

**A STUDY ON THE LIFESTYLE AND LIVELIHOOD PRACTICES OF  
IRULA TRIBES IN THOLAMPALAYAM VILLAGE, KARAMADAI BLOCK  
AT COIMBATORE DISTRICT**

**THESIS REPORT SUBMITTED BY,**

**SIVA SRI GAYATHRI S**

**(20PSW026)**

**A THESIS SUBMITTED TO**



**AVINASHILINGAM INSTITUTE FOR HOME SCIENCE AND  
HIGHER EDUCATION FOR WOMEN,  
COIMBATORE- 641043**

**IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF  
THE  
DEGREE OF  
MASTER OF SOCIAL WORK**

**DEPARTMENT OF HOME SCIENCE EXTENSION EDUCATION**

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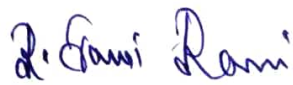
**COIMBATORE 641043**

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**Signature of the Guide**

  
**Signature of the**

**Head of the Department**

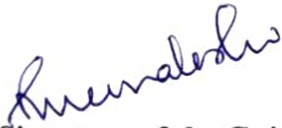
**Signature of the External Examiner**

***CERTIFICATE***

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## CERTIFICATE

This is to certify that the dissertation entitled on “**A Study on the Lifestyle and Livelihood Practices of Irula Tribes in Tholampalayam Village, Karamadai Block at Coimbatore District**” is submitted to the Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore 641 043 in partial fulfillment of the requirements for the award of the degree of **MASTER OF SOCIAL WORK** is a record of original research work done by **SIVA SRI GAYATHRI S (20PSW026)**, during the period of the study in the Department of Home Science Extension Education, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore 641043, under my supervision and guidance, has not formed the basis for the award of any degree/ diploma/ associate ship/ fellowship or similar title of other University.



**Signature of the Guide**



**Signature of the Head of the Department**

***DECLARATION***

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## DECLARATION

I **Siva Sri Gayathri S** hereby declare that the thesis, entitled “**A Study on the Lifestyle and Livelihood Practices of Irula Tribes in Tholampalayam Village, Karamadai Block at Coimbatore District**”, submitted to the Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore, in partial fulfillment of the requirements for the award of the **Master of Social Work** is a record of original and independent research work done by me during six month under the Supervision and Guidance of **Dr. S. Meenakshi**, and it has not formed the basis for the award of any Degree/Diploma/Associateship/Fellowship or other similar title to any candidate in any University.



**SIGNATURE OF THE CANDIDATE**

Siva Sri Gayathri S

(20PSW026)

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## CHAPTER – 1

### INTRODUCTION

A India is the home to a large number of indigenous people(tribal), who are still unaware of the lifestyle of the modern world. With more than 84.4 million tribes in the world, India has the largest population of the tribal people in the world. The tribal people constitute 8percent of the total population of India. The term “tribe” means, a group of people who live at a particular place from time immemorial. Anthropologically the tribe is a system of social organization which includes several local groups- villages, districts on lineage and normally includes a common territory, a common language and a common culture, a common name, political (Wikipedia, 2022).

The origin of the word "Irula" is un clear. One surmise is that it could have been derived from Tamil word 'Irul' either implying the dark complexion of the Irulas or their being constantly spotted by villagers in the ancient past as distant silhouettes in the forests. These tribes are known by different names like Eravallan, Erukala, Jrava, Irular, IrularMozhi, Iruliga, Iruligar, Korava, Yerukula and Kad Chensu. They are mainly concentrated in Chingle put at the Nilgiri foothills in Tamil Nadu. They are also found in parts of Andhra Pradesh, Kerala, Tamil Nadu, Maharashtra and Karnataka. Their language, Jrula, is related to Tamil, Telugu and Kannada. (The Times of India 2020)

Several strategies are there to meet the necessities for their livelihood by using their capabilities, assets, income, and also different activities. An individual livelihood refers to securing the basic necessities like food, water, and clothing, medicine, shelter etc. are set of activities. Livelihood activities are different from urban to rural areas livelihood. Rural livelihood involves living in nature, for instance, farming, fishing, hunting and gathering, forest product collection, agriculture, food production and self-employed, like street food vendors. Urban livelihoods are city-based, for instance, informal trading, wage-earning jobs in public and private sectors, sometimes professional jobs, and self-employment. The lives of tribal communities are different from the non-tribals in many aspects such as the income levels are not fixed as their livelihood laid on the seasonal agriculture. Therefore, the cost of living reflects their earning. Several governments introduced and invented strategies to enhance the literacy, education, employment and urban livelihood practices. When it comes to alternative livelihoods

government should introduce income generating skills, and these should pass on to coming generations to overcome the socio, cultural and economic challenges. The livelihood is a need for entire human existence. Livelihood includes food, income and assets. A human being may not attain livelihood security through the ownership of land, livestock or from the food gathering process. But, it is possible only through the constant employment with sufficient wage (Prasad and Eswarappa 2007).

Livelihoods may be predetermined by birth. A human beings may be born into a caste with assigned activities as potter, shepherd, washer men, cultivator, cooli, pastoralists with animals, forest dwellers with trees, fisher people, shopkeepers and each of these activities may turned in to new households in some occupations. The tribals have been facing several challenges in livelihood and occupation since the Independent India introduced several safeguarding acts/ policies to reinforce them. The pre and post independent India made several laws to safeguard the life, property, and culture of the tribes (ibid.).

### **1.1 Tribal Livelihood as a Concept**

A livelihood is a way of living. It encompasses people activities, capabilities, assets, income and the source of needs of life. It plays a prominent role in peoples wellbeing and for the betterment of future generations. Inherently, the term 'livelihood' is identified in humans to improve their survival. It can be described that livelihood is a life style, job, supporting to family etc. It is a mixture of capabilities, assets, social and economic resources. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and 7 assets both now and in the future, while not undermining the natural resources base (Chamber and Conway1991).

The concept of livelihood has several ways like social, economic and political contents. In this scenario, industries, markets, social norms, government policies, and ownership policies of land may affect the common people. In the context of social relations like gender, religion, culture, kinship, and ethnicity etc. may affect the livelihoods. The social and political organization, social norms, democracy, leadership, authority, and decision-making processes may cause to affect the livelihood (UNISDR 2010).

Livelihoods are shaped by the natural environment including fauna and flora. The continuous changes in nature and geography may impact the primary nature of livelihood. Because, a person may chose different activities to meet the needs of his/her family. Even individuals from or expand to small communities to get their needs, because the diversity of livelihood is enormous (ibid.). Environment trends may bring changes in income-generating opportunities, forest products and services. Massive shift in policies, politics, governance, technological development, economical change, use of natural resources, etc. are obstacles to the future of livelihoods. Hence, people adopt several strategies to develop and survive. Land alienation is the most important cause of vulnerable livelihood in marginal communities.

## **1.2 The Complexity of Livelihood Environment**

The livelihood activities of poor and rural people are complex and diversified on agriculture, natural resources, other activities in markets, participation in labour markets, home based livelihoods etc. Urban poor people depend on multiple livelihood activities involving different employment and self- employment activities. Livelihood takes place within the household. The household is an immediate internal livelihood environment. Household characteristics will affect the opportunities and constraints for livelihood generation (Nieh of and Price 2001).

Farming is a kind of livelihood, in which household play a major role. But the resources and assets needed for sustainable livelihood based on farming are to be found in the household environment. Households are embedded within a wider environment which may call the external livelihood environment. This environment offers resources, and also sets limits to livelihood generations (ibid.). “Livelihood has been described as a site in which particularly intense social and economic interdependencies occur between groups of individuals” (ibid.). Livelihood strategies are including farming, herding, fishing off-farm employment and the exploitation of natural resources through hunting and gathering. These activities emphasizes the capabilities of the rural and poor. Thus, even the poorest one also holds the wealth in the form of natural capital which includes natural resource stock or local environmental endowment (water, wind, and soil) resources. Social, human, physical and financial capitals include membership in groups are based on the assets like the relationship of trust, education, ecological knowledge, ability to work, health, land, tools, cash savings credits, pensions and household wealth etc. The relationship of

the household environment and impact of them is depended on the mobilization of the above said five sorts of capital. To accumulate and utilize these capitals to the households is purely determined by the cultural, institutional, and economic factors of the environment. These factors include markets, legal system, common property, land tenure arrangements, status of women, natural and global markets for locally produced goods, and spiritual connections to the land. The mentioned capitals and factors have shown a great association among household demography, household capital, and the environment of livelihood (GoI 2015).

In Andhra Pradesh, tribal communities have started movements in agency area against the land alienation as it was manipulated the revenue records and by non-tribals. Nearly half of the agency land was occupied by non-tribals which are against the land alienation act. Nearly 75 per cent of the people in India are dependent on agriculture and allied activities for their living and also inequalities in land holdings are rampant. In India, the land is the main asset for a large number of tribes. The land alienation can be defined in broad and narrow sense i.e., the alienation of individual land holdings and means of livelihood. In the broader sense, “the alienation includes the loss of common property and rural commons”. Tribal land has been alienated to both individuals and institutions. It appears in urban and rural areas, tribal and non-tribal people. Manipulating land records, forcible occupation of adivasi land, land exchanging etc. are the result of land alienation (ibid.). Today, tribals are mortgaging, selling and using the land to meet the needs in day to day life. In India today the main problem is before tribal communities are how to earn and livelihood. There are numerous livelihood practices practicing by the tribes in all parts of India. Such as by the shifting cultivation, hunting-gathering pastoralists like who are living in different environments. There is a great transformation with respect to usage of land resources, access, and control etc. are damaged the livelihoods of the people (ibid.). The present paradigm of development emphasizing on urbanization and industrialization has not only to accelerate this process but also caused the displacement of tribals (Prasad and Mishra 2007).

Most of the tribes lost their control on forest as they were thrown out from it in the name of development. Also, it was observed that the reduction of resources and illegal cutting of trees by non-tribals in the forests are shown the serious effect on the livelihood of tribes (Prasad and Eswarappa 2007).

The growth of industrialization, urbanization and wealth were shown greater impact on tribal livelihoods. The urban and industrial needs are leading to deforestation; which effected majorly on tribal lives. Since several years tribal communities live on the lap of nature, their all social, economic and cultural conditions are closely engaged to nature. The concept of livelihood and its analysis came into nineties closely related to poverty reduction strategies. To understand the livelihood system of the poor is very crucial to effective poverty reduction (Prasad and George 2002).

Anthropological literature says Irulas belong to the Negrito (or Negroid) race, which is one of the six main ethnic groups that add to the racial mosaic of India. Negroids from Africa were the oldest people to have come to India. These people are now found in patches among the hill tribes of south India (Irulas, Kodars, Paniyans and Kurumbas) on the mainland. Unlike the survivors in the Andaman Islands who have retained their language, Irulas in Thiruvallur District have adopted the local regional languages, namely Tamil and Telugu. (The Times of India 2020)

The Irulas lived in forests and until about three to four decades ago maintained a system of mild interdependence with neighboring villages. They used to sell honey, honey wax, firewood, etc., and in return got village products for their use. Their food was obtained mainly from within the forests- vegetation and wild animals. (Wikipedia 2022)

Following the Forest Protection Bill of 1976, the traditional homes, livelihood and lifestyle of the Irulas had become illegal. The Irulas started moving to the neighboring villages in the hope of rebuilding their lives. (The Times of India 2020, m.timesofindia.com)

Medicinal plants are an important and valuable asset in the livelihoods of Irulas as they have tremendous scientific and commercial potential. But many species vanish due to deforestation, over grazing and over extraction. Hence, there is an urgent need to document and regenerate 'adivasi' knowledge of medicinal plants. (Encyclopedia, 2019.)

Irulas are traditional hunter/gatherers and are also known for their snake and rat catching skills. As members of cooperative societies some extract snake venom and sell it to the state and individual conservation centres for the production of anti-venom serum (Wikipedia 2022)

Other jobs include food gathering, working as bonded laborers in rice mills and brick kilns. In the coastal areas some work as construction workers (Rs. 150 to 200 per day), while

some others are involved in catching fish, crabs and prawns (Rs.150 per day), and other seasonal types of employment. There is also the option of seasonal and unreliable agricultural work (Rs.45 per day). All of these occupations leave little in the way of personal development and economic stability. (P. Suresh, 2020)

Irulas communities are now being involved in political participation through their local councils. Irula community leaders resolve issues emerging in the community which is essential as they have been ostracized from the mainstream decision-making processes, and denied opportunities to participate in local governance.

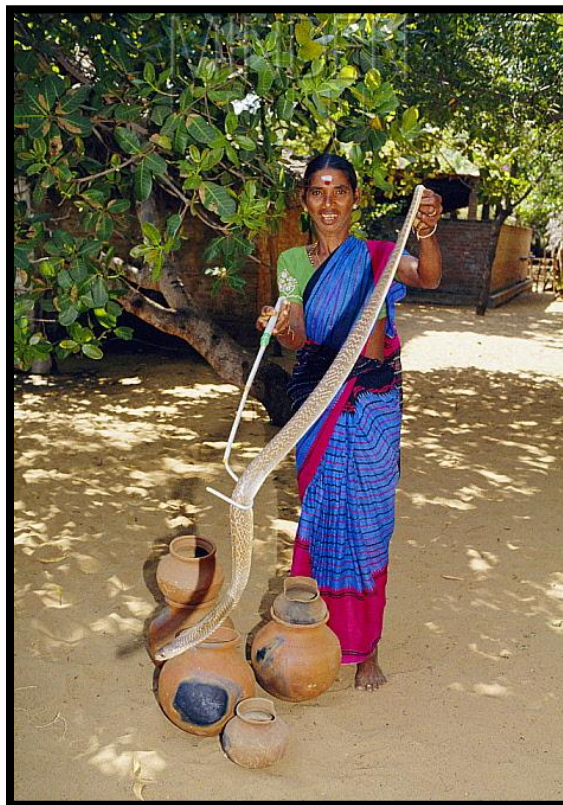
They are denied all benefits of development livelihood opportunities, resources, and services from the state due to lack of awareness. They do not have a collective voice or representation to bring up issues relating to human rights, identity, and personal dignity. (P. Suresh, 2020)

Irulars are one of the tribal groups of India. The second largest tribal group of Tamil Nadu is Irulars. They are mainly situated in the lower slopes of Western ghat mountains which cover the states of Tamil Nadu and Kerala present in South India. Their main-occupations were snake and rat catching. They also work as laborers or coolies in the fields of the landlords during the sowing and harvesting seasons or in the rice mills. Irular is a Dravidian language spoken by Irular tribes. (Padmavathi.C- ISSN-0975\_188X)

The Irular, scheduled tribal community of south India has been facing several socio-economic problems since last two decades. Earlier the Irula tribes were hunters and they have known for their special expertise in snake trapping. They earned their livelihood by catching the snake, snare, rats, selling firewood, honey and its bee wax. Indian Government banned the export of snake skins in 1976, under Wildlife (Protection) Act, 1972 due to that Irula tribe lost a major source of income and their occupational life has been affected and they forced to work as agriculture 'coolie'. (Padmavathi.C- ISSN-0975\_188X)



**Resource: Wikipedia**



**Resource: <https://www.mindenpictures.com/>**

Their life-style is slowly changing from their original forest dweller existence to the mainstream. Jahanara (2008) reported that 73 percent of Irula tribes in Pondicherry live in below poverty line, less than one-third were of lower socio-economic status, three percent were belong to middle socio-economic status. 83 percent were illiterate, five percent middle and primary school respectively, two percent high school and only one percent completed intermediate. (Padmavathi.C- ISSN-0975\_188X)

India being the second largest tribal dominated area after Africa is one of the most fascinating Nations of World from anthropological point of view. According to the 2011 census the tribal populations group form 11.3 percent of the nation's total population in rural (9,38,19,162) and in urban 2.8 percent (1,04,61,872). India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million. These tribal people also known as the Adivasi's are the poorest in the country, who are still dependent on hunting, agriculture and fishing and have their own culture, tradition, language and lifestyle. (Eco-India,2018)

Constitutionally a tribe is he who has been mentioned in the schedule list of Indian constitution under Article 342(i) and 342(ii) (The Constitution of India, 2012). Over time unlike the terms "aborigines or "tribes", the word "adivasi" has developed a connotation of past autonomy which has disrupted during the British colonial period in India and has not been restored (Louise Waite, 2008). Tamil Nadu constitutes 1% of total India's tribal population. One of the largest tribes in Tamil Nadu is Irular, they are Dravidian tribe found in the states of Tamil Nadu, Kerala Andhra and Karnataka. (Ahmed M. Sakil., Five Decades of Planning and Tribal Development: A study with Reference, Gyan Books, New Delhi, 2003)

The word 'Irular' derived from Tamil word called "Irul" which means 'darkness'. 'Irular' means those who are in darkness. Curly hair and dark complexion is their prominent feature. Irulars speak Tamil dialect. They are socially, economically and politically backward. Their Socio-economic living conditions have been marked by poverty, illiteracy, ignorance and lack of social and economic security. They struggle hard for their bare necessities.

Since most of them are illiterate they have not been able to come out of pathetic living conditions. Overall, the living conditions of Irulars are unstable and pitiable. It is of great importance to find out the major cause for their under development. According to Tamil Nadu government there were 36 identified tribal communities; Irulars form the largest tribal group. Total population of Scheduled Tribes in Tamil Nadu is about 6.5 lacs in 2001. There is decrease trend in population of the Irula tribes.

Now there are only 23,116 Irula households in Tamil Nadu (Census, 2011). Irulars were mainly concentrated in north-eastern part of Tamil Nadu– Chengalpattu, Kanchipuram, Thiruvannamalai, Thiruvallur and Villupuram district. Beside Salem and Dharmapuri, few Irula found in Western Ghats of Nilgiri hills; art, music, dance and religion are essential parts of their lives. These Irulars were adept in handling snakes and work as guides in the forest. Early 20<sup>th</sup> century anthropological literature classified the Irulas under the Negrito ethnic group.

One important characteristic is that wherever they live, they are at the bottom of economic and social ladders, they are among the disadvantage groups in any society and are the poorest, most marginalized, oppressed and deprived people in the country (Scaria et al., 2010). It is in this context an attempt was made to study the Lifestyle and Livelihood Practices of Irula Tribes.

### **1.3 Distribution of the tribes in Tamil Nadu**

The tribe numbers around 215,000 spread across three states: 189,621 in Tamil Nadu, 23,721 in Kerala and 10,259 in Karnataka. Those in Karnataka are named Iruligas. The Irulas are mainly concentrated in northern Tamil Nadu: in a wedge extending from Krishnagiri and Dharmapuri districts in the west to Ariyalur and Kuddalore districts in the south and Thiruvallur district in the north. Small populations live in Coimbatore and Nilgiris districts and were classified by Thurston as a different population. In Kerala, the Irulas are in Palakkad district, while in Karnataka they are concentrated in Ramanagara and Bangalore districts.

#### **1.4 The Genetics of the Irulatribe**

A study by Yelmen *et al.*, (2019) found that the Irula were the closest likely proxy for the indigenous 'AASI', or Ancient Ancestral South Indian, one of the presumed founder and autochthonous original Indian populations. They showed a closer fit when modelled than alternatives that have been suggested such as the Onge or East Asians.

The DNA analysis (2018) of a skeleton from the Indus Valley Civilization found in Rakhigarhi showed greater affinity with the Irula people than any other modern ethnic group in India.

#### **1.4 The Economy of the Irula tribe**

Traditionally, the main occupation of the Irulas has been snake, rat catching and honey collection. They also work as laborers (coolies) in the fields of the landlords during the sowing and harvesting seasons or in the rice mills. Fishing and cattle farm is also a major occupation.

Rats destroy a quarter of the grain grown on Tamil Nadu-area farms annually. To combat this pest, Irula men use a traditional earthen pot fumigation method. Smoke is blown through their mouths, which leads to severe respiratory and heart problems.

In January 2017, MasiSadaiyan and Vadivel Gopal from the Irula tribe of Tamil Nadu were brought in, along with two translators, to work with detection dogs to track down and capture invasive Burmese pythons in Key Largo, Florida. The Irula men and their translators were paid \$70,000 by the State of Florida, and captured 14 pythons in less than two weeks.

#### **1.5 Caste Discrimination of tribes**

Irula people face severe discrimination and harassment from other castes and numerous such cases are reported every year.

In 2020, a girl named Dhanalaxmi was assaulted and barred from getting a Scheduled Tribe certificate by Vanniyar community in her village.

- In Dharmapuri, Irula people were trashed and urinated upon by a mob who were infuriated by the marriage between a Irula man and a Vanniyar woman.

## **1.6 THE ROLE OF GOVERNMENT IN TRIBAL DEVELOPMENT**

### **Rural Development**

India is a country of villages and about 50% of the villages have very poor socio-economic conditions. Since the dawn of independence, concerted efforts have been made to ameliorate the living standard of rural masses. So, rural development as an integrated concept of growth and poverty elimination has been of paramount concern in all the consequent five-year plans. Rural Development (RD) programmes comprise following:

- Provision of basic infrastructure facilities in the rural areas e.g., schools, health facilities, roads, drinking water, electrification etc.
- Improving Agricultural productivity in the rural areas.
- Provision for social services like health and education for socio-economic development.
- Implementing scheme for the promotion of rural industry increasing agriculture productivity, providing rural employment etc.
- Assistance to individual families and their Self-Help Groups (SHG) living below poverty line by providing productive resources through credit and subsidy.

The Union government is playing a vital role in improving the socio-economic conditions of the tribes through National Common Minimum Programme with the six basic principles.

- To preserve, protect and promote social harmony and enforce the law without fear or favor and to deal with all obscurantist and fundamentalist elements who seek to disturb social amity and peace.
- To ensure that the economy grows at least 7-8% per year in a sustained manner over a decade and more and in a manner that generates employment so that each family is assured of a safe and viable livelihood.
- To enhance the welfare and well-being of farmers, farm labour and workers, particularly those in the unorganized sector and assure a secure future for their families in every respect.
- To fully empower women politically, educationally, economically and legally.
- To provide full equality of opportunity, particularly in education and employment for Scheduled Castes, Scheduled Tribes, OBCs and religious minorities.

- To unleash the creative energies of our Entrepreneurs, Businessmen, Scientists, Engineers and all other professionals and productive forces of the society.

The government made a solemn pledge to the people of our country: to provide a government that is corruption-free, transparent and accountable at all times, to provide an administration that is responsible and responsive at all times.

### **1.7 Objectives of the study:**

1. To study the socio-economic profile of Irula tribes
2. To know the difficulties encountered by Irula tribes.
3. To know about the future needs of Irula tribes.
4. To know about the main source of livelihood of Tribal people.

## CHAPTER- 2

### REVIEW OF LITERATURE

According to Bharathi Devi. V. R (2014), conducted a study on the lifestyle of Irula tribe. The major occupation of these tribal people is field work as farmers. Neither hospital nor any other medical facility is available within 15 Kms. There is a government school situated about three to four kilometers away from the village premises. When the girls attain their puberty, there will be seven days celebration at their houses. The marriage is not considered as an important custom of the villagers. Death is considered as an important ritual in this community. The Irular tribes are mostly non vegetarians. It can be concluded that the tribal people of India need still more improvement in all walks of their lives.

A study by Yelmen et al (2019) found that the Irula were the closest likely proxy for the indigenous 'AASI', or Ancient Ancestral South Indian, one of the presumed founder and autochthonous original Indian populations. They showed a closer fit when modelled than alternatives that have been suggested such as the Onge or East Asians.

According to The Times of India (2020), COIMBATORE: As many as 300 Irula families in Karamadai here will be provided with livelihood options such as fruit crops and livestock over the next five years using the tribal development fund of the National Bank for Agriculture and Rural Development (Nabard).

Indian Tribes through the ages by R.C.Verma (2002). He made an attempt to present a glimpse into the historical perspective of Indian tribes, their demography, constitutional and legal provisions relating to various safeguards for their protection and development, various tribal problems, causes of their backwardness and the efforts made by the government for ameliorating their condition. Working of statutory safeguards and results achieved have been analysed on the basis of long experience in planning and implementation of various development programmes.

Struggle for survival by John Samuel: A resource book on the status and rights of the Adivasi communities in India edited by John Samuel - This book is the outcome of an intensive process of interaction taken by National Centre for Advocacy studies (NCAS) with grass roots social action groups working for and promoting Adivasi rights all over India. In this book John

Samuel (2002) provided the background for the survival problems of adivasis, failure of government development initiatives for tribals, the relationship between the adivasi different parts of India. This book gives an idea about the situation prevailing among the vulnerable tribes in India. The research articles in the book clearly reveals that majority of the Vulnerable tribal population groups in India are in perpetual poverty and stands much below the poverty line, suffering from an alarming malnutrition and high illiteracy - The government must take initiative more seriously, sincerely and effectively to create sustainable development programmes among them.

Planned Development among Tribals by P.C.Jain (1999) a comparative study of Bhils and Minas. This book present the approaches to Tribal development, social formations among the tribals, tribal stratification in equalities. Tribal migration and social mobility and the gorses of identity with reference to Bhils and Minars of Rajasthan. Policies and Strategies for Tribal Development: Focus on the central Tribal Belt by Meenakshi Hooja (2004). This book analyses the changes in approaches, strategies and schemes for tribal development in India over the various five year plans periods. Special attention has been paid to the problems and achievement of tribal development programmes and administrative arrangements in Indias Central Tribal Belt (CTB) comprising the States of Orissa, Andhra Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chattisgarii, Gujarat, Maharashtra and Rajashtan that contains neariy three fourths of the country's tribal population. This study in policy and administration looks at issues of literacy and education, health and nutrition, lack of infrastructure, income and employment, displacement and growing extremism amongst the tribals of the CTB; Future challenges have also been discussed and a number recommendations made.

Vennelakanti Ragavaiah (1962) in his book The Yanadi. Mainly, dealt their habitation and food habits. He narrated about their ornaments, appearance, medicine, and amusements. However, he did not concentrate on their economy. In his another book Tribes of India mainly highlighted a more natural and perhaps correct interpretation of the world would be treated it as the corruption of the Sanskrit word Anadi which means without a beginning As the original inhabitants of this part of the country and as people who had an ancient origin that the same could not be remembered, it is no wonder that the tribe should have been popularly called Anadi's aboriginal or the original sons of the soil. Yanadis were congenital and corrigible

nomads for thousands of years and had no ambition, revenge, and jealousy, collective are communal feelings. Basically, Yanadis did not commit serious crimes. He mentioned their enjoyment, the fullest freedom, living a carefree life, exposed always to the sun and rain and the vagaries of the weather lavishly given to baiter and gaily. He described the geographical situations of the Nellore district and also emphasised on the socio-economic aspects, dress and ornaments, food habits, hunting animals and the clan names of the Yanadis. He never attempted to bring cultural aspects.

Sherring (1975) in his article entitled *The Tribes and Caste of the Madras Presidency* mentioned that the Yanadi tribe was based on the complete barbaric ideas, behaving and living in the jungles that were seen in a state of complete nomadic lifestyle based on the fruits, roots and leaves, timbers and other forest products. He emphasized much on their location of residence at Sriharikota in Nellore district. However, he had neglected about socio-economic and cultural aspects of the Yanadis during the colonial period.

Ramachandra Guha (1983) in this article had a debate on *Forestry in British and Post-British India: A Historical Analysis* its immemorial historical and traditional rights of the indigenous people had been discussed through the development policies while analyzing the pre and post-colonial policies on Indian forestry. Though this, the article has divided into three parts which cover forestry in British India, post-colonial situations and evolution of forest legislation.

Satya Pal Ruhela (1984) *The Children of Indian Nomads*. This is a research study regarding enculturation and socialization of children of some nomadic community of India. The author has explained about their lifestyle the communities of nomadic people such as bhatpuppeturs, snake charmers, kalanders, nadibhuts, and gaduliyalohars. The recommendations made by the author will be used to those involved in the welfare of nomads such as child welfare, planning, administering educational, social welfare programs for the children and underprivileged sections of our society.

Pray. C. E. (1984) *The Impact of Agricultural Research in British India*. This article has highlighted and discussed three major points i.e. less agricultural growth during British India, limited impact due to ineffective allocation of research resources and lack of financial resources have led to a green revolution in food grain production. Due to the fewer data, it indicated the impact of research is very small and evidence, suggestions and larger investments in food grain

research did not produce efficient results in a green revolution in colonial India. Agarwal, Rao and Reddy (1985) Yanadi Response to Change: An Attempt in Action Anthropology. This is a book on action anthropology and mainly highlights the change process of Yanadi tribe from 1970 to till and also made a suggestion to the government to establish Industries in remote and inaccessible tribal regions in India. It explains that the several changes were took place in the life of Yanadis in 1970s, but still they depend on the “Stone Age methods” to make fire. This tribe transformed tremendously after interacting with the anthropologists and the Sriharikota High Altitude Range (SHAR) administration. This book stood as a model for an “experimental approach” particularly in the context where large number of industries took placed inaccessible tribal areas in India.

Thurston (1987) Caste and Tribes of Southern India. The author mainly illustrates the origin and their subdivisions of Yanadis namely, Reddy Yanadis, Challa Yanadis, Adivi Yanadis (who are living in the forest), Koppala Yanadis (frog-eaters). He had mentioned the surnames of their elder’s kulapedda and Included their language was mixed both Tamil and Telugu. However, their language is more centered on Telugu and he has given good information about their fauna and flora of the forest which they resided. He focused on their cultural practices of the worshipping of gods and goddesses. He described their dwelling systems, marriage, birth, funeral ceremonies, and other ritual patterns. And he observed their daily weeks, catching fish, rats, cobras, and also he emphasised their Yanadi dance during their festival occasions. Finally, the author highlighted the socio-economic, cultural and medical aspects of the Yanadis.

Murkute (1990) Caste and Tribes in India: Socio-Cultural Study of Scheduled Tribes. The author explained that there are different Indian and foreign researchers have written much about Gonds, not much is known about Pardhans who are culturally a part of the great Gonds and have been primarily responsible for preserving and passing on of the methodology, rituals, folklore etc. of the tribe. In the study of the Pardhans from Yavantmal district, which is the chief habitat of the Pardhans in Vidarbha. The author clearly explains the ethnic status of the tribe and socio-cultural aspects like marriage, family. The author has found the social change which has set in the tribe since planned development started in the region.

Jaykumar (1995) Tribal's from Tradition to Tradition, a Study of Yanadi Tribe of Andhra Pradesh penned about their problems, marriage and housing patterns and family systems. Mostly he conveyed their education and lack of medical facilities and also surnames, occupations, indebtedness.

Doshi. S. L. (1995) Anthropology of Food and Nutrition this book is essentially an explore the food in culture. It explains that the cultural dimensions also decide a person's food and nutrition habits and choices. It deals with the food habits of the tribals in theoretical perspective of social anthropology, culture, and ethnicity. It argued that the history, tradition, and culture of the particular tribe determine the food ideology. The study provoked him to talk over on several aspects of tribal food habits, food preparation, hot and cold food, and ceremonial food. The author develops a theory of tribal stratification by taking food habits as a core indicator.

Randhawa (1996) The Lost Wonders Nomads and Gypsies of India. This book in its pictorial aspect is an ode to the nomad women, whose admirer I am. She, who cheerfully walks many miles a day beside her husband in times good and bad, gives a hand to straggling elders untiringly, pitches and strikes camp day after day, creating her family an itinerant nest of warmth and loving care. Because of her, the spirit of the community survives its living traditions, art, and crafts. There are much beauty and sensuality in her and also strength. In stride she has a graceful rhythm, attired breathtaking, wearing her ornaments and black less choli with bold nonchalance. She is the greatest feminist of all.

Radhakrishna (2001) Dishonored by History: Criminal Tribes and British Colonial Policy in this book author outlined the "history and implications of colonial legislation, and the Criminal Tribal Act (CTA). She discussed how the concepts of crime and criminality changed over a period of time and also explains how the colonial administration's prejudice against nomads on one hand and with the needs of wage workers on the other. The author focused on the nomadic trading community of kovaras in colonial Madras and studied in detail the process of its forced sedentarisation in a police and missionary-run settlement. The community survived and forged a strong union movement in spite of severe and repeated ruptures from its parts. However, through a careful analysis of its present oral culture and folklore, the author shows that its

members have lost memories of that history, and share the extensive belief of the communities' earlier dangerous criminality".

Goyal (2005) *Nomads at the Crossroads* in this book author explained clearly regarding nomadic cyclic structure and say that the nomadism as a way of life is logical, valid and productive. He said that the modernity, civilization, and the changing effected the nomads, but they were not ready to come out of the circle of their land, culture, and lifestyle. The book explains the different aspects of nomads living around the world such as portraits, livelihood of the various nomadics, marriage system, culture, religion, etc.

Ghatage (2006) *Nomadic Tribes and Social Work in India* in his book author are mainly illustrated the real nature of the life of nomadic tribes. These nomadic families have been traveling one place to the other place in search of their livelihood, these groups sometimes alone and sometimes small groups and this process have been practicing for thousands of years. These families settled on the outskirts of the villages for a limited period because of demand is over they will leave the place. Wandering is their common lifestyle. Reasons which can be ascribed to this condition may be illiteracy, superstitions, poverty, unemployment and above all their ignorance or unawareness about the world. They are basically away from mainstream society. According to the author, there are 42 major and 183 sub-tribal groups wander not only within India but out of the country also. The author has analysed the welfare and development schemes about the nomadic tribes in Maharashtra.

Gupta (2011) *Adivasis and the Raj: Socio-Economic Transition of the Hos, 1820- 1932* on the basis of post-colonial period it tends through the research on Adivasis, the book focused on several concerns of identity, definitions, politics, categories and also highlight the impact of the British policies on the lives of Adivasis, socio-cultural traditions, and the nature during colonial period. This is a study about Hos of Chota Nagpur in 1820, and their alliance with British, and how their protest turns into a religious reform movement to develop a distinct tribal identity in 1932.

Rao (2002) *Ethnography of a Nomadic Tribe* the book author mainly dealt with the life of Yanadi tribe and social organization of a Dravidian tribe in one region of south India. This book describes the considering the two requirements; it highlights the south Indian kinship theoretically and also enabled the readers to understand the social organization against various

theoretical perspectives. It is an ethnographical study of Yanadi tribe who lives in Sriharikota Island. The author described that the number of nomadic tribes are being revealed during medieval history, but their transformations and features remain mysterious. This is the attempt made by the author to fill the gaps to some extent.

Rao, Deshingkar, and Farrington (2007) in this article Tribal Land Alienation in Andhra Pradesh Processes, Impacts and Policy Concern discussed the displacement of tribal communities in Andhra Pradesh by the implementation of development projects in scheduled areas. Impact of land-based livelihoods by development strategies which include infrastructure, food security and employment generation etc. and it explained the positive discrimination from all aspects. Tribal women empowerment by the self-help groups had discussed. Pre and post independent land situations and typology of land alienation in different regions, surveys, settlements, forest policies, have explained clearly.

Somasekhar (2009) Scheduled Castes and Scheduled Tribes Development in Andhra Pradesh in this book the author explained through the different papers on different occasions over a period of time. The author has divided some sections on society and economic strategies and planning development, human resource development, credit and marketing, and administration, which cover the state of economy, society, women, agriculture, education, health standards of living, credit and marketing, forestry etc. and the policies programs, organisation and administration concerning to scheduled castes and scheduled tribes development.

Scott (2010) *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* author explains that the art of not challenging us with a radically different approach to history that views events from the perspective of stateless peoples and redefines state-making as a form of internal colonialism. In contrast to the western ideal of the social contract as fundamental to state making, Scott finds that disturbing mechanism of subjugation to be more in line with the historical facts in mainland Southeast Asia. Venugopal and Vijay Kumar. 2013. in their article entitled Consumption Pattern of Tribals- A Study in Seethampeta Mandal, Srikakulam District. Mainly illustrated about the significant difference among the three categories of tribals on the consumption of vegetables, non-vegetarian food items, cereals, pulses, and other consumer non-durables. Therefore, the article explained Savara, Jathapu and Gadaba's socio-economic conditions and consumption patterns in Seethampetamandal, Srikakulam district.

Religious traits of Konda, Kapu, Jathapu's and intertribe variations in socio-cultural aspects were clearly illustrated. 23 K. Appanna Babu. 2014. in his article on Fertility Pattern on Tribal Women of Srikakulam District, Andhra Pradesh. Was carried out to aware the health status of Konda Savara women in Srikakulam district. Hence, he tried to work on demographic, social conditions of tribals especially on family planning. The implication has derived from the fertility model is that demographic and social conditions of tribal people are the most important determinant of fertility. The average rate of conception per women is 3.51 and the average number of live birth per women is 3.50 and another finding of this work is average number of children surviving is 2.76 which indicate that average number of children who died is 0.29 per women. It suggested the necessities such as family planning, and health care services to them.

Rao T.P. (2014) Tribal and Land Alienation in Andhra Pradesh. This article has examined the problem of tribal land alienation in Andhra Pradesh with causative factors and dimensions because tribal people have an immemorial relationship with the forest ecosystem by using natural minerals. It also explained the tribal relationship and forest-based livelihoods. Their entire lives and livelihoods centered to build upon means of production, for instance, all the tribal communities losing their land by intervening of outsiders. So land places an important and critical role here and it also argued the forest laws which were implemented for protecting the natural resources.

Simon. V. S. (2016) Land Laws, Livelihood and Human Security of Tribes in India. This article has illustrated all the historical challenges on tribal communities and the most sensitive problem of land, livelihoods and human security of the tribes in India by the legitimized sovereignty over the land resources. Due to being in broad line in socio-economic conditions, that is questioning their cultural identity. New projects, industries, deforestation as started in tribal areas for encroach the forests. This paper mainly tried to argue the land alienation through past years and it also highlights the laws, policies, plans, land issues, rights and to what way the government can address the issue. If the quality and quantity of the study want to go constructively it should have rigid research questions on the basis of proper objectives.

Bhusi, Rao, Bharathi, Venkaiah and Rao. 2019 on their article entitled Ethnomedical Study among Savaras of Srikakulam District, Andhra Pradesh. The study was carried out the practices, primitive tribal population of Srikakulam district, Savaras ethno medical practices. It

has found 14 medicinal plants those are used by the Savara community for curing various ailments with their local names and mode of administration and methods of preparation. The local knowledge of Savara tribe have been using for primary health care as first aid. The traditional knowledge of Savara community is ascribed to their cultural frame work.

Statement of the Problem -There are several laws, legal protections, constitutional acts, constitutional bodies constituted to protect the basic rights of tribals in general and tribals living in forest and scheduled areas in particular. The world is growing fast technologically, industrially and civilization as well. Keeping view of modernization, liberal, global and private policies were introduced across the world and India also could not avoid it the process of development. As part it, government had to build the projects, dams, industries, mining companies, etc. in the scheduled areas. Thus, several governments brought Land Alienation Act (LAC) in scheduled areas and forests where tribes live 25 and treat forest as their mother land. Some acts restricted tribes to utilize the natural resources, forest products etc. Altogether has shown serious impact on the tribal livelihoods and the sustainability. The other side, money lenders, traders, political influenced individuals and groups, government appointed revenue officers and others started occupying the tribal land by using the several means like flows in the law; acts etc. Thus, the suppression of non-tribals over tribals increased and the ownership of land transferred into the hands of non-tribal from tribal to.

This was resulted for the disappearance of indigenous culture of tribes, traditions, customs, social factors and economic sustainability. There were enormous changes occurred in livelihoods of tribes, land ownership, economic growth, etc. The Tribal in scheduled area have to adopt new strategies forcefully for their livelihoods since their natural rights over land and livelihoods lost, and sustainability. The land alienation and development process has drastically impacted on the socio, economic, cultural and political aspects of tribal life. Therefore, the study would like to find the current situations of tribes, the new strategies adopted for livelihood and sustainability of the tribes living in the selected area. Also wanted to know how this land alienation impacted on the tribal livelihood and sustainability process in the selected scheduled area. Thus, the study is looking into the impact of land alienation, new livelihood strategies, economic growth and social, cultural transformation.

Rao. (2014) Tribes of Andhra Pradesh and their Cultural Heritage author explained that Indian cultural heritage is partly based on syncretic traditions and tribal cultural heritage is also amalgamated into the composite national heritage. According to author described that the tribes are diversified with unique socio-cultural traditions, different occupations and varied linguistic heritage. The oral traditions, mythologies, folklore etc. the author mainly attempted through the objectives are made in this book to present the unique facets of socio-cultural life of tribal communities of Andhra Pradesh, and their contribution to the enrichment of national heritage.

The second phase of the Integrated tribal Development Programme for Irula Tribes in Karamadai Block, worth Rs 1.76 crore, was inaugurated online on Thursday. It will be implemented by Coimbatore-based forum Native Medicare Charitable Trust (NMCT).

Pramukh and Palkuma (2006) The British colonials used the term tribe for the people who were primitive in comparison their only culture, Unto 1919 the tribes were included along with other communities categories as 'Backward Class' and 'Depressed Class'. In 1931 census, the term "Primitive tribes was used to spicily those communities who were till then termed Forest Tribes" or "Hill Tribes. In 1941 census, just mentioned Tribes and all adjectives were dropped. Today, under the constitution of India, the tribal are Schedule Tribes.

To carry out this present study, the researcher has gone through venous related studies, articles and books.

"Tribal Awakening" by M.M. Thomas and R.W. Taylor published by Christian Institute for the study of Religion and Society, Bangalore, 1965 provides information on Tribal communities in India and their socio cultural change.

After a long period of hibernation, the tribes of India awoke to the desire for progress even during the British Rule, despite their isolation and lack of resources. Since Independence, the tribal communities have shown a keen desire to catch up with the rest of the nation. As the name suggests, the Adivasis ('Adi' = original and 'Vasi' = in habitant) or tribal people were primitive inhabitants of India who have been driven to the hills and forests by a people of higher civilization.

The term 'Tribe' has, however, not been defined in the Constitution of India, and in fact, there is no satisfactory definition anywhere. To the ordinary man, the word suggests simple folk

living in the hills and forests; to people who are a little better informed, it signifies colorful folk famous for their song and dance; to an administrator, it means a group of citizens who are the special responsibility of the President of India; to an anthropologist, it indicates a special field for study of a social phenomenon. In their own ways, all these impressions are correct.

"The Tribes and Caste of the North Western India" by W.Crooke published by COSMO publications, Delhi in 1994 highlights on the difference between the tribes and caste system in India and provide more detailed information regarding their manners, customs, marriage institution and religion.

To begin with Veda, In the hymns, the most ancient portion of it, we find the famous verse,-"when they divided man, how many did they make him? What was his mouth? What his arms? What are called his thighs and feet? The Brahrnana was his mouth, the Rajanya was made his arms, the Vaisya became his thighs, and the Sudra was born from his feet.

Men are said to be distinguished into five sorts or classes, or literally five men or beings (Panchaksitayah). "The commentator explains this to mean the four castes -Brahman, Kshatriya, Vaisya and Sudra and the Barbarous or Nishada or Panchama, the so called out caste. In the present context, the out-caste people are considered as Low caste.

Professor Max Muller critics, does caste, as we find it in Manu and at the present day, form part of the most ancient religious teaching of the Vedas? We can answer with a decided 'No'. There is no authority whatever in the hymns of the Veda for the complicated system of castes; no authority for the offensive privileges claimed by the Brahmans; no authority for the degraded position of the Sudras. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma. However, the constitution of India, Part III, Fundamental Rights Article 14-16 ensures equality before law without discrimination on grounds of religion, race, caste, sex or place of birth. Article 17-18, says "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law.

EDUCATIONAL PROBLEMS OF TRIBAL CHILDREN by National Council of Educational Research & Training, New Delhi indicates the existing provisions for primary education in tribal areas, educational infrastructure and facilities available, status of teachers in tribal areas, status of curriculum and teaching learning materials, use of tribal language, status of school enrolment and school dropout, monitoring, evaluation and community participation.

"Tribal Social Change in India" by K.L. Kothari, published by Himanshu Publication, Delhi, 1985 points out that the tribes lived in happy isolation with their own mythology, customs, rituals, and life style for centuries is now confronted with the problems of massive social change resulting from the opening of their isolated country through the introduction of the tribal development plan, education, new technology and modernization. The literature also describes about the extent the tribes have been incorporated or integrated into the national mainstream. Does a gap exist in the model of the society that the government has envisaged and the resultant existential tribal reality? Is there any alternative model? These questions were discussed in the literature.

The forest protection bill, 1976 displaced the tribals into many places and changed their lifestyle and livelihood status of the tribals in India. The 'Irulas' also one of the most affected population due to the introduction of forest protection bill, 1976 & Wildlife Protection Act 1972 protection of wildlife act made them to move to the neighboring villages in hope of rebuilding their lives.

"Vazhndhu Kaatuvom Project" published by District Vazhndhu Kaatuvom Association, Tiruvallur District on 15.04.08, describes the poverty alleviation program to improve the livelihoods and empower the target rural poor in Tamil Nadu particularly women and other disadvantaged groups.

### **Objectives of the study:**

(a) Primary Objectives:

1. To find out the factors which influence and determines lifestyle practices of Irula tribes.
2. To know about the main source of livelihood of Tribal people.

(b) Secondary Objectives:

1. To study the socio-economic profile of Irula tribes
2. To know the difficulties encountered by Irula tribes.
3. To know about the future needs of Irula tribes.

Hence, it is deemed that an empirical study on the lifestyle and livelihood practices of Irula tribe in Tholampalayam village, Karamadai Block is to be undertaken.

### **SCOPE OF THE STUDY**

An attempt has been made in this study to analyze the lifestyle and livelihood practices of Irula tribe in Tholampalayam village, Karamadai Block. The study has focused on the lifestyle and livelihood practices of Irula tribe have been analyzed in this study. The study has been conducted among the selected Tribal people in Tholampalayam Village, Karamadai Block.

## CHAPTER - 3

### METHODOLOGY

#### 3.1 Selection of venue and sample

A multi-stage sample is one in which sampling is done sequentially across two or more hierarchical levels such as first at the country level, second at the census tract level, third at the block level, fourth at the household level and ultimately at the within-household level ([www.srmo.sagepub.com/view/encyclopedia-of-survey-research.../n311.ml](http://www.srmo.sagepub.com/view/encyclopedia-of-survey-research.../n311.ml)). In selecting the venue multistage sampling method was followed.

In the first stage, Tamil Nadu, second stage district level Coimbatore, third stage block level Karamadai, fourth stage Panchayat level Tholampalayam and finally at fifth stage out of 19 tribal settlements 3 tribal settlements which had easy access and convenience were selected. Coimbatore District in Tamil Nadu geographically occupied by hilly areas and popularly known as “Manchester of South India” was chosen as the area for conduct of the study. Coimbatore is the district head-quarters of Coimbatore district.

It is one of the largest cities in Tamil Nadu and neighboring state of Kerala, named after the Rishi Koyam Pattur as Coimbatore and holds the fourth highest population of Irula today. The maximum tribe settlements are found at the foot hills of Tholampalayam Panchayat of Karamadai block which is 51 kilometers away from Coimbatore and at an altitude of 372 meters above mean sea level were selected for the study.

According to Khan (2008) sampling method is the process or method of drawing definite number of individuals, cases or observations from a particular universe, selecting part of a total group for investigation. When dealing with people, it can be defined as a set of respondents (people) selected from a larger population for the purpose of a survey. Mode of transport by road was accessible only for few settlements but for other settlements, it was only by walking through narrow passages.

Tribal personnel in the settlements were accompanied to have a proper and better rapport, communication and to study the situation effectively. A census is the procedure of systematic

acquiring and recording information about the members of a given population and it is a regularly occurring and official count of a particular population.

Among the 3 tribal settlements all the 130 tribal families with a total population of 2665 from Tholampalayam Panchayat, Karamadai Block, Coimbatore District of Tamil Nadu State were selected by following census method. The name of the selected settlements and number of families in each settlement were Kuliur (41), Ukkapathi (55), Alankandi Pudur (34).

### **3.2 Selection of the sample size**

The size of the sample was taken to be 75 Irula tribe people in Tholampalayam village, Karamadai Block in Coimbatore District.

### **3.3 Sampling method**

The sampling procedure adopted in the research is simple random sampling method. The description of the simple random sampling.

### **3.4 Tools used for data collection**

The researcher used questionnaire to collect data from the respondents. The questionnaire was collected from the respondents consists of social economic background, Lifestyle, livelihood practices.

## Layout of the Research

‘Assessing the lifestyle and livelihood of Irula tribe people at Tholampalayam village Karamadai Block, Coimbatore District.

Tholampalayam village,  
Karamadai Block ,  
Coimbatore (DT).

Size of samples: 75

Collection of Data

Primary  
Data  
Building  
rapport.

Selection Methods & Tools:

- ✓ Correlational data
- ✓ Survey method using interview schedule

Secondary  
Data  
Journals,  
websites,  
articles

Analysing and Interpretation Data through  
suitable statistical analysis

## **CHAPTER IV**

### **ANALYSIS AND INTERPRETATION**

#### **4.1 Introduction**

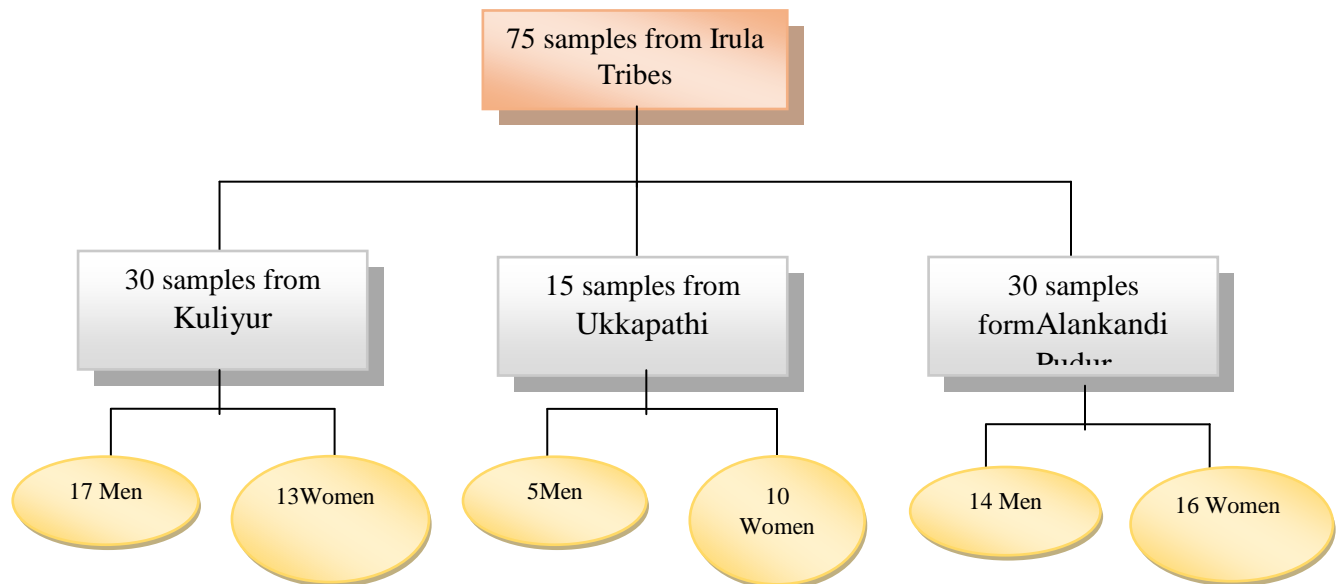
The data, after collection, has to be processed and analyzed in accordance with the outline laid down for the purpose of the time of developing the research design. Analysis has been done through various statistical tools to understand the outcomes with reference to the objectives and hypothesis. The results tables shows the results of various questions related to the impact study on perspective of Irula tribes on their lifestyle and livelihood of Irula tribe people at Tholampalayam village Karamadai Block, Coimbatore district. After the data had been collected it was processed and analyzed. The objective of this chapter is to analyze the data by applying the various statistical tools, summarize the result of statistical analysis, tabulate along with necessary charts and interpret the results appropriately.

The process by which sense and meaning are made of the date gathered in quantitative research. Through processes of revisiting and immersion in the date and through complex activities of structure, reframing or otherwise exploring it, the research looks for the pattern and insight relevant to the key researcher issues and uses these to address the client brief. The chapter consists data analysis and data interpretation of social demographic characteristics, finding related conflict management styles and its various dimensions.

#### **4.2 Analysis and interpretations**

Sample size: The selected seventy-five Irula Tribes in the district of Tholampalayam village, Karamadai Block from different places were chosen as the sample for the researcher is one of the objectives was to study the impact on perspective of Irula tribes on their lifestyle and livelihood of Irula tribe people at Tholampalayam village Karamadai Block also formed a sample. The sample was further divided into three groups as follows:

## Sample description



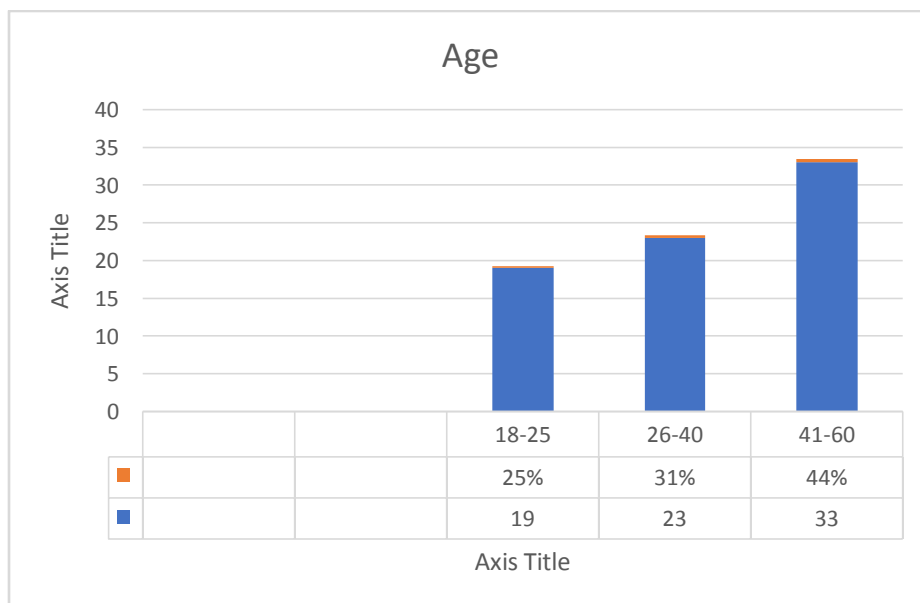
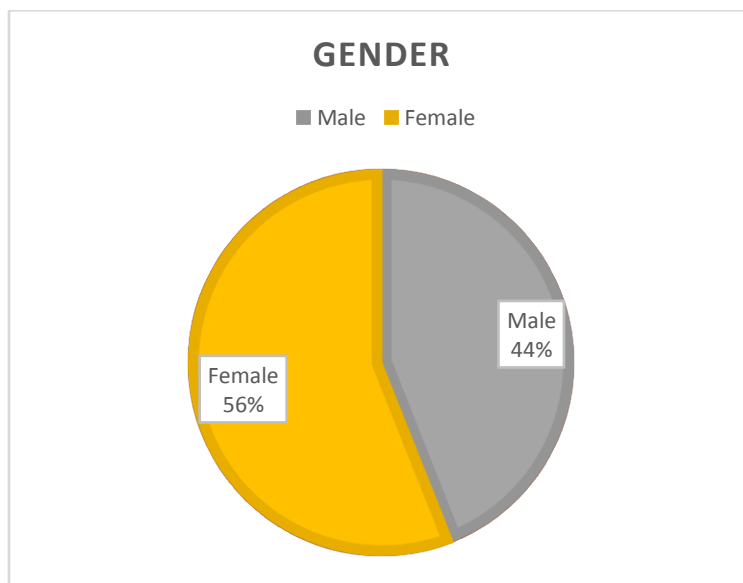
**TABLE - 1**

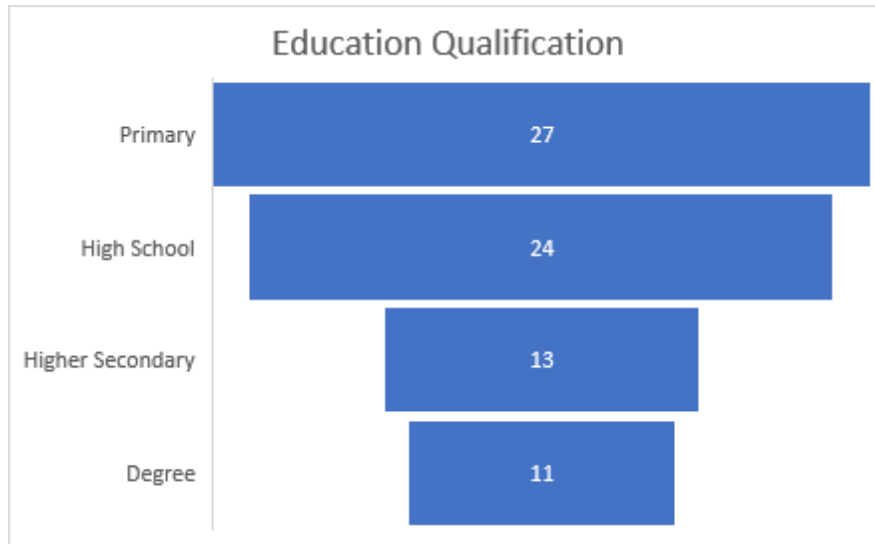
**THE DISTRIBUTION OF THE SOCIO-DEMOGRAPHIC PROFILE OF THE RESPONDENTS (Gender, Age, Education Qualification)**

S.NO	Socio-Demographic Profile	Number	Percentage
1.	Gender		
	Male	33	44%
	Female	42	56%
2.	Age		
	18-25	19	25%
	26-40	23	31%
	41-60	33	44%
3.	Education Qualification		
	Primary	27	36%
	High School	24	32%
	Higher Secondary	13	17%
	Degree	11	15%

This Table 1 shows that the distribution of the respondent by their Gender out of 75(100%) respondents, 42(56%) of the respondent are Female ,33(44%) of the respondent are Male and by the distribution of the Age from 18-25 years of the respondent are 19(25%) , 26-40 years of the respondent are 23(31%)and from 41-60 years of the respondent are 33(44%) .

From the table by the distribution of the Education Qualification of the respondents that 27(36%) of the respondents are completed their primary school level ,24(32%) of the respondents are completed their High school level , 13(17%) of the respondents are completed their Higher secondary school level and 11(15%) of the respondents are completed their Degree.





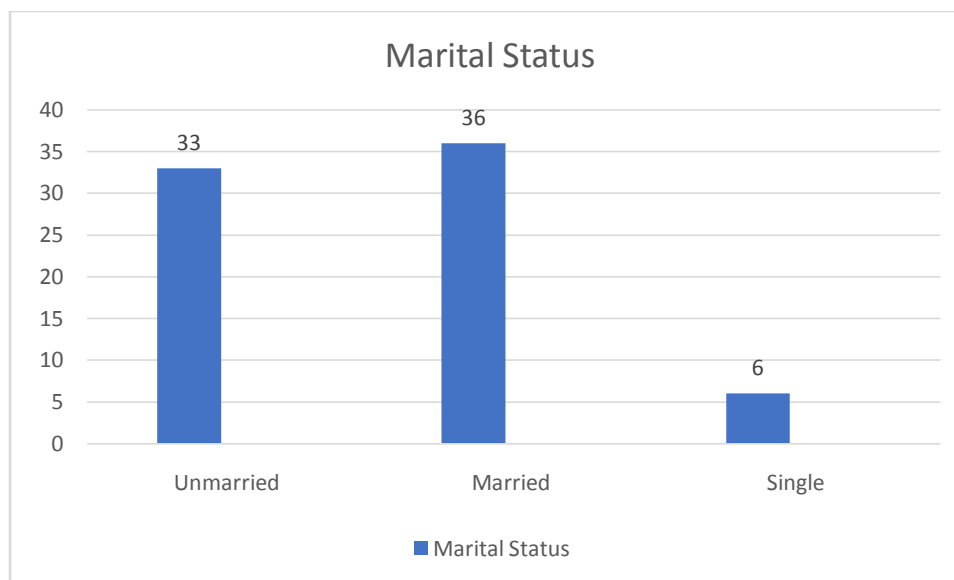
**TABLE- 2**

**DISTRIBUTION OF THE RESPONDENT BY THEIR MARITAL STATUS**

Marital Status	Respondents	
	No	%
Unmarried	33	44%
Married	36	48%
Single	6	8%
Total	75	100%

Source: primary data

This table 7 shows that the distribution of the respondent by their Marital status out of 75(100%) respondents, 33(44%) of the respondent are Unmarried, 36(48%) of the respondent are Married and 6(8%) of the respondent are Single because some of the respondent were Widow and separated.



**TABLE- 3**

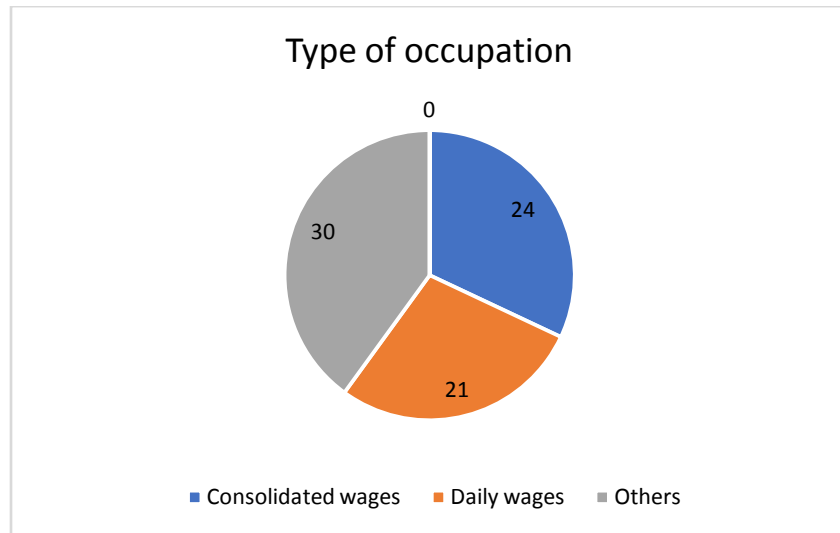
**DISTRIBUTION OF THE RESPONDENT BY THEIR OCCUPATION**

Type of occupation	Respondents	
	o	%
Consolidated wages	24	32%
Daily wages	21	28%
Others	30	40%
Total	75	100%

Source: primary data

In the study area, among the study population 30(40%) of respondents were found to be employed in categories such as business man, self-employed, government workers and unemployed workers followed by 21 (28%) of the respondents belonging to daily wages category and 24 (32%) are consolidated wages earners.

Income is important source to understand the quality of life that the sample group enjoys and their standard of life can be understood through their income. With this insight the investigator has tried to find out the respondents monthly income and findings is been tabulated in table 4



**TABLE- 4**

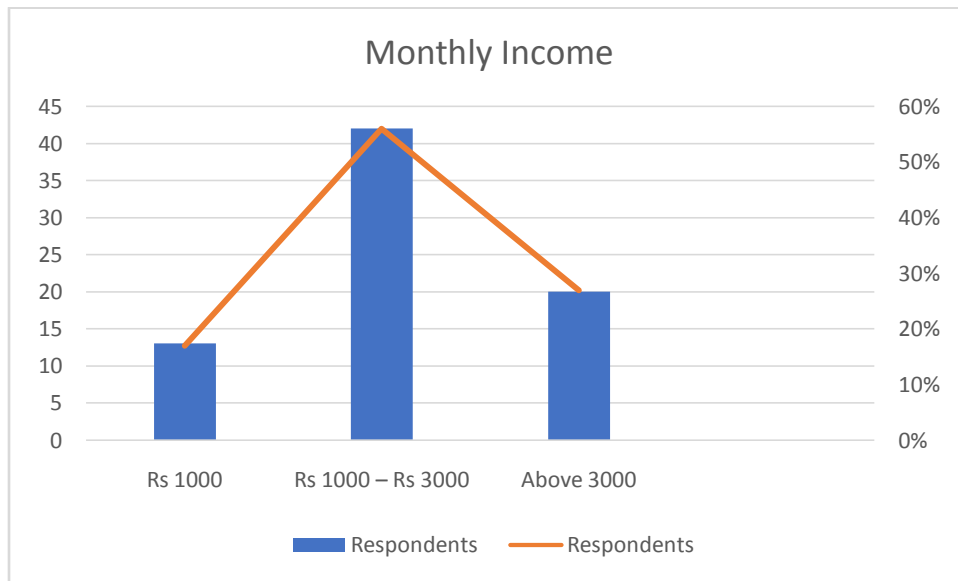
**DISTRIBUTION OF THE RESPONDENT BY THEIR MONTHLY INCOME**

Monthly income	Respondents	
	No	%
Rs 1000	13	17%
Rs 1000 – Rs 3000	42	56%
Above 3000	20	27%
Total	75	100%

Source: primary data

From the table 4 it can be understood that majority 42 (56%) were getting income between Rs.1000 to Rs. 3000 followed by 20 (27%) getting monthly income above Rs. 3000 and about 13 (17%) were getting monthly income of Rs.1000.

The distribution of the respondents based on their family type namely joint family and nuclear family was analyzed by the investigator and result is shown in table 5.



**TABLE- 8**

**DISTRIBUTION OF THE RESPONDENT BY THEIR FAMILY TYPE**

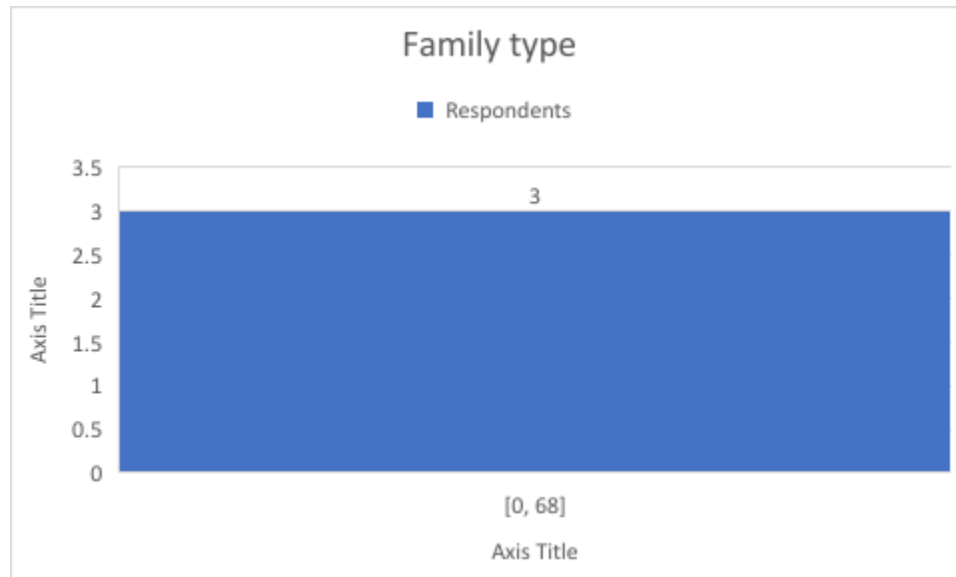
Family type	Respondents	
	No	%
Joint family	55	73%
Nuclear family	20	27%
Total	75	100%

Source: primary data

From the table 5 it is found that about 55 (73%) of the respondents are residing in nuclear family type and 20 (27%) are residing in joint family type. With so much modernization which is

taking place around the world, living in joint family system is decreasing and people prefer living in nuclear family.

The investigator has tried to study the distribution of the sample respondents based on number of children's in their family and the finding is been given in table 6.



**TABLE- 6**

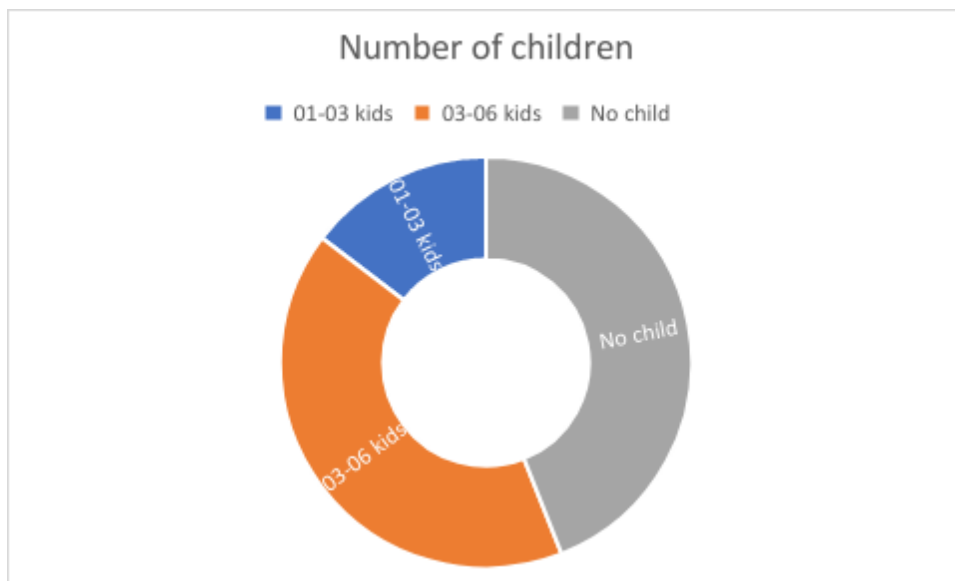
**DISTRIBUTION OF THE RESPONDENT BY NUMBER OF CHILDREN**

Number of children	Respondents	
	No	%
1-3	11	15%
3-6	31	41%
No child	33	44%
Total	75	100%

Source: primary data

From the above table 6 it is found that among the selected respondents about 33 (44%) had no children whereas about 31 (41%) stated they had 3-6 and 11 (15%) had 1-3. It is understood from the study that majority of the respondents had no Children.

In the study the distribution of the respondents by the type of house they live in was studied by the investigator. And the result of the finding is given in table .



**TABLE- 7**

**DISTRIBUTION OF THE RESPONDENT BY THEIR TYPE OF HOUSE**

Type of house	Respondents	
	No	%
Own	50	67%
Rent	25	33%
Others	-	-
Total	75	100%

Source: primary data

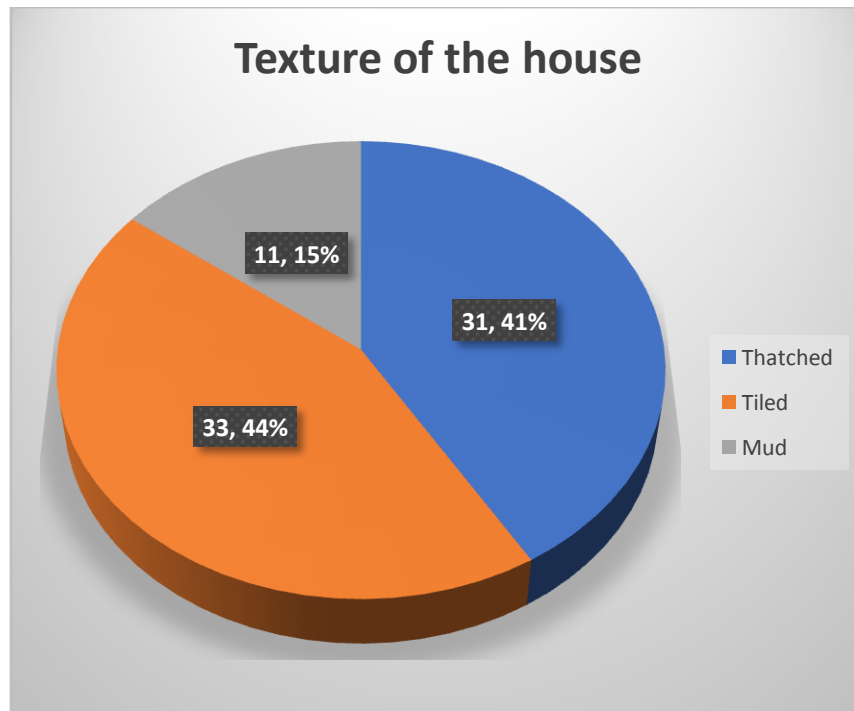
The type of house resided by the respondents was classified as own, rent and others which includes lease, contract etc. It is found from the above table 7 that 50 (67%) of the respondents resided in their own houses and 25(33%) of them are residing in rental houses.

**TABLE - 8**

**DISTRIBUTION OF THE RESPONDENT BY TEXTURE OF THE HOUSE**

S.No	Texture of the house	Respondent s	
		No	%
1	Thatched	31	44%
2	Tiled	33	41%
3	Mud	11	15%
	<b>Total</b>	<b>75</b>	<b>100%</b>

The above table shows that 44% of the responded have responded that they have thatched houses, 41% of the responded have responded that they have tiled houses and 15% of the responded have responded that they have mud houses.

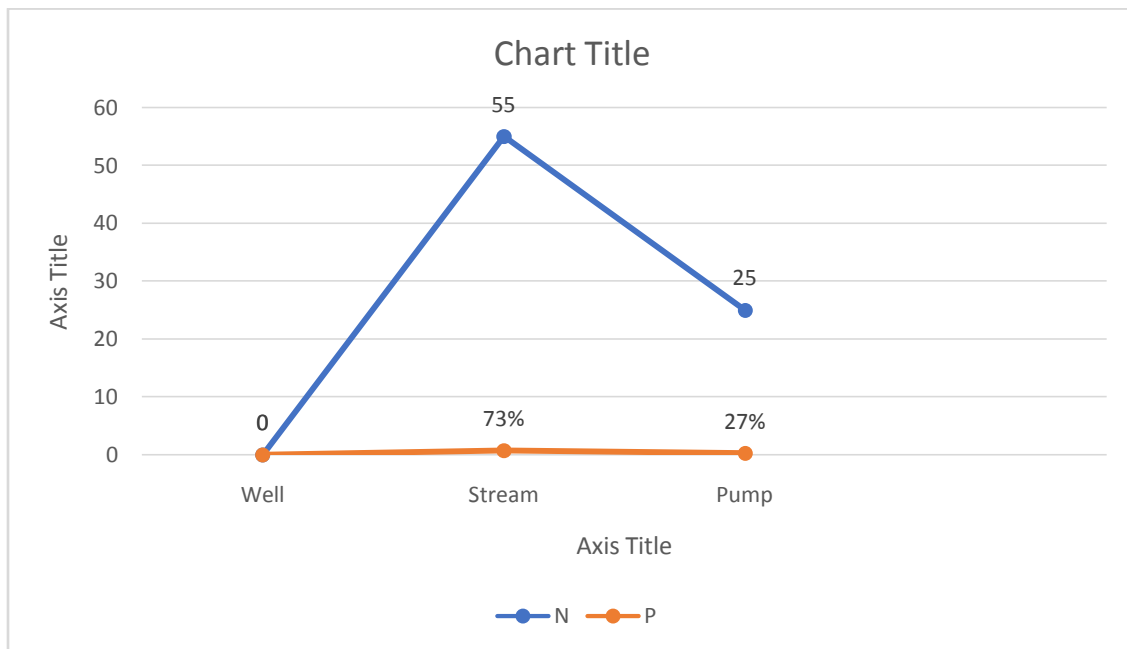


**TABLE – 9**

**DISTRIBUTION OF THE RESPONDENT BY TYPE OF DRINKING WATER**

S.No	Type of Drinking Water	Respondent s	
		No	%
1	Well	-	-
2	Stream	55	73%
3	Pump	25	27%
	<b>Total</b>	<b>75</b>	<b>100%</b>

The above table shows that **No** percent of the responded have responded that they are drinking from well, 73% of the responded have responded that they are drinking from stream and 27% of the responded have responded that they are drinking from pumps.

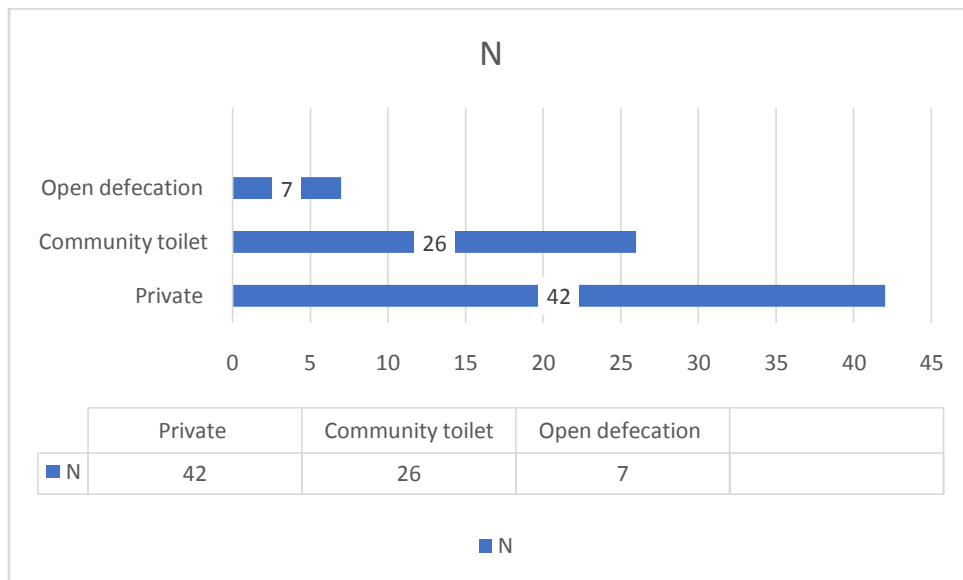


**TABLE – 10**

**DISTRIBUTION OF THE RESPONDENT BY TOILET ARRANGEMENT**

S.No	Toilet arrangement	Respondent s	
		No	%
1	Private	42	56
2	Community toilet	26	35
3	Open defecation	7	9
	<b>Total</b>	<b>75</b>	<b>100%</b>

The above table shows that 56% of the responded have responded that they are using private toilets, 35% of the responded have responded that they are using community toilets and 9% of the responded have responded that they are using open defecation.



**TABLE – 11****DISTRIBUTION OF THE RESPONDENT BY THEIR TYPE OF HOUSE**

s.no	Aspects	Yes		No	
		N	P	N	P
1	Did you have getting electricity regularly	55	73	20	27
2	Did you have been getting proper drinking water	40	53	35	47
3	Do you have a voter ID	62	83	13	17
4	Do you have own land/assets	25	33	50	67
5	Do you have dept/loan	33	44	42	56
6	Are you a member of SHG	27	36	48	64
7	Do you have a pan card	35	47	40	53
8	Do you have a bank account	38	51	37	49
9	Do you have a proper health facility	63	84	12	16
10	Do you have a proper sanitation facility	64	85	11	15

The above table, it is founded that 64 (85%) of the respondents are having sanitation facilities, 63 (84%) of the respondents are having health facilities, 83% (62) of the respondents have responded they are having voter ID published by the government, 55 (73%) of the respondents were getting electricity regularly. 40 (53%) of the respondent stated that they were getting proper drinking water. 56% of the responded have responded that they are using private toilets, 35% of the responded have responded that they are using community toilets and 9% of the responded have responded that they are using open defecation. This table shows it is that 33% of the respondents have their own land or assets and 44% of the respondents are having debts. In this sense, 47% of the respondents are having their Pan card and 51% of the respondents are having their own Bank Accounts.

**TABLE – 12****DISTRIBUTION OF THE RESPONDENT BY THEIR TYPE OF HOUSE**

S.No	Aspects	Yes		No	
		N	P	N	P
1	Do you have any difficulty in transport facilities	71	95	4	5
2	Do you have any difficulty in to adapt with the current society	7	9	68	91
3	Do you have any difficulty in your environmental surroundings	10	13	65	87
4	Do you have any difficulty in your infrastructure facilities	12	16	63	84
5	Do you have any difficulty in your financial stability	23	31	52	69
6	Do you have difficulty in your residency	61	81	14	19
7	Do you have any difficulty in your financial stability	67	89	8	11
8	Do you have any difficulty in your habitation	41	55	34	45
9	Do you have any difficulty in your work place or employment	27	36	48	64

From this table, it is shows that 95% of the respondents are having difficulty in transport facilities, 9% of the respondents are having difficulty in to adapt in their current society, 13% of the respondents are having difficulty in their environmental surroundings and 16% of the respondents are having difficulty in infrastructure facilities and 81% of the respondents are having difficulty in their residency. And that 89% of the respondents are having difficulty in financial stability, 55% of the respondents are having difficulty in their habitation and 36% of the respondents are having difficulty in their work place.

## CHAPTER 5

### FINDINGS AND CONCLUSION

#### 5.1 Introduction

This chapter gives an idea about the whole research carried out by the research and the results along with findings obtained through the research. The objectives of this chapter is to present the findings of the result, admit the limitations and give the implications and conclusion based on the results.

This chapter draws the entire study through to address the research problem and the research questions, provide academic/theoretical, practical and policy implications, and contribute to reducing the research gaps. The research expects that this research will be very useful for students, teachers, healthcare organization, future researchers and all readers who are interested in this area.

#### 5.2 Findings and Summary

##### Findings related to socio-demographic of respondents

- Majority (56%) of the respondents are Female.
- Majority (44%) of the respondents are from the age group of 41 – 60 years.
- Majority (48%) of the respondents are Married.
- Majority (40%) of the respondents as others in their occupation.
- Majority (56%) of the respondents have monthly income of Rs.1000-Rs.3000.
- Majority (73%) of the respondents are belonging to Joint family.
- Majority (44%) of the respondents had no child.
- Majority (67%) of the respondents have own houses.

##### Findings related to the Part– B Table

- Majority(85%) of the respondents are having sanitation facilities.
- Majority (84%) of the respondents are having health facilities.
- Majority (62) of the respondents have responded they are having voter ID published by the government.
- Majority (73%) of the respondents were getting electricity regularly.

- Majority (53%) of the respondent stated that they were getting proper drinking water.
- Majority (56%) of the responded have responded that they are using private toilets.
- Majority (67%) of the respondents don't have their own land or assets.
- Majority (56%) of the respondents are having debts.
- Majority (51%) of the respondents are having their own Bank Accounts.

### **Findings related to the Part – C Table**

- Majority (95%) of the respondents are having difficulty in transport facilities.
- Majority (91%) of the respondents are having no difficulty into adapt in their current society.
- Majority (87%) of the respondents are having difficulty no in their environmental surroundings.
- Majority (84%) of the respondents are having difficulty in infrastructure facilities.
- Majority (69%) of the respondents are having difficulty in financial stability.
- Majority (55%) of the respondents are having difficulty in their habitation
- Majority (64%) of the respondents are having no difficulty in their work place.

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**A STUDY ON THE LIFESTYLE AND LIVELIHOOD PRACTICES OF IRULA  
TRIBES IN THOLAMPALAYAM VILLAGE, KARAMADAI BLOCK AT  
COIMBATORE DISTRICT**

**QUESTIONNAIRE**

**Introduction**

- The questionnaire deals with quality of life and access to education. You are asked questions about various areas of life including your housing, education, health, work, and leisure.
- Most questions just require you to tick or circle the answer to you. Leave blank any questions you do not wish to answer.
- The information you provided is completely confidential. Only your postcard, age and gender are requested so that comparisons can be made between regions, age groups and men and women.

**DEMOGRAPHIC PROFILE OF THE RESPONDENT**

1) Name: \_\_\_\_\_

2) Gender

Male

Female

3) Age

18-25

26-40

41-60

4) Village name: \_\_\_\_\_

5) Educational Qualifications

Primary

High School

Higher Secondary

Degree

6) Marital Status

Unmarried

Married

Single

6) Number of members in your family

1-3

3-6

More than 6

7) Types of Occupation

Consolidated wage

Daily wages

Others

8) Monthly Income

Rs 1000

Rs 1000-Rs 3000

Above 3000

9) Type of Family

Joint family

Nuclear family

10) No of Children

1-3

3-6

No child

11) Type of House

Own

Rent

Lease

12) Working Status of Household

Husband

Wife

Children

**Infrastructure**

14) Type of House :

- Thatched
- Tiled
- Mud

15) Where do you get drinking water?

- Well
- Stream
- Pump

16)What kind of Toilet arrangement do you have? :

- Private
- Community Toilet
- Open defecation.

**Part – B**

<b>S. No</b>	<b>Question</b>	<b>Yes</b>	<b>No</b>
<b>1.</b>	Did you have getting electricity regularly		
<b>2.</b>	Did you have been getting proper drinking water		
<b>3.</b>	Do you have a Voter ID		
<b>4.</b>	Do you have a own land / assets		
<b>5.</b>	Do you have a debt / loan		
<b>6.</b>	Are you a member of SHG		
<b>7.</b>	Do you have a Pan Card		
<b>8.</b>	Do you have a Bank Account		
<b>9.</b>	Do you have a proper health facilities		
<b>10.</b>	Do you have a proper sanitization facility		

**Part - C**

<b>S. No.</b>	<b>Questions</b>	<b>Yes</b>	<b>No</b>
1.	Do you have any difficulty in transport facilities		
2.	Do you have any difficulty in to adapt with the current society		
3.	Do you have any difficulty in your environmental surroundings		
4.	Do you have any difficulty in your infrastructure facilities		
5.	Do you have any difficulty in your residency		
6.	Do you have any difficulty in your financial stability		
7.	Do you have any difficulty in your habitation		
8.	Do you have any difficulty in your work place or employment		