

Influencing Factors of Development As Perceived By The ‘Adiya’ Tribal Agricultural Labourers of Wayanad District

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Abstract: The study was conducted in the Wayanad District of Kerala, during the academic year, 2016-17. In Wayanad District, Mananthavady panchyath was purposively selected as it has the highest number of ‘Adiya’ tribal population. From Mananthavady panchayath, 30 Adiya women and 10 men agricultural labourers were selected making to a total of 40 respondents. Influencing factors of development were identified using a well structured interview schedule. The community norms were identified as the major influencing factor was both men and women

Key Words: Adiya tribal agricultural labourers, Community norms, Economic factors, political factors

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I. INTRODUCTION

Kerala holds a unique position in the tribal map of India. According to the 2011 census , the Scheduled Tribe population in Kerala is 3,20,967 constituting 1.10% of the total population. In Kerala, it is in Wayanad where tribal concentration is found to be the highest. It is the district with the highest share in the tribal population (about 17%) of Kerala. Tribal women comprising 50 percent of population toil hard and are an important part of the tribal community. According to the tribal sub Plan 2010, 60 percent of tribal women are depends on agriculture for their day to day existence (Nayar, 2008).

Agriculture in Wayanad mainly depends on rice, pepper, tea, cardamom and coffee. During the lean season, when agriculture is not at its best tribal people also work as daily wage labourers. Even though globalization and modernity has taken its stand in this tribal district, the culture and heritage is still alive.

Tribal people of Kerala

Dubey (1977) reported that tribe is a specific group of people who live in a closely knit area speaking a common language, following common norms and folkways. They share a intimate relation with each other and shares common values, common dialect, territory and culture. They are usually governed by a chief (*mooppa*) who is responsible for maintaining distinct cultural traits. The tribal communities in Wayanad are categorized into the Adiyas, Kattunayakans, Kurichiyans, Kurumas, Ooralis, Paniyas, and Uraali Kurumas etc.

‘Adiya’ tribe of Wayanad

Chandrakumar (2016) reported that ‘Adiyas’ are traditionally known as “Ravulavar” in Wayanad. They belong to the sections of people who were taken as slaves during the rules of kings and Sultans in Kerala. In a nuclear Adiya tribal household, the male spouse is the head of the family. It is like the groom purchases the bride from her parents for a certain amount of money.

Paul (2014) reported that the ‘Paniya’ and ‘Adiya’ communities in Wayanad district are very backward and most of them are land-less agricultural labours.

According to Nalinam (2016) highest percent of permanent illness like sickle cell anaemia were reported by Adiyas followed by Kattunaikyans, Paniyas, Uralikurumas and Kurichyar tribe in Wayanad district. Adiyans are bilingual as they speak a separate dialect of kannada known as ‘Adiyabhasha’. Ravulavar is another term used against ‘adiyan’.

II. METHODOLOGY

With the help of detailed review of literature and discussion with experts different influencing factors of development perceived by the ‘Adiya’ tribal agricultural labourers were enlisted. Here identification of factors which can positively and negatively influence the life of an ‘Adiya’ tribe was done. The influencing

factors were divided into 3, namely community norms, political factors, and economic factors. As it was a yes/no type of schedule, a score of 1 and 0 was given for yes or no respectively and percentage analysis was done. Influencing factors were identified on the basis of percentage analysis conducted.

Table 1.Methodology for identifying the influencing factors of development

Sl.No	Influencing factors	Women(n=30)	Men(n=10)
A.	Community norms	%	%
1	Are you allowed to stay outside home for late hours?		
2	Are you allowed to take up jobs outside your community?		
3	Are you allowed to marry outside your community?		
4	Are you allowed to enter temples whenever you want to?		
5	Are you allowed to dress in any manner you wish to?		
6	Are you allowed to pursue education and take up jobs?		
7	Are you allowed to inherit properties of your parents?		
8	Are you subjected to punishments if you go against the norms		
9	Are you allowed to travel distant places alone?		
10	Are you allowed to have equal medical facilities?		
11	Are you allowed to have entertainment of your choice?		
12	Are you allowed to take part in social meetings & gathering		
B.	Economic factors		
13	Are you paid equal wages for the same amount of work?		
14	Are you given incentives timely?		
C.	Political factors		
15	Are you allowed to vote in elections?		
16	Are you allowed to enjoy the benefits of political interventions?		
17	Are you allowed to enjoy the democratic rights?		
18	Are you allowed to take up political powers in the society?		

III. RESULTS AND DISCUSSIONS

Table No. 2 shows the distribution of respondents based on influencing factors of development of Mananthavady Panchayath

A.	Community norms	Women	Men
		%	%
1	Are you allowed to stay outside home for late hours?	6.67	100
2	Are you allowed to take up jobs outside your community?	70	100
3	Are you allowed to marry outside your community?	0	20
4	Are you allowed to enter temples whenever you want to ?	0	100
5	Are you allowed to dress in any manner you wish to?	13.33	100
6	Are you allowed to pursue education and take up jobs?	20	70
7	Are you allowed to inherit properties of your parents?	60	100
8	Are you subjected to punishments if you go against the norms	0	0
9	Are you allowed to travel distant places alone ?	0	100
10	Are you allowed equal medical facilities?	100	100
11	Are you allowed to have entertainment of your choice?	13.33	100
12	Are you allowed to take part in social meetings & gathering	100	100

B.	Economic factors		
13	Are you paid equal wages for the same amount of work?	0	100
14	Are you given incentives timely?	0	0
C.	Political factors		
15	Are you allowed to vote in elections?	100	100
16	Are you allowed to enjoy the benefits of political interventions?	20	3.33
17	Are you allowed to enjoy the democratic rights ?	100	100
18	Are you allowed to take up political powers in the society?	10	20

The above Table shows the distribution of respondents based on influencing factors of development of Mananthavady Panchayath .In the case of Mananthavady panchayath, under community norms, the positively influencing factors in the case of women were, they had the provision of equal medical facilities and they were allowed to participate in social meetings and gatherings. They were not subjected to punishments if they went against the norms of the society. In the case of men, other than denial to marry outside the community and difficulty in pursuing education and take up jobs all other factors were positively influencing.

In the case of economic factors, unequal wages and lack of timely availability of incentives were the negatively influencing factors for women, and in the case of men, they were paid equal wages but suffered from unavailability of incentives.

In the case of political factors, women were allowed to vote in elections and they felt that they were allowed to enjoy the democratic rights. But they felt difficulty in taking up political powers and to enjoy the benefits of political interventions. In the case of men, they were also allowed to vote in elections and enjoy the democratic rights but they too found difficulty in taking up political powers and to enjoy the benefits of political interventions.

IV. CONCLUSION

From this study it can be concluded that community norms was the most influencing factor for men in the Mananthavady panchayath of Wayanad District. In the case of women, political factor was identified as the most influencing factor. The higher number of negatively influencing factors for women might be the result of age old restrictions on women that are continued still today. This might also be due to the male domination and women oppression inside the community. The suppression of women is twofold i.e. inside and outside the community. Lack of honest efforts for their upliftment also might have led to the yielding of such results.

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