

**A Comparative Analysis on Educational, Health and Livelihood  
Status among Tribes**

**Murugeswari D  
(17PSW009)**

Thesis submitted to  
Avinashilingam Institute for Home Science and Higher Education for Women  
Coimbatore- 641043

In partial fulfillment of the requirement for the  
**Degree of Master of Social Work**

**April 2019**

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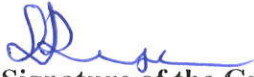
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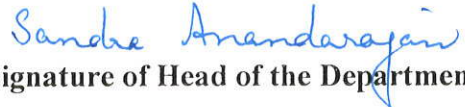
  
Signature of the Guide

## CERTIFICATE

This is to certify that the dissertation entitled on “ **A Comparative Analysis on Educational, Health and Livelihood Status among Tribes**” submitted to the Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore- 641043, in partial fulfilment of the requirement for the award of the degree of **Master of Social Work** is a record of original research work done by **Murugeswari D**, 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 any basis for the award of any Degree/Diploma/Associate ship/ Fellowship or similar title of other University/College.



Signature of the Guide



Signature of Head of the Department

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## CONTENTS

CHAPTER	TITLE	PAGE NO
	<b>LIST OF THE TABLES</b>	
	<b>LIST OF FIGURES</b>	
	<b>LIST OF THE PLATES</b>	
<b>I</b>	<b>INTRODUCTION</b>	<b>1-6</b>
<b>II</b>	<b>REVIEW OF LITERATURE</b> A. Scenario of Tribes in India i. Definition of Tribes ii. Types of Tribes iii. Statistical data of Tribes B. Policies and Programmes for Tribal Development C. Role of NGO's in Tribal Development D. Related Studies	<b>7- 32</b>
<b>III</b>	<b>METHODOLOGY</b> A. Selection of Area B. Rapport Building C. Selection of Sample D. Selection of Methods and Tools E. Collection of Data F. Obtaining Ethical Clearance of The Study G. Analysis And Interpretation of Data.	<b>33- 39</b>
<b>IV</b>	<b>RESULT AND DISCUSSION</b> A. Socio Economic Characteristic of the Tribes B. Lifestyle Information C. Infrastructure Facilities D. Employment Status of the Tribes E. Expenditure Pattern of the Tribes F. Nutritional Status of the Tribes G. Health Status of the Tribal Children H. Health Status of the Tribes I. Cultural Practices of the Tribes J. Awareness on Tribal Development Schemes K. Types of Support received by the Tribes from Government L. Perception of Tribes on Tribal Development Programmes	<b>41- 68</b>
<b>V</b>	<b>SUMMARY AND CONCLUSION</b>	<b>69- 78</b>
	<b>BIBLIOGRAPHY</b>	
	<b>APPENDICES</b>	

## LIST OF THE TABLE

<b>TABLE NO.</b>	<b>TITLE</b>	<b>PAGE NO</b>
1	State/UT Wise Scheduled Tribes	12
2	State wise Population of Scheduled Tribes in India	13
3	District wise Scheduled Tribes population in Tamil Nadu	14
4	Category wise Tribal Communities and Population in Tamil Nadu	15
5	Policies and Programmes for Tribal development	16
6	State wise VOs/NGOs working for the welfare of the Tribes	22
7	Selection Of Sample	35
8	Socio Economic Characteristics of the Tribes	42
9	Lifestyle Information	45
10	Infrastructure Facilities	47
11	Employment Status of the Tribes	49
12	Expenditure Pattern of the Tribes	51
13	Nutritional Status of the Tribes	53
14	Health Status of the Tribal Children	55
15	Health Status of the Tribes	56
16	Cultural Practices of the Tribes	60
17	Awareness on Tribal Development Schemes	63
18	Types of Support received by the Tribes from the Government	65
19	Perception of Tribes on Tribal Development Programmes	67

## **LIST OF FIGURES**

<b>FIGURES. NO</b>	<b>TITLE</b>	<b>PAGE NO.</b>
1	Classification of Tribes	11
2	Socio-Economic Profile of the Respondents	44
3	Employment Status of the Tribes	50
4	Expenditure Pattern of the Tribes	52
5	Health Status of the Tribal Children	55
6	Health Problems	58
7	Psychological Problems	58
8	Treatment Centers	58
9	Stress Faced by Tribes	58
10	Awareness on Tribal Development Schemes	64
11	Types of Support received by the Tribes from the Government	66
12	Perception of Tribes on Tribal Development Programmes	68

## **LIST OF PLATE**

<b>PLATE NO.</b>	<b>TITLE</b>	<b>PAGE NO.</b>
1	Interview with the Malaimalasar and Malasar Tribes	40

## **APPENDICES**

1. Interview schedule to elicit information among tribes on A Comparative Analysis on Educational, Health and Livelihood Status among Tribes.
2. Certificate of Human Ethical Clearance

## INTRODUCTION

*People aren't social. They are Tribal. Race doesn't exist, but tribes are real...*

*Mat Johnson*

India is a home to the large indigenous people who are still untouched in this modern world. India is land of nearly 10.4 million tribes which constitutes 8.6% of its total population and spread over 15% of its geographical area. There are around 697 tribes identified by central government. According to article 342 these people reside in 15% of the country's areas. The Indian constitution officially termed the Adivasis as "Scheduled Tribes" initially they are familiar with the name Adivasis. By hearing the term 'Tribes' and 'Adivasis' signifies the group of people living in the hilly areas and in dense forest areas, who speaks the common language and following common cultural practices and working for the common purpose. Forest are home to many peoples mainly a substantial population of Indigenous Tribes. The forests and the tribes are interdependent to each other. The tribes live in the forest mostly depends on forest for their livelihood. The tribes wear different costumes comparing to other people in the town areas. The tribes get food from forest by their cultivation picking roots and tubers, eat fruits and some edible fruit leaves. The tribe's livelihood is based on the forest produce like honey, turmeric, wax and dyes. The forest giving food to the tribes as well as the livelihood support. The tribes have the poor socio-economic background and illiterate.

Scheduled Tribes are those which are notified as such by the President of India under Article 342 of the Constitution. The first notification was issued in 1950. The President considers characteristics like the tribes' primitive traits, distinctive culture, shyness with the public at large, geographical isolation and social and economic backwardness before notifying them as a Scheduled Tribe. Seventy-five of the 698 Scheduled Tribes are identified as Primitive Tribal Groups considering they are more backward than Scheduled Tribes. They continue to live in a pre-agricultural stage of economy and have very low literacy rates. Their populations are stagnant or even declining.

Tribal people, who are self-reliant and self-sufficient, have over the centuries developed their own medicine system based on herbs and other items collected from the nature and processed locally. They have also their own system of diagnosis and cure of diseases. They believe in taboos, spiritual powers and faith healing. There are wide variations among tribals in their health status and willingness to access and utilise health

services, depending on their culture, level of contact with other cultures and degree of adaptability.

**Ramya H. R et al, (2017)** Tribal people are children of nature and their lifestyle is conditioned by the ecosystem. They have followed ways of life for many generations that are largely self-sufficient and are clearly different from the mainstream and dominant society.

The all tribal societies were pre-literate scantily dressed, relatively out off from other societies of the wider world, had few personal effects, lived in similar types of habitations and the values of accumulation, investment, gain, profit and surplus were largely alien to them. Consensus does not exist on the number of communities in India that could classified as 'tribal' because of the changes that have occurred and are occurring among them. **(Srivastava, 2006)**

A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor. **(Oxford Dictionary, 2000)**

Before Independence, during the British colonial period the British administration regrets to safeguard the Tribes so that the tribes are illiterate and have no livelihood support which results in poor socio-economic background. After Independence, the both Central government and State government had implemented many policies and programmes for the welfare of the Scheduled Tribes. Various schemes for education, health, livelihood and Scholarships and to develop tribal research Institutes for identification and clearance. The constitution of India named the economically weaker section as 'Primitive Tribal Groups'.

The resistance movements compelled the British administrators to introduce partially or completely excluded areas of administration in British India. Following the colonial policy, the British kept the tribes in isolation and away from the national mainstream **(Chandra Guru, et. al 2015).**

Education is one of the essential requirements for man-making and nation building. It is indispensable for development of human resources. Education imparts knowledge, skills, and character. To access the education among the tribes the Indian constitution implemented many schemes. The special provisions were adopted through the amendment to the constitution of 1951. The government of India has started a innovating scheme called Ashram school to promote education among the Scheduled Tribes. Its main aim is to promote

education among the marginalized. In addition to Ashram school there is Ekalvya residential schools and free hostels for the Scheduled Tribe students. Even though there is lot of special provisions and schemes the literacy rate is low because of the complex nature of issues like dropout, seasonal migration and absenteeism.

Education is one of the means of the development which transfer society from backward to develop one. The nation's culture, socio- economic progress is based on educational status of the citizen. Since India is pluralistic country which inhabited large variety of cultures, religions, languages and economic stages. Some of the communities notably, Scheduled Tribe is economically marginalized and educationally stands at the bottom stage among the total population of the country. Educational empowerment is the most effective parameter to economic development and to bring out people from poverty trap. **(Satyasavitri V. B, 2018)**

The Kothari Commission has also highlighted that the tribals deserve education with great emphasis and attention (Kothari 1966). In view of this, the Kothari Commission endorsed the recommendations of the Dhebar Commission with a note of urgency that “intensive efforts’ must be made to provide for five years of early education to all tribal children by 1975-76. In order to achieve the literacy rate among tribals, the Commission also suggested the need to educate parents simultaneously. Initially despite intensive efforts on tribal education, literacy rate increased marginally from 11.3 per cent in 1971 to 16.35 per cent in 1981**(Brahmanandam T and Bosu Babu T, 2016)**

The Government has recognized the importance of education and added many amendments to constitution like RTE (Right to Education) act enacted on 4 August 2009, which describes the importance of free and compulsory education for children between 6 and 14 under article 21A which came in force on 1 April 2010. Article 15, 17, 46 safeguard the educational interests of the weaker sections of the society, that is, socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes. The Sarva Shiksha Abhiyan a flagship programme was launched to achieve universal elementary education in a time bound manner. There are many provisions in the act that prohibit corporal punishment, detention and expulsion which need to be fore fronted in SSA interventions to ensure that we move towards a system that provides a warm, welcoming and encouraging approach for children to learn **(Saraswati 2016).**

Health defined in the Constitution of WHO (1994) that 'Health is a state of complete physical, mental and social wellbeing and not merely absence of disease and infirmity is broad one which implies a perfect harmony of man's internal environment with his external environment consisting of physical, chemical and biological surroundings. This harmony also implies the status of health which can be measured on the basis of the parameters like sex-ratio, literacy, marriage practice, age at marriage, fertility, mortality, life expectancy at birth, forest ecology, child bearing and maternal mortality, maternal and child health care practices, family welfare programme, sexually transmitted diseases, genetic disorder, etc.

**Kasi Eswarappa (2017)** opined that the terms 'livelihoods', 'poverty' and 'development' have different meanings in different societies and people. Development implies a better quality of life and enhancement of opportunities, and better access to assets and services to marginal communities: particularly the Adivasis, women and other marginalized communities.

Maternal malnutrition which was quite common among the tribal women was also a serious health problem especially for those having numerous pregnancies too closely spaced and it reflected the complex socio-economic factors that affected their overall condition. Tribal diets are grossly deficient in Calcium, Vit A, Vit C, riboflavin, and animal protein [3]. Diets of South Indian tribes in general are grossly deficient even in respect of calories and total protein is deficient even in respect of calories and total protein. Tribal people have succumbed to poor access to health service; there is no such utilization of health services and there is no such utilization of health service, some social, cultural, and economic factors are responsible for these; some poor utilization of health services; are unique and some of the problems of accessibility are noticed in tribal areas; difficult terrain and sparsely distributed tribal population in forests and hilly regions suffer from these problems. **(Kankana De, 2017)**

**Venkata Naidu K (2015)** indicated that health is a prerequisite for human development and is an essential component for the wellbeing of the mankind. The common beliefs, customs, practices related to health and disease in turn influence the health of the human beings. Health can be regarded as a state of mental, social and economic well-being and not the mere absence of dis-ease. Health is a function, not only of medical care, but also of the overall integrated development of society - cultural, economic, educational, social and political. Therefore, to have sound health, the other depending factors are also to be looked into.

Natural environment, surrounding the people, provides several goods, services and amenities to them, but using the environmental resources for one purpose always reduces its ability to supply them with other services. This limited natural resource base surroundings, the tribal societies being scarce, and many conflicting demands placed on it from other sectors and other areas of society reduces their availability to the tribal communities and affects their livelihood (**Mukherjee, et. all, 2012**).

Tribals are beginning to face problems of different intensities because of poverty. This situation has come about because their livelihoods have been compromised by regressive forest protection laws (**Pate, 2009**)

The important problem faced by tribal communities in India is how to earn and sustain livelihoods. There are varieties of livelihood practices by the tribal communities in different parts of India and elsewhere, such as the hunter-gatherers, pastoralist and shifting cultivators who live in different environments. Many changes have been taking place with regard to land use, access, control and utilization of their resource and these changes in turn have largely affected the sustainable livelihoods of the people without emphasizing sustainable replacement (**Shivaprasad & Eswarappa, 2007**).

**Sarangi & Singh (2007)** observed that pseudo cereals, small millets, indigenous pulses, oil seeds and many forest plants form an important component of food source for the tribal population. Species have been used as life sustaining food as well as medicines from time immemorial.

Tribal communities live in close proximity with biodiversity rich landscapes, they have evolved local specific and novel livelihood strategies based on their indigenous knowledge. This knowledge was passed on through generations and it played an important role in the conservation and sustainable use of biodiversity. By and large, they were depending on nature for their survival. Thus, there always existed an organic unity between humans and their surrounding environments in the traditional societies. As a result, there existed an intricate relationship between their culture and nature. Social and cultural diversity, coupled with the environmental complexity, have generated diverse approaches and technologies in the management and use of different natural resources (**Mishra, 2007**).

The Act of 1935 separated tribals from the rest of the inhabitants. Under the provision of the Act of 1935, the Excluded Area (tribal area) was placed under the government control.

The adivasis were put into watertight compartments and classified as the tribal people by the government. (Schwarz and Henry, 2010).

#### **THE OBJECTIVE OF THE STUDY:**

The present study was undertaken with the following objectives. The objectives are to:

- Study the Socio-Economic Characteristics among the Tribes.
- Identify the infrastructure facilities available in their locality
- Assess the livelihood, health and educational status of the Tribal communities
- Know the cultural practices followed by the Tribes
- Assess the knowledge on government schemes, programmes and policies for Tribes

#### **NEED OF THE STUDY:**

- To know the socio-economic background of the tribes.
- To know about the facilities and problems faced by the tribes.
- To gain knowledge on programs and schemes implemented for the development of Tribes.
- To understand the cultural practices followed by the tribes

#### **SCOPE OF THE STUDY:**

- To maintain the record for the future also.
- To promote the values of education and to improve the health and living standard of the tribes for sustainable development.
- The study helps to know about the livelihood, health, nutritional status and health status of the tribes.
- To have knowledge on tribal development schemes which was implemented to increase their standard of living.

#### **LIMITATION OF THE STUDY:**

- Time duration to conduct the research was adequate.
- Some respondents are not available at day time so the investigator was not able to meet some respondents.
- Some respondents have not responded properly, they are not willing to share their cultural practices.
- The researcher felt difficult to reach the study areas because of the improper transport facilities.

## II REVIEW OF LITERATURE

The literature of the study entitled 'A Comparative analysis on Educational, Health and Livelihood status among Tribes' is received under the following heads:

### **A. Scenario of Tribes in India**

- i. Definition of Tribes
- ii. Types of Tribes
- iii. Statistical data of Tribes

### **B. Policies and Programmes for Tribal Development**

### **C. Role of NGO's in Tribal Development**

### **D. Related Studies**

### **A. Scenario of Tribes in India**

The Scheduled tribes differ from one another in racial traits, language, social organization, economy, religion, beliefs, culture, population etc. Scenario of tribes reveals about the current situation of the tribes including the population, impacts, challenges and a series of development.

**Subhash Meena et.al (2014)** stated that 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, India has the largest population of the tribal people in the world. The tribal people are also known as the adivasi's are the poorest in the country, who are still dependent on hunting, agriculture and fishing. Tribals constitute 8.61% of the total population of the country, numbering 104.28 million and cover about 15% of the country's area. The Tribal groups are one of the major parts of India. The tribes are supposed to be one of the earliest settlers in the area. The tribes culture manifests some of the oldest tribal traditions in the country. India is the country which has witnessed the most industrialization in the tribal belt resulting in major changes in the tribal culture.

**Tattwamasi Pattasingh (2014)** expressed that Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand, Chhattisgarh, Andhra Pradesh, West Bengal, and Karnataka are the states having a large number of ST populations. The overall areas inhabited by the tribal population constitute a significant part of the underdeveloped areas of the country. About 93 per cent of them live in rural areas and are engaged in agriculture and allied activities.

**D.C Jain (2000)** opined that Madhya Pradesh is one of the most populous states of India, having the highest number of tribal populations in country. The state is also an economical and demographical backward state - the per-capita income and literacy rate are far lower in the state as compared to other states of the country. More than 20 percent of its population is tribal population (Census 2001). Despite the protection provided to tribes by Indian Constitution, they remain the most backward ethnic group. They are deprived from basic civic facilities, isolated from modern civilization and they are dreadfully exploited. The undivided Madhya Pradesh had about 46 different tribal groups.

**Bijoy et.al (2000)** indicated that of the 300 million indigenous peoples of the world, 11 67.76 million as per the 1991 census live in India. Adivasis are spread over 26 states and union territories of India. Except in the North-East, they are not evenly distributed throughout India but are essentially found in pockets across the country – mainly the forested, hilly and mountainous areas – in approximately 20 per cent of India’s geographical area. Adivasis have their counterparts across the borders in Bangladesh, Bhutan, Burma, China and Tibet. There are six broad regions of Adivasi concentrations: in Central region, Island region, North-Eastern region, North-Western region, Southern region and Western region. More than half of the Adivasis (54.69 per cent) live in the Central region consisting of Andhra Pradesh, Bihar, Madhya Pradesh, Orissa and West Bengal; while the North-Western region of Himachal Pradesh and Uttar Pradesh has only 0.75 per cent of all Adivasis.

**Dhebar commission (1960-1961)** stated that within scheduled tribes there existed an inequality in the rate of development. During the fourth five year plan a subcategory was created within scheduled tribes to identify that considered to be a lower level of development. This subcategory was named as Primitive Tribal Group. The features of such a group include a pre agricultural system of existence, that is practice of hunting and gathering, zero or negative population growth, extremely low level of literacy in comparison with other tribal groups. Groups that satisfied any one of the criteria were considered as Primitive tribal group. At the end of fifth five year plan 52 communities were identified as being a Primitive tribal group. In 2006, Primitive tribal group has been since renamed Primitive and vulnerable tribal group by the government of India. As part of tribal sub plan, seventy five tribal groups have been categorized as Particularly Vulnerable Tribal Groups (PVTG) in India. Total primitive tribal population in India is 27, 68322.

### **i) Definition of Tribes:**

According to **Purshottam et.al (2017)** defines the term, “tribe” originated around the time of the Greek city-states and the early formation of the Roman Empire. The Latin term, “tribus” has since been transformed to mean, “A group of persons forming a community and claiming descent from a common ancestor”.

**Prathama Banerjee (2016)** defined that tribes are derived from experiences of white conquest and settlement of the Americas and the Antipodes and the associated annihilation, dispossession and containment of peoples there. Tribe, now defined as the indigene or the autochthone in counterpoise to invaders and foreigners and playing out an apparently universal narrative of race—subsequently became a global marker of absolute difference between the modern and the non-modern.

**Maitreyi Bordia Das et. Al (2014)** opined that India reject the term indigenous peoples and prefer instead to use the Constitutional term —Scheduled Tribes. The self-preferred term Adivasi is commonly translated as original inhabitants and literally means Adi or earliest time, vasi = resident of. The Constitution Order 1950 declared 212 tribes located in 14 states as Scheduled Tribes (STs).

**Sanjeeta Gupta (2011)** defined that “Tribal” is the word used in India to refer to inhabitants known elsewhere as "indigenous". British ethnographers classified tribals as "animists". As per the National Census, they are classified as "aboriginals" and listed according to the tribe. The Hindi word for tribal is adivasi meaning "ancient inhabitants."

**Shashi A Mishra (2010)** says there is no unanimity in the definitions of Tribe. It can describe it as a community comparatively smaller in size and largely nomadic in character. It possesses rudimentary technology. Social organization of the Tribe is simple and in closer contact with nature. Almost all Tribes are dominated by bonds of kinship, religion and magic. They change at slower rate. In simple language Tribes are those people who are close to nature and are mainly dependent on nature for their day to day needs. They are nomadic in nature and lives in isolation. They mostly live in groups and interact with each other in their own language.

According to **A. Kumar (2002)** the ‘tribes’ is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in culture of frequent contacts, and a certain community of interest.

## ii) Types of Tribes

**Purshottam et.al (2017)** expressed that the largest concentrations of indigenous peoples are found in the seven states of north-east India, and the so-called “central tribal belt” stretching from Rajasthan to West Bengal. More than half the Scheduled Tribes population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. There are over 700 Scheduled Tribes notified under Article 342 of the Constitution of India, spread over different States and Union Territories of the country. Many tribes are present in more than one state. The largest numbers of scheduled tribes are in the states of Orissa (i.e. 62). Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle.

**Prakash Tripathi (2016)** stated that the tribal’s distribution in India we can classify their concentration in three groups i.e. (i) North-Eastern Region (NER) which includes Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura states. (ii) Central Tribal Belt (CTB): Rajasthan, Gujarat, Maharashtra, Madhya Pradesh, Chhattisgarh, Andhra Pradesh, Orissa, Bihar, Jharkhand, West Bengal, Dada and Nagar Haveli and Daman and Diu. (iii) Other States/UTs: Himachal Pradesh, Uttar Pradesh, Uttarakhand, Karnataka, J&K, Tamil Nadu, Andaman and Nicobar Islands and Lakshadweep. The predominant tribal-populated States of the country are: Arunachal Pradesh, Meghalaya, Mizoram, Nagaland, Union Territories of Dadra & Nagar Haveli and Lakshadweep.

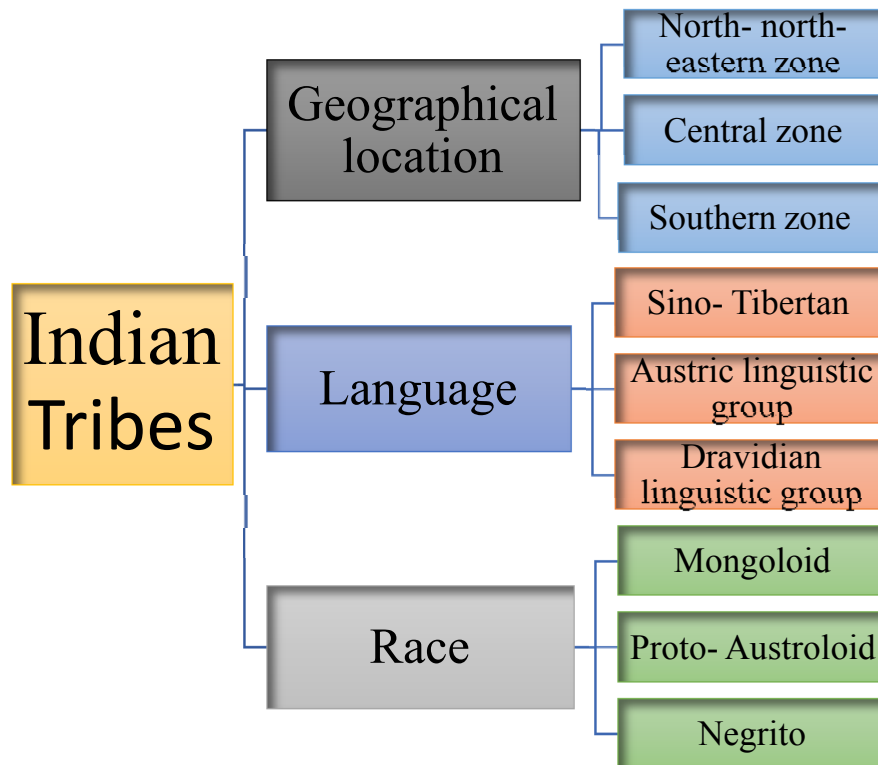
**Tattwamasi Pattasingh (2014)** opined that the ST population of India are scattered all over the country depicting heterogeneous culture and socio-economic status. The different types of tribes residing in different geographical location and confronting different situation. There are about 700 tribes (with overlapping categories in some States/UTs) as per notified Schedule under Article 342 of the Constitution of India. The total number of tribes, Primitive Tribal Groups (PTGs) and list of major tribes in different states and union territories (UTs) in India reflect the heterogeneity among them. There are about 75 such groups identified as PTGs located in 17 States and in 1 Union Territories.

**Seema (2002)** viewed that Primitive tribal groups are considered vulnerable population due to their small size, isolation, low level of literacy and-their nature of subsistence which is dependent solely on the environment in which they live and require special efforts to protect and develop them.

**Classification of Tribes:**

The Indian tribes are classified according to the geographical location, language and race and they are settled in different states of India is presented in the Figure 1

**CLASSIFICATION OF TRIBES**



**FIGURE 1**

**Types of Tribes:**

The different types of tribes are spread all over in India depicting their culture and socio-economic status.

Types of Tribes in India and States/ Union Territories in which they reside is given in the Table-I

**TABLE- I****TYPES OF TRIBES STATE/UT WISE**

Sl.No.	State/UT	Scheduled Tribes
1	ANDHRA PRADESH	Yenadis, Yerukulas, Koracha, Sugalis, Lambadis, Banjara, Konda Dhoras, Kubi, Savaras and Bagata
2	BIHAR	Santal, Gond, Tharu, Oraon and Kharwar
3	CHHATISGARH	Gond, Arakh, Agaria, Asur, Kawar, Kanwar, Cherwa, Rathia, Tanwar, Chatri, Oraon, Dhanka, Dhangad
4	GOA	Gawda, Velip,
5	GUJARAT	Bhil, Bhagalia, Bhilala, Pawara, Vasava, Dubla, Talavia, Halpati, Rathawa, Dhodia, Dhodi, Naikida, Nayaka
6	HIMACHAL PRADESH	Gaddi, Gujjar, Kanaura, Kinnara, Bhot
7	JAMMU & KASHMIR	Gujjar, Bakarwal, Bot, Boto
8	JHARKHAND	Santal, Oraon, Munda, Patar and Ho
9	KARNATAKA	Naikda, Nayaka, Beda, Bedar and Valmiki
10	KERALA	Paniyan, Kurichchan, Malai Arayan, Mavilan and Kurumans
11	MADHYA PRADESH	Bhil, Bhilala, Patelia, Gond, Dhurwa, Dhuru, Dorla, Gatta, Kalamga, Koya, Khirwar, Thotya, Nagarchi
12	MAHARASHTRA	Bhil, Dungri Garasia, Bhagalia, Bhilala, Pawra, Vasava Koli, Varli, Kokna, Thakur, Gond, Arakh, Agaria
13	ODISHA	Khond, Santal, Gond, Kolha, Munfa, Saora, Shabar
14	RAJASTHAN	Mina, Bhil, Dungri, Bhagalia, Bhilala, Pawra, Vasava
15	SIKKIM	Bhutia, Limboo, Lepcha, Tamang
16	TAMIL NADU	Malayali, Irular, Kattunayakan
17	TELANGANA	Sugalis, Laambadis, Banjara, Koya, Rajah, Gond, Koitur
18	UTTAR PRADESH	Gond, Dhuria, Nayak, Kharwar, Tharu, Saharya
19	UTTARAKHAND	Tharu, Jannsari, Buska and Bhotia
20	WEST BENGAL	Santal, Oraon, Bhunij and Munda
21	ARUNACHAL PRADESH	Nyishi, Galong, Adi, Tagin, Wancho
22	ASSAM	Boro, Miri, Karbi, Rabha, Kachari
23	MANIPUR	Thadou, Tangkhul, Poumai Naga, Kabui Mao, Kacha Naga
24	MEGHALAYA	Khasi, Jainita, Synteg, Pnar, War, Bhoi, Garo
25	MIZORAM	Chakma, Pawi
26	NAGALAND	Naga
27	TRIPURA	Tripura, Riang, Jamatia and Chakma
28	A & N ISLANDS	Nicobarese
29	D & N HAVELI	Varli, Kokna, Dhodia
30	DAMAN & DIU	Dubla, Dhodia, Varli
31	LAKSHADWEEP	Laccadive, Minicoy

**Source: Census of India, 2011.**

**iii) Statistical data of Tribes:**

State wise population of scheduled tribes in India is given in the Table- II

**TABLE- II**  
**State wise Population of Scheduled Tribes in India**

Sl. No	State/U.T.	Total Population	Tribal Population	Percentage of State population	Percentage of India's tribal population
	India	1028610328	84326240	8.2	8.2
1	Jammu and Kashmir	10143700	1105979	10.9	1.31
2	Himachal Pradesh	6077900	244587	4	0.29
3	Punjab	24358999	-	-	-
4	Chandigarh	900635	-	-	-
5	Uttaranchal	8489649	256129	3	0.3
6	Haryana	21144564	-	-	-
7	Delhi	13850507	-	-	-
8	Rajasthan	56507188	7097706	12.6	8.42
9	Uttar Pradesh	166197921	107963	0.1	0.13
10	Bihar	82998509	758351	0.9	0.9
11	Sikkim	540851	111405	20.6	0.13
12	Arunachal Pradesh	1097698	705158	64.2	0.84
13	Nagaland	1990036	1774026	89.1	2.1
14	Mizoram	888573	839310	94.5	1
15	Manipur	2166788	741141	34.2	0.88
16	Tripura	3199203	993436	31.1	1.18
17	Meghalaya	2318822	1992862	85.9	2.36
18	Assam	26655528	3308570	12.4	3.92
19	West Bengal	80176197	4406794	5.5	5.23
20	Jharkhand	26945829	7087068	26.3	8.4
21	Orissa	36804660	8145081	22.1	9.66
22	Chhattisgarh	20833803	6616596	31.8	7.85
23	Madhya Pradesh	60348023	12233474	20.3	14.51
24	Gujarat	50671017	7481160	14.8	8.87
25	Daman and Diu	158204	13997	8.8	0
26	Dadra & Nagar Haveli	220490	137225	62.2	0.16
27	Maharashtra	96878627	8577276	8.9	10.17
28	Andhra Pradesh	76210007	5024104	6.6	5.96
29	Karnataka	52850562	3463986	6.6	4.11
30	Goa	1347668	566	0	0
31	Lakshadweep	60650	57321	94.5	0.09
32	Kerala	31841374	364189	1.1	0.43
33	Tamil Nadu	62405679	651321	1	0.77
34	Pondicherry	974345	-	-	-
35	Andaman and Nicobar Island	356152	29469	8.3	0.04

**Source: Census of India, 2001**

**District wise Scheduled Tribes population in Tamil Nadu:**

Table- III shows the district wise scheduled tribes population in Tamil Nadu

**TABLE- III**

**District wise Scheduled Tribes population in Tamil Nadu**

Sl. No	Districts	STs Population (in numbers)			STs (in percent)
		Total	Male	Female	
	Tamil Nadu State	7,94,697	4,01,068	3,93,629	1
1	Salem	1,19,369	60,489	58,880	3.4
2	Tiruvannamalai	90,954	45,956	44,998	3.7
3	Villupuram	74,859	37,570	37,289	2.2
4	Vellore	72,955	36,663	36,292	1.9
5	Dharmapuri	63,044	32,130	30,914	4.2
6	Namakkal	57,059	29,383	27,676	3.3
7	Thiruvallur	47,243	23,692	23,551	1.3
8	Kancheepuram	41,210	20,605	20,605	1
9	The Nilgiris	32,813	16,091	16,722	4.5
10	Coimbatore	28,342	14,245	14,097	0.8
11	Krishnagiri	22,388	11,419	10,969	1.2
12	Erode	21,880	11,024	10,856	1
13	Tiruchirappalli	18,198	9,414	8,784	0.7
14	Cuddalore	15,702	7,943	7,759	0.6
15	Madurai	11,096	5,622	5,474	0.4
16	Ariyalur	10,722	5,274	5,448	1.4
17	Tirunelveli	10,270	5,109	5,161	0.3
18	Chennai	10,061	5,207	4,854	0.2
19	Dindigul	8,064	4,095	3,969	0.4
20	Kanniyakumari	7,282	3,554	3,728	0.4
21	Tiruppur	5,458	2,740	2,718	0.2
22	Thoothukkudi	4,911	2,466	2,445	0.3
23	Nagapattinam	3,756	1,847	1,909	0.2
24	Thanjavur	3,561	1,739	1,822	0.1
25	Thiruvarur	3,034	1,466	1,568	0.2
26	Perambalur	2,584	1,292	1,292	0.5
27	Virudhunagar	2,294	1,182	1,112	0.1
28	Theni	1,835	954	881	0.1
29	Pudukkottai	1,283	647	636	0.1
30	Ramanathapuram	1,105	559	546	0.1
31	Sivaganga	790	394	396	0.1
32	Karur	575	297	278	0.1

**Source: Directorate of Census Operation 2011, Chennai.**

**Category wise Tribal Communities and Population in Tamil Nadu:**

Category wise tribal communities and population in Tamil Nadu is presented in the Table- IV

**TABLE- IV**

**Category wise Tribal Communities and Population in Tamil Nadu**

Rank	Tribal Communities	STs Population (in numbers)		
		Total	Male	Female
	All Scheduled Tribes	7,94,697	4,01,068	3,93,629
1	Malayali	3,57,980	1,81,704	1,76,276
2	Irular	1,89,661	94,521	95,140
3	Kattunayakan	46,672	23,360	23,312
4	Kurumans	30,965	15,949	15,016
5	Malakkuravan	19,645	10,013	9,632
6	Uraly	12,986	6,491	6,495
7	Paniyan	10,134	4,898	5,236
8	Kondareddis	9,847	5,028	4,819
9	Malai Vedan	7,215	3,701	3,514
10	Kurumbas	6,823	3,380	3,443
11	Malasar	6,431	3,259	3,172
12	Kurichchan	6,100	3,181	2,919
13	Sholaga	5,965	3,066	2,899
14	Pullaiyar	5,288	2,643	2,645
15	Adiyan	4,426	2,247	2,179
16	Kanikaran, Kanikkar	3,837	1,879	1,958
17	Eravallan	2,871	1,438	1,433
18	Palliyan	2,252	1,146	1,106
19	Kaniyan, Kanyan	2,137	1,042	1,095
20	Toda	2,002	957	1,045
21	Malai Pandaram	1,439	710	729
22	Mudugar, Muduvan	1,250	661	589
23	Kammara	1,052	537	515
24	Kadar	650	325	325
25	Konda Kapus	521	265	256
26	Muthuvan	390	200	190
27	Kota	308	155	153
28	Palleyan	231	114	117
29	Mannan	211	99	112
30	Malayekandi	210	107	103
31	Malai Arayan	172	75	97
32	Aranadan	138	72	66
33	Koraga	101	61	40
34	Mala Malasar	77	43	34
35	Kudiya, Melakudi	66	36	30
36	Kochu Velan	7	4	3

**Source: Directorate of Census Operation 2011, Chennai**

## **B. Policies and Programmes for Tribal development:**

In a democratic state one people should not remain outside the mainstream society. Tribe have to be involved in all matters concerning their country. After Independence, the constitution of India initiated the tribal welfare programmes for the tribal upliftment and development

Livelihood, Education, NGO, TRI and scholarship programs are given in the Table-V

**TABLE -V**

### **Policies and Programmes for Tribal development**

<b>NGO</b>	Grant in Aid to Voluntary Organizations	The prime objective of the scheme is to enhance the reach of welfare schemes of Government and fill the gaps in service deficient tribal areas, in the sectors such as education, health, drinking water, agro-horticultural productivity, social security etc. through the efforts of voluntary organizations, and to provide an environment for socioeconomic upliftment and overall development of the Scheduled Tribes (STs).
	Development of Particularly Vulnerable Tribal Groups	The scheme aims at planning their socio-economic development in a comprehensive manner while retaining the culture and heritage of the community by adopting habitat development approach and intervening in all spheres of their social and economic life, so that a visible impact is made in improvement of the quality of life of PVTGs.
	Strengthening education among ST Girls in a low literacy Districts	The scheme aims to bridge the gap in literacy levels between the general female population and tribal women, through facilitating 100% enrolment of tribal girls and in areas inhabited by Primitive Tribal Groups (PTGs) and reducing drop-outs at the elementary level by creating the required ambience for education.

<b>EDUCATION</b>	Ekalvy Model residential schools	The objective of EMRS is to provide quality middle and high level education to Scheduled Tribes (ST) students in remote areas, not only to enable them to avail of reservation in high and professional educational courses and as jobs in government and public and private sectors but also to have access to the best opportunities in education at par with the non ST population.
	Vocational Training Centres in tribal areas	It is aimed at upgrading the skills of the tribal youths in various traditional/modern vocations depending upon their educational qualification, present economic trends and the market potential, which would enable them to gain suitable employment or enable them to become self employed.
	Establishment of Ashram schools in Tribal Sub-Plan Areas	The objective of the scheme is to increase education among Scheduled Tribes including PTGs. Ashram Schools provide education with residential facilities in an environment conducive to learning. The scheme is in operation since 1990-91.
	Centrally Sponsored Scheme of Hostels for ST boys and ST Girls	The construction of hostels aims to supplement the efforts of the state governments for creating a congenial study atmosphere free from the shackles of domestic shores, to encourage students belonging to the target groups to pursue their education career without dropping out. Such hostels are immensely beneficial to the students of ST community hailing from rural to remote areas.

<b>LIVELIHOOD</b>	Institutional support for Development and Marketing of Tribal produce	The objective of the Scheme is to create institutions for the Scheduled Tribes to support marketing and development of activities they depend on for their livelihood. These are sought to be achieved by specific measures like (i) market intervention; (ii) training and skill up-gradation of tribal Artisans, Craftsmen, Minor Forest Produce (MFP) gatherers etc.; (iii) R&D/IPR activity; and (iv) Supply chain infrastructure development.
	Minimum Support Price for Minor Forest Produce	The scheme is designed as a social safety net for improvement of livelihood of MFP gathers by providing them fair price for the MFPs they collect.
	Equity support to NSTFDC/STFDC	Its main aim is to provide equity support to NSTFDC. The ministry is providing need-based equity support to NSTFDC/ STFDC for its functional requirements.

<b>TRI</b>	Support to Tribal Research Institute	This scheme is important to support research studies in terms of knowledge of advocacy. The ministry also supports construction of tribal museum with the premises of TRI to preserve the tribal art and culture.
	Financial Assistances for support to Centres of Excellence	The scheme aims at supporting and strengthening active research in Universities and reputed Institutions with potential, including NGOs, registered professional Organizations working in the field of Tribal development.

<b>SCHOLARSHIP</b>	Pre-Matric Scholarships to ST Students (Class IX And X)	To support parents of ST children for education of their wards studying in classes IX and X so that the incidence of drop-out, especially in the transition from the elementary to the secondary stage is minimized, and to improve participation of ST children in classes IX and X of the pre matric stage, so that they perform better and have a better chance of progressing to the post-matric stage of education.
	Post Matric Scholarships to ST Students (Class XI and Above)	The objective of the scheme is to provide financial assistance to the Scheduled Tribe students studying at post matriculation or post-secondary stage to enable them to complete their education.
	National Overseas Scholarships	The main aim of this scheme is to provide financial assistance to the Scheduled tribe students studying Post Graduation, Ph.D. and Post-Doctoral study abroad.
	National Fellowship & Scholarship for Higher Education of ST Students	The objective is to give financial assistances including tuition fees, living expenses and allowances for books and computer for the ST students pursuing studies in prescribed courses in any of the 246 institutes of excellence across the country like IITs, AIIMS, IIMs, NIITs, etc.

**Source: Ministry of Tribal Affairs, 2018.**

**Brunner et. Al (2010)** expressed that Ministry of Tribal Affairs have proposed and developed plans and policies from time to time to address the issues of the Constitutional safeguards, Acts and Regulations relating to protection of the interests of tribals in forests and trade, etc. As a result, several institutions have evolved in the States for implementation of such schemes and programmes. These are: Autonomous District Councils in the North East, Integrated Tribal Development Agencies (ITDA), Integrated Tribal Development Programmes (ITDP), Tribal Development (TD) Blocks and Tribal Research Institutes (TRIs).

**Meenaxi Hooja (2004)** analyses the changes in approaches, strategies and schemes of tribal development in India over various Five-Year Plan periods. Special attention has been paid to the problems and achievements of Tribal development programmes and administrative arrangements in India's Central Tribal belt comprising the state of Orissa, Andhra Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Gujarat, Maharashtra and Rajasthan that contains nearly  $\frac{3}{4}$  of the country's tribal population.

**Deshmukh (2003)** found that the existing welfare strategies did not overcome the tribal from inferiority and atrocities on them. It is now recognized that the welfare needs of tribal consists of purposive efforts by tribal, self-motivation and self-determination course of action which will enable the tribal to achieve the quality of lifestyle they aspire.

**Mehta (2000)** presents an overall review of the tribal development measures adopted during the 20th century. According to Mehta the government failed to provide them basic minimum needs for their subsistence. The first halves of the century were administered by the British government and the local rulers. They were not bothered about their needs and welfare. Hence, during the first half of century they were exploited by the then rulers.

**Thressiamma Varghese (2000)** opined that in a democratic state, one group of people should not remain outside the mainstream society. The tribes have to be involved in all the matters concerning their country. The first approach was a legacy of the British regime and is usually described as 'leave them untouched'. The policy was to isolate the tribal population from the masses. The British took deliberate efforts not to develop communication in the tribal areas. The tribes were kept away from the rest of the population.

The preaching and practice of "Untouchability" or the enforcement of any disability arising therefrom and for matters connected therewith, was made cognizable and non-compoundable offence and the terms of imprisonment were enhanced. The State Governments have been empowered to impose collective fines on the inhabitants of any area found committing and abetting the commission of untouchability offences. (**Protection of Civil rights Act, 1995**).

### **C. Role of NGO's in Tribal Development:**

Nongovernmental organizations are small/ tiny social collectives established by a smaller or large group of people to achieve a set of social goals. As a voluntary organization, nongovernment organizations are democratic and subject to members control ultimately than any external agencies. The Non Governmental Organizations and the Voluntary Organizations act as a medium between the government and the tribes. There are some NGOs and VOs working for the welfare of the tribes in India.

The State wise VOs/NGOs working for the welfare of the tribes is given in the Table- VI

**TABLE- VI**

**State wise VO/NGOs working for the welfare of the Tribes**

<b>S. No.</b>	<b>Name of the VO/NGOs with addresses</b>	<b>S. No.</b>	<b>Name of the VO/NGOs with addresses</b>
<b>ANDHRA PRADESH</b>		22	Dayanad Sevashram Sangha
1	Gurukulam Andhra Pradesh Tribal Welfare	<b>GUJARAT</b>	
2	Gram Abhyudaya Society for Integrated Rural Development	23	Bharat SevaShram Sanga
3	R.K. Mission	24	Bharat Yatra Kendra
4	Sri Laxmi Mahila Mandali	25	INRECA
5	Society for Integrated Rural Improvement	26	Shree Dhadhela Kelvani Mandal
6	Simhapuri Vidya Seva Samiti	27	Shree Swaminarayan Education Trust
<b>ARUNACHAL PRADESH</b>		<b>HIMACHAL PRADESH</b>	
7	Arunachal Pali Vidyapeeth	28	Buddhist Cultural Society of Key Gampa
8	Buddhist Cultural Preservation Society	29	Himalayan Buddhist Cultural Association
9	Centre for Buddhist Cultural Studies	30	Ramdha Buddhist Society
10	Mahabodhi Maitri Mandal	31	Rinchen Zangpo Society for Spiti Development
11	R.K. Mission	<b>JAMMU &amp; KASHMIR</b>	
12	Ramakrishna Sarda Mission	32	Himalayan Buddhist Cultural Society
13	Bharatiya Adimjati Sevak Sangha	<b>KARNATAKA</b>	
14	Oju Welfare Association	33	Ashirwad Rural Development Trust
<b>ASSAM</b>		34	Bharati Educational Trust
15	Assam Centre for Rural Development	35	Dr. Ambedkar Education Society
16	Bharat Seva Shram	36	Harihar Graminbirudhi Sangh
17	Dr. Ambedkar Mission	37	Kumudhwati Rural Development Society
18	Gram Vikas Parishad	38	Pragati Rural Development Society
19	Pathari Vocational Institute	39	Sant Kabirdas Education Society
20	R.K. Mission	40	Sri Manjunatha Swamy Vidya Samstha
21	Sadau Asom Gramya Puthibharal Santha	41	Sri Swamy Sarvadharm Sharnayala Trust

<b>S. No.</b>	<b>Name of the VOs/NGOs with addresses</b>	<b>S. No.</b>	<b>Name of the VOs/NGOs with addresses</b>
<b>JHARKHAND</b>		58	Seva Bharati
41	Bharat Sevashram Sangha	59	Swami Vivekanand Vidhya Niketan Shikchak Samiti
42	R.K Mission	60	Deendayal Research Institute
<b>CHHATTISGARH</b>		<b>MAHARASHTRA</b>	
43	Kachana Dhurwa Sewa	61	Jai Hind Mitra Mandal
44	Nav Abhilasha Siksha Sansthan	62	Khanderao Education Society
45	R.K. Mission	63	Renuka Devi Shikshan Prasarak Mandal
<b>KERALA</b>		64	Shivaji Shikshan Prasark Mandal
46	Maa Amritamayi Math	65	Shri Sainath Education Society
47	Sri Ramakrishna Advaita Ashram	66	Ujwal Rural Development Society
48	Ramakrishna Math	67	Youth Welfare Association of India
49	Swami Vivekananda Medical Mission	68	Chandrai Mahila Mandal
50	Vanvasi Ashram Trust	69	Tapi Parisar Educational & Cultural Trust
51	Wayanad Girijana Seva Trust	<b>SIKKIM</b>	
<b>MADHYA PRADESH</b>		70	Human Development Foundation
52	Amarpur Bal Vikas Vidyamandir	71	Muyal Liang Trust
53	Bandhewal Shiksha Samiti	<b>TAMIL NADU</b>	
54	Bharatiya Adimjati Sevak Sangha	72	New Life Agency for Tribal People Upliftment
55	Hiteshree Samajik Santha	73	Grameeya Makkal Abnirudhi Iyakkam
56	Jan Kalyan Ashram Samiti	74	South Indian Scheduled Tibes Welfare Association
57	Pushpa Convent Shiksha	75	Nilgiris Adivasi Welfare Association

**Source: Ministry of Tribal Affairs, 2017-2018.**

**Uday Singh Rajput (2015)** stated that some NGOs are making extensive efforts for tribal development at Jhabua district of Madhya Pradesh. Most of the tribes are trying to address the basic issues of tribal development through the intervention in education, microfinance and watershed development. If the NGOs can bring changes in their working process with equal just participation of the tribals, the NGOs will be proved themselves as the actual agents of social, economic and technological changes required in the Jhabua district of Madhya Pradesh.

**Thakur (2011)** reveals that before independence the colonial government had taken some major steps for their development, through all efforts were based on self-fulfillment. During the British period, tribal communities in India remained mostly isolated from other communities in the country and consequently remained backward and suffered from poverty, malnutrition, illiteracy, marginalisation and exploitation. The colonial government did not pay attention to the tribals. After Independence, the government of India scheduled special privileges for the tribes. Besides the safeguards many programmes, policies and laws have been introduced by the Central and State Governments.

**Devajana C. Nanjunda et. Al (2011)** opined that many reputed nongovernmental organization (NGOs) have been working towards health issues of the indigenous people for quite some time now. This is due to the various policies adopted by the Government of India. Many NGOs have grown in size and capabilities conducting research and training's and developing effective and innovative programmes in the fields of education, micro-financing, and income generation activities etc. These have made an important contribution in the effort to eradicate various socio-economic problems up to certain extent, because all these are all closely intertwined with the vital health behaviour of the tribes.

The lack of interest and resources in the Government sector has widened the treatment gap for tribal's health. NGOs have played a significant role in the last few decades, not only helping bridge this gap, but also by creating low cost replicable models of health care. NGOs are active in a wide array of special areas such as mental health, schizophrenia and psychotic conditions, drug and alcohol abuse, dementia etc. among tribes. Their activities have included treatment, rehabilitation, community care, research, training and capacity building, awareness and lobbying (**Patel, 2010**).

**Bharati et. Al (2003)** stated that NGOs can play an important role in the development, implementation, and reform of public health service. To be effective, NGOs

must recognize the critical role of law in protecting the health of the public and in the public health system's emergency preparedness. They will work with federal, state, and local leaders to advance the goals that public health laws were enacted to achieve. NGOs also have technical and human resource expertise, which they can utilize to help translate highly complex scientific concepts into public health action steps that regulators, legislators, and members of the public can readily understand.

#### **D. Related Studies**

**Negi D. P and Monica Munjial Singh (2018)** conducted a study on “Tribal health and health care beliefs in India: A systematic review”. The study states that Tribal and their cultural context of illness and health is a broader known fact. Tribals, across the length and breadth of India, are following certain traditional norm related to their wellbeing and illness irrespective of their regions or religions. The present paper aims to explore the health and health care beliefs of the tribals in India. A systematic review of the literature was done to examine and identifies the factors of tribal health and health care beliefs in India and to analyze the pattern of their health care practices and beliefs. Tribal health is one of the important phases of tribal development that is ignored and underutilized for years. The core essence of tribal development cannot be achieved without the paying the due attention to their health care beliefs and practices. A systematic review was done, and both qualitative and quantitative studied were included in the present study. The reflections from the analysis show the deprived state of health of the tribals. Further, it is indicative from the analysis that traditional system of medicine and health care is diminishing among tribals and the modern health care systems are yet to adopt.

**Jeena Sherly (2017)**, conducted a study on “Adjustments of Tribal students in School- Problems and perspectives”. The study reveals that education is considered as a crucial factor in development. It is the most powerful instrument for ensuring equality of opportunity, keeping in view of this occupation the government has been making several efforts to education by extending special education, institutional facilities. But still the development in education sector is still lacking in tribal community. Poor academic performance and increasing dropout rates are still in their community. There is a connection with one’s overall development and adjustment to the school. Poor school adjustment can cause adverse effect in the performance of a student. While considering a tribal student these chances are high. They may feel more difficulty in school adjustment because they are forced

to sit in schools where there exists an environment which is ethnically and culturally different. This study aimed to describe the adjustment of tribal students in their school. And it mainly discusses the educational, emotional and social adjustment of the students with respect to their school. The research reveals that the tribal students have adjustment problems in the educational, emotional and social areas. It was found that the language problem is one of the major factors that determines the educational adjustment of the students. It shows that 57.5% respondents having both the problems. Teaching methods and syllabus are also leading to poor adjustment in education. These adjustment problems lead to dissatisfaction towards the school and it will negatively affect the academic development of the students. These problems can condense to an extent if the Students could get an opportunity to express their views and developing a healthy relationship with others in the school.

**Kasi Eswarappa (2017)** conducted a study on “Livelihoods, Poverty and Development of Adivasis: Reflections from a Village in South India”. The study states that the terms ‘livelihoods’, ‘poverty’ and ‘development’ have different meanings in different societies and people. Development implies a better quality of life and enhancement of opportunities, and better access to assets and services to marginal communities: particularly the Adivasis, women and other marginalized communities. Developing its theoretical framework around the existing literature on the issues, this article argues that prevailing factional politics and apathy on the part of the governing agency are preventing the marginalized groups from adequately benefitting from the developmental interventions. An empirical study was conducted in a tribal settlement in South India in order to understand the implications of different developmental interventions initiated both by the state and NGOs to improve the lives and livelihoods of marginalized groups. The study site, Adadakulapalle settlement, is 20 km from the Penukonda, Mandal headquarters of Anantapur district of Andhra Pradesh. The article draws its empirical inferences from the ethnographic fieldwork carried (out) among Sugalis. This study combined a number of research methods in order to approach poverty issues and is based on both qualitative (group discussion, in-depth interviews) and quantitative methods (questionnaire survey). Based on this argument, this article has raised some policy questions pertinent to both the policymakers and practitioners on the efficacy of policies related to vulnerable groups.

**Purshottam and Vanita Dhingra (2017)**, conducted a study on “Understanding the Indian Tribal Life and their Issues” expressed in his studies that Tribal community in India has been the most vulnerable community. Their fundamental human rights are violated in

every step of life. Tribals are backward and poor, living in naturally isolated regional inhabitant. Tribals in remote areas are still devoid of common infrastructure facilities of road and communication, health and education and safe drinking water and sanitation, which do not allow them to absorb technological and financial help provided by government. Scheduled tribes are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness. The tribal population of the country is 10.43 crore, constituting 8.61% of the total population. Madhya Pradesh has the largest number of STs contributing 14.69% to the total percentage of ST population of India. The paper tries to understand the different aspects of Indian tribal life, like distribution of tribes in India, history of tribes, etc. The paper highlighted the major issues like, social, religious, educational, health related problems and many more. The researcher also recommended some suggestions regarding the issues or challenges of tribe. The finding of this study was We have poor links of health, education & employment in tribal areas due to harsh geographical conditions. The government has started many development schemes for scheduled tribes such as; Tribal Sub Plan, extra tribal allowances for employees in tribal areas, health cards for BPL families, post metric scholarship programme, Rajeev Gandhi fellowship for higher education and many more, which will help the tribes to deal with above discussed issues.

**Sanjeev et. Al (2017)** conducted a study on “Tribal education in India: A Scenario of financial inclusion” The Planned approach to socio-economic development has laid considerable focus on the access and outreach of education at all three levels – elementary, secondary and higher education. The emphasis has not been merely restricted to literacy, school enrolment and expansion of network of schools and spread of institutions of higher education. the objective of inclusive growth would be fulfilled only if the education and economic status of STs are improved at par with other communities. The main objective of the educational promotion drive has been to promote literacy among ST students by providing hostel accommodation to those ST students who are not in a position to continue their education either because of the remote location of their villages or because of their poor economic condition. 41 per cent growth in the successful candidate for all categories taken together, the ST candidates recorded only 13 per cent growth during 2010-11 and 2013-14.

**Upmanyu M.C (2016)** in this article “The Tribal Education in India, Status, Challenges and Issues” is a conceptual frame work and understanding related to tribal education in India scenario. The study involves both primary and secondary sources of data. The present structure of the society and its diversity within the cave of caste system in India

projected through critical analysis. Integration of development theory and practices contextually in India and special need focusing towards the tribal education policy, prospects and need also. Suggestions and need based education in the provision of Indian constitutions are drawn time to time in order to strengthen the need-based education specific to Tribal Education system of India. Based on the analysis of the factors contributing to nonenrolment and/or dropout and descriptions of case studies, it is evident that there needs to be more philanthropic investment outside the classroom too. This would provide a solid foundation that leverages these assets and develops stronger individual potential that can transcend the barriers experienced by tribals today.

**Haseena V.A (2015)**, conducted a research on “Poverty and Livelihood problems among the scheduled tribes in Kerala”. A study on Attapady, interview schedule was used in this study obtained from the tribal people located in Mammarkad taluks of Palakkad district of Kerala, the samples used were three tribal community such as Irula, Muduga and Kurumba of 183. The tools used were questionnaire. The tribal community faces some of the problems like poverty and illiteracy, ownership of land and education, health and hygiene. Many tribal people die of malnutrition, ignorance and superstitious beliefs. Major finding of this study was they faced a very high socio-economic problems and they are deprived from the sets of sectors of development, lack of education, stagnation in all aspects of growth, malnutrition and other related health problems. The quality and quantity of health services provided by both public and private sector in Attapady should be upgraded.

**Umer Jan Sofi (2014)** conducted a study on “Educational Status of Tribals of Jammu & Kashmir: A Case of Gujjars and Bakarwals”. Education as a means of advancement of capacity, well-being and opportunity is uncontested and more so among communities on the periphery. In India, marked improvements in access and to some extent in quality of education in tribal areas have occurred and stem from various government and non-government initiatives. Though various efforts have been made by the government for the development of education among tribal communities but much more still needs to do. In this paper an attempt has been made to explore the existing educational status of two prominent tribal communities of Jammu and Kashmir- Gujjars and Bakarwals. The study has been conducted in five tribal villages of district Anantnag. 124 households were selected with the help of stratified sampling for the survey. The study apart from presenting the existing educational status of Gujjars and Bakarwals in the area also provides suitable recommendations for the development of education among these tribal communities.

**Haseena. V.A and Ajims P. Mohammed (2014)**, conducted a study on “Scope of education and dropout among tribal students in Kerala- A study of scheduled tribes in Attapady”. The study is about the scheduled tribes in India are generally considered to be ‘Adivasis’ meaning indigenous people or original inhabitants of the country. The tribes have been confined to low status and are often physically and socially isolated instead of being absorbed in the mainstream Hindu population psychologically, the scheduled tribes often experience passive indifference that may take form of exclusion from educational opportunities, social participation and access to their own land. The study states that all tribal communities are not alike. They are products of different historical and social conditions. The tribal communities are belong to different racial stocks and religious backgrounds and speaks different dialects. Discrimination against women, emphasis on status, occupational differentiation and hierarchical social ordering that characterize the predominant mainstream culture are generally absent among the tribal groups. Adivasis are not as a rule regarded as unclean or polluted in the same way as the scheduled caste population is perceived by the mainstream culture. However, the main stream Hindu population considers the general tribal population as primitive, technologically backward and illiterate. Since the 16<sup>th</sup> century, the tribes have been perceived as sub humans who lives under primitive conditions. All the reasons are the root cause of the alienation of tribals in education and the dropout. By giving more emphasis on other activities in the tribal hamlet, they are ignoring the value of education.

**Manish Mishra (2014)**, conducted a study on “Health status and diseases in tribal dominated villages of Central India”. This study was conducted in pathai panchayat of salpar development block of Burtal district in Madhya Pradesh. Interview schedule and interview guides were the two specific techniques used to collect data. Head of the household usually male and anganwadi worker working at primary health centre and private practioners were participated in this study. There is need to ensure proper and fruitful functioning of the all the preventive measures initiated at the community such a supply of a safe drinking water, there is a need to strengthen the primary health centre. Tribal dependence on these institutions have increased over time.

**KabitaKumariSahu (2014)** conducted a study on “Challenging Issues of Tribal education in India” The objective of the paper is to analyze the status of tribal education with literacy rate, gross enrolment ratio, dropout rates and Gender Parity Index in India. The analysis is based on secondary data of Census of India, 2011. The percentage of literacy of

tribes was only 8.54 per cent in 1961 which has increased to 63.1 per cent in 2011. The gross enrolment ratio is higher in class I to V which is 137.2 for ST boys and 136.7 for ST girls. The Gender Parity Index for ST children is almost same as all categories of children except for class XI to XII.

**Binu. P. Paul (2013)**, conducted a study on “Income, livelihood and education of tribal communities in Kerala- exploring inter community disparities”. The main aim of the study is to depict the general situation of tribal communities and also about the difference between tribal communities. The study was conducted among 9 tribal communities in Kerala namely Malayarayar, paniya, kurchiya, kuruman, urali, kattunaika, adiyar, irula, and muthuvan. Though the study is focused on bringing out the difference between tribal communities. They used good analytical data from the primary and secondary sources of data. Primary data were collected using a semi structured interview schedule and participatory rural appraisal method for getting valuable information at the tribal level. Secondary sources of data from various government departments, reports from NGO are working in tribal area and from the academic articles. The study includes multistage stratified proportionate random sampling. The sample was selected in three stages at the tribal level, district level and the settlement level. The study concludes that majority of the tribal communities depend on primary sector for their livelihood is more among the forward tribes and the backward tribes like Irula, Kattunaika, Paniya, Urali and Adiya depend mostly on agriculture, agriculture labour and non-agricultural labour. And many have reported that NREGS as a main source of employment. And then study states that the purpose of indebtedness varies among the forward the backward communities significantly. Regarding education, many reports that they don't have schools in proportion to their population at school going age and lack of poverty and motivation.

**Swagatika Biswal (2013)**, conducted a study on “Elementary Education of Tribal Girls’ in Odisha: Problems and Prospects” the attitudes and behaviours observed during the investigation. The present study is confined only to Joda block under the district of Keonjhar, Odisha. There are 154 schools in Joda block and out of those, 43 schools are elementary level, which covers the universe of the study. For the present study the data were collected from eight elementary level schools in the mining areas of the Joda block. The data were collected from two sources such as primary and secondary. The limitations in the study are- the constraints in establishing rapport with the respondents and the problem with the language. it is found that, by the time they reach in the 8th class, the drop-out rate reaches at its peak.

Most of the students are in class 6th and 7th. In the age between 12-15 years, with the average mean age 1.37. The actual strength of the schools is 60-80 students, whereas the total strength of the schools is 150-200 students. 24.7 percent of students have no idea about the student strength in their school. Out of the total respondents 36.7 per cent stated that they have 4-6 brothers and sisters. All the respondents said that they help their parents instead of education. They don't find time to read at home. Tribal girls help their parents in various activities; mainly they do all the household activities and also collect woods from jungle and take care of their younger brothers and sisters, for which they have no interest in their education.

**Manish Mishra (2012)**, expressed in her studies "Health status and diseases in tribal dominated villages of Central India". Health is one of the important indicators of social development. Health of indigenous or tribal people is the perception and conception in their own cultural system with less awareness of the modern health care and health sources. The study was conducted in a tribal dominated panchayat of schedule V area, Madhya Pradesh. Interview schedule, observation, case study, group interview and documentary sources were the tools used for data collection. Historically, tribals have followed traditional healing practices, but today they are not attending to any healing method that have decreased significantly and also their dependence on modern health practices have increased. There is a need to capacitate the traditional healers with the modern health institutions by linking them. Also, the health centres need to be fully equipped round the clock with the doctors and medicines.

**Vijay Oraon (2012)**, conducted a study on "Changing patterns of tribal livelihoods- A case study in Sundargargh district". The main aim of the study is to understand the traditional pattern of livelihoods and to find out the changing pattern of livelihoods and the coping mechanism of local communities. A pilot study was conducted on Sanstoshpur panchayat of Sundargargh district. Purposive sampling method was used in this study. By using circular random sampling method 68 households were selected for the study. Data collection depends on the quality of questionnaire and research communication skill. This study concludes that some tradition patterns are still flowing but lots of changes may come in livelihood pattern of tribal people. Some villagers who fully depends on traditional methods are coping with new technology with their traditional knowledge.

**Anirban Mukerjee (2009)**, conducted a study on "Tribal Education in India". An examination of cultural imposition and inequality. This study explores the cultural dissonances promoted in Indian tribal students by participation in the mainstream Indian

educational system and the changes this has brought to their lives. This study examines the applicability of these perspectives in analysing the participation of Indian tribal students in the Indian education system. It attempts to identify elements that are incompatible with tribal culture, examine the difference in educational achievement between the tribal elites and their downtrodden counter paths, to assess the social standing of the tribal graduates and examine teacher's conception of tribal students. A non-experimental cross-sectional research design was used in this study with the main tools of data collection through observation and personal interviews. The study was conducted on the Birhor, Santal, Khasia and Lodha tribes located in birbhum, bankura, puruliya and Paschim, medinipur districts of the state of west Bengal in India. Personal interviewer was conducted with tribal students, teachers, graduates, parents and principals of tribal schools. This study revealed that the modern education system makes little attempt to address cultural specificities in designing education policies for tribal students which results in the development of a negative self-image. The problem is further complicated due to the unempathetic attitudes and beliefs of teachers and the ill-conceived developmental policies designed by educational planners that fail to incorporate curricular elements compatible with tribal culture.

**Manish Chandi (2008)**, expressed in his studies "Tribes of the Anamalais" - Livelihood and resource use patterns of communities in the rain forest of the Indira Gandhi Wildlife Sanctuary and Valparai plateau. The tribal communities surveyed are Kadars, Muduvans, Malasars, Malai Malasars. They are sedentary compared to their past livelihood as nomadic hunters gathers and shifting cultivator in the region. They are distinguished by dialects and culture despite considerable change and acculturation. Livelihood activities range from natural resources gathering for income generation, cultivation of subsistence and cash crops and limited employment with the forest department and private plantations. The finding of this study was honey collection and bee keeping are illustrative of two skills that are viewed from as potential supplementary source of income. Their involvement with the forest departments work is very minimal and affected due to extreme delays in receiving wages.

### III METHODOLOGY

Research methodology is the key to a systematic research and ensuring solutions. It specifies the frame work of research design, sampling procedure, methods of collection and analysis of data. In this chapter, the methodology followed for the present study entitled “A Comparative analysis on Educational, Health and Livelihood status among Tribes” is described under the following:

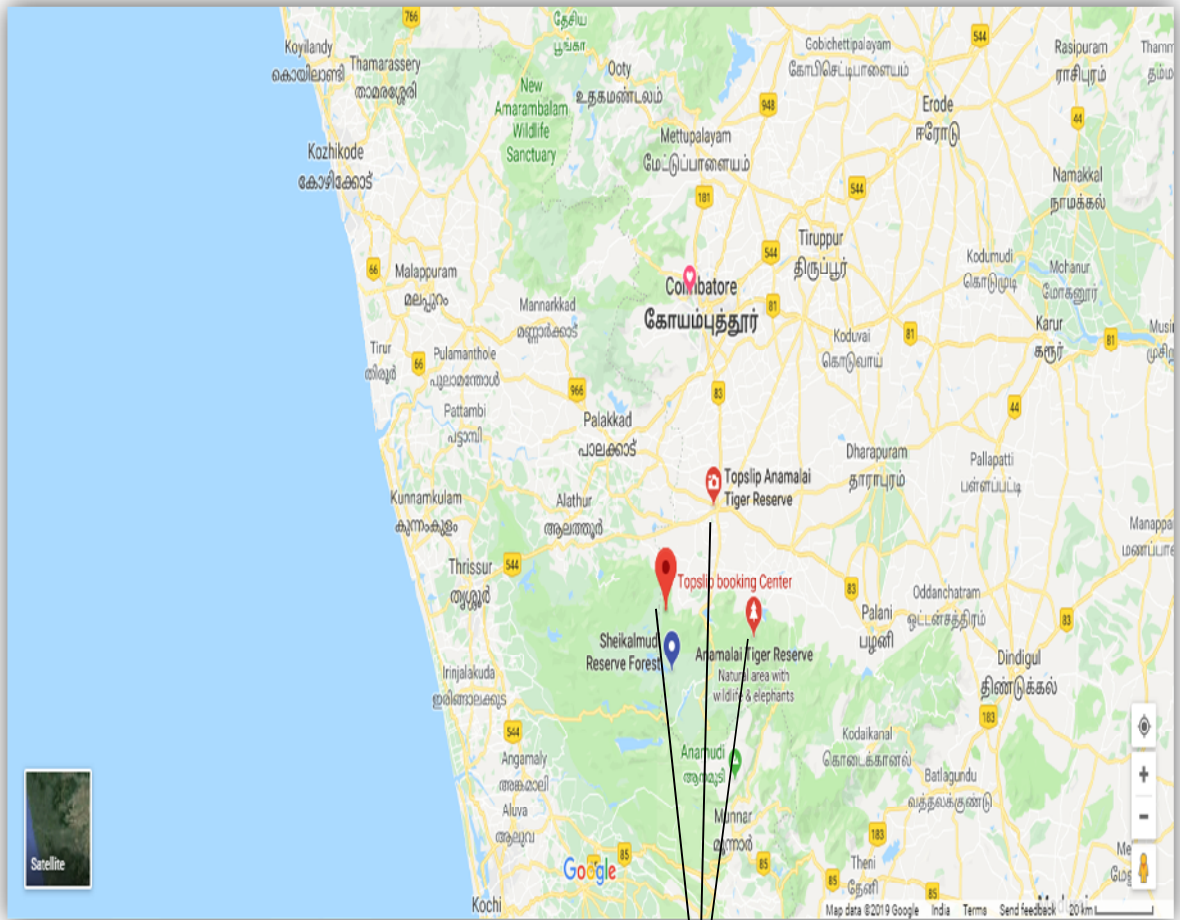
- A. Selection of the Area
- B. Rapport Building
- C. Selection of Sample and Size
- D. Selection of Methods and Tools
- E. Collection of Data
- F. Obtaining Ethical Clearance of the Study
- G. Analysis and Interpretation of Data

#### **A. Selection of the Area:**

Anamalai Tiger Reserve, earlier known as Indira Gandhi Wildlife Sanctuary and National Park (IGWLS&NP) and previously as Anamalai Wildlife Sanctuary, 987 km<sup>2</sup>, 10° 12' N to 10° 35' N and 76° 49' E to 77° 24' E) is in the Anamalai hills of Pollachi, Valparai and Udumalept taluks of Coimbatore district and Tirupur district, Tamil Nadu. The altitude within the sanctuary ranges from 220 m in the foothills along the northern fringes to 2,513 m in the Grass Hills at the southern portion of the reserve. Different parts of the region experience widely varying rainfall ranging from 700 mm in the eastern reaches to more than 4000 mm in the western ranges mostly during the southwest monsoon. The region is drained by perennial rivers such as the Konalar, Varagaliar, Karuneerar, Chinnar and Amaravathi and numerous freshwater streams. Several reservoirs (Aliyar, Upper Aliyar, Kadamparai, Sholayar, Upper and Lower Nirar, Thirumurthy and Parambikulam), are at least partly within the Indira Gandhi Wildlife Sanctuary.

Anamalai block is a revenue block of Coimbatore district of the state Tamil Nadu. This revenue block consists of 19 panchayat villages. The Tiger reserve falls in four revenue taluks namely Pollachi and valparai of Coimbatore district and Udumalpet of Tirupur District and Kodaikanal taluk in Dindigul district in the state of Tamil Nadu. The official Headquarters of Anamalai Tiger Reserve is at Pollachi. Administratively, it falls under the Tamil Nadu Forest Department.

The Indira Gandhi Wildlife Sanctuary has significant anthropological diversity with more than 4600 Adivasi people from six tribes of indigenous people namely the Kadars, Malasars, Malaimalasars, Pulaiyars, Muduvars and the Eravallan (Eravalar) living in 34 settlements of six ranges namely Ulandy range, Pollachi range, Valparai range, Manampalli range, Udumalpet range and Amaravathy range consists of 1738 families with a population of 5757. The three settlements namely Palaginaru, Topslip and Thirumoorthy malai of the 34 settlements were selected for the study. These three settlements have been home to different ethnic tribes namely Malai malasar, Malasar and Pullaiyars.



- ❖ Topslip
- ❖ Sekkalmudi
- ❖ Thirumoorthy malai

## B. Rapport Building

The rapport building was developed with Dhileep Kumar, District Forest Officer, District Forest Office, Udumalpet and the tribes in Thirumoorthy malai, Topslip and Palaginaru through a mutual relationship which helps to establish a friendliness environment with the tribes. Research was being explained to them, and the field survey was carried out in the three tribal settlements.

## C. Selection of Sample

Burns and Grove (2003) refer to sampling as a process of selecting a group of people, events or behaviour with which to conduct a study.

Sampling is a random selection of a sample from a finite population. It is an important of planning statistical research and design of experiments (Virender and Meenakshi, 2009). It involves the selection of few items from a particular group to be studied with a view to obtain relevant data, which helps in drawing conclusion regarding the entire group.

Polit et al (2001) confirm that in sampling a portion that represents the whole population is selected. Sampling is closely related to generalizability of the findings.

### Sample Size

The total size of the sample is 200 indigenous people of 3 different tribal communities, among them 20 are Malaimalasars, 80 are Malasars and 100 Pullaiyars with respect to their access of facilities. The sample has been selected through random sampling from the tribal communities.

The selection of sample for the study is presented in the Table- VII

**TABLE- VII**

### SELECTION OF SAMPLE

<b>Community</b>	<b>Location</b>	<b>Male</b>	<b>Female</b>	<b>Sample size</b>
Malaimalasars	Palaginaru	7	13	20
Malasars	Topslip	39	41	80
Pullaiyars	Thirumoorthy Malai	44	56	100
				<b>Total 200</b>

20 samples of Malaimalasaras are selected among the total population of 49 Malaimalasaras of 20 families.

80 samples of Malasaras are selected among the 100 families.

100 samples of Pullaiyars are selected from the 100 families.

#### **D. Selection of Methods and Tools**

In order to fulfil the main objectives of the study it is very essential to use suitable methods and tools to elicit information from the informants.

Random sampling method was used in the present study and in this method the researcher personally interviewed the tribal people from whom research information is to be sought.

The tools selected for the study was an interview schedule. An interview schedule consists of number of questions printed and typed in a definite order on a form and personal method was adopted by the researcher for collecting information of the present study. An interview schedule was prepared and used to collect the information regarding the study (Appendix- I)

#### **E. Collection of Data**

The study was conducted over a period from 15.03.2019 to 23.03.2019 through frequent visits developing a process of commentary and enquiry. The forest guards were guided during the study period for interacting with the tribal people. The Palaginaru settlement which is at the mid of the forest there is no transport facilities from Sekkalmudi to Palaginaru. which is 8km away from Sekkalmudi only by walk can reach the Palaginaru settlement. Since it is a dense forest the pathway is narrow up and downs and can see animals like Lion tailed macaque, Gaur and Elephant. Though the way is not safe to carry out the research the research visited the Palaginaru settlement. The rapport building helps to establish a friendly between the enumerator and the informants.

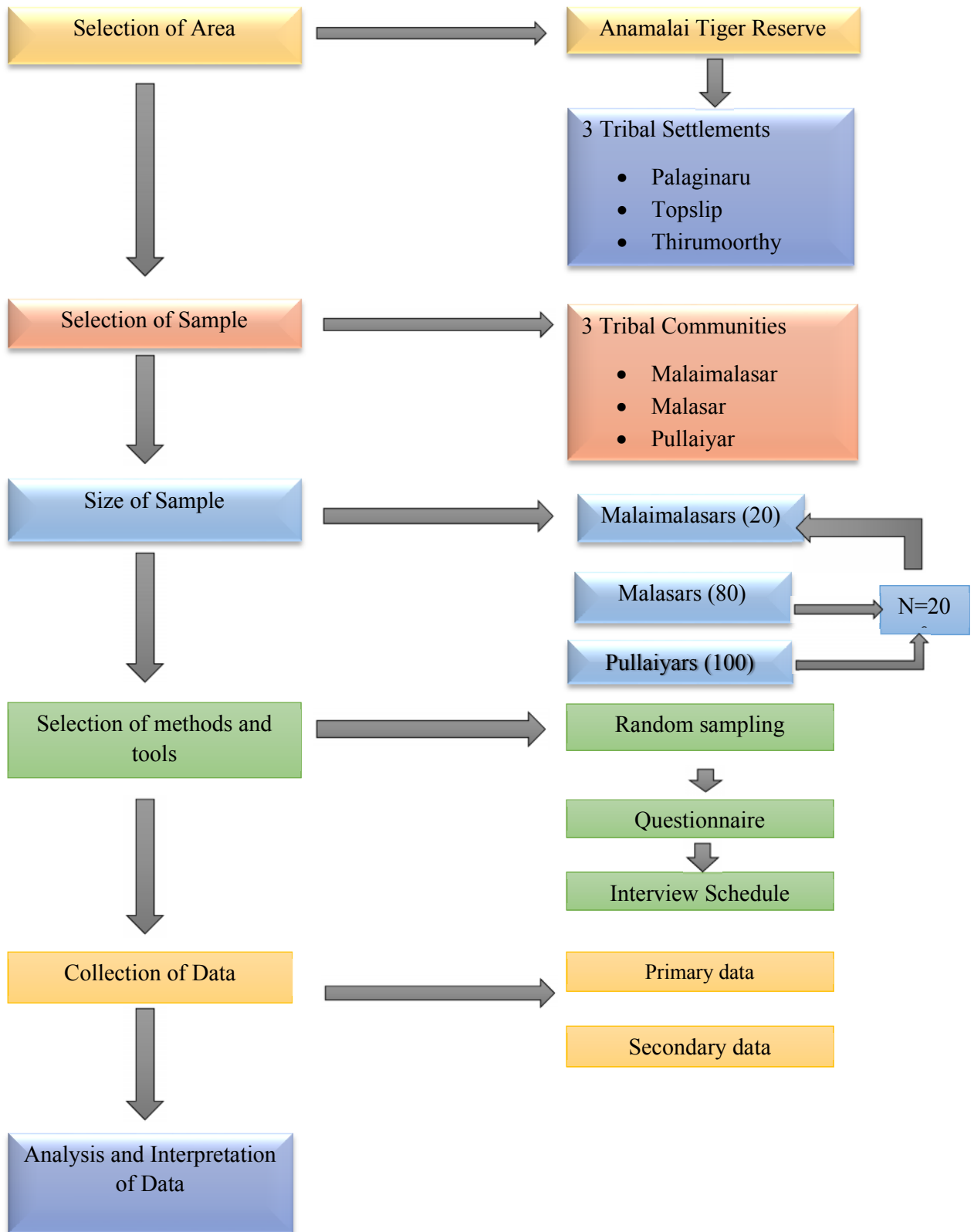
For conducting the study “A Comparative Analysis on Educational, Health and Livelihood Status among Tribes” in Anamalai Tiger Reserve, the permission is required from the District Forest office, Udumalaipettai, Tamil Nadu to carry out the research work. The rapport building was built with the tribal people. Primary data are the original data which are collected by the researcher directly and have not been previously collected.

The study conducted was based on primary data which was collected through interview schedule:

An interview schedule was prepared and used to collect the information regarding the study. The data of different was collected under the following aspects:

- A. Socio Economic Characteristic of the Tribes
- B. Lifestyle Information
- C. Infrastructure Facilities
- D. Employment Status of the Tribes
- E. Expenditure Pattern of the Tribes
- F. Nutritional Status of the Tribes
- G. Health Status of the Tribal Children
- H. Health Status of the Tribes
- I. Cultural Practices of the Tribes
- J. Awareness on Tribal Development Schemes
- K. Types of Support received by the Tribes from Government
- L. Perception of Tribes on Tribal Development Programmes

## METHODOLOGY



## **F. Obtaining Ethical Clearance of the Study**

The application from explaining the design protocols use in research study was issued to the Institutional Human Ethics Committee of Avinashilingam Institute for Home Science and Higher Education for Women. The ethical Clearance was enclosed in (Appendix-II).

## **G. Analysis and Interpretation of Data**

Interview schedule was administered to collect the relevant information. After data has been Collected, it is essential to organize the information in a systematic manner in order to obtain the desired results and make interpretation scientifically. Therefore, the information of data gathered from the interview schedule was consolidated and tabulated. Percentage analysis is used wherever required. This data collected were tabulated and presented in chapter- IV



**INTERVIEW WITH THE MALASAR AND MALAIMALSAR TRIBES**

**PLATE- I**

## **IV RESULT AND DISCUSSION**

The results and discussions pertaining to the study entitled “A Comparative analysis on Educational, Health and Livelihood status of the Tribes” is discussed under the following headings:

- A. Socio Economic Characteristic of the Tribes**
- B. Lifestyle Information**
- C. Infrastructure Facilities**
- D. Employment Status of the Tribes**
- E. Expenditure Pattern of the Tribes**
- F. Nutritional Status of the Tribes**
- G. Health Status of the Tribal Children**
- H. Health Status of the Tribes**
- I. Cultural Practices of the Tribes**
- J. Awareness on Tribal Development Schemes**
- K. Types of Support received by the Tribes from the Government**
- L. Perception of Tribes on Tribal Development Programmes**

## A. SOCIO ECONOMIC CHARECTERISTIC OF THE TRIBES

Socio economic characteristics is an economic and sociological combined total measure of an individuals or family's economic and social position in relation to others based on income, education, occupation etc.,

Socio economic characteristic of the tribes depicted in the Table- VIII

**TABLE- VIII**  
**SOCIO ECONOMIC CHARECTERISTIC OF THE TRIBES**

Characteristic	Aspects	Malaimalasar (N=20)	Malasar (N=80)	Pullaiyar N=100)
<b>Gender</b>	Male	7	39	44
	Female	13	41	56
	Others	nil	nil	nil
<b>Age(Years)</b>	20-40	8	34	41
	41-60	9	41	53
	Above 60	3	5	6
<b>Religion</b>	Hindu	20	80	100
	Christian	nil	nil	nil
	Muslim	nil	nil	nil
<b>Education</b>	Primary	6	33	27
	Higher Secondary	nil	nil	nil
	Degree	nil	nil	nil
	Illiterate	14	47	73
<b>Marital Status</b>	Married	16	72	87
	Unmarried	3	5	7
	Widow	1	3	6
<b>Type of Family</b>	Nuclear	11	53	79
	Joint	9	27	21
<b>Occupation</b>	Agriculture	17	31	23
	Eco shop	nil	9	nil
	Ecotourism driver	nil	8	nil
	Government job	nil	3	2
	Self-employed	nil	nil	37
	Unemployed	3	29	38
<b>Monthly Income (Rs)</b>	less than 1000	20	19	4
	1001- 2000	nil	11	17
	2001-3000	nil	8	19
	3001-4000	nil	9	7
	more than 4000	nil	11	2
<b>Locality</b>	Palaginaru	20	nil	nil
	Topslip	nil	80	nil
	Thirumoorthy Malai	nil	nil	100

Source: Field Survey Data 2019. \*N= Number of People

The table shows that in Malaimalasar community thirteen people are female and seven people are male. Among the Malasar community, forty one people are female and thirty nine people are male. Fifty six people are female and forty four people are male in Pullaiyar community.

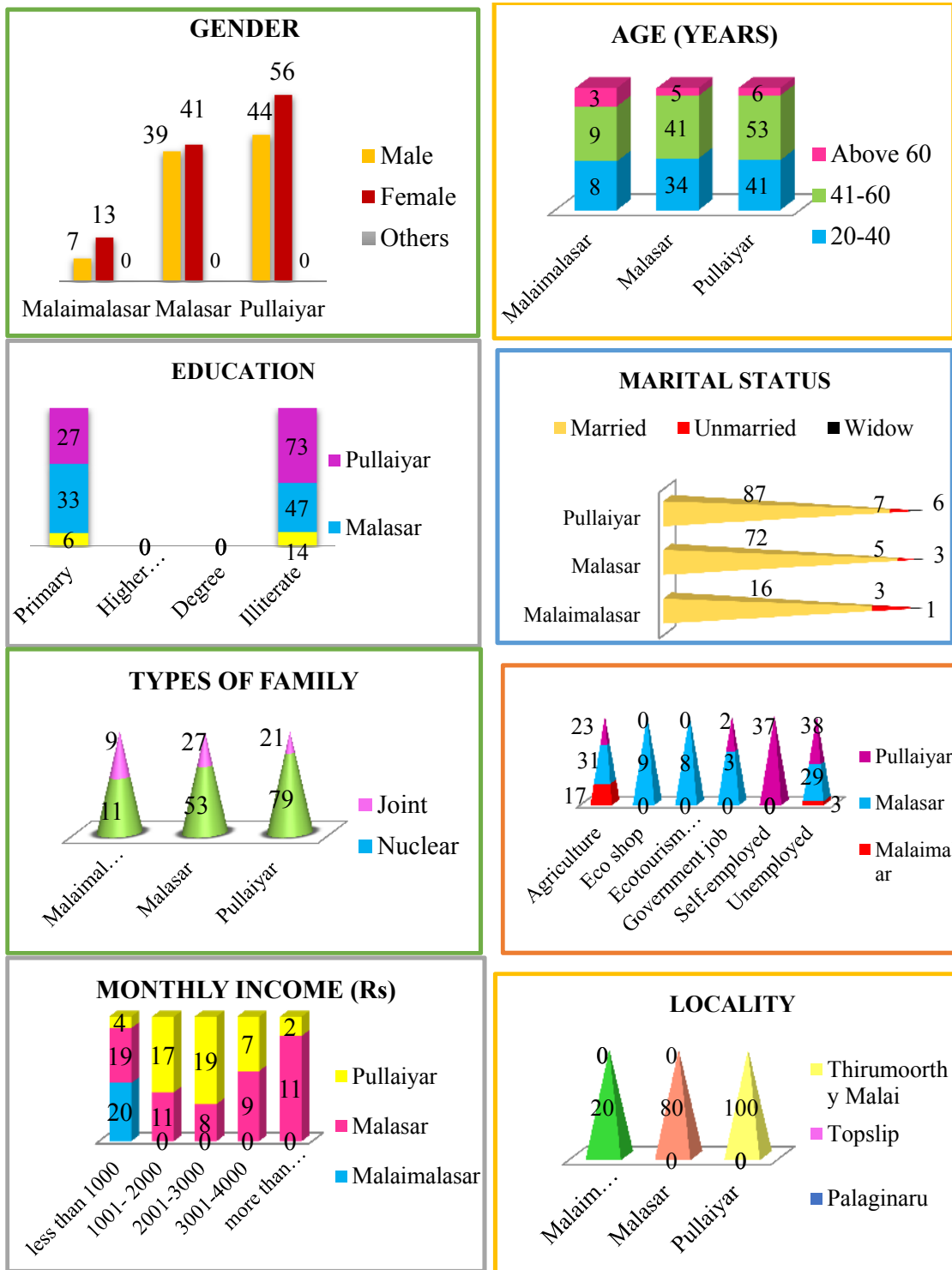
Nine people are under the age group of 41-60, whereas eight people are under the age group of 20-40 and three people are above 60 in Malaimalasar community. Forty one people are under the age group of 41-60 followed by thirty four people are under the age group of 20-40 and five people are above 60 in Malasar community. Among the Pullaiyars, fifty three people are under the age group of 41-60, forty one people are under the age group of 20-40 and six people are above 60. Whereas all the three tribal communities are belonging to Hindu religion.

Fourteen people are illiterate, six people are studied up to primary school in Malaimalasar community. Forty-seven Malasar people are illiterate and thirty-three people are studied up to primary school. Seventy-three Pullaiyar people are illiterate and twenty-seven Pullaiyar people are studied up to primary school.

The marital status of the tribes is found that most of the tribes are married, sixteen Malaimalasar people, seventy-two Malasar people and eighty-seven Pullaiyar people are married. Three people of Malaimalasar, five people of Malasar and seven people of Pullaiyar are unmarried. One person from Malaimalasar, three people from Malasar and six people of Pullaiyar are widowed.

In Malaimalasar community, eleven people are live in a nuclear family and nine people live in a joint family. Fifty-three people of Malasar are live in a nuclear family and twenty-seven people live in a joint family. Seventy-nine Pullaiyar people live in a nuclear family and twenty-one people live in joint family.

Seventeen people are doing agriculture and three people are unemployed in Malaimalasar community. Among the Malasar community, thirty-one people are doing agriculture, twenty-nine people are unemployed, nine people are working in eco shop, followed by eight people are working as ecotourism driver and three people are going for government job. Twenty-three Pullaiyar people are doing agriculture, thirty-eight people are unemployed followed by thirty-seven people are self-employed and two people are going for government job.



**SOCIO-ECONOMIC PROFILE OF THE RESPONDENTS**

**FIGURE.2**

Twenty people of Malaimalasar monthly income is less than 1000. Nineteen Malasar people monthly income is less than 1000, eleven people are earning up to Rs 1001-2000, eight people are earning up to Rs 2001-3000 and nine people are earning up to 3001- 4000 and eleven people are earning more than 4000. Nineteen Pullaiyar people are earning up to Rs 2001-3000, seventeen people are earning up to Rs 1001- 2000 followed by seven people are earning up to Rs 3001-4000, four people's monthly income is less than 1000 and two people are earning more than 4000.

Twenty people of Malaimalasar located in Palaginaru settlement followed by eighty Malasar people located in Topslip and one hundred Pullaiyar people are located in Thirumoorthy Malai.

## B. LIFESTYLE INFORMATION

Lifestyle is expressed in both work and leisure behavior patterns. A way of living of individuals, families (households) and societies, which they manifest in coping with their physical, psychological, social and economic environments on a day to day basis.

The details of Lifestyle information are shown in the Table-IX

**TABLE- IX**  
**LIFESTYLE INFORMATION**

Lifestyle		Malaimalasar (N=20)	Malasar (N=80)	Pullaiyar (N=100)
<b>Type of accommodation</b>	Government	20	53	63
	Rent	nil	17	19
	Own	nil	10	18
<b>Type of House</b>	Kaccha	17	52	63
	Thatched	3	16	26
	Pucca	nil	12	11
<b>Leisure time activities</b>	Watching TV	nil	12	16
	Sleeping	3	13	8
	Walking	13	43	67
	Chatting with peer groups	4	12	9
<b>Meal Pattern</b>	Regularly	11	62	69
	Irregularly	9	18	31
<b>Mode of cooking</b>	Firewood	17	43	57
	Kerosene	3	32	43
	LPG	nil	5	3

**Source: Field Survey Data, 2019.**

The data inferences that twenty people of the Malaimalasar are living in a house constructed by government whereas seventeen people were living in a kuccha house and three people were living in a thatched house. Thirteen people of the Malaimalasar spend their leisure time in walking followed by four people in chatting with peer groups and the three people spend time in sleeping. Eleven people of the Malaimalasar are having their meals regularly and nine people were having their meals irregularly. Whereas seventeen people of the Malaimalasar are cooking in firewood and three people are cooking in kerosene.

Fifty three people of the Malasar are living in a house constructed by the government whereas seventeen people are living in the rent house and ten people are living in the own house. Fifty two people of the Malasar are living in a kuccha house followed by sixteen people are living in a thatched house and twelve people are living in a pucca house. Forty three people of the Malasar spend their leisure time in walking, thirteen people spend time in sleeping followed by twelve people spend their time in watching Tv and Chatting with peer groups. Sixty two people of the Malasar are having their meals regularly and eighteen people are irregularly having their meals. Forty three people are cooking in firewood followed by thirty two people are cooking in kerosene and five people are using LPG for cooking.

Sixty three people of the Pullaiyars are living in the house constructed by the government, whereas nineteen people are living in the rent house and eighteen people are living in their own house. Sixty three people are living in the Kuccha house, twenty six people are living in the thatched house and eleven people are living in the pucca house. Sixty seven people of the Pullaiyars spent their leisure time in walking, sixteen people spend their time in watching Tv followed by nine people spend their time in chatting with peer groups and eight people spend their time in sleeping. Sixty nine people are having their meals regularly and thirty one people are irregularly having their meals. Fifty seven people are cooking in firewood followed by forty three people are cooking in kerosene and three people is using LPG for cooking.

### **C. INFRASTRUCTURE FACILITIES**

Infrastructure is the basic facilities affordable for a people and community. It includes roads, schools, transport, sewage treatment etc.,

The details of infrastructure facilities are shown in the Table- X

**TABLE- X**  
**INFRASTRUCTURE FACILITIES**

Facilities		Malaimalasar (N=20)	Malasar (N=80)	Pullaiyar (N=100)
<b>Electricity</b>	Available	3	73	100
	Not Available	17	7	nil
<b>Water facility</b>	Community tap	nil	62	97
	Government tap	20	18	3
<b>Toilet</b>	Yes	nil	71	83
	No	20	9	17
<b>School</b>	Government	20	9	100
	Tribal	nil	71	nil
<b>Availability of Transport</b>	Good	nil	13	15
	Moderate	6	41	54
	Poor	14	26	31
<b>Home Appliances</b>	Mobile	2	13	12
	Mixie	nil	11	6
	LPG	nil	5	3
	Television	nil	6	21
	Two-wheeler	nil	nil	nil
	Four-Wheeler	nil	nil	nil

**Source: Field Survey Data, 2019.**

The table shows about the infrastructure facilities available in their settlement- Palaginaru. Seventeen people of the Malaimalasar says that electricity is not available in their area and three people says electricity facilities is available from solar light. The solar generator is given to every family by the forest department, but the tribes couldn't able to maintain the solar generator. It is maintained in two family among all. Whereas twenty people says water facility is available and the water tap was arranged by the forest department. Twenty people of the Malaimalasar says toilet facility is not available, so they practice open defecation. Twenty people of the Malaimalasar says that only government school is available near to their locality which is 42km away from their settlement, so their children studying in the government school are staying in the hostel which is free of cost. Monthly twice the parents visit their children. Fourteen people says availability of transport is poor and six people says transport availability is moderate. From the town, every one hour there is a bus facility from Valparai to Sekkalmudi. From Sekkalmudi there is no transport facilities to Palaginaru settlement which is 8km away from Sekkalmudi only by walk can

reach the Palaginaru settlement. In case of any emergencies or to buy groceries, the tribes must go to Sekkalmudi only by walk. Since it is a dense forest the pathway is narrow up and down and can see animals like Lion tailed macaque, Gaur and Elephant. Though the way is not safe the tribes are used to it. Two people says they have mobile phone and they don't have other home appliances like mixie, television and LPG

Seventy three people of the Malasars says electricity facility is available in their locality- Topslip and seven people says electricity facilities is not available. Sixty two people says community tap water facility is available and eighteen people says government water tap facilities is available which was arranged by the forest department. Seventy one people of the Pullaiyars says toilet facility is available in their home and nine people says toilet facility is not available. Seventy one people of the tribes says that tribal school is available in their locality for the standard 1-6<sup>th</sup> and nine people of the tribes says government school is available in which their children are pursuing but the school is in Pollachi which is 48 km far away from Topslip. The children are staying in hostel and the parents visit their children once in a month. Forty one people of the tribes says the transport facility is moderate whereas twenty six people says that the transport facility is poor, and six people says the transport facility is good. Only 3 buses are available in a day from Pollachi to Topslip. The tribes have to go to Pollachi for getting groceries and other home products which is 44km away from Topslip. Whereas thirteen people have mobile, eleven people have mixie followed by six people are having television which is given by government and five people is using LPG for cooking.

One hundred people of the Pullaiyars says electricity is available in their area Thirumoorthy hills. Ninety seven people says community tap water facility is available and three people says government tap facility is available. Whereas eighty three people says toilet facility is available in their home and seventeen people says toilet facility is not available. One hundred people says government school is available and District institute of education and training school is available near to their locality and some children are pursuing college in Udumalpet which is 22km away from Thirumoorthy hills. Fifty four people of the tribes says availability of transport is moderate followed by thirty one people says poor transport facility and fifteen people says transport facility is good. For every one-hour government bus is available from Thirumoorthy hills to Udumalpet. Twenty one people of the Pullaiyars have television, followed by twelve people have mobile, six people have mixie and three people using LPG. All the three tribal communities having their Aadhar card, Ration card and Voter

ID. They don't have any bank account. All the three tribal communities rice, wheat, sugar and kerosene from the public distribution system.

#### D. EMPLOYMENT STATUS OF THE TRIBES

Employment status is about the status of the worker and work it includes the nature of work, number of persons and the source of income.

The employment status of the tribes is shown in the Table- XI

**TABLE- XI**  
**EMPLOYMENT STATUS OF THE TRIBES**

Source of Income	Malaimalasar (N=20)		Malasar (N=80)		Pullaiyar (N=100)	
	Number of Persons	Monthly Income (Rs)	Number of Persons	Monthly Income (Rs)	Number of Persons	Monthly Income (Rs)
Agriculture	35	500	79	800	49	750
Self employed	nil	nil	nil	nil	57	1000
Government Job	nil	nil	3	8000	2	8000
Eco shop	nil	nil	9	2500	nil	nil
Ecotourism Driver	nil	nil	8	4000	nil	nil

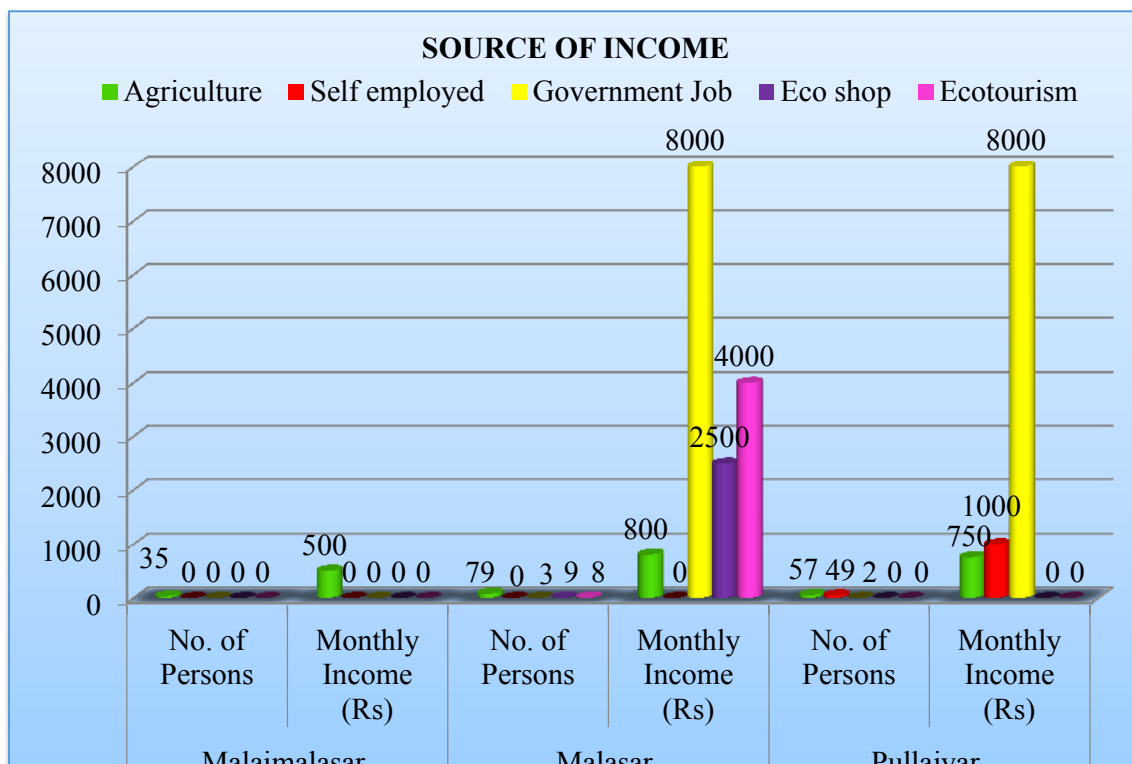
**Source: Field Survey Data, 2019. \*Multiple responses**

The data implies that thirty five people of the Malaimalasars are doing Agriculture like cultivation of tamarind, which is available in all seasons their monthly income is Rs 500. Sometimes they used to sell pure hill honey, which is directly extracted from honeybee, but honey is not available in all seasons. It is only available in June and July month. It is shocking to know that their monthly income is only 500 in a technologized country.

Seventy nine people of the Malasars are doing Agriculture like selling honey and their monthly income is Rs 800. More often they don't buy vegetables from shop for their general use. In some houses they are doing kitchen gardening and they use the raw vegetables for cooking. Nine people of the Malasars are working in Eco shop, mostly the tribal women working in the eco shop a so-called tea shop. A good quality of tea is available in that shop. The tea shop is in the forest office of Topslip. The tribal women are assisted as a helper in a forest office for cleaning the rooms and to maintain the clean environment around the office and their monthly income is Rs 2500. Whereas eight people of the Malasars working as ecotourism driver, mostly the tribal men works as ecotourism driver and their monthly

income is Rs 4000. Topslip is a popular tourist resort located in the Anamalai mountain range in the Western Ghats. The visitors are taken a jeep safari around half an hour and visit the tropical jungle, Prambikulam falls. Three people of the Malasars are working under government, they are working as anti-poaching watcher and their monthly income is Rs 8000. Elephant safari helps the visitor to travel through such different terrains where even jeeps cannot venture. Only four members is allowed in an elephant safari into the jungle for around 40 minutes. The anti-poaching watcher guide the visitors during elephant safari.

Fifty seven people of the Pullaiyars are self-employed. Thirumoorthy hills is not just a paradise for nature lovers but also a religious place and a tourist place. The Pullaiyars constructed many shops on the left side of the Thirumoorthy temple. The shops like tea shop, pet shop which consists of chocolates, cool drinks, soaps and shampoos. The Pullaiyars sell mostly Elantha Vadai and Kambu Koozh (Pearl Millet) and they are earning Rs 1000 monthly. Forty nine people of the Pullaiyars are doing kitchen gardening like spinach and sell banana stem and leaves and they earning about Rs 800 monthly. Two people of the Pullaiyars are doing government job like anti-poaching watcher and forest guide.



**EMPLOYMENT STATUS OF THE TRIBES**

**FIGURE-3**

## E. EXPENDITURE PATTERN OF THE TRIBES

Aside from income level, the social and material position that households envisaged for themselves influenced the allocation of their expenditure. The pattern of spending money for the needs like food consumption, education, medical and spending for rituals.

The expenditure pattern of the tribes is presented in the Table- XII

**TABLE- XII**  
**EXPENDITURE PATTERN OF THE TRIBES**

Item	Malaimalasar (N=20)		Malasar (N=80)		Pullaiyar (N=100)	
	Expenditure		Expenditure		Expenditure	
	Monthly (Rs)	Yearly (Rs)	Monthly (Rs)	Yearly (Rs)	Monthly (Rs)	Yearly (Rs)
Food consumption	150	1800	200	2400	300	3600
Education	100	1200	150	1800	200	2400
Rituals	nil	3000	nil	5000	nil	5000
Entertainment	nil	nil	100	1200	nil	400
Medical	20	200	nil	500	65	780
Festivals	nil	500	nil	500	nil	1000
Marriage celebration	nil	5000	nil	10000	nil	8000
Puberty celebration	nil	3000	nil	7000	nil	4500
Death function	nil	2000	nil	2500	nil	2500

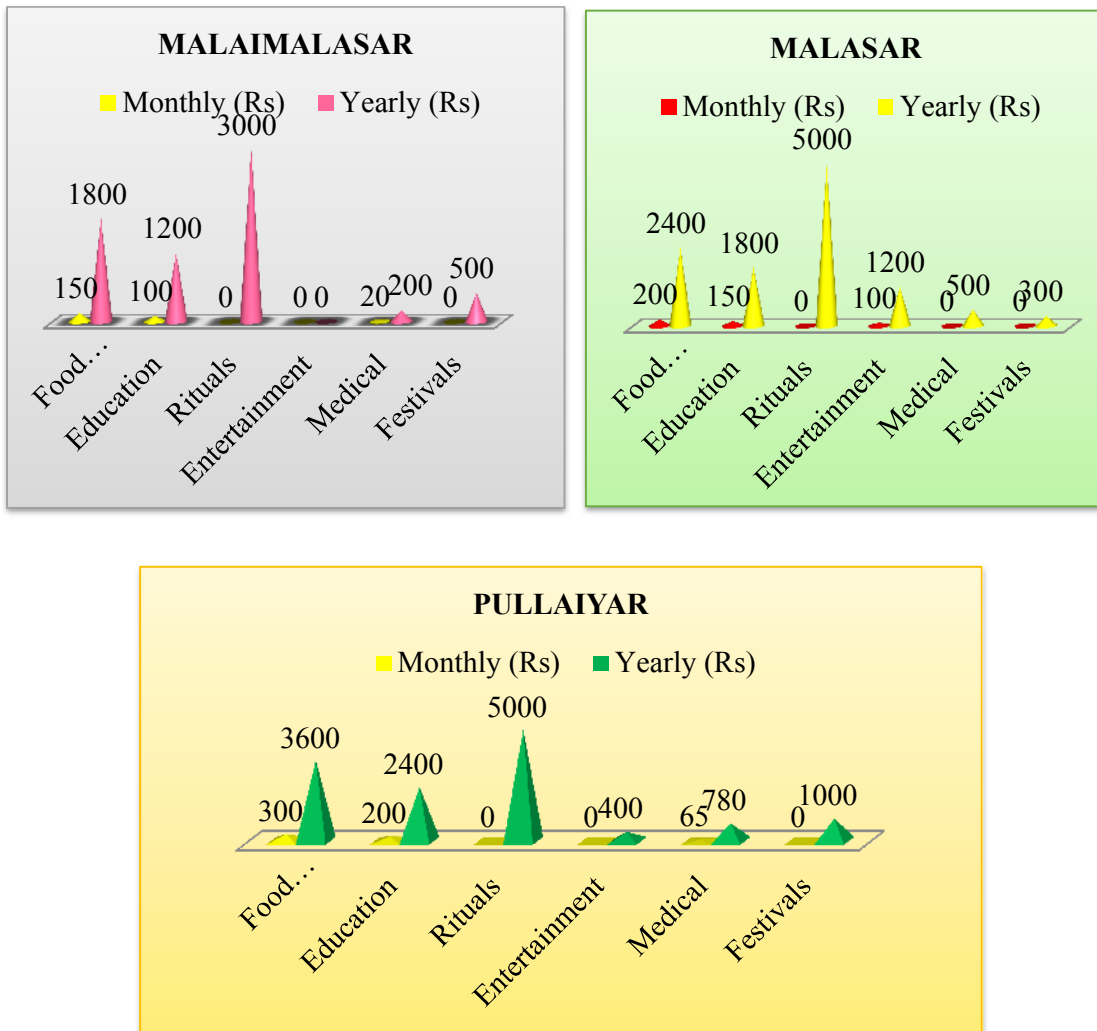
**Source: Field Survey Data, 2019.**

The data depicts that Malaimalasar are spending Rs 150 monthly and Rs 1800 yearly for Food consumption. They spend Rs 100 per month and Rs 1200 annually for Education. They don't spend money every month for Rituals instead they spend Rs 3000 annually. There is no expenditure done for Entertainment both monthly and yearly. The tribes spend Rs 20 per month and Rs 200 for medical treatments including the bus fare. They spend money for festivals Rs 500 annually. The tribes spend Rs 5000 for Marriage celebration occasionally followed by Rs 3000 is spent for Puberty celebration and Rs 2000 for Death function.

Malasars are spending Rs 200 monthly and Rs 2400 annually for Food consumption whereas they spend Rs 150 per month and Rs 1800 annually for Education. They don't spend money every month for Rituals instead they spend Rs 5000 annually. The Malasar spend Rs 100 per month and Rs 1200 annually for entertainment purpose like charges for Television. The tribes spend Rs 500 yearly for medical treatments. They spend money Rs 500 annually

for festivals. The Malasars spend Rs 10000 for Marriage celebration occasionally followed by Rs 7000 is spent for Puberty celebration and Rs 2500 for Death function.

Pullaiyars are spending monthly Rs 300 and Rs 3600 annually for Food consumption. Whereas they spend Rs 200 per month and Rs 2400 yearly for Education. They don't spend money every month for Rituals instead they spend Rs 5000 annually. Each year they spend Rs 400 for entertainment purpose. They spend Rs 65 per month and Rs 780 annually for medical purpose including the bus fare. Every month they don't spend money for festivals, annually they spend Rs 1000. The Pullaiyars spend Rs 8000 for Marriage celebration occasionally followed by Rs 4500 is spent for Puberty celebration and Rs 2500 for Death function.



**EXPENDITURE PATTERN OF THE TRIBES**

**FIGURE-4**

## F. NUTRITIONAL STATUS OF THE TRIBES

Nutritional status is a requirement of health of a person convinced by the diet as it is influenced by the intake and utilization of food. Normal nutritional status is managed by balance food consumption and normal utilization of nutrients.

Table- XIII shows the nutritional status of the Tribes

**TABLE- XIII**  
**NUTRITIONAL STATUS OF THE TRIBES**

Nutritional Status		Malaimalasar (N=20)	Malasar (N=80)	Pullaiyar (N=100)
<b>Daily intake</b>	Cereals	17	77	80
	Pulses	9	61	73
	Millets	nil	nil	5
	Fruits&Nuts	0	4	3
<b>Consumption of meals</b>	2 times	3	6	5
	3 times	15	71	85
	4 times	2	3	4
<b>Skipping Meals</b>	Breakfast	2	9	3
	Lunch	2	11	23
<b>Food Habits</b>	Vegetarian	20	80	100
	Non-Vegetarian	20	80	100
<b>Non-Vegetarian</b>	Weekly	nil	7	2
	Monthly	3	10	15
	Occasionally	17	63	83
<b>Eating food outside home</b>	Daily	nil	nil	2
	Weekly	nil	4	6
	Fortnightly	2	5	13
	Monthly	3	8	21
<b>Regular drink</b>	Black tea	19	72	23
	Milk	nil	8	6
<b>Habits</b>	Betel leaves	5	19	14

Source: Field Survey Data, 2019.

The data implies that seventeen people of the Malaimalasars are consuming cereals like rice and nine people consuming pulses like dhal daily. Whereas fifteen people consume meal 3 times in a day followed by three people consume two times and two people consumes 4 times in a day. Two people of the tribes skip their breakfast and two people skip their lunch. Twenty people of the tribes are both vegetarian and non-vegetarian. Seventeen people eat non

veg occasionally and three people eat non veg monthly. Three people says monthly the tribes eat outside food and two people eat fortnightly. Nineteen people of the Malaimalasar regularly drink black tea five times in a day. Five people of the tribes having the habit of eating betel leaves.

Seventy seven people of the Malasars are consuming cereals like rice, sixty one people are consuming pulses like dhal and four people are consuming fruits daily. Seventy one people consume meal 3 times in a day followed by six people consumes 2 times and three people consumes 4 times in a day. Whereas eleven people of the Malasars skip their lunch and nine people skip their breakfast. Eighty people of the Malasars are both vegetarian and non-vegetarian. Sixty three people of the Malasars eat non veg occasionally followed ten people eat non veg monthly and seven people eat non veg weekly. Eight people of the Malasars says monthly they eat food outside, five people eat fortnightly and four people weekly eat outside food. Seventy two people of the Malasars regularly drink black tea three times in a day and eight people drink milk. Nineteen people of the Malasars having the habit of eating betel leaves.

Eighty people of the Pullaiyars are consuming cereals like rice, seventy three people are consuming pulses like dhal followed by five people are consuming millets like ragi and three people are consuming fruits daily. Whereas eight five people consume meal 3 times in a day followed by five people consumes 2 times and four people consumes 4 times in a day. Whereas twenty three people of the Pullaiyars skip their lunch and three people skip their breakfast. One hundred people of the Pullaiyars are both vegetarian and non-vegetarian. Eight three people of the Pullaiyars eat non veg occasionally followed by fifteen people eat non veg monthly and two people eat non veg weekly. Twenty one people of the Pullaiyar says monthly they eat outside food, thirteen people eat fortnightly followed by six people eat weekly and two people daily eat outside food. Twenty three people of the Pullaiyars regularly drink black tea three times in a day and six people drink milk. Fourteen people of the Pullaiyars having the habit of eating betel leaves.

## **G. HEALTH STATUS OF THE TRIBAL CHILDREN**

Child health plays a vital role in the development of a country; hence it is very necessary to provide health care facilities to the children. Nutrition level among the children is the basic element of their overall mental and physical development.

The health status of the tribal children is presented in the Table- XIV

**TABLE- XIV**

**HEALTH STATUS OF THE TRIBAL CHILDREN**

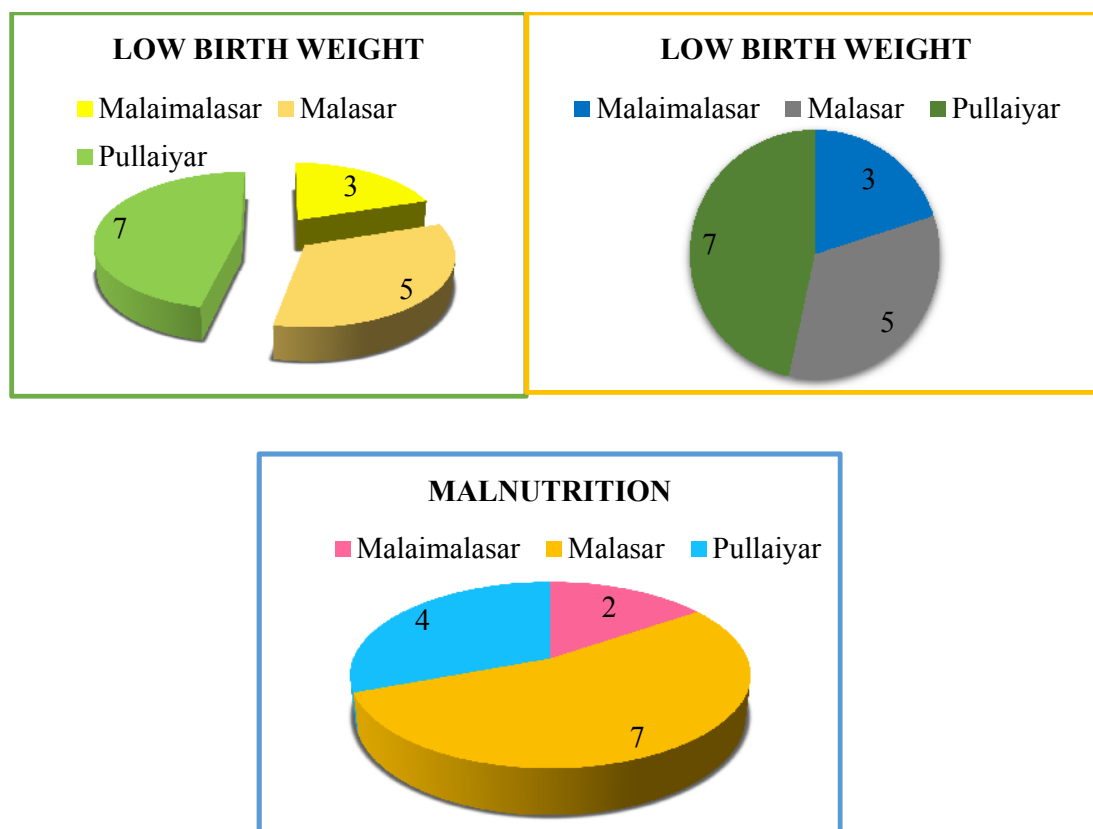
<b>Health Status of Children</b>	<b>Malaimalasar (N=20)</b>	<b>Malasar (N=80)</b>	<b>Pullaiyar (N=100)</b>
Malnutrition	2	7	4
Low Birth weight	3	5	7
Anaemic	2	6	9

**Source: Field Survey Data, 2019.**

The data shows that three children are low birth weight followed by two children are anaemic and two people is malnourished in Malaimalasar community.

Seven children are malnourished, six children are low birth weight and five children are anaemic in Malasar community.

Nine children are anaemic followed by seven children are low birth weight and four are malnutrition child in Pullaiyar community.



**HEALTH STATUS OF THE TRIBAL CHILDREN**

**FIGURE-5**

## H. HEALTH STATUS OF THE TRIBES

Health is a “state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity”. Health status is an individual’s relative level of wellness and illness taking into the account the presence of biological or physiological dysfunction, symptoms and functional impairment.

The details about the health status of the tribes is given in the Table- XV

**TABLE- XV**

### HEALTH STATUS OF THE TRIBES

Health Status		Malaimalasar (N=20)	Malasar (N=80)	Pullaiyar (N=100)
<b>Health Problems</b>	Diabetes	1	6	11
	Blood Pressure	1	7	9
	Anaemia	2	4	7
	Menstruation	nil	nil	2
	Constipation	2	5	nil
<b>Psychological Problems</b>	Stress	19	74	89
	Feeling of Insecurity	19	67	55
	Depression	17	43	67
	Anxiety	15	35	37
<b>Treatment Centers</b>	Home	1	4	6
	Primary Health Centre	nil	63	nil
	Government Hospital	19	13	94
<b>Stress Faced</b>	Lack of Money	20	71	91
	Health Problem	15	24	11
	Lack of Care	6	34	21
	Engage in Community	3	41	81
	Uncomfortable in society	7	35	79
	Lack of Job	15	74	41
	Lack of Facilities	20	77	97

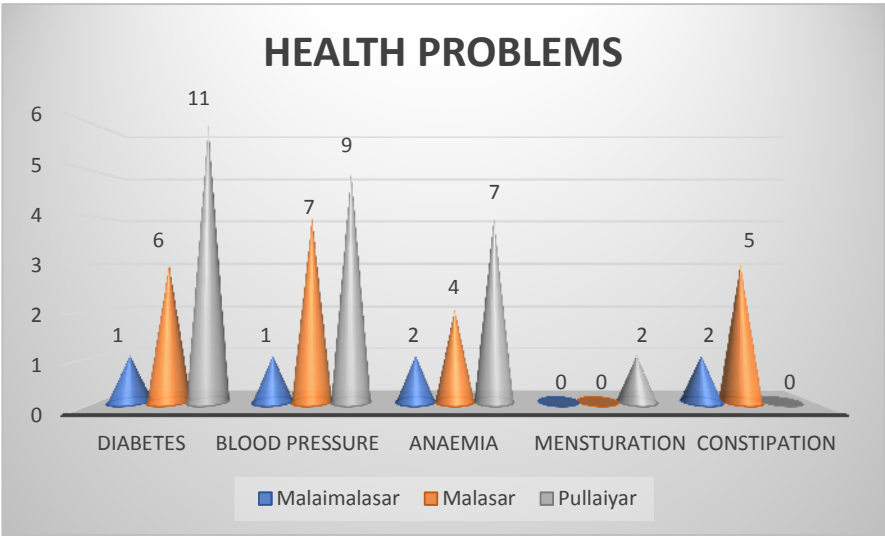
**Source: Field Survey Data, 2019. \*Multiple Response**

The data described that two people of the Malaimalasar having the health problems like anaemia and constipation, one person having diabetes followed by blood pressure and constipation. Whereas nineteen people of the Malaimalasar having the psychological problems like stress and feeling of insecurity, followed by seventeen people having depression and fifteen people feeling anxiety. Nineteen people get treatment from government hospital and one person get treatment from home. Twenty people of the

Malaimalasaras are facing stress due to lack of money and lack of facilities, followed by fifteen people are facing stress due to health problem and lack of job and seven people due to uncomfortable in society, six people due to lack of care and three people due to engage in community.

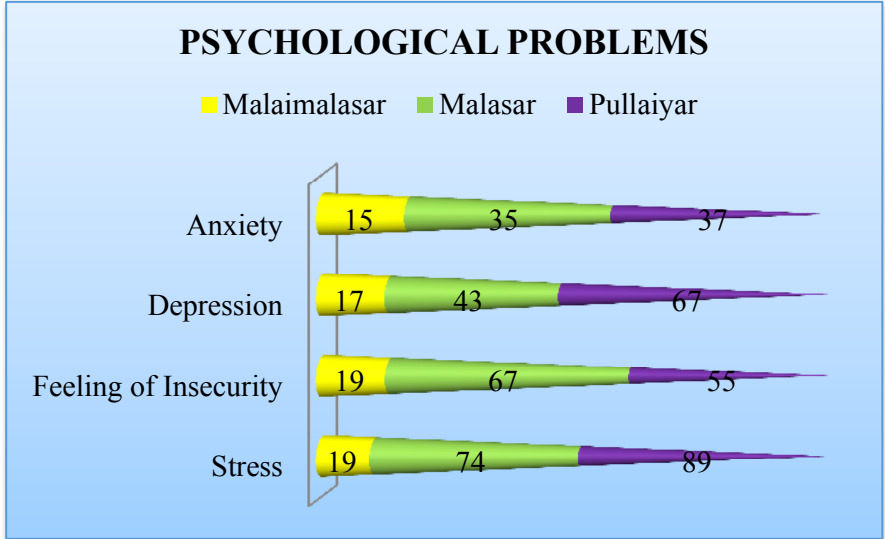
Seven people of the Malasars having health problem like blood pressure, six people having diabetes and five people having constipation whereas four people having anaemia as health problem. Seventy four people of the Malasars getting stress as psychological problem, followed by feeling of insecurity sixty seven people, forty three people getting depressed and thirty five people are feeling anxiety. Sixty three people of the Malasars get treatment from primary health center, followed thirteen people get treatment from government hospital and four people get treatment from home. Seventy seven people of the Malasars are facing stress due to lack of facility, seventy four people due to lack of job, whereas seventy one people getting stress due to lack of money, followed by engage in community forty one people, thirty five people due to uncomfortable in society, whereas thirty four people due to lack of care and twenty four people are getting stress due to health problem.

Eleven people of the Pullaiyars having diabetes, nine people having blood pressure, followed by seven people having anaemia and two people having menstruation as health problem. Eight nine people of the Pullaiyars getting stress as psychological problem, followed by sixty seven people are getting depressed and feeling of insecurity fifty five people and thirty seven people are feeling anxiety. Ninety four people of the Pullaiyars get treatment from government hospital and six people get treatment from home. Ninety seven people of the Pullaiyars are facing stress due to lack of facilities, whereas eighty one people of the Pullaiyars facing stress due to engage in community, followed by seventy nine people facing stress due to uncomfortable in society and forty one people due to lack of job, twenty one people getting stress due to lack of care and eleven people of the Pullaiyars getting stress due to health problem.



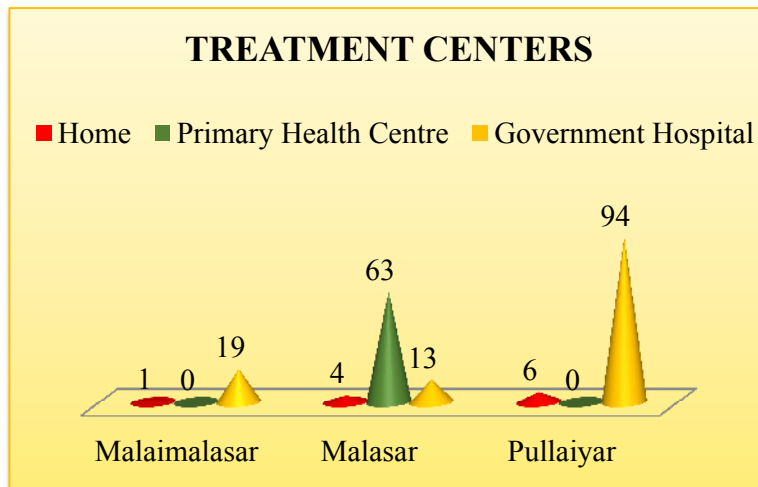
**HEALTH PROBLEMS**

**FIGURE-6**



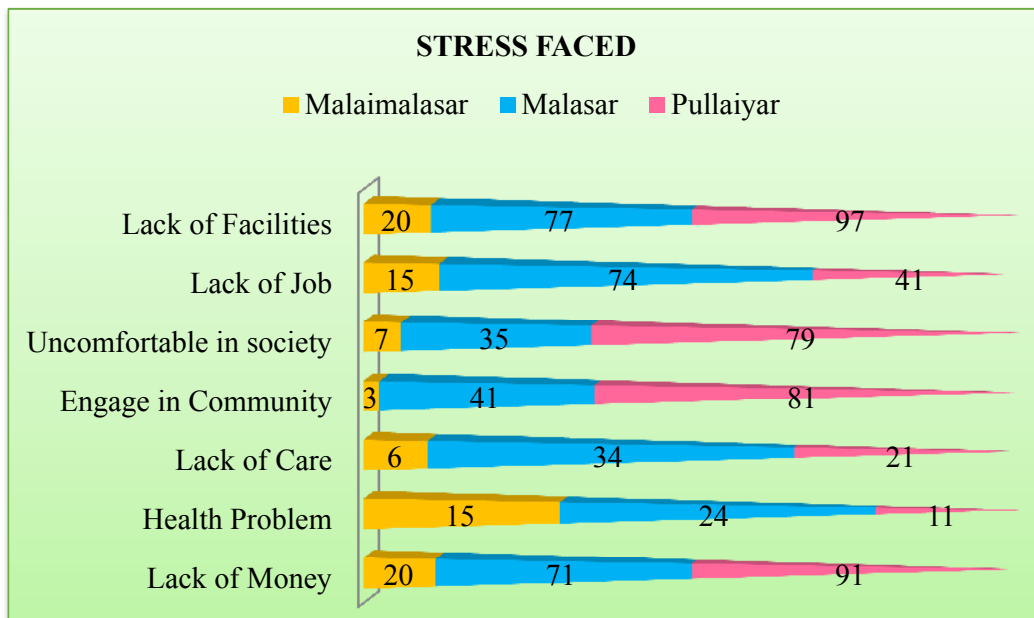
**PSHYCHOLOGICAL PROBLEMS**

**FIGURE-7**



**TREATMENT CENTERS**

**FIGURE- 8**



**STRESS FACED BY TRIBES**

**FIGURE-9**

## I. CULTURAL PRACTICES OF THE TRIBES

Cultural practice generally refers to the manifestation of a culture or sub culture, especially regarding the traditional and customary practices of ethnic or another cultural group. Tribes they are said to have their own, unique sets of beliefs and rituals.

The details about cultural practices of the tribes is presented in the Table- XVI

**TABLE- XVI**  
**CULTURAL PRACTICES OF THE TRIBES**

Cultural Practices		Malaimalasar (N=20)	Malasar (N=80)	Pullaiyar (N=100)
<b>Events you Celebrate</b>	Birth Function	14	23	45
	Puberty	20	80	100
	Marriage	20	80	100
	Worshipping God	20	80	100
	Death	20	80	100
<b>Practicing cultural habits</b>	Yes	13	61	63
	No	7	19	37
<b>Facing problems in cultural practices</b>	Yes	19	67	79
	No	1	13	21
<b>Worshipping God</b>	Occasionally	20	80	100
<b>Dressing pattern</b>	Normal dress	7	69	87
	Cultural Dress	13	11	13
<b>Birth Celebration</b>	Dancing	20	45	45
	Singing	20	67	58
<b>Puberty Celebration</b>	Dancing	20	80	100
	Singing	20	80	100
	A grant Ceremony	15	63	54
	Distribution of food	20	80	100
<b>Marriage Celebrations</b>	Singing	20	80	100
	Dancing	20	80	100
	Food Ceremony	20	80	100
	Beating Drums	13	67	43
<b>Inter Caste marriage</b>	Yes	nil	43	nil
	No	20	37	100
<b>Playing Musical Instruments</b>	Yes	13	67	57
	No	7	13	43
<b>Special Song</b>	Yes	20	80	100
	No	20	80	100
<b>Unique dance</b>	Yes	20	80	100
<b>Death Function</b>	Singing	18	71	89
	Dancing	2	9	11
<b>Funeral Practices</b>	Burial	20	80	100

Source: Field Survey Data, 2019.

The data depicts that twenty people of the Malaimalsars celebrate events like puberty, marriage, worshipping god and death events followed by fourteen people celebrate birth function. Thirteen people of the Malaimalasars says they practice their cultural habits and seven people not practicing their cultural habits. Nineteen people of the Malaimalasars facing problems in following the cultural habits and one person not having any problem in following the cultural habits. Twenty people of the Malaimalsars occasionally worship god once in a year. Thirteen people of the Malaimalasars wearing cultural dress and seven people wearing normal dress. Twenty people of the Malaimalasars sing and dance during birth, puberty and marriage celebration. Fifteen people of the Malaimalasars celebrate puberty function as a grant ceremony. Whereas twenty people of the Malaimalasars says they distribute food to their community people in puberty and marriage function. Thirteen people of the Malaimalasars beat drums only in the marriage function. Inter caste marriage is not accepted in Malaimalasar community. Thirteen people of the Malaimalasars play musical instruments followed by seven people don't play the musical instruments. Twenty people of the Malaimalasar tribes says they have the special song and unique dance in their community. There is no existence of polygamy in Malaimalasar community. Eighteen people sing and two people says they dance in the death function. Twenty people of the Malaimalasar tribes says only burial is practiced in their community.

Eighty people of the Malasar tribes celebrate events like puberty, marriage, worshipping god and death events, followed by twenty three people also celebrate birth function. Whereas sixty one people of the Malasar tribes practice their cultural habits and nineteen people not practicing their cultural habits. Sixty seven people of the Malasar tribes facing problems in following the cultural habits followed by thirteen people not having any problem in following the cultural habits. Eighty people of the Malasar tribes occasionally worship god once in a year. Sixty nine people of the Malasar tribes wearing normal dress, whereas eleven people wearing cultural dress. Sixty seven people of the Malasars sing and forty five people dance in the birth celebration. Eighty people of the Malasar tribes says they sing and dance during puberty and marriage celebration. Sixty three people of the Malasars celebrate puberty function as a grant ceremony. Whereas eighty people of the Malasar tribes distribute food to their community people in puberty and marriage function. Sixty seven people of the Malasar tribes beat drums only in the marriage function. Whereas forty three people accepts the inter caste marriage followed by thirty seven people of the tribes not accept the inter caste marriage. Sixty seven people of the Malasar tribes play musical

instruments followed by thirteen people don't play the musical instruments. Eighty people of the Malasar tribes says they have the special song and unique dance in their community. There is no existence of polygamy in Malasar community. Seventy one people sing and nine people says they perform dance in the death function. Eighty people of the Malasar tribes says only burial is practiced in their community.

One hundred of the Pullaiyar tribes says they celebrate events like puberty, marriage, worshipping god and death events, followed by forty five people celebrate birth function. Whereas sixty three people of the Malasar tribes practice their cultural habits and thirteen seven people not practicing their cultural habits. Seventy nine of the Pullaiyars facing problems in following the cultural habits followed by twenty one people not having any problem in following the cultural habits. One hundred of the Pullaiyar tribes says they occasionally worship god once in a year. Whereas eighty seven people of the Pullaiyar tribes wearing normal dress followed by thirteen people wearing cultural dress. Fifty eight people of the Pullaiyars sing and forty five people dance in the birth celebration. One hundred of the Pullaiyar tribes says they sing and dance during puberty and marriage celebration. Fifty four people of the Pullaiyar tribes celebrate puberty function as a grant ceremony. Whereas one hundred of the Pullaiyar tribes says they distribute food to their community people in puberty and marriage function. Forty three people of the Pullaiyars beat drums only in the marriage function. Inter caste marriage is not accepted in Pullaiyar community. Fifty seven people of the Pullaiyars play musical instruments followed by forty three people don't play the musical instruments. One hundred of the Pullaiyar tribes says they have the special song and unique dance in their community. There is no existence of polygamy in Pullaiyar community. Eighty nine people says they sing and eleven people dance in the death function. One hundred of the Pullaiyar tribes says only burial is practiced in their community.

## **J. AWARENESS ON TRIBAL DEVELOPMENT SCHEMES**

The Government continues its efforts for the welfare and development of Scheduled Tribes, the Ministry of Tribal Affairs have implemented many schemes for the welfare and development of the Scheduled Tribes.

Awareness on Tribal development schemes is expressed in the Table- XVII

**TABLE- XVII**

**AWARENESS ON TRIBAL DEVELOPMENT SCHEMES**

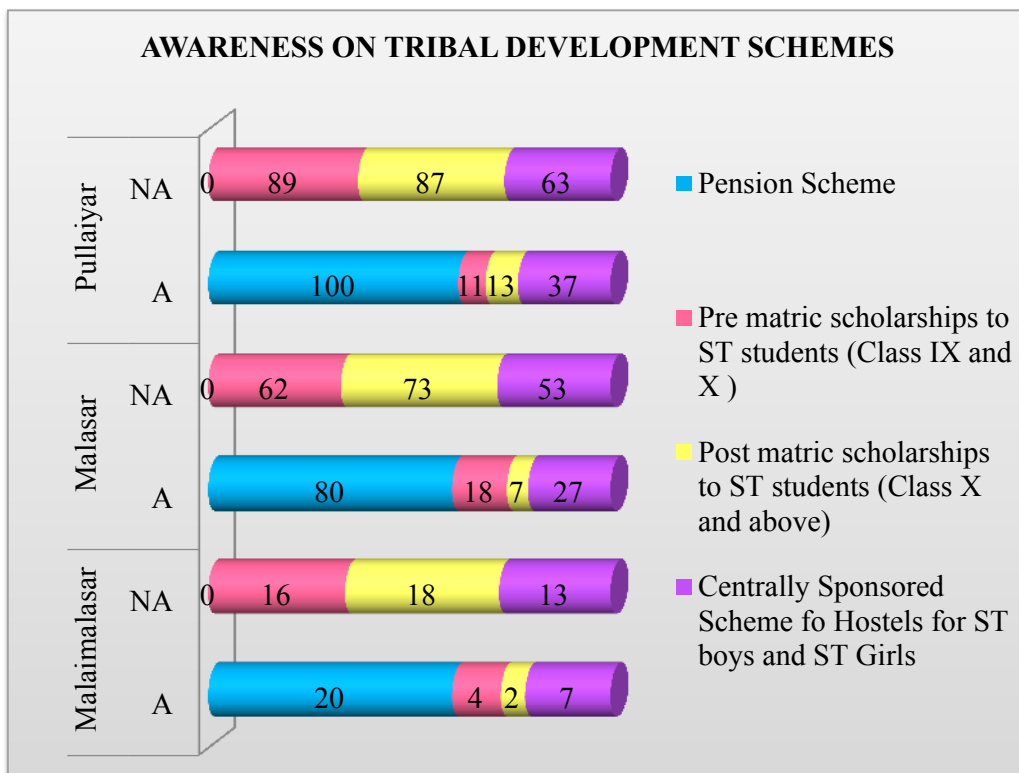
Awareness on Tribal Development Schemes	Malaimalasar (N=20)		Malasar (N=80)		Pullaiyar (N=100)	
	A	NA	A	NA	A	NA
Pension Scheme	20	nil	80	nil	100	nil
Pre matric scholarships to ST students (Class IX and X)	4	16	18	62	11	89
Post matric scholarships to ST students (Class X and above)	2	18	7	73	13	87
Centrally Sponsored Scheme of Hostels for ST boys and ST Girls	7	13	27	53	37	63
National fellowship (MPhil and PhD)	nil	nil	nil	nil	nil	nil
National Overseas Scholarships	nil	nil	nil	nil	nil	nil
Development of Particularly Vulnerable Tribal Groups	nil	nil	nil	nil	nil	nil
Ekalvyra Model Residential Schools	nil	nil	nil	nil	nil	nil
Equity support to NSTFDC/STFDCs	nil	nil	nil	nil	nil	nil
Establishment of Ashram schools in Tribal Sub Plan Areas	nil	nil	nil	nil	nil	nil
Grant in Aid to Voluntary Organizations working for welfare of STs	nil	nil	nil	nil	nil	nil
Institutional support for Development and Marketing of Tribal Produce	nil	nil	nil	nil	nil	nil
Strengthening education among ST Girls in a low literacy rate	nil	nil	nil	nil	nil	nil
Support to Tribal Research Institutes	nil	nil	nil	nil	nil	nil
Vocational Training Centres in Tribal Areas	nil	nil	nil	nil	nil	nil
Health Insurance Scheme	nil	nil	nil	nil	nil	nil

**Source: Field Survey Data 2019; N= Number of People; A= Aware; NA= Not Aware**

Twenty people of the Malaimalasar tribes are aware about the Pension scheme whereas seven people are aware about the Centrally sponsored scheme of hostels for ST boys and ST girls followed by four people are familiar about the Pre matric scholarships to ST students (Class IX and X) scheme and two people are aware about the scheme Post matric scholarships to ST students (Class X and above). It is shocking to know that the Malaimalasar tribes are not aware about the other schemes.

Eighty people of the Malasar tribes are familiar about the Pension scheme, Centrally Sponsored Scheme of Hostels for ST boys and ST Girls was known to twenty seven people followed by eighteen people are aware about Pre matric scholarships to ST students (Class IX and X) scheme and Post matric scholarships to ST students (Class X and above) scheme was familiar among seven people. It was astonished to know that the Malasar tribes are not aware about the other schemes which was implemented for the tribal development.

One hundred of the Pullaiyar tribes are very much familiar about the Pension scheme, thirty seven people says they are aware about the Centrally Sponsored Scheme of Hostels for ST boys and ST Girls followed by thirteen people says they are familiar about the Post matric scholarships to ST students (Class X and above) and eleven people among the Pullaiyars are aware about the Pre matric scholarships to ST students (Class IX and X) scheme. Feeling surprised that the Pullaiyar tribes are not aware about the other welfare schemes which is meant for the tribal development.



**AWARENESS ON TRIBAL DEVELOPMENT SCHEMES**

**FIGURE-10**

## K. TYPES OF SUPPORT RECEIVED BY THE TRIBES FROM GOVERNMENT

Assistance, the action of helping someone by sharing work especially money or people that given to people. The information is about the help that the tribes received for their development.

The details about the types of support received by the tribes is given in the Table- XVIII

**TABLE- XVIII**

### **TYPES OF SUPPORT RECEIVED BY THE TRIBES FROM GOVERNMENT**

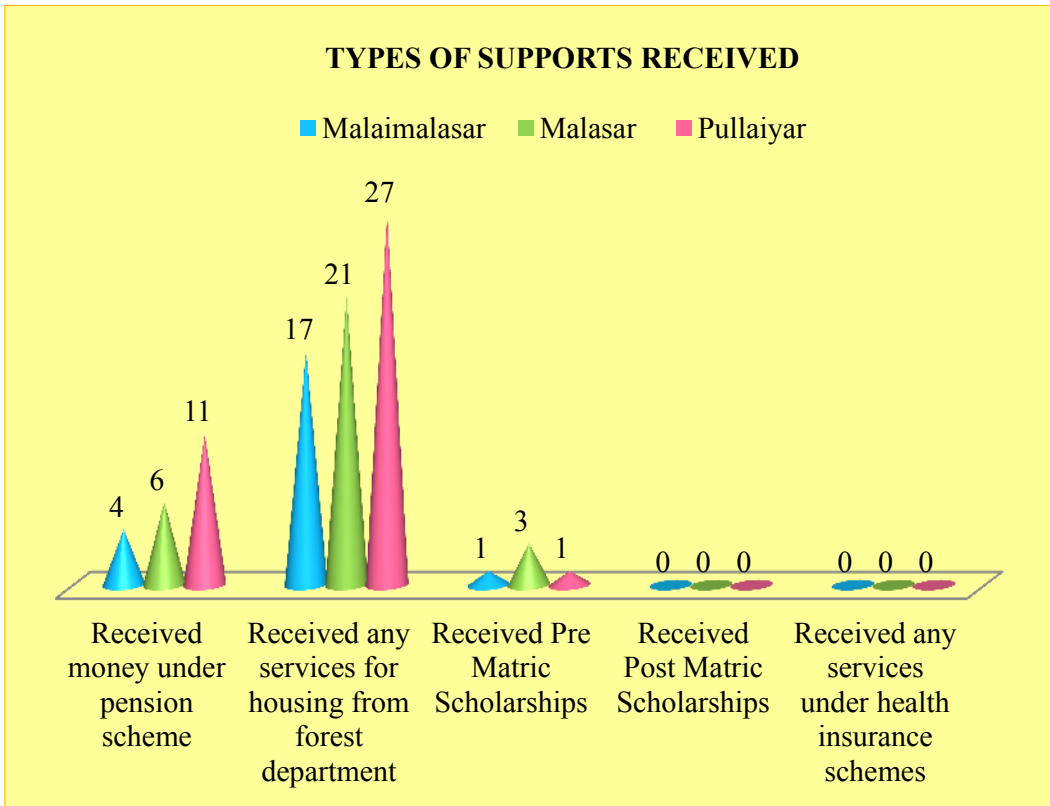
<b>Types of Supports received</b>	<b>Malaimalasar (N=20)</b>	<b>Malasar (N=80)</b>	<b>Pullaiyar (N=100)</b>
Money under pension scheme	4	6	11
services for housing from forest department	17	21	27
Pre-Matric Scholarships	1	3	1
Post Matric Scholarships	nil	nil	nil
services under health insurance schemes	nil	nil	nil

**Source: Field Survey Data 2019.**

The data implies that seventeen people of the Malaimalasars received services for housing from forest department followed by four people of the Malaimalasar tribes says they are receiving money under the Pension scheme and one person says they received pre matric scholarships. The Malaimalasar tribes says they didn't receive any help or assistances from other schemes since they are not aware about other schemes.

Twenty one people of the Malasar tribes says they have received assistances for housing from forest department followed by six people of the tribes are receiving money under Pension scheme and three people received money under pre matric scholarships other than this the tribes says they didn't received any assistances from other schemes due to lack of awareness.

Twenty seven people of the Pullaiyar tribes says they have received assistances for housing from forest department whereas eleven people of the Pullaiyars are receiving money under Pension scheme and one person received money under pre matric scholarships. The Pullaiyar tribes says they are not aware about other development schemes so that they couldn't get assistances from other development schemes.



**TYPES OF SUPPORTS RECEIVED BY THE TRIBES FROM GOVERNMENT**

**FIGURE-11**

## L. PERCEPTION OF TRIBES ON TRIBAL DEVELOPMENT PROGRAMMES

Perception, a belief or opinion often held by many tribal people and based on how tribe people interpreted about the tribal development programs.

Perception of tribes on tribal development programs is shown in the Table- XIX

**TABLE- XIX**

### PERCEPTION OF TRIBES ON TRIBAL DEVELOPMENT PROGRAMMES

N=200*			
Perception	Strongly Agree	Agree	Disagree
Difficult to know different tribal development schemes running for tribes	76	24	nil
Implementation of tribal development schemes involves heavy advocacy	51	41	8
The tribal development schemes improved the standard of living of the tribes	nil	29	41
Tribal development schemes improved the interaction behaviour of the tribes	11	31	47
The tribal development schemes fulfilled the basic requirements of the tribes	4	68	31
Tribal development schemes are the best gift of government to the tribal community	2	37	21
All the tribal development schemes are target oriented	7	41	nil
Tribal development schemes are established against wishes of tribal community	nil	21	39
Money received under pension scheme is helpful for family	22	14	nil

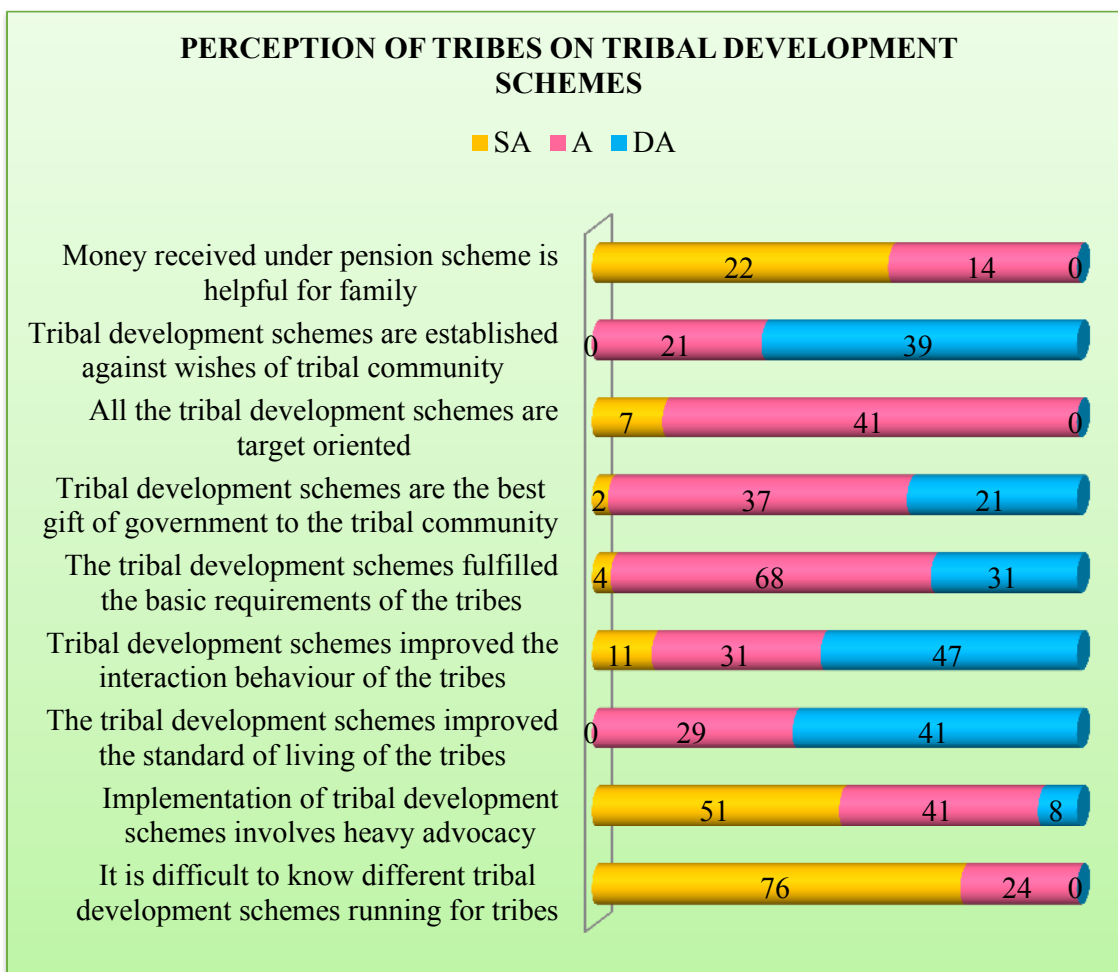
**Source: Field Survey Data 2019. \*Multiple Response**

The data previews about the perception on tribal development programmes, seventy six people of the tribes strongly agreed that it is difficult to know different tribal development schemes running for tribes.

Sixty eight people of the tribes agreed with the statement that the tribal development schemes fulfilled the basic requirements of the tribes. Fifty one people of the tribes strongly agreed with the statement that all the tribal development schemes are target oriented.

Forty seven people of the tribes neither agree nor disagree with the statement that tribal development schemes improved the interaction behaviour of the tribes. Thirty nine people of tribes neither agree nor disagree to the statement that tribal development schemes are established against wishes of tribal community. Forty one people of the tribes neither agree nor disagree with the statement that the tribal development schemes improved the standard of living of the tribes.

Forty one people of the tribes agreed with the statement that all the tribal development schemes are target oriented. Thirty seven people of the tribes agreed with the statement that tribal development schemes are the best gift of government to the tribal community. Twenty two people of the tribes strongly agree with the statement that money received under pension scheme is helpful for family.



**PERCEPTION OF TRIBES ON TRIBAL DEVELOPMENT PROGRAMMES**

**FIGURE-12**

## V. SUMMARY AND CONCLUSION

The term tribe is a colonial jargon. In India British had introduced the term as an appellation for some simple communities, whom they wanted to keep separate from the mainstream population. Scheduled Tribes in India are generally considered to be 'Adivasis,' meaning indigenous people or original inhabitants of the country. The tribes have been confined to low status and are often physically and socially isolated instead of being absorbed in the mainstream Hindu population. 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, India has the largest population of the tribal people in the world. The tribal people also known as the adivasi's are the poorest in the country, who are still dependent on hunting, agriculture and fishing. The Tribal groups are one of the major parts of India. They are supposed to be one of the earliest settlers in the area. Their culture, therefore, manifests some of the oldest tribal traditions in the country.

The study entitled "A Comparative Analysis on Educational, Health and Livelihood Status among Tribes" was undertaken with the objectives to study the socio economic background of the tribes, to identify the infrastructure facilities available in their locality, to assess the livelihood, health and educational status of the tribes, to know about the cultural practices followed by the tribes and to assess the knowledge on the government schemes, programmes and policies for tribes. The area chosen for the study was 3 tribal settlements of Anamalai Tiger Reserve with the total sample of 200 tribes. For conducting the study, questionnaire was used as a tool to collect the data.

### FINDINGS:

The salient findings of the study are given below:

#### A. SOCIO ECONOMIC CHARECTERISTIC OF THE TRIBES

- 13 people of the Malaimalasar, 41 people of the Malasar, 56 people of the Pullaiyar are Female. 7 people of the Malaimalasar, Malasar 39 people and 44 Pullaiyar people are Male.
- 9 people are under the age group of 41-60 and 3 people are above 60 in Malaimalasar community. 41 people are under the age group of 41-60 and 5 people are above 60 in Malasar community. 53 people are under the age group of 41-60 and 6 people are above 60 in Pullaiyar Community.

- 14 people are illiterate, 6 people are studied up to primary school in Malaimalasar community. 47 Malasar people are illiterate and 33 people are studied up to primary school. 73 Pullaiyar people are illiterate and 27 Pullaiyar people are studied up to primary school.
- 16 Malaimalasar people, 72 Malasar people and 87 Pullaiyar people are married. 3 people of Malaimalasar, 5 people of Malasar and 7 people of Pullaiyar are unmarried. 1 person from Malaimalasar, 3 people from Malasar and 6 people of Pullaiyar are widowed.
- In Malaimalasar community, 11 people live in a nuclear family and 9 people live in a joint family. 53 people of Malasar are live in a nuclear family and 27 people live in a joint family. 79 Pullaiyar people live in a nuclear family and 21 people live in joint family.
- 17 Malaimalasar people, 31 Malasar people, 23 Pullaiyar people are doing agriculture and 3 Malaimalasar people, 29 Malasar people, 38 Pullaiyar people are unemployed. 3 Malasar people and 2 Pullaiyar people are going for government job.
- 20 Malaimalasar people, 19 Malasar people, 4 Pullaiyar people monthly income is less than 1000. 8 Malasar people, 19 Pullaiyar people are earning up to Rs 2001-3000. 2 Pullaiyar people are earning more than 4000.
- 20 people of Malaimalasar located in Palaginaru settlement, 80 Malasar people located in Topslip and 100 Pullaiyar people are located in Thirumoorthy Malai.

## **B. LIFESTYLE INFORMATION**

- 20 Malaimalasar people, 53 Malasar people, 63 Pullaiyar people are living in a house constructed by government. 10 Malasar people and 18 Pullaiyar people are living in the own house.
- 17 Malaimalasar people, 52 Malasar people, 63 Pullaiyar people were living in the kuccha house. 12 Malasar people and 11 Pullaiyar people were living in the Pucca house.
- 13 Malaimalasar people, 43 Malasar people, 67 Pullaiyar people spend their leisure time in walking. 3 Malaimalasar people and 8 Pullaiyar people spend time in sleeping. 12 Malasar people spend time in Watching TV.
- 11 Malaimalasar people, 62 Malasar people and 69 Pullaiyar people are having their meals regularly whereas 9 Malaimalasar people, 18 Malasar people and 31 Pullaiyar people are irregularly having their meals.

- 17 Malaimalasar people, 43 Malasar people and 57 Pullaiyar people are cooking in firewood followed by 3 Malaimalasar people, 32 Malasar people and 43 Pullaiyar people are cooking in kerosene. 5 Malasar people and 3 Pullaiyar people were cooking using LPG.

### **C. INFRASTRUCTURE FACILITIES**

- 17 Malaimalasar people says electricity is not available whereas 3 Malaimalasar people, 73 Malasar people and 100 Pullaiyar people says electricity is available.
- 62 Malasar people and 97 Pullaiyar people says community tap water facility is available followed by 20 Malaimalasar people, 18 Malasar people and 3 Pullaiyar people says government tap water facility is available and the water tap was arranged by the forest department.
- 20 Malaimalasar people says no toilet facilities and 71 Malasar people and 83 Pullaiyar people says toilet facility is available.
- 20 Malaimalasar people, 9 Malasar people and 100 Pullaiyar people says government school is available followed by 71 Malasar people says tribal school is available in their locality.
- 6 Malaimalasar people, 41 Malasar people and 54 Pullaiyar people says availability of transport is moderate followed by 14 Malaimalasar people, 26 Malasar people and 31 Pullaiyar people says availability of transport is poor and 13 Malasar people and 15 Pullaiyar people says availability of transport is good.
- 2 Malaimalasar people, 13 Malasar people and 12 Pullaiyar people are having Mobile followed by 11 Malasar people and 6 Pullaiyar people says they have mixie in their home. 6 Malasar people and 21 Pullaiyar people are having television in home.

### **D. EMPLOYMENT STATUS OF THE TRIBES**

- 35 Malaimalasar people, 79 Malasar people and 49 Pullaiyar people are doing agriculture like cultivation of tamarind, selling honey, banana stem and leaves. The tribes are earning up to Rs 500- 800 per month.
- 57 people of the Pullaiyars are self-employed. The Pullaiyars sell mostly Elantha Vadai and Kambu Koozh (Pearl Millet) and they are earning Rs 1000 monthly.
- 9 people of the Malasars are working in eco shop mostly tribal women and the tribal women are assisted as a helper in a forest office for cleaning the rooms and to

maintain the clean environment around the office and their monthly income is Rs 2500.

- 8 people of the Malasars working as ecotourism driver, mostly the tribal men works as ecotourism driver and their monthly income is Rs 4000.
- 3 Malasar people and 2 Pullaiyar people are doing government job like Anti-poaching watcher and the tribes earning Rs 8000 per month.

#### **E. EXPENDITURE PATTERN OF THE TRIBES**

- Malaimalasars are spending Rs 150 monthly and Rs 1800 yearly followed by Malasars are spending Rs 200 monthly and Rs 2400 annually and Pullaiyars are spending monthly Rs 300 and Rs 3600 annually for Food consumption.
- Malaimalasars spend Rs 100 per month and Rs 1200 annually whereas Malasars spend Rs 150 per month, Rs 1800 annually and Pullaiyars spend Rs 200 per month and Rs 2400 yearly for Education.
- Malaimalasars spend Rs 3000 annually followed by Malasars and Pullaiyars spend Rs 5000 annually.
- The Malasar spend Rs 100 per month and Rs 1200 annually for entertainment purpose like charges for Television. Pullaiyars each year they spend Rs 400 for entertainment purpose.
- The Malaimalasars spend Rs 20 per month and Rs 200 for medical treatments including the bus fare followed by the Malasars spend Rs 500 yearly for medical treatments and the Pullaiyars spend Rs 65 per month and Rs 780 annually for medical purpose including the bus fare.
- The Malaimalasars spend Rs 5000 whereas the Malasars spend Rs 10000 and the Pullaiyars spend Rs 8000 for Marriage celebration.
- Rs 3000 is spent by Malaimalasars followed by Rs 7000 is spent by Malasars and Rs 4500 is spent by Pullaiyars for Puberty celebration.
- The Malaimalasars spend Rs 2000 whereas the Malasars spend Rs 2500 and the Pullaiyars spend Rs 2500 for Death function.

#### **F. NUTRITIONAL STATUS OF THE TRIBES**

- 17 Malaimalasar people, 77 Malasar people and 80 Pullaiyar people are consuming cereals like rice followed by 9 Malaimalasar people, 61 Malasar people and 73

Pullaiyar people are consuming pulses like dhal daily and 4 Malasar people and 3 Pullaiyar people are consuming fruits and nuts daily.

- 15 Malaimalasar people, 71 Malasar people and 85 Pullaiyar people consume meal 3 times in a day followed by 2 Malaimalasar people, 3 Malasar people and 4 Pullaiyar people consume meal 4 times in a day.
- 2 Malaimalasar people, 11 Malasar people and 23 Pullaiyar people skip their breakfast followed by 2 Malaimalasar people, 9 Malasar people and 3 Pullaiyar people skip their lunch.
- The Malaimalasar, Malasars and Pullaiyars are both Vegetarian and Non vegetarian.
- 17 Malaimalasar people, 63 Malasar people and 83 Pullaiyar people eat non veg occasionally followed by 3 Malaimalasar people, 10 Malasar people and 15 Pullaiyar people consume non veg monthly whereas 7 Malasar people and 2 Pullaiyar people eat non veg weekly.
- 3 Malaimalasar people, 8 Malasar people and 21 Pullaiyar people eat food outside monthly. 2 Malaimalasar people, 5 Malasar people and 13 Pullaiyar people eat food outside Fortnightly.
- 19 Malaimalasar people, 72 Malasar people and 23 Pullaiyar people regularly drink black tea 4- 5 times in a day. 8 Malasar people and 6 Pullaiyar people drink milk.
- 5 Malaimalasar people, 19 Malasar people and 14 Pullaiyar people having the habit of eating betel leaves.

#### **G. HEALTH STATUS OF THE CHILDREN**

- 2 Malaimalasar children, 7 Malasar children, 4 Pullaiyar children are found to be Malnutrition children.
- 3 Malaimalasar children, 5 Malasar children, 7 Pullaiyar children are under Low birth weight.
- 2 Malaimalasar children, 6 Malasar children, 9 Pullaiyar children are found to be Anaemic.

#### **H. HEALTH STATUS OF THE TRIBES**

- 2 Malaimalasar people, 4 Malasar people and 7 Pullaiyar people having the health problem like anaemic followed by 1 Malaimalasar people, 6 Malasar people and 11 Pullaiyar people having diabetes and 2 Pullaiyar people having Menstruation

problem. 1Malaimalasar people, 7 Malasar people and 9 Pullaiyar people having blood pressure.

- 19 Malaimalasar people, 74 Malasar people and 89 Pullaiyar people having the Psychological problem like stress followed by 19 Malaimalasar people, 67 Malasar people and 55 Pullaiyar people feeling of insecurity. 17 Malaimalasar people, 43Malasar people and 67 Pullaiyar people are getting depressed.
- 19 Malaimalasar people, 13 Malasar people and 94 Pullaiyar people get treatment from government hospital. 63 Malasar people get treatment from primary health center.
- 20 Malaimalasar people, 71 Malasar people and 91 Pullaiyar people are facing stress due to lack of money followed by 20 Malaimalasar people, 77 Malasar people and 97 Pullaiyar people are facing stress due to lack of facilities. 3 Malaimalasar people, 41 Malasar people and 81 Pullaiyar people are facing stress due to engage in community.

## **I. CULTURAL PRACTICES OF THE TRIBES**

- The Malaimalasars, Malasars and Pullaiyars celebrate events like puberty function, marriage function and death functions. Rituals like worshipping god once in a year is performed by the tribes. 14 Malaimalasar people, 23 Malasar people and 45 Pullaiyar people celebrate birth function.
- 13 Malaimalasar people, 61 Malasar people and 63 Pullaiyar people practicing the cultural habits followed by 7 Malaimalasar people, 19 Malasar people and 37 Pullaiyar people not practicing the cultural habits.
- 19 Malaimalasar people, 67 Malasar people and 79 Pullaiyar people are facing problems in following the cultural habits whereas 1Malaimalasar people, 13 Malasar people and 21 Pullaiyar people don't have problem in following the cultural practices.
- 13 Malaimalasar people, 11 Malasar people and 13 Pullaiyar people wearing cultural dress followed by 7 Malaimalasar people, 69 Malasar people and 87 Pullaiyar people wearing normal dress.
- The Malaimalasars, Malasars and Pullaiyars sing and dance during the birth, puberty and marriage celebration. The tribes have the special song and their unique dance which differs between the community.
- 15 Malaimalasar people, 63 Malasar people and 54 Pullaiyar people celebrate puberty function as a grant ceremony.

- 13 Malaimalasar people, 67 Malasar people and 43 Pullaiyar people beat drums during the marriage celebrations.
- Only burial is practiced in all the three tribal communities.
- 18 Malaimalasar people, 71 Malasar people and 89 Pullaiyar people sing in the death function followed by 2 Malaimalasar people, 9 Malasar people and 11 Pullaiyar people perform dance in the death function.

#### **J. AWARENESS ON TRIBAL DEVELOPMENT SCHEMES**

- 20 Malaimalasar people, 80 Malasar people and 100 Pullaiyar people are familiar about the pension scheme.
- 4 Malaimalasar people, 18 Malasar people and 11 Pullaiyar people are aware about the Pre matric scholarships to ST students (Class IX and X).
- 2 Malaimalasar people, 7 Malasar people and 13 Pullaiyar people are aware about the Post matric scholarships to ST students (Class X and above).
- 7 Malaimalasar people, 27 Malasar people and 37 Pullaiyar people are aware about the Centrally sponsored scheme of hostels for ST boys and ST girls.
- It was astonished to know that the tribes are not aware about the other welfare schemes which was implemented for the tribal development and upliftment.

#### **K. TYPES OF SUPPORT RECEIVED BY THE TRIBES FROM GOVERNMENT**

- 17 Malaimalasar people, 21 Malasar people and 27 Pullaiyar people received services from forest department for housing forest produces like bamboo sticks are given to build their house.
- 4 Malaimalasar people, 6 Malasar people and 11 Pullaiyar people are receiving money under pension scheme.
- 1 Malaimalasar person, 3 Malasar people and 1 Pullaiyar person received money under pre matric scholarships.
- The tribes didn't receive any help or assistances from other development schemes due to lack of awareness.

#### **L. PERCEPTION OF TRIBES ON TRIBAL DEVELOPMENT PROGRAMMES**

- 76 people of the tribes strongly agreed that it is difficult to know different tribal development schemes running for tribes.

- 78 people of the tribes agreed with the statement that the tribal development schemes fulfilled the basic requirements of the tribes.
- 51 people of the tribes strongly agreed with the statement that all the tribal development schemes are target oriented.
- 47 people of the tribes neither agree nor disagree with the statement that tribal development schemes improved the interaction behaviour of the tribes.
- 41 people of the tribes agreed with the statement that all the tribal development schemes are target oriented.
- 41 people of the tribes neither agree nor disagree with the statement that the tribal development schemes improved the standard of living of the tribes.
- 39 people of tribes neither agree nor disagree to the statement that tribal development schemes are established against wishes of tribal community.
- 37 people of the tribes agreed with the statement that tribal development schemes are the best gift of government to the tribal community.
- 22 people of the tribes strongly agree with the statement that money received under pension scheme is helpful for family.

## **SUGGESTION**

- The Government and NGO should provide awareness for tribes about the tribal development schemes and Programmes.
- The Forest department should create awareness about the advantages of toilet and disadvantages of open defaecation.
- The Government should promote knowledge on importance of Education and personal health for their sustainable development.
- The Government can improve the living standard of tribal people by providing housing, water, electricity and transport facilities.
- The Government should take effective measures to reach the policies and schemes meant for Tribes.
- The Forest department should make efforts for better living of tribal people through income generation activities.
- The Government and NGO should concentrate more on the tribal people development rather the basic amenities of the tribal people should be fulfilled.
- Generate more employment opportunities for the tribal people to improve the socio-economic background of the tribes and to prevent migration.

## CONCLUSION

It is proved from all the above discussion the tribes are not yet developed at least in a field. The tribes have to be developed by knowing the importance of each and every aspect about the livelihood, health and education. Livelihood status is essential for the improvement of the socio-economic status. It also deals with the nature of the work. The tribes search for the sources inside the forest thus they eat natural foods and vegetables. It is proved that most of the tribes spend time in walking in search for the resources and they find many natural things. Though they have the habit of walking the tribes are free from obesity. The life style and tradition of each indigenous community is unique and is related to the utilization of natural resource and particular type of work. They had been collecting resources from forest without causing any damage to it. The forest provides them a livelihood security. Lifestyle is expressed in both work and leisure behavior patterns. A way of living of individuals, families (households) and societies, which they manifest in coping with their physical, psychological, social and economic environments on a day to day basis. The tribes are not settled with affordable facilities like housing, electricity, toilet and transport. The tribes are not aware about the disadvantages of open defecation. Since India is a technologized country, it was really surprised to know that tribes are living without the electricity facilities in the mid of the forest. It was not highly safe, but the tribes are used to it.

Children are the assets for tomorrows productivity, so it is extremely important to ensure good health for children. New born infants particularly under five year children are more vulnerable to malnutrition which can be easily prevented or treated. Not much source is available among the tribes for healthy eating. So, the health problems like anaemia, diabetes and constipation are favour to the tribes. Normal nutritional status is managed by balance food consumption and normal utilization of nutrients. The tribes do not concentrate more on nutritious food. But sometimes their normal being days traveling with nature make tribes to stay healthy.

Cultural practice generally refers to the manifestation of a culture or sub culture, especially regarding the traditional and customary practices of ethnic or another cultural group. Tribes they are said to have their own, unique sets of beliefs and rituals. The tribes facing the problems like to engage in community and following the cultural practices. The tribes are not completing following their cultural practices  $\frac{1}{4}$  is now the tribes following.

The awareness on tribal development scheme is zero level. Though they are not communicating with other people not even within their community, the tribes are cornered by themselves. They couldn't aware about the tribal development schemes and programs which is totally meant for them. The NGOs should be a mediator between the government and the tribes. Which should have the motto of development and upliftment of the tribes.

Even the tribes should try to overcome the obstacles to engage with community and other people should be aware about the all the tribal development schemes. The tribal development will be successful in years only the tribes step forward to mold themselves.

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## APPENDIX - 1

### A Comparative Analysis on Educational, Health and Livelihood Status among Tribes

#### I. SOCIO ECONOMIC BACKGROUND OF THE RESPONDENT:

Name:

Address:

Characteristic	Aspects	Tick below
<b>Gender</b>	Male	
	Female	
	Others	
<b>Age (Years)</b>	20-40	
	41-60	
	Above 60	
<b>Religion</b>	Hindu	
	Christian	
	Muslim	
<b>Community</b>	Malaimalasar	
	Malasar	
	Pullaiyar	
<b>Education</b>	Primary	
	Higher Secondary	
	Degree	
	Illiterate	
<b>Marital Status</b>	Married	
	Unmarried	
	Widow	
<b>Type of Family</b>	Nuclear	
	Joint	
<b>Occupation</b>	Agriculture	
	Eco shop	
	Ecotourism driver	
	Government job	
	Self-employed	
	Unemployed	
<b>Monthly Income (Rs)</b>	less than 1000	
	1001- 2000	
	2001-3000	
	3001-4000	
	more than 4000	
<b>Locality</b>	Palaginaru	
	Topslip	
	Thirumoorthy Malai	

**II. FAMILY BACKGROUND:**

<b>Name</b>	<b>Age</b>	<b>Relationship</b>	<b>Occupation</b>	<b>Monthly Income</b>

**III. LIFESTYLE INFORMATION:**

<b>Lifestyle</b>		<b>Tick below</b>
<b>Type of accommodation</b>	Government	
	Rent	
	Own	
<b>Type of House</b>	Kuccha	
	Thatched	
	Pucca	
<b>Leisure time activities</b>	Watching TV	
	Sleeping	
	Walking	
	Chatting with peer groups	
<b>Meal Pattern</b>	Regularly	
	Irregularly	
<b>Mode of cooking</b>	Firewood	
	Kerosene	
	LPG	

#### IV. INFRASTRUCTURE FACILITIES:

Facilities		Tick Below
Electricity	Available	
	Not Available	
Water facility	Community tap	
	Government tap	
Toilet	Yes	
	No	
School	Government	
	Tribal	
	Private	
Transport	Available	
	Not Available	
Availability of Transport	Good	
	Moderate	
	Poor	
Home Appliances	Mobile	
	Mixie	
	LPG	
	Television	
	Two wheeler	
	Four Wheeler	
Card details	Aadhar Card	
	Ration card	
	Voter ID	

#### V. EMPLOYMENT STATUS OF THE TRIBES:

Source of Income	No. of Persons	Monthly Income (Rs)
Agriculture		
Self employed		
Government Job		
Eco shop		
Ecotourism		

**VI. EXPENDITURE PATTERN OF THE TRIBES:**

Item	Expenditure	
	Monthly (Rs)	Yearly (Rs)
Food consumption		
Education		
Rituals		
Entertainment		
Medical		
Festivals		
Marriage celebration		
Puberty celebration		
Death function		

**VII. NUTRITIONAL STATUS OF THE TRIBES:**

Nutritional Status		Tick below
<b>Daily intake</b>	Cereals	
	Pulses	
	Millets	
	Fruits&Nuts	
<b>Consumption of meals</b>	2 times	
	3 times	
	4 times	
<b>Skipping Meals</b>	Breakfast	
	Lunch	
<b>Food Habits</b>	Vegetarian	
	Non-Vegetarian	
<b>Non-Vegetarian</b>	Weekly	
	Monthly	
	Occasionally	
<b>Eating food outside home</b>	Daily	
	Weekly	
	Fortnightly	
	Monthly	
<b>Regular drink</b>	Black tea	
	Milk	
	Coffee	
<b>Habits</b>	Betel leaves	
	Tobacco	

### VIII. HEALTH STATUS OF THE TRIBAL CHILDREN:

Health Status of the Tribal Children	Tick below
Malnutrition	
Low Birth weight	
Anaemic	
Common Illness	
Jaundice	
Dengue	
Genetic disorders	

### IX. HEALTH STATUS OF THE TRIBES:

Health Status	Tick below	
<b>Health Problems</b>	Diabetes	
	Tuberculosis	
	Blood Pressure	
	Anaemia	
	Menstruation	
	Arthritis	
	CVD	
	Constipation	
<b>Psychological Problems</b>	Stress	
	Feeling of Insecurity	
	Depression	
	Anxiety	
<b>Treatment Centres</b>	Home	
	Primary Health Centre	
	Government Hospital	
<b>Stress Faced</b>	Lack of Money	
	Health Problem	
	Lack of Care	
	Engage in Community	
	Uncomfortable in society	
	Lack of Job	
	Lack of Facilities	

## X. CULTURAL PRACTICES OF THE TRIBES:

Cultural Practices		Tick below
<b>Events you Celebrate</b>	Birth Function	
	Puberty	
	Marriage	
	Worshipping God	
	Death	
<b>Practicing cultural habits</b>	Yes	
	No	
<b>Facing problems in cultural practices</b>	Yes	
	No	
<b>Worshipping God</b>	Monthly	
	Yearly	
<b>Dressing pattern</b>	Normal dress	
	Cultural Dress	
<b>Birth Celebration</b>	Dancing	
	Singing	
<b>Puberty Celebration</b>	Dancing	
	Singing	
	A grant Ceremony	
	Distribution of food	
<b>Marriage Celebrations</b>	Singing	
	Dancing	
	Food Ceremony	
	Beating Drums	
<b>Inter caste marriage</b>	Yes	
	No	
<b>Playing Musical Instruments</b>	Yes	
	No	
<b>Special Song</b>	Yes	
	No	
<b>Unique dance</b>	Yes	
	No	
<b>Death Celebration</b>	Singing	
	Dancing	
<b>Funeral Practices</b>	Burial	
	Burning	

**XI. AWARENESS ON TRIBAL DEVELOPMENT SCHEMES:**

<b>Awareness on Tribal Development Schemes</b>	<b>Aware</b>	<b>Not Aware</b>
Pension Scheme		
Pre matric scholarships to ST students (Class IX and X)		
Post matric scholarships to ST students (Class X and above)		
Centrally Sponsored Scheme of Hostels for ST boys and ST Girls		
National fellowship (MPhil and PhD)		
National Overseas Scholarships		
Development of Particularly Vulnerable Tribal Groups		
Ekalvya Model Residential Schools		
Equity support to NSTFDC/STFDCs		
Establishment of Ashram schools in Tribal Sub Plan Areas		
Grant in Aid to Voluntary Organizations working for welfare of STs		
Institutional support for Development and Marketing of Tribal Produce		
Strengthening education among ST Girls in a low literacy rate		
Support to Tribal Research Institutes		
Vocational Training Centres in Tribal Areas		
Health Insurance Scheme		

**XII. TYPES OF SUPPORT RECEIVED BY THE TRIBES FROM GOVERNMENT:**

<b>Types of Support Received</b>	<b>Tick below</b>
Money under pension scheme	
Services for housing from forest department	
Pre-Matric Scholarships	
Post Matric Scholarships	
Services under health insurance schemes	

**XIII. PERCEPTION OF TRIBES ON TRIBAL DEVELOPMENT SCHEMES:**

<b>Perception</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>
Difficult to know different tribal development schemes running for tribes			
Implementation of tribal development schemes involves heavy advocacy			
The tribal development schemes improved the standard of living of the tribes			
Tribal development schemes improved the interaction behaviour of the tribes			
The tribal development schemes fulfilled the basic requirements of the tribes			
Tribal development schemes are the best gift of government to the tribal community			
All the tribal development schemes are target oriented			
Tribal development schemes are established against wishes of tribal community			
Money received under pension scheme is helpful for family			

APPENDIX – 2

INSTITUTIONAL HUMAN ETHICS COMMITTEE



*Avinashilingam*

Institute for Home Science and Higher Education for Women  
Deemed to be University Under category 'A' By MHRD, (Estd. u/s 3 of UGC Act 1956 )  
Re Accredited with 'A' Grade By NAAC, Recognised by UGC Under Section 12 B  
Coimbatore - 641043, Tamil Nadu, India

**Chairman**

Dr. S. Ramalingam  
Principal, PSG Institute  
of Medical Sciences  
& Research, Coimbatore

**Member Secretary**

Dr.S.Uma Mageshwari  
Professor,  
Dean Student Affairs,  
Department of Food Service  
Management & Dietetics

**Members**

Dr.P.R.Padma  
Mr. K.Arulmoli (Legal Expert)  
Dr. N.S. Rohini  
Dr.Subhashini K. Sripathi  
Dr.A. Saraswathy  
Ms.D.Kavitha  
Dr.S. Muthulakshmi  
Dr.G.Victoria Naomi  
Dr. Judith Justin  
Dr.Anitha Subash

24 January 2019

To  
Ms. D.Murugeswari  
Department of Home Science and Extension Education  
Avinashilingam Institute for Home Science and  
Higher Education for Women  
Coimbatore – 641 043

Dear D.Murugeswari,

Ref: Your proposal No. IHEC/18-19/MSW/11 entitled  
"A Comparative Analysis on Educational, Health and Livelihood  
Status among Tribes", submitted for approval to the IHEC on  
30.09.18.

The Institutional Human Ethics Committee of our University hereby  
grants approval to your research proposal No. IHEC/18-19/MSW/11  
entitled "A Comparative Analysis on Educational, Health and  
Livelihood Status among Tribes" submitted by you. The Approval  
number for the same is AUW/ IHEC/MSW-18-19/XPD/11.

We wish you all the best in your research endeavours.

Regards,

*S. Uma Mageshwari*  
Dr.S.Uma Mageshwari  
Member Secretary

