

THE TRIBALS OF WAYANAD, KERALA

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INTRODUCTION

Definition and etymology

The term "Adivasi" refers to all of India's Indigenous tribes on the Indian subcontinent. It refers to "any of various ethnic groups considered to be the original inhabitants of the Indian subcontinent." Tribal and Adivasi, however, have distinct meanings. Adivasi refers to prehistoric inhabitants, whereas tribal refers to a social group. Tribes are not considered Indigenous people in India. India ratified the International Labor Organization's (ILO) Convention 107 on Indigenous and Tribal Peoples of the United Nations (1957). India refused to ratify ILO Convention 169 in 1989.

The term "Adivasi" is a modern Sanskrit word that tribal political activists specifically created in the 1930s to give tribals a distinct indigenous identity by claiming that Indo-European and Dravidian speaking peoples are not Indigenous. In the 1930s, Thakkar Bapa used this phrase to describe people who lived in forests. The term was in use in 1936 and was added to Pascal's English dictionary. Judge Markandey Katju of India's Supreme Court recognised the term in 2011. In Hindi and Bengali, Adivasi means "Original Inhabitants," from ādi 'beginning, origin'; and vāsin 'dweller' (itself from vas 'to dwell'), thus literally meaning 'beginning inhabitant'.

Although other names for the tribes of India include atavika, vanavsi ("forest dwellers"), and giriyan ("mountain people"), the term "adivasi" has the connotation of being the term used by those tribal groups to identify themselves as the original and autochthonous inhabitants of a particular region.

In the Indian Constitution, the word Adivasi is not used, and government employees are prohibited from using it in official documents. Janjati and Scheduled Tribes are the terms used in the Constitution to describe tribes. According to the Indian constitution, these ethnic groups were grouped under "targets for social and economic development." As a result, the Indian tribes came to be referred to as Scheduled Tribes.

As defined by Article 366, Scheduled Tribes are "those tribes or tribal communities, or parts of or groups within such tribes or tribal communities, that are deemed under Article 342 to be Scheduled Tribes."

In India, there are many people who oppose the phrase. Critics argue that the "original occupant" claim is false because they are asking for land reform despite having no land. The Adivasis claim that they have been subjugated by the "superior group" and are entitled to restitution, specifically land reform. Adivasi difficulties are more related to historical claims to lands that were seized from them during the colonial era than they are to land reforms. India eventually approved a law in 2006 to "undo the historical injustice" done to the Adivasis.

Instead of calling themselves Adivasis, Northeast Indian tribes prefer to refer to themselves as tribes. In Assam, the only Indigenous groups regarded as such are the Tea-tribes that were transported from Central India during the colonial era.

Demographics

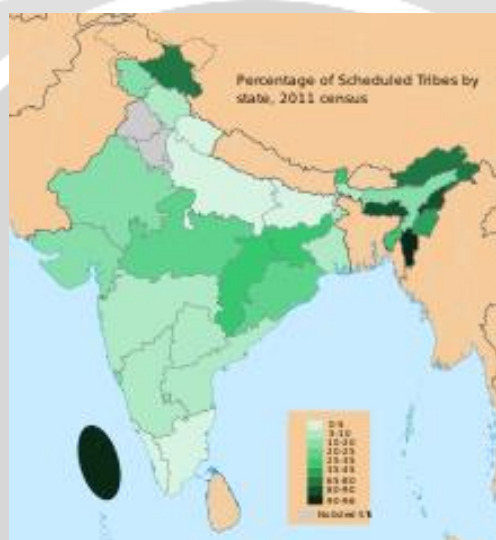
Based on the 2011 Census, the distribution of India's Scheduled Tribes by state and union territory. Mizoram and Lakshadweep had the largest proportion of ST residents (nearly 95%), while Punjab and Haryana had none.

Many of the Scheduled Tribes are recognized as tribal in accordance with the Indian Constitution. A region along the northwest Himalayas that stretches from Jammu and Kashmir, where many semi-nomadic groups can be found, to Ladakh, northern Himachal Pradesh, and Uttarakhand, where Tibeto-Burman groups can be found, is home to most tribal people, who make up 8.6% of India's population and 1.1% of Bangladesh's. The northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland are home to more over 90% of the population.

The remaining northeastern states of Assam, Manipur, Sikkim, and Tripura have tribal populations that range between 20 and 30 percent. Most tribal people live in the tribal belt, which stretches from western West Bengal through eastern Gujarat and Rajasthan.

These tribes map to three different regions. The western region, which covers eastern Gujarat, southeastern Rajasthan, northwestern Maharashtra, and western Madhya Pradesh, is dominated by Indo-Aryan speaking tribes like the Bhils. Dravidian tribes like the Gonds and Khonds predominate in the central region, which includes eastern Maharashtra and Madhya Pradesh, western and southern Chhattisgarh, northern and eastern Telangana, northern Andhra Pradesh, and western Odisha. The Munda tribes, such as the Bhumijis, Hos, and Santals, dominate the eastern belt, which is centred on the Chhota Nagpur Plateau in Jharkhand and includes nearby regions of Chhattisgarh, Odisha, and West Bengal. Although the tribal population there only makes up around 10% of the region's overall population, it accounts for 75% of the total tribal population.

In Karnataka, the area around Ballari (Bellary) contains a significant population of indigenous people, primarily Boyas/Valmiki. Throughout the rest of South India, there are a few small areas. The Nilgiris district of Tamil Nadu, the Wayanad district of Kerala, and the neighboring hill ranges of Chamarajanagar and Mysuru (Mysore) districts of southern Karnataka are by far the largest of these pockets. Only a few isolated tribal communities still exist in the Western and Eastern Ghats further south.



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Origin

Many modern Adivasi communities, despite being the so-called original inhabitants of India, developed following the collapse of the Indus Valley civilization and have varying degrees of ancestry from prehistoric hunter-gatherers, the Indus Valley civilization, Austroasiatic, Indo-Aryan, and Tibeto-Burman language speakers. For more than 25,000 years, only the Andaman Island tribes were left alone.

Ancient & medieval period

Anvita Abbi, a linguist, claims that tribes in India are distinguished by a distinctive way of life and are not part of the caste system. Adivasis were often not seen as innately filthy by neighboring (often Dravidian or Indo-Aryan) populations, unlike Dalits, despite being seen as uncivilized and savage. As a result, the origins of Adivasi tribes like the Garasia and Bhilala, which are descended from mixed Rajput and Bhil marriages, as well as Valmiki's Adivasi ancestry, who wrote the Ramayana, were accepted. Unlike the Dalits, who were oppressed, the Adivasis frequently lived independently and, depending on the region, developed mixed hunter-gatherer, and farming economies, holding their lands as a common tribal patrimony.

Larger Adivasi groups were able to support their own kingdoms in central India, and in some locations, local rulers regarded winning Adivasi favor and support important.

As instances of an Adivasi aristocracy that governed in this area, the Meenas and Gond Rajas of Garha-Mandla and Chanda "had power over considerable communities of non-tribals who regarded them as their feudal lords" in addition to being the hereditary heads of their Gond followers."

The history of the Adivasis' interactions with the rest of Indian society is fragmented. There are allusions to relationships between the hill Nagas and the Ahom Kings of the Brahmaputra valley. The arrival of the Mughals in early 16th century in India drastically disturbed the Adivasis' relative autonomy and collective ownership of their land.

The Bhil Rebellion of 1632 and the Bhil-Gond Insurrection of 1643 were both uprisings against Mughal rule and were both put down by Mughal troops. The Meenas were gradually pushed deeper into the jungles once the Kachwaha Rajputs and Mughals arrived in their region. The Meena tribe has thus been entirely ignored in historical literature. Invading tribal monarch Bada Meena, the joint force of the Mughals and the Bharmals destroyed fifty-two kots and fifty-six gates before killing him. The Mughals and Bharmal split Bada's treasure.



Irula men from the Nilgiri Hills in Tamil Nadu, c.1871

British period (c. 1857 – 1947)

The colonial government encroached upon the Adivasi tribal structure during the time of British rule, which caused a great deal of animosity among the tribe members. The tribe members frequently participated in or started their own rebellions, and their raja was critical of the British administration reforms. The British contributed to the strengthening of feudalism in India starting in the 18th century, first under the Jagirdari system and then under the zamindari system. The previous social and economic structure of the nation underwent a profound transformation beginning with the British-imposed Permanent Settlement in Bengal and Bihar, which eventually served as a model for a deepening of feudalism throughout the entire country.

Land quickly became the legal property of British-designated zamindars (property owners), who then attempted to extract the most economic profit from their newfound property and subjects. This included settled fields owned by non-Adivasi peasants as well as forest regions owned by Adivasis. To better utilise the local land, forest, and labor, zamindars occasionally brought in large numbers of non-native settlers to the Adivasi areas, frequently from far away (as was the case with Muslims and Sikhs transported into Kol region). Many Adivasis were compelled to borrow money from moneylenders, frequently the zamindars themselves, at usurious rates since they were deprived of the woods and resources they had historically relied on and occasionally made to pay taxes. They were compelled to work as bonded laborers for the zamindars when they were unable to pay. After the first borrower's death, their children were obliged to work for the zamindar because they were frequently incapable of even offsetting the cumulative interest on their debt, let alone paying off the principal. When Britain established a colonial presence on the islands, the protective seclusion of the Andamanese Adivasis changed. Within four years of the beginning of a colonial presence on the island in 1789, the huge Jarawa habitats on the southeast coast of South Andaman Island saw a massive population drop brought on by sickness due to a lack of

antibodies against common infectious diseases of the Eurasian mainland. Several Adivasi revolts, including the Bhumij insurrection of 1767–1833 and the Santal hul (or Santhal rebellion) of 1855–56, were the result of land confiscation by the zamindars or meddling by the colonial administration in the late eighteenth and early nineteenth century. Despite these being suppressed by the ruling British authority (the East India Company before 1858 and the British government after 1858), the partial restoration of privileges to Adivasi elites (such as To Mankis, the leaders of Munda tribes) and some leniency in taxation levels led to relative calm in the region. However, widespread, and ongoing dispossession from the late nineteenth century onward continued. Internal Adivasi migrations within India were sometimes sparked by economic hardship and continued for another century, including as labor for emerging tea plantations in Assam.

Tribals in Kerala

The tribal population located in the Indian state of Kerala is referred to as the Adivasis in Malayalam. Most of the Indigenous people in Kerala reside in the Western Ghats' woods and mountains, which border Karnataka and Tamil Nadu. The Western Ghats' forests and mountains were first inhabited by the tribal inhabitants of Kerala. They have maintained their ancient traditions and folkways because they were destined to dwell outside of the modernizing world. The tribal people of Kerala are genuinely no different from other tribes in India. In Kerala, tribes are formally recognized as "Scheduled Tribes" for the purposes of affirmative action. There are 36 Scheduled Tribes in Kerala, according to the Kerala Public Service Commission. The Scheduled Tribes Development Department of the Government of Kerala divides tribal people into three sub-groups (Particularly Vulnerable, Marginalized and Minorities).

Kerala has 4,84,839 Scheduled Tribe people, or 1.5% of the total population, according to the 2011 India Census. In Kerala, the Wayanad district has the most tribal residents (1,51,443), followed by Idukki (55,815), Palakkad (48,972), Kasaragod (48,857), and Kannur districts (41,371). Among the largest "communities" of tribal people in Kerala are Paniyan, Irula, Kattunaikan, and Adiyar. K. Balan, a Tarur-based legislator, currently serves as Kerala's minister for welfare of backward classes, scheduled castes, and scheduled tribes.

Primitive Tribes are classified as communities of tribal people who hunt and gather their own food, have dwindling populations, and have low or no literacy rates. Kerala's five most rudimentary tribal groups are the Cholanaikkans, Kurumbas, Kattunaikkans, Kadars, and Koragas. Nearly 5% of the State's overall tribal population is made up of them. The most basic of these, known as Cholanaikkans, is exclusive to the Malappuram District.

In the Mancheri hills of the Nilambur forest division, there are only a few families. With certain exceptions, Wayanad district and Malappuram and Kozhikode districts also have kattunaikkans, another lower-hill community connected to Cholanaikkans.

Cholanaikkan

India's Cholanaikkans are a distinct ethnic group. They are one of the last hunter-gatherer tribes left in the area, and they mainly live in the southern Kerala State, particularly Silent Valley National Park. The Dravidian language family includes the Cholanaikkan language, which is spoken by the Cholanaikkans. The Karulai and Chungathara forest ranges, which are in the Malappuram district's Nilambur Taluk and are close to Nilambur, are where the Cholanaikkan traditionally call home. They lived in seclusion and had virtually little interaction with the majority of metropolitan civilization up until the 1960s. The customary way of life of the Cholanaikkans has changed since that time. Their current literacy rate is 16%. "Malanaikan" or "Sholanaikan" is how the Cholanaikkan refer to themselves. Because they live in interior forests, they are known as Cholanaikan. "Naikan" signifies King, while "Chola" or "Shoals" refers to a dense, perpetually green forest.

From the forests of Mysuru (Mysore), so the story goes, they migrated. According to the 1991 census, there were 360 Cholanaikkan. Since then, only 191 people remain, a significant decline in their population. From this ethnic group, C. Vinod is the first to receive a degree. He completed his M. Phil and postgraduate degrees, and he is actively conducting research. They fall under the Government of India's designation of a Particularly Vulnerable Tribal Group. In the woodland ranges, the Chemmams are widely dispersed. They survive through foraging, hunting, and collecting tiny amounts of

forested produce. Their language is a fusion of Malayalam, Tamil, and Kannada. In their daily lives, they employ clothing and ornamentation, furniture, tools, and weaponry. Their main dietary source is rice. They also consume meat, fruits, seeds, wild fruits, and tubers. The forest is absolutely necessary for their way of life. The primary source of revenue is the gathering and sale of tiny amounts of forest produce. Among the Cholanaikkans, a lot of traditions, taboos, and practices are still in place.

Kurumba (tribe)

Due to the significant role, they have played in India's history, the Kurumba (tribe), a fierce race, is the most significant of all those tribes. They served as a modern-day incarnation of the once-powerful Kurumba or Pallavas in Southern India. When the Chola King Adondai invaded in the 7th or 8th century AD, Kurumba sovereignty was impacted, and they were dispersed around. Shepherders and producers of rough wool blankets are the Kurumba. The Indian states of Karnataka, Kerala, and Tamil Nadu have recognised the Kurumba as a Scheduled Tribe. The Kurumbar are among the first people to have been recorded living in the Western Ghats. They hunt and harvest forest products, primarily wild honey, and wax. The people in this community are short, have dark skin, have prominent foreheads. Kurumbar adheres to Hinduism. Lord Shiva, who goes by the name Bhairava, is the principal deity of the tribe. Along with the other Hindu deities, they also worship animals, birds, trees, rock outcroppings, and snakes.

Kurumba is divided into Jenu, Betta, and Alu. Each of these divisions has its own Dravidian language. The Mysuru district of Karnataka is home to the northern Nilgiris, where Jenu Kurubas are mainly found. One of Tamil Nadu's six ancient tribal groups is the Kurumbar. The Madras Census Report from 1891 states that the Pallavas were Kurumbas. They abide by nature to a great extent. The Kurumbar tribe's two major sources of income are hunting and gathering forest products. They were compelled to look for employment outside of the forests due to the limits put in place to safeguard native forest and animals.

Kattunayakan

The Indian states of Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu are home to the Kattunayakar, a tribe that has been classified as a scheduled tribe. Tamil and Malayalam both translate Kattunayakar as "lord of the forest." One of the earliest groups of people to live in the Western Ghats, the Kattunayakar are primarily involved in gathering and collecting forest products, primarily wild honey, and wax. The guy's dress in half-sleeved shirts and short dhotis. The women leave their arms and shoulders uncovered and fasten a long, narrow piece of cloth around their bodies just below the neck. Prior to the 1990s, it was normal for children to get married, but nowadays, girls only get married when they reach puberty. The norm in the Kattunayakar community is monogamy. Hinduism is practiced by the Kattunayakar, who also speak a hybrid of the Dravidian languages. Lord Shiva and Nayakkar, who go by the name of Bhairava, are the primary deities of the tribe. In addition to the various Hindu deities, they also worship animals, birds, trees, rock outcroppings, and snakes. Kattunayakar enjoy dancing, singing, and music. They go by the names Cholanaickars and Pathinaickars as well.

One of Kerala's five prehistoric tribal groups is the Kattunayakar. They abide by nature to a great extent. The Kattunayakar tribe relies primarily on hunting and gathering forest products for food.

They were compelled to look for employment outside of the forests due to the limits put in place to safeguard native forest and animals. The Kattunayakan are extremely poor and unemployed while being willing to work for little pay. The tribe also places a lot of importance on the medicinal system and how closely it relates to the culture. They take conventional medications for minor illnesses, but they switch to contemporary medications in case of an emergency. Even then, they will not use modern medicine until the chieftain or priest (often both roles are filled by the same person) has obtained approval from "God" through a specific sequence of traditional ceremonies or poojas.

Kadars

The Kadar are a small tribe from southern India who live on the hilly border between the states of Tamil Nadu and Kerala, between Kochi and Coimbatore. The Kadar are a people who inhabit forests and do not engage in agriculture. They erect leaf-thatched homes and relocate as needed for their jobs. Instead, then relying solely on the food they gather, they prefer to eat rice that they have acquired through trade or as payment. They have been collecting honey, wax, sago, cardamom, ginger, and umbrella sticks for trade with traders from the plains for an exceedingly long time. Most Kadar males are laborers. Around 2,000 people were thought to live in Kadar at the beginning of the twenty-first century. Tamil and Kanna are Dravidian languages that they speak. Along with localized versions of the Hindu gods, they also worship their own kind creator couple, jungle spirits, and their own gods. Cross-cousin marriage is accepted.

Koraga

The Koraga are a tribe primarily located in Kerala's Kasaragod district and the Karnataka districts of Dakshina Kannada and Udupi. Tulunaad, which closely reflects the boundaries of the former South Canara district, is the collective name for several regions in Karnataka. Additionally, a few of them can be found in the nearby districts of Kodagu, Shivamogga (Shimoga), and Uttara Kannada. The Government of India has designated the Koraga as a Scheduled Tribe.

The Koraga, who were counted as 16,071 in the 2001 census of India, have their own language, which is categorized as an independent Dravidian language and is heavily influenced by local languages like Tulu, Kannada, and Malayalam.

Literature

Low literacy rates and social and cultural marginalisation among India's various demographic groups are characteristics of tribal communities in South India's Wayanad region, which is close to Kerala state. Tribal students do not find the pedagogies used in mainstream education engaging, which leads to high dropout rates. Tribal communities were identified by Madras Christian College, Chennai, as an underrepresented group in Indian science education, and the college proposed to involve them through "Service Learning Science Camps." They record the activities as formative assessment and combine the experiences gained by both the student volunteers and the tribal students for future research by teaching chemistry to tribal schoolchildren. The programme gave the student mentors the opportunity to practise their leadership skills while running the science camps. Furthermore, the camps provided tribal children with a fun environment in which to learn chemistry, increasing their interest in science. They propose these camps as a means of engaging underserved communities and popularising chemistry while also fostering college students' intellectual development toward a more diverse future. (Priya Dharshini Augusthian, March 9, 2022)

The study focused on the mother-child nexus concerning knowledge and valuation of wild food plants in a context where accelerated modernization and acculturation are leading to the erosion of knowledge and cultural values associated with wild food plant use, in Wayanad, Western Ghats, India. Wild food plants in this biodiversity hotspot form an important part of local diets and are used as famine foods and medicines. In general, the collection and consumption of these foods are increasingly stigmatized as symbols of poverty and 'tribalness'. It examines the impact in the enculturation process of an unusual educational programme sponsored by the MS Swaminathan Research Foundation that is oriented towards creating awareness among children of cultural identity and local biological resources – the study compares children having participated in the programme with those who have not, with their mothers. Results ratify that women are the knowledge holders and are the primary means of knowledge transmission to their children. The study concludes that the educational programme, through a «learning by doing» approach counteracts social stigma and encourages learning among children of all ages and socio-cultural groups, particularly stimulating non-tribal children to learn from tribals. (Cruz García, 2006)

The Paniya and Kattunaickka communities in Kerala's Wayanad district have undergone a study to determine the factors influencing their changing livelihood strategies. The majority of households' main source of income had clearly shifted from forest-related activities to non-forest ones, and the tribal households' chosen means of subsistence were clearly influenced by the socioeconomic conditions at the time. Application: It is crucial to understand the tribal people's actual means of subsistence in order to develop fresh ideas for overcoming the challenges that tribal communities face in their pursuit of a decent standard of living both in their home state and across the nation. (K.B., et al., 2019)

The coronavirus pandemic has forced us to choose a different way of life. Education, trade, and health care are all undergoing radical transformations. This, combined with technological advancements, has accelerated the growth and popularity of digital education. This is accomplished through the use of media such as smartphones, televisions, PCs, and so on. The one cause for concern, however, is the lack of accessibility to these mediums, particularly for the less privileged and marginalised segments of society. Kerala's Scheduled Castes and Tribes are no exception. This study relied heavily on indices of illiteracy, dropout rates, and deplorable conditions in these underserved communities. Surprisingly, despite the authorities' claims, no proper study or research on this critical issue has been conducted. In light of this, we gathered information from students from Wayanad's tribal communities in Kerala. Ultimately, this study shows that the pandemic has done irreparable harm to Kerala's education sector, causing a massive digital divide by breaking the universal rule of accessible education. (Bhagat Ajmal K Ayoob, et al., 2022)

The paper focuses on tribes transitioning from land and forest occupations to non-farm occupations in urban areas. In terms of the proportion of graduates in the population, scheduled tribes in the southern districts have outperformed scheduled castes, and they are working to achieve parity with the general population. Access to education has long been one of the state's main pillars of public policy. There is no evidence of discrimination based on tribe or region in terms of assistance, so it could be said that equal access has been the hallmark of education as a public policy. (Narayana)

Methodology

Tribal perceptions of the educational issues in the Wayanad district

This study used a qualitative inquiry method with open-ended questions, tools and techniques developed through an inductive process involving a pilot study, and theoretical elements derived from a review of related literature.

Sample Utilized in the Study

The sample consists of the 60 tribes from which the initial data for the pilot study was collected and the 100 tribes from which the data was subsequently collected. The sampling was not planned in advance, and subsequent samples were determined by the initial sample. The sample for the pilot study included members of the tribes who were formally employed and relatively well-educated. The factors they suggested led the researchers to include dropouts, illiterates, and to broaden the scope of the study by including the various subgroups within tribes.

These 160 tribes belonged to the four main scheduled tribe subgroups that control the two taluks, Sulthan Bathery and Vythiri, in the Wynad revenue district: Kurumas, Paniyars, Adiyars, and Kattunaikkars. The sample does not include the Mananthavady Taluk. Noolpuzha, Meenangadi, Ambalavayal, Sulthan Bathery, Muttill, Kalpetta, Meppady, and Vythiri were the only eight Grama panchayats included in the sampling.

As a result, the sampling method used is a judgmental or purposive sampling. As the study developed, this sampling technique enabled the researchers to transform the emphasis of data collection from one stratum to another. The data gathered also assisted in the development of tentative hypotheses that guided the study's development.

Tool: Semi-structured Questionnaire on Tribes' Educational Issues

The questions were based on the categories and issues that the pilot study and literature analysis had discovered. The open-ended survey was useful in adjusting the question to the respondent's age, background, location, and level of awareness. To gain a greater understanding of the issues, appropriate funnelling and filter questions were included based on the nature of the responders.

A semi-structured interview would have been conducted if the questionnaire had been given orally. Through this method, the majority of the data was gathered. For the following reasons, the semi-structured interview proved extremely beneficial: Open-ended questions were used to let participants identify and analyze each issue they had raised; responses included in-depth analyses of the issues raised, including the causes of those issues and, if applicable, any recommendations for solutions; exploration of any significant region that was not already foreseen and planned but was brought up by a response; The research question required a casual setting and close personal contact to elicit the actual problems from the tribes, without the veil of formality. Semi-structured interviews were very helpful to get adequate clarification and explanation when the interviewer cannot understand many of the responses at once due to the variety in language and background of the tribes compared to him.

Since the data collector is a member of the tribe, the participants had no trouble expressing their opinions in-depth despite differences in appearance, culture, and communication that typically affect interview result.

Data Collection

The survey was conducted by making any necessary modifications and adjustments to the question format and order, as the circumstance required. The greatest caution was used to prevent asking provocative questions. The use of written responses from the respondents was encouraged when they were prepared to do so. However, the researcher immediately checked the written response and asked the respondent directly for any additional information or elaboration that was required. It was noted down right away after the interview if the respondents gave an oral response. The main points of any in-depth discussions were recorded during the interview itself to avoid forgetting them. Documentary data from government records, census, reports, and newspaper articles were also used to check the validity of findings and interpret the results, in addition to the data collected through the semi-structured 25 questionnaires and interviews.

Data Analysis Procedure

The categorization of the research data obtained through interviews and questionnaires was done using continuous comparative analysis. The qualitative analysis techniques used were: categorization of collected data for data reduction; finding patterns in data; and Making a framework based on the categories that have emerged. To compare the subsequent data with categories that had already been formed, pattern matching was used. Data content analysis based on appropriate units of analysis was required for categorization and matching. By identifying the issues that fall under each category, the various categories are explained, and the data is displayed using tables and diagrams.

I. Major Categories of Educational Problems among Tribes

Family-related problems, school-related problems, and personal-related problems were the three main categories under which the Tribes' biggest issues were initially categorized.

As the next stage of analysis, the issues identified under each of these headings were grouped. The following family-related issues were also present: parental illiteracy, poor economic conditions, parental alcohol use, inadequate home infrastructure, a lack of mass media, support for parents' occupations, living in a rural area, superstitions, and family conflict.

The following issues with schools were noted: Language barriers, ineffective government assistance, curriculums that did not fit with lifestyles, inadequate schools, inadequate teacher attention, appalling conditions of hostels, and a lack of higher education in tribal societies. Hereditary and communicable diseases, child labor, inferiority complex, lack of future orientation in students, laziness, and early marriage were among the frequently cited personal issues.

II. Scheduled Tribes' Educational Issues in the Wayanad District

1. Parents' illiteracy

The most common issue cited by tribes as contributing to their educational illiteracy is parental illiteracy, which in turn contributes to a number of other issues, including parental laziness, a lack of parental inspiration in the classroom, and parents' inability to effectively guide their children's education. The primary educational issue facing the scheduled tribes, according to tribal teachers, is parental illiteracy.

2. A tough economic situation

The scheduled tribes' primary issue is typically highlighted by relatively uneducated tribes: money. Agricultural laborer's make up the majority of the tribes in this region of Kerala.

As a result, they are unable to rely on loans or even own their own home and land. Since a large portion of the hard-earned money is spent on alcohol consumption, educated tribes blame the practice of not saving money for the off-seasons for compounding the issue by leaving kids without adequate indoor and outdoor learning environments. Because of this, higher education is a far-off dream for even academically successful tribes. The

26 income distribution of tribes is a direct result of the tribes' modes of subsistence. Northern districts, where the majority of the labor is employed in agriculture, as shown in table 4.1.

TABLE 4.1
Occupational Structure of Scheduled Tribes in Kerala

Occupation	Southern District	Northern District	State
Farmers	30.03	04.92	11.06
Agricultural labours	40.35	81.92	70.48
Animal Husbandart	00.05	00.60	00.43
Cottage Industry	00.29	00.63	00.55
Collection of forest	00.97	00.69	00.76
Products	02.18	02.31	02.28
Family servants	04.50	00.38	01.28
Government Employees	00.84	00.09	01.39
Private Employees	00.62	00.34	00.27
Food Collection	20.17	08.12	00.41
Others	-	-	11.09
Total	100.00	-	100.00

3. Language issue

Language is the main issue that tribes bring up in relation to education. Tribes as a whole struggle with the difficulties of speaking a different language at home and in school, making it difficult for them to follow the curriculum; very little interaction with teachers and classmates due to the language barrier, alienating them from one another; and failing to comprehend what is being taught. The pronunciation of words that correspond to the digits 1 to 10, 100, and 1000 is shown in Table 4.2 as an example of how tribal languages differ from Malayalam.

TABLE 4.2

A Comparison of words used for digits in Malayalam, Kannada and Kattunaikkan's language

Malayalam	Kattunaikkan	Kannada	
Onnu	<i>Ondu</i>	Ondu	One
Randu	<i>Edu</i>	Eradu	Two
Moonu	<i>Muru</i>	Muru	Three
Nalu	<i>Nalu</i>	Nalu	Four
Anchu	<i>Anci</i>	Aydu	Five
Aru	<i>Aru</i>	Aru	Six
Eyu	<i>Eyu</i>	Aln	Seven
Ettu	<i>Entu</i>	Entu	Eight
Onpathu	<i>Ombatu</i>	Ombattu	Nine
Pathu	<i>Pattu</i>	Hattu	TEN
Nuru	<i>Nuru</i>	Nuru	Hundred
Ayiram	<i>Ayru</i>	Savira	Thousand

4. Parental Alcohol Use

Parental alcoholism has a negative impact on the overall atmosphere of the home, causing the family to fall behind not only in terms of finances and education but also emotionally. Such parents are detrimental to learning

environments even in close neighborhoods because they do not care about their children's education, exacerbate family conflict, fail to save for the future, encourage child labor, and spread alcoholic tendencies to youth and children.

5. Communicable and hereditary diseases

According to tribes, the main causes of illness are Sickle Cell Anemia, malnutrition, living in close-knit communities where communicable diseases are easily spread, a lack of reliance on modern medicine, and alcoholism and drug abuse.

Analysis of Data

Conclusion

When one thinks about the tribes of Kerala in general and the tribes of Wayanad in particular, one observes that the names of their gothras or communities reflect the geographical characteristics of their living boundaries, their source of livelihood, and their status in society. These names are a commentary on their relationship with the ruling class or other outside forces rather than how they see themselves in relation to the community. They are frequently doomed to be known to the rest of the world by the titles successive governments or others in positions of authority have given them.

. A number of distinctive characteristics of that specific gothra or group can be communicated to outsiders with just one word, i.e., their gothra name. In-depth analyses of these names' etymologies reveal information about the people who bear them, their place in society, their means of subsistence, the physical characteristics of the country they live on, etc. As a result, etymological research on these tribal names is essential to cultural studies.

The current study reveals how the majority of clans perceive advancements within their social and traditional frameworks. Their assessment of the improvement initiatives promoted by the State/Central governments and other advancement authorities, however, showed that they had little effect. To determine the causes of data slack between advancement organisations and receivers, a top-to-bottom longitudinal analysis is necessary. It is the perfect chance for the approach creators to upgrade the advancement efforts in order to access, discern, and support from the right perspective.

The denotified nomadic and semi-nomadic tribes are currently the worst affected by neglect and oppression. Even though some of these groups are categorized as scheduled tribes, they are a long way from enjoying the benefits of liberty and social justice. As a result, tribes continue to be the worst victims of exploitation, and it is uncertain whether they will survive. • Each tribal environment has its own own identity, which is mirrored in the settlement. This identity emerges as a result of the region's limited access to technology, building materials, and weather.

Each area is multifunctional and designed to support the activities going place. Thus, the built-up area is substantially reduced. Additionally, front yards are used as extensions of the house, providing room for tasks like cooking, gathering, drying, etc. • Climatic influences on settlement design are evident since they determine the shape of the module, size, orientation, apertures, type of material used in construction, etc. • In the current context, their value in nature is increased by an understanding of holistic herbal remedies and sustainable lifestyles. • Many indigenous people today mindlessly adopt Western civilization. They are thereby losing their distinctive culture, land, language, traditional practises, etc. Thus, they allow others to take advantage of the minority community.

Although there are numerous policies, both official and unofficial, to protect the tribes, they fall short and are insensitive. Therefore, a tailored framework must be created to meet community needs. The recognition of the Wayanad tribal settlement will maintain the essence of tribal settlements, meriting the uplifting of its heart and soul that can not only sustain the carrying capacity but also live through the times setting an example for future generations as an essential link of the cultural heritage of India overlooked by the people as visitors and dwellers. A civilization that can prosper while embracing its culture and being open to the outside world will be created as a result of the simultaneous development of concrete and intangible features of the Wayanad tribal settlement interlaced with the surroundings