

**SOCIOLOGICAL STUDY ON PULLUVAS WITH  
SPECIAL REFERENCE TO EDAPPAL  
PANCHAYATH**



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**SOCIOLOGICAL STUDY ON PULLUVAS WITH SPECIAL REFERENCE  
TO EDAPPAL PANCHAYATH**

This thesis submitted to **St. Teresa's College (Autonomous), Ernakulam** in fulfillment of the requirements for the award of the degree of **Master of Arts in Sociology**

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## CERTIFICATE

I certify that the thesis entitled "**SOCIOLOGICAL STUDY ON PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH**" is a record of bonafide research work carried out by (name of the student), under my guidance and supervision. The thesis is worth submitting in fulfillment of the requirements for the award of the degree of Master of Arts in Sociology.



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**DECLARATION**

I SNEHA C hereby declare that the thesis entitled "SOCIOLOGICAL STUDY ON PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH" is a bonafide record of independent research work carried out by me under the supervision and guidance of DR. LEBIA GLADIS I further declare that this thesis has not been previously submitted for the award of any degree, diploma, associateship or other similar title.

Place

Date

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## Table of content

<b>CHAPTER 1: INTRODUCTION .....</b>	<b>3</b>
BACKGROUND.....	3
PROBLEM STATEMENT .....	3
AIMS.....	4
OBJECTIVE.....	4
ECONOMICAL ASPECT OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH .....	5
SOCIOLOGICAL ASPECT OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH .....	6
GOVERNMENTAL ASPECT OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH .....	8
CULTURAL ASPECTS OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH .....	10
<b>CHAPTER 2: LITERATURE REVIEW .....</b>	<b>12</b>
HISTORICAL ECONOMIC ACTIVITIES OF THE PULLUVAS COMMUNITY .....	12
IMPACT OF URBANIZATION AND GLOBALIZATION ON PULLUVAS' LIVELIHOODS .....	13
EFFECTIVENESS OF GOVERNMENTAL INTERVENTIONS IN SOCIO-ECONOMIC DEVELOPMENT .....	15
SOCIAL ORGANIZATION AND COLLECTIVE IDENTITY OF THE PULLUVA COMMUNITY .....	17
ROLE OF TRADITIONAL INSTITUTIONS IN CULTURAL PRESERVATION .....	19
<b>CHAPTER 3: METHODOLOGY .....</b>	<b>21</b>

3.1 Statement of The Problem.....	21
3.2 Objectives.....	21
3.3 Clarification of Concepts .....	21
3.4 Variables.....	22
3.5 Pilot Study.....	22
3.6 Population.....	22
3.7 Universe .....	23
3.8 Sampling Method .....	23
3.9 Tool Of Data Collection.....	23
<b>CHAPTER 4: DATA ANALYSIS AND INTERPRETATION .....</b>	<b>24</b>
4.1 Introduction .....	24
<b>4.2 Data analysis and interpretation .....</b>	<b>24</b>
4.3 Summary .....	63
<b>CHAPTER 5: FINDINGS AND CONCLUSION .....</b>	<b>63</b>
5.1 Findings.....	63
5.2 OVERALL CONCLUSION .....	64
<b>REFERENCE LIST .....</b>	<b>65</b>

## **CHAPTER 1: INTRODUCTION**

### **BACKGROUND**

The Pulluvas are a downgraded caste group that is majority settlements in the Edappal Gram Panchayat of Malappuram district in Kerala. The latter essay is an aspect of a sociological study of this community, and it focuses on their social, economic and cultural specifics, in the context of the village council in Edappal. The Pulluvas` culture is the source of rich cultural heritage from all ages of society from the region`s history. They are such, involvement was in different occupations, among agriculture, pottery, and manual labour. On the other hand, for many of them, the process of transition from traditional living has been taking place for quite a long time as the result of urbanization and modernization.

Social designs and connections inside the Pulluva people group in Edappal Panchayat are one more fundamental part of this study. It would dig into the local area's social association, connection frameworks, and the job of conventional foundations in moulding their aggregate personality (Lortie, 2020). The discoveries can add to the improvement of socially delicate strategies and projects pointed toward advancing their social, financial, and social prosperity, while likewise saving their one-of-a-kind character inside the quickly evolving socio-social scene. Understanding the monetary elements inside the local area can give experiences into their general prosperity and the procedures they utilize to explore through financial difficulties. Also, the study might explore the impact of outer powers, like urbanization and globalization, on the local area's social texture and analyse how they explore these progressions while protecting their social legacy (Inghilleri, 2023). By directing a complete humanistic investigation of the Pulluvas in Edappal Panchayat, scientists can acquire significant bits of knowledge into the intricacies of this minimized local area.

### **PROBLEM STATEMENT**

The community of Pulluvas in Edappal village has been sidelined and forced to face complex socio-economic problems traditionally. The Amazons of the Amazonian Basin, though they are fundamental contributors to the culture of the region, have in some cases been denied opportunities for development and integration into its mainstream development initiatives (Mennicken and Espeland, 2019). This research has to elucidate the multiple-aspect challenges which Pulluvas are confronted with which comprise, however, more of their social class, economic conditions,

education and access to health facilities, and cultural identity preservation. Also, the study is going to be conducted to reveal how urbanization, in particular, and globalization/ modernization in general, have an impact on the Pulluvas ' old way of life. In the course of the region thriving through the fast transformation, there is a need to examine what the adjustments have done to the community's social fabrics, cultural toil, and livelihood stream.

Through this far-reaching issue proclamation, the humanistic investigation of the Pulluvas in Edappal Panchayat looks to address the diverse difficulties faced by this underestimated local area. By understanding their lived encounters, the study can add to the definition of comprehensive approaches and methodologies that advance their general prosperity and save their social legacy (Aarons and Willis, 2022). In conclusion, the issue articulation envelops the assessment of existing strategies and drives focused on the upliftment of minimized networks like the Pulluvas. By recognizing holes and failures in these projects, the study can give bits of knowledge and suggestions to additional viable and socially delicate mediations. A definitive objective is to engage the Pulluvas people group and guarantee their even-handed support in the locale's financial and social turn of events.

### **AIMS**

This research aims to pursue the socio-cultural health of the Pullyava community located in the Edappal township, particularly, their day-to-day dealings and condition.

### **OBJECTIVE**

- To study the historical culmination and cultural customs of the Puluvas community of Edappal Gram Panchayat.
- To look at the level of Pulluvas' Social Class and how their life in the area is arranged.
- To investigate the social relationships and interactions of exclusion between the Pulluva colony and the surrounding community in Edappal Panchayat.
- To comprehensively enunciate the contributions of the government programs and policy in the promulgation of the socio-economical condition of the Pulluvas of Edappal Panchayath

## **ECONOMICAL ASPECT OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH**

The economic aspect of a sociological study of the Pulluvas of the Edampal Panchayat is an important component which demonstrates the tactics they employ to make a living, the sources of their income and their economic statistics. In history, the Pulluvas maintained to be the chief at the agricultural and pottery jobs, as well as manual labour (Tanabe, 2021). Despite this, though, the urbanization and industrialization of the area at a high pace have greatly affected the livelihood of the people who used to be supported by traditional economic activities requiring some measure of changes and diversification to their money-inning activities.

The study would investigate the effect of government arrangements and government assistance plans pointed toward inspiring minimized networks like the Pulluvas. This incorporates analysing the viability of destitution mitigation programs, admittance to monetary administrations, and the arrangement of ability advancement and business venture potential open doors (Ponsioen, 2019). By assessing the execution and reach of these drives, the study can recognize holes and suggest procedures for additional designated and comprehensive financial mediations.

Another critical point to investigate is the neighbourhood of tutoring and its impact on money-related convenience. Preparing plays a critical part in breaking the example of destitution and engaging cordial and monetary flexibility (Scharf, 2024). The survey would look at the enlightening accomplishment levels inside the Pulluva social class, the blocks they face in getting quality tutoring, and the implications of these checks on their work prospects and procuring potential.

Furthermore, the study would research the job of self-improvement gatherings, cooperatives, and local area-based associations in encouraging monetary strengthening among the Pulluvas. These grassroots drives frequently assume an essential part in advancing monetary consideration, giving admittance to credit, and empowering aggregate financial exercises. Understanding the qualities and limits of these local area-driven drives can illuminate arrangements and projects pointed toward supporting and reinforcing such endeavours.

Besides, the study would investigate the diversity of monetary variables with different parts of the Pulluva people group's lived encounters, for example, orientation elements, station-based segregation, and socio-social standards (Fromm, 2024). These crossing points can essentially impact monetary open doors, dynamic cycles, and generally speaking prosperity inside the local

area. One of the critical areas of concentration in this study would be the work designs and word-related dissemination inside the Pulluva people group. It is fundamental to comprehend the areas wherein they are utilized, the idea of their positions (formal or casual), and the pay levels related to these occupations.

The survey would moreover jump into the gig of standard occupations and their significance in the state-of-the-art monetary scene. While some Pulluvas could have changed to various reasons for living, others could have chosen to continue to practice their familial strengths and trades (Botzen *et al.*, 2019). Understanding the monetary sensibility of these customary occupations, the troubles searched in supporting them, and the potential for their reclamation and progression can add to saving the neighbourhood heritage while ensuring financial constancy.

This examination can give bits of knowledge into the financial weaknesses and difficulties faced by the local area, as well as likely open doors for ability improvement and business. At long last, the study would analyse the desires and future monetary possibilities of the Pulluva people group, especially among the more youthful age (Rajsic *et al.*, 2019). Figuring out their vocational desires, innovative aspirations, and the apparent hindrances or empowering agents can give significant experiences to fitting suitable intercessions and establishing an empowering climate for monetary development and improvement inside the local area.

### **SOCIOLOGICAL ASPECT OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH**

The analysis of the social facets of the study on the Pulluvas in Edappal Panchayat is what makes it essential to look into the complex social structures, cultural traits, and religious beliefs that determine the community identity and their mode of life. As a minority group, the Pulluvas have experienced many difficulties in maintaining them. A paradigm shift is needed to reevaluate the participation of the media industry and stakeholders, including media scholars, educators and professionals, Internet entrepreneurs, and governments, to ensure individuals use social media to unleash their creativity (Olsson *et al.*, 2019).

The study would moreover dive into the social practices and customs that are crucial to the Pulluva social class personality. This integrates examining their severe convictions, festivities, and administrations, as well as the agent significance associated with these practices. By understanding

the social nuances and the work they play in embellishment the neighbourhood, the study can add to the preservation and headway of these traditions.

The humanistic study would research the yearnings and view of the more youthful age inside the Pulluva people group. Figuring out their viewpoints on social protection, social versatility, and their part in moulding the local area's future can give important experiences to fitting proper mediations and guaranteeing the supportable transmission of social legacy to people in the future (Bhuiyan *et al.*, 2021). The study would likewise research the job of customary foundations and local area administration in forming the social elements of the Pulluvas.

These intersection focuses can affect social convey ability, power components, and the overall success of individuals and families inside the neighbourhood. Additionally, the survey would take a gander at the impact of outside powers, similar to globalization, development, and the effect of media and development, on the Pulluva social class's social surface (Geovani *et al.*, 2021). Understanding how the neighbourhood has these overall effects and their conceivable impact on regular characteristics and practices can enlighten socially sensitive interventions and methodologies.

Besides, examining the importance of more far-off family associations, bunch affiliations, and the effect of more established people can uncover knowledge about neighbourhood cycles and social association. Besides, the humanistic study would explore the diversity of social factors with various pieces of the Pulluva social class's lived experiences, such as money-related status, direction components, and induction to guidance. One of the essential areas of fixation in this humanistic survey would be the neighbourhood affiliation and family relationship systems. Sorting out the ordinary familial plans, occupations, and commitments inside the Pulluva social class can give significant pieces of information into their social components and the improvement of these plans for a long time (Baldwin, 2021). Understanding the impact of these establishments, their dynamic cycles, and their significance in contemporary times can give important bits of knowledge into the local area's administration structures and the potential for integrating social subtleties into advancement drives. Another crucial area to explore into right away is how urbanisation and technology have changed the social structure of the Pulluva people group.

The main goal of the study would be to find out how fast events affect normal traits, norms, and social structures. People in the area face problems when they try to combine traditional and modern ways of life. This study looks at those problems and how they deal with them while still keeping

their social standing (Zhou et al., 2020). Through an in-depth psychological study, this research aims to find out about the Pulluva people's thoughts, habits, and social factors. The results can show the problems with quickly urbanising and modernising, the good things about bringing people together, and the need to protect cultural assets for future generations. The study of societies from the viewpoint of sociology can additionally promote fresh advances in the fields of history and art.

### **GOVERNMENTAL ASPECT OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH**

The primary part of going for a detailed study of the Pulluvas residing in Edappal panchayat is played by the governmental factor. The Pulluvas, as a most vulnerable community, is subjected to various kinds of limitations in availing various state-sponsored plans and programs called for the development of Particular section of the society (Pandey *et al.*, 2021). This study will scrutinize the role of the state in initiating policies, programs, and interventions that will improve the socio-economic and cultural status quo of the Pulliwa community.

The study would likewise dig into the job of administrative organizations in advancing monetary opportunities and business among the Pulluvas. This incorporates assessing the adequacy of ability advancement programs, admittance to credit and monetary administrations, and the help accommodated customary occupations and limited-scope ventures (Stokes, 2021). One more basic perspective to investigate is the execution of governmental policy regarding minorities in society approaches and reservation portions for minimized networks like the Pulluvas.

The study would evaluate the effect of these arrangements in working with admittance to schooling, business open doors, and portrayal in government organizations. Furthermore, it would assess the adequacy of measures taken to battle separation and guarantee even-handed open doors for the Pulluva people group. The study would likewise dig into the job of government organizations and non-legislative associations (NGOs) in advancing the conservation and recovery of the Pulluvas' social legacy.

This incorporates inspecting drives pointed toward shielding customary artworks, expressions, and practices, as well as endeavours to advance social mindfulness and appreciation inside the more extensive society (Grossberg, 2020). Besides, the study would research the job of neighbourhood

self-administration establishments, like the Edappal Panchayat, in advancing the government assistance of the Pulluva people group. This incorporates analysing the portrayal of Pulluvas in dynamic bodies, the assignment of assets for local area improvement drives, and the degree to which their voices and concerns are heard and tended to through these grassroots vote-based foundations.

At last, the study would survey the coordination and cooperation among different legislative offices, NGOs, and local area associations in tending to the necessities of the Pulluva people group (Chickering, 2019). Viable coordination and collaboration between these partners can guarantee effective asset usage, stay away from duplication of endeavours, and cultivate an extensive way to deal with local area improvement.

Besides, the study would investigate the degree to which the Pulluva people group is associated with the plan and execution of approaches and projects that straightforwardly influence their lives. This incorporates surveying the components for local area conferences, cooperation, and criticism, and how much their points of view and goals are reflected in government drives (Saldívar, 2023). Moreover, the study would examine the effect of more extensive improvement approaches and drives, like urbanization, industrialization, and framework projects, on the Pulluva people group. This incorporates looking at the expected removal and migration of Pulluvas because of these activities, the actions taken to alleviate antagonistic effects, and the arrangements for their resettlement and restoration. One of the vital areas of concentration in this study would be the assessment of existing government assistance plans and destitution-lightening programs designated towards the Pulluvas.

This incorporates an evaluation of the execution, reach, and viability of plans connected with schooling, medical care, lodging, and vocational open doors (Powers, 2020). By distinguishing holes and weaknesses in these projects, the study can give significant suggestions for working on their conveyance and guaranteeing they address the particular necessities of the local area. Additionally, the study would investigate the interconnection of legislative mediations with different parts of the Pulluva people group's lived encounters, for example, orientation elements, station-based separation, and admittance to medical care and schooling. By understanding these crossing points, the study can give proposals for additional comprehensive and comprehensive strategies that address the diverse difficulties faced by the local area.

## **CULTURAL ASPECTS OF PULLUVAS WITH SPECIAL REFERENCE TO EDAPPAL PANCHAYATH**

Understandably, the traditional cultural aspects of Pulluvas who are living in Edappal Panchayat form an important part of their identity and way of living. This minority community has a cultural heritage which is that way than it has nurtured through generations therefore its beliefs,7 traditions and practices. The sociological study into Pulluvas culture would undertake to delve into the reality and discuss its particular elements and why they are considered traditions of this community.

One more essential viewpoint to investigate is the Pulluvas' oral customs and legends. Stories, fantasies, and legends that went down through the ages frequently convey important bits of knowledge into the local area's set of experiences, values, and perspectives (Kumar, 2019). The study would archive and investigate these oral stories, revealing insight into the social insight and aggregate memory inserted inside them. Besides, the study would dig into the Pulluvas' conventional dress, food, and different parts of their material culture.

The survey would in like manner research the Pulluvas' severe convictions and practices, which are significantly entwined with their social character. This integrates investigating their conviction systems, customs, and festivities, as well as the gig of standard healers and supernatural trailblazers inside the neighbourhood (Merhi *et al.*, 2019). By understanding the social nuances and the meaningful significance associated with these practices, the study can add to the protection and progression of these traditions. These associations much of the time go about as guardians of social data and expect an urgent part in trimming the neighbourhood character. Understanding their effect and dynamic cycles can give huge pieces of information into the potential for coordinating social nuances into progress drives.

The survey would take a gander at the social importance of these strengths, the symbolism embedded in their arrangements, and the challenges posed in safeguarding these deep-rooted traditions despite modernization and changing business area demands. The humanistic survey would in like manner examine the interconnection of social perspectives with various components of the Pulluva social class's lived experiences, such as financial status, direction components, and permission to guidance (Best and Kellner, 2020). These combinations can by and large affect the preservation and enunciation of social practices, as well as the neighbourhood to stay aware of its specific person. Moreover, the humanistic study would explore the occupation of regular foundations and neighbourhoods in safeguarding and imparting the Pulluva culture. These

significant parts reflect the neighbourhood sensibilities as well as convey significant symbolic ramifications and social significance.

The study would similarly investigate the impact of external powers, similar to globalization, migration, and the effect of media and advancement, on the Pulluva culture. Understanding how the neighbourhood has these overall effects and their conceivable impact on ordinary characteristics and practices can enlighten socially tricky mediations and systems (Best and Kellner, 2020). By understanding the social importance of these material perspectives, the study can add to their shielding and advance care inside the greater society. One of the fundamental areas of fixation in this study would be the examination of the Pulluvas' customary articulations and fortes. This consolidates their indisputable pottery-making procedures, which have been a wellspring of occupation and imaginative explanation for a long time.

## **CHAPTER 2: LITERATURE REVIEW**

This chapter's literature review is mostly about the academic study that talks about the Pulluva group in Edappal Panchayath's political, social, and economic life. Someone has already looked into the Pulluvass' past economic attempts, the impacts of trade and development, and the steps the government took to make their social and economic position better. Researchers have also looked into the Pulluvass' social structure and sense of community, as well as how important traditional organisations are and how outside factors affect how the community acts. Cultural things like habits and norms have also been looked at, along with how media and learning affect people.

### **HISTORICAL ECONOMIC ACTIVITIES OF THE PULLUVAS COMMUNITY**

The Pulluvass people made a living and kept their economy going for about one thousand years. They did some cool things in the past to make money. These pastimes have deep roots in the culture and nature of Kerala. They have not only kept the community alive, but they have also helped protect the area's flora and cultural history. The Pulluvass people have long been known for being able to tell what would happen by listening to birds. Their religion and cultural practices have also been closely linked to their business activities. The Pulluvass community makes most of its money by performing Pulluvan Pattu, which are praise songs to snake gods, in holy woods and churches that are connected to them (Sharma, 2023). Performing this rite not only served as a sacred offering, but it also brought in money for the community by collecting gifts and payments from followers during the shows. With its unique musical instruments and rhythmic songs, the Pulluvan Pattu drew in visitors and followers, which helped the community's economy.

Traditional medical practices, especially treating snake bites and performing exorcism rites, are another important source of income for the Pulluva group. Pulluvass have historically been very important in treating snake bites and spiritual problems thought to be caused by evil spirits. They did this by using their deep knowledge of serpent gods and plant medicines. The medical methods not only gave the community a way to make a living, but they also won them respect and fame among the local people. Aside from that, the Pulluva community has been very involved in farming, especially growing traditional foods like rice, coconut, and spices (Sauthoff, 2022). Their deep relationship with nature, shown in their myths and customs, led them to use safe farming

methods that protected species and kept the environment in balance. The community's farming was not only important for their survival, but it also helped Kerala's overall agricultural economy.

In addition to their main source of income, the Pulluva group has also done artistic things, like making singing instruments like the Pulluvan Veena and Mizhavu. These one-of-a-kind instruments were important to their religious ceremonies and cultural shows. They were also works of art and ways for skilled artists in the community to make a living. People in this town care about keeping their traditional past living because they have taught each other how to make these instruments for many years. But the Pulluva people have had a lot of problems over the years, even though they have stuck to their traditional ways of making a living and been strong and flexible. Their ancient way of life has been strained by fast growth, industrialization, and changes in social structures. As a result, their economic practices are slowly dying out (Zhang et al., 2022). It is now harder for them to get to holy woods and farms because of government policies and changes to the land. This makes their economic situation even worse.

Finally, what the Pulluva people did in the past to make money shows how closely they were linked to nature, society, and faith. Through their traditional ways of making a living, they have not only been able to keep their money safe, but they have also helped protect the plants and history of Kerala. Changes in culture and the market, on the other hand, make it hard to keep doing these old business things. To help the Pulluva community's economic situation and bring it back to life, steps must also be taken to protect their cultural and natural history. This will ensure that this unique tribal group stays prosperous and healthy. (Turner, J. and Campbell, P., 2021. *A poetics of Third Theatre: performer training, dramaturgy, cultural action*. Routledge. <https://doi.org/10.4324/9781315276311>)

### **IMPACT OF URBANIZATION AND GLOBALIZATION ON PULLUVAS' LIVELIHOODS**

The Pulluva community has strong roots in Kerala's culture, but the forces of urbanisation and globalisation have caused big changes in how they make a living. These two events have changed the Pulluvass' usual economic actions and social and economic position. They have also brought them options and problems. The Pulluvass' way of life has been greatly affected by urbanisation, which has changed their connection to the land and stopped them from doing their traditional jobs.

The once-isolated holy woods and traditional homes of the Pulluvas are becoming more and more threatened as cities grow and move into country areas. Natural resources that are important for the community's survival, like forest fruit and graze grounds, are less available because farming areas are being turned into urban projects (Sharma *et al.*, 2022). As a result, Pulluvas who used to depend on farming and raising animals have seen fewer job possibilities in these areas, forcing them to look for other ways to make a living.

Also, development has made cultural practices like Pulluvan Pattu more like goods, even though they have always been an important part of the community's identity and way of life. Pulluvan Pattu has changed from a holy practice to a marketed show as the number of people living in cities grows and buyer tastes change. This change has made it easier to make money, but it has also taken away from the cultural importance of these traditions, turning them into fun things for tourists to do instead of ways to show spiritual dedication. While globalisation has presented new business opportunities and challenges for the Pulluvas, it has also changed the way they normally make a living (Charsley and Kadekar, 2020). They can now sell their conventional arts and goods to more people around the world with less trouble. Ecotourism and efforts to protect culture have grown, and so has the desire to see real tribes. The Pulluvas can now show off their history and make money by doing things related to tourism.

These changes have made Pulluvas more open to outside influences that might harm their culture and business skills. Because of the rise of mass-produced goods and technologies that hurt the market for traditional arts, the Pulluvas can't compete or make as much money as they used to. The similarities between things around the world have also made Pulluvan customs seem less real. This has made it harder for people to teach their children and grandchildren about their culture and customs. Because of globalisation, which has made social and economic gaps bigger and pushed weaker groups to the edges, inequality has also grown in the Pulluva country. Some Pulluvas are still behind because they can't keep up with how quickly things change in business and society. Some people have taken advantage of new business chances and been open to change. When it comes to getting basic things like schools, health care, and other needs, it's very clear what the difference is. Because of this, even more people are left out and are socially and economically alone (Lucas, 2012).

They have shown that they are strong and able to change by coming up with new ways to protect their native history and make sure they can keep making a living. If it wants to be stronger, it should look for new ways to make money and use what it already knows to get better over time. Some people in the Pulluva community want to protect traditional ways of life while also growing the economy. They are interested in programmes that support eco-friendly tourism, organic farming, and community-based businesses. People in the area have also worked together to form local groups and fight for their rights and cultural successes (Buckingham et al., 2021). Pulluvas have worked to keep holly trees safe, bring back old crafts, and get more people curious about their culture. They want to take back control of their history and find their place in the modern world.

Pulluvas could lose their jobs and their cultural identity as towns grow quickly and take over their traditional lands and cultural sites. To solve these problems properly, it needs to use all-encompassing methods that put community freedom, culture rebirth, and long-term growth at the top of the list (Gatto, 2020). The Pulluva community can only succeed in the face of development and globalization changing forces if they work together to protect their traditional identity, their natural resources, and economic growth that benefits everyone. (Gatto, A., 2020. A pluralistic approach to economic and business sustainability: A critical meta-synthesis of foundations, metrics, and evidence of human and local development. *Corporate Social Responsibility and Environmental Management*, 27(4), pp.1525-1539.[https://gala.gre.ac.uk/id/eprint/28836/1/28836%20GATTO A Pluralistic Approach to Economic and Business Sustainability 2020.pdf](https://gala.gre.ac.uk/id/eprint/28836/1/28836%20GATTO%20A%20Pluralistic%20Approach%20to%20Economic%20and%20Business%20Sustainability%202020.pdf))

## **EFFECTIVENESS OF GOVERNMENTAL INTERVENTIONS IN SOCIO-ECONOMIC DEVELOPMENT**

Interventions by governments in socio-economic development have a huge impact on how towns and countries around the world grow. But how well these kinds of solutions work often depends on a lot of different things, such as the organisation of government, how policies are carried out, how resources are used, and how the political and social situation changes. This critical talk looks at how effective government actions are in socio-economic growth, looking at both what they've done well and what they haven't done so well. In the beginning, the federal government does is

very important for addressing deep-seated injustice and promoting progress that helps everyone. Governments use targeted policies and programmes to try to lower poverty and unemployment and make it easier for people to get basic services like housing, healthcare, and education (Coote, 2021). For instance, job programmes, social aid programmes, and free health care services are all meant to help poor communities get ahead and improve their social and financial lives. Through implementing these things, people can get along better with each other, share resources more fairly, and reduce gaps in wealth.

People also often expect the government to help the economy grow and develop by making it easy for companies and investors to do their jobs. By implementing sound economic policies, changing rules, and launching development projects, governments can get the private sector involved and assist the economy grow (Prasad et al., 2022). Targeted actions in areas like agriculture, technology, and industry can also boost output, create jobs, and boost the economy as a whole. In the right way, getting the government involved in these places can help lower poverty, improve living standards, and build for the long run. But the government's ability to boost socio-economic growth relies on several key factors, including how well they run the government, how strong their institutions are, and how consistent their policies are. Corruption, incompetence, and a lack of openness in government systems that aren't strong can make measures less effective and keep social and economic gaps going (Rothstein, 2011). Also, institutions that aren't strong enough and government red tape can make it harder to provide services and carry out growth projects.

Furthermore, government programs will only work in the long run if they can promote ways of development that engage everyone and give communities and groups more power. Civil society groups, local communities, and those who are impoverished should be involved in making decisions so that solutions are more useful, people feel like they own them, and they work better (Banks and Hulme, 2012). Getting people to be more open, responsible, and involved in their government can also help build trust, make society better, and make sure that growth projects benefit everyone evenly. To figure out how well the government does its job, it's important to see how it impacts weak groups like children, women, minorities, and local communities. Affirmative action programmes, policies that take gender into account, and customised measures are all very important for reducing gender inequality, giving women more power, and supporting gender equality in economic growth (Kusters et al, 2020). To protect human rights, fight injustice, and

support social participation, it is also important to meet the needs of poor and disadvantaged groups.

Also, how well the government can adapt to new social and economic issues, like climate change, environmental damage, and tech issues, affects how well their actions work. The sustainable development goals (SDGs) show the government how to handle problems that affect people, the environment, and the economy. If governments base their policies and plans on the ideas of sustainable development, they will be better able to promote long-term environmental and social sustainability. In general, what the government does is very important for boosting growth that is good for everyone in society and the business. Maybe these steps will help fix basic inequality, boost economic growth, and raise living standards. But how well they work relies on a lot of factors, like how good the government is, how strong the institutions are, how consistent the policies are, and how involved all the stakeholders are. Getting rid of these issues and supporting open, fair, and long-lasting growth processes can help governments do their jobs better and make everyone happier. (Purnamawati, I.G.A., Yuniarta, G.A. and Jie, F., 2023. Strengthening the role of corporate social responsibility in the dimensions of sustainable village economic development. *Heliyon*, 9(4). [https://www.cell.com/heliyon/pdf/S2405-8440\(23\)02322-8.pdf](https://www.cell.com/heliyon/pdf/S2405-8440(23)02322-8.pdf))

### **SOCIAL ORGANIZATION AND COLLECTIVE IDENTITY OF THE PULLUVA COMMUNITY**

Faith practices, cultural traditions, and history play a big role in the Pulluva community's social organisation and sense of who they are as a whole. The Pulluvras are a group of people who live in Kerala, India. Customs and rituals are a big part of their social system and help them stay together. They have helped them keep their own identity. An important part of the manner in which the Pulluva community plans its social events is making people believe they belong (Devika, 2020). They like living in small, friendly cities or towns where they can meet new people and have fun with them. Because of such a way of life, people in the area feel like that they belong and help each other out. It additionally assists them stay connected to their roots and remember who they are.

A big part of the Pulluva way of life is his or her faith. Their Hinduism has a big effect on how they think and act. They have a lot of love for snakes and serpent gods, who are very important in

their faith and folklore. The Pulluvas hold religious events and get together as a group in holy forests and shrines with these gods. In this way, the Pulluvas' ties get stronger. In the Pulluva culture, jobs and ranks are often based on gender, age, and family background. Traditional ideas about gender say that men and women should do different things. Men are usually in charge of farming, taking care of animals, and doing rituals. Women, on the other hand, maybe in charge of chores and kids (Brandth and Haugen, 2010). These jobs aren't set in stone, though, and men and women often work together in different parts of community life.

In the Pulluva culture, elders hold a lot of power because they remember old information and give good advice. To the Pulluva, leaders are very important, and people go to them for help with everything from religious events to fights in the community. Elders are also very important for keeping alive and passing on oral customs like songs, stories, and tales that are very important to the Pulluva people (Guillebaud, 2020). Pulluva society is based on marriage and family relationships, which are important for keeping family ties strong and the community together. Communities often set up marriages by looking for good fits based on rank, social standing, and how well the two people get along. The wedding itself is a big event with lots of traditions and fun activities that bring the whole community together. The Pulluva community has strong family bonds as well as a strong sense of group duty to its members (Varley, 2019). In the community, there are mutual aid and support networks that help people and families in times of need, like when someone is sick, someone dies, or money is tight. These networks show the spirit of teamwork and camaraderie that runs through Pulluva society. They strengthen their shared identity and ability to bounce back from setbacks.

Currently, the Pulluva group still has to deal with a lot of problems and risks, even though they are very close. The economy, damage to the environment, and changes in society have all affected their usual way of life. These issues put at risk their cultural past as well as their social and economic health. Traditional lands and holy woods have been taken over by rapid growth and development. This has upset the balance of nature and put at risk the wages of Pulluvas who depend on these resources. Also, globalisation and technology have added new pressures to Pulluva society. This has led integer people to change their views, ways of life, and goals (Sebastian et al., 2014). A lot of Pulluvas are now looking for training and jobs that are different from what they do now. This is changing how people talk to each other and keeping the community together. Pulluvas

can also be affected by outside forces because technology and media have spread and are challenging old rules and ways of doing things.

To protect and bring back Pulluva culture and identity, work is being done. Many projects, programmes, and campaigns are trying to get more people to understand how important it is to preserve tribal information and ways of life (Mullett, 2015). The goal of working together with both government and non-government groups is to promote long-term development methods that protect holy woods' ecosystems and improve the lives of the Pulluva people. The religion, cultural traditions, and political history of the Pulluva people have a lot to do with their social structure and sense of what they're becoming as a group. Even though the world is hard and there are a lot of obstacles, the Pulluvas stay strong because they have strong community ties, a shared past, and a strong will. They confirm their dedication to keeping their unique way of life alive for future generations. (Mullett, J., 2015. Issues of equity and empowerment in knowledge democracy: Three community-based research examples. *Action Research*, 13(3), <https://doi.org/10.1177/1476750315573590>)

### **ROLE OF TRADITIONAL INSTITUTIONS IN CULTURAL PRESERVATION**

Traditional organisations are very important for keeping cultural history alive and passing it on to new generations. The things they know, do, and how they do things have been transmitted down from one generation to the next. Different educational, religious, and social systems within communities make up these groups. They are very important for keeping things the same and people's identities safe, even when society changes and outside forces show up. At least one of the main jobs of old groups is to keep cultural information and knowledge alive. These groups preserve and share the memories of whole communities through stories, rituals, and events (Ketelaar, 2005). This makes sure that beliefs and habits from one group are passed on to the next. In traditional societies, elders, shamans, priests, and other respected figures often keep this knowledge safe and pass it on to integer generations through religious teaching, stories, and apprenticeships.

Keeping alive holy routines, beliefs, and practices that are important to a community's identity is a big part of what religious organisations do to help keep culture alive. Temples, mosques, churches, and other places of worship are holy places where people follow religious customs, celebrate rites of passage, and pray together (Di Giovine and Garcia-Fuentes, 2016). These holy

places are where people in the community come together and help keep everyone together, which strengthens followers' sense of community and identity. Also, traditional schools like community schools, religious centres, and indigenous colleges are very important for passing on cultural knowledge and skills to the next generation. There are both official and relaxed ways to learn at these places. They teach scholarly subjects as well as traditional arts, crafts, and languages. These schools give people the tools they need to accept and pass on their cultural history by promoting cultural pride and a sense of unity.

Traditional ways of running the government and the court system also help keep things in order and bring people together in communities. There are ways to settle disagreements, support social rules, and keep the peace among community members through tribal meetings, village leaders, and traditional laws. These organisations represent the community's combined knowledge and values. They make sure that justice is done in a way that respects national customs and common practices. Traditional organisations not only help to protect cultural history, but they also help to keep society together and strong when faced with problems and threats from outside sources (Minkler, 2005). By making people feel like they belong and helping each other out, these organisations build social bonds and unity, which helps communities get through hard times and adjust to new situations. On the other hand, globalisation, development, and social change can still affect old organisations. Inger generations' beliefs, habits, and goals have changed because more people are moving to cities, living in cities, and being exposed to outside influences. (Minkler, M., 2005. Problems and chances with community-based study relationships. *Journal of Urban Health*, 82, pp.ii3-ii12. [https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3456439/pdf/11524\\_2006\\_Article\\_391.pdf](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3456439/pdf/11524_2006_Article_391.pdf))

## **CHAPTER 3: METHODOLOGY**

### **3.1 Statement of The Problem**

The Pulluva community in Edappal Panchayath faces big social, economic, and cultural challenges, even though more people are moving to cities, globalisation is happening, and the environment is changing. The problems include diminished family lands and resources being available, cultural heritage being lost, and economic inequality going more severe as market conditions change (Bezner Kerr et al., 2022). It's also important to note that outside forces like media and technology are changing established practices and the way communities' function together. So, these complicated issues require to be dealt with right away to protect the community's character, social and economic balance, and long-term natural health.

### **3.2 Objectives**

#### ***General Objective***

To investigate the socio-cultural well-being of the Pulluvas community residing in the Edappal township, specifically focusing on their daily interactions and circumstances.

#### ***Specific Objective***

- To study the historical culmination and cultural customs of the Pulluvas community of Edappal Gram Panchayat.
- To look at the level of Pulluvas' Social Class and how they live in the area is arranged.
- To investigate the social relationships and interactions of exclusion between the Pulluva colony and the surrounding community in Edappal Panchayat.
- To comprehensively enunciate the contributions of the government programs and policy in the promulgation of the socio-economic condition of the Pulluvas of Edappal Panchayath.

### **3.3 Clarification of Concepts**

#### ***Theoretical Definition***

In the cultural and social structure of Kerala, Pulluvans are a protected caste group that is mostly connected with the Hindu faith. The word "Pullu" refers to a bird of good luck, which shows how important the bird is to their culture and values. There are different groups within the Pulluva tribe, but the majority of them are Nagampatikal. Most of the time, these subdivisions have unique roles

in the religious and social life of the society. Traditional arts and rituals are very important to the Pulluvan people because they are a part of their cultural identity and history (Menon, 2023).

### ***Operational Definition***

Pulluvan, as defined operationally, is a term employed to describe those from the scheduled caste group in Kerala who are mostly Hindu. In Pulluva regions like Nagampatikal and Pretampatikal are recognised based on ceremonies and events that have always been a part of the community (Mohan and Alex, 2021).

## **3.4 Variables**

### **Dependent Variable**

The study will focus on the ancient views and ways of doing things of the Pulluva group in the Edappal Panchayath. People who live there will be able to share their traditions, art, faith practices, and social norms (Prasetiawati, 2020).

### **Independent Variable**

Age, gender, marriage status, wealth, and level of schooling were some of the factors that were taken into consideration about the traditional views and practices of the Pulluva group in Edappal Panchayath. Everyone can use these characteristics to figure out how sociodemographic factors affect national identity and traditions.

## **3.5 Pilot Study**

Before the main research starts, the study methods and tools for collecting source data will be attempted to make sure they work. For the initial investigation, only a small group of Pulluva people from the Pulluva hamlet in Edappal Panchayath will be asked questions. Any problems that might come up can be found with this test project (Parpola, 2000). It will also assist in the smooth conduct of the primary study and in improving the research instruments.

## **3.6 Population**

The subjects of this research are Edappal Panchayath, Kerala residents who belong to the Pulluva group. Specifically, 50 individuals from this group will participate in the research. Several criteria, including age, gender, marital status, education level, and money, will be taken into consideration

when choosing these individuals. The selected group is a small part of the larger Pulluva community. It will be very helpful to learn about their culture, how much money they have, and how they traditionally live (Kakhramonovich, 2021). Random picking will be used to make sure that the group picked has a mix of people with different views.

### **3.7 Universe**

"Universe" in this study refers to the whole group of Pulluva people who live in Kerala, India. All Pulluva people, even those who live in different towns and parts of the state. The universe includes people of all ages, genders, marriage situations, levels of schooling, and incomes. It is the most representative group of the population that is being investigated. According to research goals or practical considerations, the study may only look at just a tiny portion of this universe.

### **3.8 Sampling Method**

The sampling method is the way that people from a community are chosen to take part in a research study. It is very important because the quality and dependability of the study results depend on how representative the group is (Johnson *et al.*, 2020). Simple random sampling was used to choose 50 people from the Pulluva village in Edappal Panchayath, Kerala, to take part in this study. It makes sure that every person in the population has an equal chance of being chosen.

### **3.9 Tool Of Data Collection**

To gather data for this project, this study will use a staggered method of interviews and a survey that will have been given out through Google Forms. Individuals who agreed to fill through the survey will have questions aimed at acquiring a qualitative answer while the interviews will acquire numerical information. Also, this research will utilize an equalizing application in MS Excel to organize and evaluate the answers that will be acquired. Qualitative and quantitative data is easy to organize and analyse using this method and the collection of data first quick and accurate. Google Forms offers easy access to the form-filling and MS Excel has a powerful analysis tool to obtain helpful info from the data.

## **CHAPTER 4: DATA ANALYSIS AND INTERPRETATION**

### **4.1 Introduction**

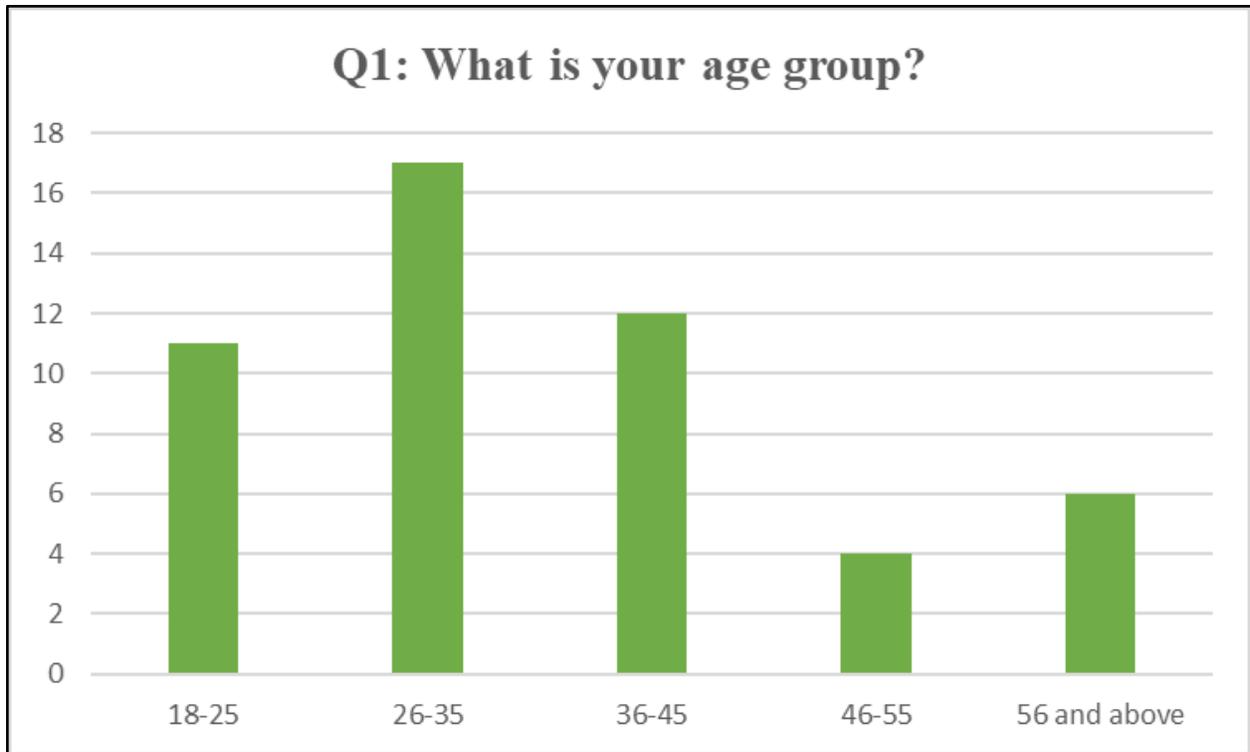
The purpose of the data analysis part is to find patterns, trends, and ideas in the dataset by looking at all of the collected data. This chapter presents key results by carefully exploring and interpreting them. It does this by giving useful insights into the social and economic issues that the Pulluva community in Edappal Panchayath faces.

### **4.2 Data analysis and interpretation**

<b>Q1: What is your age group?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
18-25	11	50
26-35	17	
36-45	12	
46-55	4	
56 and above	6	

**Table 4.2.1: Age group of respondents**

The analysis of the age groups of responders shows that the sample is not evenly distributed. The age group between 26 and 35 makes up the greatest percentage (34% of responses), followed by the age group between 18 and 25 with 22%. However, fewer people are responding in later age groups. Only 8% of respondents were 46 to 55 years old, and 12% were 56 years old or older.



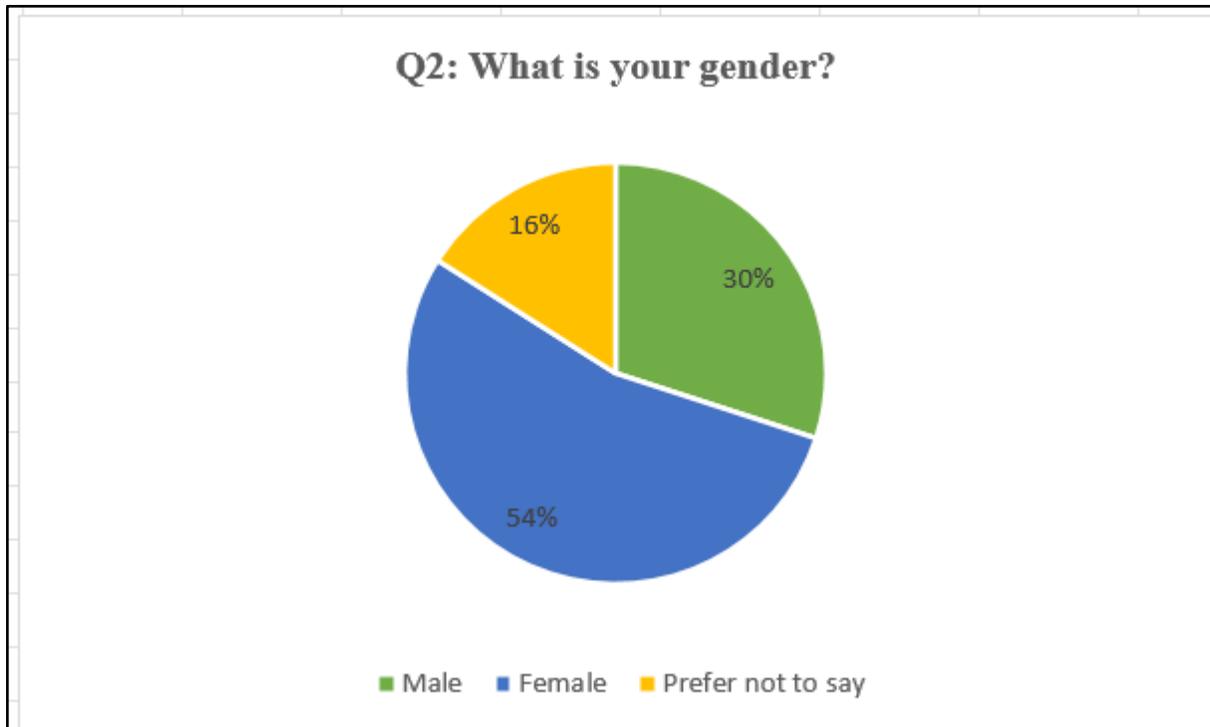
**Fig 4.2.1: Age group of respondents**

**Q2: What is your gender?**

Options	Responses	Total respondents
Male	15	50
Female	27	
Prefer not to say	8	

**Table 4.2.2: Gender identity of respondents**

Regarding the participants who answered, 54% were women and only 30% were men. This means that women were more likely to participate. In addition, 16% decided not to say what gender they were. This uneven distribution of men and women could change the study results because it could mean that different groups are less or more involved in the Pulluva society.



**Fig 4.2.2: Gender identity of respondents**

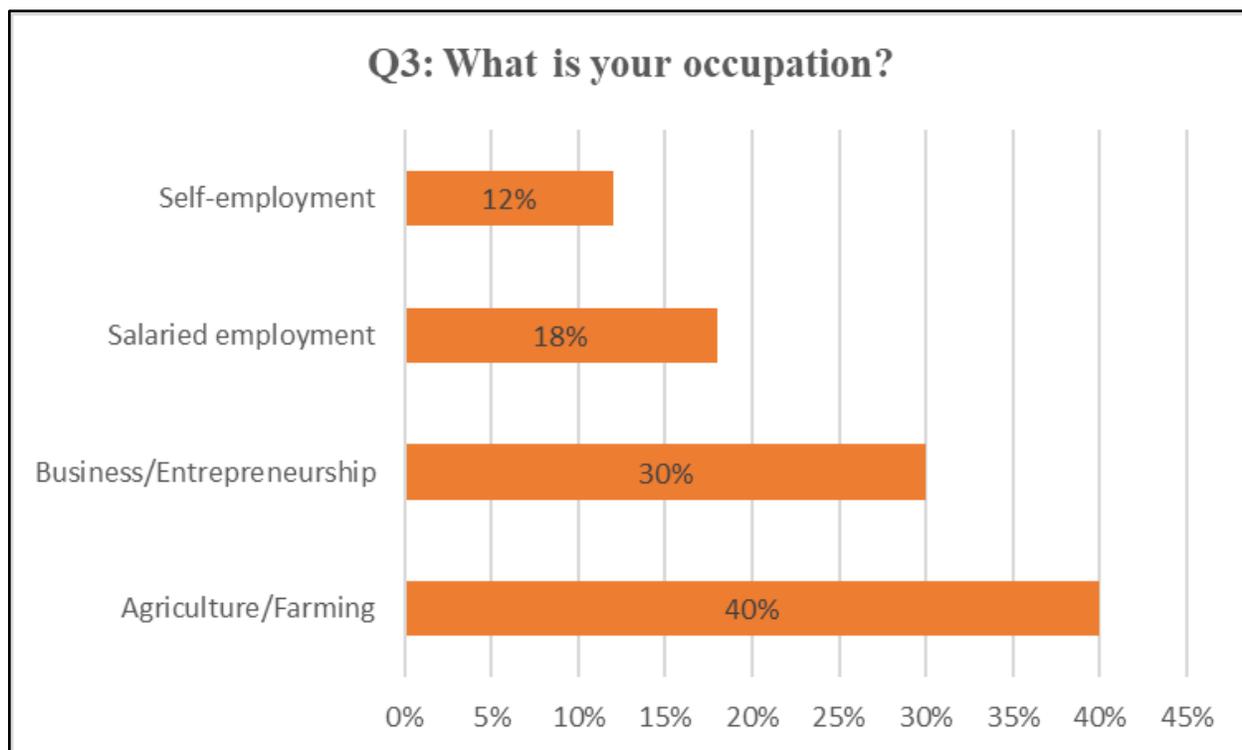
**Q3: What is your occupation?**

Options	Responses	Total respondents
Agriculture/Farming	20	50
Business/Entrepreneurship	15	
Salaried employment	9	
Self-employment	6	

**Table 4.2.3: Occupation of respondents**

According to the examination of respondents' occupations, 40% of participants worked in agriculture or farming, which represents a significant portion of the population. Furthermore, the fact that 30% of respondents worked in business or entrepreneurship and 12% were self-employed suggests that there are entrepreneurial endeavours taking place in the community, some of which may be connected to customs or traditional crafts. Nonetheless, the smaller percentage of people

with paid jobs (18%) indicates a limited degree of integration into mainstream employment sectors.



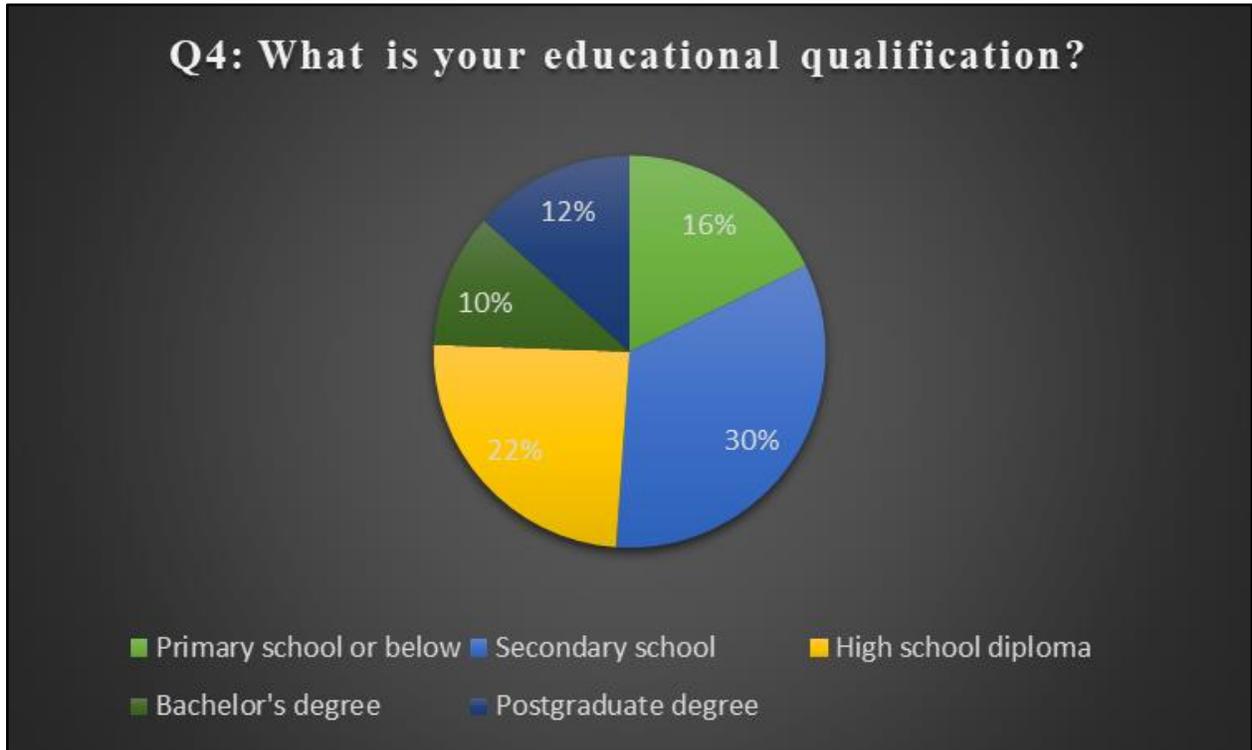
**Fig 4.2.3: Occupation of respondents**

**Q4: What is your educational qualification?**

Options	Responses	Total respondents
Primary school or below	8	50
Secondary school	15	
High school diploma	11	
Bachelor's degree	10	
Postgraduate degree	6	

**Table 4.2.4: Educational qualification**

Taking a look at the participants' educational backgrounds shows that they came from a wide range of educational levels. The majority of responders (16% and 30%, respectively) have either a primary school education or less or a high school education. This means that a lot of the people who answered had basic to intermediate levels of education.



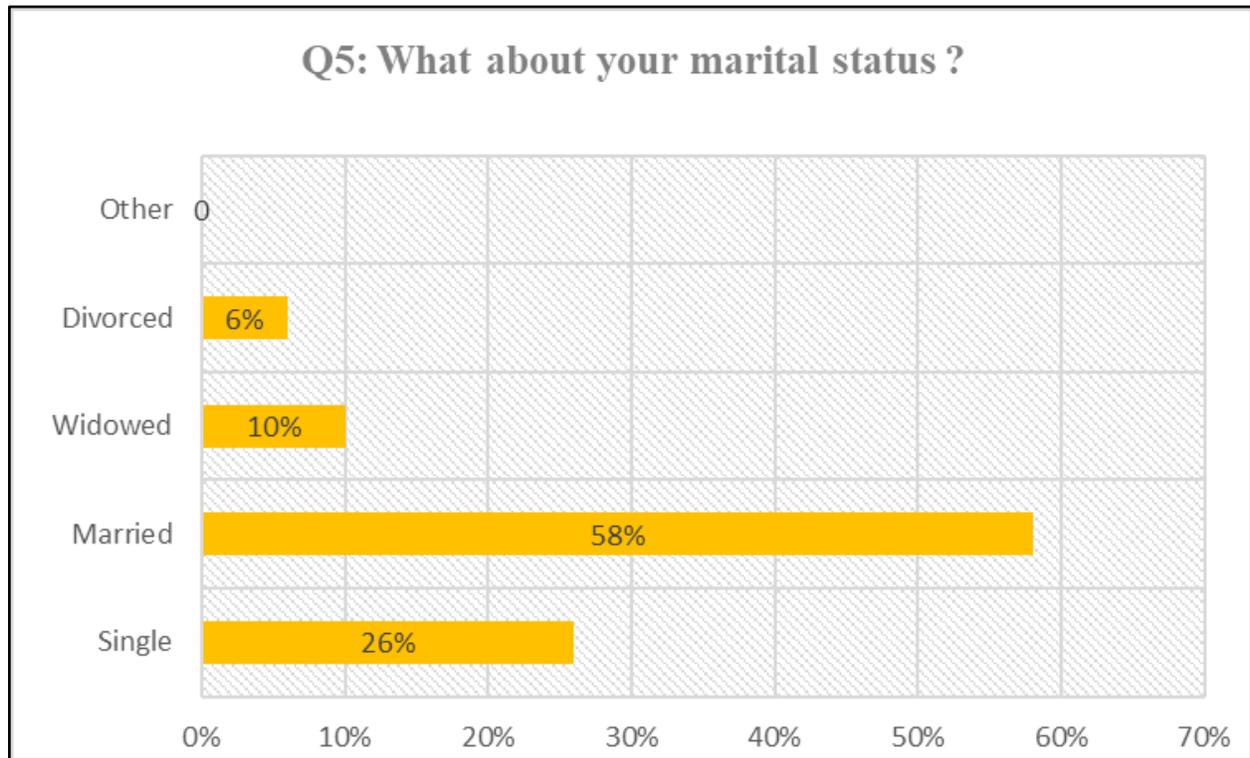
**Fig 4.2.4: Educational qualification**

**Q5: What about your marital status?**

Options	Responses	Total respondents
Single	13	50
Married	29	
Widowed	5	
Divorced	3	
Other	0	

**Table 4.2.5: Marital status of respondents**

Looking at the participants' marital status shows that most of them (58% of them) are married, which means that a big part of the group is in a serious relationship. 26% are single, which shows that there are a lot of people who are not married. However, it's interesting to note that people who are either dead or divorced make up smaller numbers (10% vs. 6%).



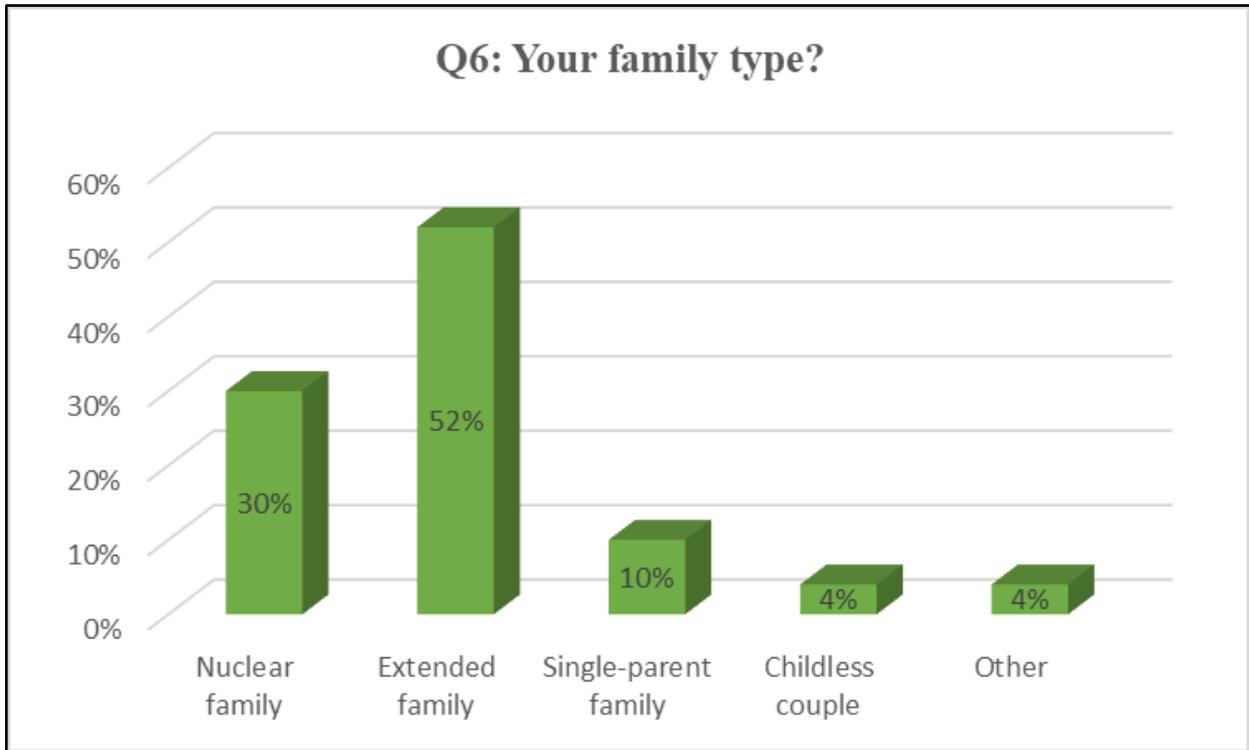
**Fig 4.2.5: Marital status of respondents**

**Q6: Your family type?**

Options	Responses	Total respondents
Nuclear family	15	50
Extended family	26	
Single-parent family	5	
Childless couple	2	
Other	2	

**Table 4.2.6: Family type of respondents**

Whenever looking at the different types of families that responded, the researcher saw that 52% of the group was made up of extended families. This says that there are a lot of multigenerational homes in the Pulluva community, which shows how important family connections and living together are in their culture. 30% of the replies are to nuclear families, which is a large but relatively small number. Single-parent families and childless couples make up only 10% and 4% of the population, respectively.



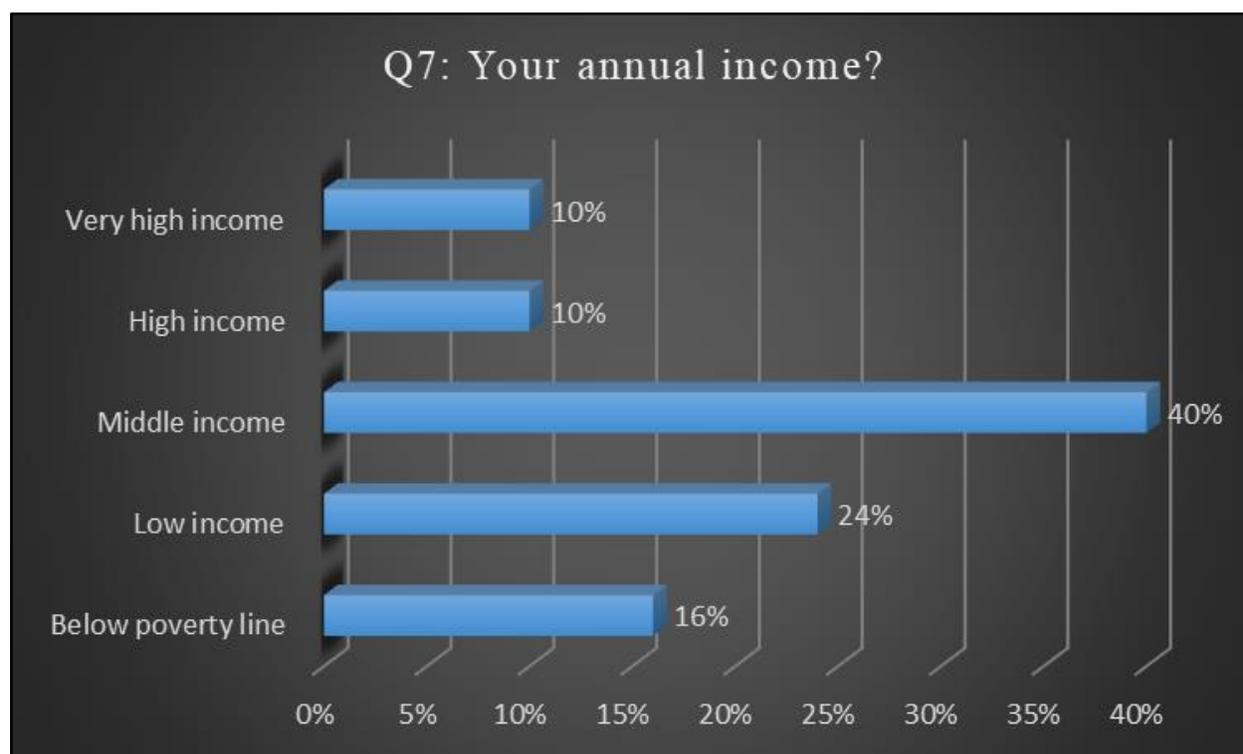
**Fig 4.2.6: Family type of respondents**

<b>Q7: Your annual income?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Below poverty line	8	50
Low income	12	
Middle income	20	
High income	5	

Very high income	5	
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**Table 4.2.7: Annual income of participants**

The income breakdown of the interviewees demonstrates that they come from a range of income groups. Forty per cent of the responses, or a large number, were in the middle-income range. This suggests that this group makes up a big part of the Pulluva society. But there are also a lot of people in the lower-income groups: 16% of them live below the poverty line and 24% are considered low-income earners.



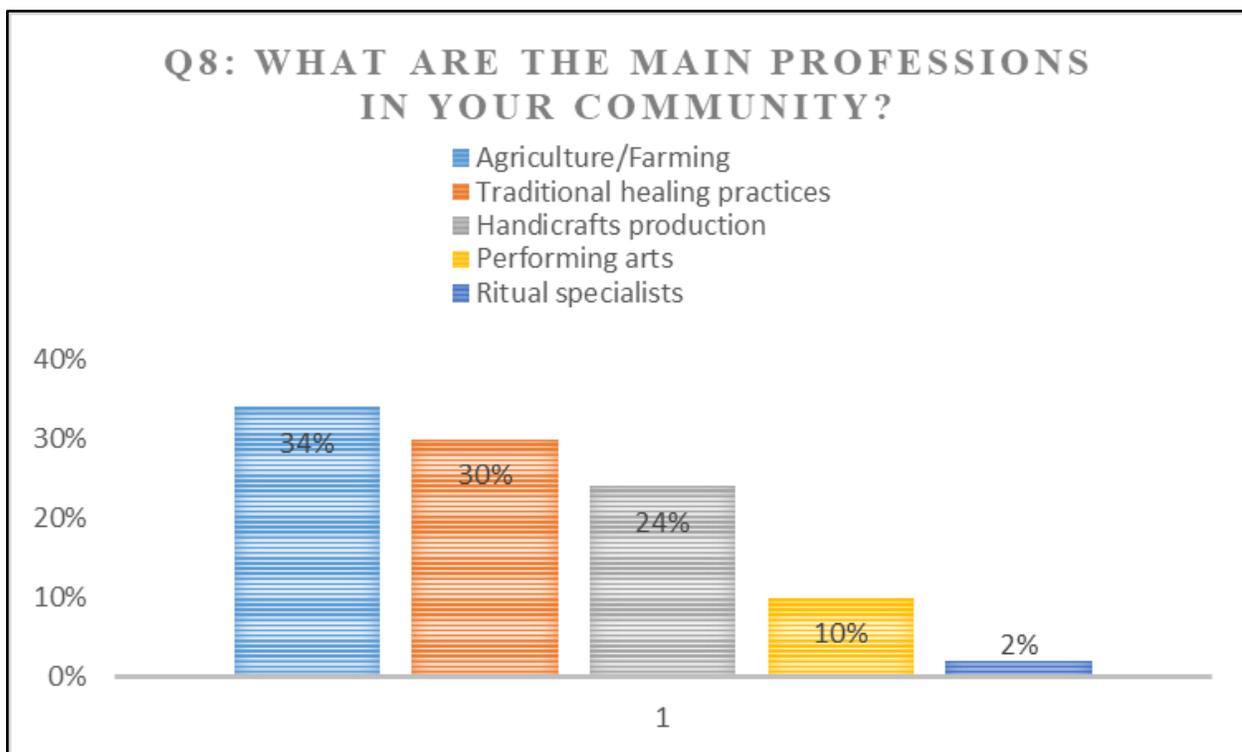
**Fig 4.2.7: Annual income of participants**

<b>Q8: What are the main professions in your community?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Agriculture/Farming	17	50
Traditional healing practices	15	
Handicrafts production	12	

Performing arts	5	
Ritual specialists	1	

**Table 4.2.8: Main profession of participants from the respective community**

Taking a look at the main professions that people in the Pulluva village have shown that farming and agriculture are very important, with 34% of respondents saying that was their main job. Traditional medical techniques and making crafts are also important ways for individuals in the community to make a living; 30% and 24% of respondents, respectively, work in these fields. At 10% and 2%, respectively, performing arts specialists and rite specialists make up smaller parts of the community's workforce.



**Fig 4.2.8: Main profession of participants from the respective community**

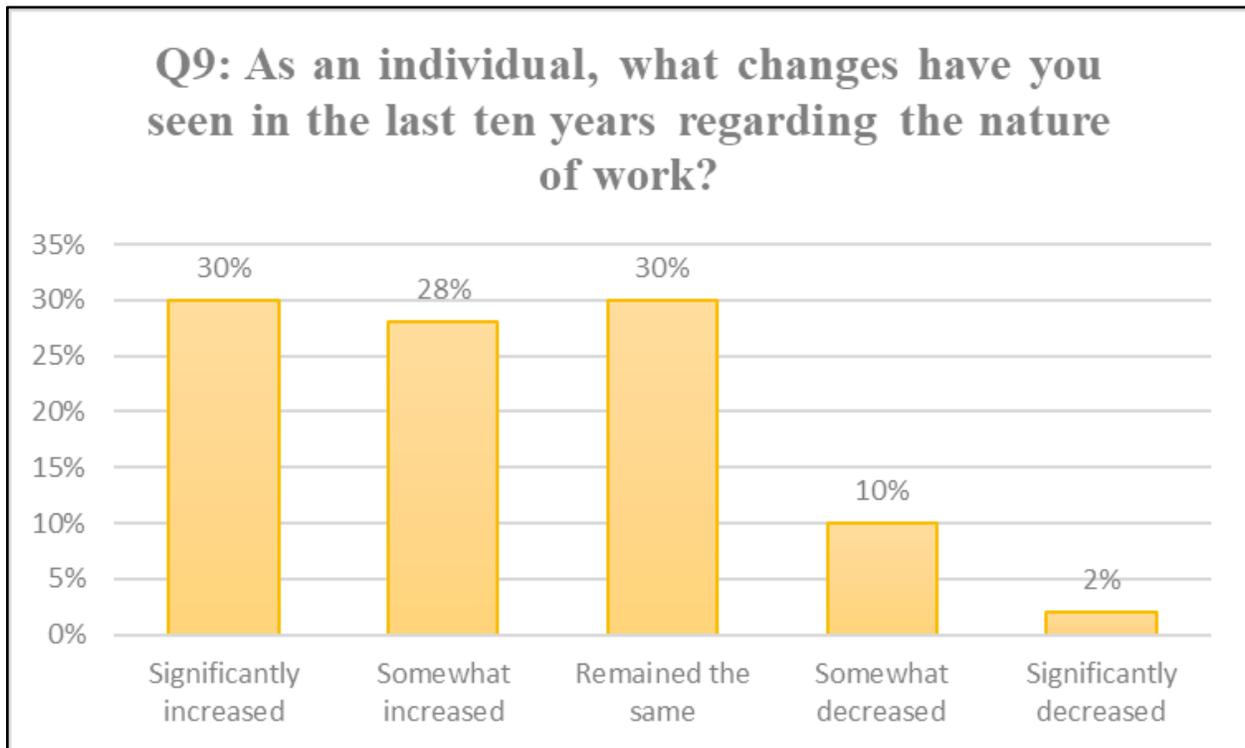
**Q9: As an individual, what changes have you seen in the last ten years regarding the nature of work?**

Options	Responses	Total respondents
Significantly increased	15	

Somewhat increased	14	50
Remained the same	15	
Somewhat decreased	5	
Significantly decreased	1	

**Table 4.2.9: Changes in the Nature of Work Over the Last Ten Years**

Responses to questions about how work has changed over the last ten years show that the world is changing. A significant percentage of people (58%) say they have more work to do, with 30% saying they have a lot more work to do and 28% saying they have a little more to do. On the other hand, only 12% say their task has gone down.



**Fig 4.2.9: Changes in the Nature of Work Over the Last Ten Years**

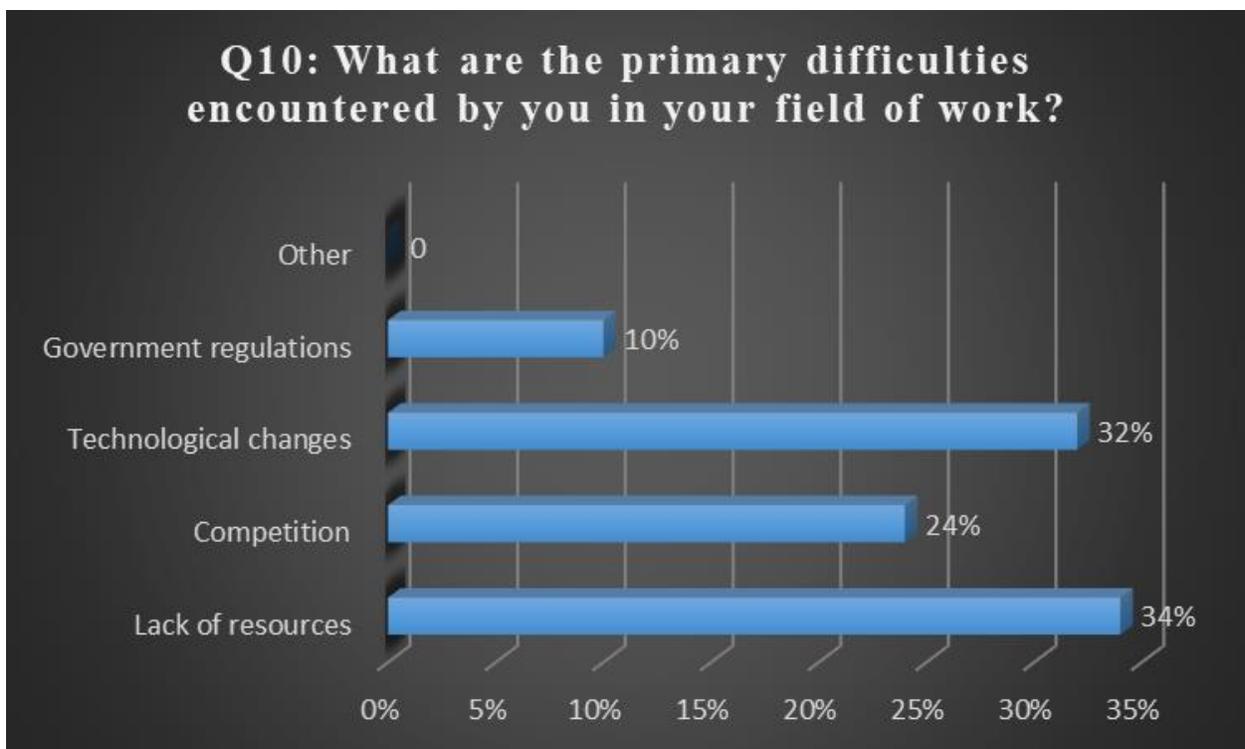
**Q10: What are the primary difficulties encountered by you in your field of work?**

Options	Responses	Total respondents
Lack of resources	17	

Competition	12	50
Technological changes	16	
Government regulations	5	
Other	0	

**Table 4.2.10: Primary Difficulties Encountered in the Field of Work**

Whenever looking at the main problems that respondents had in their line of work, it's clear that problems with funding (34%) and changes in technology (32% of respondents) came up a lot. This shows that people in the Pulluva community are having a hard time dealing with limited resources as well as figuring out how to use new technologies. This is a typical example of how technology and globalization are changing traditional jobs.



**Fig 4.2.10: Primary Difficulties Encountered in the Field of Work**

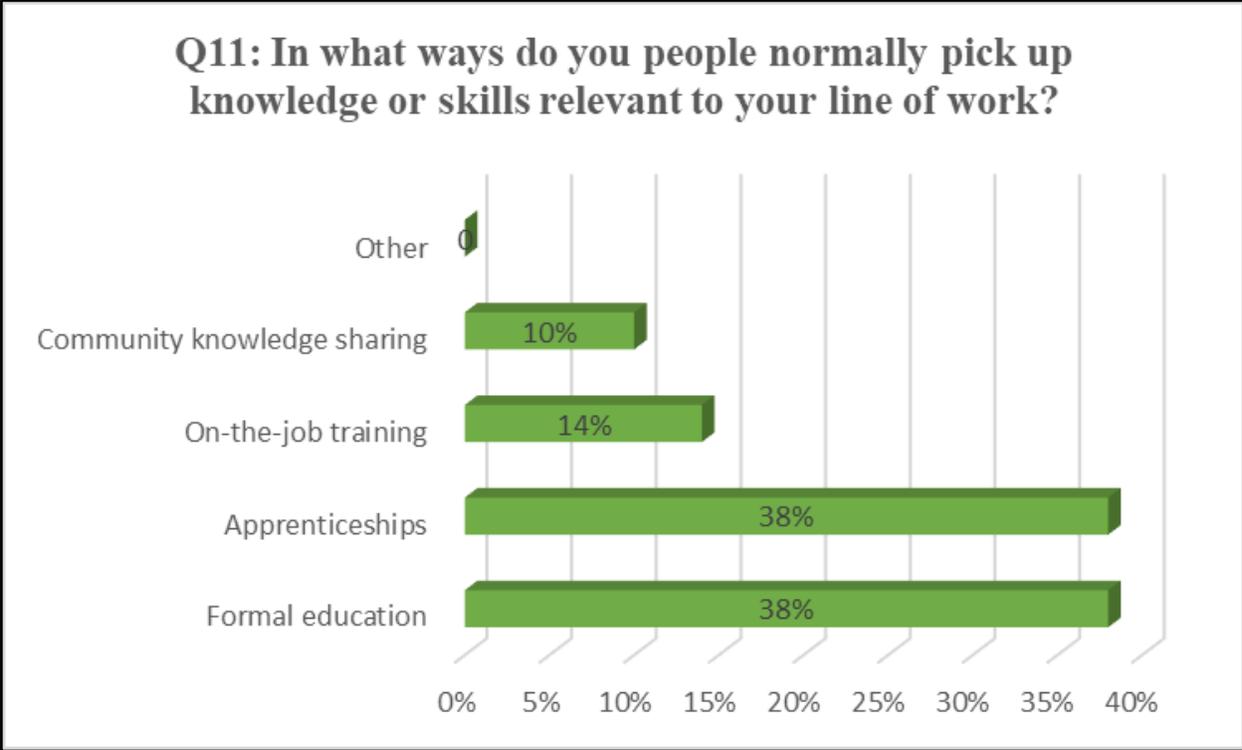
**Q11: In what ways do you people normally pick up knowledge or skills relevant to your line of work?**

Options	Responses	Total respondents
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Formal education	19	50
Apprenticeships	19	
On-the-job training	7	
Community knowledge sharing	5	
Other	0	

**Table 4.2.11: Ways of Acquiring Knowledge and Skills Relevant to the Line of Work**

Based on the study's findings, traditional schooling and internships are the main ways that respondents got the information or skills that were useful to their position, with 38% of answers each. That makes me think that organized learning paths and real-world experience are very important. However, the smaller numbers for on-the-job training (14%) and community knowledge sharing (10%) show that there may not be adequate opportunities for causal learning in the community.

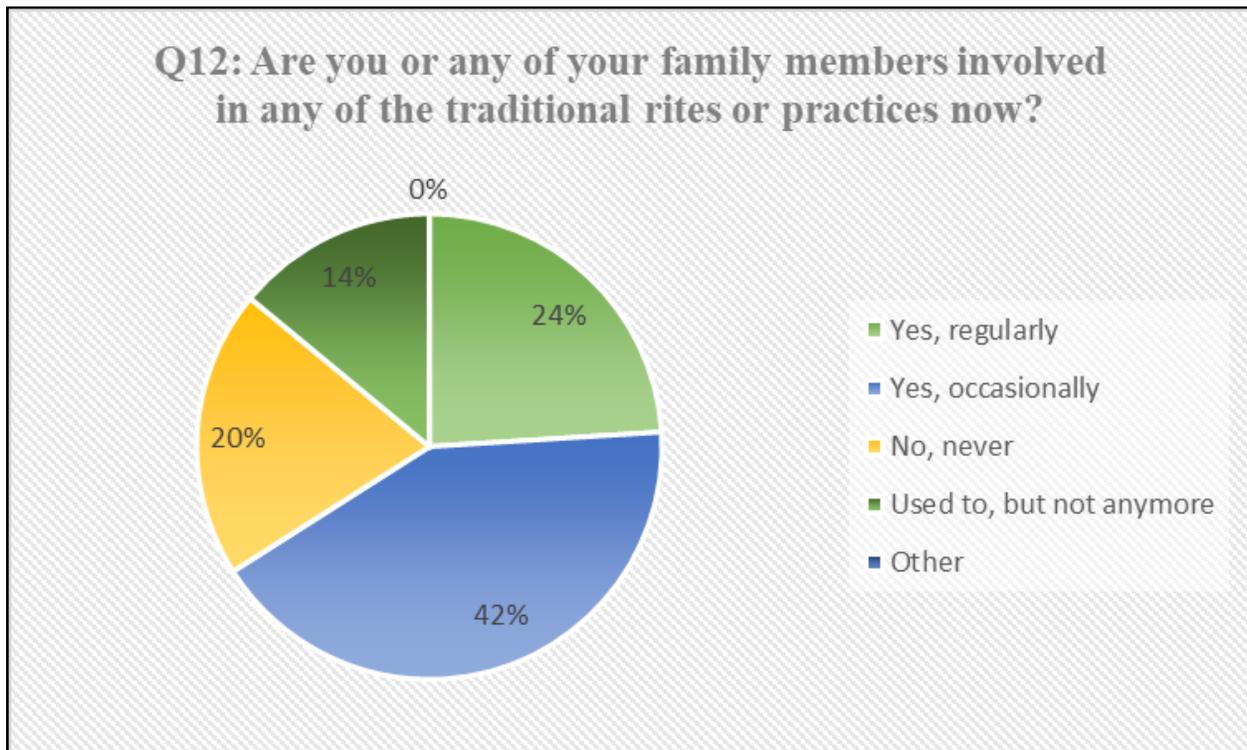


**Fig 4.2.11: Ways of Acquiring Knowledge and Skills Relevant to the Line of Work**

<b>Q12: Are you or any of your family members involved in any of the traditional rites or practices now?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Yes, regularly	12	50
Yes, occasionally	21	
No, never	10	
Used to, but not anymore	7	
Other	0	

**Table 4.2.12: Involvement in Traditional Rites or Practices**

The fact that responders were involved in a lot of traditional rites or practices shows that the Pulluva community is extremely involved. About two-thirds of those who answered declared they participated in some way, with 24% saying they did it daily and 42% saying they did it sometimes. A big part of them, though 14% said they used to be active but aren't anymore. This drop in active involvement points to a possible move away from traditional practices over time.



**Fig 4.2.12: Involvement in Traditional Rites or Practices**

<b>Q13: What chances do you see for your career going forward?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Very high	17	50
High	12	
Moderate	14	
Low	7	
Very low	0	

**Table 4.2.13: Future Career Opportunities**

A look at how respondents felt about their career opportunities shows that most of them were optimistic. 58% of them were confident that they would move up in their careers (combining "Very high" and "High" answers). This shows that most people in the studied community are positive about their future job prospects. It is important to note, though, that 14% of respondents think their chances are "Low," which means they are uncertain about their job prospects.



**Fig 4.2.13: Future Career Opportunities**

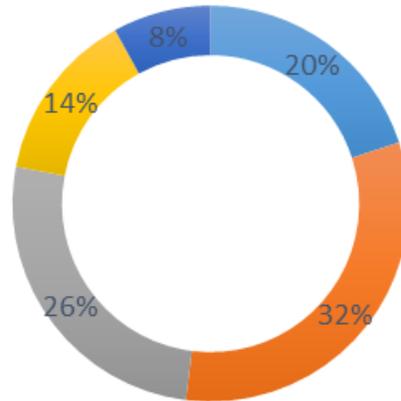
**Q14: To what extent does gender influence the nature of your job?**

Options	Responses	Total respondents
Very significant	10	50
Significant	16	
Moderate	13	
Slight	7	
None	4	

**Table 4.2.14: Influence of Gender on the Nature of the Job**

A thorough investigation of the answers to the question "How does gender affect the nature of the job?" indicates that people in the group had different ideas. A significant percentage of people, 52% (Very important and important together), agree that their gender has a big effect on their jobs. But 14% think it has only a small effect, and 8% think it has none at all.

**Q14: To what extent does gender influence the nature of your job?**



■ Very significant ■ Significant ■ Moderate ■ Slight ■ None

**Fig 4.2.14: Influence of Gender on the Nature of the Job**

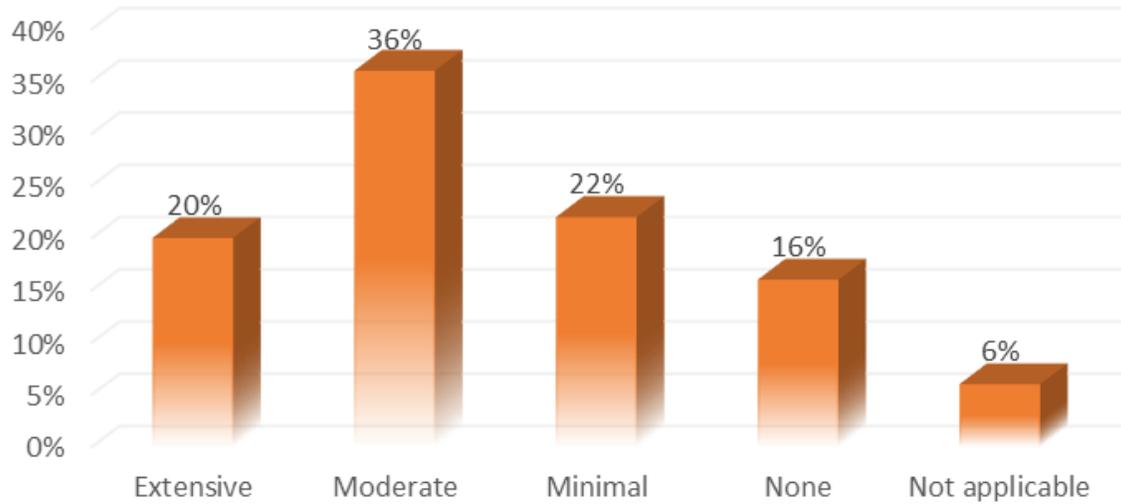
**Q15: What kind of interactions do you have at work with other sectors or communities?**

Options	Responses	Total respondents
Extensive	10	50
Moderate	18	
Minimal	11	
None	8	
Not applicable	3	

**Table 4.2.15: Interactions with Other Sectors and Communities**

A closer look at how respondents interacted with people from other departments or groups at work shows that they were involved in a range of activities. A significant portion of respondents (36%) say they have middling interactions, which suggests some level of blending. However, a smaller chunk (22%) say they have little to no interactions (16%).

**Q15: WHAT KIND OF INTERACTIONS DO YOU HAVE AT WORK WITH OTHER SECTORS OR COMMUNITIES?**



**Fig 4.2.15: Interactions with Other Sectors and Communities**

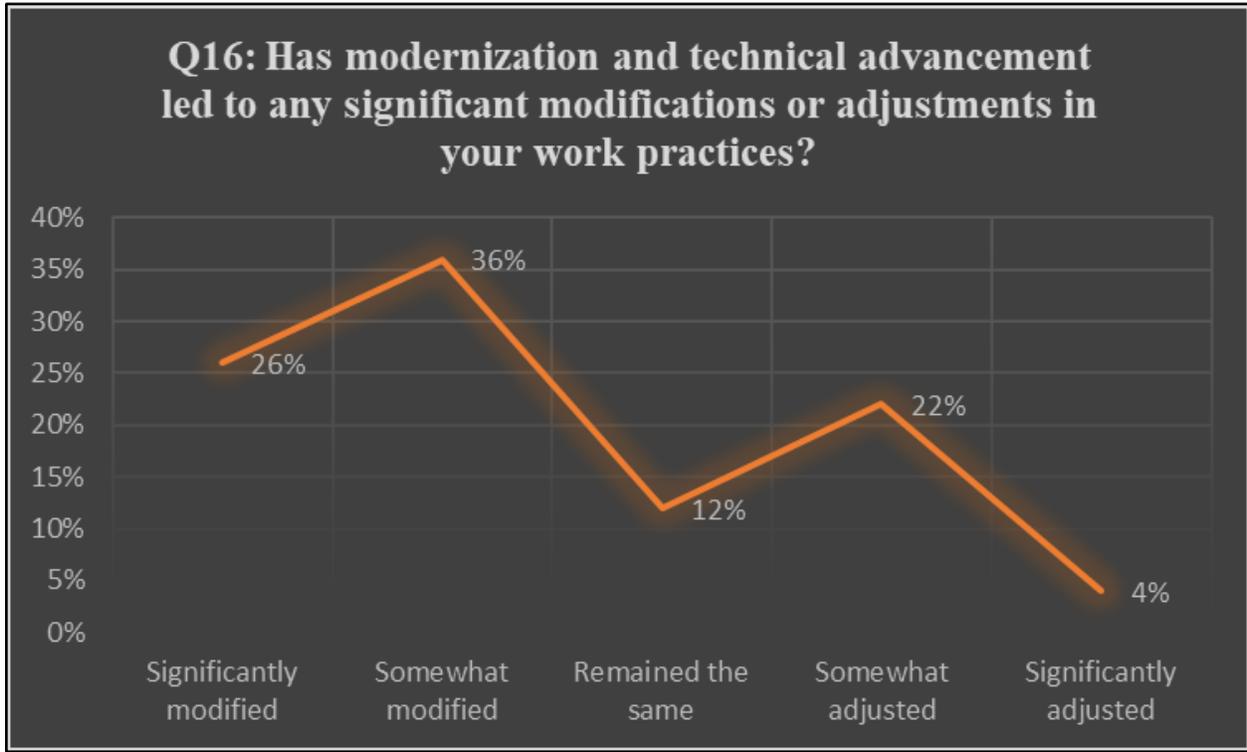
**Q16: Has modernization and technical advancement led to any significant modifications or adjustments in your work practices?**

Options	Responses	Total respondents
Significantly modified	13	50
Somewhat modified	18	
Remained the same	6	
Somewhat adjusted	11	
Significantly adjusted	2	

**Table 4.2.16: Impact of Modernization and Technical Advancement on Work Practices**

The answers show that a significant percentage of the people who took part 26% said that development and technological progress had made big changes to how they did their jobs. Another 36% said that their methods had changed slightly. This shows that progress has had a big effect on how people in the Pulluva community work. However, it is interesting that 12% of people said

their habits were unchanged, which suggests that some people in the community are resistant to change or have not been exposed to technology much.



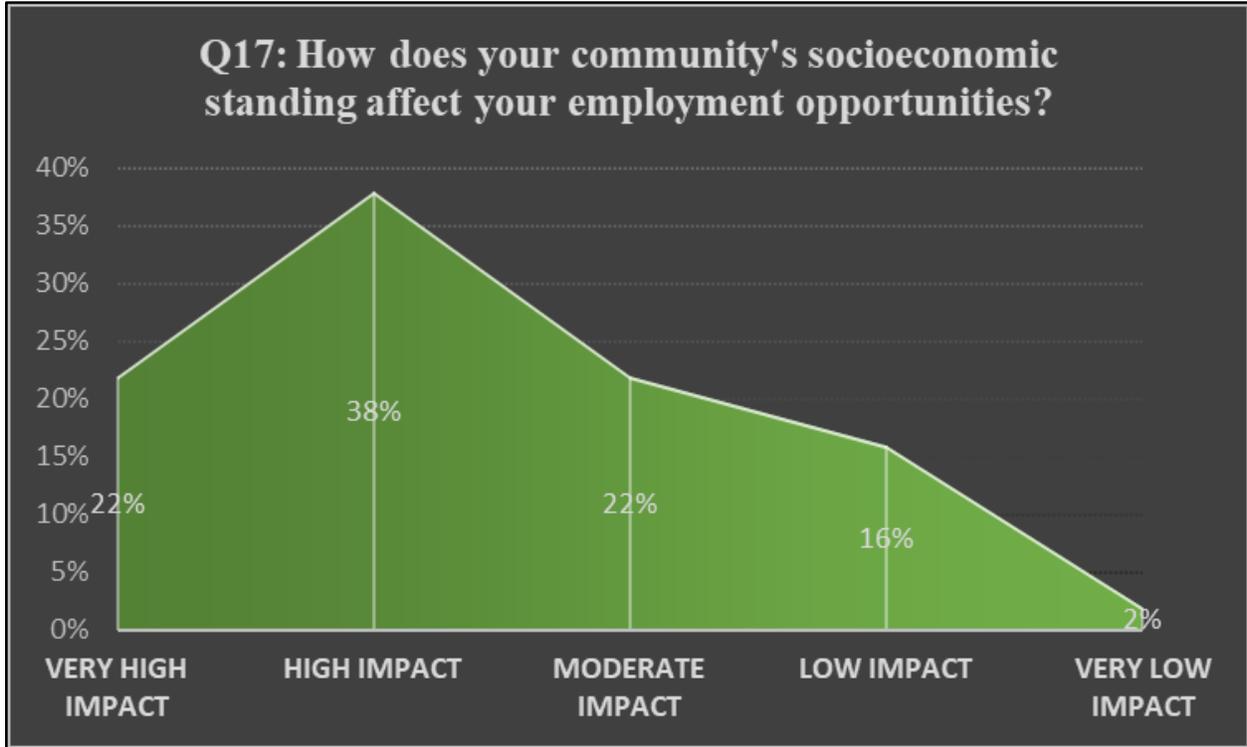
**Fig 4.2.16: Impact of Modernization and Technical Advancement on Work Practices**

**Q17: How does your community's socioeconomic standing affect your employment opportunities?**

Options	Responses	Total respondents
Very high impact	11	50
High impact	19	
Moderate impact	11	
Low impact	8	
Very low impact	1	

**Table 4.2.17: Impact of Community Socioeconomic Standing on Employment Opportunities**

The study of the answers shows that a lot of people in the Pulluva community think that their financial status affects their job prospects. 60% of those who answered think that social factors have a very high or substantial impact on work. This shows how important these factors are. Also, 22% say it had a middling effect, which means it had a big but not particularly apparent effect. But, interestingly, only 18% think it has low to very low effects.

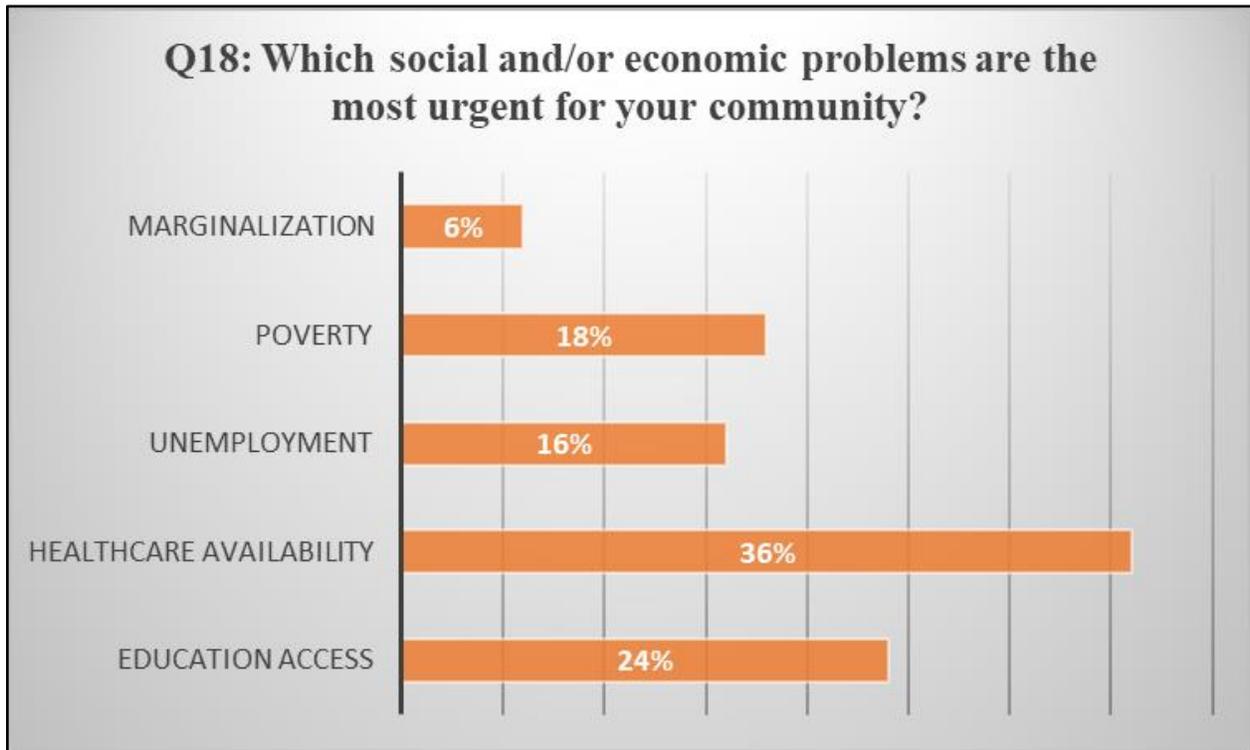


**Fig 4.2.17: Impact of Community Socioeconomic Standing on Employment Opportunities**

<b>Q18: Which social and/or economic problems are the most urgent for your community?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Education access	12	50
Healthcare availability	18	
Unemployment	8	
Poverty	9	
Marginalization	3	

**Table 4.2.18: Most Urgent Social and Economic Problems in the Community**

A close study of the answers shows that 36% of those asked said that the lack of access to health care was the most important social and/or economic problem in the Pulluva community. This fits with another study that has focused on how healthcare is unfairly impacted in disadvantaged groups. Access to school comes in at a close minute with 24%, showing that people know they need more educational options. At 16% and 18%, respectively, unemployment and poverty are also seen as challenges, and they show how economic problems are linked. Even though it's only 6%, marginalization is seen as a social problem.



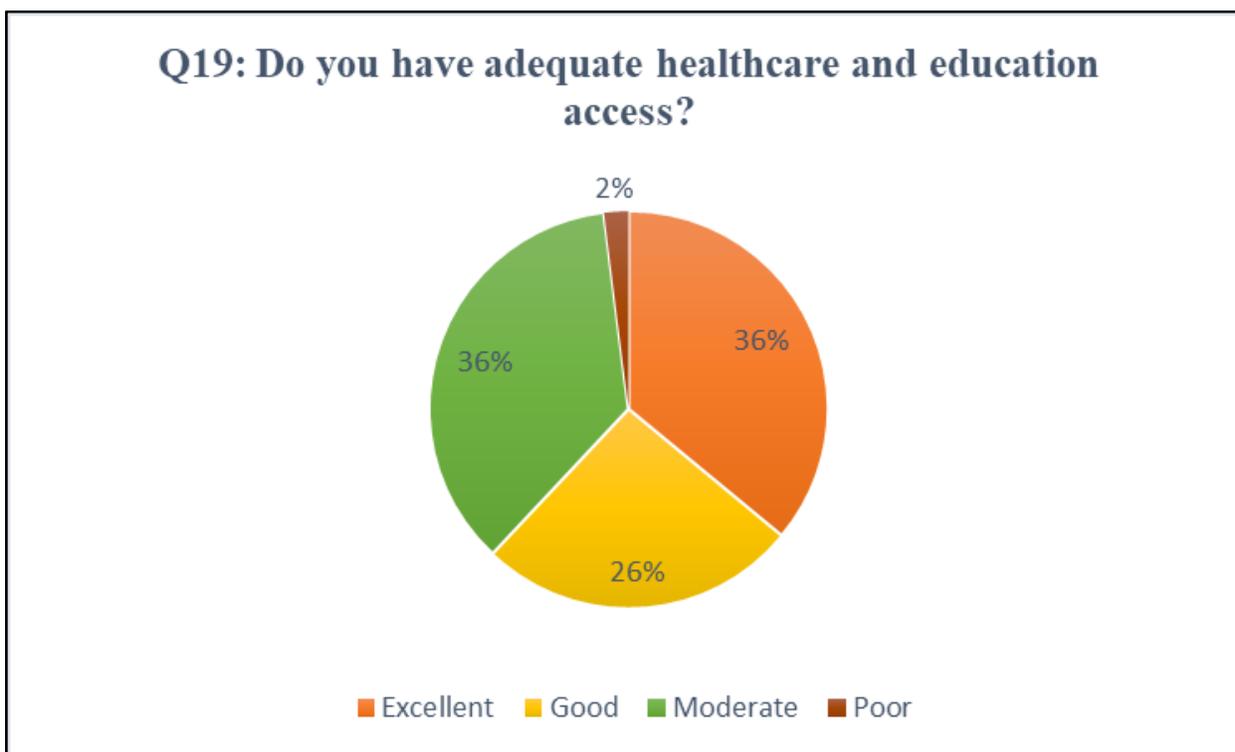
**Fig 4.2.18: Most Urgent Social and Economic Problems in the Community**

<b>Q19: Do you have adequate healthcare and education access?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Excellent	18	50
Good	13	
Moderate	18	

Poor	1	
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**Table 4.2.19: Healthcare and Education Access**

The research shows that respondents had a range of opinions about how simple it was to get health care and schooling. A large percentage (36%) rates entry as "Excellent," suggesting they are happy with the services that are offered. But a big chunk of people (36%) think access is "Moderate," which means it could be better. Notably, only 2% rate entry as "Poor," which shows that there may be problems that need to be fixed right away.



**Fig 4.2.19: Healthcare and Education Access**

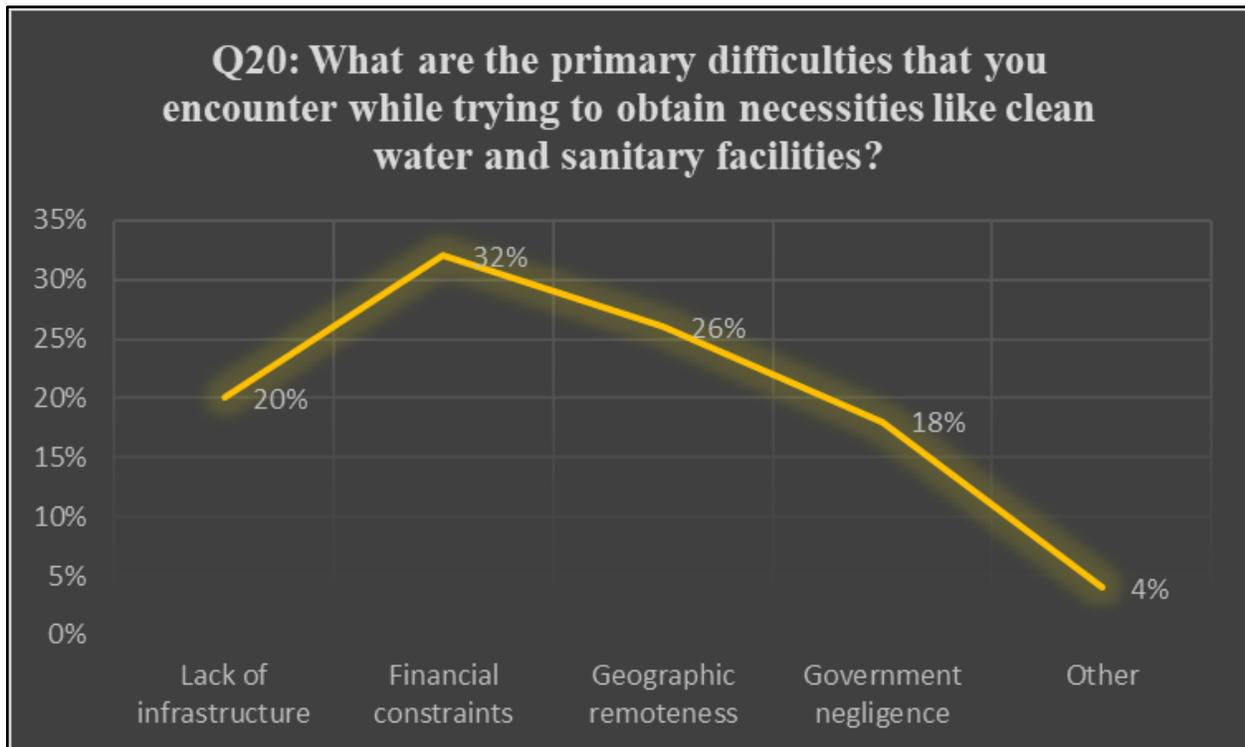
**Q20: What are the primary difficulties that you encounter while trying to obtain necessities like clean water and sanitary facilities?**

Options	Responses	Total respondents
Lack of infrastructure	10	50
Financial constraints	16	
Geographic remoteness	13	

Government negligence	9	
Other	2	

**Table 4.2.20: Primary Difficulties in Obtaining Clean Water and Sanitary Facilities**

By looking at the answers to the question, research may discover a few important things. 32% of those who answered said that lack of money was the biggest problem they were facing. This corresponds with what the study showed about the economic problems the Pulluva community is having. Also, lack of infrastructure (20%) and geographical distance (26%) show that the town has problems with infrastructure and is geographically isolated. The relatively low number (18%) that said problems were caused by government carelessness suggests that governance problems may not be seen as the main problem.



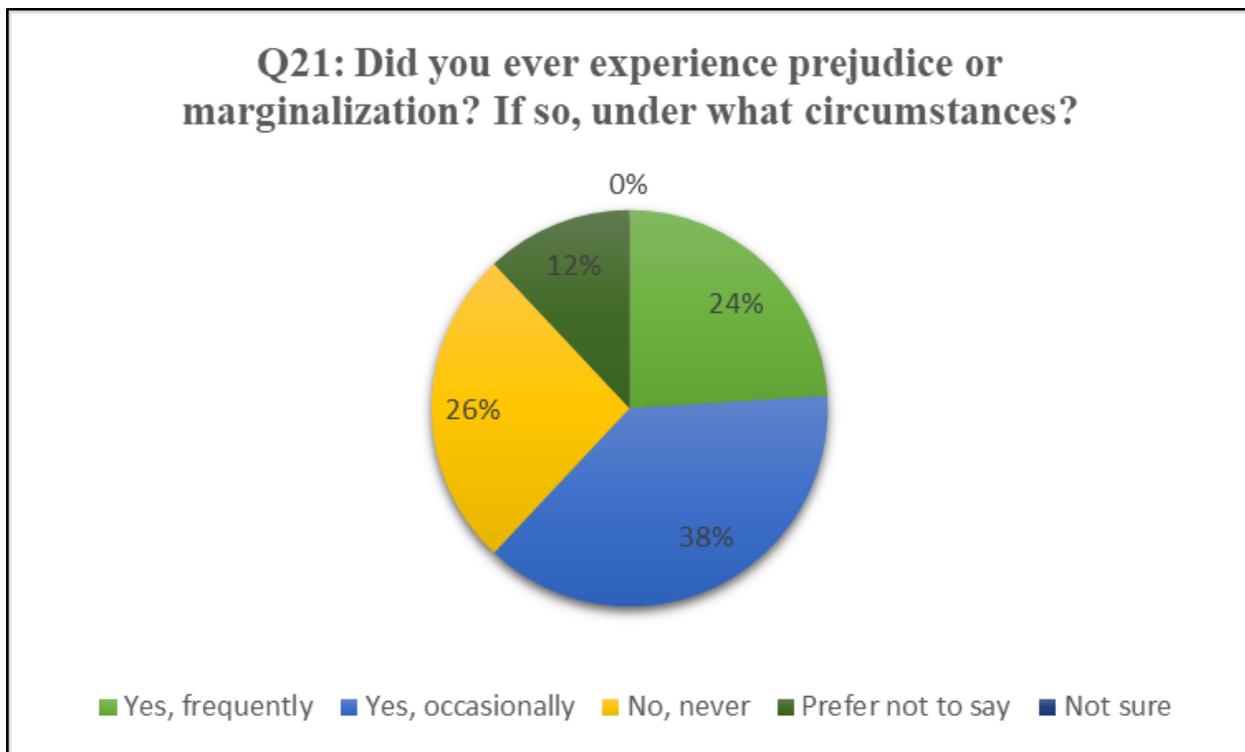
**Fig 4.2.20: Primary Difficulties in Obtaining Clean Water and Sanitary Facilities**

<b>Q21: Did you ever experience prejudice or marginalization? If so, under what circumstances?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Yes, frequently	12	

Yes, occasionally	19	50
No, never	13	
Prefer not to say	6	
Not sure	0	

**Table 4.2.21: Experience of Prejudice or Marginalization**

It was reported that 42% of those who answered that they had experienced bias or being left out, with 24% saying it happened sometimes and 18% saying it happened a lot. Multiple factors, such as social class, economic inequality, and cultural differences, led to this. Noteworthy, 26% chose not to share their stories, which could mean they didn't want to or felt comfortable talking about sensitive topics like discrimination.



**Fig 4.2.21: Experience of Prejudice or Marginalization**

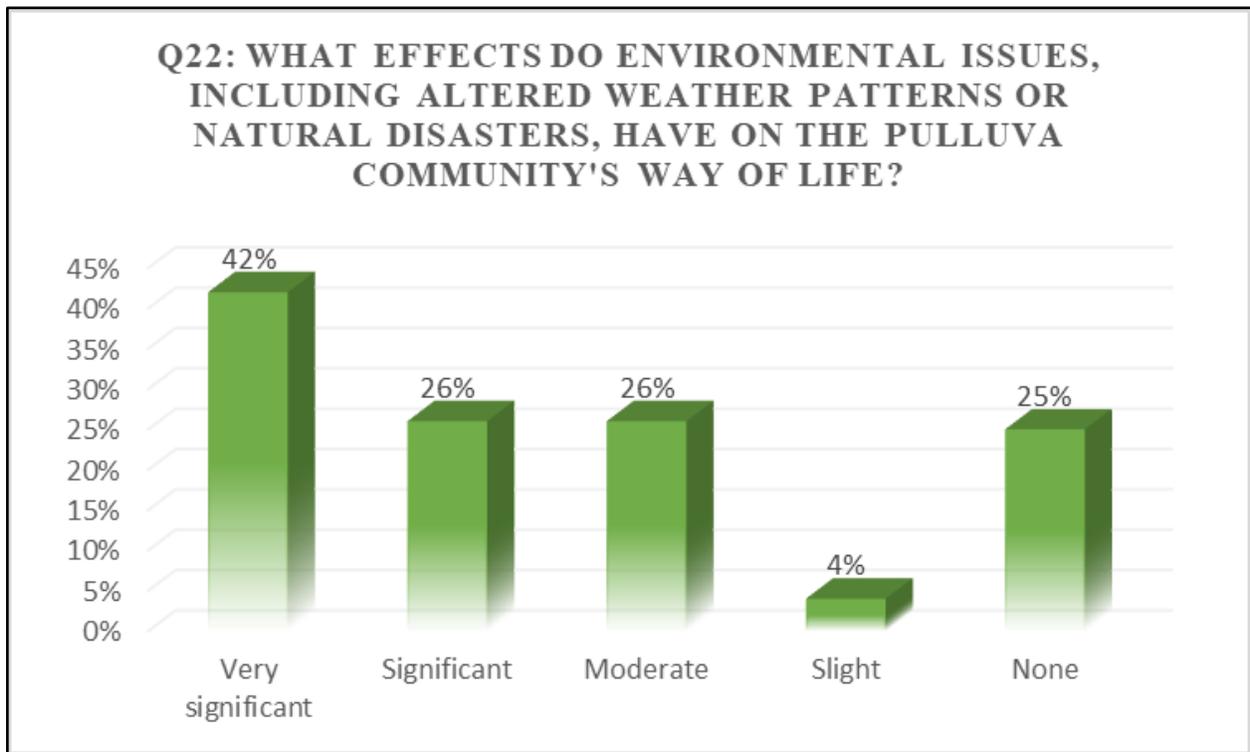
**Q22: What effects do environmental issues, including altered weather patterns or natural disasters, have on the Pulluva community's way of life?**

Options	Responses	Total respondents
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Very significant	21	50
Significant	13	
Moderate	13	
Slight	2	
None	1	

**Table 4.2.22: Impact of Environmental Issues on the Pulluva Community**

The answers show that environmental problems have a big effect on the Pulluva community; 42% thought it was very important and 26% thought they were important. This fits with the study that shows how old ways of making a living can be affected by changes in the environment.



**Fig 4.2.22: Impact of Environmental Issues on the Pulluva Community**

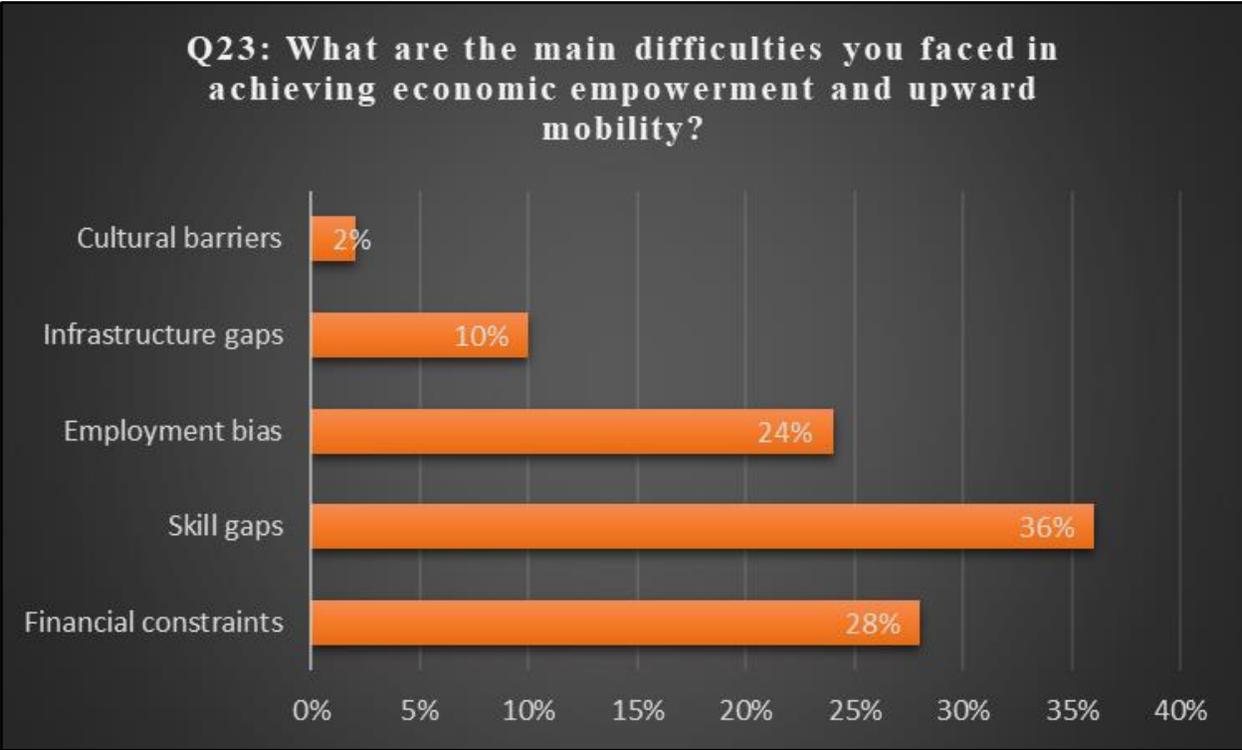
**Q23: What are the main difficulties you faced in achieving economic empowerment and upward mobility?**

Options	Responses	Total respondents
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Financial constraints	14	50
Skill gaps	18	
Employment bias	12	
Infrastructure gaps	5	
Cultural barriers	1	

**Table 4.2.23: Main Difficulties in Achieving Economic Empowerment and Upward Mobility**

Respondents pointed out several problems that make it hard for people to get ahead financially and economically. Skill gaps were named as the main problem by 36% of those who answered, showing a need for education and training. Adverse work circumstances (28%), followed by money problems (28%), were also considered important. Smaller numbers (10%) of people mentioned infrastructure gaps and 2% mentioned culture hurdles.

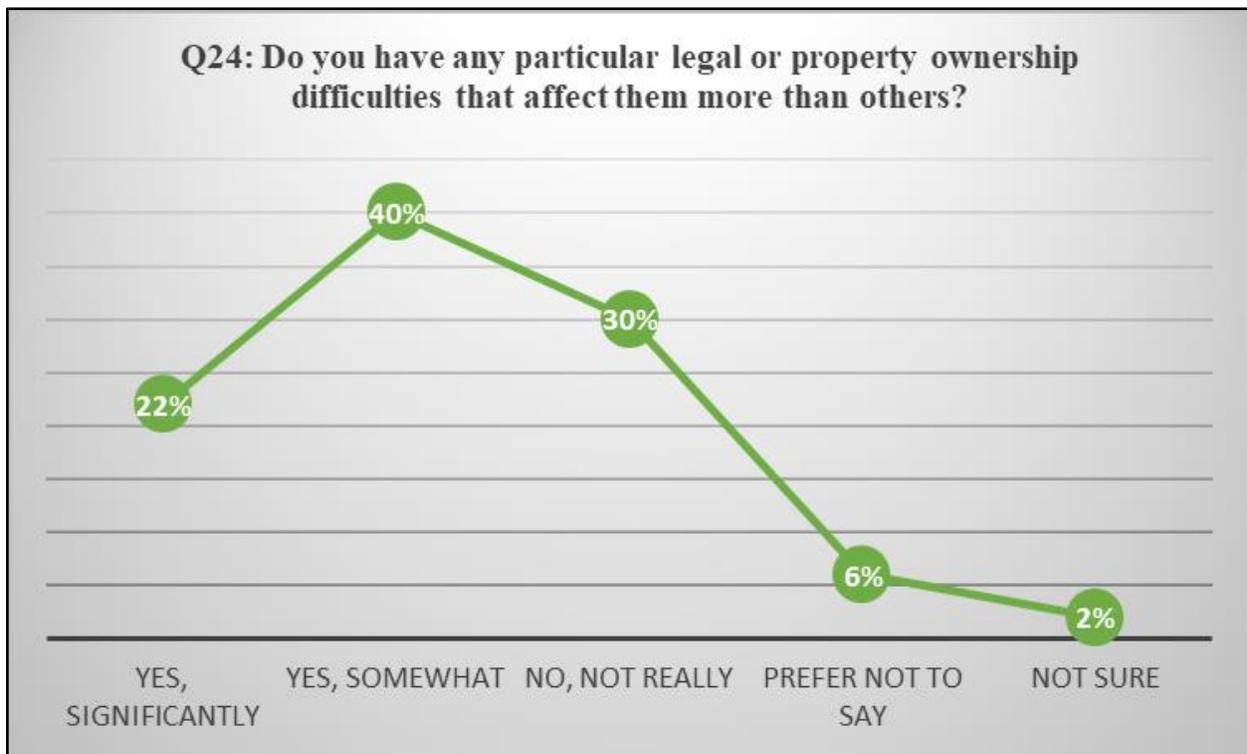


**Fig 4.2.23: Main Difficulties in Achieving Economic Empowerment and Upward Mobility**

Q24: Do you have any particular legal or property ownership difficulties that affect them more than others?		
Options	Responses	Total respondents
Yes, significantly	11	50
Yes, somewhat	20	
No, not really	15	
Prefer not to say	3	
Not sure	1	

**Table 4.2.24: Legal or Property Ownership Difficulties**

22% of those who answered said they were having major law or property holding problems, and 40% said they were having some kind of effect. Notably, 30% said they did not experience those kinds of issues, and some had nothing to say or were never sure.



**Fig 4.2.24: Legal or Property Ownership Difficulties**

<b>Q25: Do the cultural norms and traditions affect your livelihood in any way?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
Very significant	12	50
Significant	20	
Moderate	10	
Slight	5	
None	3	

**Table 4.2.25: Impact of Cultural Norms and Traditions on Livelihood**

Cultural norms and customs have a big effect on people's ability to make a living; 64% of those who answered the survey agreed. This shows that cultural practices have a big effect on the Pulluva community's economic actions. This kind of impact can change job decisions, business practices, and social relationships, showing how closely culture is linked to ways of making a living.



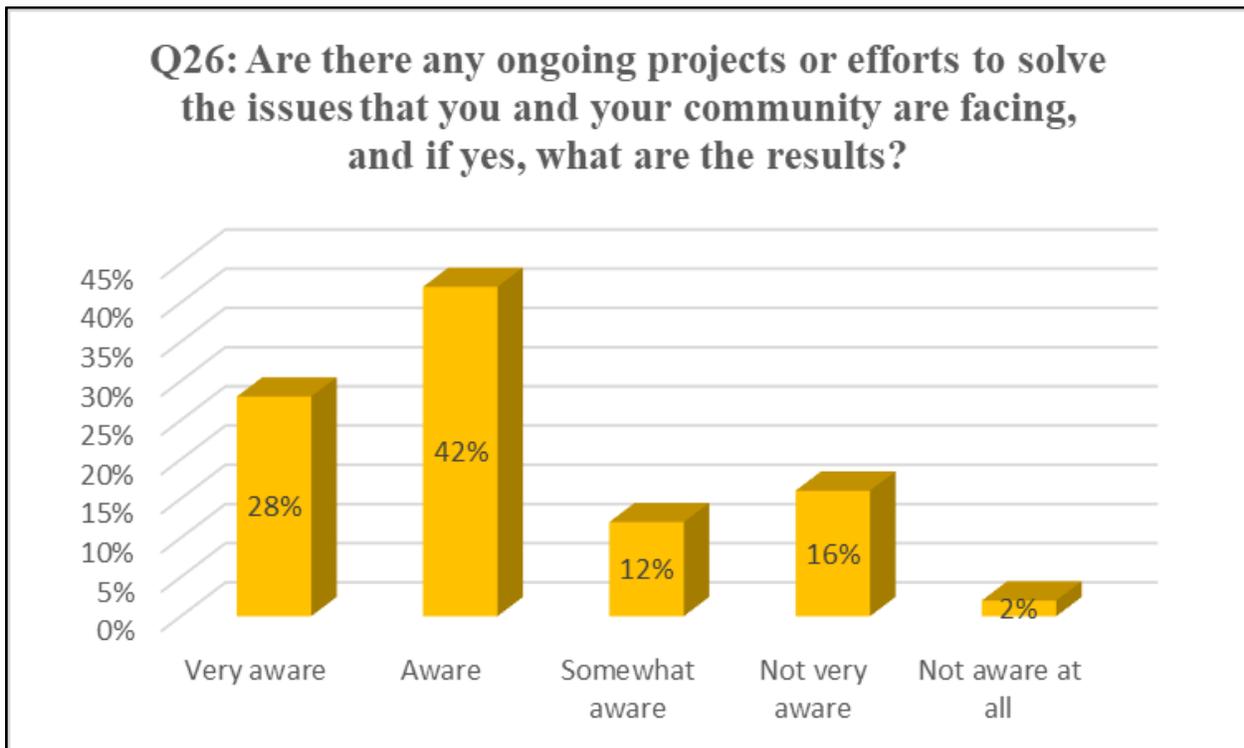
**Fig 4.2.25: Impact of Cultural Norms and Traditions on Livelihood**

**Q26: Are there any ongoing projects or efforts to solve the issues that you and your community are facing, and if yes, what are the results?**

Options	Responses	Total respondents
Very aware	14	50
Aware	21	
Somewhat aware	6	
Not very aware	8	
Not aware at all	1	

**Table 4.2.26: Ongoing Projects and Efforts to Address Community Issues**

The survey shows that people may not be aware of current projects or attempts to solve neighbourhood problems. Seventy per cent of those who answered (70%) are either very aware or aware of these kinds of programs. However, thirty per cent say they are only somewhat aware of them, which could mean that communication or marketing methods aren't working as well as they could.

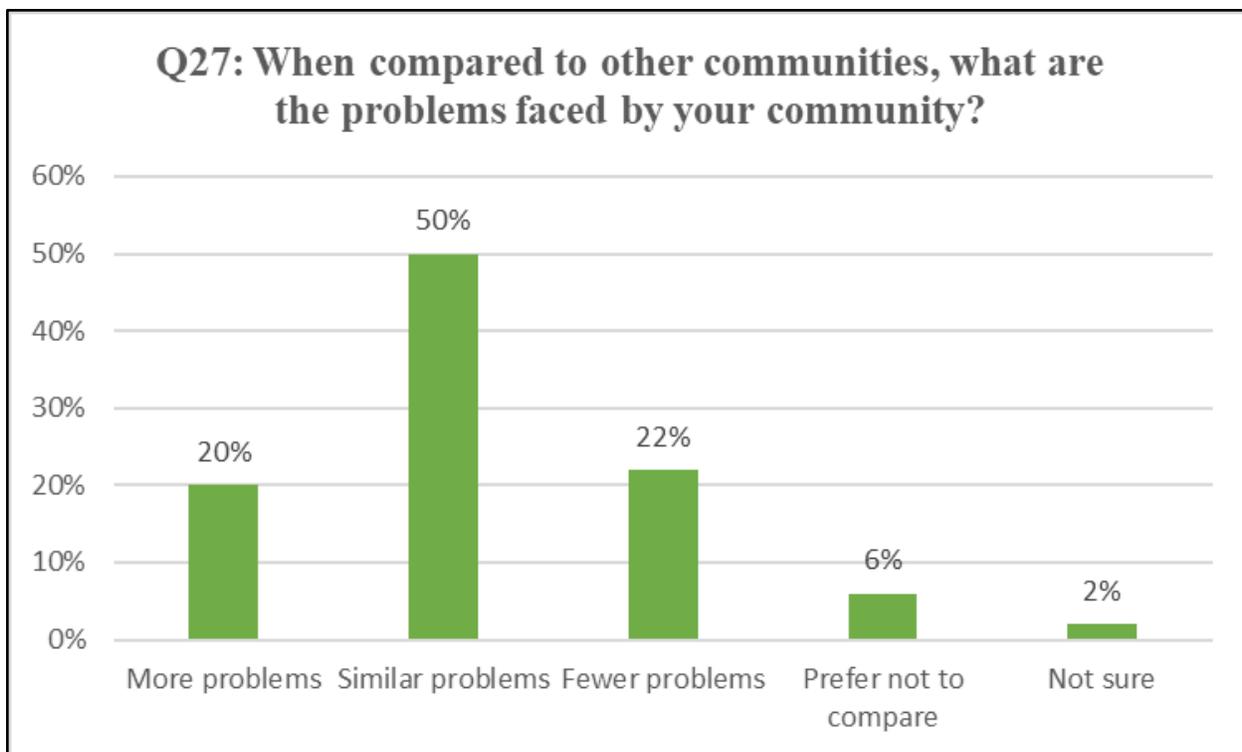


**Fig 4.2.26: Ongoing Projects and Efforts to Address Community Issues**

<b>Q27: When compared to other communities, what are the problems faced by your community?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>
More problems	10	50
Similar problems	25	
Fewer problems	11	
Prefer not to compare	3	
Not sure	1	

**Table 4.2.27: Comparative Challenges Faced by the Community**

The majority of respondents (50%) thought they were having the same problems as other areas, which shows that people have a common experience with social problems. Meanwhile, 20% thought they had more problems, which suggests that the Pulluva group has problems that are special or get worse. One smaller group (22%) said they had fewer problems, which could mean they were more resilient or had relative benefits in some ways.



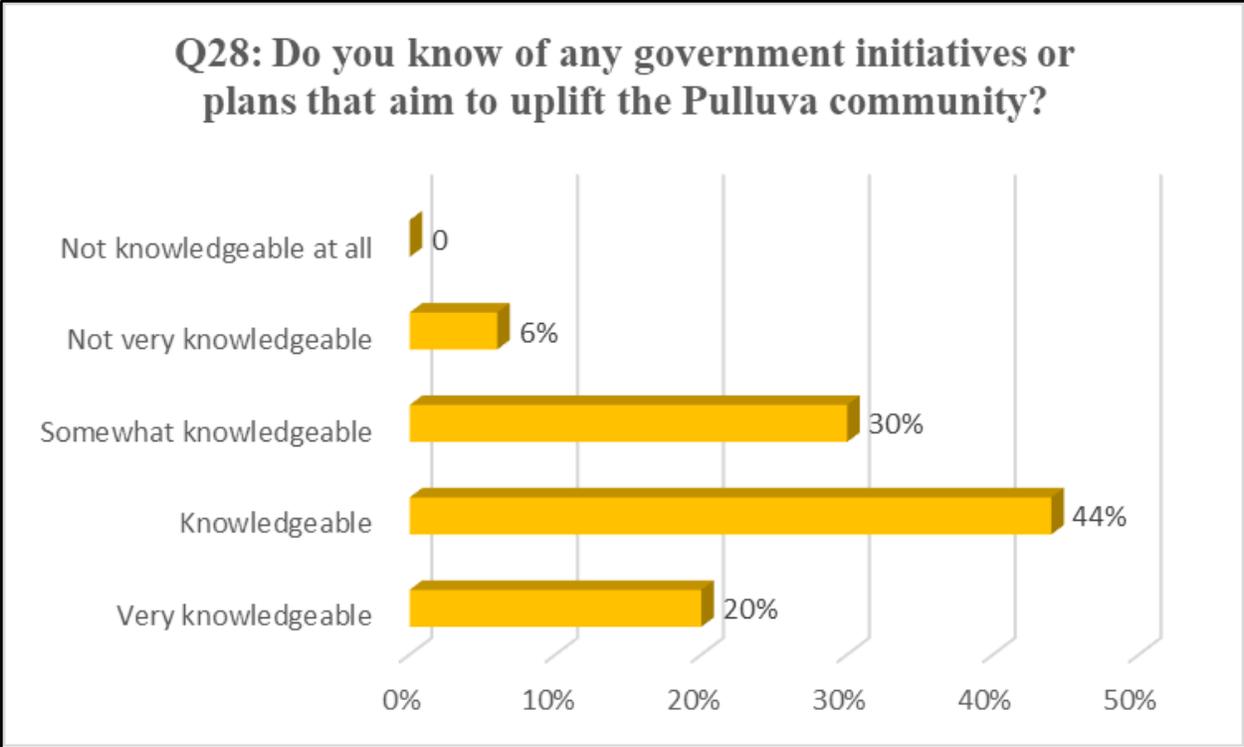
**Fig 4.2.27: Comparative Challenges Faced by the Community**

**Q28: Do you know of any government initiatives or plans that aim to uplift the Pulluva community?**

Options	Responses	Total respondents
Very knowledgeable	10	50
Knowledgeable	22	
Somewhat knowledgeable	15	
Not very knowledgeable	3	
Not knowledgeable at all	0	

**Table 4.2.28: Government Initiatives for Uplifting the Pulluva Community**

Survey findings show that people in the Pulluva neighbourhood are not all aware of the government's efforts to improve their lives. 20 per cent of respondents are very knowledgeable, forty-four per cent are knowledgeable, and 36 per cent are not aware of much.



**Fig 4.2.28: Government Initiatives for Uplifting the Pulluva Community**

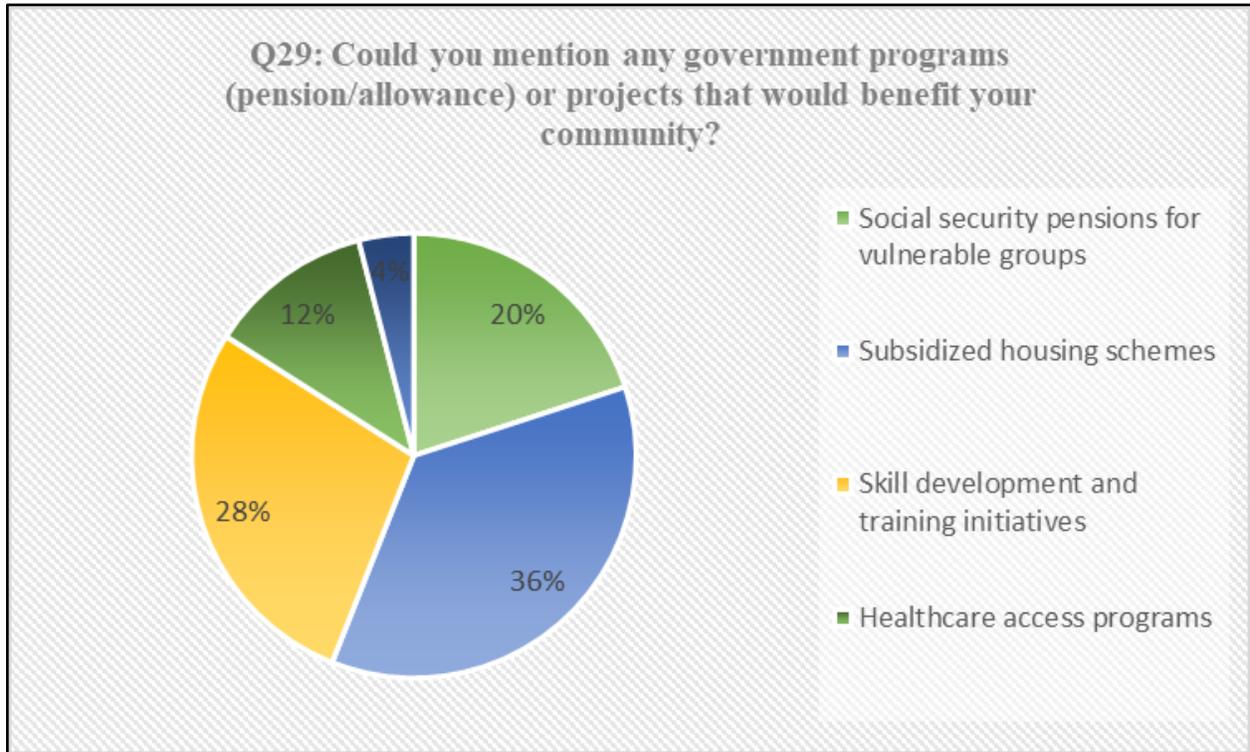
**Q29: Could you mention any government programs (pension/allowance) or projects that would benefit your community?**

Options	Responses	Total respondents
Social Security pensions for Vulnerable groups	10	50
Subsidized housing schemes	18	
Skill development and training initiatives	14	
Healthcare access programs	6	
Financial assistance for entrepreneurship and small businesses	2	

**Table 4.2.29: Government Programs and Projects Benefiting the Community**

Respondents listed several government programmes that help the community. Housing needs were met by mentioning subsidized housing programmes (36%). Concerning economic freedom, skill

development and training programmes were seen as very important by 28% of people. Additionally, social security income (20%) and healthcare access programmes (12%) were mentioned, showing that health and social welfare issues were taken into account.



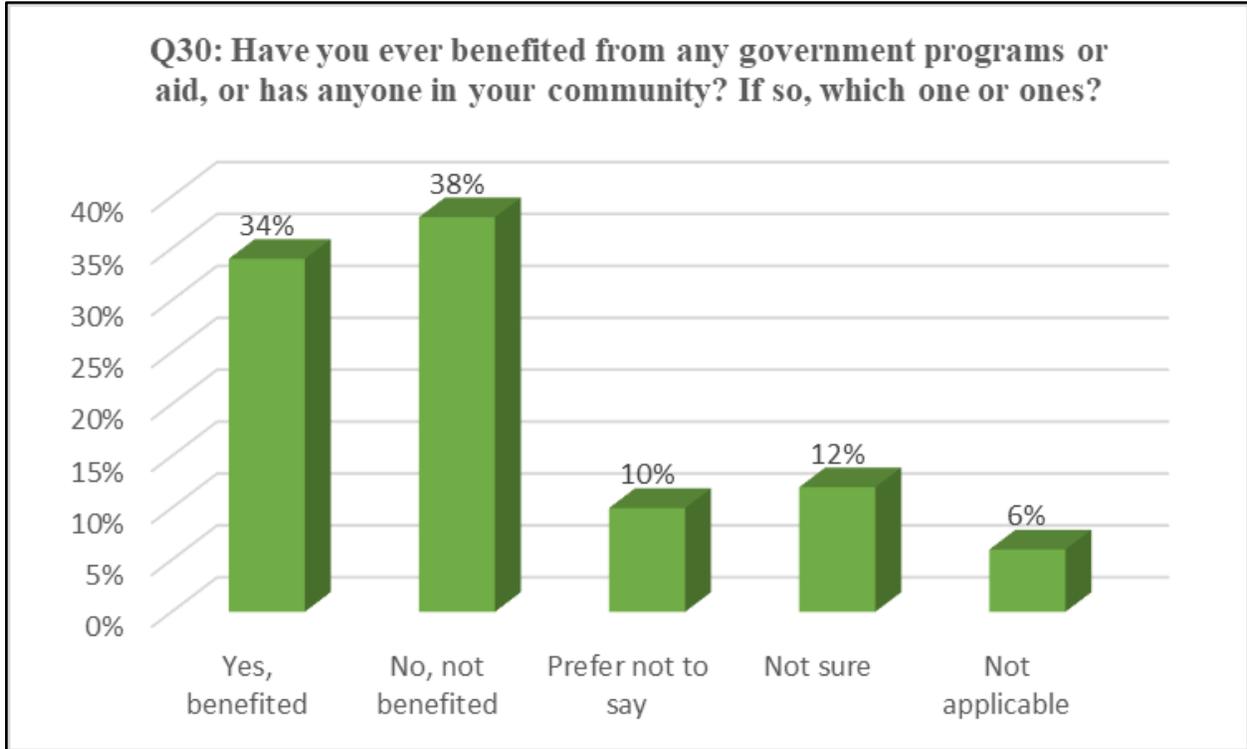
**Fig 4.2.29: Government Programs and Projects Benefiting the Community**

**Q30: Have you ever benefited from any government programs or aid, or has anyone in your community? If so, which one or one?**

Options	Responses	Total respondents
Yes, benefited	17	50
No, not benefited	19	
Prefer not to say	5	
Not sure	6	
Not applicable	3	

**Table 4.2.30: Government Programs or Aid Benefiting the Community**

A significant portion of the people who answered the poll (34%) have gained from government programmes or help. This fits with the study's main topic of how the government affects the social and economic growth of the Pulluva community. However, a significant number (38%) said they were not gaining, which suggests that there may be differences in how people receive government help.



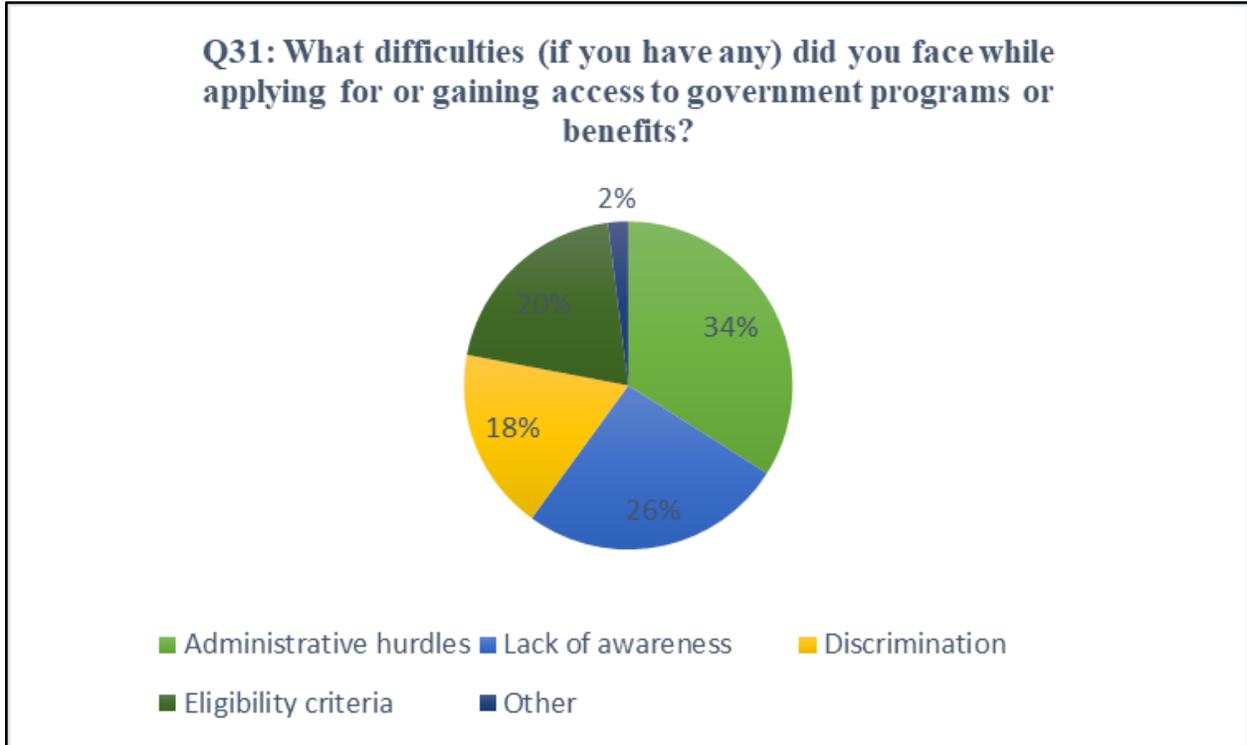
**Fig 4.2.30: Government Programs or Aid Benefiting the Community**

**Q31: What difficulties (if you have any) did you face while applying for or gaining access to government programs or benefits?**

Options	Responses	Total respondents
Administrative hurdles	17	50
Lack of awareness	13	
Discrimination	9	
Eligibility criteria	10	
Other	1	

**Table 4.2.31: Challenges in Accessing Government Programs or Benefits**

Administrative problems (34%), lack of knowledge (26%), and discrimination (18%) were some of the problems that respondents said made it hard to use government programmes. Some people were still worried about accessibility, even though most people (60%) thought that information about plans was clear.



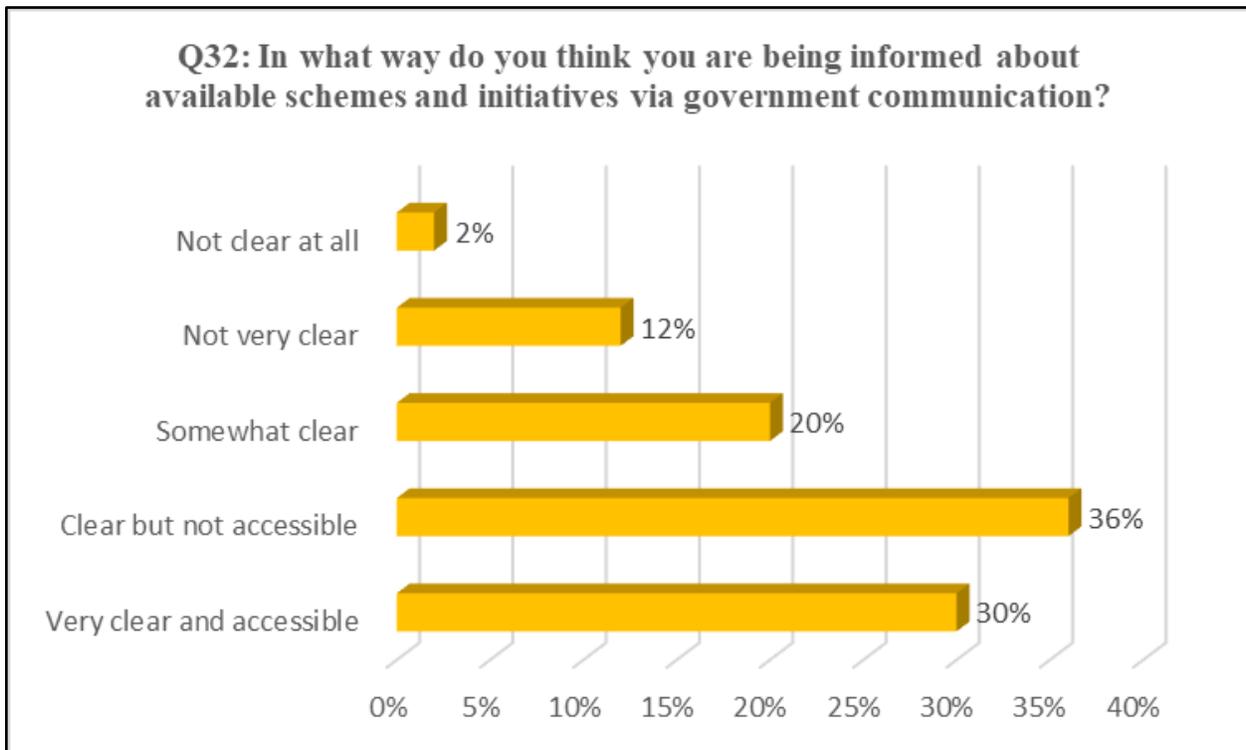
**Fig 4.2.31: Challenges in Accessing Government Programs or Benefits**

**Q32: In what way do you think you are being informed about available schemes and initiatives via government communication?**

Options	Responses	Total respondents
Very clear and accessible	15	50
Clear but not accessible	18	
Somewhat clear	10	
Not very clear	6	
Not clear at all	1	

**Table 4.2.32: Accessing Government Communication on Available Schemes and Initiatives**

A summary of the study results, a significant percentage (66%) believe that communications from the government are either very clear or clear yet inaccessible. Still, a sizable majority (32%) believe that the information is either fairly clear or confusing. This implies that there is a need for more thorough and easily available channels of information about government programmes and efforts.



**Fig 4.2.32: Accessing Government Communication on Available Schemes and Initiatives**

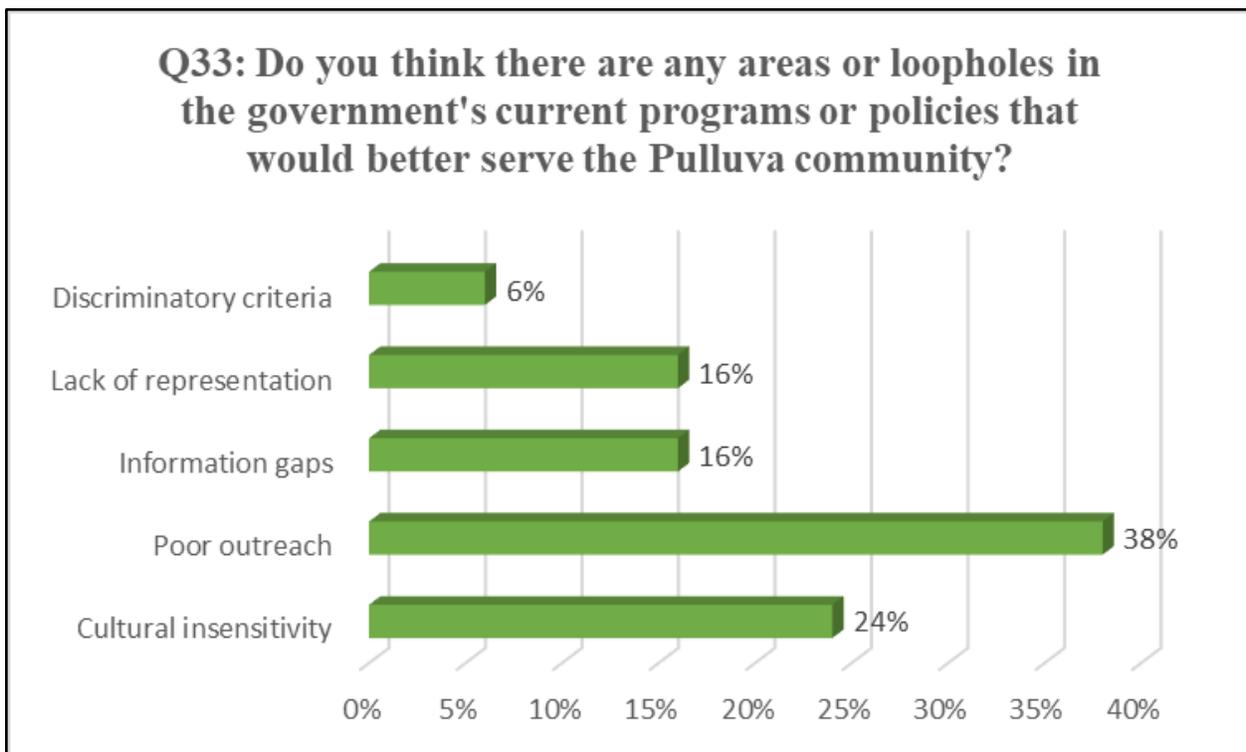
**Q33: Do you think there are any areas or loopholes in the government's current programs or policies that would better serve the Pulluva community?**

Options	Responses	Total respondents
Cultural insensitivity	12	50
Poor outreach	19	
Information gaps	8	
Lack of representation	8	

Discriminatory criteria	3	
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**Table 4.2.33: Areas for Improvement in Government Programs or Policies for the Pulluva Community**

Participants pointed out several problems with government programmes that touch the Pulluva community. Poor marketing (38%) and knowledge gaps (16%) show that communication problems are making people less aware of the programme. Concerns about inclusion and community involvement are heightened by cultural insensitivity (24%), as well as a lack of participation (24%).



**Fig 4.2.33: Areas for Improvement in Government Programs or Policies for the Pulluva Community**

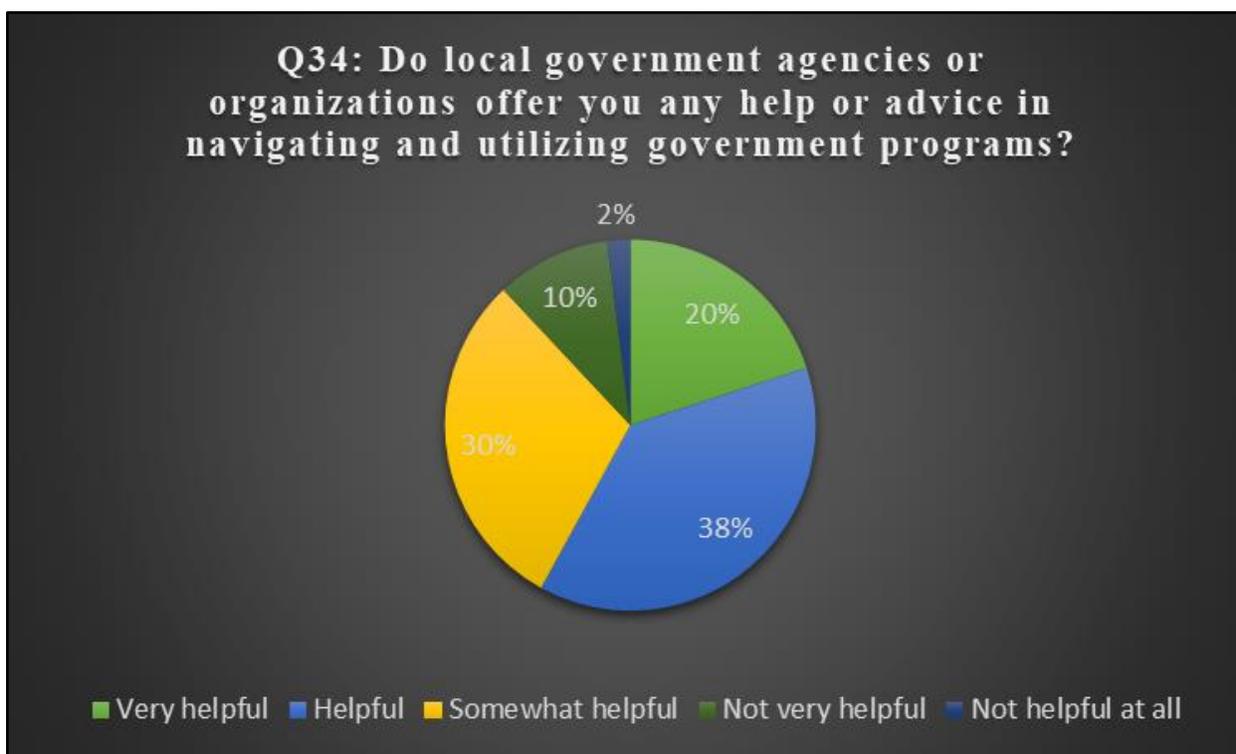
**Q34: Do local government agencies or organizations offer you any help or advice in navigating and utilizing government programs?**

Options	Responses	Total respondents
Very helpful	10	
Helpful	19	

Somewhat helpful	15	50
Not very helpful	5	
Not helpful at all	1	

**Table 4.2.34: Assistance from Local Government Agencies and Organizations in Navigating Government Programs**

According to the surveys, respondents' experiences with local government agencies or organizations differ in terms of their help. A sizable majority (32%) ranked them as slightly to not very useful, even though 20% and 38% of respondents considered them to be extremely helpful. This indicates that views on the efficacy of government assistance are divided, pointing forth possible areas where programme alignment with community needs should be strengthened.



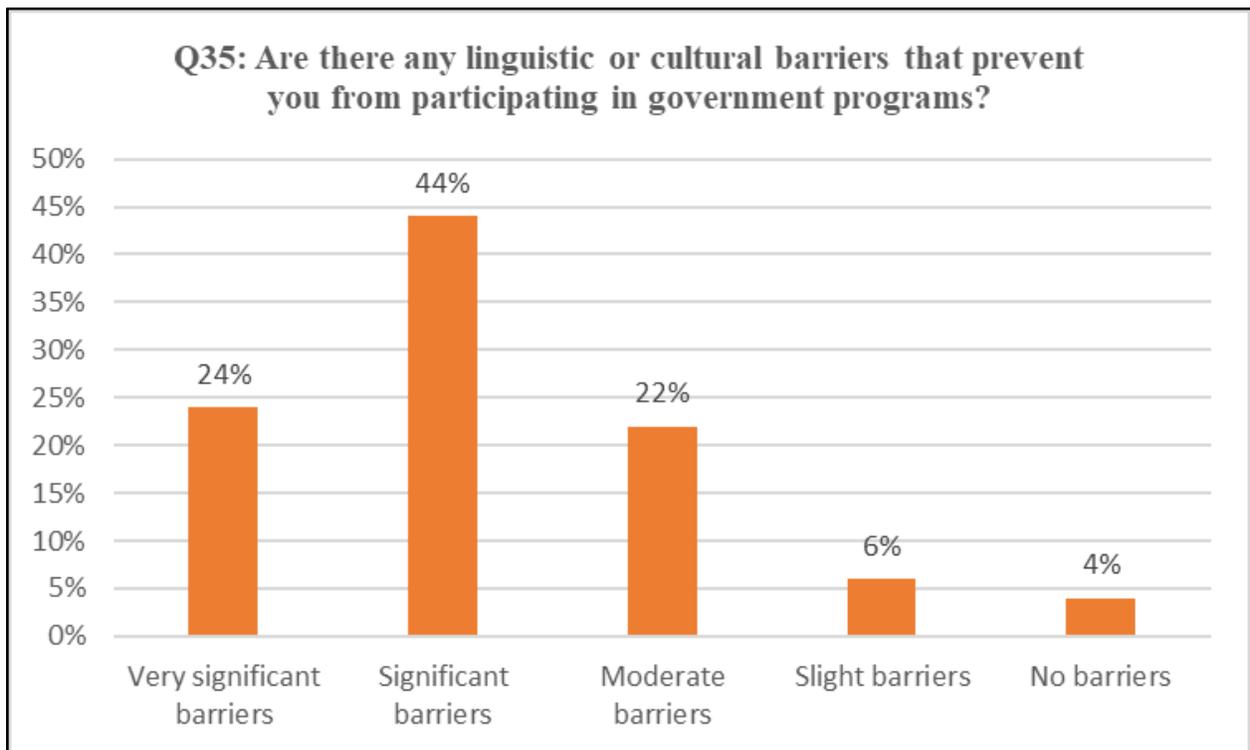
**Fig 4.2.34: Assistance from Local Government Agencies and Organizations in Navigating Government Programs**

<b>Q35: Are there any linguistic or cultural barriers that prevent you from participating in government programs?</b>		
<b>Options</b>	<b>Responses</b>	<b>Total respondents</b>

Very significant barriers	12	50
Significant barriers	22	
Moderate barriers	11	
Slight barriers	3	
No barriers	2	

**Table 4.2.35: Linguistic and Cultural Barriers in Participating in Government Programs**

An overwhelming majority of respondents 68% acknowledged that there are substantial to very severe language or cultural hurdles preventing them from participating in government programmes. This implies that the Pulluva population has significant obstacles in interacting with government efforts due to linguistic and cultural barriers, which affect their ability to receive benefits and services that are mandatory.



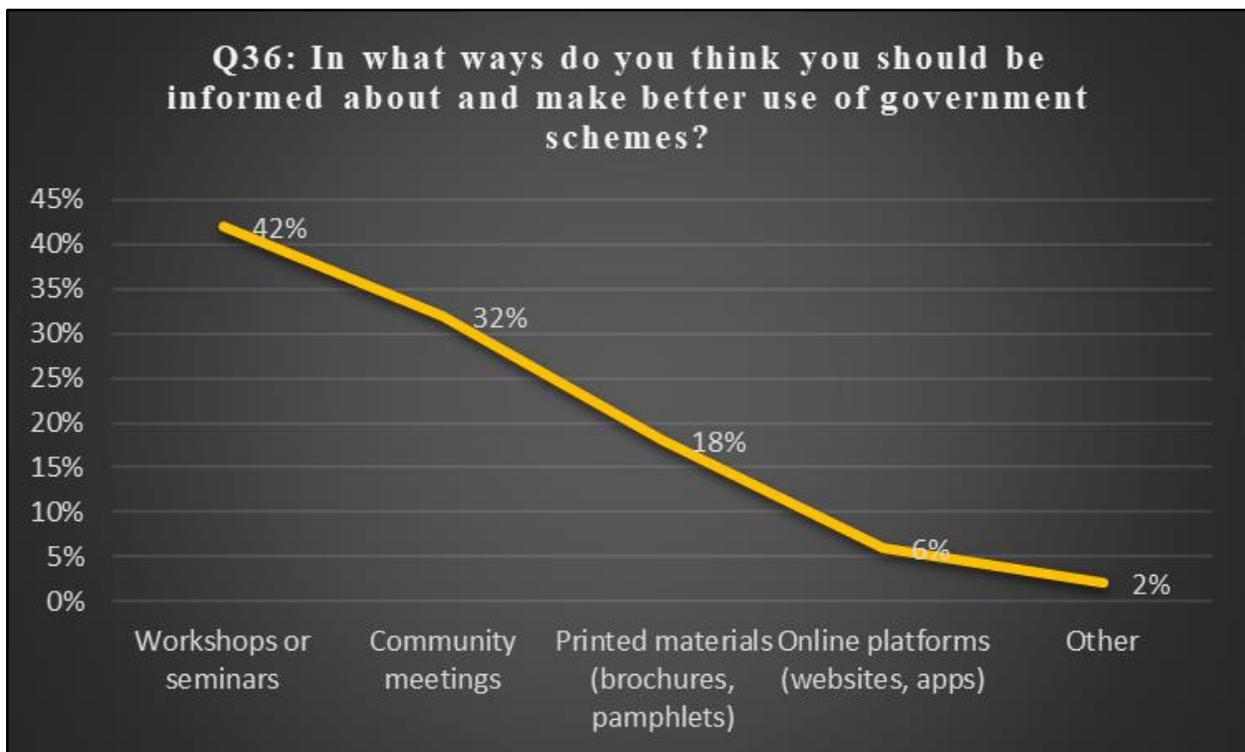
**Fig 4.2.35: Linguistic and Cultural Barriers in Participating in Government Programs**

**Q36: In what ways do you think you should be informed about and make better use of government schemes?**

Options	Responses	Total respondents
Workshops or seminars	21	50
Community meetings	16	
Printed materials (brochures, pamphlets)	9	
Online platforms (websites, apps)	3	
Other	1	

**Table 4.2.36: Enhancing Awareness and Utilization of Government Schemes**

To increase public knowledge of and use of government programmes, respondents offered a variety of tactics. To emphasize the value of direct interaction and debate, the majority of respondents preferred interactive approaches like workshops or seminars (42%) and community meetings (32%). There were additional suggestions for sites on the internet (6%), and written items (18%), which points to a multimedia way of communicating.



**Fig 4.2.36: Enhancing Awareness and Utilization of Government Schemes**

### **4.3 Summary**

The research's results chapter focuses only on the Pulluva group's involvement in the social and commercial aspects of Edappal Panchayath. The topics to be addressed include individuals' sources of income, the challenges they encounter, and the involvement of the government. During this part of the study, a quantitative poll will be used to look at the community's needs and events from different points of view. This approach will make it easier to look at the whole set of data from this study.

## **CHAPTER 5: FINDINGS AND CONCLUSION**

### **5.1 Findings**

According to the survey data, the Pulluva group in Edappal Panchayath lives in a complicated social and economic situation where old ways of doing things and new problems are coexisting. Looking into these results brings up a lot of important issues that could affect the community's health and growth. The Pulluva neighbourhood has people of all ages, genders, and levels of education (TKS, 2021). Many young people between the ages of 26 and 35 are in the group, which suggests they might be good job candidates. The fact that there are more women in the group also suggests they are interested in community issues. On the other hand, the fact that interviewees have only gone to school for a few years says that they may not have as many chances to improve their skills.

Farming crops, using traditional healing methods, and making crafts to earn a living show the reliance on cultural norms and historical ways of making a living. These traditions give people a sense of identity and continuity, but a lack of skills, changes in technology, and poor infrastructure make it hard to get ahead financially and socially. Also, how cultural rules affect earnings shows how custom and technology are intricately entwined to impact one's job choices and chances. The way people feel about government programmes and projects is mixed. Many individuals know about the different programs that try to fix societal and cultural issues, but they don't always work well because of too much red tape, a lack of knowledge, and cultural hostility. The findings say that straightforward steps need to be taken to get rid of these problems and make sure that everyone has the same chances to use government tools and get help. Difficulties with the environment, like

natural disasters and changing weather trends, are also big issues that affect how people live in the community.

The town is at risk of environmental problems, so it's essential to work on making it more resilient and using environmentally conscious development methods. The results as a whole show that the Pulluva community has many problems that need complete answers. Stakeholders can come up with custom solutions that boost the community, respect traditional history, and encourage long-term growth if they understand how social, economic, and natural factors affect each other. To make the Pulluva community in Edappal Panchayath stronger and wealthier it is also important to spread understanding, encourage people to learn new skills, and back open government.

## **5.2 OVERALL CONCLUSION**

In the end, this study tells us a lot about the social and economic life of the Pulluva group in Edappal Panchayath. After looking into a lot of material, this study found not only the primary causes why the community has not grown as it was able but also the doors that lead to growth possibilities. It seems the Pulluva group is strong because they can maintain the ancient way of life and, at the same time, cope with modern challenges. This study demonstrates the interplay of custom, the socio-economic aspect, and external influence. Demography change, work practices, and people's attitudes towards government programs were also considered. On the one hand, the community has deficits such as competency issues, incomplete infrastructure, and cultural diversity. Nonetheless, the strength of the community, including the strengthening of the identity, social harmony in the community, and a creative approach, represents the opportunity to build upon. In the future, fixing what was discovered would require multiple actors' help: community leaders, development organizations, and government institutions. Empowering the Pulluva community and reaching long-term socio-economic development is possible through promoting open governance, competency enhancement, and using ancient knowledge and new technology. Ultimately, this study helps reveal even more about the Pulluva people's lives, and why employing different strategies that cater to their desires and ambitions is crucial.

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