

A Study Focus on Manufactures Level of Efficiency Towards Tribal Crafts in Wayanad District

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Abstract - Arts are a vital expression of human creativity, culture, and social values, varying across communities and traditions. Tribal art forms play a significant role in preserving indigenous knowledge, beliefs, and rituals through dance, music, and handicrafts. In Wayanad district, tribal communities practice unique art forms such as Gadhika, Kaanipattu, Malankoothu, and Mudiattam. These art forms and handicrafts reflect cultural identity and are traditionally passed down through generations. Despite their richness, tribal crafts often lack recognition and struggle to reach wider markets. Wayanad has the largest tribal population in the state, with diverse cultural and craft traditions. However, these communities remain socio-economically backward and their skills are undervalued. Tribal crafts have strong potential for economic development through commercialization and tourism. The efficiency of manufacturers plays a crucial role in promoting and sustaining these crafts. However, there is limited understanding of how effectively manufacturers support tribal artisans. Challenges include poor infrastructure, lack of training, and weak market linkages. Exploitation by intermediaries and lack of institutional support further worsen the situation. These issues affect production quality, market access, and preservation of authenticity. This study aims to evaluate the efficiency of manufacturers in Wayanad's tribal craft sector. It also seeks to suggest strategies for sustainable commercialization and improving artisans' livelihoods.

Key Words: *Manufactures Efficiency, Tribal Crafts and Wayanad District.*

I. INTRODUCTION

Arts are an essential and dynamic part of human life, expressing creativity, imagination, and cultural values. They reflect social, religious, and historical traditions and vary across different communities based on geography and beliefs. Art forms serve many purposes, such as expressing emotions,

storytelling, protest, and celebration. Tribal communities have their own unique art forms, many of which are ritualistic and include dance and music. In Wayanad, various tribal art forms like Gadhika, Kaanipattu, Malankoothu, and Mudiattam are important cultural expressions. Tribal handicrafts in India are famous for their uniqueness and are passed down through generations. However, they often struggle to reach global markets due to lack of exposure. Despite modernization, artisans continue to use traditional tools and materials like wood, bamboo, clay, metal, and stone to create cultural and functional items.

II. STATEMENT OF THE PROBLEM

The Wayanad district is home to the largest concentration of tribal communities in the state, accounting for about 18.5% of its population and comprising multiple distinct sub-groups with rich cultural traditions and unique craft practices. Despite possessing diverse indigenous knowledge systems, artistic expressions, and traditional crafts, these communities remain socio-economically backward, and their craft heritage continues to be largely unrecognized and undervalued by mainstream society. In recent years, the overall development of Wayanad has highlighted the importance of inclusive growth across social, economic, and commercial sectors. Tribal crafts hold significant potential to contribute to local economic development, particularly through commercialization and integration with tourism and market systems. However, there exists a critical gap in understanding how efficiently manufacturers and related stakeholders engage with, support, and promote these tribal crafts.

The problem, therefore, lies in the limited efficiency of manufacturers in utilizing tribal craft resources, ensuring quality production, providing market

access, and preserving authenticity while scaling commercialization. Issues such as lack of infrastructure, inadequate skill development, poor market linkages, exploitation by intermediaries, and absence of institutional support further hinder effective collaboration between manufacturers and tribal artisans. Hence, there is a need to critically examine the level of efficiency of manufacturers towards tribal crafts in Wayanad district, identify the barriers affecting their performance, and explore strategies to enhance sustainable commercialization. Addressing this problem is essential not only for improving the livelihoods of tribal communities but also for strengthening the economic and tourism potential of the district as a whole.

III. OBJECTIVE OF THE STUDY

The overall objective of the study is to “Analyze the Manufactures Level of Efficiency towards Tribal Crafts in Wayanad District”.

The main objectives of the research are as follows:

- To analysis the demographic profile of the selected manufactures or respondents in Wayanad District.
- To examine the manufactures level of efficiency towards tribal crafts in selected study area.
- To express the suggestions given by manufactures to create awareness and improve the strategies of sales towards tribal crafts based on results.

IV. HYPOTHESIS OF THE STUDY

H₀: There is no significant relationship between demographic factors of the respondents and level of efficiency towards tribal crafts in Wayanad District.

V. RESEARCH METHODOLOGY AND RESEARCH DESIGN

5.1 Sources of data

The current study is descriptive in nature. The study is focused on manufactures level of efficiency towards tribal crafts in Wayanad District. In this study the primary data have been used. The primary data is a type of information that is obtained directly from first-hand sources by means of surveys, observation or experimentation. It is data that has not been previously published and is derived from a

new or original research study and collected at the source.

The study mainly based on primary data. There are several methods of collecting primary data like interview, observation, case studies and so on. The primary data was collected by the respondents from selected taluks in Wayanad District through a well designed questionnaire.

5.2 Sample Selected for the Study

The present study aims to determine the level of efficiency of manufacturers engaged in tribal crafts in Wayanad District. The focus of the study is on understanding how effectively these manufacturers operate within the traditional handicraft sector, particularly among Scheduled Tribe communities. The respondents for the study were selected based on the size of the population and the concentration of tribal craft manufacturers in the area.

For the purpose of data collection, three major taluks in Wayanad District—Vythiri, Mananthavady, and Sulthan Bathery—were chosen. These taluks were selected due to their relatively higher population and their significant representation of tribal communities involved in craft production. Each of these regions reflects a rich blend of demographic and social characteristics, making them suitable for a comprehensive study. Furthermore, these areas have a considerable number of craft manufacturers, which helped in obtaining relevant and reliable responses from the respondents.

A total of 150 respondents were selected from the identified taluks for the study. The selection of respondents was carried out using a non-probability purposive sampling technique. This method was adopted to ensure that only those individuals who are directly involved in tribal craft manufacturing were included in the sample. The approach helped the researcher to gather focused and meaningful data from participants who have practical experience and knowledge in the field of tribal handicrafts..

5.3 Statistical Tools

The primary data collected from the respondents were analyzed and presented in the form of tables are used. The entire statistical test in this study was carried out at 5% and 1% level of significance. In this present study the following statistical tools are used i.e., Descriptive Analysis and Chi – square test.

VI. LIMITATIONS OF THE STUDY

- 1) The research study is limited to Wayanad District. The research findings may not generalize to other area.
- 2) Totally 150 samples were taken under a purposive sampling method. The result may not generalize to the total population.
- 3) The respondents' views and opinions may hold good for the time being and may vary in future.
- 4) Prejudice of some of the manufactures may mislead the survey

VII. REVIEW OF LITERATURE

Many studies have been conducted to analyze the manufacturers' level of efficiency in producing and marketing tribal crafts in India and abroad. These studies primarily focus on aspects such as production techniques, value chain development, artisan livelihoods, and institutional support systems. For instance, research highlights how tribal handicrafts possess significant market potential and cultural value, yet face challenges in marketing, distribution, and income generation for artisans.

Although a few studies have examined retail initiatives like TRIBES India, they indicate issues such as customer satisfaction, product availability, and service quality, especially in the evolving digital and retail environment . Still, comprehensive research focusing on consumer preferences, buying behavior, and retail experience in physical shops remains scarce.

Bairagi Nilanjana, SelvadhasAjithsenb and Archarya Sowndarya (2023)¹ This study effectively addressed the challenges faced by Santhal and Mohli artisans, particularly the stagnation of their livelihoods due to a gap between traditional craft features and market demands. Through an ethnographic approach, the research identified the need for design and technical interventions to bridge this gap. By innovatively adapting traditional weaving skills to suit contemporary preferences, the study achieved skill upgradation and economic upliftment for the artisans. The proposed design intervention framework is unique in its tribe-specific and craft-specific focus, offering a more contextual and symbiotic approach than existing cultural studies tools. This framework provides a valuable model for design interventions in tribal communities, ensuring the preservation of cultural

richness while enhancing economic opportunities. It highlights the importance of collaboration, innovation, and tailored solutions to support the sustainable development of tribal crafts.

Saqib Khan (2023)² this Study critically challenges the long-standing, stereotypical notion of tribes in India as homogeneous, unchanging entities, particularly in the case of Tripura. It highlights the social, economic, and political complexities within tribal communities that have evolved over time, contradicting the simplistic view of tribal society. The historical evidence from the princely period of Tripura and the post-independence era demonstrates the presence of class structures, exploitation, and internal differentiation among tribes. The role of tribal movements, such as the GMP, in articulating class-based identities further exemplifies the fluidity and dynamism of tribal societies. Additionally, this study expands the discourse beyond the refugee influx and underscores the emergence of a landed class among tribals, which reshaped their socio-economic landscape. By challenging static conceptions of tribes, the article advocates for a more nuanced, dynamic understanding of tribal identity that incorporates the evolving relationships between class, ethnicity, and social change. It emphasizes that the notion of tribe must be seen as fluid, responsive to historical and social contexts.

Anuttama Ghose and Aamir Ali (2023)³ Safeguarding the traditional knowledge and cultural heritage of indigenous communities in today's dynamic global landscape requires innovative legal frameworks that go beyond conventional intellectual property systems. The exploitation of traditional knowledge as part of the public domain has underscored the need for protective mechanisms that ensure fair compensation and respect for these communities. While India's GI system has provided some protection, it has not sufficiently fostered creativity or innovation within these communities. To ensure the continued relevance and competitiveness of traditional crafts, it is crucial to establish distinct intellectual property systems that encourage innovation while respecting cultural authenticity. Sui generis laws, such as those in Panama, Indonesia, and Peru, present promising models for collective rights protection and equitable commercial benefits. By implementing such systems, we can preserve the cultural heritage of indigenous communities while promoting their

continued growth and creativity in the global marketplace.

Anshu Singh Choudhary and Deepti Pargai (2023)⁴ the adaptation of tribal art from Central Western India into textile products using digital tools represents a fusion of tradition and technology. This approach has immense potential for both cultural preservation and economic growth for tribal communities. By utilizing digital tools like CorelDRAW, a variety of creative designs can be developed, enhancing both creativity and efficiency in the design process. These tools offer the ability to produce intricate motifs from traditional Bhil art, which are highly suitable for products like cushion covers. Such adaptations not only preserve indigenous art forms but also open new avenues for sustainable livelihoods in tribal communities. Moreover, these designs can be printed on other textile items, further expanding the reach and impact of tribal art in the global market.

Maumita Sengupta and Moumita Roy (2023)⁵ this paper discusses the cultural richness of India's tribal populations and the challenges of sustaining and promoting these traditions. It also emphasizes the importance of education in connecting tribal cultures to Indian households and inspiring pride and interest among tribal children. Current education systems, primarily influenced by Western models, often fail to reflect the diversity and depth of our country's indigenous knowledge. As we increasingly recognize, the school syllabi do not align with the everyday experiences of many citizens, particularly in tribal areas. This disconnect must be addressed, as it is essential to incorporate tribal knowledge into education. By doing so, we can foster a deeper understanding of India's heritage and ensure that this invaluable cultural wisdom contributes to the nation's growth and prosperity.

Prakash (2023)⁶ Oorukoottam has had a transformative impact on the education of the Paniya tribe in Wayanad District, significantly improving educational outcomes, cultural preservation, and socio-economic empowerment. The program has addressed key barriers to education, such as language gaps, economic struggles, and social exclusion, creating an inclusive learning environment for Paniya students. Through Oorukoottam, students have been able to overcome these challenges and excel academically. The

program not only focuses on education but also emphasizes the importance of preserving the cultural heritage of the Paniya community. By integrating traditional knowledge with formal education, it fosters a sense of pride and cultural identity among students. Oorukoottam has also contributed to socio-economic empowerment by providing better educational opportunities that enhance job prospects and reduce poverty. The initiative bridges the gap between tribal traditions and modern education, helping to uplift the Paniya tribe and offering a model for other marginalized communities to follow.

Subhajit Panda and Navkiran Kaur (2023)⁷ The Traditional Knowledge Digital Library (TKDL) is a transformative initiative aimed at preserving and promoting India's rich cultural heritage. By documenting ancient knowledge through innovative digital technologies, it bridges the gap between traditional wisdom and modern science. TKDL ensures that valuable indigenous knowledge is protected and made accessible globally, preventing its exploitation, such as through biopiracy. Through meticulous documentation, TKDL empowers communities to assert their rights over traditional knowledge, promoting cultural recognition and respect. It also facilitates sustainable development by allowing for the responsible use of this knowledge in various sectors, including medicine and agriculture. However, challenges remain, including the risk of cultural erosion and the potential for misuse of digital platforms. Despite these, TKDL stands as a beacon of hope, providing solutions for protecting intellectual property while fostering innovation. By safeguarding this invaluable heritage, TKDL ensures that traditional knowledge has a rightful place in the global landscape of knowledge and innovation, benefiting future generations and contributing to global sustainability efforts.

Reshmi Ann Varkey, Navami, Teena Mary Joy and Sanjeev Vasudevan (2024)⁸ this study offers a detailed analysis of the impact of the COVID-19 pandemic on tribal populations, highlighting the exacerbation of issues like malnutrition, scabies, and substance abuse. It draws attention to the challenges faced by children and adolescents, such as poor dietary habits, lack of awareness about balanced diets, and the early initiation of harmful practices like tobacco and alcohol use. The study also

addresses inadequate hygiene practices, poor living conditions, and limited access to clean water, which contribute to persistent health problems. Interestingly, it notes an increasing preference for modern healthcare services among the tribal community, with hospital deliveries becoming more common. The satisfaction with free healthcare services provided in tribal areas reflects growing health-seeking behaviour. However, barriers to healthcare utilization, such as transportation and the unavailability of medicines, remain prevalent. The research underscores the need for targeted interventions to improve health education, hygiene practices, and access to healthcare for tribal populations. It also points to the importance of addressing social determinants like poverty and infrastructure.

Sandesh Bandhu, Shivam Verma and Vishwambhar Nath Sharma (2024)⁹ Tribal tourism presents a unique opportunity for the economic, cultural, and social advancement of indigenous communities. It can generate significant revenue, improve living standards, and create employment opportunities, all while helping preserve traditional practices and crafts. Tourism also fosters cultural awareness and respect among visitors, promoting a deeper understanding of indigenous cultures. However, to avoid the risks of cultural commodification and social disruption, careful planning and community involvement are essential. Ensuring that tourism aligns with community values and practices is crucial for preserving cultural integrity. Sustainable tourism practices should be adopted to minimize environmental and social impacts. With thoughtful management, tribal tourism can empower communities, support cultural preservation, and provide long-term benefits, creating a mutually beneficial relationship between tourists and indigenous peoples.

Anupama (2024)¹⁰ Tribal studies transcend the mere documentation of lifestyles and practices; they seek to understand the fundamental essence of tribal existence. Today's tribal societies embody the true spirit of our country, conserving age-old traditions and maintaining a close bond with nature. In an increasingly technological world, they provide a valuable example of how to harmonize humanity with the environment. The knowledge and wisdom of tribal communities offer important lessons in understanding the science behind man and nature.

This collective knowledge should be highlighted and integrated into teacher education. It has the potential to contribute significantly to the enrichment of art education, helping preserve and promote the cultural heritage of tribal societies.

VIII. RESULTS AND DISCUSSIONS

8.1 DESCRIPTIVE ANALYSIS

One of the most used statistical tools is descriptive analysis which is majorly used in analysis and interpretation of primary data. It refers to the number of respondents response to a pointed question in percentage arrived from the total population chosen for the study.

It is a most easy form of analysis and is very simple to understand the result of the research. It is commonly used by commercial research organizations and pictorially presented with table.

8.1.1 Gender

The commercialization of tribal craft products in Wayanad district, incorporating gender as a key analytical variable is essential to capture the social and economic dynamics underlying production and marketing processes. Tribal craft activities are often structured along gender lines, with women and men contributing differently in terms of skill, labor, and decision-making. Examining gender helps reveal who actually produces the crafts, who controls income, and who has access to markets, training and institutional support. For this purpose, gender has been divided into two namely male and female.

The table 1 identifies that the respondents provides an important foundation for understanding the socio-economic and cultural characteristics of the sample. Out of the 150 respondents surveyed, 93 (62 per cent) were male, while 57 (38 per cent) were female. This indicates that men constitute a larger share of the study population compared to women. The higher representation of male respondents is consistent with the demographic realities of tribal communities, where men often assume the role of primary respondents during surveys and interviews. In many tribal households, men also tend to have greater exposure to external markets, village councils and development officials, which may explain their higher participation in the survey. The relatively lower proportion of female respondents, however, does not undermine their significance in tribal craft practices.

8.1.2 Age

Age plays an important role in the commercialization of tribal crafts, especially in the context of Wayanad district, as it directly influences skill levels, creativity, adaptability, and market participation among artisans. Older artisans often possess deep traditional knowledge, refined techniques, and cultural authenticity that add value to the crafts, making them unique and appealing in niche markets. However, they may face challenges in adapting to modern market trends, digital platforms, and changing consumer preferences. On the other hand, younger artisans tend to be more open to innovation, design modification, and the use of technology for marketing and sales, such as social media and e-commerce. This insight is crucial for designing targeted interventions that balance tradition with modernization, ensuring both the preservation of cultural heritage and the sustainable economic development of tribal communities in Wayanad.

Table 1 reveals that, the age distribution of the respondents provides valuable insights into the life stage composition of tribal artisans and their households in Wayanad. Out of the 150 respondents, the largest group falls within the 36-45 years category, comprising 59 individuals (39 per cent). This indicates that middle-aged adults dominate the sample, reflecting their role as the most active contributors in both craft production and household economic responsibilities. The next major group is the 46-55 years category with 39 respondents (26 per cent), suggesting that older but still economically active adults remain engaged in craft-related activities. The presence of 23 respondents (15 per cent) in the 25-35 years category highlights the participation of younger adults who are in their early working and family-building stages. Interestingly, only 12 respondents (8 per cent) are below 25 years, which points to a relatively low involvement of youth in craft-making. This may be due to younger generations seeking alternative occupations, migrating for education or modern employment opportunities, or lacking interest in traditional crafts. On the other hand, 18 respondents (12 per cent) are above 55 years, signifying that elders continue to preserve craft traditions and act as custodians of cultural knowledge, though their direct role in commercialization may be limited.

8.1.3 Taluks

The taluks as a variable in the study of commercialization of tribal crafts in Wayanad district is essential to capture the spatial and administrative variations that influence production, marketing, and livelihood opportunities. Different taluks in Wayanad may vary in terms of resource availability, infrastructure development, accessibility to markets, tourism flow, and the presence of government or non-government support systems. These differences can significantly affect the scale of craft production, the types of products made, and the degree of commercialization achieved by tribal artisans.

Table 1 indicates that, The geographical distribution of respondents across Wayanad's taluks shows that Vythiri has the highest share (37.5 per cent), likely due to better connectivity and market access. Mananthavady follows closely (36.87 per cent), highlighting strong tribal presence and continued craft traditions. Sulthan Bathery accounts for 25.63 per cent, representing a smaller but significant group facing more market competition. Overall, the data indicates that craft activities are spread across all taluks with regional variations.

8.1.4 Tribal Community

The inclusion of tribal community as a variable is important in studying the commercialization of tribal crafts in Wayanad district. Different tribal communities have unique skills, traditions, and craft styles that influence product diversity. Their use of local materials and traditional techniques adds cultural value to the crafts. Variations in socio-economic conditions affect their level of participation in markets. Some communities have better access to government support and marketing channels than others. Understanding these differences helps in developing targeted strategies for sustainable commercialization and cultural preservation.

Table 1 demonstrates that, the distribution of respondents by tribal community shows the cultural diversity of Wayanad and their involvement in craft activities. The Paniyar community forms the largest group (45 per cent), indicating strong participation in traditional livelihoods. Kurichiar (16 per cent) and Kurumar (15 per cent) also play significant roles in craft production. Kattunayikkar (11 per cent) and smaller groups like Adiyar, Uralikkurumar, and others contribute to niche crafts and cultural preservation. This diversity influences

craft practices, resource access, and commercialization patterns.

8.1.5 Educational Qualification

Education has a major role and helps to adapt modern technology and techniques. For this concern, the educational status of the respondents is divided into five groups such as school level, under graduate, post graduate professionals and others. Education plays a vital role in improving the knowledge, attitude, tendency and temperament of the consumers.

Table 1 discloses that, the educational background of tribal artisans in Wayanad shows that most respondents (60.5 per cent) have only primary education, indicating basic literacy but limited higher learning. About 13.88 per cent are illiterate, highlighting existing educational gaps that may hinder engagement with modern markets and technologies. A smaller proportion has secondary education (15 per cent SSLC and 6 per cent HSC), giving them some advantage in understanding training and business aspects. Very few respondents have higher education, with only 2.88 per cent undergraduates and 1 per cent postgraduates. This reflects limited access to advanced education among tribal communities. Overall, the data shows the need for improved educational support to enhance craft commercialization.

8.1.6 Marital Status

Marital status of sample respondents is classified based on their social position, because in society the marital status is also one of the major factor as well as status symbol. Hence the respondents are classified into groups namely married and unmarried.

Table 1 shows the marital status wise classification of respondents. The marital status of respondents' shows that most tribal artisan in Wayanad are married (84.5 per cent), indicating strong family-based social structures. This suggests that craft activities are closely linked to household responsibilities and serve as a key source of livelihood. Married individuals are more likely to participate in community networks and benefit from government or NGO support. Only 15.5 per cent are unmarried, representing younger individuals in the early stages of learning or employment. Their lower participation may indicate a shift towards alternative career opportunities. Overall, the data highlights the role of family structure in sustaining tribal crafts.

8.1.7 Occupational

Occupation wise classifications of the respondents are classified based on their employment status. Occupation is a status symbol in society. Hence the respondents are streamlined into groups such as Kooli, Agriculture, Employed, Artist, Professional or Business and Others.

Table 1 demonstrates that the occupational distribution of respondents shows that tribal crafts are the primary livelihood, with 40.4 per cent working as artists. A significant 32.8 per cent depend on daily wage labour, indicating economic vulnerability and reliance on supplementary income. Agriculture accounts for 16 per cent, highlighting its role as a secondary and seasonal activity. Very few respondents are formally employed (1 per cent) or engaged in business/professional work (1.9 per cent). The remaining 8 per cent are involved in other minor occupations. Overall, the data reflects a mix of traditional crafts and alternative livelihoods for survival.

8.1.8 Number of Members in Family

The number of family members is important in studying the commercialization of tribal crafts as it affects labour availability, income needs, and production capacity. Larger families may support more craft activities but have higher expenses, while smaller families may have limited labour. It also influences skill transfer and continuity of traditional practices. Understanding this helps in designing better development strategies.

The table 1 reveals that, the family size distribution shows that most tribal households in Wayanad are medium-sized, with 46 per cent having five to six members. About 42 per cent belong to smaller nuclear families with three to four members, indicating a shift toward modern household patterns. Only 8 per cent have large families with more than six members, which may face higher dependency burdens. A small 4 per cent have up to two members, often representing vulnerable groups. These patterns reflect changing social structures and their impact on livelihood activities..

8.1.9 Number of Earning Members in Family

The number of earning members is important as it indicates the economic strength of tribal households. More earners provide better financial stability and support investment in craft production and marketing. Fewer earners may limit income and make crafts a secondary activity. This helps in

understanding their capacity for commercialization and planning suitable support strategies.

The table 1 indicates that, the distribution of earning members shows that most tribal households in Wayanad rely on two earners (52.8 per cent), reflecting shared economic responsibility. About 38.5 per cent depend on a single earner, making them more financially vulnerable with higher dependency burdens. A smaller group has three (7.4 per cent) or four (1.4 per cent) earning members, indicating relatively better economic stability. These differences influence income security and the ability to invest in craft commercialization.

8.2 CHI-SQUARE ANALYSIS

Chi-Square Analysis between Demographic Factors and Manufactures Level of Efficiency towards Tribal Crafts in Wayanad District

The Chi-square test is an important test amongst the several tests of significance developed by statisticians. Chi-square, symbolically written as X^2 , is a statistical measure used in the context of sampling analysis for comparing a variance to a theoretical variance. It is a non-parametric test, it could be used to determine if categorical data shows dependency or the two classifications are independent. It can also be used to make comparisons between theoretical populations and actual data when categories are used. Thus, the chi-square test is applicable in a large number of problems. The test is a technique through the use of which all researchers can do the following. (i) Test the goodness of fit, (ii) Test the significance of the association between two attributes and (iii) Test the homogeneity or the significance of population variance.

8.2.1 Gender and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between gender and level of efficiency towards tribal crafts in Wayanad District

The table 2 shows the Chi-square p-value as 0.040, likelihood ratio is 0.037 and Linear-by-Linear Association is 0.270. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the researcher hypothesis is supported. There is significant relationship between gender and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like gender also is related with level of efficiency towards tribal crafts in the study area.

8.2.2. Age and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between age and level of efficiency towards tribal crafts in Wayanad District

It is experiential that (table 2), Chi-square p-value as 0.030, likelihood ratio is 0.699 and Linear-by-Linear Association is 0.301. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the alternative hypothesis is accepted. There is significant relationship between age and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like age also is related with level of efficiency towards tribal crafts in the selected research area.

8.2.3 Taluks and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between taluks and level of efficiency towards tribal crafts in Wayanad District

It is pragmatic that table 2, Chi-square p-value as 0.023, likelihood ratio is 0.727 and Linear-by-Linear Association is 0.573. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the researcher hypothesis is sustained. There is significant relationship between taluks and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like taluks also is related with level of efficiency towards tribal crafts in Wayanad District.

8.2.4 Tribal Community and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between tribal community and level of efficiency towards tribal crafts in Wayanad District

It is pragmatic that table 2, Chi-square p-value as 0.005, likelihood ratio is 0.646 and Linear-by-Linear Association is 0.571. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the alternative hypothesis is accepted. There is significant relationship between tribal community and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like tribal community also is related with level of efficiency towards tribal crafts in the area of study.

8.2.5 Educational Qualification and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between educational qualification and level of efficiency towards tribal crafts in Wayanad District

The table 2 exhorts that, Chi-square p-value as 0.149, likelihood ratio is 0.157 and Linear-by-Linear Association is 0.517. The Chi-square p-value is more than 0.05 at 5 per cent level of significance. So, the null hypothesis is accepted. There is no significant relationship between educational qualification and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like educational qualification is not related with level of efficiency towards tribal crafts in the study area.

8.2.6 Marital Status and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between marital status and level of efficiency towards tribal crafts in Wayanad District

The table 2 shows the Chi-square p-value as 0.021, likelihood ratio is 0.624 and Linear-by-Linear Association is 0.963. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the researcher hypothesis is supported. There is significant relationship between marital status and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like marital status is closely related with level of efficiency towards tribal crafts in the selected research area.

8.2.7 Occupation and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between occupation and level of efficiency towards tribal crafts in Wayanad District

The table 2 exhorts that, Chi-square p-value as 0.017, likelihood ratio is 0.106 and Linear-by-Linear Association is 0.346. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the researcher hypothesis is supported. There is significant relationship between occupation and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like occupation is closely related with the level of efficiency towards tribal crafts in Wayanad District.

8.2.8 Number of Members in Family and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between number of members in family and level of efficiency towards tribal crafts in Wayanad District

It is pragmatic that table 2, Chi-square p-value as 0.044, likelihood ratio is 0.029 and Linear-by-Linear Association is 0.880. The Chi-square p-value is less than 0.05 at 5 per cent level of significance. So, the null hypothesis is rejected and the alternative hypothesis is accepted. There is significant relationship between number of members in family and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like number of members in family is related with level of efficiency towards tribal crafts in the area of research.

8.2.9 Number of Earning Members in Family and Level of Efficiency towards Tribal Crafts

H₀: There is no significant relationship between number of earning members in family and level of efficiency towards tribal crafts in Wayanad District

It is experiential that (table 2), Chi-square p-value as 0.985, likelihood ratio is 0.915 and Linear-by-Linear Association is 0.901. The Chi-square p-value is more than 0.05 at 5 per cent level of significance. So, the null hypothesis is accepted. There is no significant relationship between number of earning members in family and level of efficiency towards tribal crafts in Wayanad District. Hence, a personal factor like number of earning members in family is not related with level of efficiency towards tribal crafts in Wayanad District.

IX. SUGGESTIONS AND RECOMMENDATIONS

Based on the findings, the following suggestions have been recommended to improve the sales and functions of Tribal Crafts.

1. The schemes devised by government agencies, NGOs, and societies for the conservation and commercialization of tribal crafts should transition toward a household-centric support framework.
2. Under this model, the scale and nature of institutional assistance should be dynamically adjusted based on family size and socio-economic vulnerability, rather than distributing uniform resources to all individuals.

3. While more visible tribal groups, such as the Paniyar and Kurichiar communities, tend to have better access to conservation and commercialization programs, smaller or more isolated communities are often overlooked.
4. By examining these disparities, this study proposes a strategic framework to ensure that marginalized groups receive equitable institutional access comparable to that of more prominent tribes.
5. The observation that individuals face similar challenges regardless of gender, age, or educational background indicates that these issues are structural in nature.
6. When both highly educated individuals and those without primary education encounter the same barriers, it highlights significant flaws within the existing system and its regulatory mechanisms.
7. Therefore, effective commercialization of tribal crafts requires policy reforms aimed at eliminating systemic barriers and ensuring inclusivity for all individuals, irrespective of their personal background.
8. Traditional knowledge and artisanal skills alone are insufficient to guarantee economic success in the tribal craft sector. Structured institutional support and effective promotional strategies are essential to translate these skills into tangible economic benefits.
9. Accordingly, a “Policy Catalyst Model” should be developed to identify targeted interventions by government agencies, NGOs, and communities that can effectively transform traditional skills into market-ready products.
10. The commercialization of tribal crafts in Wayanad has the potential to act as a powerful catalyst for economic development and women’s empowerment.

X. CONCLUSION

The study on the “Manufactures Level of Efficiency towards Tribal Crafts in Wayanad District” reveals that tribal handicrafts particularly bamboo products, pottery, and woodwork possess significant yet largely untapped commercial potential. It highlights that exceptional technical skills are present across all age groups and among various tribal communities, especially the Paniyar and Kurichiar sections. However, the sector’s growth is

constrained by the exploitation of middlemen and the lack of direct marketing channels.

The research further demonstrates that artistic talent alone is insufficient for success in this field. Instead, a combination of strong market demand, targeted institutional support, and effective heritage branding is essential. Although existing government and non-government initiatives provide a basic framework, they often lack a “household-centric” approach necessary to support the most marginalized families.

Moreover, while the commercialization of these crafts holds promise for economic development and women’s empowerment, it is equally important to safeguard the intellectual property and cultural rights of the artisans. Such protection is crucial to ensure that these unique traditions are preserved and not diminished by the growing competition from machine-made products.

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Table 1 - Demographic Profile of the Respondents in Wayanad District

S.No	Factors	Particulars	Number of Respondents	Percentage
1	Gender	Male	93	62.00
		Female	57	38.00
2	Age	Below 25 years	12	8.00
		25 – 35 years	23	15.00
		36 – 45 years	59	39.00
		46 – 55 years	39	26.00
		Above 55 years	18	12.00
3	Tribal Community	Paniyar	68	45.00
		Kurichiar	24	16.00
		Adiyar	11	07.00
		Kattunayikkar	17	11.00
		Kurumar	23	15.00
		Uralikkurumar	05	03.00
		Others	05	03.00
4	Taluku	Vythiri	56	37.50
		Mananthavady	55	36.88
		Sulthan Bathery	38	25.63
5	Education Qualification	Illiterate	21	13.88
		Primary Level	91	60.50
		SSLC	23	15.00
		HSC	09	06.00
		Under Graduate	04	02.88
		Post Graduate	02	01.00
		Others	01	00.75
6	Marital Status	Married	127	84.50
		Unmarried	23	15.50
7	Occupation	Kooli	49	32.75
		Agriculture	24	16.00
		Employed	02	01.00
		Artist	61	40.38
		Professional/Business	03	01.88
		Others	12	08.00

8	Number of Members in Family	Up to Two	06	04.00
		Three to Four	63	42.00
		Five to Six	69	46.00
		Above Six	12	8.00
9	Number of Earning Members in Family	One	58	38.50
		Two	79	52.75
		Three	11	07.38
		Four and Above	02	01.38

Sources: Primary Data

Table 2 - Association between Demographic Factors and Level of Perception towards Tribal Crafts in Wayanad District

S.No	Factors	Particulars	Value	DF	P-Value	S/NS
1	Gender	Person Chi-Square	10.036	4	0.040*	S
		Likelihood ratio	10.234	4	0.037	
		Linear-by-Linear Association	1.215	1	0.270	
		No. of Valid Cases	150			
2	Age	Person Chi-Square	12.725	16	0.030*	S
		Likelihood ratio	12.640	16	0.699	
		Linear-by-Linear Association	1.070	1	0.301	
		No. of Valid Cases	150			
3	Tribal Community	Person Chi-Square	10.771	16	0.023*	S
		Likelihood ratio	12.242	16	0.727	
		Linear-by-Linear Association	0.318	1	0.573	
		No. of Valid Cases	150			
4	Taluks	Person Chi-Square	7.839	16	0.005*	S
		Likelihood ratio	8.108	16	0.946	
		Linear-by-Linear Association	0.321	1	0.571	
		No. of Valid Cases	150			
5	Education Qualification	Person Chi-Square	21.810	16	0.149	NS
		Likelihood ratio	21.584	16	0.157	
		Linear-by-Linear Association	0.419	1	0.517	
		No. of Valid Cases	150			
6	Marital Status	Person Chi-Square	2.630	4	0.021*	S
		Likelihood ratio	2.615	4	0.624	
		Linear-by-Linear Association	0.002	1	0.963	

		No. of Valid Cases	150			
7	Occupation	Person Chi-Square	15.465	8	0.017*	S
		Likelihood ratio	18.328	8	0.106	
		Linear-by-Linear Association	0.908	1	0.341	
		No. of Valid Cases	150			
8	Number of Members in Family	Person Chi-Square	26.692	8	0.044*	S
		Likelihood ratio	28.273	8	0.029	
		Linear-by-Linear Association	0.023	1	0.880	
		No. of Valid Cases	150			
9	Number of Earning Members in Family	Person Chi-Square	0.372	8	0.985	NS
		Likelihood ratio	0.373	8	0.915	
		Linear-by-Linear Association	0.015	1	0.901	
		No. of Valid Cases	150			

Sources: Primary Data

S – Significant

NS – Not Significant

* 5% Level of Significant