, 20 per cent and 13.33 per cent of the men and women respectively consulted physician in case of illness, while, rest of the respondents did not do so. In the case of *Paniya* community, 30 per cent of the men and 76.67 per cent of the women consulted physician and in the case of *Kurichiya*, 63.33 per cent of the male and 46.67 per cent of the female respondents consulted physician. The proportion of the tribespeople consulting physician might be due to their reluctance to consult physician and undergo treatment. It might also be due to their poor financial status which behold them from consulting physician.

d) Type of medicine used

From Table 26 which shows the distribution of respondents based on the type of medicine used, we can see that the majority of the tribespeople (76.64%) preferred

tribal medicine over modern medicine. Only less number of respondents used modern medicine.

The *Kattunaika* people used tribal medicines for treatment and in the case of *Paniya* community, majority (83.33%) of the men and all women respondents also used tribal medicines. However, a considerable 60 per cent of the men and 25.56 per cent of the women of *Kurichiya* community preferred modern medicine over tribal medicines. This difference may be due to the better educational and financial position of the *Kurichiya* as compared to *Kattunaika* and *Paniya*. The results are in line with that of Haddad *et al* (2012).

Table 26. Distribution of respondents based on type of medicine used

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Tribal medicine	30	100	30	100	25	83.33	30	100	12	40	11	36.67	67	74.44	71	78.89
Modern medicine	0	0	0	0	5	16.67	0	0	18	60	19	63.33	23	25.56	19	21.11

e) Type of drinking water

Table 27. shows the distribution of respondents based on type of drinking water.

From Table 27, we can conclude that, irrespective of the community, many of the tribespeople used normal water for drinking without boiling. At the same time, a considerable 32 per cent of the tribal respondents used boiled water for drinking purpose. The results are on par with the results of Haddad *et al* (2012).

In the case of *Kattunaika* community, irrespective of the gender, all the respondents used normal water for drinking purpose. In the case of *Paniya*, only 20 per cent of the men and 13.33 per cent of the women used boiled water for drinking, while not so in the case of the rest 80 per cent men and 86.67 per cent women. While considering the *Kurichiya*, half of the male respondents and 56.67 per cent of the female respondents use boiled water for drinking.

Table 27. Distribution of respondents based on type of drinking water

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Boiled water	0	0	0	0	6	20	4	13.33	15	50	17	56.67	21	23.33	37	41.11
Normal water	30	100	30	100	24	80	26	86.67	15	50	13	43.33	69	76.67	53	58.89

f) Latrine facility

Table 28 shows the distribution of respondents based on latrine facility.

From Table 28, it is clear that only 26 per cent of the men and 21 per cent of the women had latrine facility in their houses. Even after continuous efforts by the Government bodies and social workers, basic facility of latrine was not found to be common among the tribal households. The results are on par with the reports of Paul (2013). The reluctance of the tribal communities to use latrines might be owed to their age-old tradition of using the open area for primary activities and unawareness about the ill- effects of open-defecation.

While comparing communities, none of the *Kattunaika* respondents had latrine facility in their houses. They used open spaces and water bodies for meeting their primary requirements. In the case of *Paniya* community, majority of the respondents

(86.67% men and 90% women) had no latrine facility in their houses. They took pits in their premises and used it. But in the case of *Kurichiya*, 73.33 per cent of the men and 60 per cent of the women had latrine facility in their houses. The presence of latrine facility can be a clear indication of better health and socio-economic status.

Table 28. Distribution of respondents based on latrine facility

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
With latrine facility	0	0	0	0	4	13.33	3	10	22	73.33	18	60	26	28.89	21	23.33
No latrine facility	30	100	30	100	26	86.67	27	90	8	26.67	12	40	64	71.11	69	76.67

g) Intake of fruits

Table 29 shows the distribution of respondents based on intake of fruits.

Table 29. Distribution of respondents based on intake of fruits

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Regularly	17	56.67	13	43.33	20	66.67	19	63.33	21	70	16	53.33	58	64.44	48	53.33
Irregularly	13	43.33	17	56.67	10	33.33	11	36.67	9	30	14	46.67	32	35.56	42	46.67

From the table 29, there was no significant difference between the three communities in the consumption of fruits. They consumed locally available fruits in their locality.

In the case of *Kattunaika* community, 56.67 per cent of the male and 43.33 per cent of the female agricultural labourers consumed fruits regularly. They consumed fruits collected from the forest and their premises. In the case of *Paniya* tribes, 66.7 per cent of the men and 63.33 per cent of the women included fruits regularly in their diet. In the case of *Kurichiya*, 70 per cent of the men and 53.33 per cent of the women consumed fruits on a regular basis. The results are in line with the observations of Messiana (2012).

h) Intake of vegetables

While considering the aspect of intake of vegetables, majority of the respondents of the three communities, consumed vegetables on regular basis, irrespective of gender. In the case of *Kattunaika* and *Paniya* communities, 86.67 per cent of the men and 83.33 per cent of the women consumed vegetables regularly. In the case of *Kurichiya* community, 93.33 per cent of the men and 83.33 per cent of the women consumed vegetables regularly. They consumed locally available vegetables and leafy vegetables. Table 30 shows the distribution of respondents based on intake of vegetables. The results are in line with the observations of Messiana (2012).

Table 30. Distribution of respondents based on intake of vegetables.

Category	***Kattunaika***				***Paniya***				***Kurichiya***				**Overall (N= 180)**			
	Male (n= 30)		**Female (n= 30)**		**Male**		**Female**		**Male**		**Female**		**Male**		**Female**	
	F	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Regularly	26	86.67	25	83.33	26	86.67	25	83.33	28	93.33	25	83.33	80	88.89	75	83.33
Irregularly	4	13.33	5	16.67	4	13.33	5	16.67	2	6.67	5	16.67	20	22.22	15	16.67

i) Intake of milk

Table 31 shows the distribution of respondents based on intake of milk.

No regular intake of milk was observed in the case of *Kattunaika* and *Paniya* community, they almost did not consume milk. But in the case of *Kurichiya* community, 16.67 per cent of the men and 10 per cent of the women consumed milk regularly. *Kurichiya* consumed milk regularly as compared to *Paniya* and *Kattunaika*. The reason might be that *Kurichiya* owned cows and hence, could afford milk. The other two communities did not have the habit of consuming milk regularly. Their consumption of milk was almost nil. The results are in line with the observations of Messiana (2012).

Table 31. Distribution of respondents based on intake of milk.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Regularly	0	0	0	0	0	0	0	0	5	16.67	3	10	5	5.56	3	3.33
Irregularly	30	100	30	100	30	100	30	100	25	83.33	27	9	85	94.44	87	96.67

j) Intake of cereals

Table 32 shows the distribution of respondents based on intake of cereals.

In the case of intake of cereals, all the respondents from three communities consumed cereals regularly. They consumed rice along with culinary made of vegetables. There was no significant difference between the consumption of cereals by male and female respondents. The results are in line with the observations of Messiana (2012).

Table 32. Distribution of respondents based on intake of cereals.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Regularly	30	100	30	100	30	100	30	100	30	100	30	100	30	100	30	100
Irregularly	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

k) Intake of pulses

Table 33 showing the distribution of respondents based on intake of pulses.

The overall results shows that 25.56 per cent of the men and 24.44 per cent of the women consumed pulses regularly.

In the case of *Kattunaika*, only 16.67 per cent of the men and 13.33 per cent of the women consumed pulses regularly. In the case of *Paniya* community, 23.33 per cent of the men and 30 per cent of the women consumed pulses regularly. In the case of *Kurichiya* community, 36.67 per cent of the men and 30 per cent of the women consumed pulses regularly. The results are in line with the observations of Messiana (2012).

Table 33. Distribution of respondents based on intake of pulses.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Regularly	5	16.67	4	13.33	7	23.33	9	30	11	36.67	9	30	23	25.56	22	24.44
Irregularly	25	83.33	26	86.67	23	76.67	21	70	19	63.33	21	70	67	74.44	68	75.56

I) Intake of fish/ meat

Table 34 showing the distribution of respondents based on intake of fish/ meat.

Table 34. Distribution of respondents based on intake of fish/ meat.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Regularly	7	23.33	2	6.67	10	33.33	9	30	11	36.67	9	30	28	31.11	20	22.22
Irregularly	23	76.67	28	93.33	20	66.67	21	70	19	63.33	21	70	62	68.89	70	77.78

From Table 28, it is clear that many of the respondents consumed fish/ meat irregularly.

In the case of intake of fish/ meat, 23.33 per cent of the *Kattunaika* men and 6.67 per cent of the women consumed fish/ meat regularly and in the case of *Paniya* community, 33.33 per cent of the men and 30 per cent of the women consumed fish/ meat regularly. In the case of *Kurichiya* community, 36.67 per cent of the men and 30 per cent of the women consumed fish/ meat regularly.

From the above tables it is clear that the tribal population of Wayanad had poor health status. Substance abuse, unhygienic living environment and malnourishment are the major factors that contribute to poor health indicators for tribal communities. Many cases of sickle cell anemia, underweight, mental retardation, hypertension has been observed among the tribal women. The ignorance about the severity of many medical conditions and problems of affordability to modern medical facilities expose the tribal communities to health risks and eventually leading them to high morbidity and mortality situations. Even though treatment is free in government hospitals and cultural aspects are found to be not roadblocks in accessing health care, they cite financial

incapability as a major hindrance to using health-care facilities. The problem is their inability to meet incidental expenses such as travel, bribes to doctors and boarding and lodging of bystanders associated with treatment. The situation takes a huge toll on the health status of the backward communities because of their lower creditworthiness and lack of assets to pledge. The results are on par with Ranjini and Shareef (2016).

4.6.14. Access to common property resources

Table 35 shows the distribution of respondents based on access to common property resources.

From the Table 35, it is clear that majority (86.67% men and 96.67% men) of the agricultural labourers of *Kattunaika* community had highly restricted access to community wells/ taps. The main source of drinking water was a spring inside the forest from where, through pipeline they collected water. But most of the time, there was hindrance in the pipeline connection due to animal attack. But while coming to minor forest produce, *Kattunaika* had moderately limited access. They are provided with special pass for their entry into the forest. They mainly collected honey and minor timber woods, which they sell in the co-operatives. In the case of common land resources, majority (83.33%) of the men and 6.67 per cent of the women had moderately limited access to common property resources, while 10 per cent of the men and majority (93.33%) of the women had highly restricted access. In the case of water resources, majority of the respondents (86.67% of the men and 80% of the women) had unlimited access. About 16.67 per cent of the men and 3.33 per cent of the women with moderately limited access and 3.33 per cent of the men and 16.67 per cent of the women with highly restricted access.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Community Well/ tap																
Unlimited/ unrestricted	0	0	0	0	15	50	11	36.67	28	93.33	13	43.33	43	47.78	24	26.67
Moderately limited	4	13.33	1	3.33	11	36.67	13	43.33	2	6.67	13	43.33	17	18.89	27	30
Highly restricted	26	86.67	29	96.67	4	13.33	6	20	0	0	4	13.34	30	33.33	39	43.33
Minor forest produce																
Unlimited/ unrestricted	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Moderately limited	30	100	2	6.67	24	80	13	43.33	30	100	16	53.33	84	93.33	31	34.44
Highly restricted	0	0	28	93.33	6	20	17	56.67	0	0	14	46.67	6	6.67	59	65.56
Common land resources																
Unlimited/ unrestricted	0	0	0	0	17	56.67	18	60	28	93.33	22	73.33	45	50	40	44.44
Moderately limited	25	83.33	2	6.67	13	43.33	10	33.33	2	6.67	8	26.67	40	44.44	20	22.22
Highly restricted	3	10	28	93.33	0	0	2	6.67	0	0	0	0	5	5.56	30	33.33
Water resources																
Unlimited/ unrestricted	26	86.67	24	80	19	63.33	16	53.33	27	90	23	76.67	72	80	63	70
Moderately limited	5	16.67	1	3.33	11	36.67	14	46.67	3	10	4	13.33	17	18.89	19	21.11
Highly restricted	1	3.33	5	16.67	0	0	0	0	0	0	3	10	1	1.11	8	8.89

Table 35. Distribution of respondents based on access to common property resources.

In the case of *Paniya* community, 50 per cent of the men and 36.67 per cent of the women agricultural labourers had unlimited/ unrestricted access to community well/ tap. The panchayat has common well which gave easy access to the tribespeople. Besides this, those people living away from the vicinity of the community well had moderately to highly restricted access to the community well. Even though community well is a boon to many tribespeople, the long distances between the community well and the tribal settlements limits their access. Considering the aspect of minor forest produce, majority (80%) of the men and 43.33 per cent of the women had moderately limited access, while 20 per cent of the men and 56.67 per cent of the women had highly restricted access. They rarely go to forest and if so, they collect minor timber woods. About 56.67 per cent of the men and 60 per cent of the women had unlimited/ unrestricted access to common property resources, while 43.33 per cent of the men and 33.33 per cent of the women had moderately limited access. Also, 6.67 per cent of the women had highly restricted access to common land resources. In the case of water resources, 63.33 per cent of the men and 53.33 per cent of the women had unlimited/ unrestricted access, followed by 36.67 per cent of the men and 46.67 per cent of the women having moderately limited access.

Compared to *Paniya* and *Kattunaika* community, *Kurichiya* community had better access to resources. Majority (93.33%) of the *Kurichiya* men and 43.33 per cent of the women had unlimited access to community well/ taps, while 6.67 per cent of the men and 43.33 per cent of the women having moderately limited access and 13.34 per cent of the women had highly restricted access. *Kurichiya* never go to forest, thus having moderately to highly restricted access to minor forest produce. As they had skill in using bows and arrows, they used to hunt animals, but the new forest policies had delimited their entry to the restricted forest areas and has been restricted now to certain rituals. Majority (93.33%) of the men and 73.33 per cent of the women had unlimited/ unrestricted access to common land resources, followed by 6.67 per cent of the men and 26.67 per cent of the women having moderately limited access. Majority (90%) of

the men and 76.67 per cent of the women had unlimited access to water resources, followed by 10 per cent of the men and 13.33 per cent of the women having moderately limited and 10 per cent of the women had highly restricted access.

The overall results shows that *Kurichiya* community had better access to resources than *Paniya* and *Kattunaika* communities, owning to their better socio-economic status. On comparing male and female agricultural labourers, women had moderately to highly limited access to resources, while men had unlimited to moderately limited access. The distance between their localities and resources and also frequent animal attack and security concerns for the women limits their access to resources. The results are on par with the results of Aerthayil (2008) and Narayanan (2016).

4.6.15. Political orientation

Table 36 showing the distribution of respondents based on political orientation.

By examining the overall data, it is clear that many of the respondents had low level of political orientation.

Table 36. Distribution of respondents based on political orientation.

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	24	80	28	93.33	13	43.33	19	63.33	3	10	14	46.67	39	43.33	58	64.44
Medium	4	13.33	2	6.67	15	50	8	26.67	5	16.67	9	30	25	27.78	22	24.45
High	2	6.67	0	0	2	6.67	3	10	22	73.33	7	23.33	26	28.89	10	11.11

In the case of *Kattunaika* community, majority of the men and women (80% and 93.33% respectively) had low political orientation, while 13.33 per cent of the men and 6.67 per cent of the women had medium political orientation and 6.67 per cent of the men had high level of political orientation.

Fig 11: Distribution of respondents based on self- confidence

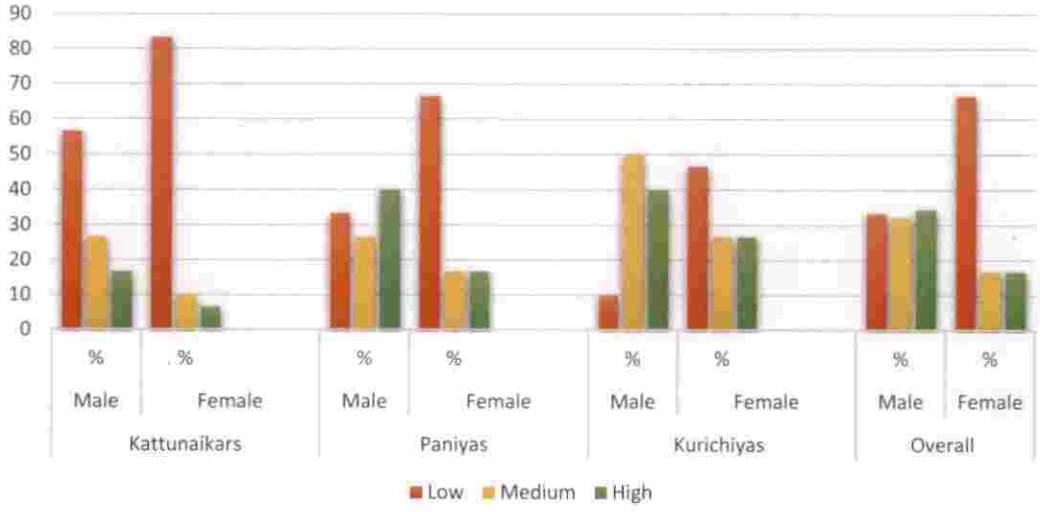
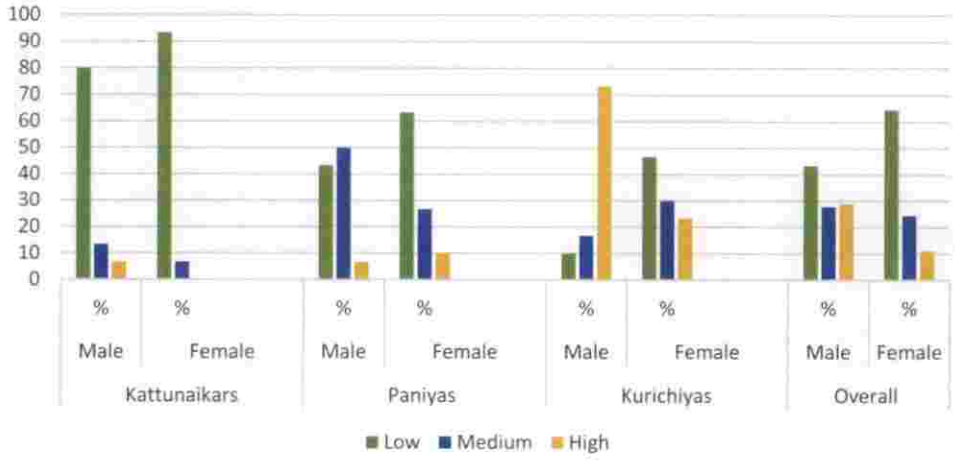


Table 12: Distribution of respondents based on political orientation



In the case of *Paniya* community, 50 per cent of the men and 26.67 per cent of the women had medium political orientation, followed by 43.33 per cent of the men and 63.33 per cent of the women with low political orientation and 6.67 per cent of the men and 10 per cent of the women had high political orientation.

While considering the *Kurichiya* community, 73.33 per cent of the men and 23.33 per cent of the women had high level of political orientation, followed by 16.67 per cent of the men and 30 per cent of the women with medium political orientation. 10 per cent of the men and 46.67 per cent of the women had low level of political orientation. The results are on par with the results of Balakrishnan (2017).

The *Kurichiya*, being, in the top order of social status among the tribes, had comparatively higher political orientation than the *Paniya* and *Kattunaika*. The low order of political orientation of the respondents might be owed to their low representation in political bodies. In comparison with the men, women had low political orientation. The lower social status of women in comparison with the men resulted in the lower political orientation. Fig 12 represents the distribution of the respondents based on political orientation.

4.6.16. Awareness about developmental programmes

Table 37 shows the distribution of respondents based on awareness about developmental programmes. Irrespective of the communities, all the tribal agricultural labourers had low level of awareness about the developmental programmes.

Majority (96.67 per cent) of the men and all the women in *Kattunaika* community, 90 per cent and 93.33 per cent of the *Paniya* men and women and 76.67 per cent and 86.67 per cent of the *Kurichiya* men and women had low awareness of the developmental programmes. *Kurichiya* had better level of awareness owing to their better educational, financial status and better political orientation. Tribal women had comparatively low awareness due to their less education level, poor financial condition

and low political orientation. The results are on par with the results of Naik and Reddy (2014) and in contradiction with the results of Das (2014).

Table 37. Distribution of respondents based on awareness about developmental programmes

Category	*Kattunaika*				*Paniya*				*Kurichiya*				Overall (N= 180)			
	Male (n= 30)		Female (n= 30)		Male		Female		Male		Female		Male		Female	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Low	29	96.67	30	100	27	90	28	93.33	23	76.67	26	86.67	79	87.78	84	93.33
High	1	3.33	0	0	3	10	2	6.67	7	23.33	4	13.33	11	12.22	6	6.67

4.7. SUGGESTIONS FOR THE UPLIFTMENT OF TRIBAL COMMUNITIES

- Provision of minimum wages as per the recommendations of Ministry of Labour and Employment to the tribal agricultural labourers, irrespective of gender.
- Ample representation of tribespeople from all the communities in political and social organizations.
- Creating awareness among the tribespeople about the importance of education and health and creating adequate infrastructural facilities for the same.
- Strict supervision of transfer of tribal lands into the hands of non-tribals.
- Granting the title of land ownership to landless tribespeople.
- Creation of more employment opportunities within the tribal locality.
- Ensuring quick and security-free loans through formal credit lending institutions.

- Timely issuing of ration cards to all the tribal communities.
- Frequent visit of social workers to the tribal settlements.
- Appropriate initiatives for curbing exploitation and discrimination of tribespeople especially, females.
- Conducting awareness programmes among the tribespeople about their rights, provisions in law and development programmes.

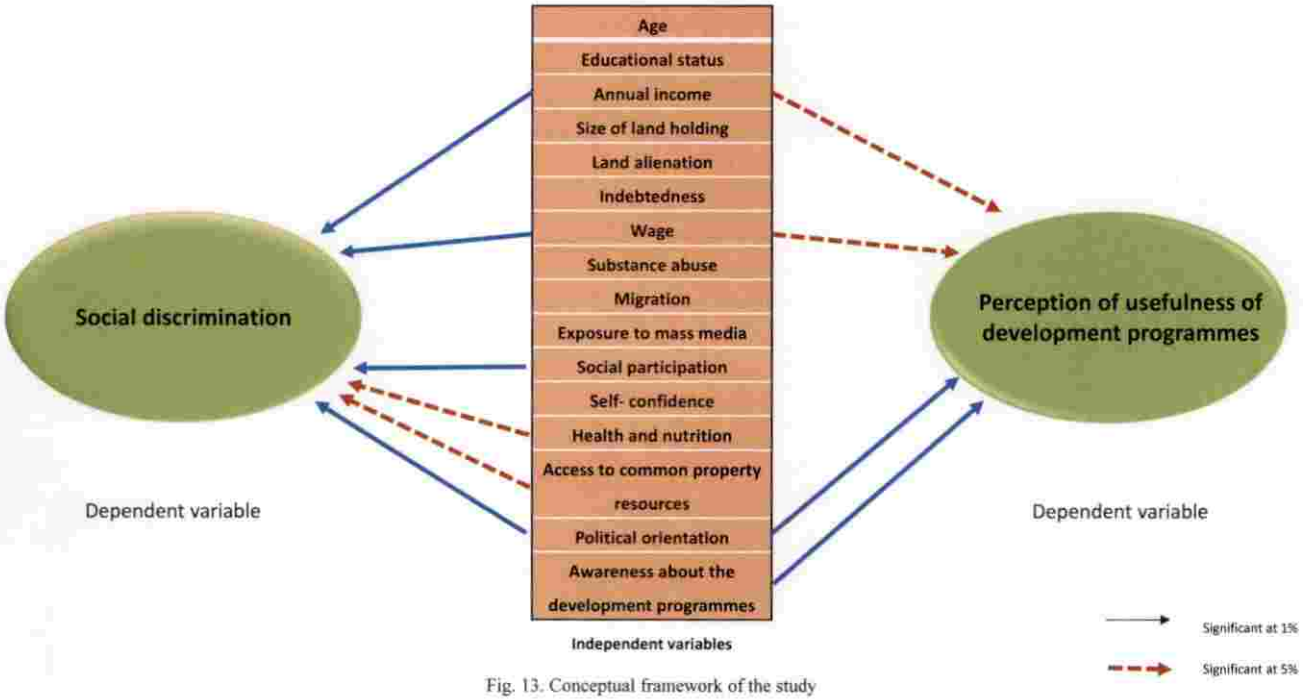


Fig. 13. Conceptual framework of the study

Summary

5. SUMMARY

The study entitled 'Social discrimination of tribal agricultural labourers in Wayanad district: A critical gender analysis' was conducted at Mananthavady block of Wayanad district during the year 2017-19. The study was conducted among three tribal communities viz. *Kattunaika*, *Paniya* and *Kurichiya*. From the block, three grama panchayats each having highest population of *Kurichiya, Paniya* and *Kattunaika* communities respectively, was purposively selected. From each community, 60 agricultural labourers (30 women and 30 men) were selected randomly for the study. Thus a total of 180 was the sample size. The objective of the research was to study the social discrimination experienced by the tribal agricultural labourers, to assess the extent of usefulness of developmental programmes as perceived by tribal agricultural labourers and also their profile characteristics. The dependent variables of the study were social discrimination and perception of usefulness of developmental programmes. The independent variables included age, educational status, annual income, size of landholding, land alienation, indebtedness, wage, substance abuse, migration, exposure to mass media, social participation, self-confidence, health and nutrition, access to common property resources, political orientation and awareness about development programmes.

Pretested interview schedule was used to collect primary data from the respondents. Focus group discussions and observation methods was used to collect data. The statistical tools used in the study were frequency, frequency percentage, mean, weighted mean, correlation analysis, Kruskal- Wallis test, Mann- Whitnney test and factorial analysis.

The salient findings of the study are summarized below:

1. 80 % of the men and 90 % of the women experienced a high extent of social discrimination and 18.89 % of the men and 10 % of the women experienced medium level of social discrimination. Only 1.11 % of the men experienced low order of social discrimination.
2. The *Kattunaikan* community experienced a high order of social discrimination as compared to other two communities. Among the three communities, the least order of social discrimination was experienced by the *Kurichiyan* community.
3. Factor analysis was done to compare the contribution of various components of social discrimination viz. socio-cultural discrimination, economic discrimination, political discrimination and gender discrimination. It was

found that there was not much difference in the contribution of various components. However, a slight variation was found in the case of economic discrimination (64.4%) and political discrimination (65.4%).

4. Correlation analysis was done to identify the factors which influenced social discrimination experienced by male and female tribal agricultural labourers. The major significant factors that negatively influenced social discrimination were annual income, wage, social participation, health and nutrition, access to common property resources and political orientation. In addition, self- confidence was observed to be negatively significant to social discrimination in the case of men, whereas, land alienation, educational status, migration and awareness were found to be significantly influencing social discrimination experienced by women tribal agricultural labourers.

- Educational status was found to have a negative influence on social discrimination. In the case of women, educational status was found to have a significant effect on social discrimination.
- Annual income and wage was found to have a significant negative correlation with social discrimination. Lower wages are given for agricultural labour when compared to other jobs.
- Size of land holding, land alienation and access to common property resources was observed to be have a negative effect on social discrimination, a significant effect in the case of women.
- Indebtedness had a positive correlation with social discrimination. Lower wages and annual income aggravate the financial situation of the tribal people, forcing them to take loans to meet their daily needs.
- Substance abuse had positive correlation with social discrimination, though not significant. The tribal people are ill-treated by the non- tribal people due to their addiction to alcoholic and narcotic substances.
- Exposure to mass media and awareness about the developmental programmes negatively influenced social discrimination.
- Social participation was found to negatively influence social discrimination. More the interaction with the outer world, more will be the level of confidence to raise voice against social evils.
- Political orientation and self- confidence plays a crucial factor in defending social discrimination.
- Health and nutrition is an indicator of the socio-economic status and financial stability of the tribal people. In the study, health and nutrition was found to have a negative influence on social discrimination.

5. In the case of perception of extent of usefulness of developmental programmes, officials had a higher level of perception, while the tribal communities had a lower perception. 68.89 % of men and 77.78 % of women had a low level of perception, while, only 31.11 % of men and 22.22 % of women had medium to high perception.
6. The *Kattunaikan* community had low perception level and the *Kurichiyan* community had high level of perception. This is due to their comparatively better financial, educational status and high awareness about developmental programmes. In comparison with the tribal communities, the officials had higher perception level of usefulness of developmental programmes.
7. Correlation analysis was done to identify the factors which influenced social discrimination experienced by male and female tribal agricultural labourers. The major influencing factors for perception of usefulness of developmental programmes were annual income, wage, political orientation and awareness about the development programmes. In addition, self- confidence was found to have significant negative influence on perception in the case of only men, while, educational status, exposure to mass media and social participation negatively influenced in the case of only women.

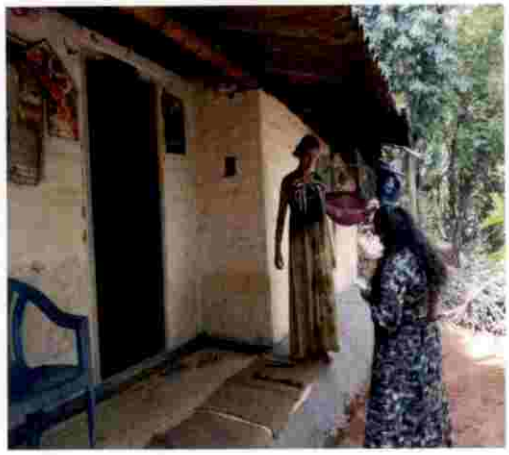
1. Educational status was found to have a positive correlation with perception of the tribal agricultural labourers and moreover it was significant in the case of the women.
2. Annual income and wage had a positive influence on perception. More the wages, higher will be their annual income and socio-economic status, which gives them a confidence to express their views on the developmental projects.
3. Perception was found to be in positive correlation with the level of self-confidence. More the level of confidence, higher the level of perception. But in the case of women, the correlation was not significant since, women, irrespective of their communities was considered to be at a lower status than men.
4. Political orientation plays a major role in giving a support to the tribal agricultural labourers to raise their voices against the inequalities and social evils, which help them to have a perception of their own about the developmental projects, which are meant to be beneficial for them.
5. Exposure to mass media and awareness about the developmental programmes was observed to be positively influencing the perception of tribal agricultural labourers.

6. Social participation plays another pivotal role in encouraging the tribal people to have their views about their development. More the level of social participation, more will be their interaction with the outer world and hence, broader will be their thinking.
7. Age was found to be positively influencing the perception of male tribal labourers, while it was negative in the case of female labourers.
8. Indebtedness and substance abuse were in negative correlation with perception.
9. Other factors viz. size of landholding, land alienation, migration, health and nutrition and access to common property resources were found to positively influence perception, though not so significant.
8. To find the difference in the social discrimination experienced and perception of extent of usefulness of the developmental programmes by male and female tribal agricultural labourers, Mann-Whitney test was conducted and the results of the test revealed that there was significant difference between the social discrimination experienced and perception of extent of usefulness of the developmental programmes by male and female tribal agricultural labourers. The estimated P- value in the table which is smaller than 0.05 indicates that there is significant difference between the social discrimination experienced and perception of extent of usefulness of the developmental programmes by male and female tribal agricultural labourers at both 5 % and 1 % levels of significance.
9. Gender wise comparison was assesses to find the significant difference between the social discrimination and perception of female and male tribal agricultural labourers. In the case of social discrimination, the mean score of female respondents (109.37) was found to be more than that of men (71.63). It is very clear that, women face a high order of social discrimination from the mainstream society than men. While considering the aspect of perception of usefulness of developmental programmes, women were found to have a lower level of perception (81.57) than men (99.43), owing to lower socio-economic status and social recognition that women possess in comparison with men.

Profile characteristics of the respondents in the study areas were collected and analyzed. The results are as follows:

1. More than half of the respondents (58.33%), irrespective of the gender and community, were under middle-age category.

2. *Kurichiyans* had better education than *Paniyans* and *Kattunaikans* and among men and women, women lagged behind in education.
3. Majority of the tribal agricultural labourers earned low to medium wages (82%) and annual income (81%), while women got lower wage (60%) and annual income (84.44%).
4. *Kurichiyans* owned more land than *Paniyans*, while, *Kattunaikans* owned no land. Men owned more land than women.
5. High extent of land alienation was observed among men (90%) and women (93.33%).
6. *Kattunaikans* and *Paniyans* incurred debt almost entirely for non-productive purposes, while, *Kurichiyans* borrowed mainly for farm purposes.
7. While alcoholism and smoking were issue among the males, betel use was common among both men and women.
8. Comparatively high extent of daily migration was observed among men for job, while majority of the women were permanent migrants owing to dependency movement.
9. Low order of mass media exposure (87.22%), social participation (84.58%), self-confidence (98.89%), health and nutrition (91%), political orientation (53.88%) and awareness about development programmes (90.56%) was observed among the tribal agricultural labourers; especially among the women.



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Appendices

APPENDIX- I

KERALA AGRICULTURAL UNIVERSITY

COLLEGE OF AGRICULTURE, VELLAYANI, THIRUVANANTHAPURAM

DEPARTMENT OF AGRICULTURAL EXTENSION

INTERVIEW SCHEDULE

Social discrimination of tribal agricultural labourers in Wayanad district:A critical gender analysis

Name of the panchayath:

Name and address of the respondent:

1. Age:
2. Sex: Male ---------- Female ----------
3. Annual income:
4. Educational status: Illiterate/ Can Read and Write / Primary School/ Middle School/ Higher Secondary School/ Graduation and above
5. Size of landholding (in cents):
   Type of ownership: Owned land/ Leased in/ Leased out/ free distribution by Govt/ Govt. land

6. Land alienation:

- Mention if land of any category was sold, leased out, mortgaged, transferred to non-tribals: YES / NO
- Whether the respondent is aware of any legislation prohibiting transfer of tribal land to non-tribals? YES / NO
- Has he approached any revenue/Govt Official for restoration of his/her alienated land? YES / NO
- Whether any case has been instituted in the court of law to regain the possession of alienated land? YES / NO
- What were the economic conditions of the respondent prior to transfer of land? Poor/ Fair/ Good
- What were the consequences forced on the tribal respondent during the period of alienation?

a. Increased poverty
b. Decreased employment
c. Migration
d. Marginalization and exclusion
e. Exploitation
f. Confrontation between tribal and non-tribal people.
g. Law and order problem in tribal areas.
h. Widening gap between the rich and the poor tribals.

- What is the present economic condition of the land owner after restoration? Poor/ Fair/ Good

7. Indebtedness:
   Are you having any debt? Yes / No
   Purpose of indebtedness: For agricultural purpose/ non – agricultural purpose

8. What is your wage:

9. Substance use : Alcohol (Regularly/ Occasionally/ Never)
   Tobacco (Regularly/ Occasionally/ Never
   Betel (Regularly/ Occasionally/ Never)

10. Migration:

- Are you - Daily migrant / Seasonal migrant / Permanent migrant
- What are the push factors for migration?
  - Unemployment
  - Low wages
  - Poverty or malnutrition
  - Decline of natural resources
  - Retreat from community (natural calamities)
  - Indebtedness
  - Social conflict
  - Land alienation
  - Any others
- What are the pull factors for migration?
  - Better opportunity for employment or occupation
  - Better opportunity to earn higher income
  - Opportunity to obtain desired specialization, education, skill or training
  - Preferable environment, living conditions
  - Dependency movement like migration of the bride to join her husband
  - Better job security
  - Better social network
  - Better food
  - Any others

11. Exposure to Mass media

Sl. No.	Media	Frequencies		
		Regularly (3)	Occasionally (2)	Never (1)
1.	Radio			
2.	Television			

3.	Newspapers			
4.	Farm magazines			
5.	Internet / Social media			

12. Social participation

Organizations	Nature of participation			Frequency of participation		
	Not a member	Sleeping member	Active member	Never	Sometimes	Regularly
Panchayath						
Co-operative societies						
Oorukoottam						
Trade unions						
Any others						

13. Self-confidence

Sl.no.	Statements	Scores		
		Agree (3)	Undecided (2)	Dis- agree (1)
1	I am confident about demanding wages for my services.			
2	I am confident of my own ability to raise my voice for getting my rights.			
3	I feel discouraged when I face ill-treatment from others.			
4	I have the confidence of providing the best living facilities for my family.			
5	I am afraid of speaking to others in public.			
6	I have the ability to resist any kind of exploitation from others.			

14. Health and sanitation

- How often do you wash your hands before and after food? Regularly / Irregularly
- How often have you been vaccinated? Timely/ Ill-timely
- How often do you get your family members vaccinated? Timely/ Ill-timely
- Do you get yourself treated by a physician when you go ill? Yes/ No
- If yes, what type of medication you take? Tribal medicines/ Modern medicines
- Which type of water do you use for drinking? Hot water / Normal water
- Do you have a separate latrine for your home? Yes/ No
- Do you/ your family include fruits in your diet? Yes/ No
- Do you / your family include green leafy vegetables and other vegetables in your diet? Yes/ No
- Do you your family include milk in your diet? Yes/ No
- Do you /your family include cereals in your diet? Yes/ No
- Do you/ your family include pulses in your diet? Yes/ No
- Do you/ your family include chicken/ meat/ fish in your diet? Yes/ No
- Do you/ your family prepare own food? Yes/ No
- Is there any change in your diet? Yes/ No
- If yes, what are the changes?

15. Access to Common property resources

Sl. no.	Common property resources	Access		
		Unlimited / unrestricted (3)	Moderately limited (2)	Highly restricted (1)
1	Community well / tap			
2	Forest a) Minor forest produce b) Medicinal plants c) Honey d) Fruits e) Fuelwood			
3	Common land resources			
4	Water resources (rivers, ponds etc.)			

16. Political orientation

Sl no	Items of observation	Agree	Disagree
1	Recognizing power relations existing in the society is very important in resolving the problems of the society		
2	Democracy is the best political principle and philosophy for ideal governance		
3	Individual approach will not help in solving problems		
4	Organizing people for asserting their genuine and fundamental rights is an important pre-requisite for a democratic society.		
5	Political parties are inevitable and indispensable for a vibrant democratic society functioning in accordance with the constitution.		
6	Sustainable progress and welfare of people can be achieved only through organized political and social interventions.		
7	A political approach to social issues actually preserves the existing power relations and prevent distributive justice, social transformation and progress.		
8	Political parties and other social organizations play no role in social development and therefore it is a curse to the society.		
9	Principles like freedom, equality and fraternity should be the guiding cardinal principles of a strong civil society.		
10	Distributive justice makes a social system humane and modern.		

17. Awareness about the developmental programmes
Are you aware about the following developmental programmes?

Sl. No.	Items	Yes	No
1.	Assistance to Marriage of ST girls		
2.	Vanbandhu KalyanYojana		
3.	Special Tribal Ashraya Projects		
4.	Jalanidhi		
5.	Apprenticeship training to the educated unemployed ST youths		
6.	Rajiv Gandhi National Fellowship for ST Students		
7.	Tribal Resettlement and Development Mission (TRDM)		
8.	Ambedkar Settlement Development Scheme		
9.	Samuhya Patanamuri (Community Study centre in tribal hamlets)		
10.	Tribal Girl Child endowment scheme (Gothravalsalyanidhi)		

18. Social discrimination

In your day-to-day life, how often do any of the following things happen to you?

I.Socio-cultural discrimination	Always	Sometimes	Never
1. You are treated with less courtesy or less respect than other people are.			
2. You are threatened or harmed or humiliated in front of others.			
3. You are unfairly stopped, searched, questioned, and abused by people.			
4. You are isolated from your own community as you have different beliefs, or have modern improved way of thinking.			
5.You are forced to work twice as hard as others do.			

6.Your children are not allowed or prevented from participating in curricular or extra-curricular activities.			
7. You are prevented from participating in religious festivals.			
8.You receive poor services (health, educational, transport and communication facilities) than others.			

II.Economic discrimination	Always	Sometimes	Never
1.You face difficulty in getting the ownership for the land you reside for generations.			
2. You face difficulty in getting the credit facilities due to cumbersome procedures.			
3. You experience difficulty in getting loan / credit facilities on account of bank security.			
4. You are unfairly denied a bank loan.			
5. You are not hired for job for unfair reasons.			
6. You are not paid with fair wages as others are paid.			
7. Your children are unfairly denied scholarship.			
8. You are unfairly charged with higher cost for the services than others.			

III. Political discrimination	Always	Sometimes	Never
1. You are unfairly prevented from participating in any political or societal decision-making activities.			
2. Your opinion is not asked for or not taken into consideration societal decision-making activities.			
3. You experience difficulty in availing the benefits and protection extended to you by the government as a scheduled tribe.			
4. You face discriminatory behaviour on part of the government officials at local level.			
5. You are not given representation in political or public bodies.			
6.Your opinion/ needs are not considered in the formulation of developmental programmes.			
7. You/ your community has low political bargaining powers than others.			
8. Your community is isolated due to your anti-political or politically neutrality.			

IV. Gender discrimination	Always	Sometimes	Never
1. Women are not allowed to participate in societal/ domestic decision-making activities.			
2. Men do not or have limited participation in childcare activities.			
3. In spite of being the bread earners, females enjoy less power and status than men.			

4.Ownership on property rests mainly on male members of the family.			
5. Women receive less health care support than men, thus increasing the mortality rate of former.			
6. Women are vulnerable to domestic violence, sexual exploitation, trafficking and communicable diseases.			
7.Women are considered to be under-privileged and politically marginalised.			
8. Women are given less wages than men for doing the same job.			

19. Perception of usefulness of the developmental programmes
Do you perceive developmental programmes as useful: Yes/ No?

Sl. No.	Items	Agree	Un decided	Disagree
1.	The developmental programmes acts as a means for poverty alleviation.			
2.	With the introduction of tribal developmental programmes, there is an upliftment of tribal economy.			
3.	The implementation of the developmental programmes has created more and better employment opportunities.			
4.	Developmental programmes results in the increment in the wages of tribal agricultural labourers.			
5.	Developmental programmes should be wound-up.			
6.	To avail the benefit through the developmental programmes creates an inferiority feeling to the tribal labourers.			
7.	Developmental programmmes are successful in curbing social evils like unwed motherhood, domestic violence etc.			

8.	The developmental programmes are not effective as the allocated funds are not distributed or made avail to the eligible people.			
9.	Developmental programmes indirectly contributes to the exploitation of the tribal people and the forest resources.			
10.	Developmental programmes are successful in bringing adequate infrastructural facilities in the tribal areas.			
11.	The developmental programmes causes acculturation or cultural invasion in the tribal communities.			
12.	There is no sufficient extension support to the developmental programmes.			

SOCIAL DISCRIMINATION OF TRIBAL AGRICULTURAL LABOURERS IN WAYANAD DISTRICT: A CRITICAL GENDER ANALYSIS

by

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(2017-11-024)

ABSTRACT

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ABSTRACT

The study entitled 'Social discrimination of tribal agricultural labourers in Wayanad district: A critical gender analysis' was conducted at Mananthavady block of Wayanad district during the year 2017-19. The study was conducted among three tribal communities viz, Kattunaikan, Paniyar and Kurichiyar. The objective of the research was to study the social discrimination experienced by the tribal agricultural labourers, to assess the extent of usefulness of developmental programmes as perceived by tribal agricultural labourers and also their profile characteristics. From each community, 30 male and 30 female tribal agricultural labourers were randomly selected, totaling the sample size to 180.

While considering social discrimination, 80 per cent of men and 90 per cent of women experienced a high order of social discrimination and 18.89 per cent of men and 10 per cent of women experienced medium level of social discrimination. Only 1.11 per cent of males experienced low social discrimination. Women experienced a higher scale of social discrimination than men. Among communities, Kattunaikans experienced a higher order of social discrimination, when compared to Paniyan and Kurichiyan respondents, owing to their poor economic status and spatial isolation. The major significant factors that negatively influenced social discrimination were annual income, wage, social participation, health and nutrition, access to common property resources and political orientation. Other than the above, self- confidence was observed to be negatively significant to social discrimination in the case of men, whereas, land alienation, educational status, migration and awareness negatively influenced social discrimination experienced by women tribal agricultural labourers.

In the case of perception of extent of usefulness of developmental programmes, officials had a higher level of perception, while the tribal communities had a lower perception. Low level of perception was observed among men (68.89%) and women (77.78%), while, only 31.11 per cent of men and 22.22 per cent of women had medium to high perception. Among the communities, Kattunaikans had a low level of perception of usefulness of developmental programmes than Paniyas and Kurichiyas, majorily contributed by their low awareness and social interaction. The major influencing factors for perception of usefulness of developmental programmes were annual income, wage, political orientation and awareness about the development programmes. Other than the above, self- confidence was found to have significant negative influence on perception in the case of men, whereas, educational status,

exposure to mass media and social participation negatively influenced in the case of only women.

Profile characteristics of the respondents in the study areas were collected and analysed. More than half of the respondents (58.33%), irrespective of the gender and community, were under middle-age category. Kurichiyas had better education than Paniyas and Kattunaikans and among men and women, women lagged behind in education. Majority of the tribal agricultural labourers earned low to medium wages (82%) and annual income (81%), while women got lower wage (60%) and annual income (84.44%). Kurichiyas owned more land than Paniyas, while, Kattunaikans owned no land. Men owned more land than women. High extent of land alienation was observed among men (90%) and women (93.33%). Kattunaikans and Paniyas incurred debt almost entirely for non-productive purposes, while, Kurichiyas borrowed mainly for farm purposes. While alcoholism and smoking were issues among the males, betel use was common among both men and women. Comparatively high extent of daily migration was observed among men for job, while majority of the women were permanent migrants owing to dependency movement. Low order of mass media exposure (87.22%), social participation (84.58%), self-confidence (98.89%), health and nutrition (91%), political orientation (59.89%) and awareness about development programmes (90.5%) were observed among the tribal agricultural labourers; especially among women.

From the findings, it was concluded that, majority of the tribal agricultural labourers experienced a higher order of social discrimination. Perception of extent of usefulness of developmental programmes was found to be lower for tribal agricultural labourers. Among the communities, Kattunaikans experienced a higher scale of social discrimination, while they possessed a lower level of perception. Most importantly, strict gender disparity could be identified, where women experienced a higher order of social discrimination than men. Women were also observed to have a lower level of perception than men. High social discrimination and low perception resulted in the lower socio-economic status of women than men. The government should take steps towards developmental activities in all tribal settlements, in consensus with the tribal representatives. It must also be ensured that the benefits of these development projects reach the intended population.