

LIFESTYLE AND EDUCATIONAL STATUS OF THE KURUMAR TRIBAL COMMUNITY IN WAYANAD DISTRICT

Dissertation
*submitted to the University of Calicut in
partial fulfillment of the requirements for the Degree of*
MASTER OF EDUCATION

by
ANTO KURIAN



**FAROOK TRAINING COLLEGE
RESEARCH CENTRE IN EDUCATION
UNIVERSITY OF CALICUT
2019 - 2021**

DECLARATION

I, **ANTO KURIAN**, do hereby declare that this dissertation entitled, “**LIFESTYLE AND EDUCATIONAL STATUS OF THE KURUMAR TRIBAL COMMUNITY IN WAYANAD DISTRICT**” is a record of original research work done by me under the supervision and guidance of **Mrs. IRSHANA SHAHNAZ ULLADAN**, Assistant Professor in Education, Farook Training College Kozhikode and has not been submitted by me in this university or any other university for the award of any Degree/Fellowship or recognition before.

Farook Training College

Date:

ANTO KURIAN

ACKNOWLEDGMENTS

Thanks to the almighty. The investigator would like to start with expressing her thanks to the almighty with whose bless this study is completed successfully. The investigator would not have succeeded in this geniture unless the almighty had showered unlimited courage and unbreakable confidence.

*The investigator is deeply indebted to her supervising teacher **Mrs. IRSHANA SHAHNAZ ULLADAN**, Assistant Professor of Physical Science Farook Training College, for her constant encouragement, generous help, inspiring guidance and valuable suggestions rendered throughout the study.*

The investigator would like to express her heartfelt thanks to all the faculty members, Librarian and all non-teaching staffs.

Farook Training College

ANTO KURIAN

CONTENTS

LIST OF APPENDICES

Chapter	Title	Page No.
I	INTRODUCTION	1-14
II	HISTORICAL OVERVIEW AND REVIEW OF RELATED LITERATURE	15-28
III	METHODOLOGY	29-37
IV	ANALYSIS AND INTERPRETATION	38-55
V	SUMMERY, FINDINGS, CONCLUSION AND SUGGESTIONS	56-61
	REFERENCES	62-63
	APPENDICES	

LIST OF APPENDICES

Appendix No	Title
I	Interview Schedule on Lifestyle and Educational Status of Kurumer Tribal Community Malayalam Version
II	Interview Schedule on Lifestyle and Educational Status of Kurumer Tribal Community English Version
III	Observation Schedule
IV	Photos of Temples and Keni

INTRODUCTION

⇒ **Need and Significance of the Study**

⇒ **Title of the Study**

⇒ **Definition of Key Terms**

⇒ **Objectives of the Study**

⇒ **Methodology**

⇒ **Design of the Study**

⇒ **Scope and Limitations of the Study**

INTRODUCTION

India has the largest tribal population in the world. In India, Scheduled Tribes constitute 8.6 percent of total population numbering 104.28 million (Census of India, 2011). More than half of the Scheduled Tribe population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. The Tribes generally reside in isolated places situated in remote areas of forests, islands, hills etc. These communities are not able to access basic facilities such as schools, hospitals and other amenities due to their remoteness. All these factors have led to the socio-economic backwardness of the community.

Tribes in Kerala are the indigenous population found in the southern Indian state of Kerala. Most of the tribal people of Kerala live in the forests and mountains of Western Ghats, bordering Karnataka and Tamil Nadu. The total Scheduled Tribe (ST) population of Kerala is 4, 84,839 constitute 1.45 percent of the total population of the State (Census of India, 2011). Significant concentration of STs is in the three districts viz. Wayanad, Idukki Palakkad and Kasaragod account for over 60 percent of the total tribal population in the State. The Scheduled Tribes are overwhelmingly rural as 89.3 percent of them reside in villages. Since majority of them reside in remote areas and difficult terrains, they remain isolated from the mainstream population. This could be attributed as the major reason for their social and economic deprivation. Some of the prominent tribal groups in Wayanad are Adiyan, Aranadan, Cholanaikan, Eravallan, Hill Pulaya, Irular, Kadar, Kanikkar, Karimpalan, Kattnayakan, Koragar, Kudiya,

Kurichian, Kuruman, etc.

Educational advancement is regarded as the main catalyst for social development. Since independence, India has made immense advancements in the social sectors of education and health. Educational institutions have increased by more than five times from 1951 to 2011 to reach 13.9 lakhs. The enrolment in institutions here also gone up enormously from 23.8 million to 248 million i.e., a rise by more than ten times (GOI-MHRD, 2014). Even after more than five decades of developmental efforts, educational status among the various social groups is found to be highly skewed in India. Statistics show that tribes lag much behind in educational attainments compared to other communities in India. The important reason for the low level of education among tribes is the peculiar nature of their habitations. Lack of sufficient educational institutions in tribal areas, poverty, lack of nutritional and healthcare programmes, poor enrolment and high dropout from schools are the major problems faced by Scheduled Tribes in India. All these point to the need for development of education among the Tribes. The fact is that, it is only from the Fifth Five-Year Plan onwards special attention has been given to the education development programmes of tribes.

This indicates that the policies for the empowerment of tribes commenced only after several decades of Indian independence.

Despite the government initiatives, including the Tribal Sub-Plans (TSP) giving great emphasis on the education of tribes, the problem of educational dropouts is high among the tribes compared to the mainstream population (Mitra and Singh, 2008). Dropout rate is high even when comparing with that of

Scheduled Castes.

This is of particular significance to Kerala, the State excelling other States in almost all development indices, and the marginalized group like Scheduled Tribes remains excluded from these development processes. Kerala is regarded as an educationally forward State compared to other States in India. This is marked by high levels of literacy rate, improved enrolment of students etc. (Naidu and Nair, 2007). Though the overall educational development indices are much above the national level, the disparity in educational attainment between non-SC/ST populations and tribal communities still continues and remains a dilemma.

Education determines the prosperity, success and security in life. The literacy rate of Scheduled Tribe as per 2001 Census is 47.10 percent which stands much below the national literacy of 64.84 percent. But, there was a tremendous increase in literacy rate of STs from 29.6 percent in 1991 to 47.10 percent in 2001. The literacy rate of STs further increased to 59 percent, but still is much below the general literacy level which is at 73% at all India level (Census of India, 2011). Male-Female literacy rate indicates the gender discrimination existing in education among tribes. Male literacy stands high with 68.5 percent compared to female literacy of 49.4 percent which means there is a difference of 19 percent between them showing clear gender discrimination in the case of opportunity for education. The Union and state governments have spent considerable sums of money for tribal youth's education, but the results are meager. According to many readings, their continued isolated poses problems to national integration.

The literacy rate of Scheduled Tribes in Kerala is worked out at 75.81% percent, which is smaller than the state average literacy of 93.91% percent in 2011 censuses. Wayanad district in Kerala with high tribal population is renowned for its tropical climate and its lush land scapes with green hills, valleys and forests. It is also popular for its paddy fields and extensive tea and coffee plantations, and its production of cash crops like pepper, cardamom, coffee, tea and other spices. Wayanad is rapidly emerging as a major eco-tourism location in Southern India, and is also well-known for its religious and cultural festivals, tribal ballads, tribal medicine and folk performances. In this context, it is important to emphasis the large Adivasi population of this district comprising of the Paniyar, Adiyar, Kattunayakan, Kuruma, Kurichya.

The Kurumas are a tribal community who are believed to have descended from the Vedars the ancient rulers of this region. This community always dealt with forest products (Thurston 1909), and they were further divided into 3 sub sects on the basis of occupation: i.e. Mullu Kuruma (who collects bamboo), Jen Kuruma (who collect honey), and “Urally Kuruma or Bet Kurumas” (mainly farmers). Only the Mullu Kuruma tribes exist in their pure ethnic forms, while the others have mingled with other tribes. There are about 461 tribal groups in India. In Kerala, with regard to the inter-district differences, the size of tribal population is the highest in Wayanad. It has 31.24 percent of tribal population of the State, which constitutes 18.55 percent of the total population in the district. The second largest tribal concentration is in Idukki with 11.51 percentages. Other significant concentrations are in the districts of Palakkad (10.1 percent), Kasaragod (10.08 percent), Thiruvananthapuram (5.52

percent), Kannur (8.53 percent), Malappuram (4.74 percent) and Kottayam (4.53 percent). Alappuzha district has the least tribal concentration as well as population of tribes. It can be further noted that tribes are more concentrated in hilly areas of the State. Tribal population in Kerala segregated across all the Districts but majority is concentrated in Palakkad, Idukki, Wayanad and Kasaragod as it constitute 62.93 percentage of total population. Some of these tribal communities can only be seen in certain places. The Kurumar community is one such tribe. This community can be found in Wayanad district and Palakkad district of Kerala. They are not found anywhere else in India (KIRTADS, 1982).

Out of thirty five Adivasi communities notified as Scheduled Tribes by the GOI, Paniyan is the largest with a population of 81,940 forming 22.5 percent of the total tribal population of the State and Kurichchan is the second largest community with a population of 32,746 constituting 9 percent. Five other Adivasi communities, viz. Muthuvan, Kanikkaran, Irular, Kuruman and MalaiArayan having a population ranging from 21,000 to 32,000 along with Paniyan and Kurichian constitute nearly 75 percent of the total Adivasi population of the State. Some of the communities such as Aranadan, Kudiya and Wayanad Kadar are only very few in number having a population less than one thousand.

Until the middle of the last century, most of the Adivasi communities in the State have been leading a relatively isolated life, having very minimal contact with the caste society of Kerala. However, in the past few decades, they have undergone remarkable changes owing to the socio-economic transitions that Kerala has experienced since the middle of the last century. Exposures to modern

education, political process and media have altered the traditional life style of these communities. These changes are well expressed in their food habits, dress, religious practices, language, worldview, community structure, social interactions etc. Most of the community members are well conversant with Malayalam. Even in the households, Malayalam is increasingly becoming common language replacing local dialects. Most of the community members follow the ‘locally standardized’ religious practices. Traditional political structure is no more powerful as it used to be among most of the communities a few decades ago. All these factors have contributed remarkably to the detribalization of Adivasi communities in Kerala and being a ‘tribe’ in Kerala today has only very little to do with customs and practices and kinship based political structure. Today, the connotation ‘tribe’ refers to the endogamous communities that have been leading a relatively isolated life until the beginning of the last century, living close to the forest ecosystem, depending on the subsistence economy. Owing to their relative isolated life, they have been able to keep many of their traditions and practices intact. Generally, it is assumed that the Adivasi communities remain outside the caste system, and that a sort of hierarchy does exist among communities in certain localities. For instance, in Wayanad, the landed Scheduled Tribes such as Kurichchian and Kuruman claimed a higher status over the rest of the Adivasi communities of the district and even practiced ‘untouchability’ with other Adivasi communities and even had a patron-client relationship with them. Again, in regions such as Wayanad, the Adivasi communities viz. Adiyans and Paniyans were occupying a position very similar to that of the Dalit communities such as Pulayan and Cheruman in local caste relations. The basic characteristics in

defining 'tribe' has transformed over the years but still they stand far below the mainstream population in parameters such as education and health (Linnet Sebastian, 2018).

Educating the weaker section of our society including the tribals is very important as education is a necessary pre-condition for socio-economic development and a crucial element in sustaining the social exclusion. This fact is substantiated by the stipulation of educational interests of the weaker sections in the Directive Principles of State Policy and our Constitution. The modern values emerging along with modern education and clashing with the age-old belief system of the tribal societies resulted in the tribes becoming antagonistic to modern education. Education plays an important role in every human being's life. As Scheduled Tribes are considered marginalized groups residing in interiors of forests and far away from the mainstream population, they require proper education to develop the human resources necessary for economic and social transformation. Promoting early childhood education will lay foundation for later learning and skill development. Considering the literacy rate of Scheduled Tribes all over India, it shows an increasing trend which indeed a good sign of acceptance of education as a sine qua non for the improvement of physical quality of life. But the gap between the ST and total population at national level still shows a significant difference. The inter-state comparison between literacy rates among Scheduled Tribes also shows a huge disparity. These variations are a reflection of the differences in economic, social, cultural, religious and demographic characteristics of the different tribes and their exposure to the forces of modernization, urbanization and industrialization (Mitra and Singh, 2008).

Education is a major non-income factor determining the development of any economy or society (UNDP, 2000). In the State, school education is free, students belonging to SC/ST and other eligible sections are being provided with lump-sum grants to the tune of Rs 140-330 for buying study materials, cloths etc. (Praveen, 2009).

Scheduled Tribes are subject to educational backwardness along with other backwardness which prompted the governments to make elementary education as priority scheme in all the Tribal Sub-Plans from the Fifth Five Year Plan it got a thrust with the formulation of National Policy on Education (NPE 1986). This was not only because of the constitutional obligation [Article 15(4) and (5)] that stipulates creation of equality, promoting conditions including reservation of seats in educational institutions, but also because of the felt necessity for the total development of tribal communities in the changing socioeconomic scenario which is possible only through the instrument of education. Education is a powerful indicator of social and economic development among the backward groups including tribes (Mitra and Singh, 2008). These communities reside, normally, in the remote interiors which are inaccessible terrains or hilly areas. Thus they remain as underdeveloped. Besides, they live in small habitations without basic infrastructures like transportation and communication. Moreover, they have their own structural impediments which make them deprived and excluded with regard to almost everything that a contemporary mainstream society has access to, the major one being education.

The situation in Kerala is not different, as the structural impediments

preventing the tribal communities from being on par with the mainstream communities are in existence here as well. The literacy rate among the Scheduled Tribes in the State is only 57 percent as against 90 percent among the general population and 79 percent among the Scheduled Castes (NCSC, 2002). Likewise, the share of ST students in the total school enrolment in the State is only 1.63 percent in 2008-09 (GOK, 2009). The disparity in literacy and educational level between the STs and the general population is continuing despite a number of educational support programs made available to them. The two major reasons for this situation are the low enrolment ratio and high dropout ratio of ST children in educational institutions as compared to general students and even SC students. The dropout rate of boys and girls belonging to ST category, it shows an increasing trend as the level of education increases. The tribal dropout rate is high compared to SCs and general population.

Education contributes to the growth of a country. Education helps people become better citizens, get a better-paid job, shows the difference between good and bad. Education shows us the importance of hard work and, at the same time, helps us grow and develop. Thus, we are able to shape a better society to live in by knowing and respecting rights, laws, and regulations. Proper and good education is very important for all of us. Whether it is enculturation or schooling, both are interrelated to culture. Kneller (1956) states that “education reacts to events in other parts of culture and many occasions affect these it”. The education commission(1964-66) states that different tribal people area at varying stages of economic development. Article 46 of the Constitution of India stressed that “the state shall promote with special care the education and economic interests of the

weaker section of the weaker section of the people and in particular, of the SCs and STs, and shall protect them from social injustice and all forms of exploitation”.

Need and Significance of the Study

The scheduled tribes are the most socially and educationally disadvantaged groups in India (Jadhav, 1983), Pandey and Mithra (1981) opines that caste based discrimination continues to be an influential factor in the low educational mobility of scheduled tribes despite government programs that are selectively targeted to aid children from these communities. Verriar Elwin committee (1960) states that a great deal of education was necessary for starting compulsory education for the tribes. Documenting these indigenous cultures and rituals is important as they are on the verge of oblivion. Documentation, interviews, and photographs are means of preserving this knowledge for future generations. This study is an attempt to highlight the educational status and lifestyle practices of one of these tribes, the Kurumans residing in Wayanad. The Kurumans are a class of tribes who have been successful in maintaining their ethnicity while also being influenced by the progressive thoughts of attaining higher education and government employment. First hand exposure of the investigator with the members of the community and interaction with the Kurumar Mooppan reveals that nearly 153 youth have pursued higher education and 20 members of the community are at present employed in Central and State Government departments.

The community as a whole is moving ahead to achieve greater results as far as higher education and employment is concerned. Indigenous knowledge and

practices concerning worship, agriculture, food habits, and the preservation of natural resources can be of great use in the present world. The wisdom of tribal communities can prove crucial in building a more sustainable world as there is much to learn from how they live in harmony with nature. Also there exist very few studies conducted in these realms considering the constraints of access with them. Considering these aspects, the present study is an attempt to qualitatively explore the Kurumer tribes with special focus on their lifestyle and educational status.

Title of the Study

The present study is entitled as “**Lifestyle and Education Status of the Kurumar Tribal Community in Wayanad District.**”

Definition of the Key Terms

Lifestyle

Lifestyle is the interests, opinions, behaviours and behavioural orientations of an individual, group or culture. (Alfred Adler, 1976).

Educational Status

“Education attainment or level of education of individuals”(Biology online dictionary)In the present study, the educational status is identified in two levels- school education (upto class 12) and higher education(graduation and above).

Kurumar Tribal Community

The “Kurumars” are a tribal community who are believed to have descended from the “Vedars”, the ancient rulers of the Wayanad region in Kerala (Thurston, 1909). Kurumars are also known as Kurumars.

Objectives of the Study

- To study about the life style of Kurumar community.
- To study about the educational status of Kurumar community.

Methodology

The present study is an attempt to study qualitatively using Ethnography design about the Kurumar tribes in Wayanad in reference to their educational status and lifestyle. Ethnography is a specific kind of written observational science which provides an account of a particular culture, society, or community. The fieldwork usually involves spending a year or more in another society, living with the local people and learning about their ways of life.

Ethnography is a type of qualitative research that gathers information through observations, interviews and documentary data to produce detailed and comprehensive accounts of different social phenomena. Ethnography is a flexible research method that allows one to gain a deep understanding of a group’s shared culture, conventions, and social dynamics. Ethnography is a flexible research method that allows you to gain a deep understanding of a group’s shared culture, conventions, and social dynamics. However, it also involves some practical and

ethical challenges. As part of the present work, the Kuruman tribes is studied by ethnography through the residence and interaction of the investigator with the tribes and their Mooppan (Kenjen) for 2 months.

Design of the Study

The present study mainly aims to explore the educational status and lifestyle of Kurumar community (Thirumugham community) in Wayanad district. The methods proposed for the investigation are document analysis, interview and observation. Interview schedule and observation schedule were the tools used. Interview was conducted with Muguthen (the member of the Kurumer community) and Mooppan. The data was analyzed using verbal descriptions.

Tools used for the Study

The investigator used the following tools for gathering information from various stakeholders.

- Observation Schedule
- Interview Schedule for the Muguthan (member of the Kurumar community)

Sample of the Study

The study is based on both primary and secondary data. Primary data is collected through interview schedule from Muguthen (the member of the Kurumer community) and Mooppan. The investigator visited the Thirumugham

community and educational institutions accompanied by an Anganwadi worker and one promoter.

Scope and Limitations of the Study

The study was conducted by residing with the Kuruman tribes for two months. Practical and ethical restrictions owing to Covid pandemic in moving and studying among the various households limited access to some of the primary data. Also very few literature exists on the Kurumer community, their origin, history and achievements. Lack of proper information from the part of Government authorities due to improper management of records by the departments was another challenging task associated with the study.

Due to shortage of time allotted for data collection, the investigator couldn't involve many stakeholders as sample for the study. Evidences and documents on the tribes are scarce creating challenges to the study. In spite of these limitations, utmost care was taken to conduct the study as objectively as possible.

**HISTORICAL OVERVIEW
AND REVIEW OF
RELATED LITERATURE**

⇒ **Theoretical Overview of Kurumar Community**

⇒ **Review of Related Studies on Kurumar Community**

HISTORICAL OVERVIEW AND REVIEW OF RELATED LITERATURE

Review of related literature is essential for research as the researcher should acquire up to date information about what has been taught and done in particular area. A tribe to be a tribe would have the least functional interdependence within the community. The Hindu caste system is an example of high interdependence. In Kerala there are 35 sects of scheduled tribes, which constitute 10 percent of the total population. The ownership of or access to land is commonly identified as a key asset. The scheduled tribe communities in Kerala are generally categorized as Adivasi's.

The present chapter deals with two sections:

1. Theoretical Overview of Kurumar Community
2. Review of Related Studies on Kurumar Community

Theoretical Overview of Kurumar Community Tribes in Wayanad

Wayanad, a district of Kerala, is well known for its beautiful landscapes and sizeable tribal population. Located in the Western Ghats, the district is often called the 'Green Paradise of Kerala'. Wayanad was began to exist on November 1, 1980, as the twelfth district of Kerala. Wayanad consists of three taluks - Manathawady, Sulthan Bathery, Vythiri and has a population of 8,16,558, constituting 2.45% of the state's population (Census, 2011). Tribal population of Wayanad is 1,51,443.

Wayanad is rapidly emerging as a major eco-tourism location in Southern India, and is also well-known for its religious and cultural festivals, tribal ballads, tribal medicine and folk performances. In this context, it is importance to emphasis the large Adivasi population of this district -Thepaniyar, Adiyar, Kattunaykan, Kuruma and Kurichyar.

Overview of the Kurumar Tribes

The “Kurumas” are a tribal community who are believed to have descended from the “Vedars”, the ancient rulers of this region. This community always dealt with forest products (Thurston, 1909). The Kurumas are divided by three, Mullu Kuruma (who collect bamboo), Jen Kuruma (who collect honey), and Urali or Bettu Kuruma (who are wood cutters, fishermen, and artisans). Amongst these, the Mullu Kurumas consider themselves above the other two groups in the caste hierarchy. The Bettu Kuruma do not have any ethnic affinity with Mullu Kurumans, although they are classified as Kurumas. Presently, most earn a livelihood through agriculture and cattle rearing.

The 1st mention of them (Kurumar community) in written records date back to the 18th century, and can be found in the works of William lords *Malabar Manuel* (Edgar Thurston, 1887) and *Tribes in Southern India* (Thurston1909), it gives a detailed account of the hill tribes of Kerala, focusing on the lives of, habits, manners and religious practices of communities like the Kuruma, Kuruchya, Adiyas, Paniya. (T.K. Gopala Panikker, 1900), (Roa Bahadur & Gopalan Nair, 1911). Ayyapan (1965) has to his credit several studies on the various tribes of Kerala, one of which is on the socio-economic condition of the

Kuruma and Kurichya tribes.

The population of Kurumar is 26,177 which include 13,123 males and 13,054 females (Census of India, 2001). They are one of the significant tribal groups accounting for 17.51 percent of the total tribal population of Wayanad. They are found mainly in Sultan Bathery Block of the district. The community is also found in the adjoining areas of Gudallur Taluk of Nilgiri District of Tamil Nadu. These people possess various skills in making baskets, pottery and blacksmith. Besides, many of them earn their livelihood by working as daily wage labourers.

The principal occupations of Kurumar were wood cutting and collection of minor forest products. Kurumars have different subdivisions: (a) Mullu Kuruma, (b) Then Kurumar and (c) Uraly Kurumar/ Vetta Kurumar. Mullu Kuruma has a very distinct in lifestyle, beliefs and body structure from Kurichchians. The prefix may have originated from 'mula' (bamboo) which provides them with an important occupation (Luiz, 1962). They used to speak a language similar to Kannada for conversation within the community. Then Kuruma (Who collects honey from forest) are also known as Cholanaikans. Urali Kuruma, also known as Bettu Kuruma and Vetta Kuruma. Their name derived from the word 'Urali' means civilized person and 'Kurumar' means one who tends sheep (Singh, 1997).

Lord Pazhassi Raja and Kurumer

According to popular belief, the Vedar kings ruled Wayanad for several years before they were defeated by the neighbouring kingdoms of Kottayam and

Kurumbranad in the late 14th or early 15th century, following which the latter established their rule in Wayanad (Johnny, 2001). During the early 18th century, Kerala Varma Pazhassi Raja, the then Raja of Kottayam, conquered this region (Logan 1987). In the book *Wayanadum Pazhassithampuram (Wayanad and Lord Pazhassi)* (Madhavan Nair, 1998) writes of how the Kurichiyas aided Pazhassi in waging war against the British.

The Kurumar later joined Pazhassi and fought against the British. In the early days the British really enjoyed the sharpness of the weapons of the Kurumar, Kurichyas and Pazhassi. It can be said that the British really failed and won. This is because their elder, Kappi Mooppan (chief of Kurumer community), who was there in the past, says in his book (*Kappimooapanite Kadanubavagal*) that the Nair community in Wayanad betrayed Lord Pazhassi for power. If that had not happened, the history of Wayanad would have changed (Nair, Rao Bahadur, & Pazhakaran, 2018).

The close of the 18th century witnessed a serious revolt against the British by Pazhassi Raja, who withdrew into the forest district of Wayanad to escape the colonial regime. Members of the Kurichiya and Kuruma tribes served in the army of Pazhassi Raja as bowmen while waging guerilla warfare against the British and helped the king find safe places to rest in the forest. These troops were led by Thalakkal Chanthu, a member of the Kurichiya tribe. At night, the Kurichiyas attacked the barracks of the British army, and would ambush them with volleys of arrows. For five years, Pazhassi Raja survived and continued his battle against the East India Company with the help of the Kurichiyas and Kurumas. They

continually challenged British supremacy in the region and continued their struggle even after the death of the raja in 1805, confronting and fighting the British's land taxes and land grabbing activities (Nair, Rao Bahadur, Pazhakaran 2018).

In April 1812, the Kurichiyas and Kurumas rose in revolt against the colonial government, for reasons including the government's decision to confiscate their land. The tribal people were skilled archers, and they fought bravely against the British, despite the latter being armed with highly sophisticated weapons. The tribal people were experts in guerrilla warfare, but in the end, they were defeated, and a large number of warriors of both communities lost their lives (Nair, Rao Bahadur & Pazhakaran, 2018).

Religious Concepts

The Daivappura (Abode of God) is central to the spiritual life of the Kurichiya and Kurumar Communities, and its significance extends beyond the spiritual to the social. It is a powerful force in maintaining decorum and law and order in Kurichiya and Kuruma settlements, and its presence enforces strict vegetarianism within the premises of the muttam. The deities worshipped by these communities include Bhagavathi (also referred to as Thampuratty, the goddess of the hamlet), Athiralan, Karimpilli, Moonammandaivam, Vettakalan, Kali or Mariamma, Kuttichathan, Ormoonalan and Pullamottan-Perumal. Gulikan and Malakkari are considered the highest among gods, though this may vary from hamlet to hamlet. These days, the communities also frequent the temples of Vishnu, Ayyappan or Sastha, Siva, and Muruga, and celebrate major Hindu

festivals such as Thulampathu, Theyyam Thira, Puthari, Onam, and Vishu. Kurichiyas give offerings such as alcohol and roosters to deities like Gulikan during particular times like Karkkida Pathinaalu, which falls on the 14th day of the Malayalam month of Karkkidakam (Nair, Rao Bahadur & Pazhakaran, 2018).

The Daivappura is a centre of sanctity in the hamlet, and plays an important role in the daily life of the community. In each hamlet, there is a person — the eldest male member called *Karanavar (Porunnor)* — who is authorised to perform religious rites. The Daivappura holds a supremely powerful position in the hamlet, as it is believed that the whole universe is the abode of God, but that God resides in the Daivappura as a neighbour, as if the God is living within the community and looking after them. Special rites are performed for the deity, and a hunt is conducted as part of the yearly festival called Uchal. A share of everything is given to the Daivappura, which is to say, to God—the flesh of animals, alcohol, and bananas. Human qualities are ascribed to god in a manner that is very distinct from practices in structured religions. All significant events in the hamlet are performed in the Daivappura courtyard. The Karanavar or Porunnor (king) of each hamlet is in charge of the premises. He cleans the premises every day and lights the lamps every evening. At festivals, lamps are lit in the daivappura, inviting the blessings of ancestors and God's. Women are forbidden from entering the interior of the Daivappura, but they can watch and participate in the rituals. *Daivam Kanal* ('Seeing the God') is a unique ritual performed on occasions deemed appropriate by the Karanavar of the hamlet. A performer, considered to be the incarnation of god, performs this ritual and there is chanting and worship of Thampuratty. The karanavar brings forth the concerns of community members to

this 'god incarnated', and the performer gives answers and solutions while in a trance. In this way, they invoke Thampuratty, the clan deity, and seek her blessing. Rituals to pay respect to ancestors are also part of the ceremony. Slight variations in the rituals can be found among various colonies of the same tribe (Nair, Rao Bahadur & Pazhakaran, 2018).

During the Uchal festival, lamps are lit in front of the Daivappura. Throughout the night, elders, children, and women worship their God and make offerings. Traditional songs are sung, accompanied by musical instruments called *Thudi* and *Kuzhal* (musical instruments made out of bamboo), which are exclusive to the Kuruma communities. Dancers in a trance perform before the Daivappura. At the end of the performance, some dancers lose consciousness in a state of ecstasy and fall to the ground. The festival ends with the *Daivam Thullal*, performed by Karanavar before the Daivappura. The belief is that the god will be pleased by their offerings and worship during Uchal if the rituals are conducted properly; if not, the god will get angry and curse them with disease, death, or other afflictions (Nair, Rao Bahadur & Pazhakaran, 2018).

As mentioned earlier, Daivappura is also considered the abode of ancestors. *Koottathilkoottuka* is a ceremony to call the spirits of the dead to the Daivappura. It is performed by the Karanavar (Mooppan). In every hamlet, along with the Daivappura, trees are worshipped and are never cut, as they signify the presence of god in the settlement. The Daivappura is the spiritual heart of The Kuruma colonies. The folk and religious customs of these tribal communities, and

their cultural festivals, are unique and distinct from dominant Hindu religious practices, worship, and rituals. Daivappura is one such central and distinct element of the Kuruma Communities (Nair, Rao Bahadur & Pazhakaran, 2018).

Chali (Fish Hunting)

Chali was tied across the Kuruva river (Kabani river) day and night the day before the start of the fishing season. Meenkoot, Chethilakodi, Thodan, Valli, Karakkamooda, any of these vines are stone will be tied. Fish also thrive in shallow water below the nest. Squeeze the paste and make a paste and mix it with water. Karakkadan – Break the fruit and tie it in a cloth and mix it with water. If it floats on the wave, the hunters will cut the strings with a knife and cut the fish with a knife. Cut the whole things into pieces and tied – the Carnans says that the Kuruva river (Kabani river) split and became islands (Pazhakaran, 2018).

Chali used to go to Kuruva river (Kabani river) with her vowing little girls. The girls are placed on a boulder and their hair is combed and two drops of water are poured into their mouths and nipples. Chali vows to get a good check for girl's in the future and to fight against foot diseases. Drinking water mixed with the aroma and taste of medicinal plants like Kuruva is enough to cure the disease. That is the belief, at that time it was customary for the girl's father and mother to give the South thirty beets. Bats roam the rocky island during the day through the dark woods. Even though the island of Kuruva was filled with tourists in the rain of many bird and plant species, the elder seemed to be a little quieter at the tip of the present, where they were denied hunting and Chali (Pazhakaran, 2018).

Kallyananayattu (Marriage Function)

Wedding is as another important a hunt as Uchchal hunting kalyananayatu, Thulapath (Putheri) nayat and Vishnunayat were in the past but the wedding hunting was done by the families. This is a great way to enhance your lifestyle so have fun and treat yourself. But in recent times, the forest has become alien-said the coffee elder. The wedding is usually celebrated for three days. Once the wettila was given to the Karnaver, the kinship began. Then the crowd hunting, the next day, the tying ceremony, and so on. At this time, there will be a game in the house of the boy and the groom (Pazhukaran, 2018).

Bandhuvanayat will start after the marriage is solemnized. According to the law, Vettila pride belongs to Banthavanayat and he has to buy thirty and give it to Thazhakudi. Only then tell them to go to Kandy (vetta). There will be about 100 people to go to vetta. Once the meat is obtained, it is cut into pieces and distributed to the herds. After the meat was cooked and eaten at night, the relative went hunting (Pazukaran, 2018).

During the ceremony, the girl is given, brought and the thali is draped in the traditional manner. In both the houses there will be kolkali all night long and a group of eighteen or so will celebrate kolkali by lighting a chandelier in the yard. No relatives sleep that day (Pazhukaran, 2018). The next day, the food is served to all the guests and the bride and the groom will leave to the groom's home.

Uchal

Festivals are held in all communities. Although it helps them grow

culturally, their village elders call on everyone in the village to make some crucial decisions. Adults in the community also make decisions before holding celebrations such as Uchal officials in the community often participate in such celebrations. The Kurumar have been able to reach out to the Christian, Nair and Muslim communities as well.

Health

In the past, folk medicine was used to treat amin or fever. But after the incidence of the death of Mugunthan's sister (the member of the Kurumar colony) during labour due to the negligence of the waitress, the village elder called the villagers, sought the opinion of the general public, and finally decided that those who believed in folk medicine could continue and those who did not could go to the hospital.

Although there are small traditional healers in the colony now, there are always well-known traditional healers in the Kurumar colony in Erumad (Tamil Nadu). Now with the availability now everyone is using prefers allopathi medicines.

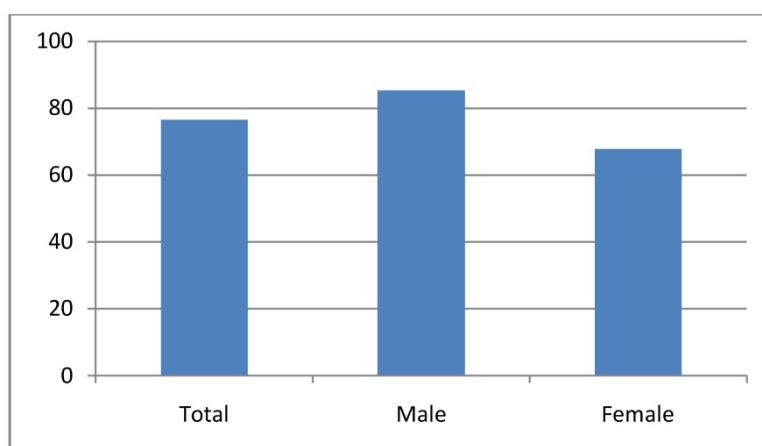
Education among the Kurumars

In the past we were not educated in our youth. Because we did not have such a vision. As our children entered Government jobs at higher levels, went out each as teachers, etc., we were able to rise along with others. Especially in other tribal villages, the Population of Pakkam Thirumugham has risen a lot.

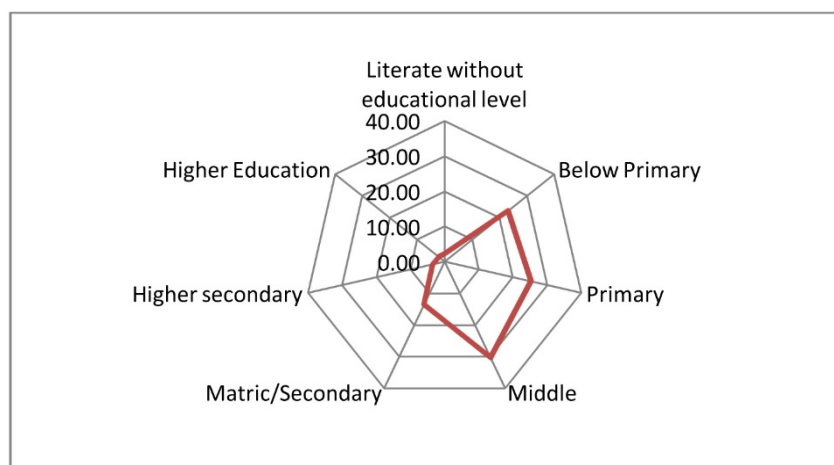
As I said earlier, getting a higher education has resulted in our children

getting government jobs at a higher level along with others. The youth of this town are all well-educated. There are those who have jobs and those who do not, but they move on in their own way. As in the past, no one is forced to go to the farm and live according to the customs of the village.

Therefore is believed that this community (Pakkam Thirumugham Colony) is at a higher elevation than any other community. I think our children have been able to reach such heights because of their education. Among Kurumans, the literacy rate is 76.56 percent which is better when compared to that of the other Scheduled Tribes in Kerala.



Though literacy is on higher side, there exists wide gender disparity between the literacy rates of males and females. Males are having a literacy rate of 85.36 percent while that of female is only 67.76 percent. Educational attainment among literates also shows better statistics while comparing with that of other tribes.



Among 17,770 literates, 357 hold higher education degrees which constitute 2.01 percent of the total literates.

Review of Related Studies on Kurumar Community

Mathur (1977) this book “tribal studies in Kerala” reports that the tribes of Kerala are mostly illiterate and tribes are have exploited in several ways. He suggested that tribe’s economic status can be improved through education.

Luiz (1962) has analyzed the tribes of Kerala. He made an exclusive account of all the forty eight tribes in Kerala. He has examined the changing pattern of various aspects of social life of occupation, mode of living, diet, religion, marriage ritual and superstitions. It is basically a sociological study and much of their economic life has not been discussed.

Shyamalal (1987) Found that the unfavorable geographically conditions and low socio-economic level of the families act as constraints and such there is more educational wastage among those living in the interior areas. The single teacher school seems be to the most important cause for drop out in the tribal area

at another level, the constraint for the spread of education among the tribal's arises from low level motivation aspirations. He suggested that it is better to run the school in the tribal areas during summer and the non-agriculture seasons and close them in the sowing and harvesting seasons because the tribal children help their parents in these seasons.

Almelu (1990) conducted a study on problem of tribal education she found that tribal were not willing to send their children to school because they worked as labour in supplementary family income. There is a long distance between their hand they school as they live in the mid-forest and other remote areas. It is difficult to walk such long distance. Majority of the tribal area does not have any transport facility and very few school if there are schools, language is a big problem.

Kuikarni (1991) in this study concluded that there is a physical distance between the school and the student. In hilly and forest tract where streams flow, even this distance is too far. The parents are not willing to send their children to schools due to poverty and financial inability to education, parents owing to lack of interest in education, want their children to help them at home. The parent day practice is to teach the tribal student in the medium of the state language instead of their mother tongue. Shortage of teacher and the inadequacy of proper infrastructure are the problem identified.

Gadgil and Dandekar (1991) has studied about the problem of wastages in tribal education by taking a batch of students in first standard in a given year following up in the subsequent years till the last grade are reached. i.e, fifth drop-

outs from school before compelling the final grading of primary education constitutes wastes; and the incidence of wastage is computed from the proportion of drop-out to the initial enrolment in the first grade. He reached the conclusion that attention by the teacher to a great extent can remove drop out when the students are continuing their education in a better prospective then only they can easily get access ability to higher education.

Tapes (1995) enumerating the difficulties likely to be experienced in the field of higher education among the tribal students recommended the remedial measures by which these difficulties should be overcome. He suggested that tribal education must conserve and develop the aboriginal culture and religion.

Sreevastava's (1996) argument was that the percentage of literacy among the tribal community increase when they attain sufficiently high level educational development and when they properly understood their rights and privilege, the integration would automatically be achieved if proper argument for tribal development would be taken.

Conclusion

The investigator has conducted of an exhaustive review studies related to the areas of the present study, but unable to locate a study on history and development of lifestyle and education of Kurumar community in Wayanad district. The review process gave directions to the investigator for the present study with respect to method of study, tools and techniques needed for collection of data, selection of sample, technique of analysis, etc.

METHODOLOGY

⇒ **Design of the Study**

⇒ **Methods of the Study**

⇒ **Techniques and Tools used for the Study**

⇒ **Sources of Data for the Study**

⇒ **Techniques of Data Analysis**

METHODOLOGY

The chapter deals with analysis and interpretation of data collected for the present study. Analysis and interpretation of data are two major steps in the process of research report. Analysis of data means studying the organized material in order to discover inherent facts and interpret them with critical scholarship.

Analysis of data involves breaking down existing complex factors into similar parts and putting the parts together in new arrangements for purpose of interpretation. Analysis process requires an alert, flexible and open mind. No similarities differences, friends and outstanding factors should go unnoticed. Larger division of material should be broken down into smaller unit and rearranged in new combinations to discover new facts and relationship. Research data becomes meaningful in the process of being analyzed and interpreted.

The data may be adequate valid and reliable to any extend but it does not serve any purpose unless it is carefully edited, systematically classified and tabulated, scientifically analyzed intellectually interpreted and rationally concluded.

Design of the Study

In the present study investigator adopted qualitative analytical methodology of ethnography to describe the lifestyle and educational status of the Kuruman tribes in Wayanad.

The methods proposed for the investigation are document analysis,

interview and observation. Interview schedule and observation schedule were the tools used. Interview was conducted with Muguthen (the member of the Kurumer community) and mooppan. The data was analyzed using verbal descriptions.

Methods of Study

The methods used for the investigation are Ethnography and Document analysis. Each of these are described below.

Ethnography

Ethnography is a specific kind of written observational science which provides an account of a particular culture, society, or community. The fieldwork usually involves spending a year or more in another society, living with the local people and learning about their ways of life. Ethnography is a type of qualitative research that gathers observations, interviews and documentary data to produce detailed and comprehensive accounts of different social phenomena. It is also aimed at those interested in considering the use of ethnographic methods in their own research work. Ethnography is a flexible research method that allows you to gain a deep understanding of a group's shared culture, conventions, and social dynamics. However, it also involves some practical and ethical challenges. Ethnography is a flexible research method that allows one to gain a deep understanding of a group's shared culture, conventions, and social dynamics (Creswell, J.W (2009)).

For the present study, the investigator resided with the Kurumans for a

period of two months allotted as part of data collection from the institution of study to gain a direct experience of the tribal community.

Document Analysis

Document analysis is a major method used in descriptive research. Document is an important source of source of data in many areas of investigation when document analysis is used as descriptive research. The analysis is concerned with the explanation of the status of some phenomenon at a particular time of its development over a period of time. In document analysis, the following may be used as sources of data records, observation, interview and book review.

Documents are important sources of data in this investigation. The investigator made an attempt to study the historical back ground of lifestyle and education status of Kurumar community of Wayanad district. In the present study the investigator used document analysis based on intensive test book research. The investigator made an attempt to analyze the past and present lifestyle and education status of Kurumar community in Wayanad district. In the present study, Document Analysis of the only book available exclusively on Kurumer Community, *Kappimooppante Kaadanubhavangal* (Forest experiences of Kaappimooppan) authored by Jose Pazhookkaran (2018) written in Malayalam has been conducted.

Tools and Techniques used for the Study

The techniques used for the study were;

- ⇒ Interview
- ⇒ Observation
- ⇒ Document analysis

Interview

The purpose of interviewing is to find out what is in find out what is in or on someone else's mind. The purpose of open-ended interviewing is not to put things in someone's mind but to access the perspective of the person being interviewed. Interview was conducted with Muguthen, who lived in Pakkom Thirumugam community.

Observation

Observation is used in qualitative research; it usually consists of detailed notation of behaviors, events and the contexts surrounding the events and behaviors. On the other hand, in qualitative research, observation is usually employer to collecting data regarding the number of occurrence in a specific behaviors or events.

The investigator used the following tools for gathering information from various stakeholders.

Observation Schedule

Observation is one of the most primitive and most modern research techniques. It includes the most casual uncontrolled experiences as well as laboratory experimentation. Observation as a tool of research deals with the overall behavior of person in appropriate situation controlled or uncontrolled. At one extreme, the observer makes high inference observation, which requires the observer to make judgment or interference based on the observed behaviors. Low interference observation, on the other hand, require the observer to record specific behavior without making judgments in a global sense.

Preparation of observation schedule for infrastructure facilities

An observation schedule for collecting of relevant information about Kurumar community of Thirumugam colony is prepared by the investigator.

Interview schedule for the Muguthan (member of the Kurumar community)

Interview Schedule is another procedure under self- reporting technique of individual data collection. In the interview the individual is made to answer several questions put to him related to a specific in a face to face situation. The major steps in constructing an interview are the same as in preparing a questionnaire justification, defining objectives writing questions, deciding general and item format and pretesting .The obvious difference is that the interview involves direct interaction between individuals, and this interaction has both advantage and disadvantages as compared with questionnaire. The interview technique is flexible and adaptable. For the present study, an interview schedule is

prepared to collect relevant data from the heads and other officials of the tribe

Sample of the Study

The study is based on both primary and secondary data. Primary data is collected through interview schedule from Muguthen (the member of the Kurumer community) and mooppan. The investigator visited the Thirumugham community and educational institutions accompanied by an Anganwadi worker and one promoter.

The sample of 54 families in the Kurumer community and Oorumoopen (Kenjen) agreed to interview one person and interview was conducted with Mugunthen (the member of Kurumer community (Pakkom). They would not allow stranger's in the colony.

Primary sources and secondary sources are the sources of data. The data were analyzed using verbal descriptions.

Primary Sources

Primary sources are original documents relics, remains or artifacts. These are the direct outcome of events or the records of eyewitnesses. They are source of data fundamental to descriptive research and form its only solid basis. Primary sources may include but are not limited to: letters, manuscripts, diaries, journals, newspapers, maps, speeches, interviews, documents produced by government agencies, photographs, audio or video recordings, born digital items (e.g. emails), research data and objects or artifacts (such as works of art or ancient roads,

buildings, tools, and Weapons). These sources serve as the materials historians use to interpret and analyze the past.

For the present study, data obtained through interviews and observation are considered as the primary data.

Secondary Sources

The sources of information transmitted by one who was neither a participant nor can eye witness of the original events are known as secondary source secondary source is prepared out of primary sources and so they are less worthy than primary sources.

For the present study, the book for document analysis is considered as the secondary source.

Procedure of Analysis

Document Analysis

Document analysis is a major method used in descriptive research. The methodology adopted for this study was document analysis. Document is an important source of data in many areas of investigation. The analysis is concerned with the explanation of the status of some phenomenon at a particular time of its development over a period of time. In the present study the investigator used document analysis was based on book research and data records. The investigator made an attempt to analysis the lifestyle and education status of Kurumar community in Wayanad district which was available in scattered forms in

Government document and many other books.

Interview Analysis

An interview is essentially a structured conversation where one participant asks questions, and the other provides answers. In common parlance, the word "interview" refers to a one-on-one conversation between an interviewer and an interviewee. An interview may also transfer information in both directions. An interview is a means of gathering information in which one person asks another either in person directly, or indirectly. Interview, is an effective, informal verbal or non-verbal conversation, initiated for specific purposes and focused on certain planned content areas.

An ethnographic interview is an informal interview that takes place in a naturalistic setting and is often the result of participant observation. In the context of these field studies, ethnographic interviews help researchers seize opportunities to learn more about a particular practice.

Observation

Observation is the active acquisition of information from a primary source. In living beings, observation employs the senses. In science, observation can also involve the perception and recording of data via the use of scientific instruments. Observation is an activity of an intelligent living being (e.g. human), which senses and assimilates the knowledge of a phenomenon in its framework of previous knowledge and ideas. Observation is more than the bare act of observing. Observation requires observing and seeking knowledge, often through

experiment.

Observation is a systematic data collection approach. Researchers use all of their senses to examine people in natural settings or naturally occurring situations. Observation of a field setting involves: prolonged engagement in a setting or social situation. Observation is a very important part of science. It lets us see the results of an experiment, even if they are not the results we expect.

It lets us see unexpected things around us that might stimulate our curiosity, leading to new experiments. Even more important than observation is accurate observation. It is the process of receiving knowledge through our senses and by recording information with the use of scientific tools. This also refers to any data recorded in an experiment or study.

Recording

The best alternative for capturing information gathered through an interview is to record the full interview. The best practice is to initially ask for the permission of interviewee to record and then record the conversation until it finishes. One of the primary benefits of recording an interview (audio or visual) is that it allows the interviewer to concentrate on the interview rather than writing notes, which can act as a distraction to both the interviewee and the person(s) asking the questions. One of the primary benefits of recording an interview (audio or visual) is that it allows the interviewer to concentrate on the interview rather than writing notes, which can act as a distraction to both the interviewee and the person(s) asking the question.

**ANALYSIS AND
INTERPRETATION**

⇒ **Objectives of the Study**

⇒ **Life Style of Kurumar Community**

⇒ **Education Status of Kurumar**

Community

ANALYSIS AND INTERPRETATION

The 4th chapter deals with the analysis and interpretation of data collected for the present study. “Analysis of data is the heart of research report”. Analysis and interpretation of data are two major steps in the process of research report. Analysis of data means studying the organized material in order to discover inherent facts and interpret them with critical scholarship.

Analysis of data involves breaking down existing complex factors into simpler parts putting the parts together in new arrangements for purpose of interpretation. Analysis process requires an alert, flexible and open mind. No similarities differences, friends and outstanding factors should go unnoticed. Larger division of materials should be broken down into similar unit and rearranged in new combinations to discover new facts and relationship. Research data becomes meaningful in the process of being analyzed and interpreted.

The data may be adequate valid and reliable to any extent but it does not serve any purpose unless it is carefully edited, systematically classified and tabulated, scientifically analyzed intellectually interpreted and rationally concluded. A relevant book published in S-SAS BOOKS about the memory of a tribal chief. Kappimooppen is the chief of Kurumer community of Thirumukam colony.

Data obtained is analysed and presented under two major sections in accordance with the objectives of the study.

⇒ Life Style of Kurumar Community

⇒ Educational Status of Kurumar Community.

Lifestyle of Kurumar Community

About the Pakkam Thirumugham Community

The Kurumars are not migrants from other areas. They say that they are related to the legends of the Ramayana and that belief still exists today. They live in Pulpally and Sultan Bathery in Wayanad district and Palakkad district. They are also found in the Nilgiris district of Tamilnadu. Kurumars are also found in Erumadu and Pattavayal in the Nilgiris district. Kurumas have a very high position in the tribal community of Kerala. People from other communities would stand aside respectfully when they saw them. When they go to the market for some purpose and when they return, they enter the house only after going to the river and taking a dip.

Kuruvadweep

Kuruvadweep or Kuruva Island is a 950-acre (3.8km²) protected river delta. It comprises three densely wooded uninhabited islands and a few submergible satellite islands, which lies on the banks of the tributaries of Kabani River in the Wayanad district, Kerala, India. It is uninhabited island, which is home to rare species of birds, orchids, herbal plants etc.

These islands consist of dense and evergreen forest that is uninhabited and hence home to rare kinds of flora and fauna: endemic species of birds, orchids and herbs. Its unique geographical characteristics make it a place where not only the

leaves but also silence is evergreen. Its 16.7 km from the nearest town itself and thus it has become a place of attraction. Recently, it has been named as the most visited place in the district by tourists from all over the globe.

The island surrounded by streams and river is accessible by rafts or fiber Kuruvadweep is an island community on the Kabani river. The island gets its name from the fact that the Kurumas live there. Kuruvadweep was agriculture land in early period but now it was forest land boats run by Kerala Tourism Department. Entrance to the island is restricted and monitored by the Forest Department of Kerala, initiative to protect forest. Due to the sheer number of elephants and other animals in the island, a pass has to be obtained prior to the visit, from Department of Forest is mandatory. The best time to visit Kuruvadweep is from December to late April. Kuruvadweep is usually closed to the public from May last to early December, due to the monsoons. The torrential rainfall floods the streams and the water level rises dangerously high.

Kuruva Islands is 17 km east of Mananthavady and 10 km north west of Pulpally, nearby towns in Wayanad District. More details can be sought in district office of Department of Tourism, Wayanad in Kalpetta. The island is located very close to the state border of Karnataka.

Keni

The soul of Indian village rests in rituals and ceremonies. Indian village life is the sum of ancient and modern insights. The essence of village life is a magical fancy of belief and rituals. It is believed that the air and water for the

existence of one's life is a divine gift. The manifold tribal life is composed of this background.

Kenis, the eternal sources of pure water, are the remaining sings of natural life. The Malayalam word Keni means "well, pit etc". These are small wells made of which are removed this is a fresh water source which is one or two feats deep. One can dip a vessel into it to collect water. This spring incessantly flows to the surface of the earth. Kenis are an inevitable part of village life in Kerala, especially Malabar. Such Kenis provided drinking water to all people of each village.

The tribes preserved the purity of this water source by connecting to their beliefs. They worshipped this water sources keeping all impure things away. Other tribes like Paniyar, Katunaiker, Adiyar, and Kurichiyar consider this water source as part of their belief. Their rituals include confessions before their God if they pollute the tradition and pure water. They think that if they pollute pure water, they will have to bear disease, death and famine. Kenis are now extinct even in Wayanad. There is only a handful and one of them is Thirumugham Keni.

It is the abode of the king of Kurumas, one of the most prominent tribes in Wayanad. The center of their villippamkulam is Pakkath, which is closed to Kuruva islands in Pulpally. They call their collective residence "Kudi" (kudi means home).

The Kurumas Villipam Kulam believe that Thirumugham Keni, which never dries up, contains the essence of life. Any women brought in marriage to the

kudis (home) / should first collect a pitcher full of water from the keni. People living nearby make the opportunity to meet the bride for the 1st time. When she comes to fetch water from keni, all guests to the houses in the kudi (home) should do the same. Now nobody follows them. They are busy but the rituals continue.

The age of this keni cannot be estimated and has been there since time immemorial. It stands here for generations. A bride begins her new life by fetching water from the keni. The keni Thirumukham is inside the forest, about two hundred meters away from the kudi. At least one pot of water is taken from here to all houses at the kudi.

Water from keni is a must for the rituals here its presence is inevitable from birth to death of Kurumas. Thus is started the day of each woman in the kudi. Its life is invariably linked to the keni. They think the water of the keni is divine, by mixing it up with devotion and belief. They endorse that this keni would survive even the cruelest of summers and the following rain waters won't pollute the keni. This keni, which is made up of jungle jack trunk by the ancestors of Kurumans presents before the world a fair lesson of water conservation.

Languages Spoken

Betta Kurumba Language

The Betta Kurumba language is a Dravidian language closely related to Tamil, and is spoken by 32,000 people in the Nilagiri mountains and Tamil Nadu, Kerala. Bettameans "hills" in Kannada.

Jenn Kurumba Language

Jennu Kurumba, also known as Jen Kurumba, is a Southern Dravidian language of the Tamil sub-group spoken by the Jenn Kurumba tribe. It is often considered Ethnology classifies it as a separate language. Jenn Kurumba speakers are situated on the Nilagiri Hills cross border area between Tamil Nadu and Wayanad district of Kerala.

Mullu Kurumba Language

Members of the mullu kurumba speak Malayalam.

Agriculture

Traditionally the Kurumars have subsisted as hunters and gatherers. Living in jungles on the steep edges of the Plateau, they practices hifting cultivation and the foraging and trapping of small birds and animals. Early settlements were usually isolated, with Kurumas living in caves or rock shelters, in dwellings near forest clearings, or in houses or huts in small hamlets interspersed with garden patches. Bananas, mangoes, jackfruit, maize, and chilies were the usual garden produce. Today, with increasing population and deforestation, the Kurumas have been forced to lower elevations of the plateau and subsist primarily by working on tea or coffee plantations. Historically the Kurumas have had a cooperative relationship with the other tribes that includes the exchange of goods and services.

Religious Beliefs

Traditional religious beliefs involve an ancestor cult with an emphasis on

pollution and purity, which parallels other such belief sup-held in Hinduism generally. Today young people are embracing both Hinduism and Christianity in addition to the traditional beliefs.

Kuruman believe in Hinduism. The main deity of the tribe is Lord Siva under the name of Bhairava. They also worship animals, birds, trees, rock hillocks, and snakes, along with the other Hindu deities. There are several divisions of Kuruma: Jenu, Betta and Alu. Each of these communities speaks their own Dravidian language. Kuruman are one of the six ancient tribal groups in Tamil Nadu (in Tamil Nadu the Kuruman known as Kurumba).

Festivals

Their festivals are theyyams. Theyyams are also known as Pakat Theyyam, Pookat Theyyam and Thampuratti (goddesses) Pakat Theyyam refers to Lord Vishnu, Pookat Theyyam to Lord Shiva, Thampuratti to Lakshmi Devi and Parvati Devi. Valliyoorkavu festival is considered as the national festival of Wayanad. Working there is carried out by the Adivasi community of Kurumas and Kurichiyas. In the past, they lived by farming and hunting animals. Animals such as cows, bulls and snakes (Kobra) were worshiped. Kerala's only Sita Lava Kusa temple is situated in Pulpally. On the last day of the Pulpally festival, the title of Kurichiyattachanis given to the village elder.

Residence

The Kurumar community leads a life in harmony with nature. They live at

a distance, not too close to outsiders. With the blessings of the village elder, they teach children farming techniques from a very young age. Although they live close to the forest they prefer to live in the forest without any pain. They fully agree with the need to protect the Western Ghats, such as and put forward by the Kasturirangan Committee. According to them, a good percentage of the forests in Wayanad are tea estate and silver have been replaced by natural forest protection.

Family Customs

In the early days, they followed the joint family system, but it has undergone some changes. The village elder distributed the land to all and got housing with the help of the Government. Now there are 54 families there. All 54 families give due importance to the most important things in the house of Valiyapura. Elderly family members are given an important place in every family.

Uchal

Groups are held in all communities. Although it helps them grow culturally, their village elders call on everyone in the village to make some crucial decisions. Adults in the community also make decisions before holding celebrations such as Uchal officials in the community often participate in such celebrations because of their been higher status than other community. The upper castes of the Kurumer tribes, have long believed so. “We believe we have been able to reach out to the Christian, Nair and Muslim communities as well. In the past we were not educated in our youth. Because we did not have such a vision” said the promoter “As our children entered Government jobs at higher levels, went

on to teach as teachers, etc. we were able to rise along with others. Especially in other tribal villages, the Population of Pakkam Thirumugham has risen a lot’.

Getting a higher education has resulted in our children getting Government jobs at a higher level along with others. The youth of this town are all well-educated. There are those who have jobs and those who do not, but they move on in their own way. As in the past, no one is forced to go to the farm and live according to the customs of the village.

Therefore it is believed that this community (Pakkam Thirumugham Colony) is at a higher elevation than any other community. The Kurumars believe their children have been able to reach heights because of their education.

Kurumar and Other Communities

When Catholics and Muslims migrated to Wayanad from Travancore during the period of migration, this community viewed them with awe. There as on for this, they say, is that the animals they worshiped, such as oxen and cows, were eaten by immigrant Christians and Muslims. But then these attitudes changed. When others come among them for conversion and they do not accept it. In general, no one else enters in to them. The Kurumar people are generally calm. They live by hunting, farming and fishing. Kurumar marry people of their own sect. They do not allow other communities to enter between them. Doing so will result in expulsion from the community. Kurumar are firm in their beliefs and customs but they also participate in the rituals of others.

Kurummar has been higher than other communities due to their education.

Some notable and recent advantages amongst them are:

1. The style of dress has changed. They started using clothes worn by people of other castes (Christian and Hindu communities).
2. Their language style changed. Their language was the old Wayanadan Malayalam language which changed and they started speaking the common language.
3. When education was high it did not affect their beliefs or customs.
4. On special days, for festivals and weddings, they sometimes follow their traditional dress code.
5. The houses in which they live have changed. They now use that shed houses and concrete houses.
6. When someone comes to learn about their community, they have arranged for educated people to tell them exactly their history and way of life because it is not something they like for others to enter their town.
7. When the standard of education is high, there is no way for people from other communities to be exploited. It has a good role to play in education.

Farming Practices

They cultivated, sorghum, spinach, and mutton and paddy. In addition, honey and herbs are collected from the forests and sold in the market. Similarly, when the bamboo shoots are in bloom, bamboo shoots are collected and sold, as

well as converted into other edibles like puttu and rice. Coffee, pepper and coconut have been cultivated by blacks since ancient times. Goats and sheep were reared. Cultivation methods such as tapioca and ginger were introduced to Wayanad by the settlers. Tapioca cultivation was later started extensively in Wayanad. They do not depend on artificial modes of pest control.

Health Care

Among them are doctors who treat patients. There are people among them who treat pregnant women in particular (vayitatti). They usually do not go to the hospital for delivery in the 1970's. Later, when Mukundan's sister died of a miscarriage while she was fully pregnant, they started going to the hospital.

In the past, folk medicine was used to treat a fever. But Mugunthan's sister (the member of the Kurumar colony) was fully pregnant, she and the baby died due to the negligence of the nurse. The incident shook the family and Thirumugham Colony. After that, the village elder called the villagers, sought the opinion of the general public, and finally decided that those who believed in folk medicine could continue and those who preferred could go to the hospital.

Although there are small traditional healers in the colony now, there are always well-known traditional healers in the Kurumar colony in Erumad (Tamil Nadu). Education for all now with the availability now everyone is using allopathic treatment.

During the Uchal festivals, lamps are in the front of the daivapura. Throughout the night, elders, children, and women worship their gods and make offerings. Traditional songs are sung, accompanied by musical instruments called thudi and *kuzhal* (musical instrument made out of bamboo). Dancers in a trance perform before the daivapura. At the end of the performance, some dancers lose consciousness in a state of ecstasy and fall to the ground. The festival ends with the *Daivam thullal*, performed by Karanavar before the daivapura. Daivapura is the spiritual heart of the Kuruma colonies.

In this book Kappimooopente Kadanubhavagal describes the memories of the Kappimooopen elder of Pakkam (Porunnan). Pakkam in Wayanad is a place associated with the biography of Veera Pazhassi. Pakkam is derived from the word Bhagyaswaroopam. It is believed that the fortune teller was named after the god hunters, who later became the goddess of fortune. Veera Pazhassi had turned many parts of Wayanad into hideouts to escape the British onslaught. It is said that Kurumar was also the savior of the king of Anoka. At that time, it was not about the hills in the Pulpally area which was under the control of the Kuppathode family. Poothadi was home to the Kurumaras around the Pakkam, Cheriya mala, Kandamala, Kurichattu and Patamala.

Today, the Kuruma dynasty has elders in about 25 places, including Appad, Koliyadi, Edur, Betheri Ambalavayal and Nelmeni. 20,000 Kurumer tribes in Wayanad district

They believe that Kurumara was the savior of the king. Kurumar says that King Pazhassi Raja should have been killed on such a weak, Mavilam river bank-

if that was due to the selfishness of some Nair clans and the extra-lust for the company,. Das Chief Secretary in Malabar Manual in the letter sent by Babur (p605), said that when it was impossible to subdue Pazhassi Raja with the help of the Chettiars, some of the Soodavas (nayans) were trustworthy, open-minded, and that they were under our influence. I can't help but think of Babur's praise.

The temple is dedicated to Lord Vishnu and Goddess Durga. Kurumer believes that the temple and looted the gold deposits by collaborating with the Balussery Chettians.

In 1805, Pazhassi Raja commissioned Kurumareya to drive out the company led by Palla M in the Pulpally temple yard. Talking all this together, the connection between the old king and the Kurumaru of Pakka is not small. It is believed that the colony got its name Thirumugham and is associated with Pazhassi.

When he went, a glorious man was sleeping inside the temple. One day, in order to light the lamp in the temple for the evening of revelation-King Pzhassi went to light the lamp in the temple for the evening of revelation- King Pzhassi went to Mavilam thottu via Pulpally to gather the sword, knife and trembling at his waist in fear. Later, when many people came to see his face, he went out. Today the sword and the staff are God in its memory are kept for worship in the temple. Kurumer, a hunter-gatherer, bows to the idol and the weapons as he embarks on his adventures.

They still retain the traditional monarchy. As a part of it, when the elders

rule, it is called Porunnam. Kappimooppen is the current match of the season. The last word for the group is thirty, and there is no animosity or argument between the Kurus. It is even wrong to say someone else's shortcomings. Wrong doers are evil. They are very honest. In their annual festivities, the colonists come together as a model for the general community. Now an old man named Kenchen is looking for a new generation of reformers. Kenchen is new mooppen of Kurumar community (Pakkam).

Settlement

They have been living in Wayanad since the earliest time in the history of Kurumas. When other communities migrated to Wayanad, they did not reach out to them. They came from Travancore after 1960. When King Pazhassian Kurichyan migrated to Wayanad in the 18th century, the Kurichyan settled in the Mananthavady area and the Kurumar in the Sultan Bathery, Pulpally and Nilgiris areas.

Government Policies

Kurumar lives near Kuruva Island on the Kabani River. Kurumar says that it is a major tourist destination in Kerala, it gets all the benefits of the Government which includes the following important features:

1. For the protection of the forest area around Kuruva Island, the Government has mobilized the youth of their community and started the Kuruva Conservation Committee which provides income to these youths (educated youth).
-

2. Public wells have been constructed in many parts of Kurumaru village and Anganwadi and Health Centers have been started.
 3. The Kalpetta – Panamaram – Dasanakkara - Kuruva Island highway road has been constructed to their village. So they will not have any difficulty in traveling.
 4. Scholarships are given to children to study, Uru has appointed a promoter.
 5. The Government has provided houses to 54 families. Since the house was built in different periods, there are oddu and Varka houses.
 6. Many of them are getting employment (income) through employment guarantee schemes.
 7. The Forest Department seeks their help to clear forest boundaries (as well as precautionary measures against wild fires).
 8. Construction of Health Center (Government) is functioning.
 9. Government LP School is functioning in Pakam.
 10. Government benefits are available through ration shops.
 11. KSRT Coperates bus / private bus services through Pullapally-Sultan Bathery, Panamaram, Kalpetta and, Mananthavady bus services.
 12. Now every one's although their standard of living has improved, they are still BPL. Other communities have complaints about the government but they have not faced any hurdle so far. They say that, some of them may be in Government jobs. Anganvadi school has been started by the Government.
 13. In most places tribal hostels have been started on school premises under the jurisdiction of the Government Panchayat.
 14. One-stop schools have been started. (Kurumar and other community)
-

Educational Status of Kurumans

It was not until the 1960s that they began to focus on educating children. Until then, he had been taught farming, martial arts and fishing. Kurumar was an excellent hunter, so Pazhassi lived in hiding in the Kuruma's territory during his last days. The Kurums did not have good relations with the Nair community of Wayanad. They say that it was the Nairs who told Britain about Pazhassi's hiding place or the history of Wayanad is different.

They pay special attention to educating the present generation. Therefore, 20 young people from 54 families have Government jobs. Among them are those looking for jobs in Central Government institutions. The Christian community adopts and teaches their children. As part of this, they did everything possible to help build a church near their colony.

Now the youth have gathered in one place and are studying for Government jobs. Young people without government jobs also find time to learn farming techniques. Consumption of substances such as alcohol and tobacco (Pakkam Thirumugham Colony) is declining as the standard of education rises.

In past, they were scared to see Christians and the Muslims. Children in this community started going out and learning around the 1990s. At that time the Christian community started hostel practices in all the churches. Tribal hostel system was introduced for them at the government level and they started taking children to hostels and teaching them. Now the community is able to go to other districts and states to get a high quality education and get a job.

Agriculture and Education

As the standard of living rose, a new generation of young people began to turn away from agriculture. But the older generation and the unemployed youth are active in the agricultural sector. They say this is due to the declining interest of the youth in the agricultural sector.

Also the children started going to the hospital and learning so that the children could not learn what the agricultural sector was or how to cultivate because they were going to learn. Cultivation is not done together as in the past and therefore those with less interest in farming (those with Government jobs) do not cultivate. Their place is a waste land. So there has been a decline in agriculture.

Educational Facilities in Kurumer Community (Pakkom)

⇒ One Anganavadi Centre one health centre functioning in Pakkom Thirumugam colony.

⇒ Government L.P. School functioning near Pakkom Thirumugam community

⇒ Institution for higher education is St.Cathering Higher Secondary School Payampally, Pazhassi Raja College Pulpally and S.N. College Pulpally.

Activities under taken in Anganwadi center

⇒ Pre-school education

⇒ Special Nutrition programme

⇒ Awareness programme and health assistance for mother and adolescent girls

⇒ Mid-day meal programme

⇒ Health and Nutrition Education

As of present, the literacy rate of the Kurumar community is at par with that of the level in the Kerala state (almost 95 %). Almost 70 % of the students have enabled for graduate programs and are activated to seek for employment in public sectors, said the Moopan and the promoter. Reservation policies have been beneficial to them in higher education for utilizing employment opportunities. The Kurichars are another of the STs who have elevated educational status.

Recent Trends

Some important centers situated here as of recent school, hospitals, colleges, health centers, Anganwadis, etc. Now the people living here are working in new fields other than their traditional occupation such as teachers, Engineers, army, police, politics, etc. Kurumars are a designated Scheduled Tribe in the Indian states Kerala, Tamil Nadu and Karnataka. The Kurumar are one of the earliest known inhabitants of the Western Ghats, who are engaged in the collection and gathering of forest produce, mainly wild honey and wax. The members of this community are short, have dark skin tone and have protruding foreheads.

**SUMMARY, FINDINGS,
CONCLUSION, AND
SUGGESTIONS**

⇒ **Restatement of the Problem**

⇒ **Objectives of the Study**

⇒ **Methodology**

⇒ **Major Findings**

⇒ **Educational Implications**

⇒ **Suggestions for Further Research**

SUMMARY, FINDINGS, CONCLUSION AND SUGGESTIONS

This chapter gives an overview of the significant aspect of the study, viz; major findings in educational implications and suggestions for further study in retrospect, objectives and methodology are also attempted.

Restatement of the Problem

The present study was entitled as **“Lifestyle and Educational Status of the Kurumar Tribal Community in Wayanad District.”**

Objectives of the Study

- ⇒ To study about the life style of Kurumar community.

- ⇒ To study about educational status of Kurumar community

Methodology

Descriptive research studies are designed to design to obtain pertinent and precise information concerning the current status of phenomena and, whenever possible, to draw valid general conclusion from the facts discovered. They are restricted not only to fact finding but may often result in the formulation of important principles of knowledge and international issues. Descriptive studies are more than just a collection of data; they involve measurement international issues, analysis comparison, and classification. Ethnography is a specific kind of written observational science which provides an account of a particular culture, society, or community. The fieldwork usually involves spending a year or more in another

society, living with the local people and learning about their ways of life. Ethnography is a specific kind of written observational science which provides an account of a particular culture, society, or community. The fieldwork usually involves spending a year or more in another society, living with the local people and learning about their ways of life. For the present study the investigator resided with the Kurumar tribes for 2 months.

Design of the Study

The present study mainly aimed to analyze the education status and lifestyle of Kurumar community (Thirumukam community) in Wayanad district. The methods proposed for the investigation were document analysis and historical method. The techniques proposed for the study were document analysis, interview and observation. Interview schedule observation schedule were tools used. Interview was conducted with Muguthen. The data was analyzed using verbal descriptions.

Methods of Study

The methods proposed for the investigation were the interview, book review, records data, observation and document analysis.

Techniques and Tools used for the Study

The techniques used for the study are

⇒ Document analysis

⇒ Interview

⇒ Observation

Tools used for the Study

In the present study, observation schedule interview schedule were prepared as tools for collecting necessary information.

⇒ Observation schedule

⇒ Interview schedule for the Muguthan (member of the Kurumar community).

Sample of the Study

Thirumugam community, educational institutions, in the Thirumugam Community, Oorumooppan and Mugunthan (member of the Kurumer community). An anganwadi promoter are the sample of the study.

Major Finding of the Study

Lifestyle

1. The major sub-groups of the Kurumar community are; Mullu Kurumar (Urali Kurumar), Betta Kurumar, Jen Kurumar.
 2. The Kurumar community is believed to have descended from the Vedars, the ancient rulers of this region.
 3. Kurumar community commonly uses a mix of Tamil, Kannada, Malayalam
-

languages.

4. The Kurumar community has the highest status among the Adivasis.
5. Theyyam is the most important festivals of Kurumars.
6. The three important idols of Kurumar are Pakat Theyyam, Pookat Theyyam, and Thamporatty.
7. Kurumar changed their style of dress to the style of ordinary people.
8. Pulpally Sita Lava Kush Temple festival is a special occasion for the Kurumar community.
9. Kurumar consider the water in Keni as holy water and use it for all celebrations.
10. The members of the Kurumer community rely both on traditional treatment modalities as well as are acquainted with the modern medical treatments.

Educational Status

1. Out of the 54 families in the Kurumar community, 20 members of the family have got government jobs.
 2. Due to their good education, the youth in the Kurumar community do not use the traditional language methods.
 3. The Christian community adopts and teaches their children. As the part of this, they did everything possible to help build a church near their colony.
 4. As of present the literacy rate of Kurumar community is at part with that of the level in the Kerala State (almost 95%).
 5. Almost 70% of the students are eligible for graduate programs and are seeking employment in public sector.
-

6. Formal education of education brought up changes in the life of the Kurumar community in Wayanad district.
7. One Anganavadi Centre and Health Centre is functioning in Thirumugam colony (Pakkam).
8. With the help of promoter, the government provides nutrition and health class for mother's and young women.
9. Government L.P. school, St.Catherine secondary and higher secondary school Payyanpally, Pazhssiraja college Pulpally, S.N. college Pulpally and C.K. Ragavan memorial B-Ed Centre Pulpally are important educational institutions functioning near Pakkam Thirumugam colony.

Education Implication of the Study

Any research effort goes waste if it does not contribute to the existing knowledge or help the discipline in which it has been made. It must have certain implication for the practice and theory, and should facilitate the growth of the discipline. With this aim in mind the investigator in the following pages, has made a humble attempt to delineate the implications for the practice of education. The attempt has been made to derive implication based on the finding of the present study for the Lifestyle and Education status of Kurumar Community

Suggestion for Further Research

In the finding of the present study the following topics may be suggested for further study.

1. A study may be conducted in other tribal communities to explore their life style and education status
 2. Studies may be conducted to identify the history, lifestyle unique traditions for the various tribes.
 3. A study can be done to develop a comprehensive system of education which caters to the unique lifestyle and needs of tribal people.
 4. The lifestyle and philosophy of life of the Kurumar community is unique and distant in many ways from the mainstream ones. Exploratory studies in these areas can contribute to increased information and values for the common man.
 5. The Kurumar tribal outlooks and educational aspirations are high mortally of replication for other tribal communities as well.
-

REFERENCES

REFERENCES

Ayyappan, Ayinipalli (1965). *Social Revolution in Kerala Village: A Study in Culture Change*. Bombay: Asia Publishing House.

Creswell, J.W. (2009). *Research Design qualitative quantitative and mixed method approaches*. New Delhi: Sage Publications.

Gopala Panikkar, T.K. (1900). *Malabar and its Folk*. Madras: G.A. Natesan and Co.

Government of India (2001). *Census of India*. Registrar General and Census Commissioner.

Government of India (2001). *Census of India*. Registrar General and Census Commissioner.

Government of India (2014). *National Policy on Education 1986 with National Policy on Education 1968*. New Delhi: Ministry of Human Resource Development.

Government of Kerala. (2009). *Economic Review*. Thiruvananthapuram: Kerala State Planning Board.

India, National Commission for Scheduled Castes. (2002). *Seventh Report 2001-2002*. New Delhi: National Commission for Scheduled Castes.

- Logan, William. (1887). *Malabar Manual*, Madras: The Superintendent, Govt Press. Reprinted in 1951. 2v.
- Mathur, P.R.G. (2000). *Tribel Development in 20th Century*. Udupur: Sivaa Publications and distributors.
- Mitra, A. & Singh, P. (2008). Trends in literacy rates and schooling among the scheduled tribe women in India. *International Journal of Social Economics*, 35(1/2). 99-110.
- Naidu, V Nagarajan & Nair, Manju S. (2007). "Development Disparity in education sector: An inter 2007 district temporal analysis in Kerala." eSS working paper.
- Nair, Madhavan, K.G. (1998). *Wayanadum Pazhassithampuranum*. Sulthan Bathery: San Georgia Offset.
- Nair, Rao Bahadur C. Gopalan (1911). *Wynad: Its Peoples and Traditions*. Madras: Higginbotham & Company.
- "National Education Commission 1964-66". (2015). PB Works. Retrieved on 20 June 2015.
- Pazhakaran, J. (2018). *Kappimooopente Kadanubhavagal*. S-SAS Books publishing India.
- Thurston, Edgar. (1909). *Caste and Tribes of Southern India*. New Delhi: Cosmo Publications.
-

APPENDICES

APPENDIX I

FAROOK TRAINING COLLEGE
INTERVIEW SCHEDULE ON LIFESTYLE AND EDUCATIONAL
STATUS OF KURUMER TRIBAL COMMUNITY

Mrs. Irshana Shahnaz Ulladan
Assistant Professor
Farook Training College

Anto Kurian
M.Ed student
Farook Training College

1. മറ്റ് സമുദായക്കാരെ അപേക്ഷിച്ച് കുറുമ്മർ സമുദായത്തിനുള്ള പ്രത്യേകതകൾ എന്തെല്ലാം ?
2. കുറുമ്മർ സമുദായത്തിന്റെ കുടുംബ സമ്പ്രദായങ്ങൾ എങ്ങനെയാക്കെയാണ് ?
3. എന്തൊക്കെ കാർഷിക വിളകളാണ് പരമ്പരാഗതമായി നിങ്ങൾ ഫോളോ ചെയ്യുന്നത് (പിന്തുടർന്നു പോരുന്നത്) ?
4. ഈ സമുദായം (കുറുമ്മർ) ഏത് കാലഘട്ടത്തിലാണ് വയനാട്ടിലേക്ക് കുടിയേറിയത് ? എവിടെ നിന്നാണ് നിങ്ങൾ വയനാട്ടിലേക്ക് കുടിയേറിയത് ?
5. വിദ്യാഭ്യാസത്തോടും വരുത്തിയ മാറ്റങ്ങളോടും കുറുമ്മർ സമൂഹം എങ്ങനെ പ്രതികരിച്ചു ?
6. ഈ ആദിവാസി സമൂഹത്തിലെ വിദ്യാഭ്യാസത്തിന്റെ സവിശേഷതകൾ എന്തൊക്കെയാണ് ?

FAROOK TRAINING COLLEGE

INTERVIEW SCHEDULE ON LIFESTYLE AND EDUCATIONAL
STATUS OF KURUMER TRIBAL COMMUNITY

Mrs. Irshana Shahnaz Ulladan
Assistant Professor
Farook Training College

Anto Kurian
M.Ed student
Farook Training College

1. What are the characteristics of the Kurumar community and how can they be compared and contrasted with other tribal communities?
2. What are the lifestyles, family customs of the Kurumer community?
3. What are the farming practices traditionally followed?
4. How did the Kurumer community settle in Wayanad?
5. How has the Kurumer community responded to education and the changes brought about?
6. What are the future prospects of education in this tribal community?

FAROOK TRAINING COLLEGE

OBSERVATION SCHEDULE

Mrs. Irshana Shahnaz Ulladan
Assistant Professor
Farook Training College

Anto Kurian
M.Ed student
Farook Training College

⇒ Kurumar Colony

⇒ Institutions

⇒ Anganavadi

⇒ Health Centre

⇒ Temples

⇒ Keni

APPENDIX IV

PHOTOS FROM KURUMAR TRIBE

Photos taken by the investigator with due permission from the tribal chief.



KENI



TEMPLE



“KAVU”



TEMPLE



TEMPLE



TEMPLE



TEMPLE



“KAVU”



TEMPLE



TEMPLE