



Present Socio-Economic Conditions Of Tribal Women With Special Reference To Kattunayakans Tribes, Coimbatore District.

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Abstract

The aim of this article is to highlight the social and economical empowerment of Tribal women in Coimbatore district of Tamil Nadu in India. Among the 36 tribal communities of Tamil Nadu, This article focused only Kattunayakan tribes in Coimbatore District. They tribe live in settlement scattered over mountains and forest. Especially the tribal women though they are away from the main stream of national life, but they are not kept away from the impact of socio – economic changes effecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional productive system, her house, family and children and even her own life. It is often challenged that the level of aspiration of these women as a group is low It is most often not true only to women folk but to everyone who feels helpless and frustrated. It is also suggested to provide skill, and vocational training programs to tribal women living in rural areas.

Keywords –

Tribal Development, Tribal women, Socialization, Skill Training, Training Programs, Social gap,

Introduction

The term 'tribe' denotes a group of people living in primitive or barbarous conditions. It is a social group with territorial affiliation, endogamous with no specialization of functions. They have a headman or a chief who control the activities of that group. Tribal have several sub-groups all of them together known as 'tribal society'. It is really difficult to say whether they are Indigenous or not but they are earliest settlers of India.

They were living in forests since early times and even now some of the groups follow the same trends and live in forest. Since they are older settlers and living in forest they are known as Vanyajati, Vanvasi, Pahari, Adivasi, Anusuchit Jati, Anusuchit Jamati, etc., in Indian Language. Tribal have their own culture and social life and thus are important in India. The Social-economic status of tribal women are not satisfactory. Diversity of horticultural important groups are scattered throughout the green vegetation of tribal people. Horticultural education and training can help the tribal women to be self sufficient through placement in different Government or private institutions or through self employment scheme. Tribal women also may be nutritionally and medically more secure through horticulture education. Society also may be gainer from their service in different aspect.

The majority of feminist literature on the states of women asserts that in comparison to women in other countries, They are relatively well positioned as a result of nearly six decades of states social programs with the provisions of universal education, health care and food subsidies. Social development means bringing about improvement in the social being of the people and as such lays stress on provision of health services, education, housing, cultural amenities, protection of children, a change in the status of women, regulation of labour and improved status for workers and reeducation of disease, poverty and other social ailments. Tribal societies are said to have no special preference for or prejudices against women. Though there are clear differences between the roles of men and women in some spheres of tribal life the status of women cannot be said to be low on every count. Women have an important place in tribal society.

Though the term status of women does not have a very clear cut or specific definition it is basically related to women's roles as well as performance in important areas of social and economic

Objectives

The main objectives of this paper are

1. To identify and find out the social- economic status of tribal women.
2. To analyze the challenges faced by tribal women.
3. To suggest some strategies for handling the challenges faced by tribal women.

Methodology

A theoretical study work in which secondary information compiled by various writers and researchers has been used is presented. The researcher has conducted extensive study into a variety of books, journals, and websites in order to get the essential knowledge, which has been documented in the references section.

Hypothesis

There are various hypotheses about why women have relatively high or low status. The common premise is that women status is high when they contribute substantially to primary subsistence activities. Women position is low in the societies where food getting is entirely men's job like hunting, herding or intensive agriculture. In the historical times when warfare was essential, men were more esteemed than women. Men in most societies contribute more to primary subsistence. However, women contribute substantially to primary subsistence activities that depend heavily on gathering and horticulture when primary and secondary subsistence activities are counted, women work more than men.

Social and economic status of tribal women in India

Social and economic status of tribal women in India: A position in a social structure, according to R.Linton (1936), has been defined as "status." The concept of status is intimately associated with the concept of role. It refers to the behaviour that is expected of persons who hold a particular position. The educational level, health state, work status, and decision-making abilities of an individual or group in a society are the primary factors that determine their social standing. Every one of these factors is interconnected with the others. Health awareness, employment prospects, and decision-making capacity will all improve as a result of increasing levels of education among these groups. The position of women in a society is heavily influenced by the social structure and the sort of society in which they live. Males predominate in all settings and social circumstances in the Indian social environment, which is characterised by a patriarchal family structure that is prevalent throughout the country.

Problems faced by tribal women: The researcher wishes to explore the challenges that tribal women, in particular, encounter in this section. Absence of any stable source of income: Various studies in the literature have revealed that, while tribal women are more likely than scheduled caste and general population women to participate in the labour force, their livelihoods are neither stable nor fixed. The majority of them do not have a stable source of income and live at or below the federal poverty level. Tribal people who live in rural areas engage in a variety of low-level activities in order to meet their basic requirements and supplement their income. The majority of them are involved in agricultural operations of some kind. Besides this, many of them work in agriculture, handicrafts, and even as industrial labourers on rare occasions. Tribal women are not typically engaged in any form of continuous labour and, like their male counterparts, are most often seen to be employed in agricultural activities. Only a

small proportion of tribal men and women are employed in government-related positions. Households' economic circumstances are intertwined with various aspects of their daily lives.

Participated in Major Roles for Womens

Woman's Work:

Married women in the study area carry out all types of work at home as well as outside that are demand of mixed agro-pastoral economy. Apart from looking after the house, children and cattle major portion of the agriculture is done by women who do weeding, hoeing, harvesting and threshing. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important.

Women's role in economic sphere

in the traditional societies which lack market system, the business of everyday living is usually carried on gender division of labor. In the study area, the division of labor is mainly between herding and agriculture. In all other tasks concerned with life in the village, such as crafts, house building, watermills and work on boundary walls, there is division between men's work and women's work.

Women's role in social sphere Role of tribal women

Formation and continuity of family hearth and home is the domain of the women. Women's role as wives, mothers, and organizers and as basic foundation of other dimensions of social life is of extreme importance the role of women in childbirth, funerals and fairs and festivals is an important part of village life. Here women are carriers of traditional information in absence of written records. They are crucial actors in the preservation and dissemination of such knowledge. They are not only competent food producers and house makers but are also the transmitters of rich local oral traditions.

Women's role in political sphere

In all the societies under study, women power does not extend to societal or political spheres.. They are not ignored at household level but are not given due credit and importance at official level. Women supremacy is restricted within the family domain and does not extend to social or political spheres.

Women's role in religious sphere

The subordination of women in religious activities and their denial of access to positions of religious leadership has been a powerful tool in most world religions in supporting the patriarchal order and the exclusion of women, from the public form The religious sphere is a major field for male dominance, and a strategy to deprive women of public authority Religious institutions are resistance to gender equality.

Education

The education is a fundamental right that provides opportunities for socio-economic uplift. In India reasons associated with not educating girl child are financial constraints, early marriages, submissiveness, motherhood, and parental perception of education on women's worldview. The girl child is deliberately denied education and the future opportunity of the total development. Girls have no say on the topic of education. It is entirely parents' decision. Regarding their aspiration to educate their daughters, the parents in the four communities had different response. More than half of them wanted to send their daughters to schools but others thought it was useless. In absence of hired labor the girls work at home and fields is of utmost importance and all considered the fact that eventually the girls have to get married and start their families.

Equal Rights to Men and Women

Tribal women in the study area recognize the fact that they have been discriminated against in education, income, consumption, status and access to power; they have a worse health record than men; they suffer from social, cultural and legal discrimination and often from violence. They are discriminated on grounds of equity and efficiency. There is need for quantitative measurement, for a complete set of cultural and rights indicators to assess women's rights.

Beneficiary of the Father's Property

The concept of patriarchy prevails in subsistence societies, yet views regarding inheritance were different among the four groups. As Scheduled tribes they are not subject to the Hindu Marriage Act of 1955. Custody of children and of household property is determined by customary laws. Whereby the eldest son inherited all property except the ornaments of the mother used to go to eldest daughter. This has been changed after the introduction of the laws pertaining to abolition of big land estates, and individual rights. Presently, all siblings have equal share in the family property

CONCLUSION

Tribal women play a major role in the management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post-harvest operations but they remain backward due to traditional values, illiteracy, superstitions, and dominant roles in decision making, social evils and many other cultural factors. The participatory role of tribal in improving their living conditions by fully exploring natural endowments and alternative uses must find an appropriate place in the strategic approach. The social dynamics of tribal welfare and development is such that effective strategies to protect tribals and their livelihood imply negotiating some kind of social consensus about criteria concerning tribal development and values of the society that evolves from such programmes. This also implies a broad social consensus about the basic rights and opportunities that tribals should enjoy and the responsibilities that should be taken by different individual and social groups.

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