

Marginalization Of Paliyar Tribal Women in Dindigul District of Tamil Nadu

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ABSTRACT

Paliyar Tribal community in India has been most vulnerable community in the in equal, domination and exploitation ridden society. Tribal group's population of mainland South Asia. Tribal community population in India's 8.6% or 104 million people, According to the 2011 census, and a large percentage of the Nepalese population. They comprise a substantial indigenous minority of the population of India and Nepal. They are on the breadline of their socio-economic and political rights. Even after centuries, the unchanged condition of Tribal communities is leading in India. The violation of fundamental Human rights and the state brutality has been perpetrated on them, particularly on Paliyar Tribal communities have faced isolation and social discrimination like that of Dalits from the mainstream in the society. The Constitution of India has guaranteed equality of opportunity to all sections of society including the Tribal women. The Paliyar Tribal women are subjected to discrimination in many ways and Communication of media and also neglected the Paliyar Tribal women due to several reasons in the post-independence era in India. The media institutions have a corporate social responsibility of facilitating the empowerment of Paliyar Tribes who are the excluded sections of Indian society. The present paper explores within the large framework of Human rights in general life practices observed through field and social interaction highlights their food habit, marriage, health, worship and cultural festival practices. Besides the social significance of this study and statement of the problems and objectives of the study are presented in this chapter of paliyar Tribal women in Dindigul District of Tamil Nadu.

Key words: Paliyar Tribal Women, worship and cultural practices, Human Rights, Constitution of India, Discrimination, Indian Society, Social Justice and Empowerment of Paliyar Tribes.

INTRODUCTION

Human rights are the birthrights of every human being and they form an integral part of the socio-cultural fabric of humanity all over the world. However, they are vulnerable to abuse of the violation and human rights can be understood as abstract norms and values protected in laws, constitutions and international conventions. Tribal peoples constitute 8.6 percent of India's total population, about 104 million people according to the 2011 census (68 million people according to the 1991 census). This is the largest population of the tribal people in the world. Tribalism implies the possession of a strong cultural or ethnic identity that separates one member of a group from the members of another group. Based on strong relations of proximity and kinship members of a tribe tend to possess a strong feeling of identity. The Tribal people in India have a long history even before the arrival of the colonial government. The Tribal societies that existed prior to the colonial intervention had their own rights and duties within their autonomous sovereign framework. The majority of the tribal population is found in the Eastern, Central and Western regions of India. They are mostly backward, deprived and oppressed sections of the Indian society.

Human rights have become prominent on the National and International agenda. Coinciding with the United Nation Declaration. The Indian Constitution also replicates that the State will not distinguish against any citizen on grounds of birth, place, ethnic, religion, caste and agreed that the promotion and protection of all human rights is a legitimate concern of the State. These include basic survival rights to health care, shelter, food and social security, the right to work, the right to education, and the right to participate in the cultural life of one's society. However, there is a huge gap between the ideal of the human rights laws and the reality of continuing gross human rights violations of Tribal communities in India.

REVIEW OF LITERATURE

The review of literature is to guide the researcher in understanding the problem selected for research and then formulate the research design. With this view, the review of literature related to the themes of present investigation in terms of the previous findings, variables considered, methodology adopted and the gap in these is carried out by considering the available research reports.

Prakash (2003) conducted a study on the food habits of tribal households and tribal were forced to depend much upon the agriculture and mainly on produce like vegetables, rice and some coarse grains such as maize, millet etc.

Deogaonakar (2006) reported that Kolam Tribes attempts to depict an ethnographic profile of the tribe to discuss the socio-cultural and economic problems. Even the traditional methods follow the tribals. The tribal situation in south India and tribal development policies followed in general and programmes for Paliyans in particular are discussed. The socio-economic conditions of Paliyans life problems and developmental activities etc. The systematic analysed in this study.

STATEMENT OF THE PROBLEM

The Tribal population has a close traditional association with the territory or a tribal domain with the tribal community enjoying a collective command over the natural resources. In this way the Paliyar Tribals in Sirumalai and Kodaikanal are more associated with the territory and with their particular community. Tribal human rights provide fundamental insights into the causes, manifestations and consequences of human rights violations experienced by Tribal communities. The tribal economy can be termed as a subsistence economy or a primitive economy. A large number of tribes are still dependent on cultivation, food gathering and fruit collecting exercises for their survival. They are at the lowest stage of social and economic order in India.

Paliyar Tribal women have been discriminated against education, income, consumption, status and access to power they have a worse health record than men, they suffer from social, cultural and legal discriminated and often from violence, They are discriminated on ground of equity which refers to equality of opportunities and choice and efficiency. There is need for quantitative measurement for a complete set of cultural and rights indicators to assess women's rights. The rights of Paliyar tribal women as women and their right as indigenous peoples shall be understood as interlink and inter-related. Indigenous women are an integral part of indigenous people's collective identity, dignity, cultures and ways of life. Thus, the violation of the rights of indigenous peoples also directly affects indigenous women and the violations of their rights as women also affects them in different ways as indigenous peoples in relation to their welfare and wellbeing as indigenous peoples and as Paliyar Tribal women.

They are socially and economically weaker and also under object poverty and live in subsistence economy and general backwardness. This is because of their ill health which is a cause and consequence of poverty. Paliyar tribal women mostly they suffer from the nutritional deficiency diseases like endemic goiter, anemia. Other manifestations were pot belied school children, small body sizes, underweight adolescents and short life spans. Another set of nutritional problems develop from unsanitary food supplies and water contamination, less calories of food intake, which have much reflection on the health status of paliyartribes women. Low awareness among thepaliyar tribal women in personal hygiene, poor sanitation, nutritional deficiency and poor mother and child health services, absence of health education, lack of national preventive programmes, and lack of available health services are responsibility for the poor health of the tribals. It is due to low income and other socio economic factors. Due to poor education system or lack of quality education, paliyartribal women remain in a cycle of illiteracy. They are economically dis-empowered by not having land tenure inspite of their role and contributions as custodians of land and natural resources. Millions of tribal women depend on the land, forest and water for their livelihoods and for providing food security to their families and communities. The socio-economic and political status of paliyartribal women, they continued to face severe violations of their human rights, both within their own community and in the wider society.

OBJECETIVES OF THE STUDY

- To analyze the socio-economic background of the Paliyar tribal women.
- To assess the level of awareness about the health condition of Paliyar tribal women
- To identify the various problems faced by the Paliyar tribal women.
- To suggest suitable measures for the providing for the welfare of the Paliyar tribal women.

HYPOTHESES

The following hypotheses are proposed for testing in this study

- ❖ Awareness about the health condition and Constitutional provisions of human rights act does not vary across the different levels of Paliyar tribal women
- ❖ The Paliyar tribal women is more victimized for Untouchability practices in the study area

METHODOLOGY OF THE STUDY

STUDY AREA

Descriptive as well as analytical method will be followed in the study. In order to achieve the objectives of the study 50 PaliyarTribal women in the Dindigul Districts of Tamil Nadu will be chosen as the study area.

UNIVERSE AND SAMPLING DESIGN

PaliyarTribal women problem is more as per the reports of the Govt and NGOs. According to the 2011 census the researcher fix the requirement of sample respondents. The study respondent belongs to the age group of 18-45 years old. Names of the Village in Sirumalai,Thenmalaiin 50 PaliyarTribal womenis selected as respondents for this study.

PILOT STUDY

A pilot study is the primary work to gain clear cut and specific research perspective on the subject of investigation is undertaken. For simplifies the task of designing an interview schedule or questionnaire for this study.

TOOL AND METHOD OF DATA COLLECTION

An interview schedule is developed to collect data. The interviewed schedule consists of both the fixed and open ended questions.

SOURCES OF DATA

There are two types of data used for study.

Primary data

Primary data was collected from the respondents by the researcher using personal interview schedule, focused group discussion, and other supplementary observational techniques.

Secondary data

Secondary data was also collected from the following sources: Books, Journals, Reports, National and International publications on tribal women from Govt. reports and NGOs.

Analysis and Discussion

1.1. Demographic Profile of the Paliyar Tribal Women

Variables	Sub-Variables	Number	Percentage
Age	20-30	16	16
	31-40	18	18
	41-50	16	16
	Total	50	50
Community/ Tribe	Paliyar Tribal Women	50	50
Religion	Hindus	50	50
Type of Family	Nuclear family	30	30
	Joint Family	20	20
	Total	50	50
Education	Illiterates	30	30
	Primary School Level	10	10
	Middle School Level	10	10
	Total	50	50

The above table shows that the demographic profile of the chosen Paliyar Tribal Women for this study. Among the 50 Paliyar Tribal Women, Majority 18(36%) of Respondents belonged to the age group of 31-40 (32%) of them belonged to 20-30 age category and the remaining 16 (32%) of them belonged to 41-50 age group. All the 50 respondents were only Paliyar Tribal Women and in fact, all the 50 (50%) respondents belonged to Hindu religion. The majority of the Paliyar Tribal Women live in Nuclear families. As per the observation, nearly 30% Paliyar Tribal Women live in Nuclear families and only 20% of the Paliyar Tribal Women live in Joint families. It is quite evident from the observations of the researcher that among the 50 Paliyar Tribal Women 10% Women had completed their Primary level of learning which means up to V standard and 30% Women are completely illiterates as they do not know even to read or write and 10% Paliyar Tribal

Women have completed their Middle School Level of Education which means up to VII standard.

1.2. Facilities Available at the Households of the Paliyar Tribal Women

Electrical Facilities Available at the Households of the Paliyar Tribal Women	No.of Respondents	Percentage
Electrical lights Alone	25	25
Electrical lights and Television	10	10
No Electrical Lights and Television	15	15
Total	50	50
Fuel used at the Households of the Paliyar Tribal Women		
Use Fire Wood	40	40
Use kerosene Stove	10	10
Total	50	50
Nativity Identity		
Ration Card	20	20
Voter ID	15	15
Do Not Have Ration Card and Voter ID	15	15
Total	50	50

Among the 50 Paliyar Tribal Women, 25(25%) Tribal Women's Houses have Electrical lights, 10 (10%) Houses have Television Sets, 15 (15%) Houses do not have the Electrical Facilities such as Electrical lights and Television Sets. Even the basic needs of the Paliyar Tribal Community are not met by the Government. Tribal Women 40 (40%) women use Fire wood as their fuel for cooking purposes and 10(10%) women use either Gas stoves or kerosene stoves for cooking. This reveals that the Paliyar Tribal Women still use the olden cooking methods like their ancestors, as they believe that cooking using fire woods would promote good health benefits. Among the 50 Paliyar Tribal women have only Ration cards, 20 (20%) women have only voter IDs and 15 (15%) women have both Ration cards as well

as Voter IDs and 15 (15%) women do not have either Ration Cards or Voter IDs to exhibit their nativity.

1.3. Work and Leisure Time of the Paliyar Tribal Women

	Part time Work		Season Time Work		Permanent Work	
	N	%	N	%	N	%
Collecting Honey	28	28	15	15	35	35
Home Garden	12	12	10	10	8	8
Own Business	10	10	25	25	7	7
Total	50	50	50	50	50	50

Among the 50 Paliyar Tribal Women, there were 28 (28 %) women who collect Honey as their part time work, 15 (15 %) women collect Honey as their seasonal work, 35 (35%) women collect Honey as their permanent work as well as their leisure time work. There were 12 (12%) women who cultivate in their Home garden vegetables and fruits as their part time work, 10 (10%) women cultivate in their home garden as their seasonal time work, 8(8%) women cultivate in their Home garden as their permanent work as well as their leisure time work. There were 10 (10%) Paliyar Tribal women who do their own business as their part time work. 25 (25%) women do their own business as their seasonal time work and 7 (7%) women do their own business as their permanent work as well as their leisure time work.

MAJOR FINDING OF THE STUDY

- ❖ On the whole in Sirumalai Hills nearly 20(2.2%) women live in Mud houses with thatched roofs in Village like Thenmalai 10(10.0 %) women live in Cement house and asphalt roofs in village.
- ❖ In Sirumalai Hills some Tribal families are living in small caves which look like huts between two rocks. Some Paliyar women while roaming for collecting honey, medicine plant, herbal plant in the forest, they live in rocky caves in the interior forests as well as in open space in the forest.
- ❖ Paliyar Tribal Women who are living in Nuclear as well as in Joint families possess assets as Goats and Hens, 30 (3.4 %) women possess Cows and Hens as their assets.

- ❖ It is observed from the study that the Paliyar Tribal women have slowly started shifted from their traditional medicinal practices and have opted to take Allopathy medicines to get recovered from their illness. But, still many Paliyar Tribal women used to follow the traditional medicines for their illness and medicines used for specific illness has to be elicited from the Paliyar Tribal Women and it has to be documented so as to preserve the ancient medical practices that were followed by the Paliyar Tribal Women.
- ❖ The educational status of the Paliyar Tribal Women respondents was analysed it was found that there were more of illiterate (30%) and a few of the (10 per cent) respondents completed only primary level education. It is observed that most of the respondents were uneducated due to non-availability of school in the study area for the past few decades.
- ❖ Marital status revealed that majority of them (30.6 per cent) were married and living with their spouse. 14.9 per cent of the respondents come under the widow category. It is found from the study that majority of the respondents depend mainly on collecting honey and medicine plant (35 per cent) and also depend on agricultural coolie works for livelihood.
- ❖ The income of the respondents highlighted that high number (39.7 per cent) of the respondents were earning Rs. 1000 to 3500 per month. It is observed that 31.9 per cent of the respondents get to financial support from their daughters. 12.1 per cent of the respondents are getting financial support from their spouse and remaining 11.7 per cent of the respondents are receiving from their sons. The inference drawn from the analysis is that female children were taking care of their parents during illness in the lost stage of elderly Paliyartribal women.
- ❖ When assessed the level of awareness of supportive systems and welfare of the elderly tribal people, the majority (35.2 per cent) of them responded that they did not know about the Government programmes. It is observed that the elderly people are not well aware of Government tribal welfare programmes due to ignorance and illiteracy.
- ❖ Based on the objective 'factors and extent of problems among the Paliyer tribal women's' the researcher finds factors and major problems of Paliyar tribal women in respect of their age, sex, dependency ratio, etc. and the conditions of the aged in respect of their economic dependency, number of dependants, living arrangements, persons supporting the aged, physical immobility, etc.

- ❖ Nearly 35 (35 %) women consume Vegetarian type of food, 15(15 %) women consume Non-Vegetarian type of food during the time of their Menstruation. Most of the Paliyar women prefer Vegetarian type of food during their menstruation time.
- ❖ The results obtained from the research are presented in this section. It is observed from the field that 40 per cent of the respondents have some kind of Physical problems like gastro intestinal disease, chronic constipation, chronic headache, joint pain, loss of vision, loss of hearing. These problems occurred due to food habits, climate condition and ageing factor. Malnutrition, as expected, is the most common health problem among the Paliyar tribal women.
- ❖ In fact, 37 (37%) Paliyar Tribal Women consume Vegetarian type of food during their cultural function like marriage ceremony, 13 (13%) women consume Non-Vegetarian type of food during the marriage functions. The Paliyar Tribal women follow the best practice of simple, very economical marriage functions because they organise their marriage functions at their own homes or at the temples. Besides, they provide mostly Vegetarian type of food and they adopt a community gathering ceremony.
- ❖ The Paliyar Tribes consider the age attainment of the girls or Puberty as an important ceremony and during this period they think that the girls have to be ritualistically treated and the girls are not allowed to do any household works. From the day of attaining puberty as well as the girls will be kept confined to one corner of the hut. Similarly the puberty the girls will be kept for seven days at home and on the seventh day a purification ceremony will be done at home inviting their tribal community friends and relatives.
- ❖ In addition, they are from communicable diseases such as tuberculosis and malaria. Some tribal groups are also at high risk for sickle cell anemia. Generally tribal diets are seen to be deficient in protein, iron, iodine, and vitamins. And 10 per cent of the agricultural coolie workers have psychological problems. Because they were getting very low income, they cannot consume healthy food, nutrition and they do not get proper respect from the society.

IMPLICATIONS OF THE STUDY

It is the duty of the Government to empower the tribes especially the paliyar tribal women because it is the human right to educate them and they are excluded in the National development of our country in all aspects. The Central, State and Local- Self governments should take up the responsibility to formulate the suitable policies and development of the tribes and the paliyartribal women. They Tribal community must be actively involved in policy making, planning, implementation and evaluation of tribal development programmes in India. The welfare and development of tribal Community should not be viewed in terms of material needs but equally in relation to non material needs and fundamental rights. The basic needs to be fulfilled in order to enhance their development respect of tribal areas which are deprived of basic needs, civic amenities and infrastructural facilities. It is a need to say that the occupational pattern in the life style practices of the Tribal Community need to be improved in order to develop their efficiency and coverage of self-employment and wage-employment. The Government and the NGO's should work for the achievement of the goal of gender equity and justice, goal of cultural promotion, goal of economic development in order to empower the PaliyarTribal women.

CONCLUSION

The problems of Paliyartribal women in the hill areas of Kodaikanal in Dindigul District, South Tamil Nadu it is found out from the in-depth analysis of the problems and its extent faced by the tribal women under study are more prone to be affected by physical, economical and psychological problems. Taking into account the nature of geographical location of the target and way of life, sources of livelihood have forced the poor elders to lead miserable life in the rest of their lives. To develop the appropriate measures policies and programmes to meet their needs and improve their living conditions and wellbeing in the context of respecting their rights as women and as indigenous peoples. Till today, there been no common legal framework at the national level to promote and protect the rights of the women domestic workers. As there is no alternative employment and their increasing age factors have become instrumental behind perpetuating their poor economic life. The constitutional guarantee, which governs and protects the rights and sovereignty of Tribal communities, need an immediate implementation. Otherwise, this would lead to a disappearance of the various Tribal communities from the human picture. The Tribal

communities sovereignty is at stake by the intervention of non-tribes in their area. Therefore, there is an immediate need to constitute Tribal autonomy councils so that the Tribal communities themselves can look after the rules, implementation and development of the localities. The Government should provide awareness to the Paliyar Tribal Women to fight against the oppressive forces in the society and disseminate knowledge about to health condition of the Paliyar Tribal women to acquire benefits from the Government and NGO's so as to adopt the scientific innovations and technological advancements by developing their personality.

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