

# **Explanatory Analysis of Life Style of Arunthathiyar Community in Tirunelveli District**

## *Authors*

**Dr. L Vasanthi Medona ICM**

**Dr. J Maria Prema**

**Dr. P Johncy Rose**

**Dr. M Maria Saroja**

**AkiNik Publications  
New Delhi**

***Published By: AkiNik Publications***

*AkiNik Publications*

*169, C-11, Sector - 3,*

*Rohini, Delhi-110085, India*

*Toll Free (India) – 18001234070*

***Authors: Dr. L VasanthiMedona ICM, Dr. J Maria Prema, Dr. P  
Johncy Rose and Dr. M Maria Saroja***

*The author/publisher has attempted to trace and acknowledge the materials reproduced in this publication and apologize if permission and acknowledgements to publish in this form have not been given. If any material has not been acknowledged please write and let us know so that we may rectify it.*

© ***AkiNik***

***Publications Edition:***

*1<sup>st</sup>*

***Publication Year: 2022      Pages: 179***

***ISBN: 978-93-5570-463-4***

***Price: ` 500/-***

## **ACKNOWLEDGEMENT**

We praise and thank the Almighty God for His blessings, grace, wisdom, knowledge and guidance all through this project work for this book.

We would like to express our deepest gratitude to The Council of the I.C.M. Educational Institutions for funding the project and their generous support.

We would like to express our personal thanks to our beloved Rev.Sr.A.Gemma, Secretary of the college for her encouragement and motivation.

With profound gratitude, we thank Rev.Sr.Dr.L.Vasanthi Medona, Principal of the college for her meticulous guidance.

With the sense of gratitude, we thank our management, ICM convent, Palayamkottai and all the academic and administrative staff of St. Ignatius College of Education (Autonomous), Palayamkottai for their resourceful support and timely help extended to us for the successful completion of the book.

We proudly thank Dr.S.Josephine, coordinators of Vanmuhil Trust and our target population, the Arunthathiyars for their benevolent cooperation in collection of data for the project.

## INDEX PAGE

<b>Contents</b>		<b>Page No.</b>
<b>CHAPTER I-THEORETICAL AND CONCEPTUAL FRAMEWORK</b>		
I	Introduction	1
I.1.	Definition	1
I.2	Meaning	1
I.3	Role of Education	2
I.4	Equal Rights for Arunthathiyar Community	4
I.5	Scheduled caste in India	6
I.6	Scheduled tribe in India	9
I.7	Scheduled castes in Tamil Nadu	11
I.8	Population size and distribution	12
I.9	Arunthathiyar Community	19
I.10	A brief note on Arunthathiyar Community	24
I.11	Challenges faced by Arunthathiyar Community	35
I.12	Organizations for uplifting Arunthathiyar Community	41
I.13	Significance	44
I.14	Conclusion	45
<b>CHAPTER II-REVIEW OF RELATED LITERATURE</b>		
II.1	Introduction	47
II.2	Meaning of the related study	49
II.3	Purpose of the review of related literature	49

II.4	Reviewed studies	50
II.5	Critical review	91
<b>CHAPTER-III METHODOLOGY</b>		
III. 1	Introduction	93
III. 2	Methodology	95
III. 2.1	Method adopted for the present study	71
III. 2.2	Reasons for selecting survey method	96
III. 3	Steps in survey method	97
III. 4	Statement of the problem	100
III. 5	Title of the study	102
III. 6	Operational definitions of important key Terms	102
III. 7	Objectives of the study	104
III. 8	Hypotheses	113
III. 9	Population for the study	121
III. 10	Sample for the study	121
III. 11	Distribution of the sample	122
III. 12	Tool for the present study	141
III. 13	Tool Construction	101
III. 14	Steps in construction of tool	142

III. 15	Establishing reliability and validity	145
III. 16	Scoring	149
<b>III. 17</b>	Administration of the tool	149
III. 18	Background Variables	150
III. 19	Statistical techniques used	151
III. 20	Delimitations	151
III. 21	Conclusion	152
<b>CHAPTER IV ANALYSIS OF DATA</b>		
IV. 1.	Introduction	154
IV. 2.	Data Analysis	112
IV. 3.	Conclusion	193
<b>CHAPTER V-FINDINGS, INTERPRETATIONS, RECOMMENDATIONS AND SUGGESTIONS</b>		
V. 1.	Introduction	196
V. 2.	Findings	195
V. 3.	Interpretation	203
V. 4.	Recommendations	214
V. 5.	Suggestions for further study	216
V. 6.	Conclusion	217

# **CHAPTER I**

## **THEORETICAL AND CONCEPTUAL FRAMEWORK**

### **I.INTRODUCTION**

Education is a life-long journey for every person. A person experiences most of their education at school, from grade school to high school and even college level. Education does not simply refers to the number of years an individual spends in a school or college or in any educational institution, it refers to the change in behavior, attitude, and culture brought about in the individual as a result of having undergone education during a particular period. Therefore, the main characteristic of any educational process is to bring about the best in the individual.

#### **I.1. DEFINITION**

Education is the life long process. “Any modification brought about in the behavior of an individual as a result of his interaction with the environment constituted as learning” (Kilpatrik, W.H., Philosophy of education, P.22)

According to Gandhiji (Aggarwal J.C., 1999, p.6)  
“Education is an all round drawing out of the best in the  
child and the man, body, mind and spirit”.

“The most distinctive features of modern society,  
in contrast with a traditional on its adaption of a science-  
based technology” (Kothari Commission, 1964-66)

## **I.2. MEANING**

Education means the modification of behavior.  
Education is an activity or a process, which transforms the  
behavior of a person from “Instinctive behavior” to  
“human behavior”. Education is a process through which  
the individuality of a person is developed. Through the  
process of education, the individual acquires new habits,  
sentiments, attitudes, knowledge, potentially, abilities,  
purposes, and ideals.

Awareness of education in the current society is  
spreading rapidly. There is no state in the world, which  
does not realize the importance of education. Every  
civilized state is making its best efforts to provide free and  
compulsory education of particular level education in  
modern times has different approach towards social  
problem than what is used to have in the traditional

society. Education is a vital tool that is used in the contemporary world to succeed.

### **I.3. ROLE OF EDUCATION**

Education develops our minds. We become good learner to understand all subjects of our curriculum. We have ability to understand our social rights and duties. Education develops our noblesse oblige sense. Due to education, we can make difference between right and wrong. Through education we also understand our religious value and standards well. An uneducated society cannot get success. We should create equal standards of education for all people of society.

A well-educated system helps us to remove the main problem of our society is poverty and unemployment. There is close relationship among character and the achievement of education. Educated people can make civilized nation. Education helps us to open our minds to improve our selves. Educated people devote their work for the development of their nation. Education is necessary for the success of every field and sector. Students are the key of achievement for every country so in respect to create or built good students a good education system is needed. We should take care of

our precious treasure of our nation because we have dared to lose or destroy them else education. Only education can't be stolen or taken away from us.

#### **I.4.EQUAL RIGHTS FOR ARUNTHATHIYAR COMMUNITY**

Social Justice as a concept in India is related most specifically with equal distribution of rights without discrimination of gender, caste, creed or economic status. The purpose of social justice is to maintain or to restore equilibrium in the society and to envisage equal treatment of equal persons in equal or essentially equal circumstances. The social solidarity was to be brought about by the concept of social justice. The leaders of Indi's freedom movement visualized that in the new dispensation following political freedom, the people should have the fullest opportunity for advancement in the social and economic spheres and that the state should make suitable provisions for ensuring such process.

India has the largest concentration of tribal people anywhere in the world except perhaps in Africa. The history of the marginalization of the tribal people goes long back. On the whole, tribal people are segregated in the society from the general people in various respects.

Education is precondition for removing the barriers of backwardness and marginalization of any society. From this perspective, it is imperative to bring the weaker, deprived and marginalized sections such as Scheduled Tribes (STs) in India to the forefront of educational revolution and mainstream of national development. Education imparts knowledge, and knowledge of self-identity will infuse a sense of confidence, courage and ability among the weaker sections of the society to know and overcome their problems associated with exploitation and deprivation, so as to avail socio-economic, political and educational opportunities extended to them.

The fundamentals of the Indian Constitution are contained in the Preamble which secures its citizens, Justice, social, economic and political, Liberty of thought, expression, belief, faith and worship, Equality of status and opportunity, and to promote among them all Fraternity assuring the dignity of the individual and the unity of the nation. The absolute concept of liberty and equality are very difficult to achieve in modern welfare society.

The Article 341 of the Indian Constitution notifies a list of 76 Scheduled Castes and Arunthathiyars are one among them. Based on the Hindu caste system the Dalits

or Scheduled Castes as they are known are placed at the bottom of the caste hierarchy. In Tamil Nadu the dalits are further categorized as Pallar, Parayar and Arunthathiyars. Among these three groups the Arunthathiyars are the lowest and are discriminated not only by other castes but also by other dalit groups.

## **1.5.SCHEDULED CASTE IN INDIA**

Indian society is highly stratified on the basis of caste hierarchy, religious affiliation, linguistic diversity and regional loyalty. The caste factor has the strongest historical roots. Traditionally, Hindu society is divided into thousands of castes, which reflect socio- economic, educational and cultural disparities. Caste-based social division has recently acquired very strong political dimensions. Three of the major socio-economic categories are defined by caste combinations: Forward Castes (FCs), Scheduled Castes and Scheduled Tribes (SC/ST), and Other Backward Castes (OBCs). Though the Indian government has been making concerted efforts since independence to bridge the socio-economic gap between the advantaged and disadvantaged groups, SCs have remained socially, economically and culturally deprived because of their

specific occupational and geographical conditions.

The “Scheduled Castes” is the legal and constitutional name collectively given to the groups which have traditionally occupied the lowest status in Indian society and the Hindu religion which provides the religious and ideological basis for an “untouchable” group, which was outside the caste system and inferior to all other castes. Today, untouchability is outlawed, and these groups are recognized by the Indian Constitution to be especially disadvantaged because of their past history of inferior treatment, and are therefore entitled to certain rights and preferential treatment.

The SC population, numbering 138 million in India accounts for 16.48 per cent of the total population of the country has now increased to 166 million and accounts for 16.63 per cent of total population of the country which shows that there has been increase in SC population in the last decade. The States with higher concentration of SC population are Uttar Pradesh, Bihar, West Bengal, Andhra Pradesh and Tamil Nadu. These five States together account for around 58 per cent of the total SC population of the country.

The Department of Education continued to lay special emphasis on the education of Scheduled Castes. The National Policy on Education (N.P.E), 1986 updated in 1992, lays special emphasis on the removal of disparities of educational opportunities by attending to the specific needs of those who have been denied equality so far. The policy and its Programmes of Action (POA), 1992 contain specific directions and measures for the educational upliftment of the Scheduled Castes (Sunil Kumar 2006).

The little progress that the Dalits have made during the six decades of post- independence period has started dwindling during the liberalization period of the last two decades. There are several policy changes that have affected the education opportunities of the Dalits (SCs). The post-independent public education was almost a continuation of the colonial mode of liberal education. The government has realized the lacunae and corrective measures such as creation of institutes of excellence like IITs, IIMs, new course structures and vocationalisation of education have been initiated. The Dalits have not realized the importance of these courses and therefore remain outside the purview of vocational education. The National Policy on Education 1986 and

the Programme of Action 1992 are very clear about the educational development of Scheduled Castes and Tribes (Dutta 2005).

A significant point here is that literacy rates of SCs have been consistently higher than for STs, irrespective of gender and rural/urban location, but the pace of increase in the literacy rate of STs (more than nine fold) has been faster than that of SCs (less than seven fold). While social, cultural and geographical isolation of STs from the mainstream explains their consistently lower literacy rates compared to SCs, their apparently faster pace is because of their smaller total population, where small absolute gains are translated into large comparative gains. Moreover, it has been found that SCs do better than STs as a result of their more successful political mobilisation (Somanathan 2006).

## **1.6.SCHEDULED TRIBE IN INDIA**

Scheduled Tribes are geographically, socially isolated and economically marginalized communities. In the post-Independence period, sincere and concerted efforts were made for the economic and educational development of tribal. Despite these efforts the performance of the tribes in education is much lower than

the Scheduled Castes. As the studies on tribal education suggests that the policy makers approach paid little attention to culturally linked education. This has led to drop outs and directly impacted their overall educational status.

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. Development should not be studied in isolation. Development is not synonymous with the growth of a few affluent persons addressed and deprivations faced by marginalized groups are overcome, development cannot take place. In fact he stressed on the capabilities and human freedoms, and this freedom can only be achieved when the people are guaranteed political freedom, economic facilities, social opportunities, transparency, and security. Although these conditions are different from one another, they are all inter-connected. India has a rich glorious heritage, but a sizeable part of Indian population is yet to get benefits out of it.

There is considerable literature on tribal development and growth of education among the tribal. According to Virginius Xaxa (2015), the colonial state did almost nothing to improve the socio-economic conditions

of the tribal other than providing them protective measures. He says that the post Independent India also continued the same policy with little modification such as providing certain percentage of seats in state sponsored educational institutions and government services.

The tribal population in India is numerically a small minority, and they represent an enormous diversity of groups. They vary among themselves in respect of language, dialects, physical features, size of the population, etc. They live largely in isolation, but they spread over the length and breadth of the country. Prior to the Constitution, the tribes were variously termed as aboriginals, adivasis, forest tribes, hill tribes, primitive tribes, etc. Upto 1919, these groups were included in the 'Depressed Classes'.

### **I.7.SCHEDULED CASTES IN TAMIL NADU**

The total population of Tamil Nadu, as per the 2001 Census is 62,405,679. Of this, 11,857,504 (19 per cent) are Scheduled Castes (SCs). The SC population constitutes 7.1 per cent of the country's population. Seventy-six SCs have been notified in Tamil Nadu by the Scheduled Castes and Scheduled Tribes Order (Amendment) Act, 1976. Of these, fifteen SCs have been notified with area restriction in Kanniyakumari district

and Shencottah taluk of Tirunelveli district. Kanakkan have been notified in Nilgiris district only. Out of 76 SCs, two SCs, i.e., Kakkalan and Padannan have not reported in 2001 Census. The growth rate of SC population in the last decade 1991-2001 stood at 10.7 per cent and is lower in comparison to the overall growth rate of 11.7 per cent of the State. Among major SCs, Paraiyan has recorded the highest growth rate of 38.6 per cent, followed by Pallar (33.2 per cent) and Arunthathiyar (18.5 per cent) during 1991-2001.

### **I.8.POPULATION SIZE AND DISTRIBUTION**

As per 2001 Census, 70.1 per cent of them are living in the rural areas and 29.9 per cent in the urban areas of the State. Among the major SCs, Pallan has the highest (76 per cent) rural population, followed by Paraiyan (73.1 per cent), Adi Darvida (69.4 per cent), Chakkiliyan (67.9 per cent) and Arunthathiyar (64.4 per cent).

### **Religion and Caste**

At the beginning of Twentieth Century a significant transformation took place in the social life of the peoples of India. A serious attempt had been made to pursue the age long ills and anomalies in the society. This change had been felt throughout the length and breadth

of the sub continent. It was due to several factors both foreign and native. The most popular terminology for the changes brought about in the Eastern countries by contact either indirect or direct with the western nations is westernization or modernization. The composite state of Madras was a home of conservatism and orthodoxy where caste had taken deep root and its ramifications were numerous. Each caste widely differed from another both in the mode of dress and in the way of life. The higher caste zealously preserved their traditional styles of life even to the extent of cooking or serving food in a particular manner.

The modern Political development had divided the Hindus of the Peninsular India into three groups, the Brahmins the Non Brahmins and the untouchables. The most dismal aspect of the Varna system of the Hindu society is that the people who performed certain essential economic tasks in agriculture were considered as outcastes. They were described by various names such as untouchables, unapproachable, Depressed classes, Adi Dravidas Panchamas Scheduled Castes and soon. They also called themselves the "Fifth Varna" Harijan is the glorified crême coined by Gandhi in 1933 for describing the total body of depressed classes. The term scheduled

castes is the expression standardized in the constitution of the Republic of India though this name was first invented by the Simon Commission. The people of depressed classes were generally known as untouchables in Tamil Country, Puliyas in Malabar and Malas and Madigas in Telugu regions. It is apparently fanciful to note that the word Palla is derived from pallam, low land doing agriculture in the low land and the word Parayas is said to be derived from Paraia drum and instrument which these people beat at festivals. Untouchability was existing equally in Tamil Nadu.

The Pariahs in Tamil Nadu lived in Separate places on the out skrits of the village called Paracheri. Before the advent of the British rule, The Pallar community were doing the agricultural work in all aspects with the same way the Arunthathiyars were doing cleaning, sweeping and scavenging works. The whole of Pariah Community without exception were the slaves of the superior castes. These people together with their kith and kin bound themselves to the landlords for life. The Village scavengers who were obliged to clean the public latrines to sweep the streets and remove all rubbish invariably belonged to this class. These men were generally known as Thottis. In addition to the dirty work

of scavenging they were employed in letting the water into the tanks and channels for irrigating the paddy fields and on this account they were treated with some consideration by the rest of villagers.

This community which formed nearly twenty percent of the total population suffered from many social disabilities. They were forbidden to cross a street in which Brahmins were living. Entry in to Hindu temples was denied to them. Nevertheless they were not prevented from making offering to the Gods. Attempts by the untouchables to alter their style of life or to assert their civic rights were often resented rather than opposed by the upper castes particularly by the dominant present castes in the rural areas. Consequently they developed a spirit of discontent towards the entire traditional order. This was very much utilized by the Christian missionaries who found in them a fertile field for their evangelical work. They did much to elevate the condition and character of this class. The Government of Fort, St. George also paid some attention to the amelioration of this people and it appointed a Commissioner of Labour to look after their educational and economic interests. In the meantime several associations sprang up to protect their welfare of which the Depression.

Class upon the Paraiyah Mahajanah Sabha and the poor school society were significant. However their politicization was slow obviously because a long tradition of servility of ten prevented them from asserting their rights. During the first three decades of the present century organized politics was largely the prerogative of the western education Urban middle class and the representation of the Harijans in this Class was negligible.

### **Languages and Castes in Tamil Nadu**

The word caste is not an indigenous Indian term but a graft via English from the Portuguese word caste. The term "Caste" itself has a variety of meanings. A Caste may be taken to mean Jati. Jati is a term of wider application meaning kind or genus. Jatis are seen as natural units of society, each manifesting a specific kind of human possibility. Jati is an endogamous group bearing a common name and claiming a common origin membership in which its hereditary, linked to one or more traditional occupations imposing units members certain obligations and restrictions in matters of social intercourse and having more or less determinate position in a hierarchical scale of ranks. Membership in the caste group is ordinarily conferred by birth and hence unalterable. Castes have traditional occupations, marry

within the group that does not live with those who are outside the caste.

The existing Chaturvarna system and its amalgamation with that of outside races multiplied into various kinds of caste groups. Hindutva is based on Chaturvarna and according to Hindu belief the Varna or Caste is based on the law of Manu and so a Hindu who practices a profession which does not belong to him by birth will be doing violence to himself and becomes degraded being. Untouchability is the child of Casteism in India. The untouchable are regarded as outside of the four Varnas. They are often referred to as out castes and it means as people who are not members of any caste. They are about eighteen percent of the total population of India. The untouchable and an orthodox Brahmins are included in the 85 percent of present Hindu population.

The discriminated and subjugated people of lower castes are named today as “Dalits”. The Dalits are given a mixed list of titles or names, untouchables, unseable, unapproachable, panchamas, outcastes depressed, oppressed, polluted, exterior castes, Scheduled Castes and Adi-Dravidas etc., are other nomenclature used to denote the Dalits. Pallar, Parayar and Arunthathiyar are the three major dalit groups in the state of Tamil Nadu. Among

them, Arunthathiyar is considered to be the lowest. The term Arunthathiyar is considered to denote persons belonging to the different caste groups which are considered to be part of the Arunthathiyar community. There are sixty lakhs Arunthathiyars in Tamil Nadu out of which major people live in the western TamilNadu consisting of the districts of Erode, Coimbatore, Nilgiri, Thiruppur, Namakkal and Karur. They are having an alternative names like Sakkiliar, Mathari, Mathiga, Thotti, Pakadai, Athiyar, Thomman, Semman and Adi-Andhara in Tamil Nadu.

Of all sub-sects of Arunthathiyar people mentioned above, eighty percent people are speaking Telugu as their mother tongue, fifteen percent speak Kannada and five percent speak Tamil as their native languages. The occupation of these people for ages has been one of cleaning dry toilets drainages and public places, cobbler work and bonded labour in farm lands in villages. Arunthathiyar people are categorized as below all castes and below all Dalit castes in Tamil Nadu. The caste system forbade them from owning land and property for thousands of years. They are landless and are traditionally associated with the task of cleaning up the dead animals, scavenging the village and work related to animal skin and leather.

Many Arunthathiyar children below fourteen years are part of the unfortunate working force in these industries. They are least educated when compared to people belonging to other Dalit Castes. Sixty Five Percent of males and eighty percent of females among Arunthathiyars is illiterates. Ninety eight percent of them are landless. Ninety percent of them have no basic facilities in community life. Less than one percent of Arunthathiyars is in government employment of all Arunthathiyars Ninety percent are living below poverty line and seventy percent of them are suffering the teeth of private money lenders.

## **I.9.ARUNTHATHIYAR COMMUNITY**

### **Origin**

Sakkiliar or Chakkiliyar or Arunthathiyar are one of the most marginalized social groups or castes from Tamil Nadu and Sri Lanka. Along

with Pallar and Parayar, they form the largest Dalit group. "Arunthathiyar" is more preferred and considerate name over "Chakkiliyar".

The name "Sakkili" is hypothesized to be derived from Sanskrit to mean beef eater or someone who eats more meat. It also said to mean someone who is afraid or blind. However, it has been suggested that the word is a corrupted form of two words "sakya" (clan of the buddha)

+ "kular", used derogatorily on the people of "shramana" buddhist faith, when buddhism and buddhists were persecuted in India. Several prominent Buddhist monks and rulers may have shared their lineage with this caste before their subjugation.

In caste system, although they were traditionally associated with leather work for agriculture and war equipments, they are associated with scavenging (janitor), as a result of forced labour upon them by virtue of ascriptive system of caste domination. Hence, their social status is artificially depressed below other Scheduled Castes suffering from lack of social, political and economic empowerment. Though they are classified into Scheduled Caste group, they are considered untouchable by other Scheduled Castes.

### **Sakkili as a Derogatory Term**

Sakkili is a term used by certain Flame Warriors from Sri Lanka, partisan to the *Sinhalese* nationalistic cause in the current civil war to describe all Sri Lankan Tamils and has been noted by sociologists. Due to the negative connotation associated with this word coined by others, the community has chosen its name to be Arunthathiyar using Sanskritisation basing on the text of Vedic origin from a wife of a mythical Brahmin-vashishta

sage of the highest order, named Arundati, known for her unparalleled beauty and loyalty. Arunthathiyars are addressed in Tamil Nadu in various names like Thottis, Sakkilian, Madigan, Adi Andra and Adi Karnataka.

Among these, Sakkiliyan is the most popular term used to address these people. Hence, those who are associated with menial jobs are addressed as Sakkiliyan. Hence the term “Sakkiliyan” should be replaced by Arunthathiyars. It is believed that the word “Arunthathiyar” refers to a woman who was known for her purity and virginity. Since they are coolies and daily wage labourers, they often depend on others for their daily food. It was often noted as a cause for concern that the Sakkiliyars had not organized themselves in a similar manner as Pallars or Paraiyars. Sakkiliyar community is spread across Tamil Nadu and the majorities reside in the Western part of Tamil Nadu.

Arunthathiyar or Chakkiliars or Sakkiliars are one of the most marginalized social groups or castes of Tamil Nadu. Along with Pallar and Parayar they form the largest Dalit group. Arunthathiyar is more preferred and considerate name over Chakkiliyer. The name Sakkili is hypothesized to be derived from Sanskrit to mean beef-eater or someone who eats more meet. It is also said to

mean someone who is afraid or blind. However it has been suggested that the word is a corrupted form of two words “Sakya” (clan of the Buddha) + Kular, used derogatorily on the people of Shrimana Buddhist faith when Bhuddism and Bhuddhists were persecuted in India. Several prominent Buddhist monks and rulers may have shared their lineage with this caste before their subjugation.

The Chakkillars occupied to west position in the society. They seemed to have had their origin right from the Sangam period. An inscription of Karikal Chola period mentions about Vedar, Panar, Paraiyar, Paraimudaligal, Chakkiliyars and Irular under the chieftain of Andanars. They are dressers of leather shoe makers and performed works of harnessing leather things. The traditional accounts of the scheduled castes point them originally belonging to a high position in the society later they appeared to have gone down in the society. Even their approach was considered pollution by the high castes. Sakkilli term is used by certain flame warriors from SriLanka, Partism to the Sinhalese nationalistic cause in the current civil war to describe all Srilankan Tamils. Due to negative connotation associated with this word Sakkili, coined by others, the community has

chosen its name to be Arunthathiyar using Sanskritisation basing on the text of Vedic origin from a wife of mythical Brahmin Vashista Sage of the highest order named Arundati, known for her unparalleled beauty and loyalty.

Arunthathiyars are addressed in TamilNadu in various name like Thottis, Sakkilian, Madigan, Adi Andhra, Adi Karnataka. Sakkilian is the most popular term used to address these people. Hence those who are associated with menial works are addressed as Sakkilan. Hence the term Sakkiliya should be replaced by the Arunthathiyars. Sakkiliyar community is spread across Tamil Nadu and the majorities are residing in the western part of Tamil Nadu.

Arunthathiyars are descendents of “Athiyars” in Tamil Nadu Historically, Tamil Nadu was ruled by Kingdoms, apart from the large Chera, Chola and Pandya Kingdoms, there were smaller Kingdoms ruled by various Kings belonging to the sect of Velirs. One such sect of the Velir is known as Athiyar. They ruled over Vadugu Nadu comprising of Tagadur, which is known as Dharmapuri. The name Athiyar has undergone transformation over the years to become Arunthathiyar. Adhiyaman Neduman Anji was the greatest of the Athiyar kings and ruled over Tagadur region. Even today, Arunthathiyars are

predominantly found in the regions surrounding Dharmapuri such as Salem, Erode, Coimbatore districts and other eastern regions of Tamil Nadu. Another well known King of Athiyar was Mathiyar. The fact that Arunthathiyars are also known as Mathiyar corroborates the fact that Arunthathiyars are descendents of Athiyars.

There is a misconception that Arunthathiyars are migrated population in Tamil Nadu as some of the Arunthathiyars speak Telugu and Kannada. Arunthathiyars have always been the Sons of Soil of Tamil Nadu. Historically, Vaduganadu comprised of various parts of Tamil Nadu, Karnataka and Andhra. The Tamil living in these Andhra and Karnataka regions learnt the Vernaculars. When the British Empire fell, the regions were united with their parent states. For various reasons, these Arunthathiyars returned to Tamil Nadu and continued to speak that Vernacular Telugu and Kannada but their mother tongue was always Tamil.

## **I.10.A BRIEF NOTE ON ARUNTHATHIYAR COMMUNITY**

### **Population**

The Indian Census of 2001 reported that in Tamil Nadu the Adi Dravida population was about 5,402,755

and the Arunthathiyar population to be 777,169 and the Chakkiliyar population to be 777,139. It is around more than 17, 35,421 with other few Arunthathiyar sub-castes. After 2009, it reached around more than 54 lakhs.

The Arunthathiyar mainly comprise the Chakkiliyan of Tamil Nadu. They are also called the Madiga and include the Madiga, Madari and Pagadai communities. Their name is derived from the mythical woman Arunthathy. Their traditional occupation is making leather goods. The villagers compensate them for their services by giving them a fixed quantity of grain. They are also engaged in rearing pigs, goats and sheep, or working in industries, construction and other kinds of manual work. Today their occupations are much more varied and include jobs in many areas. They are known to adorn their bodies with tattoo designs. Both men and women consume local made alcohol. They speak the Dravidian languages and are also conversant with other regional languages. Their staple cereal is rice.

The Arunthathiyar women participate in economic activities and also contribute to the family income. Some of the Arunthathiyar are artists, painters, craftsmen and engaged in leather and embroidery work, while others are teachers, businessmen and in defense personnel.

Marriages between cross-cousins and uncle and niece alliances are permitted. Their marriage rituals are performed at the bridegroom's place. The elders of the community officiate at the social functions. The majority of the Arunthathiyar are treated as having low status. They worship community deity Matamma. They have separate wells and burial grounds.

Pragati (2005) highlights from her study that; the Arunthathiyars are socially placed in the lowest strata. They are conventionally forced to engage in most menial jobs, such as conservancy work, mending foot wear, leather work, and removal of animal carcass, playing drums during funerals, burning the dead bodies and engage in daily wage work. The Times of India (TOI, May 29, 2018) reports that the civic body appointed 25 non-dalit workers from backward community who were just Class X or XII pass outs and some were even school drop outs. These 25 candidates were given administrative posts, while the children of deceased conservancy workers, who had completed MBA, MCA, BE and other graduation courses were asked to join as sanitary workers. The National Commission for “*Safai Karmacharis*” (Hindi term for conservancy workers) has unearthed the documents that proved the discrimination,

and they have asked the city police to review documents and file a complaint against the concerned officials.

Karuppusamy (2010) estimates about 60 lakh Arunthathiyars in Tamil Nadu, with only 10 percent of them owning a small piece of land and others are landless labourers. The Arunthathiyars work as temporary coolies on minimum wages in agricultural farms, stone quarries, and brick industry. For a few months every year, they are jobless and hence migrate to urban areas and other villages in search of jobs. Due to extreme poverty they go into debt, the community for generations were involved in the menial jobs with low income, and therefore their development is observed to be at a snail pace.

Research into poverty has traditionally been considered the exclusive domain of economists and poverty has been basically described in terms of inadequate incomes and low levels of consumption. In the recent past however, various indicators of human development have been identified that include health and nutrition, education and literacy, gender equality and empowerment.

Celeti (2015) in his study on Arunthathiyar community explored the role of dependency in curtailing their educational opportunities through bondage. The

Arunthathiyar community continues to be engaged in unstable employment and bondage, because of structured relationship with the upper caste communities. The relationship is based on the high degree of power asymmetry, all the allocated resources are distributed to upper communities, and they have huge authoritative resources. The entire process of managing resources and allocating work dictates how the Arunthathiyars should conduct their lives with their authoritative landlords.

### **Sociological Background**

Arunthathiyars struggle against social Tyranny. The failure of the resistance movements in the Southern as well as northern regions of India left the British in absolute control of the country. As in the part the Indian sepoys ensured and the revenue peons exacted collections for the British treasury. In command of Military strength and economic resources the English created a highly centralized administration while the bureaucracy and the bourgeois served as the bulwark of imperialism.

The Arunthathiyars mainly comprise the Chakkiliyan of Tamil Nadu. Their traditional occupation is making leather goods. The villagers compensate them for their services by giving them a fixed quantity of grain. They are also engaged in rearing pigs, goats and sheep, or

working in industries, construction and other kinds of manual work. Today, their occupations are much more varied and include jobs in many areas.

In spite of the implementation of various developmental programmes for education, they have not made much progress and have a literacy rate of only 15 per cent. As far as Tamil Nadu is concerned, the total population in the state of Tamil Nadu was 62,405,679 (about 62.5 million), of which 20 per cent of Tamil Nadu population is Dalit or SC. Among Dalits, total population of Arunthathiyar is about 80 lakhs who live mostly in western districts, namely Coimbatore, Erode, Salem, Dharmapuri, Namakkal, Karur, Dindigul, Nilgris and Madurai. Out of 76 SCs, five SCs (Adi Dravida, Pallan, Paraiyan, Chakkiliyan and Arunthathiyar) together constitute 93.5 per cent of the SC population of the state of which Arunthathiyar constitute 13.1 per cent. As per 2001 census, 70.1 per cent of them are living in the rural areas and 29.9 per cent in the urban areas of the state.

### **Various Names and Languages Spoken by Arunthathiyar**

In Tamil Nadu, Arunthathiyar Dalits are also called as Chakkiliar, Thoti, Pagadai, Panchama, Puthurai Vannan Vettan, Adi Andra, Adi Karnataka, Adi Dravida

and Madari. At home they mostly speak Telugu or Tamil, but go to Tamil schools and follow Tamil customs. Only 10 per cent of Arunthathiyar population owns a small piece of land. Most of them are landless labourers. They work as temporary coolies for minimum low wages in agricultural farms, stone quarries or brick industry. Few months every year, they are jobless and hence migrate to urban areas and other villages in search of jobs. Due to extreme poverty they get into debts.

Alcoholism is a major social problem among both men and women. About 90 per cent of Arunthathiyar Dalit adults are addicted to alcohol. About 60 per cent of their daily wages are spent on consumption of alcohol, which leads to deterioration of health, negligence of child care and continuation of poverty.

### **Arunthathiyars – Literacy**

Literacy and level of education are two basic indicators of the level of development achieved by a group/society. Literacy results in more awareness besides contributing to the overall improvement of health, hygiene and other social conditions. According to 2001 Census, percentage of SC literate persons (those who can read and write with understanding) aged 7 years and above is 63.2 per cent, which is lower than 73.5 per cent

reported for the state as a whole. The literacy data show that the SC population of the State has made significant improvement during the decade 1991-2001. The literacy rate, which was 46.7 per cent in 1991, has increased by 16.5 percentage in 2001. Among the major SCs, Parayan are reported to have the highest literacy rate of 65.9 per cent, followed by Adi Dravida (65.3 per cent), Pallan (65 per cent), Arunthathiyar (53.7 per cent) and Chakkiliyan (50.9 per cent). The female literacy rate of 53 per cent among SC population is lower as compared to 64.4 per cent among females of the State. In literacy rate, the highest and lowest female rate of 55.4 per cent and 40.8 per cent have also been recorded among Adi Dravida and Chakkiliyan, respectively.

Out of the total literates, 29 per cent are literates either without any educational level or below primary level. The literates, who have attained education upto primary and middle levels, constitutes 31.9 per cent and 18.4 per cent respectively. 17.4 per cent are having educational level upto matric/higher secondary. levels, implying that every 6<sup>th</sup> SC literate is a matriculate. Literates with educational level of graduation and above are 2.7 per cent. Individually, Adi Dravida and Pallan (3 per cent each) have highest percentage of graduation and

above educational levels.

Almost 90 per cent of the Scheduled Castes still live in rural areas, and economic exploitation remains their most acute problem. They are overwhelmingly marginal farmers or landless labourers. Large numbers migrate to cities or labour-scarce rural areas of the country. Many are in debt and are obliged to work through debt-bonded labour despite the fact that this practice was abolished by law in 1976. Poverty forces them to pass their debt to the next generation, and thus, it is impossible to escape the cycle. In some areas, many high-caste landlords pay their Scheduled Caste labourers minimum wages in cash or food, or nothing at all, and any resistance is frequently met by violence, sometimes resulting in the death or injury to the victim. Sexual harassment against Scheduled Caste women is frequent. Mob violence against Scheduled Caste communities is frequently reported, sometimes led by landlords or community leaders, and has been especially noticeable in situations where Scheduled Caste workers have joined labour unions or made progress in gaining education and economic mobility.

Many Scheduled Caste families have left rural areas and come to live in slums and on the pavements in

the rapidly growing cities. Here also, they tend to do the worst jobs for the lowest wages. However, in some cities, traditional occupations such as sweepers have been organized in municipal unions and have the advantage of regular work and wages. Most Scheduled Caste workers are casual day labourers, in small factories, quarries and making units or on construction sites, or work as cycle rickshaw drivers or in petty trade.

Women and children as well as men work in such jobs but at lower wages. In the large textile mills of Mumbai, Scheduled Caste workers have been generally confined to less skilled and less well- paid work. There are, however, growing number of Scheduled Castes in relatively secure areas such as the public service, banking and railways and sometimes in private industry. Those resident in the cities have greater access to secondary and higher education and a growing middle class has evolved within the Scheduled Caste community. Discrimination is less evident in the urban areas but residential patterns, particularly in poorer areas, are often on a caste basis.

As a result of the official policy of “positive discrimination” in favour of the Scheduled Castes in the civil services there has been growing number of

Scheduled Caste public servants. To date there has been some improvement in the levels of Scheduled Caste recruitment in the Central civil service. From 1949 to 1979 this rose from 0.71 per cent to 4.5 per cent in Class I posts, from 2.01 per cent to 7.3 per cent in Class II posts, and from 7.03 per cent to 12.35 per cent in Class III posts. There has been a similar slow process in public-sector and nationalized industry posts, where positive discrimination did not begin until the 1970s. In private business and industry, however, there are no positive discrimination provisions, and therefore, progress has been limited. Members of the Scheduled Castes, however, are frequently over-represented in the lower Class IV posts and occupy almost all Class V posts. There has also been positive discrimination in education, but the poverty of many Scheduled Caste families often prevents utilization of education facilities.

In 1977-78 only 75 per cent of Scheduled Caste children in the age group six to eleven attended school, compared to 88 per cent of other children, and the disparity becomes greater at older ages with the respective figures for the 11 to 14 age group as 26 per cent to 42 per cent. Places for Scheduled Castes in higher education, and especially for Post-Graduate posts, are

sometimes not filled, either because of lack of qualified candidates or prejudice against qualified candidates. In 1981, there were riots in the State of Gujarat by high-caste students protesting against the system of reservation in education institutions, in which 42 people died.

However, despite the overwhelming odds against them, former “Untouchables” are gaining increasing access to education and their expectations and aspirations are rising. Increasingly they are refusing to accept their former degraded and subservient position and, if they are able to organize across barriers of language and sub-caste, should present a formidable challenge to government.

### **I.11. CHALLENGES FACED BY ARUNTHATHIYAR COMMUNITY**

National Crime Records Bureau (NCRB) data shows that crimes against Dalits increased from less than 50 (for every million people) in the last decade to 223 in 2015. Among states, Rajasthan has the worst record although Bihar is a regular in the top 5 states by crimes against Dalits. Many social scientists have questioned the belief that economic advancement of Dalits can reduce crimes against them. Most of the crimes committed against dalits go

unreported due to fear of reprisal, the intimidation of the police, the inability to pay bribes demanded by police, etc.

The report, titled ‘Quest for Justice’, by the National Dalit Movement for Justice (NDMJ) – National Campaign for Dalit Human Rights, released in 2020, assessed the implementation of the Act as well as the data of crimes against SC and ST people as recorded by the National Crime Records Bureau from 2009 till 2018. Crimes against Dalits increased by 6% from 2009 to 2018 with over 3.91 lakh atrocities being reported, at the same time gaps in implementation of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989 and the 1995 rules framed under it remained. The following challenges faced by Arunthathiyar community people;

### **Lowest Status in the Hierarchy**

In the caste hierarchy the scheduled tribes are ascribed the lowest status. They are considered to be ‘unholy’, ‘inferior’ and ‘low’ and are looked down upon by the other castes. They have been suffering from the stigma of ‘untouchability’. Their very touch is considered to be polluting for the

higher caste people. Hence they have been treated as the servants of the other caste people. The Arunthathiyar always served the other castes, but the attitude of other castes is of total indifference and contempt. They were kept at a distance from other caste people.

### **Educational Disabilities**

Arunthathiyar were forbidden from taking up to education during the early days. Public schools and other educational institutions were closed for them. Even today majority of them are illiterate and ignorant. Lack of proper education, absence of the teacher, insufficient facilities, or availability of only basic facilities does not allow the youth of these castes to stand in line on intellectual grounds with the upper caste financially competent crowd. This diverts them from the educational arena and provokes them to take up petty jobs in the cities.

### **Civic Disabilities**

Prevention from the use of Public Places. For a long time the Arunthathiyar castes were not allowed to use public places and avail of civic facilities such as—village wells, ponds, temples, hostels, hotels, schools, hospitals, lecture halls, dharamashalas, choultries, etc.

They were forced to live on the outskirts of the towns and villages during the early days. Even today they are segregated from others spatially.

### **Religious Disabilities**

They also suffer from religious disabilities even today. They are not allowed to enter temples in many places. The Brahmins who offer their priestly services to some lower castes, are not prepared to officiate in the ceremonies of the 'untouchable' castes. They do not even bow down to the duties of these 'untouchable' castes. Burial grounds were also denied for them in many places.

### **No Right of Property Ownership**

For centuries these were not allowed to have land and business of their own. It is only recently their ownership to the property has become recognized. The propertied people are comparatively less in them. Majority of them depend upon agriculture but only a few of them own land.

### **Selection of Occupation**

The Caste system imposes restrictions on the occupational choice of the members. The occupational choice was very much limited for the Sc/Sts. They were not allowed to take up to occupations which were reserved for the upper caste people. They were forced to

stick on to the traditional inferior occupations such as; curing hides, removing the human wastes, sweeping, scavenging, oil grinding, tanning, shoemaking, leather works, carrying the dead animals, etc. These occupations were regarded as ‘degraded’ and ‘inferior’.

### **Political Disabilities**

The untouchables hardly participated in the political matters. They were not given any place in the politics, administration and the general governance of India. Few were allowed to hold public post.

### **Poverty Exploitation**

In comparison to the urban centres where people term each other on what they achieve and not ascribe, exploitation on the basis of caste is more witnessed in the rural areas. One barely witnesses any sort of discrimination in metro Politian cities, but in villages, people have to put up with tormentation, both economically and socially. Problems with higher caste money lenders, financial instability, etc are few of the menaces of lower caste people towards their holistic development.

### **Constitutional Provisions for Schedule Caste and Schedule Tribes (*Arunthathiyar Community*)**

**Article 13** forbids discrimination against any citizen

on grounds of race, religion, caste etc, but constitutionalists special provisions made by the state for the advancement of socially or educationally backward classes i.e. the scheduled castes and scheduled tribes. In other words special benefits on scheduled castes and scheduled tribes cannot be struck down by the courts as being violative of the right to equality.

**Article 16** of the Indian constitution confer on citizens' equal right in matters of employment under the state. But the state is fully within its rights to make special provisions for the employment of persons belonging to scheduled castes and scheduled tribes.

**Article 29** guarantee that all citizens have equal rights of admission in state or, state-aided educational institutions. But this does not prevent the state from making special provisions for the admissions of students belonging to the backward classes, i.e. the scheduled castes and scheduled tribes.

**Article 335** provides that consistent with the efficiency of the services, members of the scheduled castes and scheduled tribes shall be appointed in the services of the union and the state governments. Indeed seats are often kept reserved for such candidates.

### **Reservation**

In central-government funded higher education institutions, 22.5% of available seats are reserved for Scheduled Caste (SC) and Scheduled Tribe (ST) students (7.5% for STs, 15% for SCs). This reservation percentage has been raised to 49.5% by including an additional 27% reservation for OBCs. The President is empowered to appoint a special officer to keep vigil over the interests of the scheduled castes and scheduled tribes. The central government has the power to issue directives to the states for the execution of schemes beneficial to the scheduled castes and scheduled tribes.

## **I.12.ORGANIZATIONS FOR UPLIFTING ARUNTHATHIYARS COMMUNITY**

However many among the elite rich embarked upon a reform movement for giving a new strength to the society. As the result of the work of social reform, movement of the nineteenth century gave a new confidence to the people in the glory of their past and utility of their institutions. A number of associations appeared and disappeared before a powerful all India organization could emerge. In 1852 the land lords and rich merchants of Madras established the Madras Native Association.

In Tamil Nadu the historical process worked much

against the interest of the Tamils, As the result of internal dissensions and external conquests, the invaders, Mostly from the northern areas moved in to the lands and reduced the Tamils to servitude. The Aryans the Kannadians, Telugus and Maradhas as they where emerged as priests, rulers, administrators and zamindars. The Conquered Tamils including Arunthathiyars being deprived of political authority and possession of lands found themselves reduced to the states of untouchables.

They were not recognized as Hindus for they were neither admitted to the temples nor to the traditional castes system. Nor were they welcome either as Priests or as worshippers on the other hand they were just workers, tenants or criminals, living in the fields that they lost possession or in the Wilderness that sheltered them. The British come and ruled but eager to drain in the land of it riches compromised with the dominant communities. Despite isolated attempts at social reform, the scavage customs like untouchability caste system torture and infanticide continued to operate in their rigors forms. Arunthathiyars fell miserable victims to social oppression they were the sons of soil.

By a gradual yet ruthless process violence and fraud the caste Hindus deprived them of their possessions and

reduced them to the states of landless tenants with no productive level to till, no proper habitant to live, no cloth to wear and no food to eat, they led a miserable existence just to support the rulers the Bramins and the caste Hindus. Caste based organizations began to appear towards the end of the 19th and early 20th centuries for improving the condition and States of their respective castes. Obviously Arunthathiyars also began to form associations to speak for their caste groups and demand justice for them. As regards the Arunthathiyars themselves their leaders showed from the beginning a tendency to maintain the separate identity of the group although keen at the same time on ensuring an egalitarian society.

The 19th and 20th centuries were an era of social and religious reform. Aryasamaj, Brahmasamaj, Theosophical society Depressed class mission society of India, Harijan Sevaksangh and many others were organizations. Which worked towards the cause of Dalits including Arunthathiyars along with other reforms. There were many such other organizations which had worked with sole aim of Arunthathiyars upliftment. These organizations got established just to give justice to Arunthathiyars such as;

- Arunthathiyar mahajana sabha of Uttama Palayam

in Madurai (1920)

- Cheannnai Arunthathiyars Sangam (1920).
- Arunthathiyar Mahajanana Sangam (1941)
- Arunthathiyar league (1942)
- Tamilnadu Arunthathiyar Uliyar Sangam (1942)
- Samathuva Samajam (1942)
- All Ilankai Arunthathiyars Sangam (1948)
- NagarSutti Tholilalar Sangam (1942)
- Arunthathiyar Nala urimai Seva Sangam (1956).
- Tamil Nadu Arunthathiyar Sangam (1958)
- Tamil Nadu Arunthathiyar Munnetra Kalagam (1958)
- Tamil Nadu Arunthathiyar Nala utimai Iyakkam (1961)
- Tamil Nadu Anaittu Arunthathiyar Sangangalin Kutamaippu (1988)
- Tamil Nadu Arunthathiyar Ilanger Munnani (1991)
- Athi Tamilar Peravai(1994)
- Adi Tamilar Viduthalai Munnani (2003)

### **I.13.SIGNIFICANCE OF THE STUDY**

Social commitment and sensitizing students to social issues are an integral part of St.Ignatius College of

Education's vision. The spirit and vision of mother foundress motivated us to create awareness about the pertinent problems in the surroundings and involve in direct participation in community life. Involving community-oriented activities provide first-hand experience of the issues and needs of the community. During 'Citizenship Training Camp', the faculty members interacted with a group of people belonging to the Arunthathiyar community. They are landless agricultural labourers and are engaged in bonded labour and they were given low social status and are deprived of their basic needs. To uplift the needy and marginalized and to serve humanity, the investigation team has decided to undertake a minor research project on **"Explanatory Analysis of the life style of Arunthathiyar Community in Tirunelveli District"**.

#### **I.14.CONCLUSION**

The constitution of India enjoins that the ministers of certain specific states must have a minister in charges of welfare of the scheduled castes and scheduled tribes. Again though every Indian may move freely and acquire property anywhere in India, restrictions may be imposed by the state to prevent alienation of tribal property. In a bid to 'abolish untouchability', Hindu religious

establishments have been thrown open to all Hindus. The Government of India has enacted several laws for welfare of backward classes like i. The Untouchability Practices Act, 1955, ii. Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989 and commissions such as National Commission for Scheduled Castes and National Commission for Scheduled Tribes were formed for the welfare of backward classes.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **II.1 INTRODUCTION**

The phase 'review of literature' consists of two words; Review and literature. The term 'review' means to organize the knowledge of the specific area of research to evolve an edifice of knowledge to show that the proposed study would be an addition to this field. In research methodology the term literature refers to the knowledge of a particular area of investigation of any discipline which includes theoretical and practical research studies. The task of review of literature is highly creative and tedious because the researcher has to synthesis the available knowledge of the field in a unique way to provide the rationale for his study. The words 'review' and 'literature' have quite difference meanings in the historical approach. In historical research the researcher does much more than only review already published material. He seeks to discover and to integrate new information which have never been reported and considered. The concept and process implied in the term 'review of literature' have different meanings in historical and experimental research.

According to Aggarwal J.C “Is the right in stating that ‘The study of related literature implies locating, reading and evaluating reports of research as well as reports of observation and opinion that are related to the individual’s planned research project”.

The literature review should provide the investigator with an explanation of the theoretical of the problem being studied as well as research has already been done and how the finding relate to the problem at hand it is most helpful to divide the literature into subtopics for ease of reading. Knowledge is cumulative every piece of research will contribute another piece to it. That is why it is important to commence all research with a review of the related literature or research and to determine whether any data source exist already that can be brought to bear on the problem at hand.

The survey of related studies implies location studying and evaluation reports of relevant researches study of published articles, going through related portions of encyclopedia and research abstract, study of pertinent page out of comprehensive books on the subject and going through related manuscripts if any. For any worthwhile study in any field of knowledge, the research

worker needs adequate familiarity with the work which has already been done in the area of his choice.

Thus review of literature is a crucial step which invariably minimizes the risk of dead, rejected topic, rejected studies, wasted effort and trial and error activity oriented toward approach already discarded by previous investigators and erroneous findings based on a faulty research design.

## **II.2 MEANING OF THE RELATED STUDY**

Study of the related literature implies locating, reading and evaluating reports of research as well as reports of casual observation and opinion that are related to the individual's planned research project.

## **II.3 PURPOSE OF THE REVIEW OF RELATED LITERATURE**

1. It can reveal sources of data that may not have existed.
2. It can illuminate a method of dealing with a problem situation that may suggest avenues of approach to similar difficulty one may be facing.

3. It can introduce the significant research personalities of whose work and collateral one may have had no knowledge.
4. It can help to see one's own study in historical and associational perspective in earlier and more primitive attacks on the same problem.
5. It can provide with new idea and approaches that may not have occurred and it can help evaluate own research efforts by comparing them with the similar efforts of other.

## **II.4 REVIEWED STUDIES**

**Dhaneswar Bhoi, (2022). Conducted a study on “Economic Growth, Development and Education of Scheduled Castes: Line Drawn from Neoliberal Era”.**

The economy of India was reasonably well during the world economic crisis and is performing well in the economic growth of the nation. However, relatively high aggregate economic growth also co-exists with the persistence of less social development for more than a decade. The exclusiveness of this growth rate is associated with region, locality, education, employment, living standard and social position. In this situation, this study

poses questions: what are the changing impacts of neoliberalism in India and does economic growth co-exist with social development? What are the neoliberal experiences of marginal sections connected to economic growth? How are the educational attainments, retention and achievements of Scheduled Caste students connected to the structural changes in higher education?

**Jogesh Das and AshwiniMachey, (2021). Conducted a study on “Socio-economic Status of Schedule Castes with Special reference to Majuli District”.**

Socio-economic status of a community reflects the level of development of a country as a whole. As determinant factors of overall development the social and economic status plays a vital role in many dimensions including sustainability in the development sphere. An analysis of socio-economic background of the Scheduled Castes has a special significance in social science study. Such type of study helps us to understand the demographic composition, education, occupational pattern, work force participation, income, way of life etc. and it enables the researcher to co-relate with the development of the country. This paper makes an attempt to study the socio-economic status of Schedule

Castes with special reference to Majuli District. The triangulation methods have been used in this study to collect require information.

**Amrit Kaur, (2021). Conducted a study on “Social mobility among scheduled caste women a sociological study”.**

The present study was conducted to examine the Social Mobility among Scheduled Caste women residing in Punjab. It was a comparative study to assess the intergenerational Social mobility among two generations of Scheduled Caste women (i.e. mother and daughter). The study attempted to investigate how far modern education, employment pattern, and government policies contributes to social mobility amongst the two generation Scheduled caste women, which has been denied opportunities for mobility due to the double discrimination of caste and sex. The research work is based on Primary data collected from the urban and the rural areas of two districts of Punjab i.e., Mansa and Roopnagar using the interview schedule method from 300 respondents; selecting 75 each and ten case studies. Newline.

**Deep, Sarangi and Mahakur, (2021). Conducted a study on “Impact of education and social setting on empowerment of adolescent girls of scheduled caste”.**

Data analyzed by using ANOVA revealed independent effects of education and social setting on empowerment of adolescent girls of scheduled caste.

**Kumar, P. (2020). Conducted a study on Empowerment of Adolescent Girls in Relation to their Locale and Family type.**

The main aims and objective of the study is to find out the differences in the empowerment of adolescent girls belonging to nuclear and joint families and adolescent girls belonging to rural and urban area. The findings of the study reveal that Adolescent girls from nuclear families are more empowered than the adolescent girls from joint families and adolescence girls from urban areas are found more empowered than the adolescent girls from rural areas.

**Bargotra, N. (2019). Conducted a study on “Empowerment of Adolescent Girls in relation to Life Style, Adjustment and Locality”.**

This study aims to investigate adolescent girls' empowerment in connection to lifestyle, adjustment, and location. The findings of the study reveal that there was significant difference between the empowerment of rural and urban adolescent girls. The researcher made suggestions that, schools and institutions should organize awareness programmes that will enhance the lifestyle and personality of girls, organizing empowerment related workshops and help them understand their roles in the society.

**Kaur, A. (2017). Conducted a study on “Empowerment of adolescent girls in relation to their school environment”.**

The statistical techniques used in the study were Coefficient of correlation and T-test. The findings of the study reveal that there is no significant relationship between empowerment and school environment of both rural and urban adolescent girls. It was also revealed in the study that there is no significant difference between the Empowerment level of Rural and Urban Adolescent girls.

**Das, N. J. (2015). Conducted a study on “Santali Women: Under the Shadow of Long Silence”.**

The main aim of the paper was to explore the role of women in Santali society. The researcher made an attempt to study the status of Santali women in society, their right to property and participation in their self governing institutions. The findings of the study reveal that the Santali women are still living their lives under the shadow of darkness. Despite attempts has been made to educate them and to engage them chiefly in fields of educational and medical areas as teachers and nurse, it there is long road left for the women to be empowered where they can live a dignified life of their own in the society.

**Shri Raj Kumar Nayak, (2020). Conducted a study on “An Evaluative Study of Post-Matric Scholarship Scheme for Scheduled Caste and Scheduled Tribe Students of Orissa”.**

A summarization of the different points of the various chapters of the entire thesis has been incorporated in this chapter. A summary, being the essence of the total work , contains the gist but lacks the details of logic and

presentation. In the present summary, the chapter serials precede the point serials, so, the fourth point of the third chapter is denoted as 3.4 and so on. It is desirable to refer to the main body of the thesis whenever the summarized statements do not seem to convey the total meaning.

**Raathis, R. (2020). Conducted a study on “Literacy and health Status of Scheduled Castes in India”.**

Contemporary Voice of Dalit having objective to evaluate different factors that affects development of human being belonging to scheduled caste in India; and to make a comparison among the effectiveness of the health programme variety and their effect on scheduled caste people. In this study, it was found that their status is improving gradually through different programmes and action taken by the government.

**Sabharwal, et.al. (2020). Conducted a study on “Hidden Social Exclusion in Indian Academia: Gender, Caste and Conference Participation”.**

Conferences are key sites for the development of academic careers; however multiple studies have shown that conferences are exclusionary on the basis of gender

and other axes of social disadvantage. This study focuses on India and as such also incorporates caste as an axis of privilege and disadvantage in relation to access to conferences. Conferences in this paper are framed within a broader professional development agenda, which is the way in which conferences are located in Indian higher education policy discourses, and a social exclusion perspective is taken as the analytical lens. The paper is based on data from a large-scale national study of social inequalities in higher education, which included quantitative analysis of administrative records and qualitative analysis of interviews with academics on their participation in conferences and professional development activities. Key findings include that participation in conferences is proportionally lower for women and scheduled caste academics than for men and upper-caste academics, and that access to conferences is embroiled in relational processes of social exclusion which operate in the academy, despite formal policies being in place. The article recommends further scrutiny of policy implementation and replication of this analysis across different country contexts.

**Jahnavi Devi S. (2019). Conducted a study on “Adolescents of Arunthathiyar population An exploratory study”.**

The research engages with the understanding of the life styles of Arunthathiyars in general and newline the educational, nutritional and mental health status of Arunthathiyar adolescents in particular. The newline fact that the community is engaged mostly in conservancy work and are the lowest of all castes, even newline among dalits itself, makes them desolate. They do not easily attract the researchers, policy makers and newline even the civil society. However, most studies that were carried out mainly featured their socio – newline economic status, history, the atrocities faced, and the policies and programmes in general. Never the newline less the adolescents who are the foundation for societal change, attracted the researcher to find out the newline present status with relevance to their education, nutrition and mental health status. The various factors newline influencing those factors were carefully studied and presented to capture the attention of the newline community, researchers, policy makers, the activists and other stakeholders. newlineWith exploratory research design and the multi stage sampling method as the frame

work for newline the study, four districts of Tamil Nadu was explored to consolidate the socio- economic details. Finally newline Coimbatore district was selected for an in depth study. Five taluks from this district were chosen to newline conduct a base line study with 626 adolescents to get a overall picture of socio economic and newline cultural life styles, and the problems faced related to education. Out of the five taluks, six villages in newline one taluk with 494 adolescents was chosen for a detailed study in the three aspects mentioned and that newline contributed to the adolescents well being. The data was statistically analysed and discussed in detail newline the various factors that influenced adolescent s education, nutrition and mental health. Above all the newline intervention programme conducted with 30 adolescents in the study taluk came out with some newline significant solutions to their problems.

[Kapoor, Dip.](#) (2019). **Conducted a study on “Research as Knowledge Democratization, Mobilization and Social Action: Pushing Back on Casteism in Contexts of Caste Humiliation and Social Reproduction in Schools in India”.**

Dalit (the 'downtrodden') students continue to experience caste-based discrimination, humiliation and

dehumanization; illegal practices that are being reproduced in the school system in the state of Odisha, India. Based on a research study organized by the Center for Research and Development Solidarity, an adivasi (original dweller/Scheduled Tribe)-dalit (Scheduled Caste) research organization and 401 dalit students in grades 6-10 attending 16 government schools in a 25-village zone, this paper elaborates on this research initiative. It demonstrates how knowledge democratization, both, as research undertaken "with and for" dalit students as producers of (caste-resistance) knowledge and as knowledge sharing as mobilization, can simultaneously mobilize wider circles of organized collective action with parents, Village Education Committees (VECs) and local dalit NGOs and movements to address casteism and untouchability in state schools. The paper concludes with some brief insights pertaining to academic and funded research as knowledge democracy and mobilization for social action that are emergent from this caste research and related research and social action addressing land-forest-labour assertions in South Odisha.

**Jahnvi Devi, K. Arockia Maraichelvi, (2018).  
Conducted a study on “Mental Health of Adolescents**

## **in Arunthathiyar Community– A Socio Economic Analytic Study”.**

The mental health or behavioral problem is attributed to 20 percent of the world’s adolescent population, and 50 percent of the behavioral and psychological problems have their onset during the adolescent period. The present study opted multistage sampling to select 494 school / college going adolescents as respondents in the age group of 11 – 19 years. The respondents were from Arunthathiyar community in six interior villages of Coimbatore district. A questionnaire, DASS (Depression, Anxiety and Stress Scale), five point scale to measure the perceptions of adolescents on their socio economic status was the tools used. The data was analysed statistically, the analyses revealed that 34-45 percent of the respondents were suffering from moderate to severe levels of depression and anxiety. Twenty three percent experienced mild to moderate levels of stress.

**Malkani, Ratika; Rose, Richard, (2018). Conducted a study on “Learning from the Voices of First Generation Learners in a Remote Community of Maharashtra, India’.**

This paper reports the opportunities and challenges faced by first generation learners, all of whom

were designated as being from scheduled tribes and scheduled castes, accessing education in a rural community in the state of Maharashtra, India. The design of the research and the methods used for this child-centred study aimed to generate data to enable reflection on the real-life complexities experienced by children in this situation. Ten case studies based around individual children who shared common experiences were developed. These children had attended the local ZillaParishad School (Government funded school) in the past and were enrolled at a Non-Governmental Organisation (NGO) funded school at the time of the investigation. The ten case studies focused on those antecedents, contextual factors, perceptions and attitudes towards education that had shaped the experiences of the children. Their personal circumstances, opportunities and challenges emanating from their social, economic, cultural and political environments are discussed.

**Seenisankar, (2017). Conducted a study on “Socio – Economic and Cultural Life of Arunthathiyar Community in Tamilnadu: A Study”.**

The foregoing research reveals the socio, economic condition of Arunthathiyars from early period to the

present day. Arunthathiyar or Chakkilliar is one among the seventy six Schedule Caste groups found in the state of Tamil Nadu. The Arunthathiyar constitute one of the three major social groups among the Dalits in Tamil Nadu along with Pallars and Parayars the Arunthathiyar form one of the largest groups among the Dalits in the States. The Arunthathiyars, who are located in the fifth place in the list, are mostly involved in the occupations of sweeping, cleaning, manual scavenging and works related to animal skins. They are also known as Chakiliyars, Madharis, Pagadias, Chemmans, Madigas, Thotis, Thommans, and AdiAndhras. In Tamil Nadu the historical process worked much against the interest of the Tamils, As the result of internal dissensions and external conquests, the invaders, Mostly from the northern areas moved in to the lands and reduced the Tamils to servitude. The Aryans the Kannadians, Telugus and Maradhas as they where emerged as priests. rulers, administrators and zamindars. The Conquered Tamils including Arunthathiyars being deprived of political authority and possession of lands found themselves reduced to the states of untouchables. They were not recogised as Hindus for they were neither admitted to the temples nor to the traditional castes system.

**Gul, Showkeen Bilal Ahmad; Ganai, M. Y. (2017). Conducted a study on “Myths and Realities of Tribal Education in Jammu and Kashmir: An Exploratory Study”.**

Education is the key to developmental process and also influences demographic behaviour. Jammu and Kashmir is homeland to a number of tribal communities with diverse eco-cultural, socio-economic and geographical backgrounds. These Scheduled Tribes experience passive indifference that takes the form of exclusion from educational opportunities and social participation. Education has been considered as a lever to raise one's position in the society as well as a tool to fight against poverty and ignorance. The present paper explored the current status of education among scheduled tribes in Jammu and Kashmir. Despite constitutional protection and assurances, even after two and a half decades, their educational status is far lower than the total literacy of the State and also lower than literacy rate of scheduled tribes at national level. There is an essential need to make serious efforts by government, non-government organizations and other local bodies to augment the pace of development in tribal education of Jammu and Kashmir.

**Ranjithkumar. A, (2016). Conducted a study on “Social Justice through Affirmative Action: A Study of Reservation Policy with Special Reference to Scheduled Castes in Tamilnadu”.**

The Indian constitution guarantees fundamental rights of equality and equal protection under law to all its citizens. At the same time, it throws responsibility upon the state to give special protection for Scheduled Castes in order to improve their status. The reservation policy is one of the instruments to improve the socio-economic conditions of Scheduled Castes which is among the most deprived sections of the society. The union government provides 15 per cent reservation for Scheduled Castes in all sectors. Every welfare programmes and policies are implementing through the state government. State government makes law particularly state list in favour of development activities. Tamilnadu government provides welfare programmes for SCs. Seventy six communities of Scheduled Castes have been notified in Tamilnadu government. Present study deals with issues of reservation policy and the impact of welfare programmes and policies on the 76 Scheduled Castes. This study concentrates issues of the Scheduled Castes reservation policy with in quota for Arunthathiyars in Tamilnadu.

**Paramasivan And S. Rajeshkanna, (2016). Conducted a study on “An Evaluation Study on Sub Plan for Scheduled Caste in Tamilnadu”.**

Scheduled Caste in India is a most backward group, they are economically, socially, and politically poor people. Most of the people situated in below poverty line. The central and state government provide various schemes and offers for that people. The financial institutions also to provide financial assistance for education, entrepreneurship, standard of living, and other activities, particularly National Scheduled Caste and Finance Development Corporation (NSFDC) and Tamil Nadu Adi-dravidar Housing Development Corporation (TAHDCO), is fully to provide the Sub Plan for Scheduled Caste development. This paper shows the Sub Plan for Scheduled Caste in Tamil Nadu level.

**NallaSushma, (2016). Conducted a study on “Empowerment of Schedule Caste women in India: An Overview”.**

This study stated that the empowerment of Schedule Caste women in India and measures to improve their empowerment position. In this paper the author stated that for centuries people have been systematically

discriminated against on the basis of their work going down in India and other countries of South Asia. Over 250 million people are scheduled caste also known as untouchables. They face violence, penetration and social exclusion on a daily basis. Since, Economic growth in India has been strong over the past few decades, the caste discrepancies are increasing day by day. In this context the schedule caste women in India need special attention. After independence, Scheduled Caste women have some socio, economic and political provisions at some extent. However, the paper concluded that they must come on their own accord to develop themselves by attaining will power and confidence which cannot be given by anybody.

**Malish, C. M. Ilavarasan, P. V. (2016). Conducted a study on “Higher Education, Reservation and Scheduled Castes: Exploring Institutional Habitus of Professional Engineering Colleges in Kerala”.**

This paper seeks to unravel the institutional context of the educational experience of scheduled caste engineering students in Kerala, a federal state in India. Though much has been debated about equity of access in the domain of reservation policies in higher education while studying the caste question and educational equity,

process and outcome dimensions continue to be understudied. By presenting ethnographic accounts of the educational experience of fourteen scheduled caste engineering students, we explain how different institutional cultures result in different experiences for students of similar educational and familial backgrounds. Our analysis suggests that the notion of institutional habitus better captures the impact of institutions on marginalised students. The paper concludes with a call for further research to explore the institutional habitus of different higher education institutions. The authors hope that such research would help in formulation of new policies and practices to facilitate institutional transformation and contribute to improved quality and equity of higher education in India.

**Subhankar Ghosh, (2016). Conducted a study on “Rural Women Empowerment: A Case Study on Scheduled Caste Population of Haora District, West Bengal, India”.**

This study stated that, women empowerment refers to establishment of an suitable environment for women where they can make decisions of their own for their individual as well as for the society. It will increase and

improve the social, economic, political and legal strength of the women in the society. But at present scenario women empowerment becomes an universal problem. In rural areas, this problem is very much prominent. Rural women have lack of basic education, suffer from malnutrition, engage with various household activities which are not considered as economic contribution, are dominated by men, have low work participation, get inequality in working place, have to get early marriages etc. These various problems related to women status are found frequently among Scheduled Caste population group as this group is one of the disadvantage sections in our society. Therefore, in the present paper, the status of rural scheduled caste women of Haora district in West Bengal has been examined not only for understanding present scenario of their empowerment, but also indicate some new ways to make them more succesful and more independent.

**Andre Celeti, (2015). Conducted a study on “Education or Debt Bondage: Is Social Change Possible for the Arunthathiyar Caste in Salem, Tamil Nadu?”.**

This article engages with the issue of debt bondage and analyses the role education can have in integrating formerly bonded child labourers into society. By exploring a particular scheduled caste prone to debt bondage in Tamil Nadu, a state of southern India, it highlights the potential and limitations of education for those who are released from bondage. During a two-month fieldwork period, in addition to village visits, observations, informal conversations and meetings with government officials, qualitative interviews were held with staff from a local grass-root organization and formerly bonded child labourers who mostly attend colleges. The key findings that emerged pinpoint the way debt bondage is tied to a broader social system that reproduces itself by maintaining the Arunthathiyar within a low social-cultural position by, amongst other things, undercutting their education. They also highlight the role education can have in integrating formerly bonded labourers by assisting them to gradually move out of their low caste position. This includes changing their mentalities, teaching them the official state language and providing skills to engage in the broader labour market.

**André Celet, (2015). Conducted a study on “Education of Formerly Bonded Children and Youth: An**

## **Exploration of the Arunthathiyar Caste in Southern India”.**

This thesis engages with the issue of debt bondage and analyses the role education can have in integrating formerly bonded child labourers into society. By exploring a particular scheduled caste prone to debt bondage in Tamil Nadu, a state of southern India, the thesis highlights the potentials and limitations education can have for those who are released from debt bondage. During a two-month fieldwork period, in addition to village visits, observations, informal conversations and visits with government officials, qualitative interviews were held with staff from a local grass-root organization and formerly bonded child labourers who mostly attended colleges. The key findings that emerged pinpoint the way debt bondage is tied to a broader social system that reproduces itself by maintaining the Arunthathiyar within a low social-cultural position by, amongst other things, undercutting their education. The findings also highlight the role education can have in integrating formerly bonded labourers, by assisting them to gradually move out of their low caste position. This includes changing their mentalities, teaching them the official state language and providing skills to engage in the broader labour market.

**Sahab Deen, (2015). Conducted a study on “Higher Education among the Scheduled Castes: District Level Analysis of Uttar Pradesh”.**

Scheduled Castes (SCs) are educationally backward community in India. Educational backwardness of SCs has its relation with socioeconomic inequalities internalized in the structure of Indian social order. Thus, the present research paper is an attempt to study the spatial analysis of achievement in higher education among the scheduled castes in Uttar Pradesh. The paper is based on quantitative work of secondary data extracted from Census of India 2001 and Directory of Colleges, UGC 2001-02. Gross Enrolment Ratio (GER), Educational Attainment Rate (EAR) and Discontinue Rate (DR) has been computed for analysing the pattern of higher education at district level with the help of GIS mapping. Analysis of the paper reveals that there is very high variation in GER and EAR among the districts of Uttar Pradesh. Although accessibility to higher education among the SCs has increased in the recent decades, unfortunately, there is very high rate of discontinue in higher education which affects the EAR for SCs. There is a trend of spatial disparity, gender disparity and urban-rural disparity in achievements of higher education among

SCs. Finally, from the analysis a conclusion has been drawn as 'higher the proportion of SCs population, lower the GER and EAR' i.e. lower level of achievement in higher education among SCs.

**Rajangam, S. (2014). Conducted a study on “Nature of social exclusion and inclusive dimensions a study among arunthathiyar community in Tirupur district Tamil Nadu”.**

This research endeavor has been undertaken in Avinashi block, Tirupur District with the main focus and also aim to expose the social structure of the study area, to examine socio- economic background of Arunthathiyar, to study the factors responsible for Arunthathiyar exclusion in the study area, to bring out the dimensions of inclusion in mainstreaming Arunthathiyarcommunity and to suggest measures to promote inclusive growth leading to their participatory development. Tirupur district is one of the 32 districts in Tamil Nadu State which is popular for garments and textiles, located in Southern part of India and also has higher concentration of Arunthathiyar community was selected for conducting this study. The block of Avinasi is identified as the study block since Arunthathiar concentration is found to be more. By

adopting the same procedure five panchayats viz. Palankarai, Pongalur, Nampiyampalam, Vadugapalayam and Punjaithamaraikulam panchayats from the Avinasi block were selected for field investigations. To fulfill the objectives of this study the Arunthathiyar community people in the study panchayats were listed with the help of panchayat leaders, other knowledgeable persons of the community and also from the government publications/documents. Out of the total Arunthathiyar population, one-tenth of the total Arunthathiyar households of the identified villages were randomly selected and included in the present study. Hence, a total of 225 households from the universe of 2250 households constituted the study unit-sample of the present study. A series of pilot studies preceded primary data collection. Descriptive research design, simple random sampling techniques were adopted to identify the Arunthathiyar household respondents. A structured interview schedule incorporating the objectives had been prepared consisting of eight parts viz. Personal information ii) Family particulars, iii) Social Structure of the study area, iv) Socio-economic background of Arunthathiyar, v) Factors responsible for social exclusion, vi) Dimensions of inclusion in mainstreaming Arunthathiyar community, vii) Perception towards

inclusiveness and process of empowerment viii) Suggestions for inclusive dimensions for their participatory development. Data collected from the field was processed systematically by using SPSS and other statistical tools. The raw data were converted into percentage and presented in simple and cross tables as well. After tabulation the data was interpreted for further discussion to arrive inferences and general conclusions. The present study was carried out during May 2012 to June 2013 in Avinasi block of Tirupur district, Tamil Nadu.

**Shekhara Apparaya and Patil N.H. (2014). Conducted a study on “Problems and Challenges of Scheduled Caste Women Empowerment: A Sociological Study of Gulbarga District”.**

This study revealed that the situation of Scheduled caste women empowerment in India needs special consideration. They are one of the largest socially detached groups anywhere in the world, and make up 2% of the world’s total population. Scheduled caste women constitute 200 million; Scheduled caste population is 16.3 in the Indian female population. However, Scheduled caste women empowerment has to deal with them more

often. Women are differentiated against not only by people of higher castes, but also within their own communities. Men are dominant in communities. Women empowerment is active in large numbers in the social movements but most leadership positions in the institutions, local bodies and associations at present have been held by men.

**P.Tamilselvan, (Aug2014). Conducted a study on “Impact of TAHDCO schemes and empowerment of scheduled castes and scheduled tribes a study with special reference to Salem district of Tamilnadu”.**

The main objective of this study was to evaluate the socio-economic impact of TAHDCO schemes on the beneficiaries and standard of living after availing financial assistance from TAHDCO scheme the outcome of this research was the majority of the beneficiaries agreed that there was educational impact of TAHDCO’s scheme. It implies that TAHDCO scheme influencing the beneficiaries able to involve their work knowledge, personality and child education and standard of living.

**Jebamalairudayaraj, L. (2013). Conducted a study on “Caste victimization a study of the arunthathiyars in virudhunagar district”.**

This research reveals the fact that the Arunthathiyars are the worst affected caste victims of the caste crime. The following are the objectives of this study: 1. To study the socio-economic status of the Arunthathiyars in Virudhunagar district. 2. To assess the various manifestations of caste victimization of the Arunthathiyars in Virudhunagar district through socio-cultural, religious, occupational and political discriminations of the caste society. 3. To study the level of caste victimization of the Arunthathiyars in Virudhunagar district imposed by the high castes, the State and the other Dalits. 4. To analyse the consequences of caste victimization on the Arunthathiyars in Virudhunagar district. 5. To explore the various ways and means to empower the Arunthathiyars in Virudhunagar district in the context of caste victimization. To study scientifically the above objectives, the researcher designed a well framed interview schedule for the data collection from the selected universe. The appropriate and related variables were identified to form precise questions and proper pre-coding was done in order to measure the caste victimization of the Arunthathiyars. The interview schedule was tested to prove its validity and reliability and the appropriate statistical techniques such as univariate,

correlation, Chi-square, regression and Path analysis were used to analyse the collected data. Besides the interview schedule, the other techniques like interviews, focused group discussions and a few case studies were also used to collect the primary data. In this study, there are more or less equal percentage of male and female respondents from villages (74.4% male and 71.5% female) and towns (25.6% male and 28.5% female). The percentage of female respondents from town is slightly higher (3.7%) than the female respondents from the villages. The sex-wise distribution of samples in all the three unions ensures not much disparity among the representation of male and female and makes sure that the views of both male and female have equal importance. The age wise samplings of the respondents reveal the fact that the study mainly concentrates on the employed and unemployed, and active age group members of the Arunthathiyar community. Such an age-wise division where the experienced people are slightly more than youngsters brings out the experiential knowledge of elders effectively. The active participation of the young female in this study is more than the participation of aged women. The middle aged female group has also contributed much to this study. The views of the married people are strongly expressed in this

study. Religion-wise division does not make big difference.

**Mr.Sarwade Ashok Shivaji, (2013). Conducted a study on “A socio –economic study of scheduled caste in Beed district”.**

The main objective of this study was to understand the socio-economic status of scheduled caste in Beed district and the impact of various welfare schemes implemented by government on their life style. He found that government of India made various provisions to the scheduled caste peoples for their upliftment but these provisions are not making a effective impact on their socio-economic status and life style.

**Suresha and Mylarappa, (2012). Conducted a study on “Socio-economic status of scheduled caste female students studying higher education”.**

This study found out that the desire to become self-employed was very less reconfirming the inter caste differences in the utilization of educational benefits and due to the practice of endogamy, the caste system seriously affected the selection of mates so that majority preferred to marry within their sub-castes.

**Evidence, (2011). Conducted a study on “Various Forms of Discrimination on the Dalits in Tamil Nadu”.**

Evidence is an organization based in Madurai, had made a study covering 213 villages across Tamil Nadu. It had found nearly forty forms of discrimination which reinforce the practice and threat of caste discrimination, economic boycotts and physical violence. It is astonishing that such discriminatory practices are still vigorously forced by the caste people on the oppressed Dalits. It is to be noted that out of 213 villages in Tamil Nadu, two-glass system is still in vogue in 104 (49%) villages, particularly in western parts of Tamil Nadu where the population of Arunthathiyars is very high; · Separate queues in ration shops were found in 70 (33%) villages which include separate queues for the Dalits and other caste groups, separate timings for the Dalits for supply of commodities, abusing the Dalits who stand alongside of the other caste groups in the queue in the same village; out of 256 ration shops in 213 villages only 5 were found to be located in Dalit areas; · Almost in all the villages different forms of caste discrimination which are connected with worship are found: denial of entry and offer worship, not being allowed to pull the temple car or perform rituals; · In 97 (46%) villages, the Dalits are not allowed to take funeral

processions through the common streets; in 153 (72%) villages the processions were not allowed to cross the areas of the other caste groups; In 33 (15%) villages, discriminations are being practised in Government hospitals and Public Health Centres; · Access to barber shops, village squares and other public spaces within the villages are also denied to the Dalits.

**Ghosh, BholaNath, (2011). Conducted a study on “Problems of Education of Scheduled Tribes and Scheduled Castes: A Case Study in Kolkata and Surroundings and Medinipur and Surrounding Areas”.**

Education is an important aspect of human resource development. Imparting of education leads to the improvement of understanding, perception, attitude and efficiency of working population. Education has been considered as a lever to raise one's position in the society as well as a tool to fight against poverty and ignorance. Since the independence of India, several constitutional measures have been taken for educational enlistment of the SC (scheduled castes) and ST (scheduled tribes). Though educational achievement is open to all, it is not smoothly achievable as have been felt by the students.

This paper highlights some of the constraints faced by SC and ST communities and it asks for urgent attention of the planners and policy makers to eradicate the constraints of the students of SC and ST. If this cannot be done, at least some discussion to draw attention to the fact may bring the issue at large. The main feature of the study is that it is based on empirical data. But the focus of the study is to show the problems of education of SC and ST.

**Samuyelu, N. (2010). Conducted a study on “The status of scheduled castes in Andhra Pradesh - a case study of selected districts in A.P.”.**

The study intends to analyze the efforts made by Dr.Bababsaheb Ambedkar and the government to improve the status of the Scheduled Castes and also to examine the socio-economic characteristics of the sample respondents. The result of this study was the earnest efforts made by Dr.Babasaheb Ambedkar and the consequent efforts of the central and state governments to uplift the SC’s, the status of the Scheduled Castes remained as it was. There are certain views of Dr.Babasaheb Ambedkar to be implemented for the emancipation of the SC’s in particular and the amelioration of the weaker sections in

general. Thus the dreams of Dr.Bababsaheb Ambedkar are still far from being realized.

**P.P.Devi, (2010). Conducted a study on “Empowerment of Scheduled Caste Women: A Study of Krishna District, Andhra Pradesh”.**

This study examined that the status of scheduled caste in Andhra Pradesh and socio economic condition of SC women in Krishna district of AP appraised the various schemes for the empowerment of women living below poverty line in rural areas. Empowerment is a multi-dimensional phenomenon. More than lifting them above the poverty line and improving the quality of life, empowerment should make them self confident, gain self-respect and create among them the feeling that they are not socially, culturally, educationally second rate citizens but part of the mainstream of national life.

**Monika Saini, (2010). Conducted a study on “Academic achievement of scheduled caste secondary school students in relation to study habits, home environment and school environment”.**

The study was an attempt to find out the effect of home environment, school environment and study habits

on academic achievements of scheduled caste students. The scheduled caste which are treated as untouchables continue to remain at the bottom of India's caste hierarchy. They also remain at the bottom of economic hierarchy, having no land of their own and relegated to undertake only menial/dirty and ill paid jobs. The major causes that have kept the scheduled caste down in the society have been poverty, illiteracy, ignorance, fear and resultant inability to assert themselves. The descriptive survey method is used in the present investigation. The sample consists of 600 scheduled caste students. Amongst them 350 were boys and 250 were girls from 30 schools of three districts viz. Jind, Jhajjar and Rohtak. There are three independent variables i.e. home environment, school environment and study habits and one dependent variable i.e., academic achievement. Home Environment Inventory, School Environment Inventory by K.S. Mishra and Study habit Inventory by M. Mukhopadhyaya and D.N. Sansanwal were used as tools for the study. Tenth class marks were considered as academic achievement of respondents. Correlation, Mean, Standard Deviation and t test were the statistics used for data analysis. The findings of the study reveal that there was no significant relationship between study habit and academic

achievement. Home environment had significant effect on academic achievement but school environment does not play a significant role in academic achievement. Ultimately the study will help teachers to touch the exact points of the deficiencies of their students. It is their disadvantageous environment which has pushed them far below, as regards academic achievement, study habits and concerns.

**Kannupillai, (2009). Conducted a study on “Sociological analysis of caste violence in Tamil Nadu”.**

The book analyzes various causes of caste violence against members of the scheduled castes. It discusses the behavior pattern of weaker sections of the society in Tamil Nadu. The author critically examines caste violence between 1997 and 1998. It is found that most of the caste violence took place in Virudunagar district. This study has used an analytical method from secondary data. Caste violence has been increasing due to lack of legal protection.

**Veramani, (2008). Conducted a study on “Social justice and reservation policy for SC, ST and OBC”.**

Reservation has been conceptualized and implemented by the Indian state. He pointed out that it is not proper to demand reservation as a compensation for the historical wrong. Reservation does not help to develop a sense of self respect among the beneficiaries of reservation. The author tells that the writer fails to understand the demands for reservation in a proper perspective and wrongly presumed. The demand is not made from egalitarian world view. He argues that the egalitarian principal inspires the historically disadvantaged section of people to demand reservation as their legitimate rights. This study agrees that reservation is given through the legitimate right. He says that the socio-religious system and disabilities arising out of it still continue. The lower castes are denied educational opportunities and a share in the administration by the priestly and the ruling classes. The system effects still continue to make them socially and educationally backward. He raises a question if there is completion among unequal caste structure. He admits that the SCs, STs and OBC are traditionally deprived, lot denied of equal rights and opportunities. So they demand the implementation of policies based on the principle of social justice to eradicate the continuing social injustice. Dalits

are suffering from indignities and sudras from disabilities for about two thousand years. He welcomes reservation system that creates egalitarian society. The underprivileged sections are able to assert gradually their self respect only after getting education and jobs by reservation. This article focuses on reservation system in favour of weaker section of the society. It concludes that reservation scheme can create social justice by the way of quota in private sector

**Ramaiah, (2008). Conducted a study on “Untouchability and inter-caste relations in rural India”.**

The study is based on the qualitative and quantitative data collected from two villages namely Akramesi and Keeraparhibanur located in Paramakudi revenue district, Ramanathapuram district of southern Tamil Nadu. These villages consist of three major communities namely Brahmins, non Brahmins and the scheduled caste. The most visible castes among the scheduled castes in Ramanathapuram district are the Pallars, Parayars and Chakkiliyars. He admits that the Pallars caste is considered to be in higher position among SCs in Tamil Nadu. Puthiravannan caste is considered to

be the most polluting caste among the SCs. He finds that the Brahmins and a few upper level middle castes (vellarars and chettiyars) treat the pallars as untouchables, though the latter do not consider them as their opponents or direct enemies. A few middle level dominant castes such as the Ahamudayar, Maravar and Kallar indulge in open violence against them. This is evident from the fact that throughout Tamil Nadu, most of the incidents of violence against pallars have been perpetrated by these castes only. This study states that the women belonging to SCs did not even develop the habit of wearing blouses. Maravar do not allow the SC women including the Pallar women to wear blouse but only sari to cover their breasts.

**Kannappan, (2008). Conducted a study on “Upliftment of scheduled caste in Tirunelveli district”.**

This empirical study critically analyses, two major welfare schemes namely JawaharRozgerYajana and Indira AwaasYojana. These two major prograsmme do not help for the upliftment of scheduled caste in Tirunelveli. This study shows that the majority of beneficiaries are illiterate and SCs communities are not satisfied with government welfare programme due to lack of literacy. This study suggests that schools need to be located in SC areas and

the government has to provide employment opportunity in public and private sector. The Government can take alternative programmes in favour of the scheduled caste.

**Pragati, (2005). Conducted a study on “Studies the Education and Occupational mobility of Arunthathiyar Community in Pondicherry”.**

The study is divided into six parts namely introduction, profile of Pondicherry, and education among Arunthathiyar, occupation pattern, income and finally intergenerational changes among Arunthathiyar. Her approaches are on the anthropological way of Arunthathiyar. The author says that the dropouts are very high in level among them. The reasons are: to help their mothers, failing in examination, to look after the younger siblings, etc. Access to education is very low and the majority of respondents are illiterate (48.3%) and followed by high school (33.8%), higher secondary school (33.8%), primary (12.9%) and diploma degree (5%). This data reveal that no person has gone for higher education in Pondicherry except the case of a boy who is doing his engineering degree course. The occupation patterns are: agricultural workers (21.7%), leather workers (4.4%), private sector workers (8.1%), retired persons (1.4%),

government servants (3.5%), daily wage earners (2.6%), petty business (2.5%) and other (55.8%) which show that there is no permanent occupation among the Arunthathiyar community. The author summarizes that there is a close relationship between education and occupation mobility among Arunthathiyar community. The study concludes that the Arunthathiyar requires stable employment opportunities.

**Mark, (2001). Conducted a study on “Ethnographic study on Arunthathiyar in southern district (Virudhunagar) of Tamil Nadu”.**

The introductory part of this book converses about enlargement of Arunthathiyar community and this study includes various small stories on the name of Arunthathiyar community, stories believed by Arunthathiyar. He studied historical background of Arunthathiyar community, oral history of customs, cultural, social and political condition. This study finds that the Arunthathiyar communities are living below the poverty line. They are not allowed to enter in the upper layer of Dalit community and higher classes and they suffer from higher classes of society.

## II. 5 CRITICAL REVIEW

Review of Research studies pertaining to the problem under investigation is of fundamental importance to provide insight into the problem, broaden the general concepts and principals and sharpen understanding. The investigator collected a bulk of materials and identified some studies as relevant to the present one.

The investigator has reviewed 39 studies in different states of India. In the view, population included in these studies was girls, school students, arts and science women students, UG students, professional college students. All the respondents belong to schedule caste and few from Arunthathiyar community. The mean, Standard Deviation, 't' test , ANOVA, percentage analysis were used for analyzing the data. Many of the have used self-made tool. The methodology followed in above received the studies in mainly survey method. No study has been under the title Explanatory Analysis of Arunthathiyar Community of Thirunelveli District.

In this present study, the investigator has adopted survey method. The investigator used self-made tools for collecting data. Mean, Standard Deviation, "t" test, Chi-square test, was used for analyzing the data. Thus, the

present study is different from the reviewed studies. It seems Explanatory Analysis of Arunthathiyar Community of Thirunelveli District is a new study. So in order to fill this gap the investigator has probed into this study.

## CHAPTER-III

### METHODOLOGY

#### III.1 INTRODUCTION

“Research may be defined as the systematic and objective analysis and recording of controlled observations that may lead to the development of generalisation, principles or theories resulting in the information and communication technology and possibly ultimate control of events.”- *John W. Best and James V. Kahn (1998)*

It is an endless quest for knowledge and an unending search for truth. It brings to light the new knowledge or correct the previous errors and misconceptions and add new things in an orderly way to the existing body of knowledge.

“Research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure”. - *Claire Clitz*

“Research is the systematized effort to gain new knowledge”. - *Redman and Mory*

## **III.2 METHODOLOGY**

Methodology is essential in systematic research. Methodology is a science of orderliness. It is a technique adopted for an orderly arrangement of fact and principles. The success of any research depends on the largely on the suitability of method, the tools and techniques used for the collection of data. Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done. The various steps that are generally adopted by a researcher in are studying his research problem along the logic behind them and explain why one is using a particular method or technique and why he or she is not using others. So that research results are capable of being evaluated either by the researcher himself or herself or by others, in what way and why the hypothesis has been formulated, what data have been used and a host of similar other question are usually answered when research methodology is concerning a research problem of study.

Methods of research may be classified from many points of view, the decision about the method or methods to be employed always depends upon the nature of

problem selected and the kinds of data necessary for its solution. The methods of sociological research applicable to study related to education are as follows;

- i) Historical Method
- ii) Experimental Method
- iii) Genetic Method
- iv) Case study
- v) Survey Method

### **III.2.1. Method Adopted for the Present Study**

The world survey refers to gathering of data from a relatively large number of cases at a particular time. It involves interpretations, comparison measurement, classification, evaluation and generalisation all directed towards a proper understanding and solution of significant educational problem.

*John W. Best (1986)* states “The Survey method gathers data from a relatively large number of cases at particular time”. It is followed in studying local as well as state, national and international aspects of education.

The investigators, in their present study, adopted survey method of educational research. Survey research studies large and small populations by selecting and

studying sample chosen from the population to discover the relative incidence, distribution and inter relations of sociological and psychological variables. It is considered to be a branch of social scientific research, which immediately distinguishes survey research from status research. The survey researcher is interested in the accurate assessment of the characteristics of whole population; random sample can often furnish some information as a census at less cost, with greater efficiency and sometime greater accuracy. Survey research focused on the people, the vital facts of people and their belief, opinion, attitude, motivation and behaviour. Since present study aim at to find out the level of educational status, sociability, economic status, social support and health and hygiene. Since the survey method has been adopted.

### **III.2.2 Reasons for Selecting Survey Method**

Survey Method is important for the following reasons.

1. It provides comprehension of underlying issues in the area of study.
2. It focuses attention upon the needs that

otherwise could remain unnoticed.

3. It provides extensive information about the nature of educational phenomena.
4. It gathers data from relatively large number of cases at a particular time.
5. It is concerned with generalized statistics of the whole population and with the characteristics of individuals.

### **III. 3 STEPS IN SURVEY METHOD**

According to William Wireman (1985) the detailed steps in a survey method are as follows;

1. Planning
2. Development and application of sampling plan
3. Construction of questionnaire
4. Data collection
5. Translation of data
6. Data analysis
7. Conclusion and Reporting

### **III.3.1 Planning**

The plan of action has to be drawn up to ensure scientific and objective merits of the study. Definition of the problem, operational definitions of variables, review and development of the survey design should be clearly drawn out.

### **III.3.2 Development and Application of Sampling Plan**

The geographical area to be covered, the sample to be selected and detailed sampling procedure, should be defined and formulated.

### **III.3.3 Construction of Interview Schedule or Questionnaire**

The tools of investigation generally used are interview schedule or questionnaire and the like. A specified investigation should require specified tools of inquiry. If no readymade tool is available, a suitable one will be prepared in a systematic manner. The tools should be tested in a pilot sample before it is administered to the vast sample.

### **III.3.4 Data Collection**

The data will be collected from the proposed group of persons or sources with the help of the tool to be employed in the study. The participation of parents, children is imperative to ensure comprehensiveness and authenticity of the data.

### **III.3.5 Translation of Data**

Depending upon the extensiveness of the survey data and upon the nature of the material collected the handling of data usually takes initial tabulation and construction of category systems as necessary and technical preparation for analysis.

### **III.3.6 Data Analysis**

Analysis of data comprises, various approaches designed to restrict the phenomena in their constitutional parts with a view to obtain greater insight into specified aspects. The statistical analysis of data is principally based on counts of numbers of units that fall into different classes and subclasses, where quantitative responses have been obtained total for the classes are secured. From these numbers and totals, the arithmetic means can be computed

for the different classes. Basic summary table can then be compiled more critical analysis can be applied to the data.

### **III.3.7 Conclusion and Reporting**

After collecting and analyzing the data, the researches have to accomplish the tasks of drawing inferences following by reporting. It is only through interpretation that the research can expose relations and processes that come under his findings. Research report is considered a major component of the research study for the research task remains incomplete till the report has been presented. As the problem selected for the present study is concerned with one of the current problems, the investigator decided to employ the survey method for the collection of data.

### **III. 4 STATEMENT OF THE PROBLEM**

It is important to conduct study on the topic entitled “An explanatory study of life style of Arunthathiyar Community in Tirunelveli district” in this era. In Tamil Nadu, there are three main sub groups of Dalits Arunthathiyar, Pallar and Parayar. Arunthathiyar are the ‘lowest’ group and are often referred to as the ‘Dalits of the Dalits.’ Almost all manual scavenging

(sanitary) work is done by Arunthathiyar; they comprise the majority of those subject to illegal 'bonded' labour, often through usurious loans; an overwhelming majority of untouchability practices are practised on them.

Arunthathiyar people now suffer from fewer human rights abuses including the practice of untouchability, violence, sexual violence and caste based verbal abuse. Arunthathiyar are increasingly losing their fear and submissiveness. The youth increasingly realise that long established repressive and demeaning customs and traditions accepted by their elders no longer need be adhered to. The community at large is increasingly realising that abuse of Arunthathiyars will no longer be tolerated. The Arunthathiyars, although they never touched dead cattle, still worked with leather and leatherworkers and cobblers, and were thus given a low social status. Many are also landless agricultural labourers and are engaged in bonded labour. Women are working as helpers on low wages. Government of India has launched special policies, programmes and schemes for the upliftment of Arunthathiyar community people. Central and State Government has provided priorities in reservation of education and appointment in Government posting. Still they are ignorant of enjoying their rights.

They are deprived, marginalized and backward in their educational level, sociological status and living style. In reviewing literature we found that there is a need for conducting research on their life style. So the investigators decided to conduct the study on “Explanatory Analysis of Life Style of Arunthathiyar Community in Tirunelveli District.

### **III.5 TITLE OF THE STUDY**

It is entitled as “*Explanatory Analysis of Life Style of Arunthathiyar Community in Tirunelveli District*”.

### **III.6 OPERATIONAL DEFINITIONS OF IMPORTANT KEY TERMS**

#### **Explanatory Analysis**

**Explanatory analysis** is a research method that explains why something occurs when limited information is available. It can help us to increase our understanding of a given topic, ascertain how or why a particular phenomenon is occurring, and predict future occurrences. It is a method developed to investigate a phenomenon that had not been studied before or had not been well explained previously in a proper way. Its main intention is

to provide details about where to find a small amount of information. An outcome can be statistically calculated, modelled, or visualized to tell us certain events based on preconceived variables. With this method, the researcher gets a general idea and uses [research](#) as a tool to guide them quicker to the issues that we might address in the future. Its goal is to find the *why* and *what* for an object of study. *Explanatory* analysis is what we do once we have found something interesting and want to know more about it. During explanatory analysis, we focus on what has happened (information) and why it happened (knowledge).

## **Life Style**

Life style is the typical way of life of an individual, group, or culture. The term was originally used by Austrian psychologies Alfred Adler. The lifestyle of a particular person or group of people is the living conditions, behaviour, and habits that are [typical](#) of them or are [chosen](#) by them. It is the habits, attitudes, tastes, moral standards, economic level, etc., that together constitute the mode of living of an individual or group.

## **Arunthathiyar Community**

Arunthathiyar is a [scheduled caste](#) community mostly found in the Indian state of [Tamil Nadu](#), which is also a part and house to an ancient [Chera Dynasty](#) region. The term has two distinct usages: for the purposes of [the state government's positive discrimination program](#), in 2009 it was designated an [umbrella term](#) for the Arunthathiyar, Chakkiliyar, Madari, [Madiga](#), [Pagadai](#), [Thoti](#) and [Adi Dravida](#) communities.

### **Tirunelveli District**

The district is located in the southern part of Tamil Nadu. It has borders with [Tenkasi district](#) to the north, [Kanyakumari District](#) to the south and [Thoothukudi district](#) to the east and [Thiruvananthapuram district](#) and [Kollam district](#) of [Kerala](#) to the west.

## **III.7 OBJECTIVES OF THE STUDY**

### ***Section – I***

#### **Percentage Analysis**

1. To find out the level of Educational Status of Arunthathiyar Community with reference to age

2. To find out the level of Educational Status of Arunthathiyar Community with reference to gender.
3. To find out the level of Educational Status of Arunthathiyar Community with reference to marital status.
4. To find out the level of Educational Status of Arunthathiyar Community with reference to type of family.
5. To find out the level of Educational Status of Arunthathiyar Community with reference to education.
6. To find out the level of Educational Status of Arunthathiyar Community with reference to occupation of father.
7. To find out the level of Educational Status of Arunthathiyar Community with reference to occupation of mother.
8. To find out the level of Educational Status of Arunthathiyar Community with reference to monthly income of family.
9. To find out the level of Educational Status of Arunthathiyar Community with reference to number of children in the family.

10. To find out the level of Sociability of Arunthathiyar Community with reference to age.
11. To find out the level of Sociability of Arunthathiyar Community with reference to gender.
12. To find out the level of Sociability of Arunthathiyar Community with reference to marital status.
13. To find out the level of Sociability of Arunthathiyar Community with reference to type of family.
14. To find out the level of Sociability of Arunthathiyar Community with reference to education.
15. To find out the level of Sociability of Arunthathiyar Community with reference to occupation of father.
16. To find out the level of Sociability of Arunthathiyar Community with reference to occupation of mother.
17. To find out the level of Sociability of Arunthathiyar Community with reference to monthly income of family.

18. To find out the level of Sociability of Arunthathiyar Community with reference to number of children in the family.
19. To find out the level of Economic Status of Arunthathiyar Community with reference to age.
20. To find out the level of Economic Status of Arunthathiyar Community with reference to gender.
21. To find out the level of Economic Status of Arunthathiyar Community with reference to marital status.
22. To find out the level of Economic Status of Arunthathiyar Community with reference to type of family.
23. To find out the level of Economic Status of Arunthathiyar Community with reference to education.
24. To find out the level of Economic Status of Arunthathiyar Community with reference to occupation of father.
25. To find out the level of Economic Status of Arunthathiyar Community with reference to occupation of mother.

26. To find out the level of Economic Educational Status of Arunthathiyar Community with reference to monthly income of family.
27. To find out the level of Economic Educational Status of Arunthathiyar Community with reference to number of children in the family.
28. To find out the level of Social Support of Arunthathiyar Community with reference to age.
29. To find out the level of Social Support of Arunthathiyar Community with reference to gender.
30. To find out the level of Social Support of Arunthathiyar Community with reference to marital status.
31. To find out the level of Social Support of Arunthathiyar Community with reference to type of family.
32. To find out the level of Social Support of Arunthathiyar Community with reference to education.
33. To find out the level of Social Support of Arunthathiyar Community with reference to occupation of father.

34. To find out the level of Social Support of Arunthathiyar Community with reference to occupation of mother.
35. To find out the level of Social Support of Arunthathiyar Community with reference to monthly income of family.
36. To find out the level of Social Support of Arunthathiyar Community with reference to number of children in the family.
37. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to age.
38. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to gender.
39. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to marital status.
40. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to type of family.
41. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to education.

42. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to occupation of father.
43. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to occupation of mother.
44. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to monthly income of family.
45. To find out the level of Health and Hygiene of Arunthathiyar Community with reference to number of children in the family.

## ***Section – II***

### **Differential Analysis**

46. To find out significant difference, if any, between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to gender.
47. To find out significant difference, if any, between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability,

Economic Status, Social Support and Health and Hygiene with reference to marital status.

48. To find out significant difference, if any, between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to type of family.

### ***Section – III***

#### **Analysis of Variance**

49. To find out significant difference, if any, among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to education.
50. To find out significant difference, if any, among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to number of children in the family.

## *Section – IV*

### **Associational Analysis**

51. To find out significant association, if any, between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.
52. To find out significant association, if any, between occupation of father and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.
53. To find out significant association, if any, between occupation of mother and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.
54. To find out significant association, if any, between income of the family and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.

## **III.8 HYPOTHESES**

### ***Section – I***

#### **Percentage Analysis**

1. The level of Educational Status of Arunthathiyar Community with reference to age is moderate.
2. The level of Educational Status of Arunthathiyar Community with reference to gender is moderate.
3. The level of Educational Status of Arunthathiyar Community with reference to marital status is moderate.
4. The level of Educational Status of Arunthathiyar Community with reference to type of family is moderate.
5. The level of Educational Status of Arunthathiyar Community with reference to education is moderate.
6. The level of Educational Status of Arunthathiyar Community with reference to occupation of father is moderate.
7. The level of Educational Status of Arunthathiyar Community with reference to occupation of mother is moderate.

8. The level of Educational Status of Arunthathiyar Community with reference to monthly income of family is moderate.
9. The level of Educational Status of Arunthathiyar Community with reference to number of children in the family is moderate.
10. The level of Sociability of Arunthathiyar Community with reference to age is moderate.
11. The level of Sociability of Arunthathiyar Community with reference to gender is moderate.
12. The level of Sociability of Arunthathiyar Community with reference to marital status is moderate.
13. The level of Sociability of Arunthathiyar Community with reference to type of family is moderate.
14. The level of Sociability of Arunthathiyar Community with reference to education is moderate.
15. The level of Sociability of Arunthathiyar Community with reference to occupation of father is moderate.

16. The level of Sociability of Arunthathiyar Community with reference to occupation of mother is moderate.
17. The level of Sociability of Arunthathiyar Community with reference to monthly income of family is moderate.
18. The level of Sociability of Arunthathiyar Community with reference to number of children in the family is moderate.
19. The level of Economic Status of Arunthathiyar Community with reference to age is moderate.
20. The level of Economic Status of Arunthathiyar Community with reference to gender is moderate.
21. The level of Economic Status of Arunthathiyar Community with reference to marital status is moderate.
22. The level of Economic Status of Arunthathiyar Community with reference to type of family is moderate.
23. The level of Economic Status of Arunthathiyar Community with reference to education is moderate.

24. The level of Economic Status of Arunthathiyar Community with reference to occupation of father is moderate.
25. The level of Economic Status of Arunthathiyar Community with reference to occupation of mother is moderate.
26. The level of Economic Educational Status of Arunthathiyar Community with reference to monthly income of family is moderate.
27. The level of Economic Educational Status of Arunthathiyar Community with reference to number of children in the family is moderate.
28. The level of Social Support of Arunthathiyar Community with reference to age is moderate.
29. The level of Social Support of Arunthathiyar Community with reference to gender is moderate.
30. The level of Social Support of Arunthathiyar Community with reference to marital status is moderate.
31. The level of Social Support of Arunthathiyar Community with reference to type of family is moderate.

32. The level of Social Support of Arunthathiyar Community with reference to education is moderate.
33. The level of Social Support of Arunthathiyar Community with reference to occupation of father is moderate.
34. The level of Social Support of Arunthathiyar Community with reference to occupation of mother is moderate.
35. The level of Social Support of Arunthathiyar Community with reference to monthly income of family is moderate.
36. The level of Social Support of Arunthathiyar Community with reference to number of children in the family is moderate.
37. The level of Health and Hygiene of Arunthathiyar Community with reference to age is moderate.
38. The level of Health and Hygiene of Arunthathiyar Community with reference to gender is moderate.
39. The level of Health and Hygiene of Arunthathiyar Community with reference to marital status is moderate.

40. The level of Health and Hygiene of Arunthathiyar Community with reference to type of family is moderate.
41. The level of Health and Hygiene of Arunthathiyar Community with reference to education is moderate.
42. The level of Health and Hygiene of Arunthathiyar Community with reference to occupation of father is moderate.
43. The level of Health and Hygiene of Arunthathiyar Community with reference to occupation of mother is moderate.
44. The level of Health and Hygiene of Arunthathiyar Community with reference to monthly income of family is moderate.
45. The level of Health and Hygiene of Arunthathiyar Community with reference to number of children in the family is moderate.

## ***Section – II***

### **Differential Analysis**

46. There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability,

Economic Status, Social Support and Health and Hygiene with reference to gender.

47. There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to marital status.
48. There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to type of family.

### ***Section – III***

#### **Analysis of Variance**

49. There is no significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene with reference to education.
50. There is no significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status,

Social Support and Health and Hygiene with reference to number of children in the family.

#### *Section – IV*

#### **Associational Analysis**

51. There is no significant association between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.
52. There is no significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.
53. There is no significant association between occupation of mother and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.
54. There is no significant association between income of the family and life style of Arunthathiyar Community and its dimensions:

Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene.

### **III.9 POPULATION FOR THE STUDY**

“By population mean the aggregate or totality of objects or individuals regarding which references are to be made in a sampling study. Population is any group of individuals that have one or more characteristics is common that are of interest to be researcher.” - Aggarwal (2001)

The population for the present study was identified as the Aruthathiyar Community those who are residing in Ambedkar Nagar, Municipal Colony, Gandhi Nagar, Indira Nagar, Periyar Nagar and Bharathiyar Puram. These areas are located in Tirunelveli District.

### **III.10 SAMPLE FOR THE STUDY**

A sample is a small proportion of a population selected for analysis. By observing the sample, certain inferences may be made about the population. Contrary to popular opinion, sample are not sample haphazardly, but are chosen in a deliberate way to that the influence of chance or probability can be estimated.

The study was conducted in Tirunelveli district. Among the population 250 student teachers were selected randomly for the present investigation. The list of colleges of education and samples are given in the following table.

### III.11. DISTRIBUTION OF THE SAMPLE

**TABLE 3.1**

**Area-wise distribution of the sample**

<b>S.No.</b>	<b>Name of the Areas</b>	<b>No. of Respondents</b>
1.	Ambedkar Nagar	41
2.	Municipal Colony	40
3.	Gandhi Nagar	40
4.	Indira Nagar	45
5.	Periyar Nagar	42
6.	Bharathiyar Puram	42
7.	Total	250

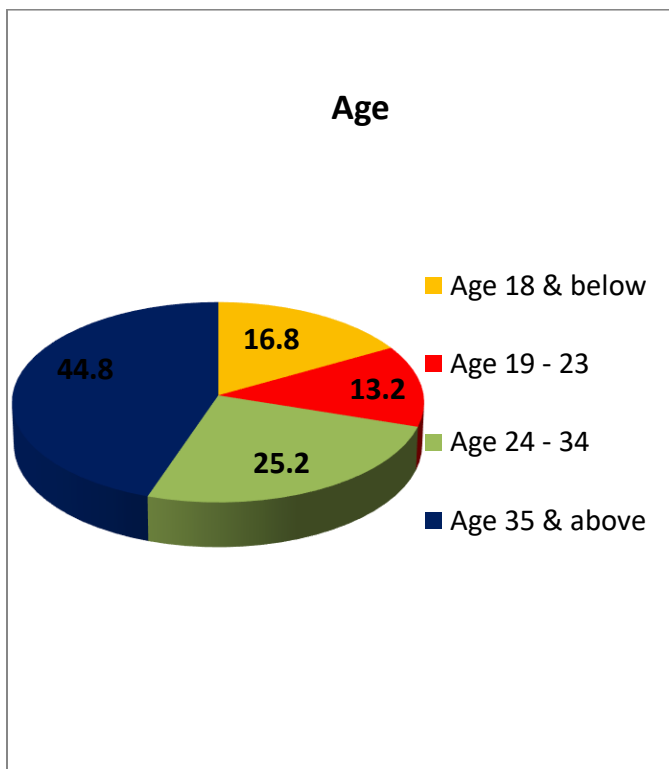
**Table 3.2**

**Distribution of the sample with respect to age**

<b>Categories</b>	<b>Number</b>	<b>Percentage (%)</b>
Age 18 & below	42	16.8
Age 19 - 23	33	13.2
Age 24 - 34	63	25.2
Age 35 & above	112	44.8
<b>Total</b>	<b>250</b>	<b>100.0</b>

The above table reveals that 16.8%, 13.2%, 25.2%, 44.8% of the sample belong to the categories 18 and below, 19 – 23, 24 – 34 and 35 and above respectively with reference to age.

**Figure 3.1**  
**Distribution of the sample with respect to age**



**Table 3.3**

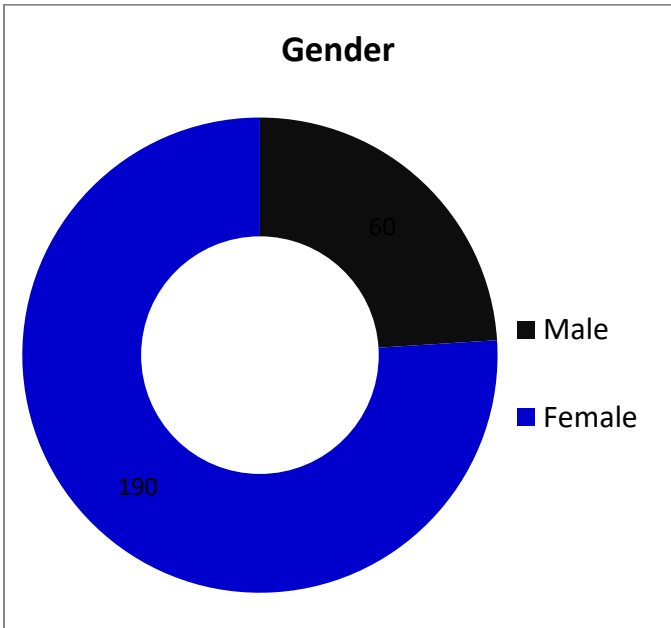
**Distribution of the sample with respect to gender**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Male	60	24.0
Female	190	76.0
Total	250	100.0

The above table reveals that 24.0% of the sample belongs to male and 76.0% of the sample belongs to female category with reference to gender.

**Figure 3.2**

**Distribution of the sample with respect to gender**



**Table 3.4**

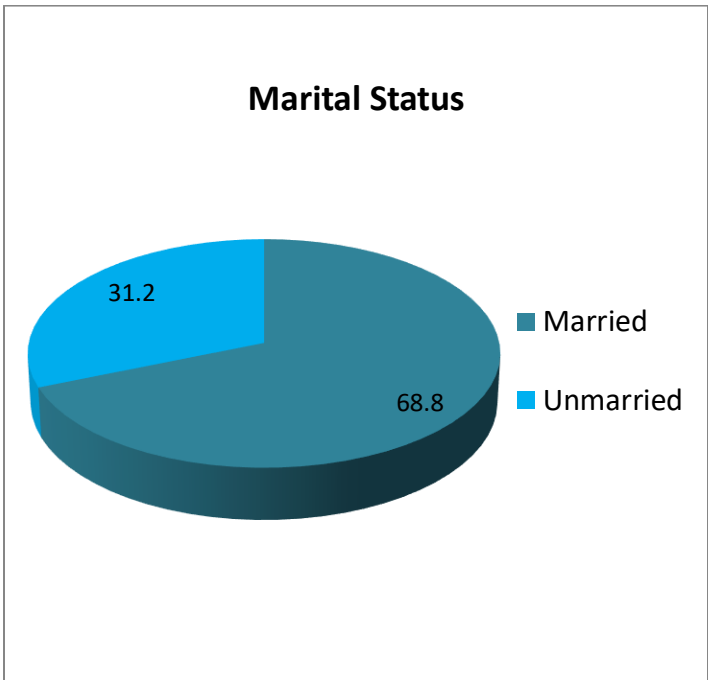
**Distribution of the sample with respect to marital status**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Married	172	68.8
Unmarried	78	31.2
Total	250	100.0

The above table reveals that 68.8% of the sample belongs to married and 31.2% of the sample belongs to unmarried category with reference to marital status.

**Figure 3.3**

**Distribution of the sample with respect to marital status**



**Table 3.5**

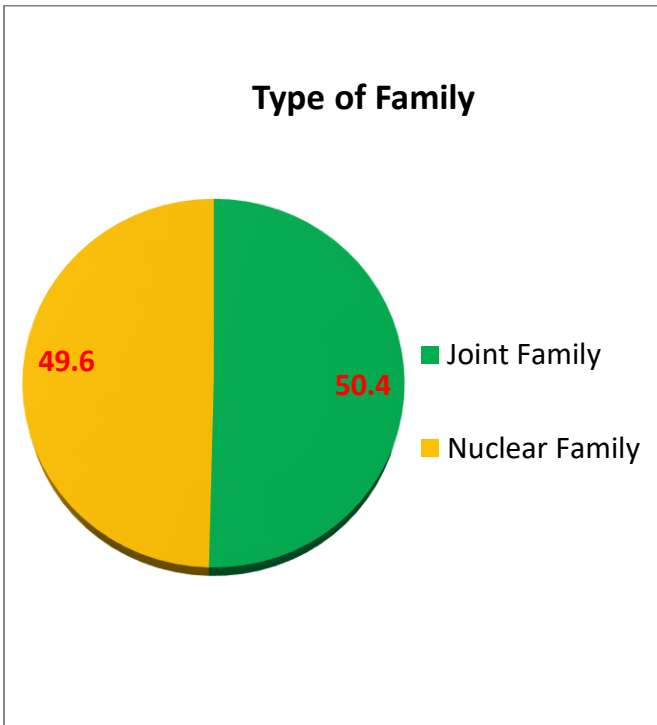
**Distribution of the sample with respect to type of family**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Joint Family	126	50.4
Nuclear Family	124	49.6
Total	250	100.0

The above table reveals that 50.4% of the sample belongs to joint family and 49.6% of the sample belongs to nuclear family with reference to type of family.

**Figure 3.4**

**Distribution of the sample with respect to type of family**



**Table 3.6**

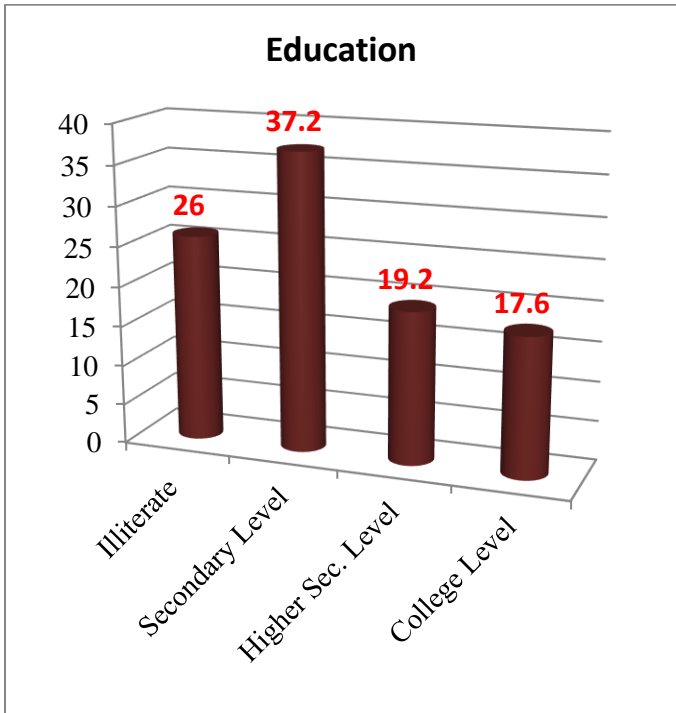
**Distribution of the sample with respect to education**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Illiterate	65	26.0
Secondary Level	93	37.2
Higher Sec. Level	48	19.2
College Level	44	17.6
Total	250	100.0

The above table reveals that 26.0%, 37.2%, 19.2% and 17.6% of the sample belong to the categories illiterate, secondary level, higher secondary level and college level respectively with reference to education.

**Figure 3.5**

**Distribution of the sample with respect to education**



**Table 3.7**

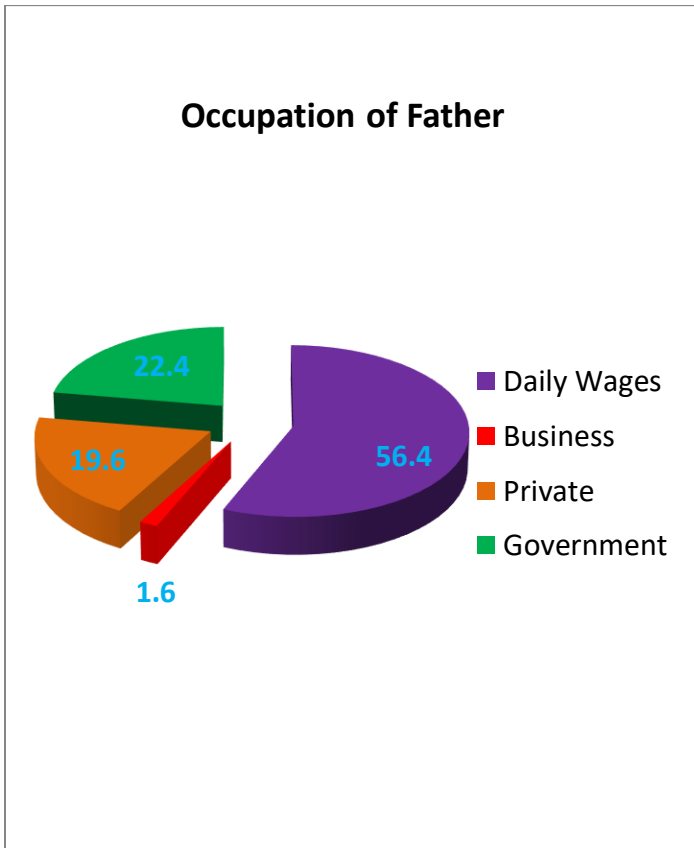
**Distribution of the sample with respect to occupation  
of father**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Daily Wages	141	56.4
Business	4	1.6
Private	49	19.6
Government	56	22.4
Total	250	100.0

The above table reveals that 56.4%, 1.6%, 19.6% and 22.4% of sample belong to the categories daily wages, business, private and Government respectively with reference to occupation of father.

**Figure 3.6**

**Distribution of the sample with respect to occupation of father**



**Table 3.8**

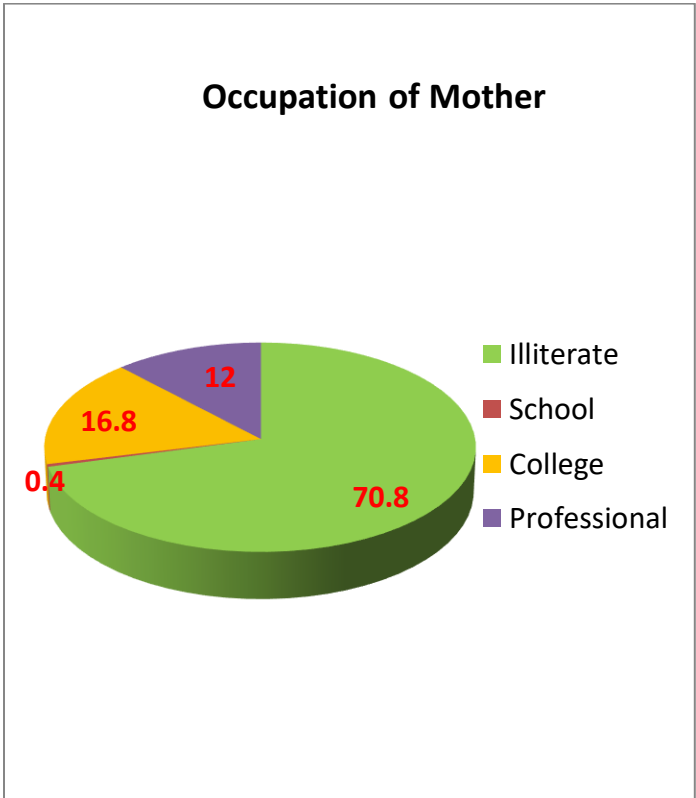
**Distribution of the sample with respect to occupation  
of mother**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Daily Wages	177	70.8
Business	1	.4
Private	42	16.8
Government	30	12.0
Total	250	100.0

The above table reveals that 70.8%, 0.4%, 16.8% and 12.0% of sample belong to the categories illiterate, school level, college level and professional respectively with reference to occupation of mother.

**Figure 3.7**

**Distribution of the sample with respect to occupation of mother**



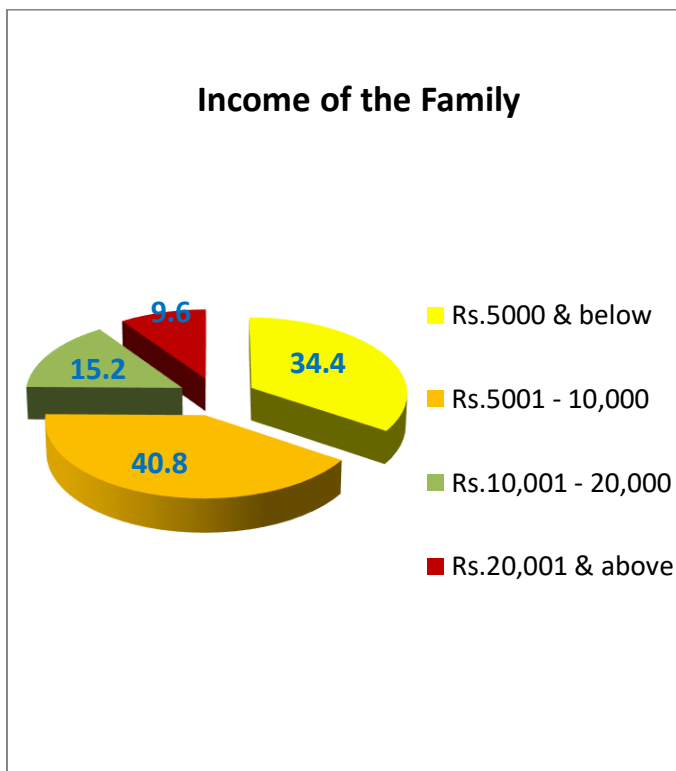
**Table 3.9**

**Distribution of the sample with respect to income of the family**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
Rs.5000 & below	86	34.4
Rs.5001 - 10,000	102	40.8
Rs.10,001 - 20,000	38	15.2
Rs.20,001 & above	24	9.6
Total	250	100.0

The above table reveals that 34.4%, 40.8%, 15.2% and 9.6% of sample belong to the categories Rs.5000 & below, Rs.5001 - 10,000, Rs.10,001 - 20,000 and Rs.20,001 & above respectively with reference to income of the family.

**Figure 3.8**  
**Distribution of the sample with respect to income of the family**



**Table 3.10**

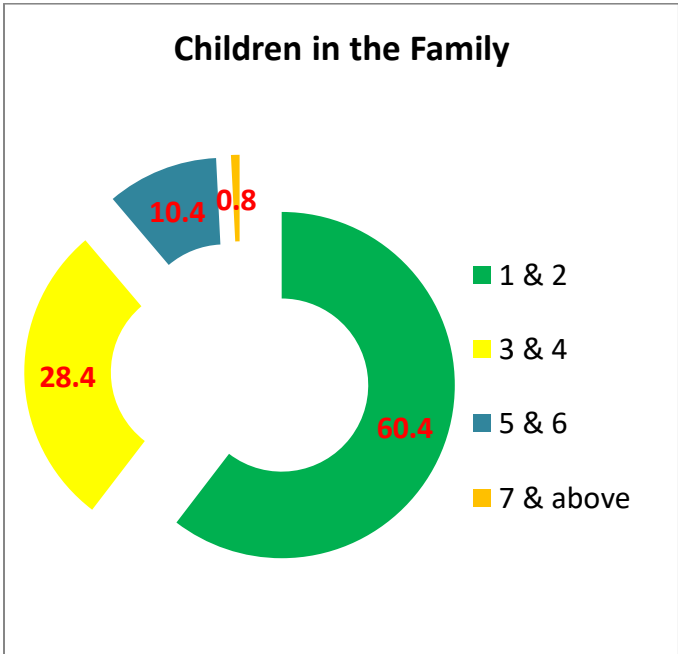
**Distribution of the sample with respect to number of children in the family**

<b>Category</b>	<b>Number</b>	<b>Percentage (%)</b>
1 & 2	151	60.4
3 & 4	71	28.4
5 & 6	26	10.4
7 & above	2	.8
Total	250	100.0

The above table reveals that 60.4%, 28.4%, 10.4% and 0.8% of sample belong to the categories 1 & 2, 3 & 4, 5 & 6 and 7 & above respectively with reference to number of children in the family.

**Figure 3.9**

**Distribution of the sample with respect to number of children in the family**



### **III.12 TOOL FOR THE PRESENT STUDY**

In this present study, the investigators have used self made tool to measure the Life Style of Arunthathiyar Community those who are residing in Ambedkar Nagar, Municipal Colony, Gandhi Nagar, Indira Nagar, Periyar

Nagar and Bharathiyar Puram in Thirunelveli district. It was developed by Dr.J.Maria Prema, Assistant Professor in Education, St.Ignatius College of Education (Autonomous), Palayamkottai and Dr.A.Johnsy Rose, Librarian, St.Ignatius College of Education (Autonomous), Palayamkottai. The self made tool is;

- Questionnaire for Life Style of Arunthathiyar Community (QLSAC), 2022.

### **III.13 TOOL CONSTRUCTION**

#### **III.13.Questionnaire for Life Style of Arunthathiyar Community**

##### **Development of the Tool**

In the present study after a thorough survey on the available tool, the investigators have to go for a suitable tool that will measure the life style of Arunthathiyar community in Thirunelveli district.

The tool for the present study was prepared by the investigators entitled as Questionnaire for Life Style of Arunthathiyar Community (QLSAC) - 2022. This is meant to measure the life style of Arunthathiyar community in Thirunelveli district. The major steps

followed in the construction of this tool are described under different heads.

### **III.14 STEPS IN CONSTRUCTION OF TOOL**

- |                          |  |
|--------------------------|--|
| i) Planning of the tool  | vii) Pilot study                           |
| ii) Item writing         | viii) Final try out                        |
| iii) item editing        | ix) Scoring                                |
| iv) Arrangement of items | x)Establishing<br>Reliability and Validity |
| v) Preliminary try out   | xi) Final form of tool                     |
| vi) Draft Questionnaire  |  |

#### **Planning of the Test**

The tool to assess the life style of Arunthathiyar community in Thirunelveli district was prepared by the investigators by Dr.J.Maria Prema, Asistant Professor in Education, St.Ignatius College of Education (Autonomous), Palayamkottai and Dr.A.Johnsy Rose, Librarian, St.Ignatius College of Education (Autonomous), Palayamkottai aims at measuring the life style of Arunthathiyar community in Thirunelveli. Due considerations were given to the variables tested and to the different aspects involved.

## **Item Writing**

The important step in the construction of any research tool is writing of suitable items. After a thorough and careful study of the literature available, the investigators collected materials and prepared the items. The questionnaire covers the decisive features of the needed data. The evaluator must select one.

## **Item Editing**

Each item in the tool was based on the psychology of respondent. Item editing is the process of checking and scrutinizing items. The items were referred to experts for the modification. The ambiguous items were rewritten in simple meaningful manner.

## **Arrangement of Items**

The investigators read all the statements carefully. All the items were then arranged based on the nature of statements. The tool for the present study was constructed by the investigators under the following dimensions;

1. Educational Status
2. Sociability

3. Economic Status
4. Culture
5. Social Support
6. Health and Hygiene

### **Preliminary Try Out**

A preliminary tryout was made to fix out the weakness and workability of the items. The difficulties in responding the items were noted. This step helped the investigators to modify the certain variables, which were vague and questionable. For this purpose the questionnaire was used to measure the life style of Arunthathiyar community in Thirunelveli district.

### **Draft**

The first draft was prepared by printing the items with the options to mark responses.

### **Pilot Study**

The pilot study was conducted with 30 respondents from Arunthathiryar community in Thirunelveli district by simple random sampling technique.

### **Final Try Out**

Totally 250 Arunthathiyar community people from Ambedkar Nagar, Municipal Colony, Gandhi Nagar, Indira Nagar, Periyar Nagar and Bharathiyar Puram in Thirunelveli district were selected as the sample.

### **III.15 ESTABLISHING RELIABILITY AND VALIDITY**

#### **Content Validity**

For content validity, the tool was given to the panel of experts in the field of education for evaluating the worthiness of the items in the tool. Thus the content validity of the tool was established by experts' opinion.

#### **Item Validity**

The pilot study was conducted to establish the item validity of the research tool. The tool was administrated with 30 Arunthathiyar community people and they were selected randomly. The item in the questionnaire for life style of Arunthathiyar community was selected through item-total correlation. The investigator tried to refine the tool by finding out the most suitable items to be included in the final tool. The item analysis was used to find out item correlation of each item. The item was selected based on the correlation

value. The item was selected from 0.362 “r” value. Among the 55 items, 5 items were eliminated and 50 items were selected for the present study to analysis the life style Arunthathiyar community. According to Anastasi and Anne (1976), the items which are having value above 0.362 (for df 28, the table value of correlation is 0.362) were retained and others eliminated. So the final form had 50 questions.

**Table 4.14**

**Correlation value for the items in the questionnaire for life style of Arunthathiyar Community**

Items	‘r’ value	Remarks
1	0.3752	S
2	0.6251	S
3	0.7545	S
4	0.4576	S
5	0.4521	S
6	0.5655	S
7	0.1254	NS
8	0.4563	S
9	0.5450	S
10	0.6757	S

11	0.2256	NS
12	0.6557	S
13	0.5543	S
14	0.3101	NS
15	0.5558	S
16	0.6252	S
17	0.5755	S
18	0.6233	S
19	0.4755	S
20	0.6252	S
21	0.8101	S
22	0.7417	S
23	0.6526	S
24	0.6150	S
25	0.5543	S
26	0.5612	S
27	0.5232	S
28	0.4659	S
29	0.5141	S
30	0.2879	NS
31	0.6251	S
32	0.6174	S
33	0.5221	S

34	0.6054	S
35	0.1256	NS
36	0.5161	S
37	0.4264	S
38	0.5259	S
39	0.6254	S
40	0.4753	S
41	0.5152	S
42	0.3921	S
43	0.5569	S
44	0.5521	S
45	0.4260	S
46	0.4234	S
47	0.6149	S
48	0.5752	S
49	0.4751	S
50	0.6153	S
51	0.6254	S
52	0.5750	S
53	0.5558	S
54	0.4543	S
55	0.6240	S

NS - Not Selected S - Selected

## **Reliability**

For establishing the reliability of the tool, test-retest method was followed. For this draft tool was administrated with 30 Arunthathiyar community people randomly selected and observed. After 15 days the questionnaire was given to the same set of the Arunthathiyar community people. Then the product moment co-efficient of correlation was found. It is 0.64. Thus, the tool is taken as reliable.

### **III.16 SCORING**

<b>Agreement Points</b>	<b>Yes</b>	<b>No</b>
Questions	2	1

(The maximum score is 100 and the minimum score is 50)

### **III.17 ADMINISTRATION OF THE TOOL**

The investigators personally visited the Aruntathiyar community people residing in Ambedkar

Nagar, Municipal Colony, Gandhi Nagar, Indira Nagar, Periyar Nagar and Bharathiyar Puram in Thirunelveli district and met the people with the help of Vaan Muhil Trust, Tiruvelveli. Then the investigators explained about the questionnaire and asked the people to fill the questionnaire. Finally the investigators collected all questionnaires from the respondents. The personal data form, questionnaire for the life style of Arunthathiyar community tool was administrated to the Arunthathiyar community people.

### **III.18 BACKGROUND VARIABLES**

The investigator has taken 9 background variables for the present study. They are as follows;

1. Age : 18 & below/ 19-23 / 24-35 /  
35 & above
2. Gender : Male / Female
3. Marital Status : Married / Unmarried
4. Type of Family : Joint / Nuclear
5. Education : Illiterate/Secondary/  
HigherSec./ College
6. Occupation of Father : Daily Wages / Business /  
Private / Government
7. Occupation of Mother : Daily Wages / Business /

Private / Government

8. Monthly Income of Family : Rs.5000 & below /

Rs.5001-10,000 /

Rs.10,001 - 20,000 /

Rs.20,000& above

9. Number of Children in the Family : 1 & 2 / 3 & 4 /

5 & 6 / 7 & above

### **III.15 STATISTICAL TECHNIQUES USED**

The data collected from the respondents by administered the tool was processed with the help of the following statistics;

- Percentage Analysis
- Differential Analysis ('t' test)
- Analysis of Variance (F-test)
- Associational Analysis (Chi-square test)

### **III.16 DELIMITATIONS**

- i) The present investigation had been confined to Arunthathiyat Community those who are residing in Tirunelveli district only.
- ii) The data were collected from Arunthathiyar Community those who are residing in Ambedkar Nagar, Municipal Colony, Gandhi

Nagar, Indira Nagar, Periyar Nagar and Bharathiyar Puram in Thirunelveli district only.

### **III.17 CONCLUSION**

In this chapter the investigators provided information in relation with methodology of study including the method for data collection and the pattern of data analysis. The collected data was processed by using the statistical techniques with the tabular columns and the interpretations are discussed in the succeeding chapter.

## **CHAPTER IV**

### **ANALYSIS OF DATA**

#### **IV.1. INTRODUCTION**

Analysis of data means studying the tabulated material in order to determine inherent facts or meanings. It involves breaking down existing complex factors into simple parts together in new arrangements for the purpose of interpretation. The major aim of the present study is to analyze the life style of Arunthathiyar community people under different dimensions such as Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene. For the purpose of gathering data for the study, appropriate tool has been used on the sample of 250 Arunthathiyar community people. The data thus collected were subjected to different types of quantitative treatment. The major procedures like percentage analysis, t-test, F-test and Chi-square test were applied. The SPSS package was employed for the purpose of data analysis.

#### **SECTION I**

It deals with the level of life of Arunthathiyar community under different dimensions with respect to background variables.

## **SECTION II**

It deals with the significant difference in the life style of Arunthathiyar community and its dimensions with respect to background variables.

## **SECTION III**

It deals with the significant difference among the life style of Arunthathiyar community with respect to background variables.

## **SECTION IV**

It deals with the significant association in life style of Arunthathiyar community under different dimensions with respect to background variables.

## **IV.2. DATA ANALYSIS**

### **SECTION I**

#### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to age is moderate.

**Table 4.1**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to age**

Background Variables	Dimensions	Categories	No	Low		Moderate		High		
				No	%	No	%	No	%	
Age	Educational Status	18 & below	42	4	9.5	7	16.7	31	73.8	
		19-23	33	0	0.0	6	18.2	27	81.8	
		24-35	63	9	14.3	6	9.5	48	76.2	
		35 & above	112	22	19.6	20	17.9	70	62.5	
	Sociability	18 & below	42	3	7.1	31	73.8	8	19.0	
		19-23	33	2	6.1	27	81.8	4	12.1	
		24-35	63	11	17.5	34	54.0	18	28.6	
		35 & above	112	19	17.0	71	63.4	22	19.6	
			18 & below	42	5	11.9	33	78.6	4	9.5

	Economic Status	19-23	33	12	36.4	17	51.5	4	12.1
		24-35	63	11	17.5	46	73.0	6	9.5
		35 & above	112	16	14.3	76	67.9	20	17.9
	Culture	18 & below	42	6	14.3	28	66.7	8	19.0
		19-23	33	5	15.2	23	69.7	5	15.2
		24-35	63	11	17.5	44	69.8	8	12.7
		35 & above	112	15	13.4	70	62.5	27	24.1
	Social Support	18 & below	42	18	42.9	19	45.2	5	11.9
		19-23	33	12	36.4	18	54.5	3	9.1
		24-35	63	14	22.2	33	52.4	16	25.4
		35 & above	112	18	16.1	69	61.6	25	22.3
	Health and Hygiene	18 & below	42	15	35.7	21	50.7	6	14.3
		19-23	33	8	24.2	17	51.5	8	24.2
		24-35	63	9	14.3	41	65.1	13	20.6

		35 & above	112	11	9.8	72	64.3	29	25.9
--	--	------------	-----	----	-----	----	------	----	------

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to age is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to age.

### NULL HYPOTHESIS

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to gender is moderate.

**Table 4.2**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to gender**

Background Variables	Dimensions	Categories	No	Low		Medium		High	
				No	%	No	%	No	%
Gender	Educational Status	Male	60	8	13.3	10	16.7	42	70.0
		Female	190	27	14.2	29	15.3	134	70.5

	Sociability	Male	60	8	13.3	39	65.0	13	21.7
		Female	190	27	14.2	124	65.3	39	20.5
	Economic Status	Male	60	10	16.7	38	63.3	12	20.0
		Female	190	34	17.9	134	70.5	22	11.6
	Culture	Male	60	6	10.0	41	68.3	13	21.7
		Female	190	31	16.3	124	65.3	35	18.4
	Social Support	Male	60	15	25.0	36	60.0	9	15.0
		Female	190	47	24.7	103	54.2	40	21.1
	Health and Hygiene	Male	60	12	20.0	36	60.0	12	20.0
		Female	190	31	16.3	115	60.5	44	23.2

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to gender is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to gender.

### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to marital status is moderate.

**Table 4.3**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to marital status**

Background Variables	Dimensions	Categories	No	Low		Medium		High	
				No	%	No	%	No	%
Marital Status	Educational Status	Married	172	33	19.2	25	14.5	114	66.3
		Unmarried	78	2	2.6	14	17.9	62	79.5
	Sociability	Married	172	28	16.3	104	60.5	40	23.3
		Unmarried	78	7	9.0	59	75.6	12	15.4
	Economic Status	Married	172	34	19.8	114	66.3	24	14.0
		Unmarried	78	10	12.8	58	74.4	10	12.8
	Culture	Married	172	27	15.7	114	66.3	31	18.0
		Unmarried	78	10	12.8	51	65.4	17	21.8
	Social Support	Married	172	32	18.6	99	57.6	41	23.8
		Unmarried	78	30	38.5	40	51.3	8	10.3
	Health and Hygiene	Married	172	19	11.0	110	64.0	43	25.0
		Unmarried	78	24	30.8	41	52.6	13	16.7

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to marital status is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to marital status.

### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to type of family is moderate.

**Table 4.4**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to type of family**

Background Variables	Dimensions	Categories	No	Low		Medium		High	
				No	%	No	%	No	%
Type of Family	Educational Status	Joint	126	15	11.9	18	14.3	93	73.8
		Nuclear	124	20	16.1	21	16.9	83	66.9

Sociability	Joint	126	16	12.7	81	64.3	29	23.0
	Nuclear	124	19	15.3	82	66.1	23	18.5
Economic Status	Joint	126	22	17.5	83	65.9	21	16.7
	Nuclear	124	22	17.7	89	71.8	13	10.5
Culture	Joint	126	16	12.7	83	65.9	27	21.4
	Nuclear	124	21	16.9	82	66.1	21	16.9
Social Support	Joint	126	30	23.8	69	54.8	27	21.4
	Nuclear	124	32	25.8	70	56.5	22	17.7
Health and Hygiene	Joint	126	18	14.3	72	57.1	36	28.6
	Nuclear	124	25	20.2	79	63.7	20	16.1

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to type of family is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to type of family.

### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of

Arunthathiyar Community with reference to education is moderate.

**Table 4.5**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to education**

Background Variables	Dimensions	Categories	No	Low		Moderate		High	
				No	%	No	%	No	%
Education	Educational Status	Illiterate	65	12	18.5	15	23.1	38	58.5
		Secondary Level	93	17	18.3	12	12.9	64	68.8
		Higher Sec. Level	48	2	4.2	9	18.8	37	77.1
		College Level	44	4	9.1	3	6.8	37	84.1
	Sociability	Illiterate	65	18	27.7	34	52.3	13	20.0
		Secondary Level	93	10	10.8	66	71.0	17	18.3
		Higher Sec. Level	48	2	4.2	37	77.1	9	18.8
		College Level	44	5	11.4	26	59.4	13	29.5
		Illiterate	65	13	20.0	41	63.1	11	16.9

	Economic Status	Secondary Level	93	18	19.4	63	67.7	12	12.9
		Higher Sec. Level	48	8	16.7	37	77.1	3	6.2
		College Level	44	5	11.4	31	70.4	8	18.2
	Culture	Illiterate	65	11	16.9	46	70.8	8	12.3
		Secondary Level	93	17	18.3	58	62.4	18	19.4
		Higher Sec. Level	48	3	6.2	37	77.1	8	16.7
		College Level	44	6	13.6	24	54.5	14	31.8
	Social Support	Illiterate	65	15	23.1	39	60.0	11	16.9
		Secondary Level	93	28	30.1	52	55.9	13	14.0
		Higher Sec. Level	48	12	25.0	22	45.8	14	29.2
		College Level	44	7	15.9	26	59.1	11	15.0
	Health and Hygiene	Illiterate	65	12	18.5	40	61.5	13	20.0
		Secondary Level	93	15	16.1	54	58.1	24	25.8
		Higher Sec. Level	48	9	18.8	30	62.5	9	18.8
		College Level	44	7	15.9	27	61.4	10	22.7

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to education is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to education.

### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to occupation of father is moderate.

**Table 4.6**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to occupation of father**

Background Variables	Dimensions	Categories	No	Low		Moderate		High	
				No	%	No	%	No	%
Occupation of Father	Educational Status	Daily Wages	141	18	12.8	18	12.8	105	74.5

		Business	4	1	25.0	0	0.0	3	75.0
		Private	49	6	12.2	10	20.4	33	67.3
		Government	56	10	17.9	11	19.6	35	62.5
	Sociability	Daily Wages	141	22	15.6	97	68.8	22	15.6
		Business	4	1	25.0	2	50.0	1	25.0
		Private	49	3	6.1	30	61.2	16	32.7
		Government	56	9	16.1	34	60.7	13	23.2
	Economic Status	Daily Wages	141	31	22.0	93	66.0	17	12.1
		Business	4	0	0.0	3	75.0	1	25.0
		Private	49	4	8.4	34	69.4	11	22.4
		Government	56	9	16.1	42	75.0	5	8.9
	Culture	Daily Wages	141	22	15.6	94	66.7	25	17.7
		Business	4	0	0.0	1	25.0	3	75.0
		Private	49	4	8.2	33	67.3	12	24.5
		Government	56	11	19.6	37	66.1	8	14.3
	Social Support	Daily Wages	141	40	28.4	76	53.9	25	17.7
		Business	4	0	0.0	2	50.0	2	50.0
		Private	49	10	20.4	30	61.2	9	18.4
		Government	56	12	21.4	31	55.4	13	23.2

		Daily Wages	141	35	24.8	80	56.7	26	18.4
	Health and Hygiene	Business	4	0	0.0		25.0	3	75.0
		Private	49	6	12.2	31	63.3	12	24.5
		Government	56	2	3.6	39	69.6	15	26.8

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to occupation of father is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to occupation of father.

### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to occupation of mother is moderate.

**Table 4.7**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to occupation of mother**

Background Variables	Dimensions	Categories	No	Low		Moderate		High	
				No	%	No	%	No	%
Occupation of Mother	Educational Status	Daily Wages	177	26	14.7	24	13.6	127	71.8
		Business	1	0	0.0	0	0.0	1	100.
		Private	42	3	7.1	9	21.4	30	71.4
		Government	30	6	20.0	6	20.0	18	60.0
	Sociability	Daily Wages	177	28	15.8	116	65.5	33	18.6
		Business	1	1	100.0	0	0.0	0	0.0
		Private	42	3	7.1	27	64.3	12	28.6
		Government	30	3	10.0	20	66.7	7	23.3
	Economic Status	Daily Wages	177	32	18.1	118	66.7	27	15.3
		Business	1	0	0.0	1	100.0	0	0.0
		Private	42	6	14.3	32	76.2	4	9.5
		Government	30	6	20.0	21	70.0	3	10.0

	Culture	Daily Wages	177	26	14.7	115	65.0	36	20.3
		Business	1	1	100.0	0	0.0	0	0.0
		Private	42	4	9.5	31	73.8	7	16.7
		Government	30	6	20.0	19	63.3	5	16.7
	Social Support	Daily Wages	177	45	25.4	96	54.2	36	20.3
		Business	1	0	0.0	1	100.0	0	0.0
		Private	42	8	19.0	27	64.3	7	16.7
		Government	30	9	30.0	15	50.0	6	20.0
	Health and Hygiene	Daily Wages	177	38	21.5	103	58.2	36	20.3
		Business	1	0	0.0	1	100.0	0	0.0
		Private	42	5	11.9	25	59.5	12	28.6
		Government	30	0	0.0	22	73.3	8	26.7

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to occupation of mother is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to occupation of mother.

## NULL HYPOTHESIS

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to monthly income of the family is moderate.

**Table 4.8**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to monthly income of the family**

Background Variables	Dimensions	Categories	No	Low		Moderate		High	
				No	%	No	%	No	%
Monthly Income of the Family	Educational Status	Rs.5000 & below	86	16	18.6	12	14.0	58	67.4
		Rs.5001-10,000	102	13	12.7	17	16.7	72	70.6
		Rs.10,001 - 20,000	38	5	13.2	4	10.5	29	76.3
		Rs.20,000& above	24	1	4.2	6	25.0	17	70.8
	Sociability	Rs.5000 & below	86	14	16.3	55	64.0	17	19.8
		Rs.5001-10,000	102	14	13.7	72	70.6	16	15.7

		Rs.10,001 - 20,000	38	4	10.5	20	52.6	14	36.8
		Rs.20,000& above	24	3	12.5	16	66.7	5	20.8
	Economic Status	Rs.5000 & below	86	22	25.6	49	57.0	15	17.4
		Rs.5001- 10,000	102	20	19.6	71	69.6	11	10.8
		Rs.10,001 - 20,000	38	2	5.3	33	86.8	3	7.9
		Rs.20,000& above	24	0	0.0	19	79.2	5	20.8
	Culture	Rs.5000 & below	86	15	17.4	56	65.1	15	17.4
		Rs.5001- 10,000	102	15	14.7	72	70.6	15	14.7
		Rs.10,001 - 20,000	38	3	7.9	24	63.2	11	28.9
		Rs.20,000& above	24	4	16.7	13	54.2	7	29.2
	Social Support	Rs.5000 & below	86	16	18.6	51	59.3	19	22.1
		Rs.5001- 10,000	102	34	33.3	55	53.9	13	12.7
		Rs.10,001 - 20,000	38	9	23.7	19	50.0	10	26.3
		Rs.20,000& above	24	3	12.5	14	58.3	7	29.2
	Health and Hygiene	Rs.5000 & below	86	9	10.5	56	65.1	21	24.4

		Rs.5001-10,000	102	29	28.4	57	55.9	16	15.7
		Rs.10,001 - 20,000	38	5	13.2	25	65.8	8	21.1
		Rs.20,000& above	24	0	0.0	13	54.2	11	45.8

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to monthly income of the family is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to monthly income of the family.

### **NULL HYPOTHESIS**

The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to number of children in the family is moderate.

**Table 4.9**

**The level of Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene of Arunthathiyar Community with reference to number of children in the family**

Background Variables	Dimensions	Categories	No	Low		Moderate		High	
				No	%	No	%	No	%
Number of Children in the Family	Educational Status	1 & 2	151	24	15.9	20	13.2	107	70.9
		3 & 4	71	6	8.5	13	18.3	52	73.2
		5 & 6	25	4	16.0	5	20.0	16	64.0
		7 & above	2	1	50.0	1	50.0	0	0.0
	Sociability	1 & 2	151	19	12.6	97	64.2	35	23.2
		3 & 4	71	8	11.3	51	71.8	12	16.9
		5 & 6	25	8	32.0	12	48.0	5	20.0
		7 & above	2	0	0.0	2	100.0	0	0.0
	Economic Status	1 & 2	151	33	21.9	102	67.5	16	10.6
		3 & 4	71	11	15.5	48	67.6	12	16.9
		5 & 6	25	0	0.0	19	76.0	6	24.0
		7 & above	2	0	0.0	2	100.0	0	0.0
	Culture	1 & 2	151	17	11.3	99	65.6	35	23.2
		3 & 4	71	12	16.9	48	67.6	11	15.5

		5 & 6	25	8	32.0	15	60.0	2	8.0
		7 & above	2	0	0.0	2	100.0	0	0.0
	Social Support	1 & 2	151	30	19.9	84	55.6	37	24.5
		3 & 4	71	21	29.6	41	57.7	9	12.7
		5 & 6	25	10	40.0	13	52.0	2	8.0
		7 & above	2	1	50.0	1	50.0	0	0.0
	Health and Hygiene	1 & 2	151	21	13.9	95	62.9	35	23.2
		3 & 4	71	14	19.7	40	56.3	17	23.9
		5 & 6	25	8	32.0	13	52.0	4	16.0
		7 & above	2	0	0.0	2	100.0	0	0.0

The majority of life style of Arunthathiyar community and its dimensions Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to number of children in the family is moderate. It is inferred from the above table that the life style of Arunthathiyar community shows high level in educational status with reference to number of children in the family.

### **NULL HYPOTHESIS**

The level of life style of Arunthathiyar community with reference to age, gender, marital status, education, type of family, occupation of father, occupation of mother, monthly

income of the family and number of children in the family in toto is moderate.

**Table 4.10**

**The level of life style of Arunthathiyar community with reference to age, gender, marital status, education, type of family, occupation of father, occupation of mother, monthly income of the family and number of children in the family in total**

Background Variable	Categories	No	Low		Moderate		High	
			No	%	No	%	No	%
Age	18 & below	42	9	21.4	29	69.0	4	9.5
	19-23	33	6	18.2	24	72.7	3	9.1
	24-35	63	11	17.5	68.3	25.0	9	14.3
	35 & above	112	19	17.0	76	67.9	17	15.2
Gender	Male	60	10	16.7	40	66.7	10	16.7
	Female	190	35	18.4	132	69.5	23	12.1
Marital Status	Married	172	30	17.4	117	68.0	25	14.5
	Unmarried	78	15	19.2	55	70.5	8	10.3
Type of Family	Joint	126	17	13.5	87	69.0	22	17.5
	Nuclear	124	28	22.6	85	68.5	11	8.9
Education	Illiterate	65	17	26.2	42	64.6	6	9.2
	Secondary Level	93	16	17.2	64	68.8	13	14.0

	Higher Sec. Level	48	6	12.5	35	72.9	7	14.6
	College Level	44	6	13.6	31	70.5	7	15.9
Occupation of Father	Daily Wages	141	33	23.4	93	66.0	15	10.6
	Business	4	0	0.0	2	50.0	2	50.0
	Private	49	5	10.2	33	67.3	11	22.4
	Government	56	7	12.5	44	78.6	5	8.9
Occupation of Mother	Daily Wages	177	36	20.3	116	65.5	25	14.1
	Business	1	0	0.0	1	100.0	0	0.0
	Private	42	6	14.3	31	73.8	5	11.9
	Government	30	3	10.0	24	80.0	3	10.0
Income of the Family	Rs.5000 & below	86	17	19.8	55	64.0	14	1.3
	Rs.5001-10,000	102	24	23.5	73	71.6	5	4.9
	Rs.10,001 - 20,000	38	4	10.2	26	68.4	8	21.1
	Rs.20,000& above	24	0	0.0	18	75.0	6	25.0
Number of Children in the Family	1 & 2	151	22	14.6	105	69.5	24	15.9
	3 & 4	71	15	21.1	48	67.6	8	11.3
	5 & 6	25	8	32.0	16	64.0	1	4.0
	7 & above	2	0	0.0	2	100.0	0	0.0

The majority of life style of Arunthathiyar community with reference to age, gender, marital status, education, type of family, occupation of father, occupation of mother, monthly income of the family and number of children in the family in toto is moderate.

## SECTION II

### HYPOTHESIS

There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to gender.

**Table 4.11**

**Significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support, Culture, and Health and Hygiene with reference to gender**

Dimensions	Variable	Categories	N	Mean	SD	't' Value	Remark
Educational Status	Gender	Male	60	16.85	1.246	.121	NS
		Female	190	16.83	1.549		
Sociability	Gender	Male	60	14.28	1.530	.793	NS

		Female	190	14.10	1.654		
Economic Status	Gender	Male	60	17.53	2.390	.964	NS
		Female	190	17.21	1.983		
Culture	Gender	Male	60	11.25	1.348	.772	NS
		Female	190	11.09	1.569		
Social Support	Gender	Male	60	9.37	2.139	.408	NS
		Female	190	9.49	2.049		
Health and Hygiene	Gender	Male	60	9.82	2.004	.247	NS
		Female	190	9.89	1.936		
Total	Gender	Male	60	79.10	6.635	.490	NS
		Female	190	78.62	6.505		

**Table value at 5% level : 1.96**

It is inferred from the above table that there is no significant difference in life style of Arunthathiyar community and its dimensions: Educational Status, Sociability, Economic Status, culture, Social Support and Health and Hygiene with reference to gender. The calculated values of all the dimensions are less than the table value. Hence the null hypotheses are accepted.

**HYPOTHESIS**

There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational

Status, Sociability, Economic Status, culture, Social Support and Health and Hygiene with reference to marital status.

**Table 4.12**

**Significant difference between life style of  
Arunthathiyar Community and its dimensions:  
Educational Status, Sociability, Economic Status,  
Culture, Social Support and Health and Hygiene with  
reference to marital status**

Dimensions	Variable	Categories	N	Mean	SD	't' Value	Remark
Educational Status	Marital Status	Married	126	16.95	1.379	3.025	S
		Unmarried	124	16.71	1.571		
Sociability	Marital Status	Married	126	14.14	1.681	.818	NS
		Unmarried	124	14.15	1.571		
Economic Status	Marital Status	Married	126	17.44	2.279	.404	NS
		Unmarried	124	17.12	1.868		
Culture	Marital Status	Married	126	11.29	1.570	.181	NS
		Unmarried	124	10.96	1.451		
Social Support	Marital Status	Married	126	9.56	2.100	3.258	S
		Unmarried	124	9.36	2.038		
Health and Hygiene	Marital Status	Married	126	10.14	1.883	2.852	S
		Unmarried	124	9.60	1.983		

Total	Marital Status	Married	126	79.56	6.542	1.031	NS
		Unmarried	124	77.90	6.429		

**Table value at 5% level : 1.96**

It is inferred from the above table that there is no significant difference in life style of Arunthathiyar community and its dimensions: Sociability, Economic Status and culture with reference to marital status.

It is inferred from the above table that there is significant difference in life style of Arunthathiyar community and its dimensions: Educational Status, Social Support and Health and Hygiene with reference to marital status. The calculated values of the dimensions: Sociability, Economic Status and culture are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Educational Status, Social Support and Health and Hygiene are greater than the table value. Hence the null hypotheses are rejected.

**HYPOTHESIS**

There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to type of family.

**Table 4.13**

**Significant difference between life style of  
Arunthathiyar Community and its dimensions:  
Educational Status, Sociability, Economic Status,  
Culture, Social Support and Health and Hygiene with  
reference to type of family**

Dimensions	Variable	Categories	N	Mean	SD	't' Value	Remark
Educational Status	Type of Family	Joint	126	16.95	1.379	1.297	NS
		Nuclear	124	16.71	1.571		
Sociability	Type of Family	Joint	126	14.14	1.681	0.011	NS
		Nuclear	124	14.15	1.571		
Economic Status	Type of Family	Joint	126	17.44	2.279	1.228	NS
		Nuclear	124	17.12	1.868		
Culture	Type of Family	Joint	126	11.29	1.570	1.747	NS
		Nuclear	124	10.96	1.451		
Social Support	Type of Family	Joint	126	9.56	2.100	0.767	NS
		Nuclear	124	9.36	2.038		
Health and Hygiene	Type of Family	Joint	126	10.14	1.883	2.232	S
		Nuclear	124	9.60	1.983		
Total	Type of Family	Joint	126	79.56	6.542	2.034	S
		Nuclear	124	77.90	6.429		

**Table value at 5% level : 1.96**

It is inferred from the above table that there is no significant difference in life style of Arunthathiyar community and its dimensions: Sociability, Economic Status and culture with reference to type of family.

It is inferred from the above table that there is significant difference in life style of Arunthathiyar community and its dimensions: Health and Hygiene and in toto with reference to type of family. The calculated values of the dimensions: Sociability, Economic Status and culture are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Health and Hygiene and in toto are greater than the table value. Hence the null hypotheses are rejected.

### **SECTION-III**

#### **HYPOTHESIS**

There is no significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to education.

**Table 4.14**

**Significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to education**

Dimensio ns	Varia ble	Sources of Variatio n	Sum of Squares	df	Mean Square Variati on	Calcula ted 'F' Value	Tabl e Valu e	Rema rk at 5% Level
Educatio nal Status	Educat ion	Between Groups	20.034	3	6.678	3.130	2.60	S
		Within Groups	524.910	246	2.134			
Sociabili ty	Educat ion	Between Groups	22.695	3	7.565	2.935	2.60	S
		Within Groups	634.121	246	2.578			
Economi c Status	Educat ion	Between Groups	9.963	3	3.321	.760	2.60	NS
		Within Groups	1074.873	246	4.369			
Culture	Educat ion	Between Groups	14.214	3	4.738	2.082	2.60	NS
		Within Groups	559.690	246	2.275			
Social Support	Educat ion	Between Groups	21.024	3	7.008	1.653	2.60	NS

		Within Groups	1043.152	246	4.240			
Health and Hygiene	Education	Between Groups	10.550	3	3.517	.925	2.60	NS
		Within Groups	935.354	246	3.802			
Total	Education	Between Groups	388.556	3	129.519	3.118	2.60	S
		Within Groups	10218.020	246	41.537			

It is inferred from the above table that there is no significant difference among life style of Arunthathiyar Community and its dimensions: Economic Status, Social Support and Health and Hygiene with reference to education.

It is inferred from the above table that there is significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability and in toto with reference to education. The calculated values of the dimensions: Economic Status, Social Support and Health and Hygiene are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Educational Status, Sociability and in toto are greater than the table value. Hence the null hypotheses are rejected.

## HYPOTHESIS

There is no significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to number of children in the family.

**Table 4.15**

**Significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to number of children in the family**

Dimen sions	Vari able	Sources of Variation	Sum of Squares	df	Mean Square Variation	Calcul ated 'F' Value	Table Value	Rema rk at 5% Level
Educ ational Statu s	Num ber of Child ren in the Famil y	Between Groups	11.380	3	3.793	1.746	2.60	NS
		Within Groups	532.194	245	2.172			
Socia bility	Num ber of Child ren in the Famil y	Between Groups	5.809	3	1.936	0.729	2.60	NS
		Within Groups	650.986	245	2.657			

Economic Status	Number of Children in the Family	Between Groups	11.187	3	3.729	0.851	2.60	NS
		Within Groups	1073.134	245	4.380			
Culture	Number of Children in the Family	Between Groups	24.762	3	8.254	3.683	2.60	S
		Within Groups	549.125	245	2.241			
Social Support	Number of Children in the Family	Between Groups	40.650	3	13.550	3.264	2.60	S
		Within Groups	1017.069	245	4.151			
Health and Hygiene	Number of Children in the Family	Between Groups	20.940	3	6.980	1.856	2.60	NS
		Within Groups	921.446	245	3.761			
Total	Number of Children in the Family	Between Groups	222.698	3	74.233	1.752	2.60	NS
		Within Groups	10378.732	245	42.362			

It is inferred from the above table that there is no significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status,

Sociability, Economic Status, Health and Hygiene and in toto with reference to number of children in the family.

It is inferred from the above table that there is significant difference among life style of Arunthathiyar Community and its dimensions: Culture and Social Support with reference to number of children in the family. The calculated values of the dimensions: Educational Status, Sociability, Economic Status, Health and Hygiene and in toto are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Culture and Social Support are greater than the table value. Hence the null hypotheses are rejected.

## **SECTION – IV**

### **HYPOTHESIS**

There is no significant association between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene.

**Table 4.16**

**Significant association between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene**

Variable	Dimensions	Df	Calculated Chi-square Value	Table Value	Remark at 5% Level
Age	Educational Status	6	11.774	12.59	NS
	Sociability		10.447	12.59	NS
	Economic Status		13.097	12.59	S
	Culture		3.955	12.59	NS
	Social Support		17.205	12.59	S
	Health and Hygiene		16.852	12.59	S
	Total		1.684	12.59	NS

It is inferred from the above table that there is no significant association between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Culture and in toto.

It is inferred from the above table that there is significant association between age and life style of Arunthathiyar Community and its dimensions: Economic Status and Social Support. The calculated values of the dimensions: Educational Status, Sociability, Culture and in toto are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Economic Status and Social Support are greater than the table value. Hence the null hypotheses are rejected.

## **HYPOTHESIS**

There is no significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene.

**Table 4.15**

**Significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene**

<b>Variable</b>	<b>Dimensions</b>	<b>Df</b>	<b>Calculated Chi-square Value</b>	<b>Table Value</b>	<b>Remark at 5% Level</b>
<b>Occupat</b>	Educational Status		8.992	12.59	NS

	Sociability	6	9.651	12.59	NS
	Economic Status		12.105	12.59	NS
	Culture		5.278	12.59	NS
	Social Support		20.704	12.59	S
	Health and Hygiene		15.521	12.59	S
	Total		15.521	12.59	S

It is inferred from the above table that there is no significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status and Culture.

It is inferred from the above table that there is significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Social Support, Health and Hygiene and in toto. The calculated values of the dimensions: Economic Status, Sociability, Culture and in toto are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Economic Status and Social Support are greater than the table value. Hence the null hypotheses are rejected.

## HYPOTHESIS

There is no significant association between occupation of mother and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene.

**Table 4.16**

**Significant association between occupation of mother and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene**

Variable	Dimensions	Df	Calculated Chi-square Value	Table Value	Remark at 5% Level
Occupation of Mother	Educational Status	6		12.59	NS
	Sociability		10.041	12.59	NS
	Economic Status		2.449	12.59	NS
	Culture		7.905	12.59	NS
	Social Support		2.748	12.59	NS
	Health and Hygiene		10.648	12.59	NS
	Total		3.755	12.59	NS

It is inferred from the above table that there is no significant association between occupation of mother and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support, Health and Hygiene and in total. The calculated values of all the dimensions are less than the table value. Hence the null hypotheses are accepted.

## **HYPOTHESIS**

There is no significant association between income of the family and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene.

**Table 4.17**

**Significant association between income of the family and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Social Support and Health and Hygiene**

<b>Variable</b>	<b>Dimensions</b>	<b>df</b>	<b>Calculated Chi-square Value</b>	<b>Table Value</b>	<b>Remark at 5% Level</b>
<b>Inco me</b>	Educational Status		5.601	12.59	NS

	Sociability	6	8.122	12.59	NS
	Economic Status		18.147	12.59	S
	Culture		6.912	12.59	NS
	Social Support		11.033	12.59	NS
	Health and Hygiene		23.359	12.59	S
	Total		18.168	12.59	S

It is inferred from the above table that there is no significant association between income of the family and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Culture and Social Support. It is inferred from the above table that there is no significant association between income of the family and life style of Arunthathiyar Community and its dimensions: Economic Status and Health and Hygiene. The calculated values of the dimensions: Educational Status, Sociability, Culture and Social Support are less than the table value. Hence the null hypotheses are accepted. The calculated values of the dimensions: Economic Status and Health and Hygiene are greater than the table value. Hence the null hypotheses are rejected.

### **IV.3. CONCLUSION**

In this chapter, the data are analyzed. The calculated values are compared with table values at 5% level of significance. The hypotheses are accepted or rejected based on the calculated values. If the calculated value is less than the table value, null hypothesis is accepted. If the calculated value is greater than the table value, null hypothesis is rejected. All the data are shown in the table and the interpretation is given under the table.

**CHAPTER V**  
**FINDINGS, INTERPRETATIONS,**  
**RECOMMENDATIONS AND SUGGESTIONS**

**V.1. INTRODUCTION**

The summary and findings is the most important part of the research report because it reviews all the information which has been presented in the chapters. The present study is proposed to find out the level of Life of Style of Arunthathiyar community in Tirunelveli district. This chapter deals with findings, interpretations, recommendation and suggestions for further study. Process of interpretation usually gives novel information and insight. Based on the findings the investigator gives recommendations for parents, teachers, government organizations and Non government organizations (NGOs). The findings of the study are given below.

**V.2. FINDINGS**

*Section – I*

**Percentage Analysis**

1. The level of Educational Status of Arunthathiyar Community with reference to age is high.

2. The level of Educational Status of Arunthathiyar Community with reference to gender is high.
3. The level of Educational Status of Arunthathiyar Community with reference to marital status is high.
4. The level of Educational Status of Arunthathiyar Community with reference to type of family is high.
5. The level of Educational Status of Arunthathiyar Community with reference to qualification is high.
6. The level of Educational Status of Arunthathiyar Community with reference to occupation of father is high.
7. The level of Educational Status of Arunthathiyar Community with reference to occupation of mother is high.
8. The level of Educational Status of Arunthathiyar Community with reference to monthly income of family is high.
9. The level of Educational Status of Arunthathiyar Community with reference to number of children in the family is high.
10. The level of Sociability of Arunthathiyar Community with reference to age is moderate.

11. The level of Sociability of Arunthathiyar Community with reference to gender is moderate.
12. The level of Sociability of Arunthathiyar Community with reference to marital status is moderate.
13. The level of Sociability of Arunthathiyar Community with reference to type of family is moderate.
14. The level of Sociability of Arunthathiyar Community with reference to qualification is moderate.
15. The level of Sociability of Arunthathiyar Community with reference to occupation of father is moderate.
16. The level of Sociability of Arunthathiyar Community with reference to occupation of mother is moderate.
17. The level of Sociability of Arunthathiyar Community with reference to monthly income of family is moderate.
18. The level of Sociability of Arunthathiyar Community with reference to number of children in the family is moderate.
19. The level of Economic Status of Arunthathiyar Community with reference to age is moderate.
20. The level of Economic Status of Arunthathiyar Community with reference to gender is moderate.
21. The level of Economic Status of Arunthathiyar Community with reference to marital status is moderate.

22. The level of Economic Status of Arunthathiyar Community with reference to type of family is moderate.
23. The level of Economic Status of Arunthathiyar Community with reference to qualification is moderate.
24. The level of Economic Status of Arunthathiyar Community with reference to occupation of father is moderate.
25. The level of Economic Status of Arunthathiyar Community with reference to occupation of mother is moderate.
26. The level of Economic Educational Status of Arunthathiyar Community with reference to monthly income of family is moderate.
27. The level of Economic Educational Status of Arunthathiyar Community with reference to number of children in the family is moderate.
28. The level of Social Support of Arunthathiyar Community with reference to age is moderate.
29. The level of Social Support of Arunthathiyar Community with reference to gender is moderate.
30. The level of Social Support of Arunthathiyar Community with reference to marital status is moderate.

31. The level of Social Support of Arunthathiyar Community with reference to type of family is moderate.
32. The level of Social Support of Arunthathiyar Community with reference to qualification.
33. The level of Social Support of Arunthathiyar Community with reference to occupation of father is moderate.
34. The level of Social Support of Arunthathiyar Community with reference to occupation of mother is moderate.
35. The level of Social Support of Arunthathiyar Community with reference to monthly income of family is moderate.
36. The level of Social Support of Arunthathiyar Community with reference to number of children in the family is moderate.
37. The level of Health and Hygiene of Arunthathiyar Community with reference to age is moderate.
38. The level of Health and Hygiene of Arunthathiyar Community with reference to gender is moderate.
39. The level of Health and Hygiene of Arunthathiyar Community with reference to marital status is moderate.
40. The level of Health and Hygiene of Arunthathiyar Community with reference to type of family is moderate.

41. The level of Health and Hygiene of Arunthathiyar Community with reference to qualification is moderate.
42. The level of Health and Hygiene of Arunthathiyar Community with reference to occupation of father is moderate.
43. The level of Health and Hygiene of Arunthathiyar Community with reference to occupation of mother is moderate.
44. The level of Health and Hygiene of Arunthathiyar Community with reference to monthly income of family is moderate.
45. The level of Health and Hygiene of Arunthathiyar Community with reference to number of children in the family is moderate.

### ***Section – II***

#### **Differential Analysis**

46. There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene with reference to gender.

47. There is no significant difference between life style of Arunthathiyar Community and its dimensions: Sociability, Economic Status and Culture with reference to marital status.
48. There is significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Social Support and Health and Hygiene with reference to marital status.
49. There is no significant difference between life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status and Social Support with reference to type of family.
50. There is significant difference between life style of Arunthathiyar Community and its dimension: Health and Hygiene with reference to type of family.

### ***Section – III***

#### **Analysis of Variance**

51. There is no significant difference among life style of Arunthathiyar Community and its dimensions: Economic Status, Culture, Social Support and Health and Hygiene with reference to qualification.

52. There is significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status and Sociability with reference to qualification.
53. There is no significant difference among life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status and Health and Hygiene with reference to number of children in the family.
54. There is significant difference among life style of Arunthathiyar Community and its dimensions: Culture and Social Support with reference to number of children in the family.

#### ***Section – IV***

#### **Associational Analysis**

55. There is no significant association between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability and Culture.
56. There is significant association between age and life style of Arunthathiyar Community and its dimensions: Educational Status, Social Support and Health and Hygiene.

57. There is no significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status and Culture.
58. There is significant association between occupation of father and life style of Arunthathiyar Community and its dimensions: Social Support and Health and Hygiene.
59. There is no significant association between occupation of mother and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Economic Status, Culture, Social Support and Health and Hygiene.
60. There is no significant association between income of the family and life style of Arunthathiyar Community and its dimensions: Educational Status, Sociability, Culture and Social Support.
61. There is significant association between income of the family and life style of Arunthathiyar Community and its dimensions: Economic Status and Health and Hygiene.

### **V.3. INTERPRETATION**

#### **Section I**

##### **Percentage Analysis**

The level of Arunthathiyar community's lifestyle and its dimensions, such as educational status, sociability, economic status, culture, social support and health and hygiene concerning age, gender, marital status, type of family, qualification, occupation of father, occupation of mother, monthly income of family and number of children in the family is high.

This may be due to the reason that the government has taken many steps to spread the awareness about the importance of education. The scheme Illam Thedi Kalvi implemented by the present government has significantly impacted the students learning in the Arunthathiyar community. NGOs and people welfare organizations continuously monitor the progress of the downtrodden people's education and give awareness programmes on educational schemes for attaining primary and secondary education. Midday meal programs,

Issuance of Free – textbooks and uniforms to the children help the students to attend their education without dropout. Through the awareness given by social media, most of the parents of the Arunthathiyar community students are highly motivated to send their children to school to get higher education. School teachers are also given continuous training in activity-based education through Refresher courses conducted by the government. Those programs help the teachers to prepare activity-oriented lessons and videos through which the students grasp the lessons faster. Accessible transportation facilities offered by the government help the students avail education without lapse.

## **Section II**

### **Differential Analysis**

There is a significant difference between married and unmarried Arunthathiyar communities in their educational status, social support, health and hygiene.

Concerning the dimension of educational status, it shows that the married Arunthathiyar

community seems to have a better educational status than the unmarried Arunthathiyar community. It may be because the married persons would get financial assistance for their higher education from the in-law families and complete their education with ease than the unmarried Arunthathiyar community.

Concerning social support, it shows that the married Arunthathiyar community seems to have better social support than the unmarried Arunthathiyar community. It may be because married people live in a family with shared responsibilities. They tend to have more social support than unmarried people.

Concerning the dimension of health and hygiene, it shows that by comparing their mean scores, married Arunthathiyar communities have better health and hygiene than the unmarried Arunthathiyar community. It may be due to the fact that the married Arunthathiyar community who have received better education would have known the effects of unhygienic habits and so would practice

healthy lifestyle. Unmarried Arunthathiyar community would spend most of their time in gadgets and they wouldn't have thought about their future health rather would have spent their time in relaxing and entertaining. Also the reluctancy of unmarried Arunthathiyar community to take care of themselves would have resulted in poor health and hygienic practices in them.

There is a significant difference between joined and nuclear family Arunthathiyar community in their health and hygiene, and lifestyle.

Concerning the dimension of health and hygiene, the mean scores show that the Arunthathiyar community living in a joint family tend to have better health and hygiene practices than those in the nuclear family. It may be because in the joint family, the elders, mainly the grandparents, take care of the entire family's health by offering them traditional medicine to keep up their health. They also stress the importance of healthy food and traditional hygienic practices to be followed to make the other family members stay healthy. In contrast, the parents in the

nuclear family have freedom to choose their own lifestyle which they feel apt for the present, as that is very common in every house. Also, they may not be aware of healthy and hygienic practices which would enhance their healthy lifestyle. It may be the reason for the found significant difference.

Concerning the dimension lifestyle, it shows that comparing the mean scores, the Arunthathiyar community living in a joint family tend to perceive a better lifestyle than those living in a nuclear family. It may be because when people live in a joint family, they have many people and relatives to take care of each other in every aspect of the family life. Divided responsibility will automatically make life easier, improving people's lives in joint families.

### **Section III**

#### **Analysis of Variance**

There is a significant difference among Illiterate, secondary level, higher secondary level and college level Arunthathiyar community in their educational status, sociability and lifestyle.

Concerning the dimension of educational status, it shows that comparing the mean scores of Illiterate, secondary level, higher secondary level and college level Arunthathiyar community, higher secondary level educated Arunthathiyar community has better mean value than others. It may be because when there is awareness about educational importance in one's life, they tend to reach higher educational status. When they get better education, naturally the status of the person in terms of thought process and behaviour is improved. The higher educational status, would lead them to get better jobs and which in turn would help them to build happy home. Through this they get good association with the neighborhood and help in one another's education.

Concerning the sociability dimension, it shows that comparing the mean scores of Illiterate, secondary level, higher secondary level and college level Arunthathiyar community, higher secondary level educated Arunthathiyar community has better mean value than others. It may be because becoming

educated can potentially assist formerly bonded labourers to overcome caste-based low-status ascriptions and change behaviours and norms which reinforce them, lessening the social legitimacy of bondage. Knowing about one's world and society and accessing information about it is crucial to broadening frames of meaning and enabling participation in society. Education has assisted respondents in social interactions with the broader community, particularly in communicating with upper castes.

Concerning the dimension lifestyle, it shows that comparing the mean scores of Illiterate, secondary level, higher secondary level and college level Arunthathiyar community, college-level educated Arunthathiyar community has better mean value than others. It may be because education appears to have a role in changing the structural principles in the society.

There is a high degree of power asymmetry given that the allocative resources are distributed to upper communities with enormous authoritative

resources as they mediate the latter and set conditions by which the Arunthathiyar engage in the world. When they are highly educated, they seek their rights and benefits from the society and utilize it to improve the standards of their life.

There is a significant difference among 1 & 2, 3 & 4, 5 & 6, and 7 & above children in the Arunthathiyar family community in their culture and social support.

Concerning the dimension culture, comparing the mean scores of 1 & 2, 3 & 4, 5 & 6, and 7 & above, the number of children in the family of Arunthathiyar community, 1 & 2 have better mean values than others. It may be because if the number of children in the family is single or double, the members of the family can be given individual care and attention. When there is one or two children, the time that can be spent to bring up the children with proper cultural background is possible. Therefore the Arunthathiyar community in which the parents with less number of children in the house, would pay more attention in bringing up their children who are

culturally sound.

Concerning the dimension of social support, it shows that comparing the mean scores of 1 & 2, 3 & 4, 5 & 6, and 7 & above number of children in the family Arunthathiyar community, 1 & 2 children have better mean value than others. It may be because if the number of children in the family is single and double, then there is chance for taking the children out to interact with the society and involve themselves with number of social activities. This would also enhance the social support received by other communities through various programmes organized for the betterment of the society.

## **Section IV**

### **Associational Analysis**

There is a significant association between the age of the Arunthathiyar community and their economic status, social support, and health and hygiene.

It may be because of proper higher education that the people from the Arunthathiyar community receive,

help them to take care of the family and get good social support from the community. Ultimately health and hygiene of the community is also very well taken care of.

There is a significant association between the father's occupation in the Arunthathiyar community and their economic status and social support. When the father of the family is employed, he would support the other members of the family in all aspects of life. This will raise the economic status of the family and help them to achieve higher standards of education and help them to mingle with other communities to avail their support in the areas of need.

There is a significant association between the monthly income of the family of the Arunthathiyar community and their economic status, health and hygiene and lifestyle. s

It may be because the monthly income of the family directly plays a role in the upliftment of the family and reach a commendable social status. Where there is economic stability, then the community is taken

care of in a different manner. There is also a chance to update themselves with the current lifestyle, opt for better health and develop their community to move forward with mental stability.

#### **V.4.RECOMMENDATIONS**

- Parents can allow their children to mingle with other people in the society.
- They can give freedom to their children to become a self-dependent.
- They could guide their children to get proper education.
- They could send their children for higher education.
- They could approach local panchayat president to visit their area and try to utilize the provisions given by the government.
- They could approach concern authority of health department and explain their health issues.
- Government has given special reservation for getting education as well as recruitment. So the degree holders could come forward and attend the competitive examination to get better job.

- Teachers could understand the mental level of students who belong to Arunthathiyar community and then teach them accordingly.
- They could take extra care in teaching learning process.
- They could teach them with play way method and activity method.
- They could accept their shortcomings and mistakes because they belong to marginalized group. They are not aware of basic discipline in all aspects.
- Removing ignorance is the main goal of teaching profession. Teachers should try to remove ignorance among the students by their intensive teaching.
- They should provide the situation to think and do their task independently.
- They should give special attention on the academic achievement of Arunthathiyar community students.
- Government organization could establish self employment centre in the Arunthathiyar colony.
- Non Government Organizations (NGOs) could provide volunteer support and they can give skill training.

## **V.5. SUGGESTIONS FOR FURTHER STUDY**

- This study could be conducted to the graduate students of Arunthathiyar community.  
E.g. “Relationship between Achievement Motivation and Self Esteem of Graduate Students of Arunthathiyar community in Tirunelveli District”.
- 2. This study could be conducted to the school students of Arunthathiyar community.  
E.g, “Relationship between Learning Style and Parental Care of Higher Secondary Students of Arunthathiyar community Students”.
- This study can be extended as single variable study.  
E.g “Attitude towards technological Advancement of Arunthathiyar community people”.
- This study could be extended to ST and SC students in Tirunelveli District.  
E.g “An Exploratory Analysis of Sociological Background of SC and ST People in Tirunelveli District.
- This study could be extended to other district.  
E.g “An Explanatory Analysis of Arunthathiyar Community People in Thoothukudi”.

## **V.6. CONCLUSION**

In this study, the investigator has focused on Life style of Arunthathiyar community in Tirunelveli district. To make the study meaningful, valuable and reliable for the society, the investigator has contributed depth and suitable explanation about the variable that is life style of Arunthathiyar community. Moreover the relevant and recent studies which are related to the present study have been collected and given systematically. The investigators have prepared the research tool for this study. Then proper statistical techniques have been adopted. The finding reveals that the level of educational status of Arunthathiyar Community with reference to age, gender, marital status, type of family, qualification, occupation of father, occupation of mother and monthly, income of family and number of children in the family is high. This present study contributes much to the society by providing clear view about the necessity of understanding on life style of Arunthathiyar community people in Tirunelveli district.

## BIBLIOGRAPHY

### BOOKS

- Madan, P.,Palival, V . and Bhardwaj, R. (2011). *Research methodology*. New Dellhi: Global Vision Publishing House.
- Mohan, R. (2011), *Research methods in education*, New Delhi: Neelkamal publications.
- Nagarajan, K. Srinivasan, R. and Vijayakumar, M. (2003). *Research Methodology in education*. Chennai: Ram Publishers.
- Saxeema, N.R. (2009). *Theory of Education*. Meerut: R. Lall Book Depot.
- Saxeema, N.R, Mishra, B.K, and Mohanty R. K. (2012). *Fundamentals of educational research* . R. Lall Book Depot, Meerut.
- Sharma, R. A. (2012). *Educational research*. Meerut: R. Lall Book Depot.
- Sharma, R. A (2013). *Educational research (Design of research and report writing)*.Meerut: R. Lall Book Depot.

- Ravi Parkash. (2007). *Evaluation of Educational Research*. New Delhi: Ajay verma for commonwealth publishers.
- Kothari, C.R. (1985). *Research Methodology- Methods and Techniques*. New Delhi: Wiley Eastern Ltd.
- Sukhia, S.P. & Mehrotra. (1983). *Elements of Educational Research*. New Delhi: Allied Publishers Private Ltd.
- Ritu Sharma. (2007). *Educational Research and Statistics*. New Delhi: Alfa Publications
- Kulbir Singh Sidhu. (2007). *Methodology of Research in Education*. New Delhi: Sterling Publishers Private Limited.
- Best. John, W. (1992). *Research in Education*. Delhi: Prentice hall of India private limited.
- Aggarwal, B.L. (1988). *Basic statistics*. New Delhi: Wiley Eastern Ltd.
- Garret E. Henry, (1981). *Statistics in psychology and education*. Bombay: VakilsFeffer and Siman's Ltd...,
- John W. Best, James V. Khan. (1989). *Research in education*. New Delhi: Prentica Hall.

## **DISSERTATION AND THESES**

- Bhoi, D. (2022). Economic Growth, Development and Education of Scheduled Castes: Line Drawn from Neoliberal Era. *Contemporary Voice of Dalit*.
- Jogesh Das and AshwiniMachey (2021). Socio-economic Status of Schedule Castes with Special reference to Majuli District.
- Amrit Kaur (2021). Social mobility among scheduled caste women a sociological study.
- Deep, B., Sarangi, H., &Mahakur, B. K. (2021). Effect of education and social setting on empowerment of adolescent girls. *Journal of Interdisciplinary Cycle Research*, XIII (III), 789-800.
- Shri Raj Kumar Nayak (2020). An Evaluative Study of Post-Matric Scholarship Scheme for Scheduled Caste and Scheduled Tribe Students of Orissa. *International Journal of Creative Research Thoughts (IJCRT)*. Volume 8, Issue 2. 381-389.
- R., R. (2020). Literacy and health status of scheduled castes in India. *Contemporary Voice of Dalit*, 12(1), 97–110.

- Sabharwal, Nidhi S.; Henderson, Emily F.; Joseph, Roma Smart (2020). Hidden Social Exclusion in Indian Academia: Gender, Caste and Conference Participation. *Gender and Education*, v32 n1 p27-42
- Jahnvi Devi S. (2019) Adolescents of Arunthathiyar population An exploratorystudy. Kapoor, Dip (2019). Research as Knowledge Democratization, Mobilization and Social Action: Pushing Back on Casteism in Contexts of Caste Humiliation and Social Reproduction in Schools in India. *Educational Action Research*, v27 n1 p57-74
- Jahnvi Devi, Dr. K. ArockiaMaraichelvi (2018). Mental Health of Adolescents in Arunthathiyar Community– A Socio Economic Analytic Study. *World Wide Journal of Multidisciplinary Research and Development*. 4(3): 269-271.
- Malkani, Ratika; Rose, Richard (2018). Learning from the Voices of First Generation Learners in a Remote Community of Maharashtra, India. *International Journal of Whole Schooling*, v14 n2 p104-127

- Seenisankar (2017). Socio – Economic And Cultural Life Of Arunthathiyar Community In Tamilnadu: A Study.
- Gul, Showkeen Bilal Ahmad; Ganai, M. Y. (2017). Myths and Realities of Tribal Education in Jammu and Kashmir: An Exploratory Study. *Online Submission, American Research Thoughts v2 n4 p3535-3547*
- A Study of Reservation Policy with Special Reference to Scheduled Castes in Tamilnadu. *International Journal of Law and Legal Jurisprudence Studies :ISSN:2348-8212:Volume 3 Issue 1*
- Paramasivan and S. Rajeshkanna (2016). An Evaluation Study on Sub Plan for Scheduled Caste in Tamilnadu. *Selp Journal of Social Science. Vol. VII, Issue. 27.*
- NallaSushma (2016), “Empowerment of Schedule Caste Women in India: An Overview”, *International Journal of Academic Research ISSN: 2348-7666; Vol.3, Issue-4(2)*
- Malish, C. M.; Ilavarasan, P. V. (2016). Higher Education, Reservation and Scheduled Castes: Exploring Institutional Habitus of Professional

Engineering Colleges in Kerala. *Higher Education: The International Journal of Higher Education Research*, v72 n5 p603-617.

- Subhankar Ghosh (2016), Rural Women Empowerment: A Case Study on Scheduled Caste Population of Haora District, West Bengal, India” , International Journal of innovative Research and Development.
- Andre Celeti (2015). Education or Debt Bondage: Is Social Change Possible for the Arunthathiyar Caste in Salem, Tamil Nadu? Journal of Education & Social Policy. Vol. 2, No. 3;
- André Celet (2015). Education of Formerly Bonded Children and Youth: An Exploration of the Arunthathiyar Caste in Southern India. Bonded-Children-and-Youth--an-Educational-Exploration-of-the-Arunthathiyar-Caste.pdf
- Sahab Deen (2015). Higher Education among the Scheduled Castes: District Level Analysis of Uttar Pradesh.

- Rajangam, S (2014). Nature of social exclusion and inclusive dimensions a study among arunthathiyar community in Tirupur district Tamil Nadu.
- ShekharaApparaya and Patil N.H. (2014), “Problems and Challenges of SC Women Empowerment: A Sociological Study of Gulbarga District”, Indian Streams Research Journal, Vol 4, Issue 8.
- A PhD Thesis published on Shodhgunga.inflibnet.ac.in, P.Tamilselvan, Aug 2014, “Impact of TAHDCO schemes and empowerment of scheduled castes and scheduled tribes a study with special reference to Salem district of Tamilnadu”
- Jebamalaiirudayaraj, L (2013). Caste victimization a study of the arunthathiyars in virudhunagar district.
- A PhD Thesis published on Shodhgunga.inflibnet.ac.in, Mr.Sarwade Ashok Shivaji, March 2013, “A socio – economic study of scheduled caste in Beed district.”
- Suresha and Mylarappa (2012) studied socio-economic status of scheduled caste female students studying higher education.

- Evidence. (2011). Study Report of the Evidence on Various Forms of Discrimination on Dalits in Tamil Nadu.
- Ghosh, BholaNath (2011). Problems of Education of Scheduled Tribes and Scheduled Castes: A Case Study in Kolkata and Surroundings and Medinipur and Surrounding Areas. *Online Submission*, US-China Education Review B 1 p98-104
- A PhD Thesis published on Shodgunga.inflibnet.ac.in, Prof. N. Samuyelu, (August 2010),the PhD thesis entitled, "The status of scheduled castes in Andhra Pradesh - a case study of selected districts in A.P."
- P.P.Devi (2010), thesis entitled "Empowerment of Scheduled Caste Women: A Study of Krishna District, Andhra Pradesh",
- Monika Saini (2010). A study of academic achievement of scheduled caste secondary school students in relation to study habits, home environment and school environment.

- Kannupillai, V. (2009): Caste Violence in Tamil Nadu a Sociological Analysis, Centre for Developing Society, Trichy, Tamil Nadu
- Veeramani, K. (2008): “Social Justice and Reservation”, Sukhadeo Throat (ed), Reservation and Private Sector Quest for Equal Opportunity and Growth, Rawat Publication, New Delhi, pp.313-316
- Ramaish A. (2008): “Untouchability and Inter Caste Relations in Rural India: the Case of Southern Tamil Villages”.
- Kannappan, P. (2008): Scheduled Caste Welfare, A.P.H. Publishing Corporation, New Delhi.
- Sultana Khanam Mozumder, A Case Study on Empowerment Level of Adolescent Girls Belonging to Santhal Community Journal of Positive School Psychology, 2022, Vol. 6, No. 4, 93-98
- Pragati, V (2005): Education and Occupation Mobility: a study of Arunthadhiyar of pondicherry, phd thesis, Department of Anothropology, University of Madras, December.

- Mark (2001): Arunthathiyar: vazhumVaralaru, Folklore Resources and Research Center, St.Xavier's college, Palayamkottai, Tamil Nadu.
- Andra Beteille, (1970). "*Caste and Political Group Formation in Tamil Nadu* in Rajini Kothari (ed.) *Caste in Indian Politics*, Delhi, p.263.
- Pillai, K.K., (1977). *The Caste system in Tamil Nadu*, Madras, p.61.
- Manual of the Administration of the Madras Presidency, (1885). Vol.II, Madras, p.229.
- Dubois Abbe. J.A., (1978). *Hindu Manners customs ceremonies* translated and edited by Henry K. Beaucham, P. Madras, p.56.
- Malley, (1974). L.S.S.O. *Indian Caste customs*, Delhi, p.128.
- Irschick, (1969). "*Politics and Social Conflict in South India*", Berkeley, p. 66.
- Galanter, (1984). "*Competing Equalities : Law and the Backward Classes in India*", New Delhi, p.32.
- Rajayyan, K. (1994). *Modern Tamil Nadu*, Madurai, p. 123.

- Saraswathi, S. (1974). Minorities in Madras States, Madras, p.146.
- Elankovan, E. (2012). Arunthathiyar Iyakka Varalaru, Chengalpattu. pp. 100-163.
- Mehta S.C, (1963). Caste in India, New Delhi.
- Education Environment Books by Kalpavriksh – Soliga tribal community (Karnataka) Census 2011, Govt. of India
- Karede Jogan (2008). "Development of Scheduled Caste and Scheduled Tribes in India" Cambridge
- Scholar Publishing, UK Selwyn Stanley: Social Problems in INDIA; perceptive and intervention.
- "Tamil Nadu Government Gazette" (PDF). Government of Tamil Nadu. 12 March 2009. p. 3. Retrieved 5 April 2015.
- "Tamil Nadu Date Highlights: The Scheduled Castes Census of India 2001" (PDF). Office of the Registrar-General. Retrieved 5 April 2015.
- Geetha, K. A. (4 December 2014). "Unified Tamil Dalit Identity: Problematics and Anomalies". Prose

Studies. doi:10.1080/01440357.2014.933575. ISSN 0144-0357.

- Salahudheen, O.P.; Salahuddin, O.P. (2010). "Chakkliyas of Mannarkkad: A History From Below". Proceedings of the Indian History Congress. 71: 1279–1286. ISSN 2249-1937.
- S, Anandhi (2013). "The Mathammas: Gender, Caste and the Politics of Intersectionality in Rural Tamil Nadu". Economic and Political Weekly. 48 (18): 64–71. ISSN 0012-9976.
- Vannar, Gokul (18 July 2010). "The story of Madurai Veeran". New Indian Express. Retrieved 5 April 2015.

#### **ONLINE REFERENCES**

- <http://www.jetir.org/papers/JETIR1805348.pdf>
- [www.jetir.org/papers/JETIR1805245.pdf](http://www.jetir.org/papers/JETIR1805245.pdf)
- [www.ijcrt.org/papers/IJCRT1813010.pdf](http://www.ijcrt.org/papers/IJCRT1813010.pdf)
- [www.ijcrt.org/viewfull.php?&p\\_id=IJCRT1813018](http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1813018)
- <http://www.ijcrt.org/papers/IJCRT1892499.pdf>
- <http://www.ijcrt.org/papers/IJCRT1892501.pdf>
- <http://www.ijirmeps.org/research-paper.php?id=1>

**EXPLANATORY ANALYSIS OF LIFE STYLE  
OF ARUNTHATHIYAR COMMUNITY IN  
TIRUNELVELI DISTRICT**

**Personal Data**

1.Name of the Respondent	:
2.Age	: 18 & below/ 19-23 / 24-35 / 35 & above
3.Gender	: Male / Female
4.Marital Status	: Married / Unmarried
5.Type of Family	: Joint / Nuclear
6.Education	: Illiterate / Secondary Level / Higher Sec. Level / College Level
7.Occupation of Father	: Daily Wages / Business / Private / Government
8.Occupation of Mather	: Daily Wages / Business / Private / Government
9.Monthly Income of Family	: Rs.5000 & below / Rs.5001-10,000 / Rs. 10,001 - 20,000 / Rs.20,000 & above
10. Number of Children in the Family	- 1& 2 / 3&4 / 5&6 / 7&Above

**EXPLANATORY ANALYSIS OF LIFE STYLE  
OF ARUNTHATHIYAR COMMUNITY IN  
TIRUNELVELI DISTRICT**

Sl.No.	Questions	Yes	No
<b>Educational Status</b>			
1.	Do you think that education is a basic requirement to everyone?	Yes	No
2.	Do you think that education is necessary for women?	Yes	No
3.	Is there any school located nearby area?	Yes	No
4.	Do you know that everyone has the right to get education?	Yes	No
5.	Do you feel that higher education is necessary for prosperous life?	Yes	No
6.	Are teaching and learning facilities available in the classroom?	Yes	No
7.	Does the nearby school has qualified and sufficient number of teachers?	Yes	No
8.	Do the teachers teach in a way that the students can understand?	Yes	No
<b>Sociability</b>			
9.	Do you think that the education given	Yes	No

	to you standardized?		
10.	Do you want to share your opinion about your community development with others?	Yes	No
11.	Do you want to get along with people of other races?	Yes	No
12.	Do you like to participate in social events?	Yes	No
13.	Do you accept social welfare ideas from other communities?	Yes	No
14.	Do you celebrate public festivals along with people of other races?	Yes	No
15.	Do you feel that you are treated equally while attending public celebrations?	Yes	No
16.	Are you a migrant from anywhere else?	Yes	No
<b>Economic Status</b>			
17.	Do you get involve yourself in finding solutions to social problems?	Yes	No
18.	Are you paid for the work you do?	Yes	No
19.	Do you reside in your own house?	Yes	No
20.	Is the family income enough to meet your needs?	Yes	No

21.	Does you have saving habit in your family?	Yes	No
22.	Do you have the habit of buying Debt in your family?	Yes	No
23.	Can you repay the loan?	Yes	No
24.	Does your family have a bank account?	Yes	No
25.	Do you earn money from any other self-employment?	Yes	No
26.	Does anyone in your family work as a government employee?	Yes	No
27.	Are there any drug addicts in your family?	Yes	No
28.	Do you think that economy is the main obstacle for children not going to school?	Yes	No
<b>Culture</b>			
29.	Do you support your children to work under the age of 18?	Yes	No
30.	Is there a habit of celebrating festivals together in your area?	Yes	No
31.	Do you live together as a joint family?	Yes	No

32.	Do you want to invite relatives and other members of the community to your home?	Yes	No
33.	Is child marriage system followed in your society till today?	Yes	No
34.	Is dowry system prevalent in your community?	Yes	No
35.	Are you Intermarrying with people of other communities?	Yes	No
<b>Social Support</b>			
36.	Do other community members attend your house celebrations?	Yes	No
37.	Do you approach government assistance for your social needs?	Yes	No
38.	Has your family received any welfare assistance from any government agency?	Yes	No
39.	Do you think that you might benefited by the government welfare program?	Yes	No
40.	Do you know about the benefits specially given to you in the government norms?	Yes	No
41.	Do you receive any help from NGOs?	Yes	No
42.	Are your basic needs being met by	Yes	No

	the local council members?		
<b>Health and Hygiene</b>			
43.	Do government officials visit your area and discuss your grievances?	Yes	No
44.	Is the area you live hygienic?	Yes	No
45.	Do scavengers sanitize your area?	Yes	No
46.	Have you had the government-sponsored vaccine twice to prevent corona virus?	Yes	No
47.	Do you eat nutritious food?	Yes	No
48.	Is there water facility available in your area to take bath daily?	Yes	No
49.	Do scavengers come to your area to remove garbage?	Yes	No
50.	Do you know that there is a risk of getting disease spread by the accumulation of garbage?	Yes	No