

# **EMPOWERING TRIBAL WOMEN IN ATTAPPADY: LIVELIHOOD OPPORTUNITIES AND CHALLENGES**

*Dissertation*

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for the award of the Degree of Master of Arts in Economics*

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## **DECLARATION**

I, **AMRUTHA C**, do hereby declare that the project entitled **EMPOWERING TRIBAL WOMEN IN ATTAPPADY: LIVELIHOOD OPPORTUNITIES AND CHALLENGES** is an authentic record of work carried out under her guidance of **Dr. SHYLA HAMEED**, Assistant professor, Department of Economics. I further declare that this report has not previously formed the basis for the award of any degree, diploma or similar title at any other university.

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**CHAPTER 1**  
**INTRODUCTION**

## INTRODUCTION

A tribe consists of individuals who share the same language, culture, religion, or background. Every tribe, also referred to as the Adivasi's or the original occupants, is unique and often has traditions that distinguish it from other ethnic groups. The people in the tribe are devout, modest, and submissive. Most of these tribal communities are economically poor, physically dangerous, and culturally inaccessible. They were a uniform people living in isolated, steep, and forested environments. Moreover, their lack of organisation and knowledge often made it difficult for them to view the many socioeconomic issues from the right perspective. Tribal people are the oldest group of people living in India today. Approximately 476 million indigenous peoples, or 6.2% of the world's population, reside in 90 different nations. The world's second-largest tribal population is found in India. Indian society has always included tribal communities, dating back to the time of the Ramayana and the Mahabharata. The indigenous people of the nation have distinctive lifestyles and customs along with rich traditions, cultures, and heritage. In spite of certain regional differences, the tribes have a lot in common, such as living in a relatively isolated location and being more homogeneous and self-sufficient than the non-tribal social groups.

Areas inhabited by indigenous people make up a substantial portion of the nation's less developed regions. India is home to around a hundred million tribal people. The country's north-eastern states, which border China and Burma, as well as the plains and highlands in its middle and southern regions, are the two primary areas where tribes have settled. More than 80% of the tribes reside there; they are ethnically different from the tribes in the northeast and have seen more "intrusion of the Indian mainstream and of the pan-Indian model of the state, society, economy and culture." The degree to which the tribes engage with non-tribal communities varies as well. The Scheduled Tribes Commission, which was established by the President of India on April 28, 1960, in accordance with Article 339 of the Indian Constitution, reported on October 14, 1961, that "As these groups are presumed to form the oldest ethnological sector of the population, the term "Adivasi" ('Adi'= original and 'Vasi'= inhabitant) has become current among certain people." While the tribes in the north-eastern region are typically isolated communities, the tribes in peninsular India may occasionally coexist with non-tribal Scheduled Areas. These individuals are categorised as "indigenous" by the International Labour Organisation.

According to GOI (2011) reports, the districts of Wayanad (31.24%), Idukki (11.51%), Palakkad (10.10%), and Kasaragod (10.08%) have the highest concentration of Scheduled Tribes (ST) in the state. The Attappady region of Palakkad District is referred to as the tribal nuclei of Kerala and is one of the 43 tribal blocks in the nation.

Attappady, one of Kerala's biggest tribal villages, is situated in the Mannarkkad neighbourhood of the Palakkad District. The first tribal block in India was founded in Attappady, one of Kerala's most impoverished districts. Primarily three tribe communities that call Attappady home. Irulas, Mudugas, and Kurumbas are currently the only inhabitants of the protected region. Each of the three panchayats is dominated by Irula hamlets. Only Kurumbas live in Pudur, while Sholayur is an Irula Panchayat. According to the 2011 Census, the Irulas make up the largest tribal community in terms of numbers (82.25%), followed by the Mudugas (12.53%) and Kurumbas (5.22%). A tribe is a dispersed group of people who rely on their land for subsistence. Their culture has been impacted by the modernization process, and they have been marginalised in society by other displacement movements. Their interests are served by the development paradigm's very operation, which uproots them from their language, culture, way of life, and other aspects of it.

Tribal women are the most vulnerable group in the society, and as such, they are subject to different degrees of prejudice and exploitation. Women are disproportionately burdened with the need to survive. They are forced to work for pay because they are losing their customary agricultural land. Because tribal labour is subject to gender discrimination, women are compelled to work for lesser pay. In addition to their duties in the home, community, and society, women's status is sometimes defined in terms of their income, employment, education, health, and fertility. Their traditional occupations range widely as well, including contract labour, permanent agriculture, shifting cultivation, hunting, and gathering. The analysis of livelihood issues can be highly helpful in demonstrating how an intervention aligns with various livelihood strategies, including migration, agricultural intensification, and livelihood diversification. And the ways in which people's livelihoods are either improved or restricted.

The livelihood concept, which emphasises community assets and resources, has become more popular in recent years and is a valuable tool for improving the situations of marginalised people. The strategy is predicated on evaluations of how a community's resources and assets are used in a sustainable way to provide livelihood security. Since the definition of a livelihood is the means by which individuals acquire their basic needs, it is a highly contextual concept.

Therefore, the definition of what constituted a necessity of existence differed from society to community, but in every case, food, clothes, and shelter were the main elements.

The right to life and means of subsistence of tribal people has remained a central priority of all development projects in the Attappady region since the early 1990s. Actually, the rights of the tribes to their principal source of resources—land and forest—were the focus of most of the conflicts surrounding their way of life. Unfortunately, factors including deforestation, climate change, and problems with tribe rehabilitation have negatively impacted their habitats, which has impacted the diversity of food sources. According to UNICEF (2015), a number of interrelated issues that have arisen from these could be responsible for the widespread malnutrition among the Attappady tribal people. These factors have exacerbated food insecurity, family poverty, and maternal nutrition both before and during pregnancy. Since the early 1990s, the right to life and means of subsistence for tribal people have been a top concern for all development projects in the Attappady area. Actually, the majority of the issues pertaining to the tribes' way of existence revolved around their rights to their primary resource base, the land and forest. Sadly, issues with tribe rehabilitation, deforestation, and climate change have all had a detrimental effect on their habitats, which has reduced the variety of food supplies. UNICEF (2015) claims that a series of connected problems that have resulted from these may be to blame for the Attappady tribal people's pervasive malnutrition. Food insecurity, family poverty, and maternal nutrition before and throughout pregnancy have all been made worse by these factors.

## **OBJECTIVES OF THE STUDY**

- To evaluate the existing livelihood practices of tribal women in Attappady.
- To quantify the economic contribution of tribal women to their families and communities and assess the impact on household and community.
- To identify potential opportunities for livelihood diversification, skill development that can enhance the income of tribal women.

## **METHODOLOGY**

The study conducted in Attappady Palakkad district. Mainly focused on Irula community. The sample select from Attappady tribal developmental block namely Attappady I (Agile panchayat). The study based on primary data and secondary data. Personal interview method used in primary data. Structured questionnaires will be administrated to 50 Irula women to collect data on their socio-economic status, livelihood activities and challenges. The questionnaire was prepared in a conversational manner. Secondary collected from various source like books, journals, articles and newspaper. Inferential statistics (chi-square tests) to identify significant relationship between variables.

## **IMPORTANCE OF THE STUDY**

Promoting social justice and sustainable development requires a thorough understanding of and empowerment of tribal women. It strengthens cultural variety, promotes gender inclusion, and builds community resilience as a whole. Tribal women who are empowered frequently hold important positions in decision-making, which promotes inclusive and balanced cultures. The current study attempts to evaluate the livelihood security of tribal tribes using livelihood analysis as a technique. Tribal women's empowerment is crucial because it fosters the development of more resilient and welcoming communities. Empowered tribal women enjoy improved access to healthcare, education, and employment possibilities. As a result, their families' quality of life increases and the cycle of poverty is broken. Furthermore, giving tribal women more clout and involvement in decision-making processes results in societies that are more representational and balanced. It also preserves and celebrates the unique cultural heritage and knowledge that tribal communities possess. Overall, empowering tribal women contributes to social justice, equality, and sustainable development for all. Livelihood is crucial in tribal communities because it sustains their way of life, preserves their culture, and ensures their well-being. The present study tries to analyse the role of the to tribal women in socially, economically, and politically, and here used livelihood as a measurement analyse the study. It studies what is role of women in livelihood.

## **LIMITATIONS**

Being a student investigator has faced many restrictions to access data from the tribal village. Language was another problem. The tribal language varied from the native Malayalam and Tamil dialects and they also had their own colloquial languages. Time element play crucial role in any study, was another limitation. Respondents were less exposed to non tribes and they not ready to give an accurate information. Transportation is another problem. Many of them were not accessible by motorised vehicle as they were located on top of the hills and had to be reached on foot.

**CHAPTER 2**  
**REVIEW**



## REVIEW OF LITERTURE

CHAMBER AND CONWAY (1991) in their study, examined and expanded upon the notion of they contend that maybe two or three times as many people as there are now will be able to support themselves livelihood in the twenty-first century. Their study's goal is sustainable livelihoods for all, which offers a framework for thinking ahead to the twenty-first century and identifies areas of policy and research priority. They came to the conclusion that a livelihood is a means of surviving socially, recovering from shocks and stress, and providing for coming generations.

K.L. SHARMA (1974), GHANSHYAM SHAH(1976), A.R. DESAI(1977), P.K.BOSE(1981), and S.L. DOSHI(1990) shows that Indian tribes are neither homogeneous and egalitarian as previously asserted by the earlier scholars. Among the tribal people, there have always been some kinds of social hierarchy and difference, even in the past. The tribal people strongly practiced ranked position or distinction based on family, kinship, sex, and age. According to K.L. Sharma, tribal people were long thought to be a homogenous group. But unlike the non-tribal, their social stratification was not based on factors like property, wealth, power, and authority, but rather on age groups, sex, and kinship (1997: 164).

K.L.SHARMA (1997) notes that social classification among tribes is an existential phenomenon that differs from that of advanced agricultural and industrial society. It is not as exceptional as people think. Social stratification based on factors like power, class, and ethnicity is universal. The variations in distinct tribal cultures' histories, economic development levels, types of colonial impacts, and exposure to contemporary social transformation pressures all have a structural role in how these principles are operationalized and actually operate. The degree to which tribal people differ from non-tribal societies can therefore be attributed to differences in social stratification and class development.

CHAUHAN (1999) has investigated the role played by Gaddi tribal women in the home and agricultural economies, as well as their involvement in a range of decision-making processes. He has shown that women made a greater contribution than males did to the activities carried out in the vicinity of their homes. Women were found to participate more in decision-making processes when the activities were to be carried out close to their homes and involved family members; however, they participated less in decisions involving the purchase of land, the development of infrastructure, the distribution of funds, etc.

DEEPTI AGARWAL (2001) Women should be seen as both active participants and beneficiaries in the advancement of development and change. Tribal women who are empowering could form groups to participate in the community and to evaluate their rights in various services pertaining to their social and economic well-being.

CHACKO (2005) found that in practically every established and emerging society, tribal people were either seen as anachronisms or with curious curiosity. These native people were already marginalised before the nation-state's borders were drawn, and they were further marginalised throughout colonialism and by the mediocre or condescending contemporary state. He came to the conclusion that over the past few decades, societal forces from the market economy, technology, and state policy had significantly altered the way of life in tribal communities.

HASEENA (2007) found that the health status of tribal women in Attappady paints a very dangerous picture with Primary Health Centers (PHCs) without adequate medical facilities and medicines. The conditions in the sub centers are also very deplorable. Whether the births take place at home or in a hospital, tribal mothers are not healthy enough to give birth to healthy babies. Almost all of them are horribly anemic. Most of them are also deficient. It is dangerous for a pregnant woman when her hemoglobin is below ten. But most tribal women have only six or seven counts. Eclampsia (high blood pressure and seizures) is very common in tribal women compared to other women.

THE GOVERNMENT OF INDIA (2008) in its "Kerala Development Report" reported that rural poverty among adivasis in Kerala was more than two and a half times higher than that of the rural population of Kerala in general. Adivasis constituted only about one percent of the state's population, and nearly a quarter of them lived below the official poverty line. The actual incidence of poverty among them may have been even higher, indicating different dimensions of social inequalities prevalent.

AERTHAYIL (2008) published a book titled *The Impact of Globalisation on Tribes*: In the context of Kerala, it was observed that globalisation had a negative influence on Kerala's tribals, the most backward and marginalised group. Concerning their living, including work and the availability of basic supplies. The book investigates their economic situation, such as employment and access to basic necessities, as well as their cultural and religious customs, health, education, and women's issues. It also examines land alienation and the organisational

struggle for land, as well as solutions for mitigating the negative effects of globalisation on tribes.

SINDHI.S. (2012) has a study that India's tribal sector has been successful, with primitive cultures living in remote rural areas now educating their child and living in decent conditions. It is worth noting that apart from several government efforts, non-governmental organizations have contributed significantly in providing training and development in various sectors of the economy, especially among the tribal population. As part of the ERT international project, the ERT India group launched a survey to explore the options and avenues for people living in remote primitive tribes to acquire basic knowledge and skills for their livelihood. The project also emphasized on various skill development programs especially for women. The paper examined training and skill development among tribal women in Gujarat, India.

VERMA AND PAUL (2016) studies that forest assets significantly supported all occupations and livelihoods among tribal groups in Jharkhand. Forest development integrated with agro-horticultural and industrial development could increase job security, reduce poverty and improve food security for tribal communities. This could also contribute to improving livelihoods in the area for the ignorant landless tribal groups who are less resource endowed in the area.

Ashok Ranjan Basu examined tribal development projects in his book "Tribal Development Programmes and Administration in India," which was published on March 30. He provides a critical assessment of the administrative system's overall capacity in relation to the development plans for tribal areas and provides a thorough account of the evolution of the many tribal development initiatives in the various sectors that the government has undertaken. In the areas of land reforms, agriculture, horticulture, animal husbandry, power and industry, communications, education, and health, he looks at particular initiatives. He looks more closely at the development administration personnel system before going into great depth on implementation, monitoring, and assessment.

In his book "Tribal Development in India," Ajit K. Singh provides a microscopic analysis of the Bishunpur Tribal Development Block in the Ranchi district of Bihar, which is home to ten distinct tribal ethnic groups. He conducts an analytical analysis of the Bishunpur tribal Development Block's overall development, assesses the methods and personnel policies used in the programmes for community development, and determines whether or not the

development initiatives have been successful. The study's author offers a number of suggestions for tribal development in his conclusion.

In the first section of his book, "Tribal Peasantry Dynamics of Development," Jagnath Pathy" analyses and disproves a few popular theories about tribes and tribal civilizations. Conversely, he presents a thought-provoking substitute for the traditional understanding of the tribe and the workings of tribal structures. He has chosen five tribal Gujarati villages for his study, basing his investigation on a micro level examination. He reveals their social hierarchy, which consists of farm labourers, landowners, rich peasants, middle-class peasants, and small-peasants. He looks at each class's role in the process of production. He examines the effects of tribal welfare ideology as well. Based on his observations, he came to the conclusion that just 10% of tribal people had profited, with the majority going to wealthy peasants and landowners.

In 'Tribal Development-The Concept and Frame', published in 2006, B.D. Sharma concentrated his research on the tribal people of Madhya Pradesh's Bastar area. The author of this work addresses the growth and economic advancement of highly resource-poor tribal areas. He conducts a critical analysis of the connections between the tribal hinterlands, the industrial complex, and the forest. The issues of the growth of small tribal villages and polyandrous tribes in the North West Tribal region have also been addressed by the author. The research describes the socioeconomic facets of tribal life in detail and highlights areas for future growth.

ATHIT in his book Political Consciousness among Tribals' 8, has adopted a micro level analysis by focusing on the tribals of Jhabua district of Madhya Pradesh. He has tried to examine tribals understanding of politics and political processes in their respective areas with reference to their socio-economic status and also identify the main obstacles in their development. The author concludes from his study that the tribals of the area are placed in a situation which is from all considerations not favourable to them .Their population is high ·with poor literacy rate and no traditional occupations of· their own.

Krishnapriya Bhattacharya made a careful study of the different tribal communities of West Bengal in his book 'B for Bengal T for Tribes. She has provided with descriptive information on twenty four tribal communities inhabiting West Bengal of which Dimal are not yet recognized as a Scheduled Tribes. Although in West Bengal, generally forty tribal communities are there [including the two communities declared Scheduled Tribes very recently]. Few have been clubbed together and categorized under some single categories. But the authors work was

limited to only twenty four tribal communities due to the lack of information and the failure of interaction with those communities.

DFID (2000), a livelihood consists of the activities, resources, and capacities in a system necessary for sustaining one's way of life. Therefore, a means of subsistence was deemed sustainable if it could withstand shocks and strains, recover from them, and expand its capabilities and resources both now and in the future without depleting the base of natural resources.

Chandran (2012) studied that there has been a noticeable improvement in the housing and basic facilities, such as access to power and clean drinking water, for the tribal community between 2001 and 2011.

Preeti Chakarvarty's (2015) observations, women are preferred by handloom entrepreneurs due to their discipline and dedication to finishing tasks on schedule. It says that weaving gives female weavers opportunities for a job and helps them become financially independent. It makes it possible for them to make financial contributions to their family. By letting family members value their opinions, it also helps them feel more empowered to take part in decision-making. Now that they can support themselves financially, they have the courage to speak out against harassment in all its manifestations. They are therefore able to make tough choices like getting a divorce if needed. Moreover, they have an egalitarian mindset and do not discriminate against male or female personnel in the workplace. Because of this, the muga silk industry has the potential to be very important in empowering female weavers.

Udong et al. (2009) carried out research to ascertain the methods used by women fish vendors in Ibaka, Nigeria. The study examined marriage, infrastructure status, taboos, inheritance patterns, social norms, and their effects on the livelihood strategy of the fish trade. The fish trade was a significant source of income for female traders. Trading competency was influenced by years of experience, the ability to establish a trust network, and the amount of money involved. Because of the strict division of employment between men and women, women traders were able to support themselves. Women's limited economic participation was mostly caused by institutional and cultural constraints, patriarchy, polygamy, lack of infrastructure and funding, and other factors.

Hosgor and Jeroen (2006) studied the differences in women's socioeconomic status, attitudes, gender roles, and autonomy. Information was taken from the Turkish Demographic and Health Survey (1998). Researchers looked at women's and children's nutrition and health in developing countries. Dummy Factors were utilised to investigate gender roles and attitudes. This study deals with the Attappady people's way of life, challenges and opportunities by producing a dichotomous dependent variable. Some of the primary questions were whether or not women married before the age of sixteen, if they had a blood connection to the spouse, if the marriage was arranged by the family, if a bride price was offered, and if the marriage ceremony was only sacred. An investigation of multivariable logistic regression was conducted to determine women's agreement with two indications of traditional gender role attitudes: whether or not they agreed that men should make important decisions and that boys should receive a higher education than girls. The results demonstrate that women in East Turkey and the countryside were more open to accepting traditional gender roles than women in urban areas. Though their household income and educational opportunities were better than those of women in rural areas, women in western towns were more dependent on their husbands since fewer of them held productive employment.

In order to gauge the involvement of women in agriculture in the Rajasthani district of Bundy, Chayal et al. (2010) undertook a survey. He determined that all primary farm tasks, including cleaning, picking, chopping, storing, drying grains, and processing, were performed entirely by women. More than 75% of the grading, transporting produce to threshing floors, cleaning, gap filling, and weeding was done by them. Their percentages of engagement in threshing, seedling nursery, and thinning varied from 50 to 75 percent. A quarter to three-quarters of them took part in irrigation, sowing, and manuring.

## **RESEARCH GAP**

The present study considered livelihood is the key aspect. Many studies have mentioned about the life economic and social conditions of the people of Attapady, In this study, what opportunities and challenges livelihoods create for women groups in Attapady. Most of the studies have mentioned both men and women and this study mainly refers to women more. And the study gave more importance to empowerment.

# **CHAPTER 3**

## **OVERVIEW**

The Scheduled Tribes of our country are distinguished from other Communities by their primitive, solitary, shy, socially, educationally and economically backward characteristics. About 15% of the nation's land is home to tribal communities, which inhabit a variety of ecological and geoclimatic environments, including plains, woods, hills, and inaccessible places. Tribal tribes differ in their levels of social, economic, and educational development. On one end of the spectrum are some tribal communities that have embraced a mainstream lifestyle, while on the other end are 75 Primitive Tribal Groups (PTGs) that are distinguished by (a) a level of technology similar to that of pre-agriculture, (b) a population that is stagnant or declining, (c) extremely low literacy, and (d) a subsistence level of economy.

## **DEMOGRAPHIC PROFILE**

Approximately 476 million individuals worldwide, or 6.2% of the world's population, are members of more than 5,000 distinct Indigenous Peoples. They speak over 4,000 languages and are dispersed over more than 90 nations worldwide. The majority of Indigenous peoples are marginalised within their state or traditional territory and have faced subjugation at the hands of other groups, particularly those who are not indigenous. Native American identity is not shaped by European colonisation, despite the fact that many Indigenous peoples have been subjected to it.

## **POPULATION OF TRIBES, METHODS OF SUBSISTENCE AND SOCIO-ECONOMIC CONDITIONS: WORLDWIDE SCENARIO**

Globally, there are thought to be 476 million Indigenous Peoples. Despite making up only 6% of the world's population, they are home to roughly 19% of the extremely poor. The life expectancy of Indigenous peoples is 20 years less than that of non-Indigenous peoples globally. A quarter of the earth's surface is owned, occupied, or used by Indigenous Peoples. Approximately 25% of all tropical and subtropical forest above-ground carbon is stored in forestlands under collective IP and local community care, according to recent studies, and 80% of the world's remaining biodiversity is conserved by indigenous peoples. They possess essential ancestry knowledge and proficiency on climate adaptation, mitigation, and catastrophe reduction. Geographically speaking, the regions with the highest proportion of indigenous people were French Polynesia, Greenland, and Samoa. Whereas about 89 percent of people in Greenland are Greenlandic Inuit, who refer to themselves and their country as



Kalaallit Nunaát, Polynesians make up 96% of the population of Samoa. Another region with a sizable Polynesian population is French Polynesia, and native Melanesians make up about 41% of the population of New Caledonia, another French overseas collectivity. Although the Pacific and the Arctic Circle are hotspots for indigenous life, there are several nations across the globe that have sizable indigenous populations. Large portions of the populations of South and Central America are made up of Quechua, Aymara, and numerous other American Indian tribes; in Africa, Berbers live in the northern regions, and Twa (sometimes called Pygmies) and Maasai, among many other groups, are found in Central and East Africa. There are just 190,000 Polynesian Samoans in the small island nation, despite being the majority of the population. In contrast, native populations in Asia are substantially greater. In terms of sheer numbers, China is the nation with the largest indigenous population. Only 8.9 percent of Chinese citizens are indigenous, including more than 125 million Tibetans, Uyghurs, Zhuang people and 52 other recognised tribes. Approximately 15 million indigenous people reside in the Philippines (15 percent), 14 million in Vietnam (15 percent), 13 million in Kenya (25 percent), and approximately 12 million in Mexico (10 percent). Of India's total population, 104 million are indigenous people (8.6 percent). Although they make only 6% of the global population, 19% of the extremely poor are indigenous people.

## **TRIBALS IN INDIA**

The Latin term tribes, which meaning a social community, is where the word tribe gets its etymology. Scheduled Tribes (ST) are defined as tribes or tribal communities that are listed under Article 342 of the Indian Constitution, which gives them the right to national legislation that acknowledges their status (GOI, 2017). This is stated in Article 366 (25) of the Indian Constitution. Consequently, Indian tribes have been defined as primitive Indigenous social units that have a common ancestor and live in isolated, unreachable areas of the nation's forests. Due to their geographic and cultural isolation, this made it possible to implement particular measures that would protect tribal groups from severe social, educational, and economic disadvantages. Tribes made up 8.6% of all Indian population according to the 2011 census, and they were present in the majority of the States and Union Territories. More than 550 tribes in India have been recognised as Scheduled Tribes, according to recent sources.

## POPULATION SIZE OF INDIAN TRIBES

In the country (apart from Jammu & Kashmir), there were 6.7 Cr Scheduled Tribes as per the 1991 census, accounting for 8.08 percent of the total population. The number of tribal people in India grew from 8.43 million in 2001 to 10.43 million.

10.42 Crore Indians, or 8.6% of the nation's total population, are listed as "Scheduled Tribes" (ST) according to the 2011 census.

SL NO	STATES/UNION TERRITORIES	1961	1971	1981	1991
1	ANDRA PRADESH		195264	189968	286078
2	BIHAR	2572890	2855719	325545	370638
3	GUJARAT	NIL	54545	95553	129253
4	KARNATAKA	10005	14276	49893	45393
5	MADYAPRADESH	209554	309295	564998	673068
6	MANIPUR	51223	6544	9592	NIL
7	ORISSA	305228	77267	58225	NIL
8	RAJASTHAN	23125	26796	40945	59810
9	TAMILNADU	537964	105032	144366	195332
10	THRIPURA	56597	64722	84004	111606
11	UTTARPRADESH	NIL	32894	36349	NIL
12	WEST BENGAL	NIL	45906	55051	68950
13	KERALA	NIL	9510	12921	17647
14	ANDAMAN AND NICOBAR ISLAND	71	212	393	377
15	MAHARASHTRA	NIL	256246	399425	350046
16	TOTAL	773704	1403174	2042767	2412664

Sources: Census reports 1991

## **ARTICLE 342**

The Indian Constitution's article 342 states that the President may designate certain tribes, tribal communities, or portions of them, as well as groupings within them, as Scheduled Tribes with regard to any State or Union territory. When a State is involved, the State's governor must be consulted. In addition, Parliament has the legal authority to add or remove any tribe, tribal community, or portion of a tribe or tribal community of Scheduled Tribes from the list.

## **ECONOMY OR SUBSISTENCE PATTERN OF INDIAN TRIBES**

While some tribes made their existence as hunter-gatherers or herders, many others depended on agriculture. For the purpose of living they mostly use local natural resources along with other combined these activities. A tribal organisation collectively controls the land and pastures, allocating it to households in line with its own regulations. Certain tribes travel from place to place and are semi-nomadic. The Banjaras, who live in places like Uttar Pradesh, Madhya Pradesh, Gujarat, Rajasthan, Maharashtra, Rajasthan, Delhi, and Andhra Pradesh, are the most significant trader nomads. Pastoralists who were semi-nomadic would travel great distances with their animals. Milk and other agricultural goods, such Bhotia and Gaddi, were their main sources of nutrition.

## **TRIBALS IN KERALA**

Kerala's indigenous population the tribal people of Kerala, India, are referred to as Adivasis in Malayalam. The majority of Kerala's indigenous people reside in the Western Ghats and woods that border Tamil Nadu and Karnataka.

Kerala's Scheduled Tribe population, as per the 2011 Indian Census, is 484,839, or 1.5% of Kerala's total population. The district with the biggest number of tribal people in Kerala is Wayanad (1,51,443), followed by districts in Idukki (55,815), Palakkad (48,972), Kasaragod (48,857), and Kannur (41,371). Among the primary "communities" among the indigenous people of Kerala are Paniyar, Irular, Kattunaikan, Oorali, and Adiyar. Present Kerala Minister for Welfare of Scheduled Castes, Scheduled Tribes and Backward Classes is K.Radhakrishnan.

Kerala tribes are formally classified as "Scheduled Tribes" for the purposes of affirmative action policies. 36 Scheduled Tribes are listed by the Kerala Public Service Commission,

which is part of the Kerala government. Three sub-sets of Kerala tribes are distinguished by the government of Kerala's Scheduled Tribes Development Department: Particularly Vulnerable, Marginalised, and Minorities.

<b>District</b> ◆	<b>Scheduled Tribe population (2011)</b> ◆	<b>%</b> ◆
Kasaragod	48857	3.8
Kannur	41371	1.6
Wayanad	151443	18.5
Kozhikode	15228	0.5
Malappuram	22990	0.6
Palakkad	48972	1.7
Thrissur	9430	0.3
Ernakulam	16559	0.5
Idukki	55815	5.0
Kottayam	21972	1.1
Alappuzha	6574	0.3
Pathanamthitta	8108	0.7
Kollam	10761	0.4
Thiruvananthapuram	26759	0.8
<b>Kerala</b>	<b>484839</b>	<b>1.5</b>

Source: Census Report 2011

## **PROFILE OF THE STYUDY**

The Palakkad district, one of the regions in Kerala with the highest concentration of tribal communities, was specifically chosen to serve as the pilot site for the project. Furthermore, it has been noted that the region's vast ecological deterioration is negatively hurting people's ability to secure a living, particularly the area's indigenous women and children.

## **BRIEF DESCRIPTION OF PALAKKAD**

The largest district in Kerala, Palakkad is bordered to the north by Malappuram, to the south by Thrissur, to the west by Thrissur and Malappuram, and to the east by the Tamil Nadu district of Coimbatore. The district is located between latitudes 10°21' and 11°14' North and longitudes 76°02' and 76°54' east. The area was bounded by the Western Ghats, and the 32 km-long Palakkad gap in the mountains had a significant impact on the climate of the area. There are four municipalities, thirteen blocks, five taluks, and sixteen<sup>3</sup> revenue villages. In the district of Palakkad. Development activities were managed by local self-governments (LSG) at the district panchayat, 13 block panchayats, and 91 grama panchayats. Despite being referred to as Kerala's granary historically Owing to the abundance of large paddy fields, 13.6% of the region is currently reported to be urbanised. With 28, 10,892 residents, the district made up 8.42% of the state's total population (GOI, 2011). The whole area of the Palakkad district, which is 4,480 sq. km, makes up 11.5% of the state of Kerala. 1,360 sq. km of the total land area was covered by forests.

## **ATTAPPADY: THE TRIBAL LAND**

Attappady, which is located in the Palakkad district of India and is one of the 43 tribal development blocks. Located in the north-eastern region of the Palakkad district, it is one of Kerala's most notable forest regions. The Gudalur plateau in the Nilgiris hills of the Western Ghats extends southward into the Attappady valley. The Malleeswaran Mountain is the highest point, with an average elevation of 800-1000 metres above mean sea level. The Bhavani and Siruvani rivers meet beyond Kerala's borders as they travel southward through the area. Three indigenous clans live there, namely. Kurumbas, Irulas, and Mudugas. As per the 2011 census report, the Irula Community holds the highest percentage of 84%, followed by the Muduga Community (10%) and the Kurumba Community (6%).

## SIZE OF THE POPULATION

Male	32035
Female	32283
Total	64318

**Source: 2011 census**

**IRULAS:** The largest of the three tribal communities in the Attappady region, Irulas are spread throughout 106 hamlets in the eastern section that are part of the Agali, Pudur, and Sholayur panchayats. The Irula hamlets are constructed in a fashion that gives them a commanding view of the Malleeswaran peak, just like every other tribal hamlet. The word "Irula" meant "dark" or "black," alluding to either the colour of their complexion or the gloomy jungles in which they live. They used to engage in wet land paddy agriculture, dry land farming with ploughing, and shifting cultivation on the uplands covered with forests. They are regarded as proficient beehive honey collectors. With the most interactions with outsiders, they make up the most acculturative group. In 1981, the literacy rate was 11.75%; by 2018, it had increased to 57.63%. The percentage of people pursuing tertiary jobs in public departments increased as a result of this growth. Despite being viewed as the least developed of the three tribes under investigation, the Irulas had remarkable sex ratios and literacy rates, especially for women. They were a patriarchal society where monogamy was accepted as the standard. While polyandry was absolutely prohibited at Times, polygyny was accepted.

**KURUMBA:** The name Kurumba derives from the word "one who rears sheep," and historically speaking, they made up the smallest group among the three communities. They were divided into two geographically distinct groups: the Palu Kurumbas lived in the Attappady Region, while the Alu Kurumbas lived in the Nilgiris. They lived in semi-nomadic communities, with Anavayi being regarded as their original settlement. Additionally, they practiced a distinct shifting cultivation approach known as the "dig and scratch method." The technique called for them to dig only as deep as needed to plant seeds or seedlings, and it was thought to be a means of preserving the natural soil base. They also relied on the tubers and roots that were gathered all year long. Their common occupations included herding, wage work, and marketing; in many respects, they resembled hunter-gatherers rather than farmers, using half of their harvest for personal use and exchanging the remainder through barter. As a

result, they were frequently described as a settled, patrilineal foraging society. Despite being illegal, polygyny is regarded as a prestige symbol. The culture has a long-standing tradition of using herbal medicine to treat illnesses, and this practice is frequently connected to magical and religious beliefs. Additionally, it has been noted that the community has become more accepting of family planning programmes and that the use of contemporary medicine has grown in popularity.

**MUDUGA:** These are the tribes that live in the Attappady area near the Malleeswaran summit. Just 10% of all tribal people reside in the Attappady region, where the Muduga people are concentrated (Census, 2011). They consider themselves equal to Kurumba, with whom they intermarry, and are recognised as the first immigrants. They do not have matrilineal relations or any other kind of social interaction with Irula because they regard them as inferior to them in society. They were mostly landless while they were shifting cultivators. The Attappady Tribal Development Block comprises six revenue villages, namely Agali, Kollamala, Pudur, Padavayal, Sholayur, and Kottathara. The three grama panchayats in the block are Agali, Pudur, and Sholayur. Both tribal and non-tribal people made up Attappady's population. Tamil Nadu and Kerala settlers made up the majority of the non-tribal population known as vanthavasis. They accounted for 55% of the population, while the Scheduled Caste (SC) and Scheduled Tribe (ST) made up 45%. The Attappady tribal people lived in tiny nuclear communities known as ooru. Each ooru consisted of an average of fifty dwellings built in rows next to each other. With 144 hamlets scattered throughout the area, the Irulas constituted the largest tribal group among the other tribes.

<b>Grama Panchayath</b>	<b>Irula Oorus</b>	<b>Muduga Oorus</b>	<b>Kurumba Oorus</b>	<b>Total</b>
Agali	53	18	0	71
Pudur	43	5	19	67
Sholayur	44	1	0	45
<b>Total</b>	140	24	19	183

## SEX RATIO

The sex ratio is used to evaluate the gender component of demographic change; in Attappady, the sex ratio is significantly lower than the state average. According to the 2001 Census, the ratio in Attappady was 981 for the State, while it was 1058 for the State.

<b>Panchayath</b>	<b>Sex ratio</b>
Pudur	958
Sholayur	987
Agali	998
Attappady	981

Source: 2001 Census Report

## ECONOMY

Agriculture is the main source of income for both tribes and non-tribes. Spices, legumes, and vegetables are just a few of the many crops they grow. Because most of their land holdings cannot be farmed, the tribal men and women work for pay. Because of the whims of nature, such as drought, flash floods, strong winds, and destruction by wild animals, agriculture produces uneven profits. Over the past ten years, tribal communities have faced a number of challenges in their farming, including inadequate irrigation systems, wildlife destroying crops, low produce prices, and a shortage of farming supplies. Numerous government initiatives have been launched to support agriculture, but the majority of them have not been able to inspire tribal farmers to become major farmers.

Farmers embraced the state government's "Millet Gramam" initiative when it was launched two years ago, but farming has not produced much revenue. Compared to those who live close to the central districts, residents of the rural villages receive significantly less work—roughly 10 man days each month. Their employment prospects and incomes have been slightly enhanced by government programmes like MGNREGA and the Attappady Wasteland Comprehensive Environment Conservation Project, which is run by the Attappady Hills Area Development Society (AHADS).



## EDUCATION

Even though Kerala has excellent public health and literacy rates, the people of Attappady—particularly the indigenous population—remain extremely behind in these areas. There is a significant percentage of school dropouts and a literacy rate of roughly 62%. Also, girls have very low levels of education and literacy. Nearly all students are enrolled in schools. Both public and private schools in Attappady offer education at the LP, UP, High School, and Higher Secondary levels. Attappady has a large number of tribal hostels for boys and girls, both in the public and private sectors. Many pupils are enrolled in classes at non-Attappady schools and dormitories. The biggest issues facing the education sector are the high percentage of dropouts, the inadequate academic programming for tribal kids, the lack of job prospects orientation, and the absence of skill development beyond the school curriculum. A formal programme for the development of skills in games and sports does not exist. Kerala's literacy rate increased dramatically from 47% in 1951 to 90.92% in 2001. Nonetheless, Attappady's low literacy rate of 54% highlights the area's backwardness since it lags much behind the district average of 84%.

Panchayat	Literacy Rate
Pudur GP	42
Sholayur GP	53
Agali GP	68
Attappady B	54
Palakkad	84.31
Kerala	90.02

Source: Census Report, 2001

## SCHOOL EDUCATION

In Attappady, there are 28 educational establishments offering different levels of instruction. These include 16 Lower Primary Schools, 5 Upper Primary Schools, and the remaining High Schools.

Type of Schools	Numbers
Lower Primary School	16
Upper Primary School	5
High School	7

Source: Dept. of Economics and Statistics, 2006

## HEALTH SCENARIO IN ATTAPPADY

In terms of health indicators, Attappady continues to lag behind both state and national levels. Compared to the state average, there is a significantly higher infant mortality rate, particularly among the indigenous people. Significantly contributing factors to this state of affairs include a high frequency of severe maternal anaemia, problems such as elevated blood pressure during pregnancy, and other obstetric difficulties. Baby fatalities in Attappady have been on the rise since 2013, drawing national attention and prompting reactions. A grim future for the health of the people of Attappady is presented by their terrible living conditions, harsh weather patterns, poverty, inadequate sanitation, and low level of sickness awareness. Infections including typhoid fever, TB, and diarrheal illnesses are common in this region, as are anaemia, malnutrition, deficiency disorders, and Sickle Cell Anaemia is a hereditary illness that is common among the Attappady tribe population. Among indigenous people, mental illness is extremely prevalent. In 2010, our group performed a study in which it discovered approximately 300 cases of people suffering from severe mental diseases such as bipolar disorder and schizophrenia. Anxiety disorders and sadness are frequent visitors to our outpatient department. Every year, there are more than 100 incidents of suicide among tribal people. Alcohol addiction is very common, and substance abuse in general is as well. The local population faces a high prevalence of infertility. Because of cramped living conditions and a lack of specialised follow-up care, rheumatic heart disease is more common.

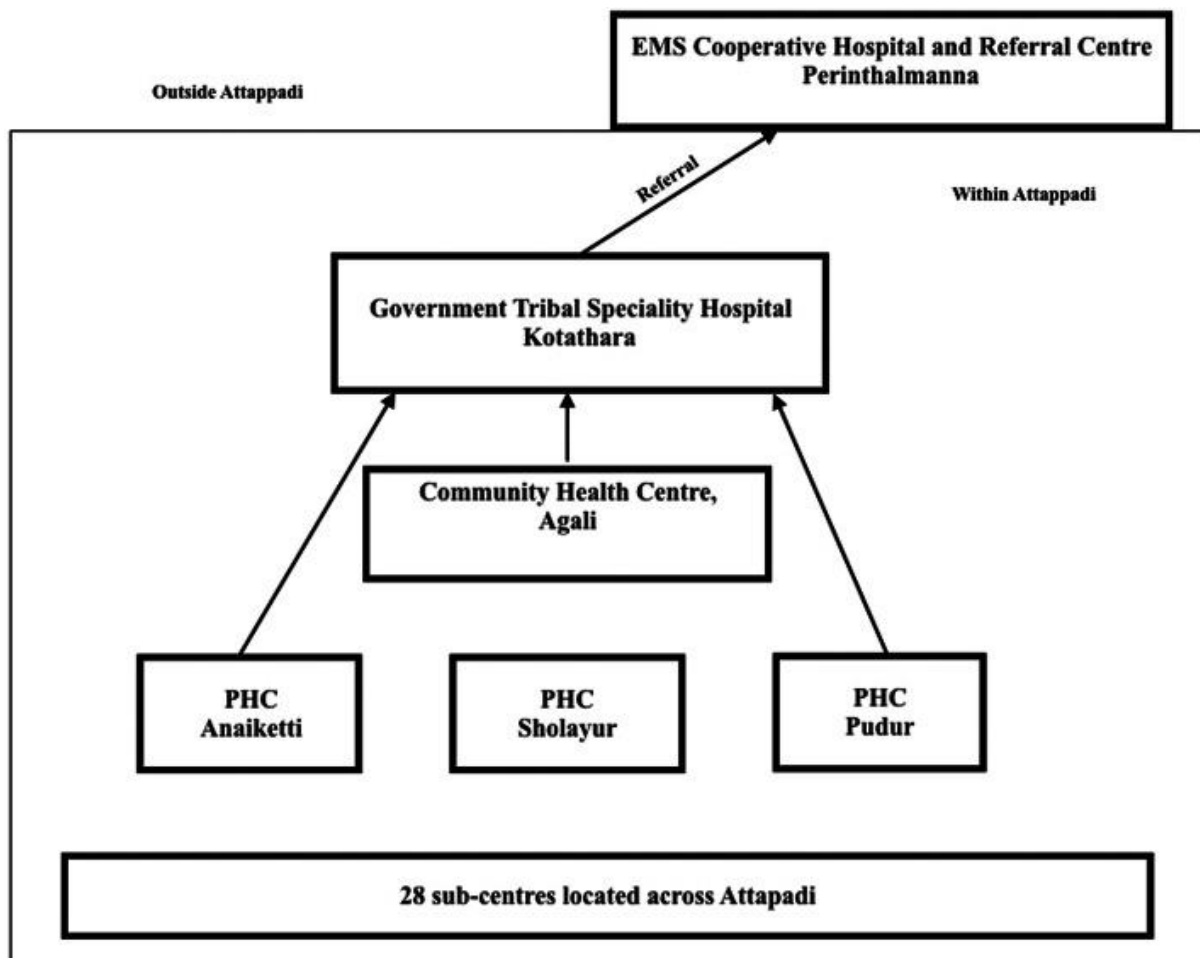
## Staff at Government Health Facilities in Attappady

December 2021

Staff	GTSH, Kottathara	CHC, Agali	PHC, Sholayur	PHC, Pudhur	PHC, - Anaiketti
Doctors	4	9	3	4	3
Gynaecologist	1	-	-	-	-
Other specialists	13	-	-	-	-
Nurses	25	15	4	5	2
Other staff	8	27	6	10	3
Hamlet ASHAs	40 appointed for the whole of Attapadi				

Source: Author's survey of health facilities in Attappady

### Government Health Facility Network



Like in other regions of India, healthcare services in Attapady are mostly provided by the government and are organized into three tiers according to population norms. Every PHC and the CHC has two mobile medical units (MMUs), each with a doctor and a nurse, that visit each hamlet on a regular basis in addition to the services offered at health facilities. Frontline staff members who oversee the areas being visited, such as Junior Public Health Nurses (JPHNs) and Accredited Social Health Activists (ASHAs), also accompany the MMU on the visit. Two private hospitals and a few private clinics are among the few private healthcare providers in addition to the public health system.

## **HEALTH&MALNUTRITION**

Malnutrition and anaemia are prevalent in Attappady youngsters. Compared to non-tribal children, tribal children are more impacted. Less than five years old and older than eleven are the two age categories when anaemia is more prevalent. Adolescent females are more impacted than boys. Anaemia must be identified and treated early, and growth indicators must be evaluated on a regular basis. Attappady Taluk has one Tribal Specialty Hospital, one Community Health Centre (CHC), and two Primary Health Centres (PHCs). There are three operational Nutritional Rehabilitation Centres (NRCs) that can handle and care for children under five who suffer from severe acute malnutrition (SAM). In the area, there are a few private medical institutions as well. In order to combat hunger and guarantee food security in 192 tribal villages, 172 community kitchens were set up. The numerous services offered by the Departments of Health, Women and Child Development, Social Justice, the National Rural Life Mission (NRLM), and Local Self-Governments are enhanced by these initiatives. A specific focus has been placed on advancing traditional agricultural methods and the production of ethnic food crops, particularly millet.

### **Infant Mortality Rates among Indigenous Communities in Attappady**

Years	2013	2014	2015	2016	2017	2018	2019	2020
IMR among Indigenous communities	86.59	28.40	26.21	18.43	28.86	28.07	15.83	21.50

Source: Nodal officer tribal health, Attappady Tribal Report, 11 Nov 2021, p. 33

## **PROBLEMS OF LAND AND OTHER EXPLOITATION**

Over the past few decades, the tribes of Attappady have been subjected to exploitation by other communities beyond their own. They were deprived of their land under the pretence of leasing, using fictitious sale documents, and for pitiful sums of money. Many of the areas taken over by other elements have not been returned to the tribal owners, despite the fact that the law forbids the sale of tribal territory to non-tribal individuals after 1985. While some of the tribal land owners have been successful in court, others have not. Attappady, where large merchants have invaded tribal territory to establish commercial endeavours, has seen a number of contentious land dealings.

## **TRIBAL VALUES, CULTURE AND PRACTICES**

Environmental ideals are combined with feminine values. The people of a tribe are the guardians of a culture that is based on the integrated ideals of the belief that nature and women are one. The knowledge of the tribespeople indicates that the planet provides for the needs of all of creation, not just humans. They regard the forest and the natural world as their mother. One characteristic that sets tribes apart from non-tribes is their ethic of sufficiency. Nature is only used for what is absolutely necessary. The traditional dance performed barefoot is a celebration of their unity with the natural world. All of creation, including trees, mountains, streams, and animals, reflects the Divine. Mother God is the Earth, and God cannot be purchased or sold. They treated the land with reverence. For tribes, coming together with nature is a communal celebration known as Kootake and Kampla. The planting, weeding, and harvesting processes are carried out in a joyous manner under the direction of the Mannakkaran, who conducts the worship of the earth prior to the seed being sown. They are the creators and innovators of the distinctive natural medicine and indigenous systems. Around the planet, all hybrids found in food crops, medicinal plants, and animals are products of the great diversity of living forms that ancient tribespeople preserved. Ironically, tribes are viewed by our contemporary society as primitive and uncultured. The tribespeople possessed the lush land and Kadu (forest) for many years. They did not destroy them for the sake of development, nor did they ever privatise them. Their way of living is driven by needs rather than greed. They still don't have a financial mindset. They work two or three days a week and then take the rest of the days off to unwind. When their available funds run out, they begin to work.

## **DEVELOPMENT PROGRAMES IN ATTAPPADY**

### **NATIONAL RURAL LIVELIHOOD MISSION (NRLM)**

Amidst the elevated rates of infant mortality and malnourishment deaths among Kerala's tribal communities in 2013–2014, the Social Justice Department established the Community Kitchen for the first time in Attappady. Subsequently, kudumbashree assumed control of the kitchen by government decree (G O no 718/14 SJD dated 04/12/2014). The Community Kitchen programme was established to treat child malnutrition, with a focus on pregnant women, nursing mothers, adolescent girls, senior residents, and the destitute. In the evening, food would be served by women under the management of the Neighbourhood Groups (NHGs) of tribal women. A selection of pulses, including muthira (horse gramme), cherupayar (green gramme), and kadala (chick pea), were served with white boiled rice and ragi powder. The custom of sharing food and dining together, known as "Ooraduppu" (Hamlet Hearth), is being revived. Increased hamlet cohesion and togetherness. The Particularly Vulnerable Tribal Group Development Project and the Attappady Comprehensive Tribal Development Project were approved by the Ministry of Rural Development due to the aforementioned circumstances. A grant totaling Rs 52.12 crores over seven years was accepted for the project in 2014–2015. It will be implemented in two stages. The first phase, with a grant allocation of Rs. 30.19 crores, would start in April 2014 and terminate in 2018. The project's goal is to organise 10,000 Irula, Muduga, and Kurumba families into their self-sustaining institutions' four tier institutional architecture. The purpose of this unique initiative was to create a prototype for Day-NRLM to engage with tribal people in Kerala and other parts of the nation.

### **ATTAPPADY HILLS AREA DEVELOPMENT SOCIETY (AHADS)**

The purpose of AHADS's establishment was to safeguard the livelihoods of the Attappady Hills' residents and replenish the region's resource base. The implementation strategy is founded on the Principle of Community Governance, which ensures openness and involvement through People's Institutions (PIs) at the grassroots level. Through community-based organisations, efforts are made to promote sustainable income-generating activities (IGA), produce biomass, reforest, and improve water resources while guaranteeing micro-watershed-based resource governance. AHADS has developed into an organisation that unites different stakeholders and their goals to improve the synergy between social development and environmental conservation. Micro-watersheds that were involved in livelihood security and

eco-restoration were grouped as the Project Implementation unit using participatory planning techniques. Protocols and procedures were created to help the PIs carry out their local government functions. The Government of Kerala released to AHADS the funds approved by donor agencies for the implementation plan, which included a list of activities to be carried out, including growing forestry plantations, preserving biomass areas to support natural regeneration, and works related to soil and water conservation, minor irrigation and agriculture development, total tribal hamlet development, etc. In exchange, AHADS deposited money into the PIs' accounts, gave them technical assistance for carrying out certain operations that were agreed upon, and helped them submit claims for reimbursement from the JBIC (JICA). Since the people themselves must make the arrangements for implementation, AHADS would invest heavily in the development of human resources. Through this investment, local people received trainings aimed at upgrading their knowledge and skills, enabling them to carry out massively expensive and technically complex public works projects with complete accountability and transparency.

**CHAPTER 4**  
**DATA INTERPRETATION & ANALYSIS**



## DESCRIPTION OF THE SAMPLE

The study conducted on the tribals in Attappady, 50 samples were collected from Irula community.

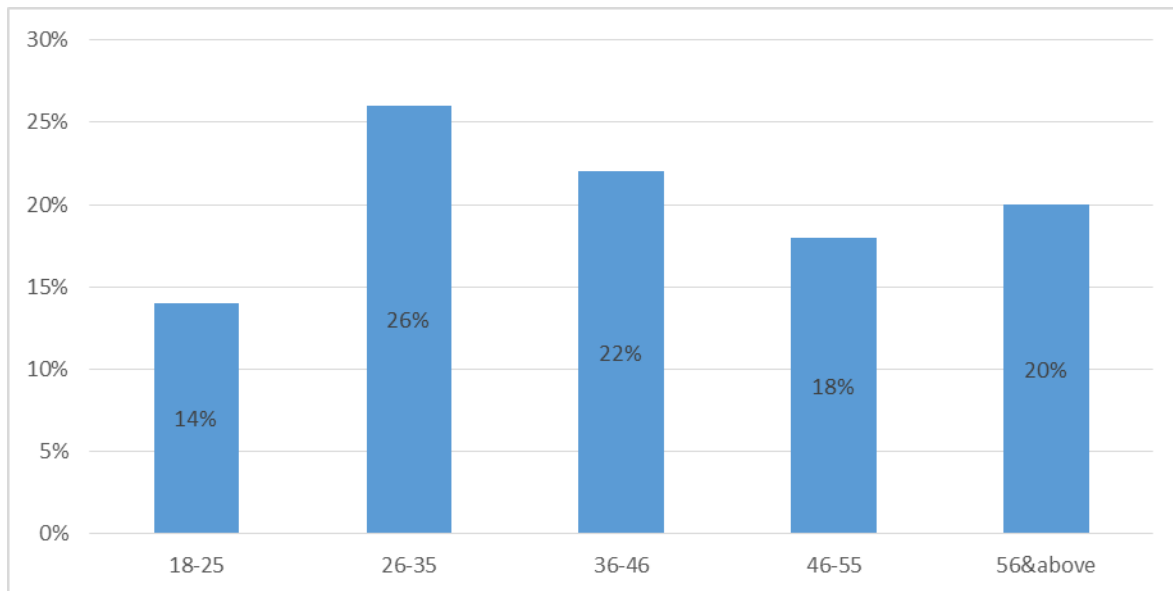
**TABLE 4.1**

### AGE

Age	Frequency	Percentage
18-25	7	14
26-35	13	26
36-45	11	22
46-85	9	18
56 And Above	10	20
TOTAL	50	100

Source: Primary data

**FIGURE 4.1**



From the collected data most of them are in the age group of 18-25, consists of 14% total sample, 22% of them are 36-46 age. There were 20% of total sample consists 56 & above, 18% of them are 46-55 and 26 of the sample were in the 26-35

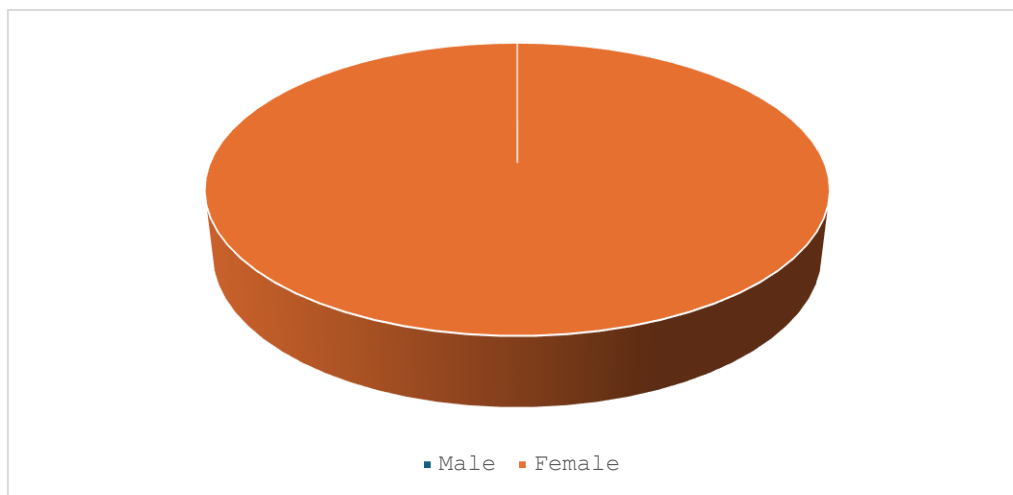
**TABLE 4.2**

**GENDER**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	0	0
Female	50	100
TOTAL	50	100

Source: Primary data

**FIGURE 4.2**



In this data most of respondents are female.

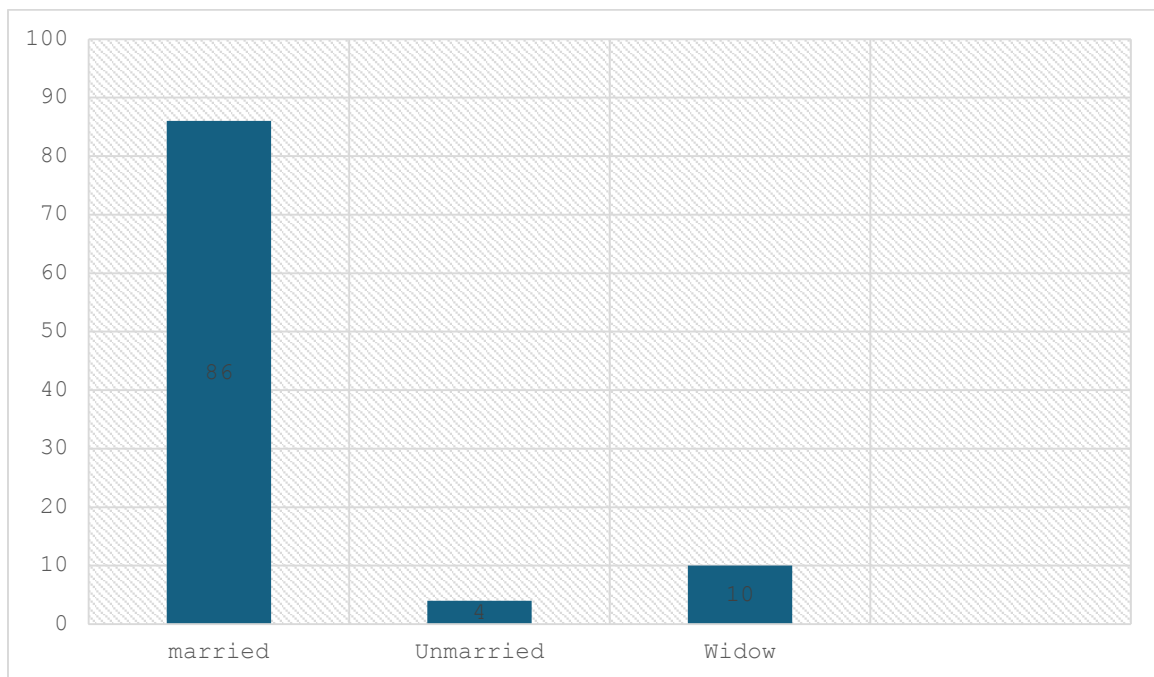
**TABLE 4.3**

**MARITAL STATUS**

<b>Marital status</b>	<b>Frequency</b>	<b>Percentage</b>
Married	43	86
Unmarried	2	4
Widow	5	10

Source: Primary data

**FIGURE 4.3**



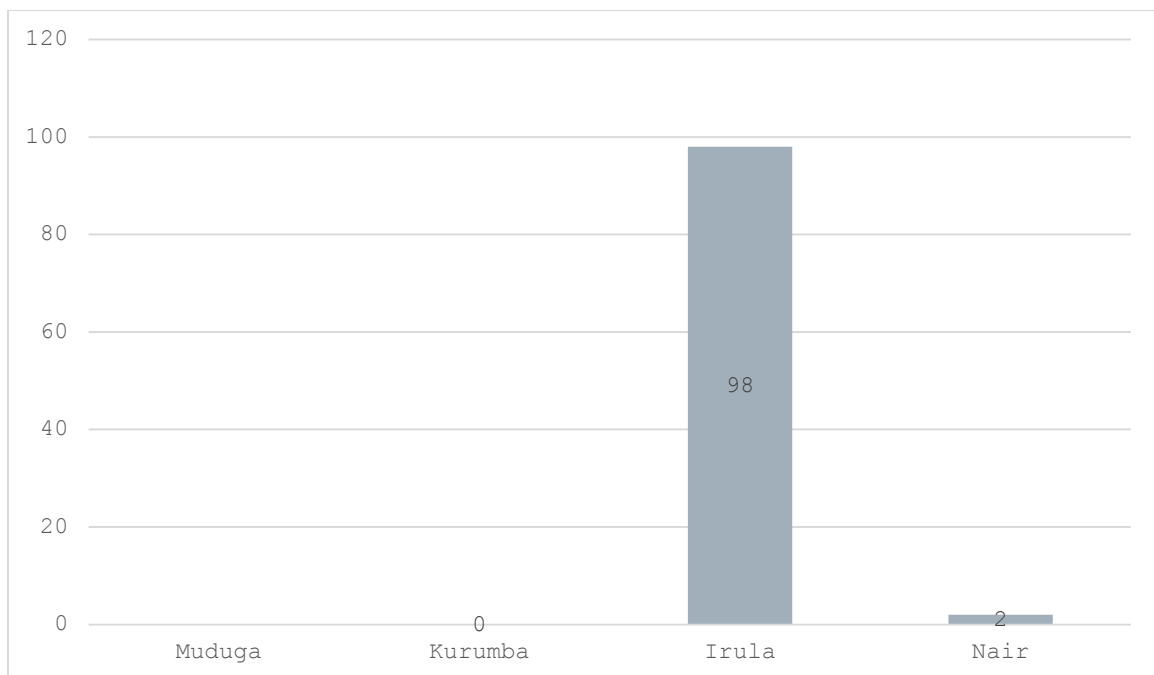
The collected data shows that 86% of the respondents are married. 4% consists unmarried and 10% represents widow.

**TABLE 4.4**  
**COMMUNITY**

<b>Community</b>	<b>Frequency</b>	<b>Percentage</b>
Muduga	0	0
Kurumba	0	0
Irula	49	98
Nair	1	2
<b>TOTAL</b>	<b>50</b>	<b>100</b>

Source: Primary data

**FIGURE 4.4**



From the collected data majority of the respondents are from the Irula community consists 98%. 2% from Nair.

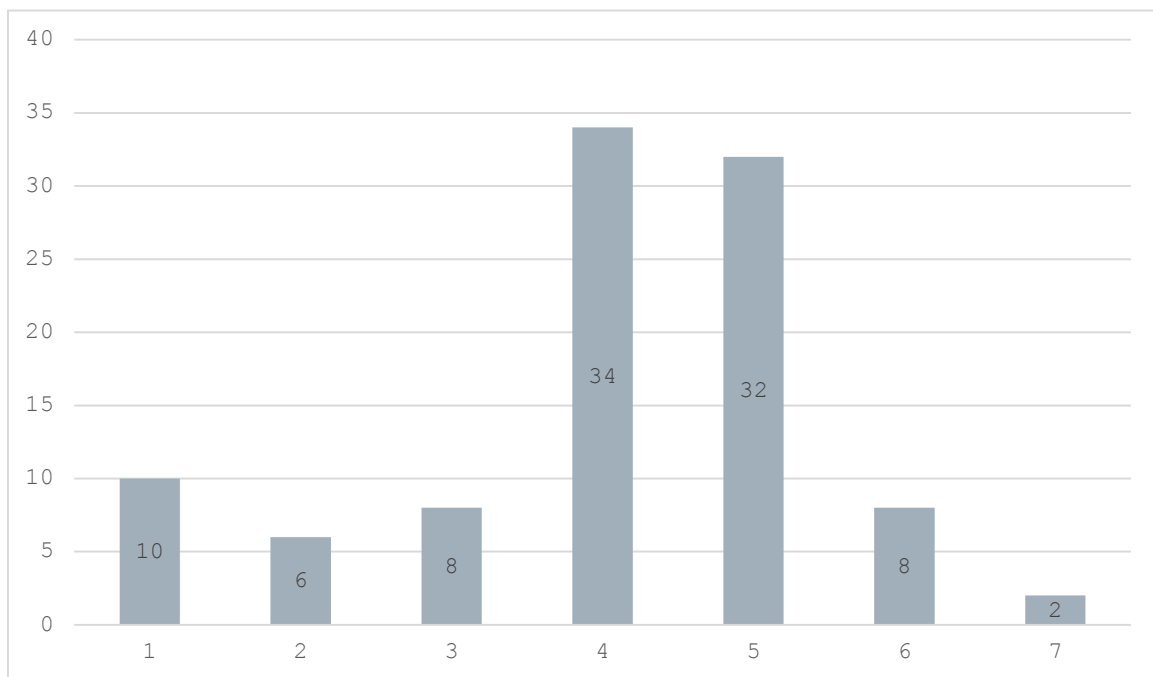
**TABLE 4.5**

**INFORMATION ABOUT FAMILY MEMBERS**

<b>No. of family members</b>	<b>Frequency</b>	<b>Percentage</b>
1	5	10
2	3	6
3	4	8
4	17	34
5	16	32
6	4	8
7	1	2
TOTAL	50	100

Source: Primary data

**FIGURE 4.5**



From the result of information about family members from 50 sample, 34% consists four members in a family, 32 are the five member families, 10% respondents are living alone, 8% shows three and six members in a family, 6% represents 6 members and 2% members consists 7 members.

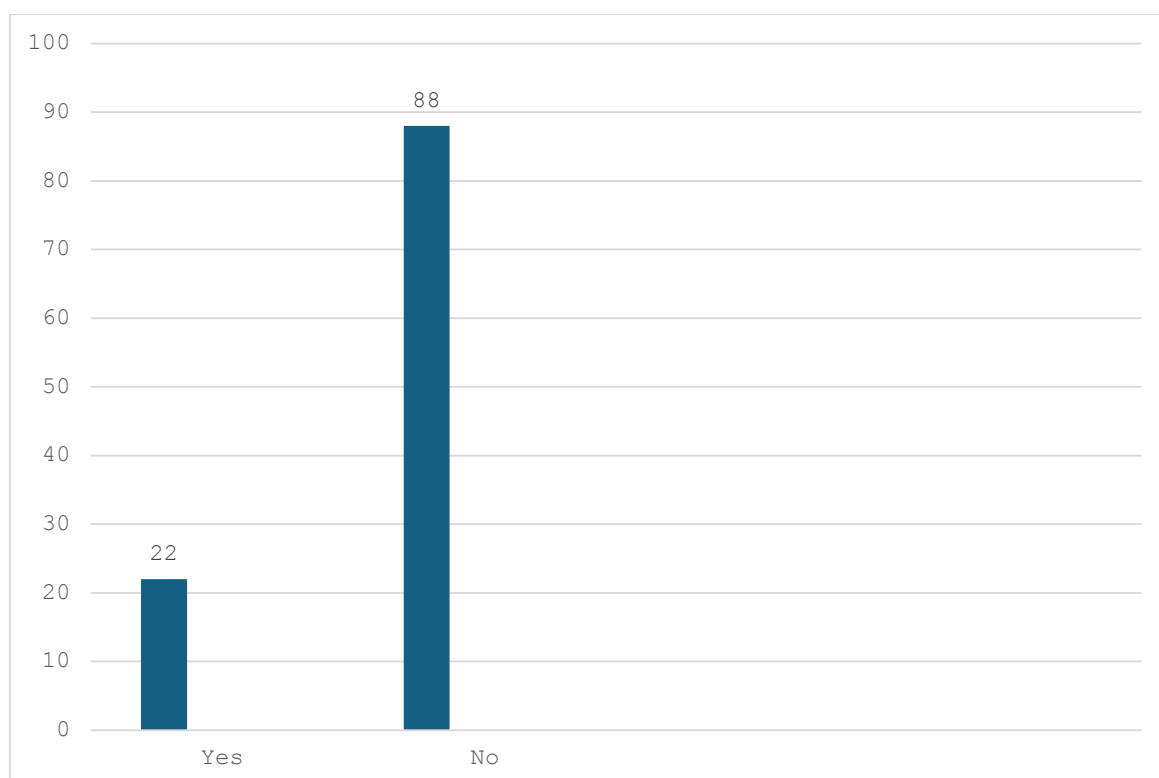
**TABLE 4.6**

**LAND SIZE**

<b>Land</b>	<b>Percentage</b>
Yes	22
No	88

Source: Primary data

**FIGURE 4.6**



From the collected data 88% people are landless and 22% of the respondents are those who have land.

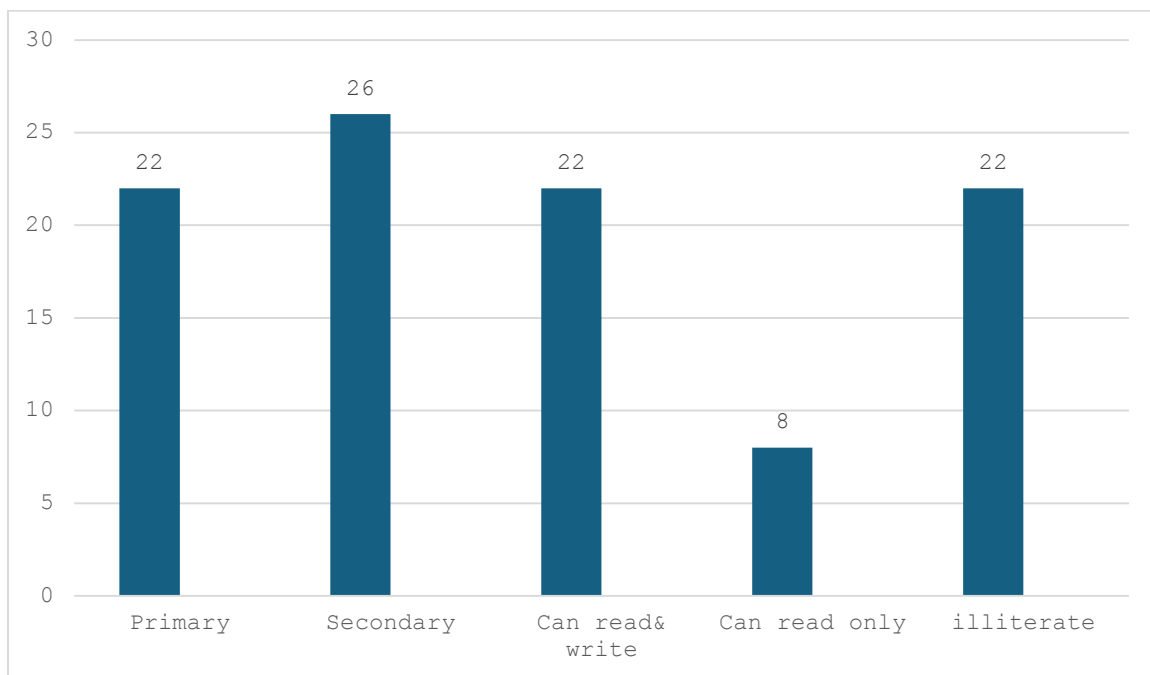
**TABLE 4.7**

**GENERAL EDUCATION**

<b>Education</b>	<b>Frequency</b>	<b>Percentage</b>
Primary Education	11	22
Secondary education	13	26
Can read & write	12	22
Can read only	4	8
Illiterate	11	22
<b>TOTAL</b>	<b>50</b>	<b>100</b>

Source: Primary data

**FIGURE 4.7**



The figure 4.7 shows 26% of the respondents are higher secondary qualified, 22% people are illiterate, 22% of sample have primary education, 22% of respondents can read & write and only 8% of people can read only.

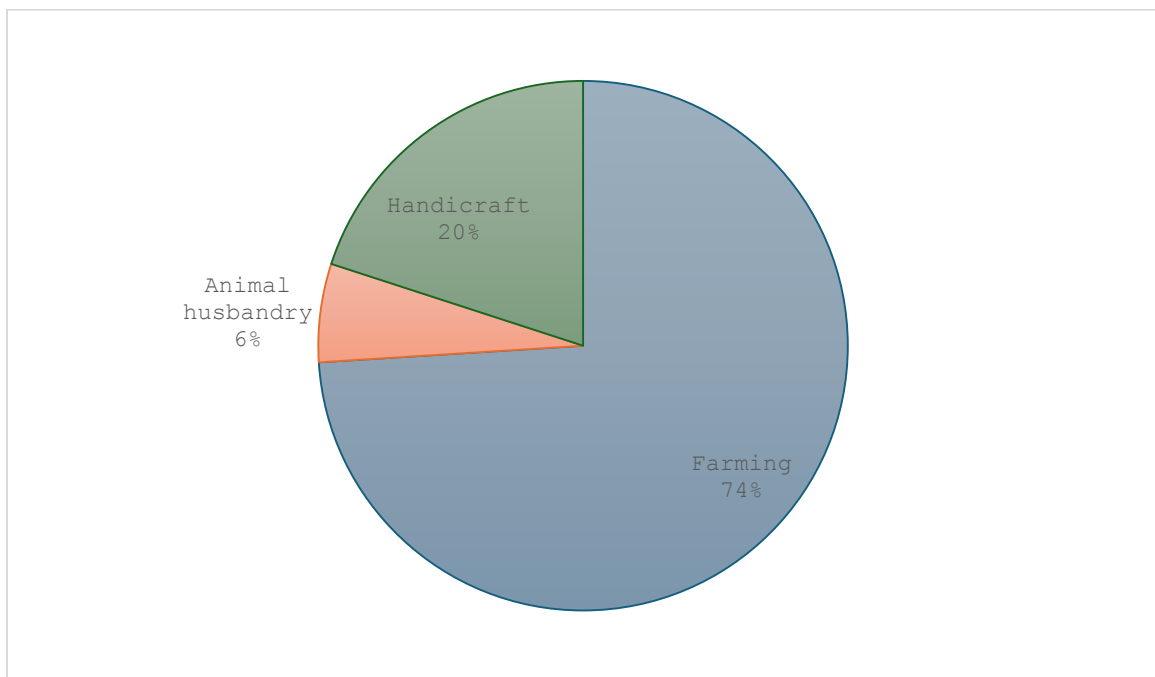
**TABLE 4.8**

**INFORMAL EDUCATION**

<b>Informal education</b>	<b>Frequency</b>	<b>Percentage</b>
Farming	37	74
Handicraft	3	6
Animal husbandry	10	20
TOTAL	50	100

Source: Primary data

**FIGURE 4.8**



The figure 4.8 elaborates that the data of informal education of the tribal community. From this data 74% of respondents are engaged in farming, 20% of the sample in the field of handicraft.6% people are focused on animal husbandry

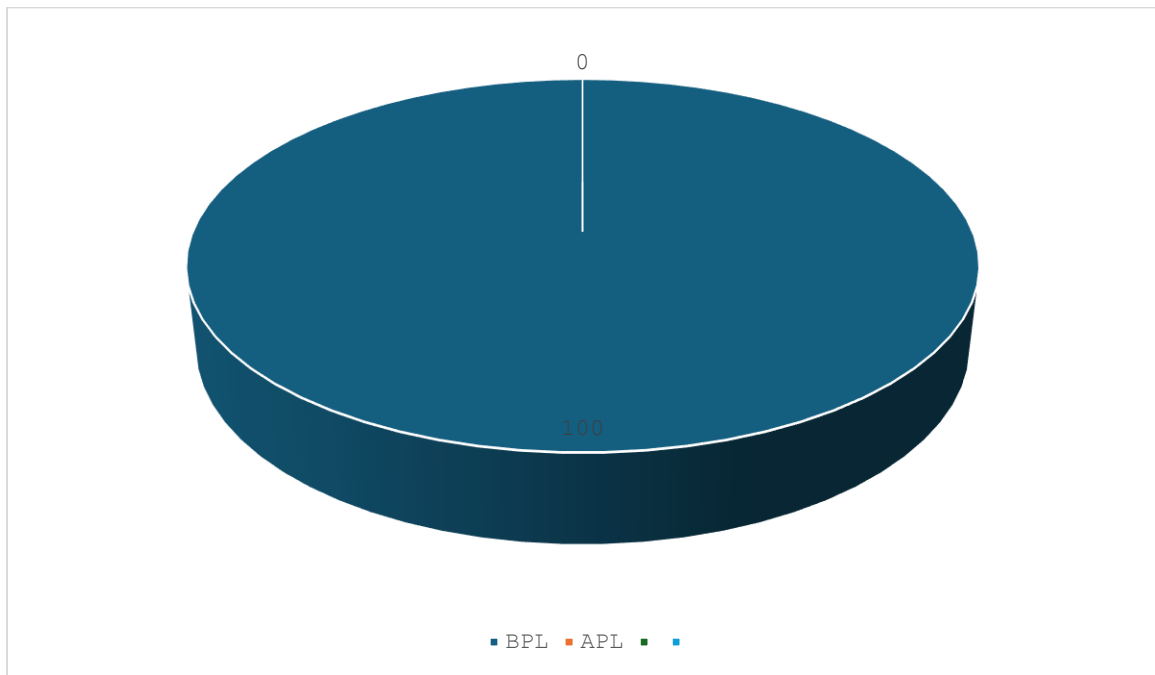


**TABLE 4.9**  
**POVERTY STATUS**

<b>Total</b>	<b>Frequency</b>	<b>Percentage</b>
Below Poverty Line	50	100
Above Poverty Line	0	0
Total	50	100

Source: Primary data

**FIGURE 4.9**



The entire sample is below the poverty line. From the 50 samples results are 100% below poverty line.

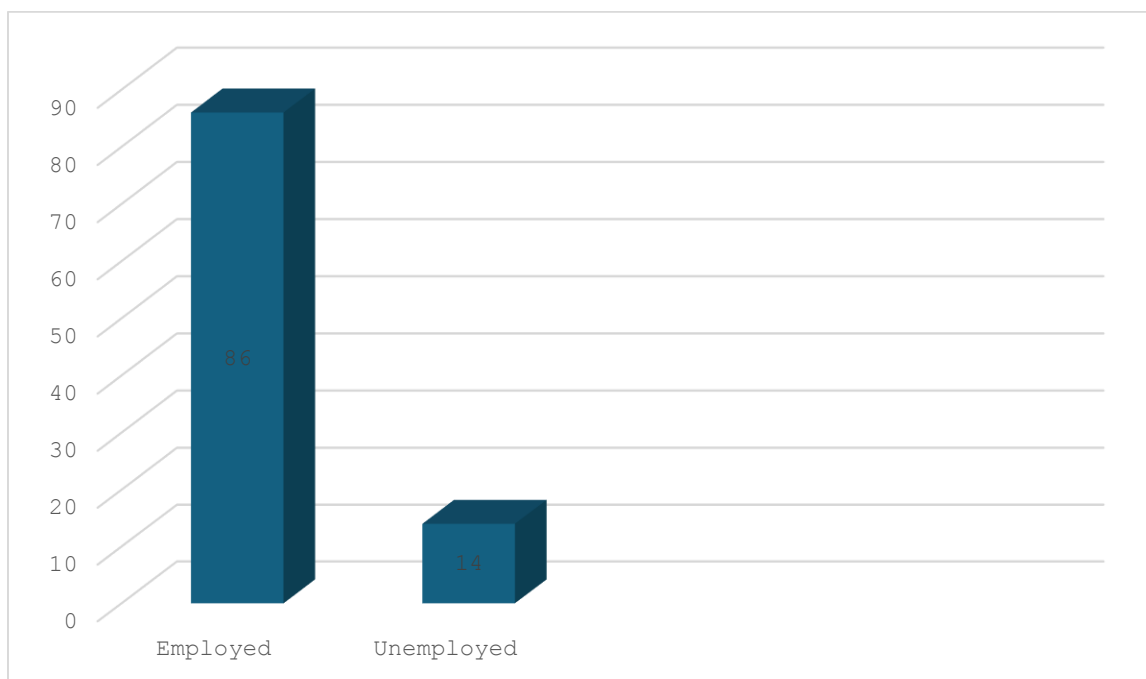
**FIGURE 4.10**

**EMPLOYMENT STATUS**

<b>Employment status</b>	<b>Frequency</b>	<b>Percentage</b>
Employed	43	86
Unemployed	7	14
Total	50	100

Source: Primary data

**FIGURE 4.10**



From the collected data 86% of the respondents are employed and 14% are unemployed. Majority of women are go to work in Attappady.

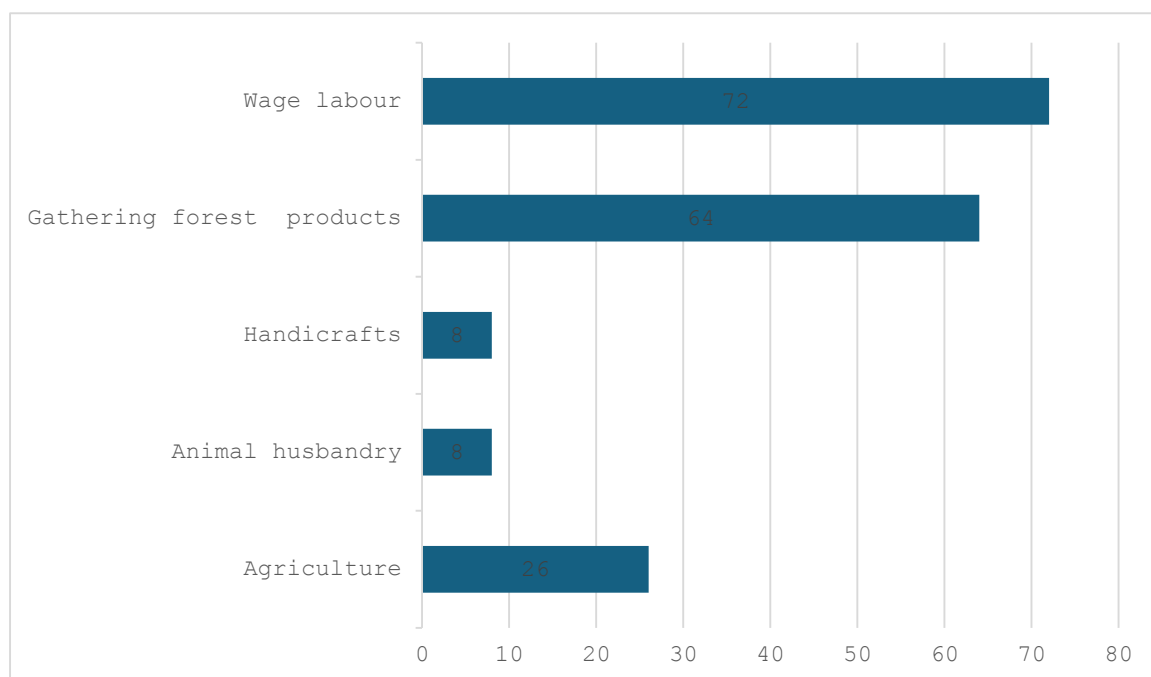
**TABLE 4.11**

**CURRENT LIVELIHOOD STATUS**

<b>Current Livelihood</b>	<b>Frequency</b>	<b>Percentage</b>
Agriculture	13	26
Handicraft	4	8
Gathering forest food products	32	64
Animal husbandry	4	8
Wage labour	36	72

Source: Primary data

**FIGURE 4.11**



In Irula community, 72% are wage labourers, 64% of people collecting food products from forests, 26% are in agriculture, 8% of tribe folk are engaged in animal husbandry and 8% are in handicrafts.

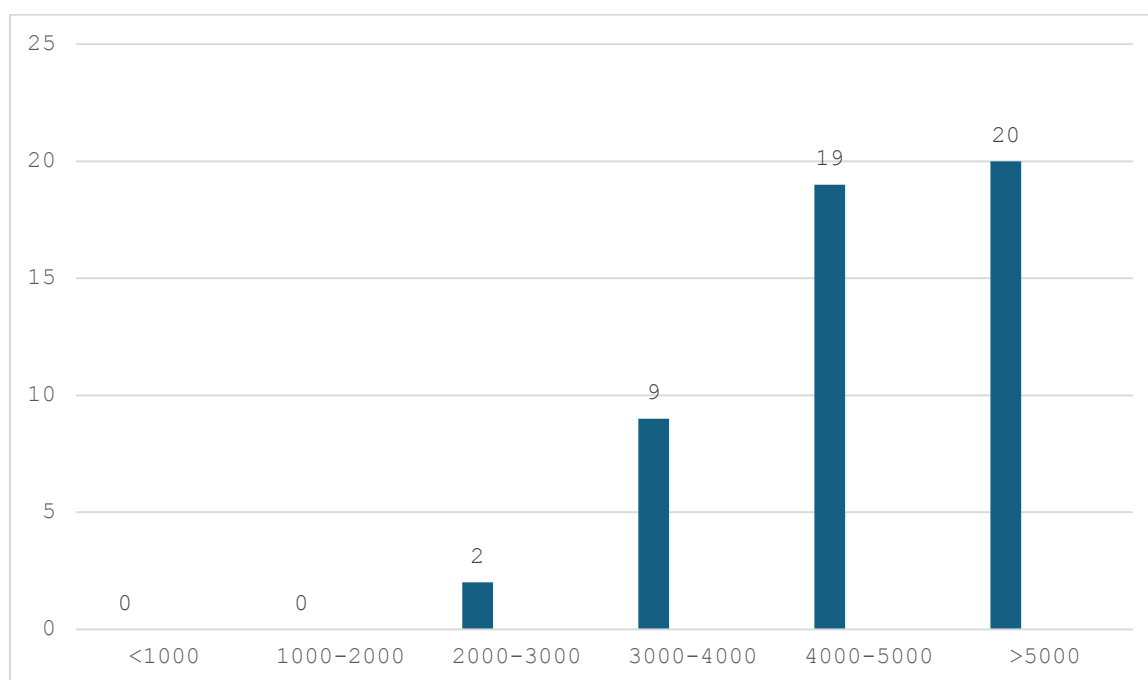
**FIGURE 4.12**

**MONTHLY INCOME**

<b>Income status(Rs.)</b>	<b>Frequency</b>	<b>Percentage</b>
<1000	0	0
1000-2000	0	0
2000-3000	2	4
3000-4000	9	18
4000-5000	19	38
>5000	20	40

Source: Primary data

**FIGURE 4.12**



In the present study 40% of people are in the >5000 income group. 38% consists the income group between 4000-5000. 18% have 3000-4000 and 4% of people in the income group of 2000-3000.

**TABLE 4.13**

**HOURS OF WORKING**

<b>Hours of working</b>	<b>Frequency</b>	<b>Percentage</b>
Less than 10 hours	0	0
11-20 hours	3	6
21-30 hours	3	6
31-40 hours	9	18
More than 40 hours	35	70
TOTAL	50	100

Source: Primary data

From the collected data 70% of respondents are working more than 70 hours. 18% of people working 31-40 hours. 6% from 11-20 and 6% from 11-20 hours.

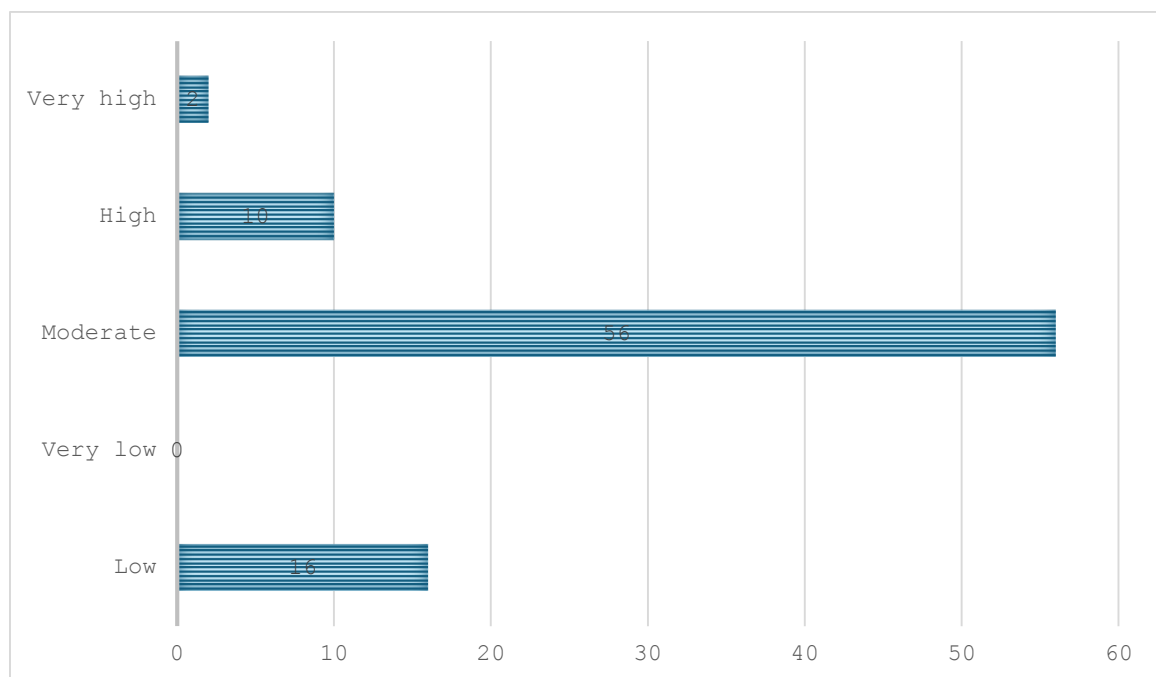
**TABLE 4.14**

**ECONOMIC CONTRIBUTION**

<b>Economic Contribution</b>	<b>Frequency</b>	<b>Percentage</b>
Low	16	32
Very low	0	0
Moderate	28	56
High	5	10
Very high	1	2
TOTAL	50	100

Source: Primary data

**FIGURE 4.14**



Economic contribution of the tribal community is moderate it consists 56%. 10% is high.2% consists very high.

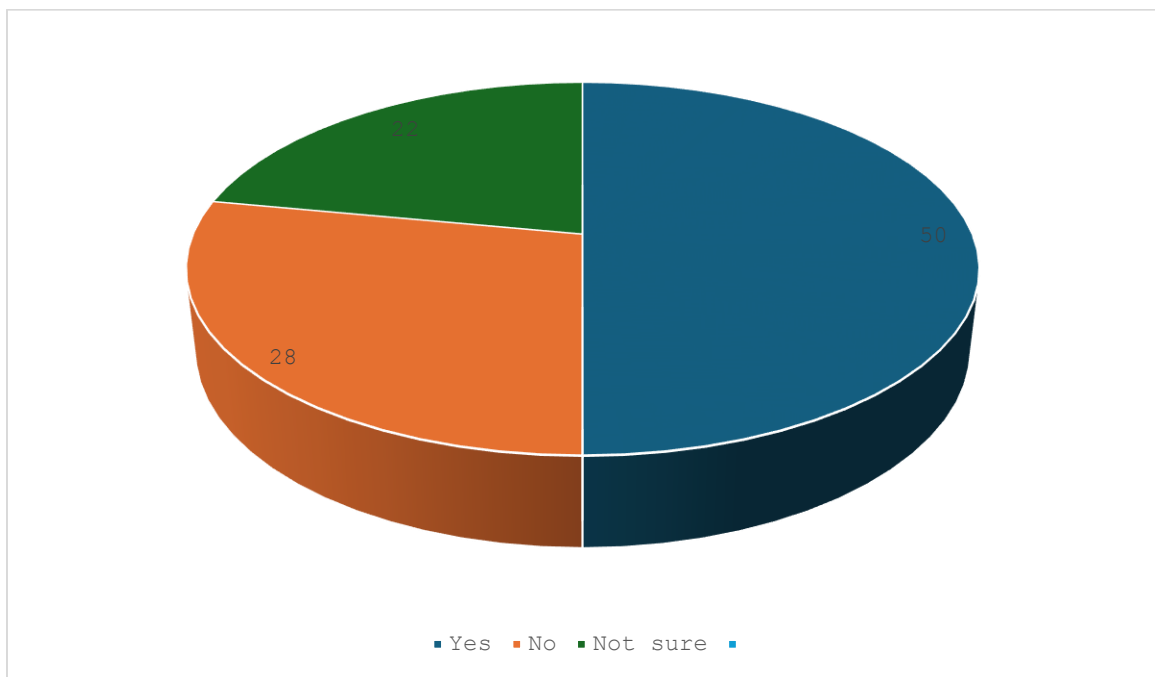
**TABLE 4.15**

**STATUS OF PROFIT**

Status of profit	Frequency	Percentage
Yes	25	50
No	14	28
Not sure	11	22
TOTAL	50	100

Source: Primary data

**FIGURE 4.15**



50% of respondents can get high livelihood profit. 22% can get moderate level of profit.

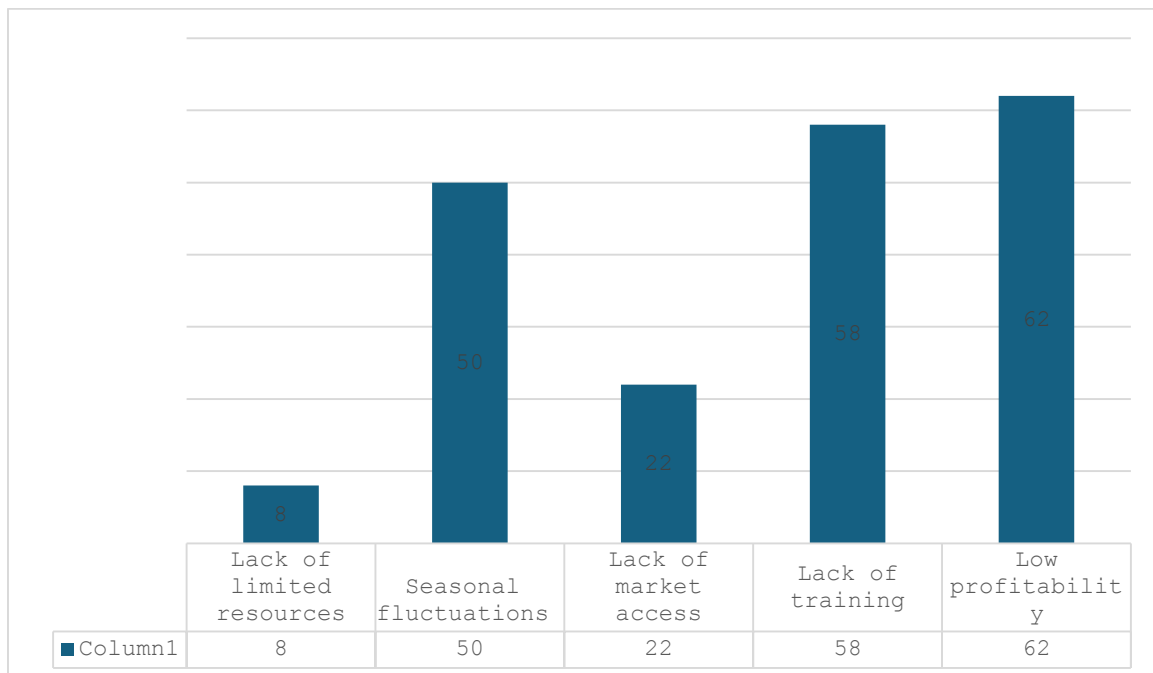
**TABLE 4.16**

**CHALLENGES OF LIVELIHOOD**

<b>Challenges of livelihood</b>	<b>Frequency</b>	<b>Percentage</b>
Lack of market access	11	22
Limited resources	4	8
Seasonal fluctuations	25	50
Low profitability	31	62
Lack of training	29	58

Source: Primary data

**FIGURE 4.16**



Low profitability is the main challenges of livelihood, it represents 62%. Another problem is lack of training consists of 58%. 50% of the respondents are facing seasonal fluctuations. 22% of people suffering lack of market access. And 8% consists limited resources.



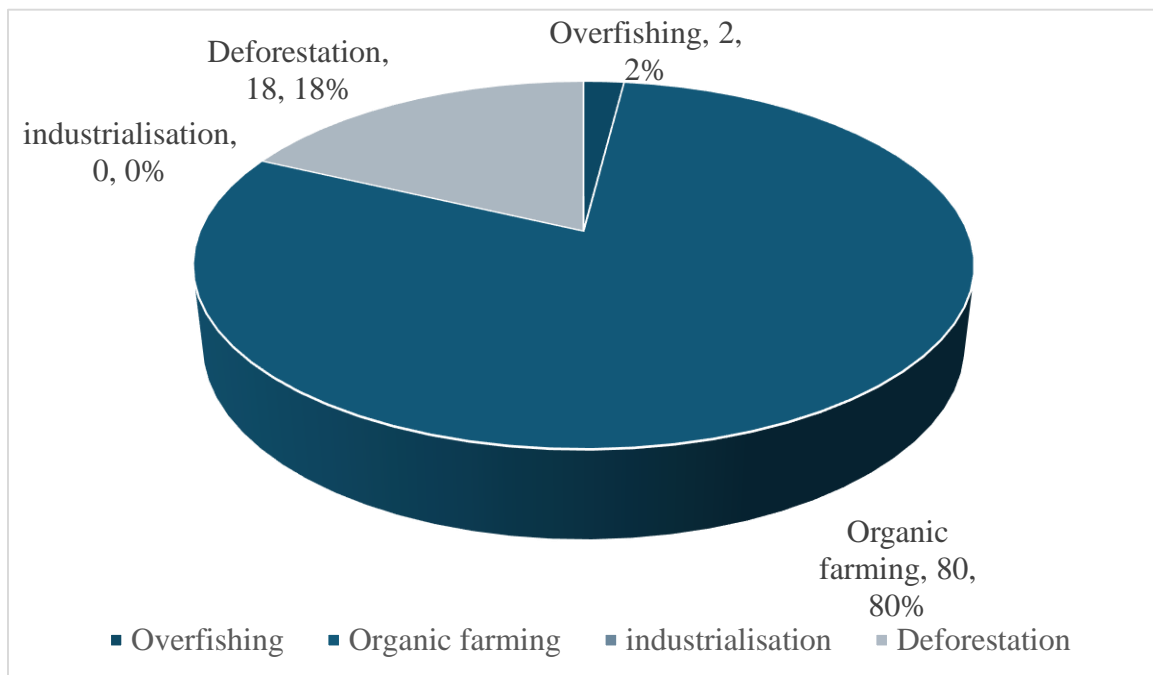
**TABLE 4.17**

**LIVELIHOOD PRACTICES**

<b>Livelihood practice</b>	<b>Frequency</b>	<b>Percentage</b>
Deforestation	9	18
Overfishing	1	2
Organic farming	40	80
Industrialisation	0	0
TOTAL	50	100

Source: Primary data

**FIGURE 4.17**



80% of respondents choose organic farming as the example for livelihood. 18% consists of deforestation and 2% represents overfishing.

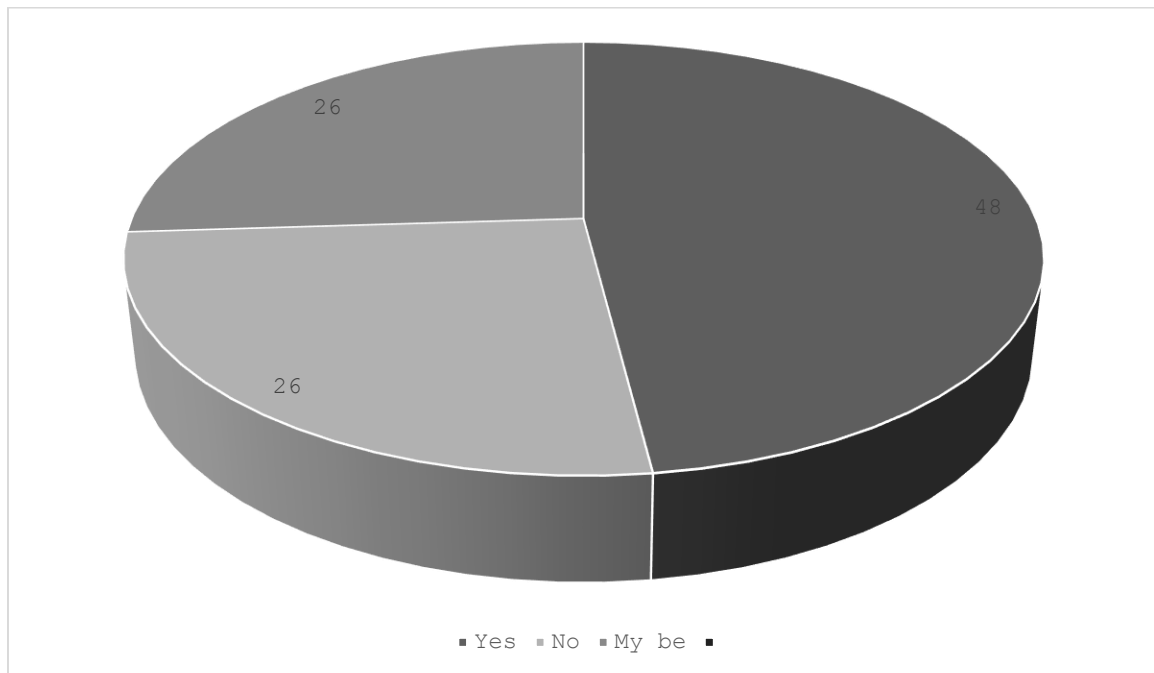
**TABLE 4.18**

**NEED FOR SKILL DEVELOPMENT PROGRAMMES**

<b>Need for development programmes</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	24	58
No	13	26
May be	13	26
Total	50	100

Source: Primary data

**FIGURE 4.18**



The collected data shows that 48% of the respondents are intrested to participate the skill development programmes conducted by the government. 26

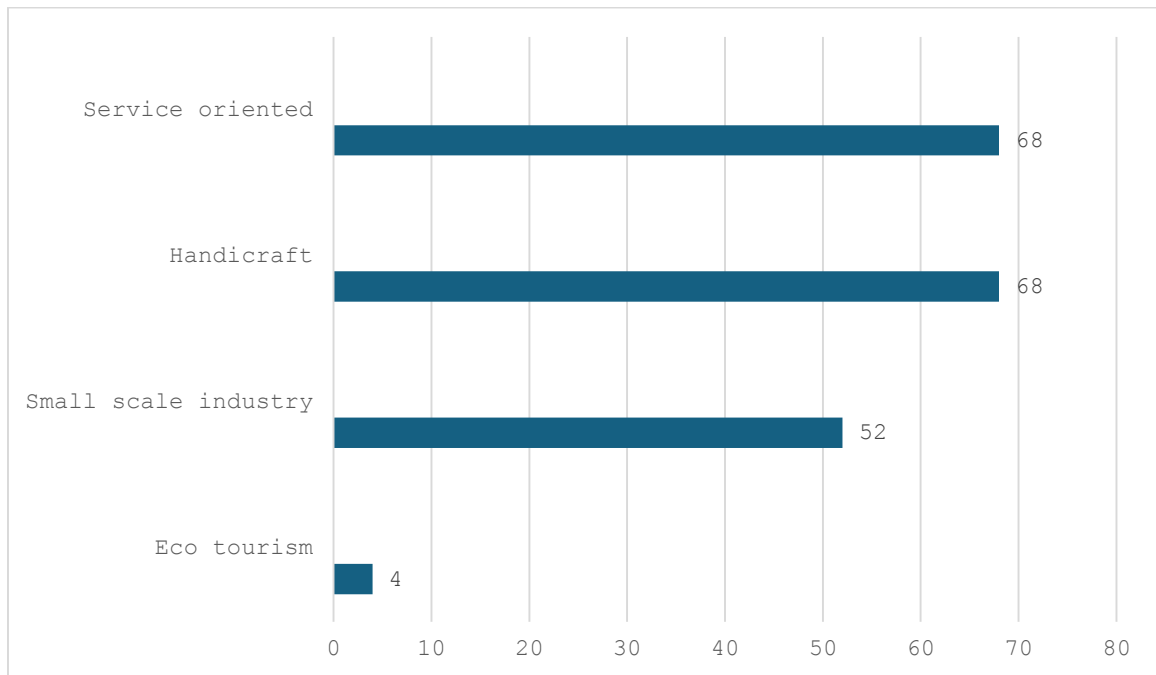
**TABLE 4.19**

**LIVELIHOOD OPPORTUNITIES**

<b>Livelihood opportunities</b>	<b>Percent</b>
Eco-tourism	4
Small scale industries	52
Handicraft	68
Service oriented	68

Source: Primary data

**FIGURE 4.19**



The given figure show that most of the respondents are intrested to participate or diversify the livelihood opportunities, 68% stands with handicraft and they interested do on service oriented jobs. 52% of the sample support small scale industrial improvement. And 4% from eco-tourism.

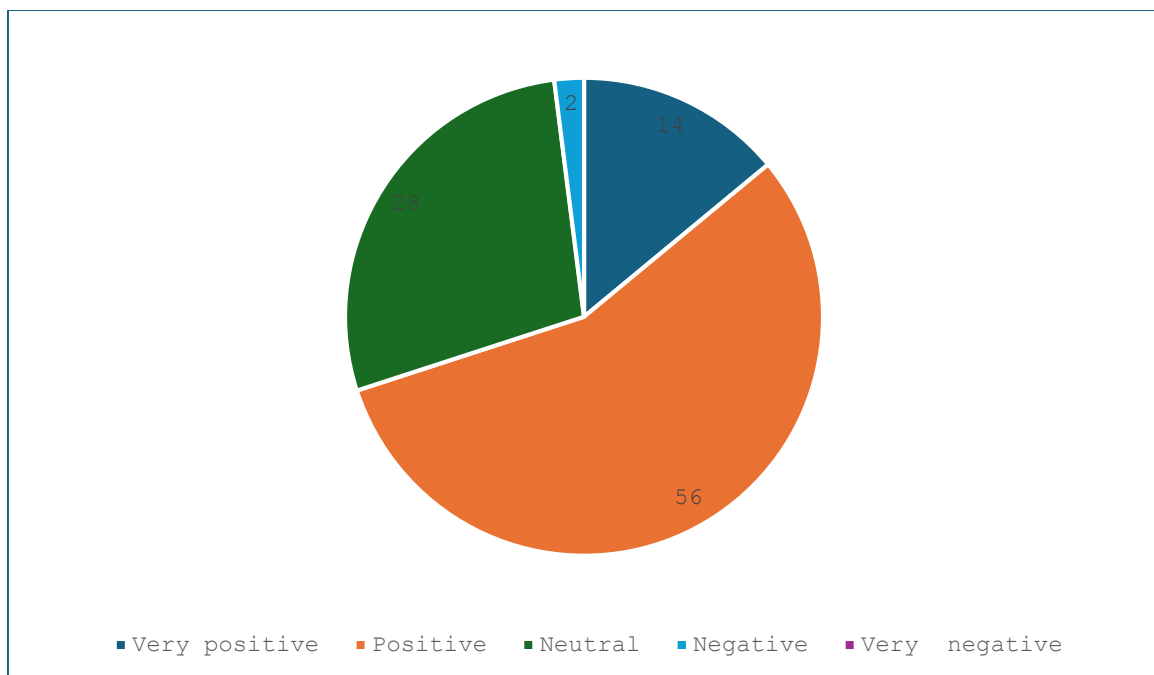
**TABLE 4.20**

**IMPACT OF ECONOMIC ACTIVITY**

<b>Impact of Economic Activity</b>	<b>Frequency</b>	<b>Percentage</b>
Very positive	7	14
Positive	28	56
Neutral	14	28
Negative	1	2
Very negative	0	0
Total	50	100

Source: Primary data

**FIGURE 4.20**



From the collected data shows that the impact of tribal women activities. 14% of respondents are from very positive.56% respondents chosen positive.28% of them neutral.2% of them chosen negative.

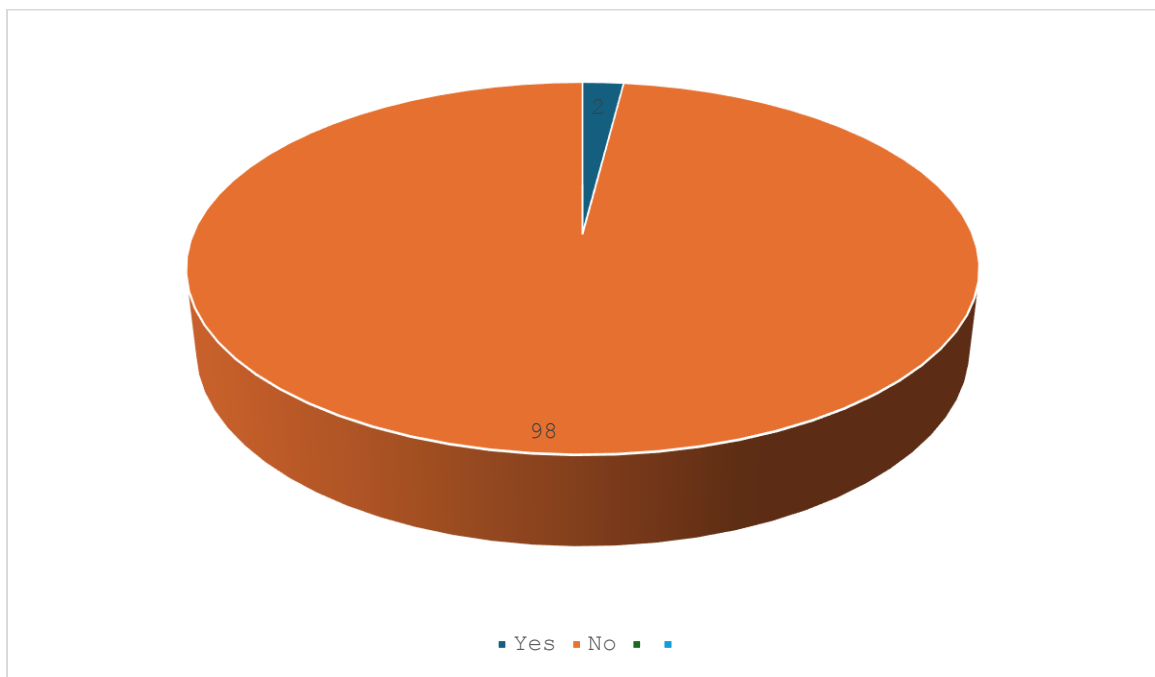
**TABLE 4.21**

**ANY TYPE OF BARRIERS FACED**

<b>Any type of barrier</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	1	2
No	49	98
Total	50	100

Source: Primary data

**FIGURE 4.21**



The figure shows that 98% of respondents are working women. So there is no barriers or restrictions for women. 2% of the people facing issues to pursue jobs.

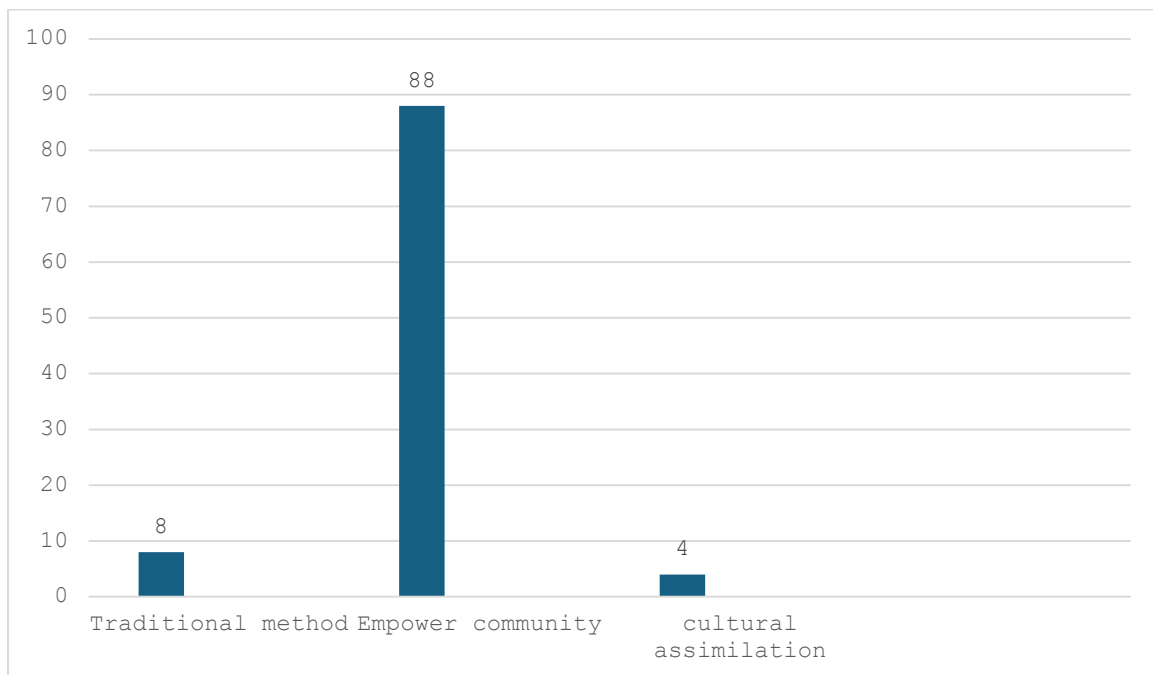
**TABLE 4.22**

**ROLE OF EDUCATION**

<b>Role of the education</b>	<b>Frequency</b>	<b>Percent</b>
It can increase depends on traditional livelihood	4	8
Empower communities	44	88
Leads cultural assimilation	2	4
Total	50	100

Source: Primary data

**FIGURE 4.22**



From the figure shows that 88% of Respondents select that education help to empower the community. 8% of them chosen education depends on traditional livelihood. 4% of them stands with education leads cultural assimilation. Education leads cultural assimilation.

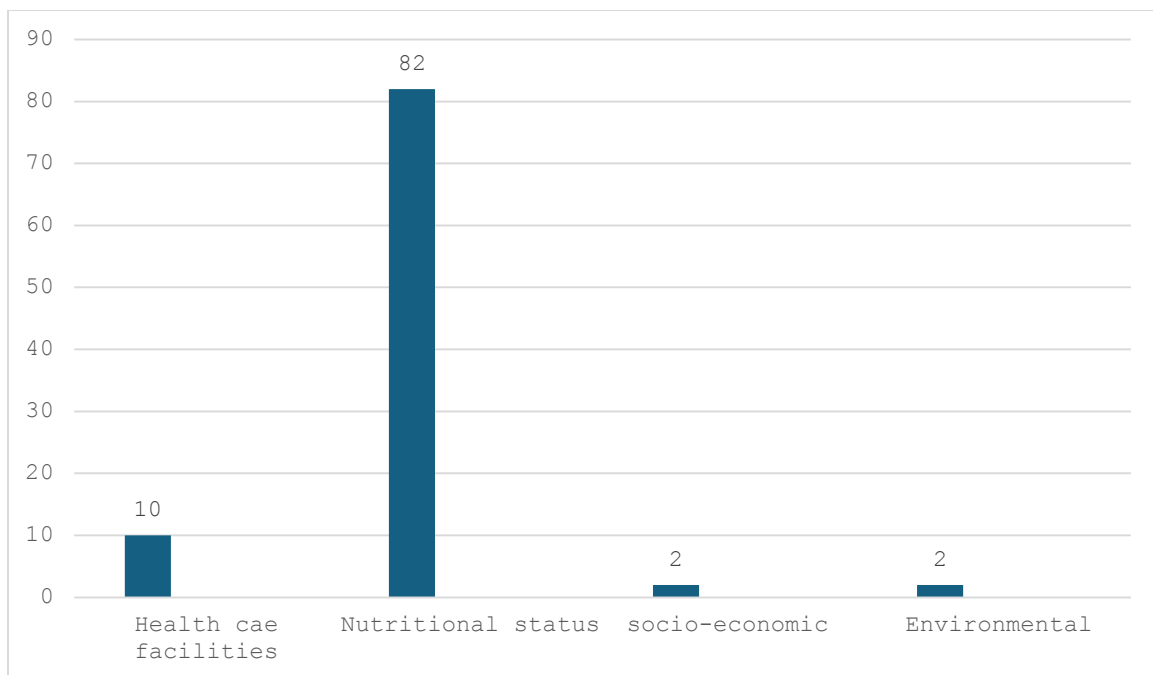
**TABLE 4.23**

**FACTORS AFFECTING HEALTH CONDITION**

<b>Health condition</b>	<b>Frequency</b>	<b>Percentage</b>
Access of health facility	5	10
Nutritional status	41	82
Environmental	1	2
Socio-economic	3	6
Total	50	100

Source: Primary data

**FIGURE 4.23**



The given figure shows that are the health care implications. It represents 10% of people pointed out that access of health facility. 6% of respondents indicate socio economic factors. 82% of respondents facing the problem related nutritional deficiency.

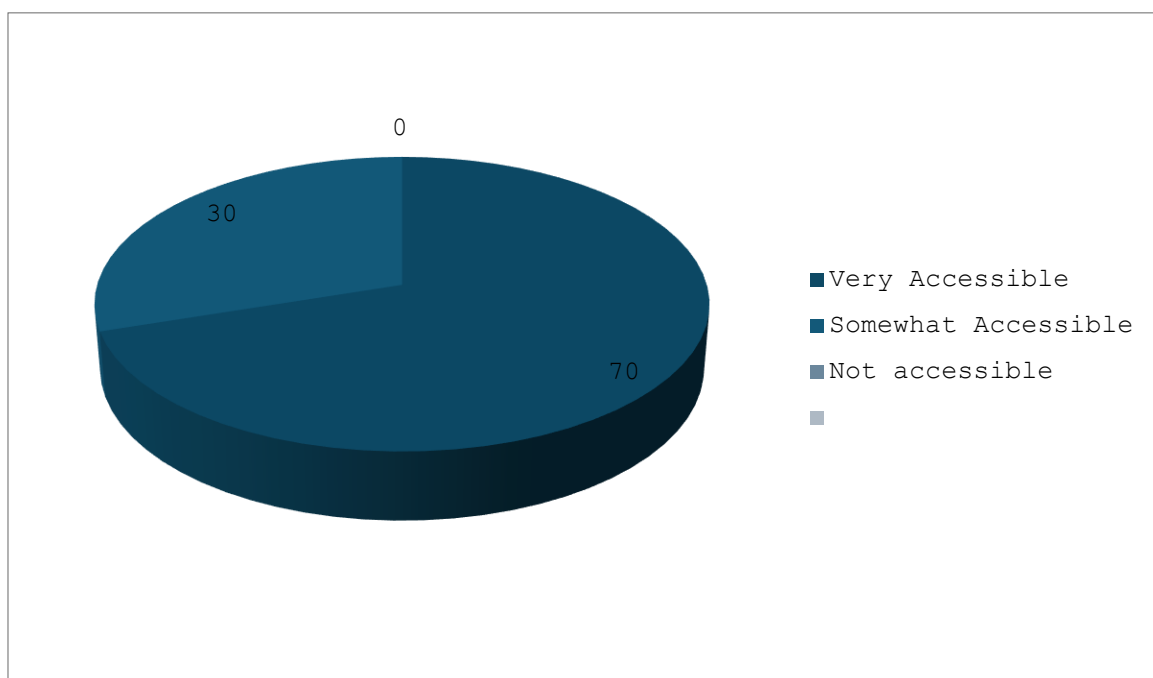
**TABLE 4.24**

**ACCESSIBILITY OF HEALTH CARE**

<b>Accessibility of Health</b>	<b>Frequency</b>	<b>Percentage</b>
Very accessible	15	30
Somewhat Accessible	35	70
Not accessible	0	0
Total	50	100

Source: Primary data

**FIGURE 4.24**



From the collected data is based on the accessibility of health care service.30% of the respondents have very accessible to health services. 70% of people do not have accessible to health care services.



**TABLE 4.25**

**MEASURES OF IMPROVING HEALTH**

<b>Measures of improving Health</b>	<b>Frequency</b>	<b>Percentage</b>
Mobile health care clinics	21	42
Health Awareness Program's	10	20
Improved sanitation Facilities	5	10
All of the above	14	28

Source: Primary data

**FIGURE 4.25**

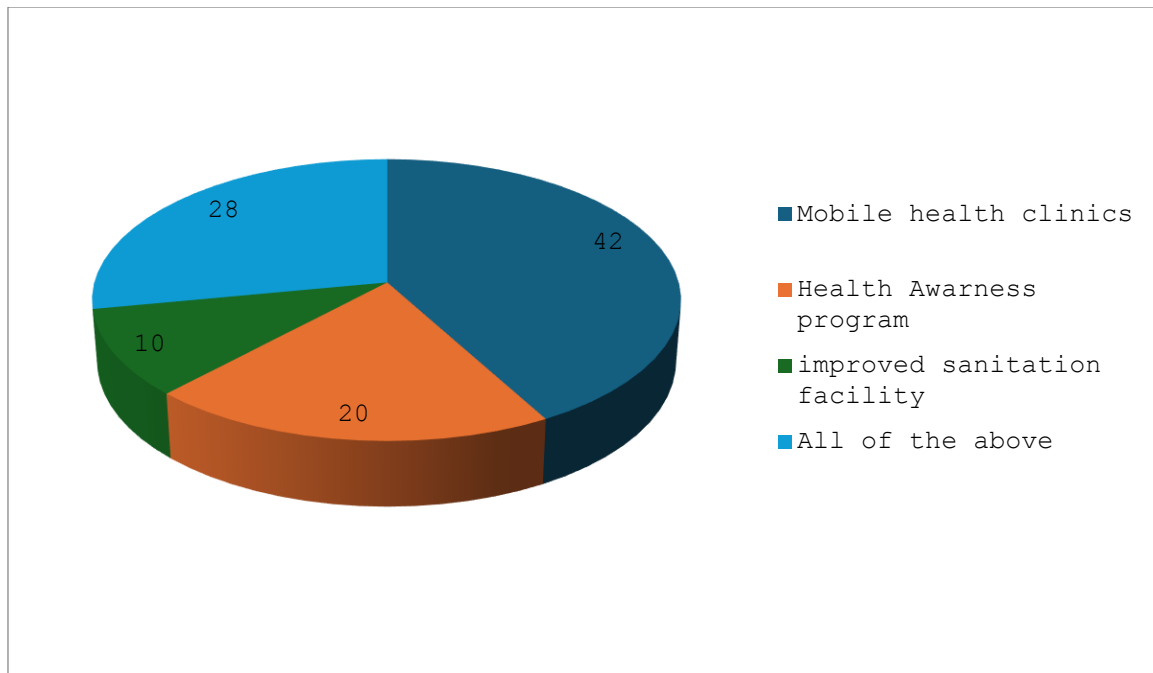


Figure 4.25 shows that the measures of health care services. 42% of respondents express the need of mobile health care cilinics. 20% people were selected health awarness programmes. 10% need for sanitation facility. 28% of respondents are needed all of these measures.

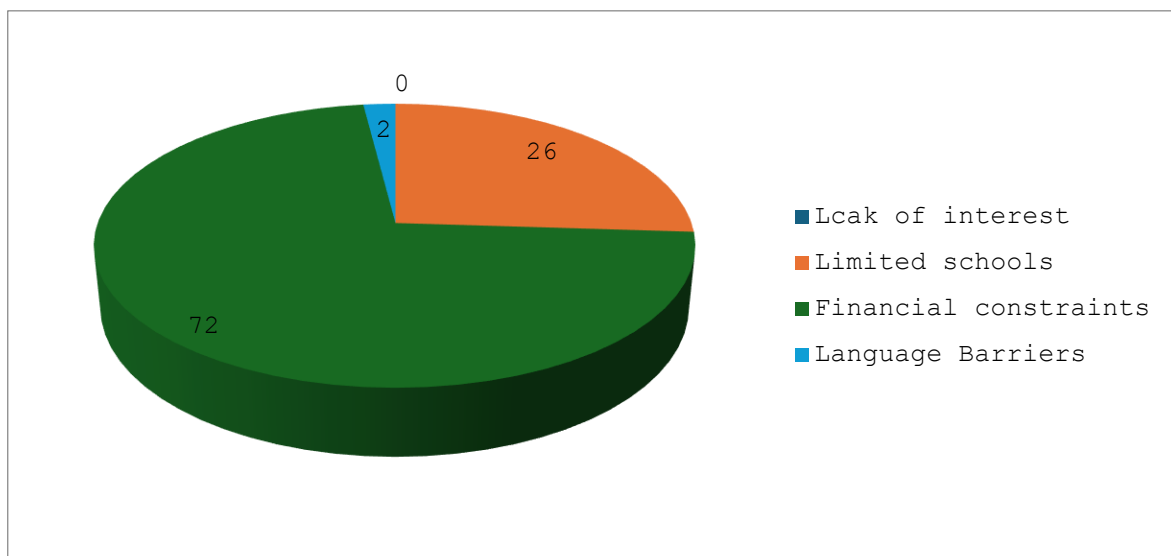
**TABLE 4.26**

**CHALLENGES OF ACQUISITION OF EDUCATION**

<b>Challenges</b>	<b>Frequency</b>	<b>Percentage</b>
Lack of intrest	0	0
Limited access to school	13	26
Financial Constraints	36	72
Language barriers	1	2
Total	50	100

Source: Primary data

**FIGURE 4.26**



26% of respondents faced the problem of limited access to schools. Most of the respondents, 72% of them faced the problem that financial constraints. 2% is the problem of language barriers.

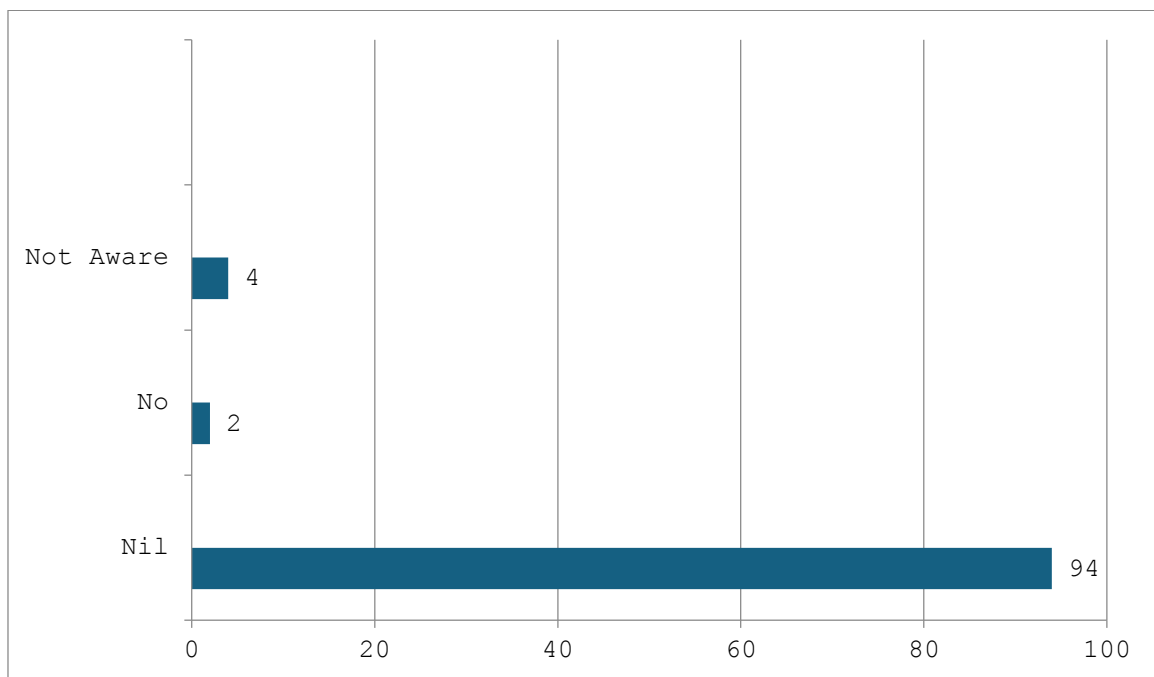
**TABLE 4.27**

**AWARENESS OF POLICY IMPLICATIONS**

<b>Policy Implications of the Government</b>	<b>Percentage</b>
Nil	47
No	2
Not aware	4

Source: Primary data

**FIGURE 4.27**



Most of the sample not aware the problem implemented by the government. And there is no a particular policy is helpful to them. 4% of respondents not aware about the policy. 2% of them stands with policy not implemented.

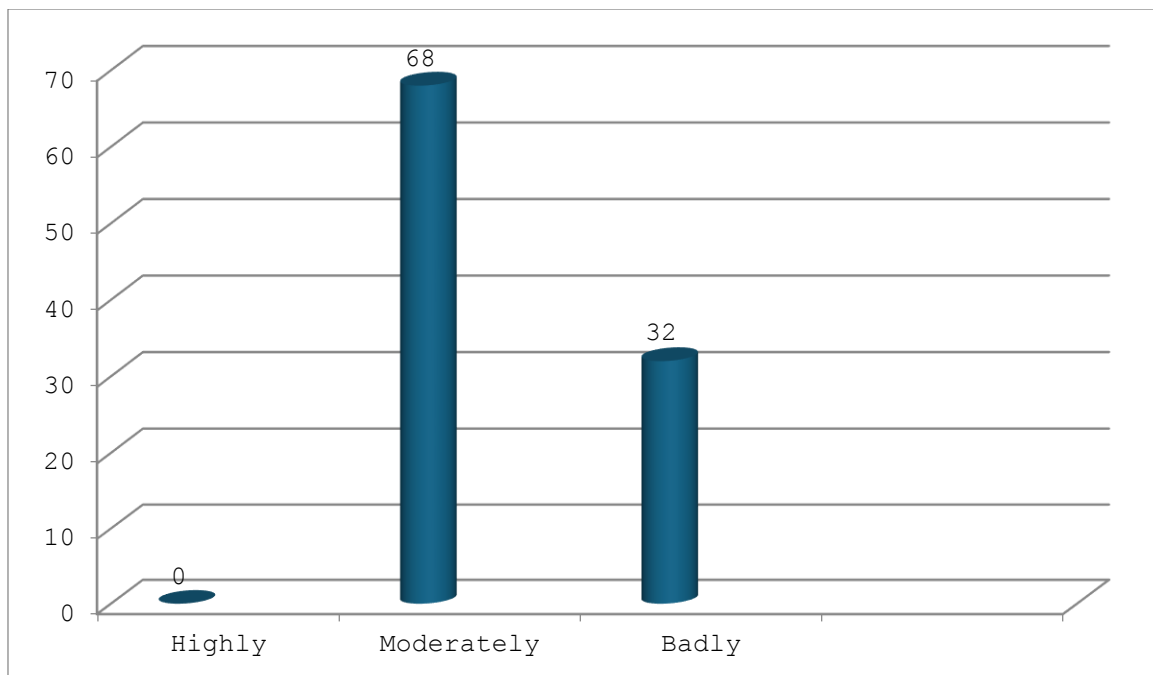
**TABLE 4.28**

**SATISFACTION LEVEL OF POLICY IMPLEMENTED BY GOVERNMENT**

<b>Level of Satisfaction</b>	<b>Frequency</b>	<b>Percentage</b>
Highly	0	0
Moderately	34	68
Badly	16	32
Total	50	100

Source: Primary data

**FIGURE 4.28**



68% of the population are moderately satisfied the programme implemented by the government. 32% of respondents chosen badly. And there is any opportunity they didn't get.

## STATISTICAL APPLICATION

Chi-square test to determine if there is a significant association of difference between variables. It compares observed frequencies and calculates a test statistic. The resulting statistic is compared to a critical value of determine statistical significance.

To test association between current livelihood and level of economic contribution. Chi-square test is used. The relevant details are given below.

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
livelihood * economic contribution	50	100.0%	0	0.0%	50	100.0%

### Livelihood \* economic contribution Cross tabulation

Count

	Economic contribution			Total
	low	moderate	high	
livelihood agriculture	10	0	0	10
Gathering food products	6	9	0	15
Wage labour	0	19	1	20
Animal husbandry	0	0	5	5
handicraft				
Total	16	28	6	50

### Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	72.708 <sup>a</sup>	6	.000
Likelihood Ratio	66.244	6	.000
Linear-by-Linear Association	36.458	1	.000
N of Valid Cases	50		

a. 8 cells (66.7%) have expected count less than 5. The minimum expected count is .60.

#### Interpretation:

The p value is 0.000 which is less than that of significant level 0.05%. That mean there is an association between livelihood and level of economic contribution.

**CHAPTER 5**  
**FINDINGS, SUGGESTION, CONCLUSION**

## FINDINGS

- 50 samples were collected from the well-structured questionnaire.
- Most of the respondents are female
- Most of them are in the age group between 26-25
- Most of the people are faced with poverty
- The study mainly focused on Irula community
- 22% of people come from primary education, 26 % of people are from secondary education, and 22% of respondents can read and write, 8% can read only.
- 74% of respondents are from farming sector from the informal education, 20% from animal husbandry and 6% from handicraft.
- Most of the respondents are under below poverty line.
- 86% of people are employed, 14% of people are unemployed and compared to male women are more employed.
- 72% of the respondents are wage labourers, it is the current livelihood of community.
- The majority of people can earn above Rs.5000 per month.
- All peoples are no one owns any land in ownership.
- The studied area is available for grid electricity.
- Most of the respondent's economic contribution is moderate.
- Low profitability is the main livelihood challenges faced by the community.
- Most of the (80%) them chosen organic farming is the sustainable livelihood practice.
- The role of education is highly influence the community. Education helps to empower communities.
- Malnutrition is the most dangerous problem faced by the community. Hence the infant mortality rate is very high.
- Anemia in pregnant women and children is another nightmare.
- Mental stress in pregnant women is also a cause of infant mortality to some extent.
- Lack of better treatment in community health centers is also a problem faced by this community.
- Drug abuse is becoming a huge problem.



## SUGGESTIONS

- Provide more nutritious foods to prevent malnutrition in children.
- There is a need to conduct awareness classes and medical camps to avoid mental stress and other difficulties caused by pregnant women.
- The promotion of customary clan jobs might generate employment. Thus, it is important to provide the required trainings.
- Government should initiate welfare schemes and ensure that they are properly accessible to the people.
- It is necessary to take legal action to lessen the widespread drug usage in the communities.
- Unemployment among young people is very high. So create better employment opportunities.
- Climate change and the threat posed by wild animals were the main obstacles that the farming community of Attappady Tribal Block had to deal with. Cropping patterns and crop diversification were significantly impacted by changes in the climate. Farmers had to give up on farming due to the harsh summer from February to May and the lengthy, intense rains that fell from June to September. A growing threat from wild animals such as boars, monkeys, elephants, and peacocks caused significant damage to the farming community. For the Attappady tribal community's sustainable development, an agricultural package as a solution to these problems in order to restore the traditional agricultural legacy.
- Determine whether the people are receiving the services provided by government hospitals.
- Government schemes should be followed and the amount required for such schemes should be paid properly.
- Preventing corruption in government agencies and making sure that the money needed for social work projects is directed towards the right individuals are important goals.
- Women should have more opportunities to work for themselves.
- Counsel expectant mothers to help them avoid physical and emotional health issue.

## **CONCLUSION**

From this study it can be clearly understood that the problem faced by the tribal people is huge. The tribal people of Attappady are going through a situation of exclusion from all sectors. Unemployment among the youth, problems faced by the education sector and development are all becoming very acute. The infant mortality rate is increasing day by day. Malnutrition, anemia in pregnant women and children is another problem faced by this section. Alcoholism and other intoxicants destroy the tradition itself. Crop destruction, lack of services like subsidy and inaccuracy of public distribution centers are other problems plaguing the people of Attappady. Livelihoods should be further improved to overcome this problem. Opportunities for self-employment should be created for women. Organize training camps for skill enhancement of individuals. Organise job fairs to avoid unemployment among youth. Create investment opportunities. Ensure health care through mobile health clinics, health care awareness classes and access to health insurance. Provide counselling to prevent mental and physical problems faced by pregnant women. A better society can be created by taking these preventing measures.

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## QUESTIONNAIRE

1. Name of the Respondent:
2. Address:
3. Age:
4. Which tribal community do you belong to
  - a. Irula
  - b. Muduga
  - c. Kurumba
  - d. Other
5. Land size
6. Information about family members?
7. Formal education?
  - a. Illiterate
  - b. Secondary school
  - c. Can read only
  - d. Can read & write
  - e. primary school
8. Informal education
9. How long have you been living in Attappady?
  - a) Less than 1 year
  - b) 1-5 years
  - c) 6-10 years
  - d) 11-15 years
  - e) More than 15 years
10. Which of the following livelihood practices are you currently engaged in? (Select all that apply)
  - a) Agriculture
  - b) Animal husbandry
  - c) Handicrafts
  - d) Gathering forest products
  - e) Wage labour
  - f) Other (please specify)

11. On average, how many hours per week do you dedicate to your primary livelihood activity?

- a) Less than 10 hours
- b) 10-20 hours
- c) 21-30 hours
- d) 31-40 hours
- e) More than 40 hours.

12. How do you perceive the economic contribution of your livelihood activity to your family?

- a) Very low
- b) Low
- c) Moderate
- d) High
- e) Very high

13. In the past year, have you experienced any changes in the demand or profitability of your primary livelihood activity?

- a) Yes
- b) No
- c) Not sure

14. What challenges do you face in your current livelihood practice? (Select all that apply)

- a) Lack of market access
- b) Limited access to resources (land, water, etc.)
- c) Seasonal fluctuations
- d) Low profitability
- e) Lack of skills/training
- f) Other (please specify)

15. Would you be interested in participating in skill development programs or training workshops to diversify your livelihood options?

- a) Yes
- b) No
- c) Maybe

16. What potential opportunities for livelihood diversification would you be interested in exploring? (Select all that apply)

- a) Eco-tourism
- b) Small-scale industries (e.g., food processing)
- c) Handicraft production for wider markets

d) Service-oriented businesses (e.g., catering, tailoring)

e) Others (please specify)

e) Others (please specify)

17. Which of the following is an example of a sustainable livelihood practice?

a). Deforestation

b).overfishing

c). Organic farming

d). Industrialisation

18. How do you perceive the impact of tribal women's economic activities on household and community economies?

a) Very positive

b) Positive

c) Neutral

d) Negative

e) Very negative

19. Have you observed any barriers hindering tribal women's economic participation in Attappady?

a) Yes

b) No

20. If yes, please specify the barriers you've observed:

a) Lack of access to resources

b) Cultural norms and traditions

c) Limited market opportunities

d) Other (please specify)

21. What opportunities do you think exist for livelihood diversification and skill development for tribal women in Attappady?

a) Agriculture-related training

b) Handicraft workshops

c) Entrepreneurship programs

d) Other (please specify)

22. What role can education play in improving tribal livelihood opportunities?

a).it can increase depends on traditional livelihood

b).empower communities

c).leads cultural assimilation

d). other

23. How would you rate the overall health condition of Attappady tribal women?

a) Excellent

b) Good

c) Fair

d) Poor

24. What factors do you think affect the health condition of tribal women in Attappady?

a) Access to healthcare facilities

b) Nutritional status

c) Socio-economic factors

d) Environmental factors

e) All of the above

25. How accessible are healthcare facilities for tribal women in Attappady?

a) Very accessible

b) Somewhat accessible

c) Not very accessible

d) Not accessible at all

26. What measures do you think could improve the health condition of tribal women in Attappady?

a) Mobile healthcare clinics

b) Health awareness programs

c) Improved sanitation facilities

d) All of the above

27. What is empowerment of tribal women mean to you?

a).having control over one's own life

b). gaining power over others

c).following traditional roles

d).none of the above

28. Which one of the following factors contribute to empowering tribal women?

a). Access to education

b). Economic independence

c).health care facilities

d). all of the above



29. What is common challenge faced by tribal women in accessing education?

- a). lack of interest
- b). Limited access to schools
- c). Financial constraints
- d). Language barriers.

30. What are the policy implemented by Government for promoting skills and women empowerment of tribal community?

31. Are you satisfied with the programme initiated by Government for ensuring skill development?

- a). Strongly
- b). Highly
- c).partially
- d). badly

## PHOTO GALLERY

