Recalibrations of the Tribals’s Socio, Economic and Political Status in Tanjavur: An Explorative Study

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Abstract: - Issues of tribal development, integration and autonomy have confronted the Indian society right from the British rule in India. Complexity of Indian tribal population made the task of integration and autonomy even difficult. Ethnic tribal sub nationalism posed serious challenges and hampered the progress of the communities over the time. Autonomy is desired so that development policies are evolved to suit the tribal culture and lifestyle. On the other hand leaving the tribal in their own state will deepen the developmental divide between the mainstream and the tribals even deeper. Post-independence the basic issue is that the integration is largely directed from above and not from below. Integration of tribes has neglected their own needs and desires.

Key Words: Tribal Culture, problem, poverty, Government Policy, Geographical isolation and present Problem.

I. INTRODUCTION

The Geographical area of Tamil Nadu State is 1, 30, 058 Sq.Km. There are 36 sub-group of Tribes in the State. The main tribes among them are Malayali, Toda, Kurumbas, Paniyani, Irular, Kattunayanak, Kanikkar, Palliyana, Kadar, etc. Of which Toda, Kota, Kurumbas, Kattunayanakan, Paniyani and Irular have been designated as ‘Particularly Vulnerable Tribal Groups (PVTG)’. The combined Scheduled Tribes population of the State as per 2011 Census is 7.94 lakh representing 1.10% of the total population of the State (which is 721 lakh). Out of the 7.94 lakh Tribal, 50.50% constituted Males and 49.50% constituted Females. The Tribal pockets are classified as Integrated Tribal Development Programme (ITDP), Modified Area Development Approach (MADA) and Clusters, However, Tamil Nadu has only ITDP Areas. Integrated Tribal Development Programme (ITDP), which are generally contiguous areas of the size of one or more blocks in which the ST population is 50% or more of the total population.

Thanjavur district lies in the Kaveri delta, the most fertile region in the state. The district is the main rice producing region in the state and hence known as the Rice Bowl of Tamil Nadu. Kaveri River and its tributaries irrigate the district. Apart from paddy, farmers here grow coconut and sugarcane and it is the largest producer of coconut in Tamil Nadu. Being an agrarian economy, industrial growth in the district is mainly confined to agro-based industries. A large number of Rice mills, Oil mills are spread over the district.

Based on the these historical data and famous history of Tanjore really has been wonderful in the Tamlinaud history, it is being as a good rise producing state of Tamilnadu which located on the best of great famous Cauvery river, it helps lot to the farmers and agrarian family and makes happy farmers life as well as satisfy entre Tamilnadu people’s appetite since so long .Its good demography and geographic location in Tanjore district of Tamilnadu state really makes every citizens of India to proud about its mammoth historical green full and famous location. Thereby, Tamilnadu people are able to live without famine, rice shortage and food defects.

The tribal people and communities are the first community and species of human race who had been living in the dense of first in the nook and corner of the world .Gradually their kith and kin by walk crossed long miles of kilometres from one forest to other forest and settle there than the rest of people. They were known as the first ancient and primitive people of human race origination in the entire world geographic politics. Whose culture, civilisation, customs, conventions, practise, habits, martial arts, occupation, vernacular, dialoguing method, herbal medicinal discovering skills and dwelling styles are being as a hallmark of their community integrity and distinctions from the other people.

After their entry and started dwelling in the forest of The Tamilnadu and India who had been known and considered as the guardian of the forest and forts angels ,their community presence in the forest enabled them to live in a conducive and congenial life . They were living in the forest by not associating with other community’s people and groups owing to their exemplary cultural and distinguished life code and isolated geographically.

The history is classified into three phase in which the first phase of ancient period the tribals emerged to settle in the forest than any other groups and community, whose nature of living, prestigious civil life style, performing arts, unity of presence, solid integrity, identical temper, inclination, innocent of togetherness and inhabitation are being as an best example of their peaceful life style and integrative community symbol.

Since they origin to even today days their name of caste, integrative life style, envy free proclivity, calm full life style, living style in isolated geographic situation, unelevating life structure, non-gregarious disposition with other community, non-fighting culture with other community and hardworking
have been yielding the glorious name of galaxy of the forest, peaceful community of the forest and archipelago of gregarious culture.

Though they have had such plenty of splendid features as the best examples of a community which is living in under the of the shadow of the forest and mountain’s blessings in the Tanjore district of Tamilnadu really makes the entire people of India to proud their segregated and alienated inhabitation in the forest. They feel themselves very often as an endless hard workers, hunter, self-satisfied mountain labours, self-worker, honesty follower and non-disturber of the ecosystem and human being’s peace in the society.

They are considered as the first born and living creatures of the human being other than community whose role, work, lifestyle and attires are the unique one of the their live invention without copy and derivation from others community. They have been living in the forest belt as an alone integrative community, being preserver of the forest, safe guardian of the forest’s resource, innovative martial arts, dance, songs performance and attractive their language have been an exemplary harbingers of the credit, focus, attentions, and welfare policies of the various agencies of Tamilnadu Government in Tanjore.

Their innocence dwelling, peace full life style, non-disturbance code of conduct, disregardless attitudes on their socio, economic and political development have kept them at the unchangeable social condition in the democratic social setup. They became as an isolated Tribal community by experiencing lot of hardship and pains. Since they don’t have external contact, familiarity, presence, conversation, integrating with other community. There are number of reason for their isolated forest life and being inside of the forest, first statement is that they felt horrible when they know and hear external people’s life style, socio, economic and political status which are heaped huge at their hands.

This external’s people status made them to realise that non-forest life is very impossible because the They are being as a landless people, hopeless community, source less group, destitute Tribal group and finally the violence, murdering, raping, setting fire on weaker section’s girls, hamlets, making ridicule speech and attitudes on the downtrodden’s women in the public places, non-violent life styles, Immorality conduct and exploitative attitudes of the upper people’s in Tamilnadu kept the Tribals people within the forest and disabled them not to desire on their socio, economic and political power sharing. Owing to this study quoted points, the Tribal people living in the forest by fearing to violent and murder mongers of the Upper people attitudes in Tamilnadu as well mistakes of the government evasive and unsteady welfare policies.

Their education status is very low which is ended even at BA, Diploma and other unprofessional course. Thereby they could not come to respected life style in the outside world. Even if they come out outside with proper education qualification, they face so many discriminations in the social and political institutions by the upper people obscene and defamatory speech by denoting that Tribals must be as a tribals, should not talk sound, raise questions, and speak talent. Therefore, the actual and innate feelings of the Tribal people in Tanjore district have been expressed in this study. These irreparable situations have been prevailing since their origin to now without a strict and sincere law to uplift them from the abyss to advance life status.

All the people are living in lucrative and fertile places by doing decent and remunerative occupation in Tanjore except Tribals community. Though tribal people strengthen is 1.10 percentage in Tanjore district of Tamilnadu, still they are not able to overcome their future challenges due to the numbers of factors. Those factors have not yet been altered and changed by the concern authority of Tamilnadu Government.

Despite central Government Constituted commission and department for the Tribal’s welfare facilities but still inalienable poverty, financial constraint, unemployment situation, lack of education, unable to live a desired life, impossible to project their identity in the outside world bravely as others community, maltreatment of non-Tribal people and ridiculous look on them remains as an unchangeably.

Therefore, for their present past grieve life, there are numerous government and social factors in which the Namakes policy of government further bave way to be them at meagre situation and sound policy of the Tamilnadu Government have not yet brought a substantial improvement in their penury life and they shall not able to live with others community liberally owing to lack of modernised life, needful socio, economic and political facilities.

The society needs to treat them as the partner and fellow beings of its development without any bias and sarcastic attitudes that should happen genuinely in inner feelings, eye sight and vernacular speech of the society. All these needs to be recalibrated in new aspects and dimensions of the renewed social sight and government friendly policy approach on their life development in future.

II. REVIEW OF LITERATURE

The review of literature for the present study has been classified into recalibration of the Tribals Socioeconomic and Political Status and attentive polices of the Government to energise their life development.

Vaalviyar Kalanjiyam 2005. In pre-independent India, the British administration had a couple of interlinked strategies towards the tribal problem. One was to exercise hegemonic control over their land and the other to exploit mineral, forest and other resources that could further development of its economy in Britain. For this they started laying down railway lines and roads to strategic areas of their interest. In order to isolate the tribals from the rest of the
country they declared certain areas as excluded and partially excluded. However, the British Government also established a number of schools and hospitals in tribal areas with the help of Christian missionaries. Along with partly solving their health and educational problems, they did succeed in converting a large number of tribals to Christianity even in remote inaccessible forest and hilly areas.

__Seetharam 2009__. There are more than 550 tribal communities scattered throughout India. As per 2001 census, their total population is more than 8 crores. The socio cultural and economic conditions of these tribes vary considerably. Though the Central and State Governments have been trying their best for the development of the tribals, yet it has not achieved the desired results. The tribals have been victims of colonial feudalism, domination, ethnic prejudices, illiteracy, poverty and isolation

__Sarma, A.V.N., 2006__. Because of their socio-economic backwardness, provisions in the Constitution of India have been made to safeguard their interests and promote development and welfare activities. After independence, Gandhi did pioneering work among the tribals. He initiated several programmes for the development of Scheduled Castes (SCs) and Scheduled Tribes (STs) who have been historically disadvantaged groups of the country. Thakkar Bapa (Amritlal Thakkar) a social worker and a contemporary of Gandhi prepared an outline of a programme for the welfare of SCs and STs and introduced several activities for educational and economic development of the tribals.

__Robin Tribuwan 2007__. The word “tribal” or Adivasi brings to our mind a picture of half-naked men and women, with arrows and spears in their hands, feathers in their heads, speaking an unintelligible language, their lives often combined with myths of savagery and cannibalism. However, any person having visited a tribal village will be surprised and thrilled to see a community living close to nature, peace-loving, equitable and with advanced cultural/social forms. Our knowledge about the tribals is very limited, leading us to believe many myths at the cost of their dignity.

__Roy Burman, B.K., 2010__. As the so-called civilized communities of the mainstream society neither could comprehend the values and ideals of these communities nor had the patience to understand their lifestyles, the mainstream world branded them variously as natives, uncivilized people, Aboriginals, Adivasi, Tribals, Indigenous people etc. In India, we mostly refer them as Adivasi/Girijans. In spite of the merciless treatment by the “civilized” men and the socio-economic perils faced by these Communities all over the world, the tribals continue to live in the continents of Africa, Asia, North and South America and Australia.

__Mukherjee R.N., 2009__ The Imperial Gazetteer of India, 1911, defines a tribe as a “collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so”. Another definition of a tribe by D.N. Majumdar is that “a tribe is a collection of families or group of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligations”.

__Maheswaran, C., 2004__. In 1960, under the chairmanship of Shri U.N. Dhebar, the Scheduled Areas and Scheduled Tribe Commission was set up which upheld the first principle of ‘PanchSheel i.e. not to disturb the harmony of tribal life and work for their advancement and integration as part of the Indian family. A study team appointed by the Planning Commission in 1969 headed by Shri P. Shilu AO remarked that the Tribal Welfare Policy should aim at the progressive advancement of the social and economic life of the tribals with a view to their gradual integration which a rest of the community on a footing of equality within reasonable distance of time.

__Baliga, B.S 2013__. A programme for tribal areas was also taken up on a pilot basis in areas of special agrarian unrest with an establishment of 6 Tribal Development Agencies (TDAs) in Andhra Pradesh, Bihar, Madhya Pradesh and Orissa. Towards the end of the Forth Plan, two more TDAs were created in areas not based on any agrarian unrest. This programme envisaged a comprehensive frame covering protective measures, economic development and social services.

__Renuka Ray’s (1954)__. A study team on Tribal Development Programme under the chairmanship of Shri Shilu AO was appointed by the All India Committee on Plan Projects. The Planning Commission which submitted its Report in 1969 observed that the scheme of T.D. Block was inadequate for dealing with the complex problems of tribal development. These blocks were too small to function as the basic unit for planning and implementation. The major problems of tribal communities are related to indebtedness, land alienation, educational backwardness and inadequacy of communication.

__Karuppaian, V 2010__. They called for vigorous action to implement the recommendations of the Dhebar Commission for preparing comprehensive development programmes (Sivaraman Committee Report P-14). The Renuka Ray’s (1954) Report emphasised that while each aspect of development was important in its own place, integrated programmes based on agriculture, forestry, handicrafts and village industries needed greater degree of emphasis to be determined by systematic survey of the needs and possibilities in each area.

__Devasahayam, N 2006__. A review of development of Scheduled Tribe was under taken on the eve of Fifth Five Year Plan, where upon the Tribal Sub Plan (TSP) mechanism was designed to channelize the flow of benefits arising out of outlays from the general sectors in the plans of States and
Central Ministries for the welfare of the tribes. The TSP strategy consists of two pronged approaches viz. (1) socioeconomic development of tribal (2) protection of tribals against exploitation. The State Government and Central Ministry are required to quantify funds proportionate to tribal population out of their plan budgets for programmes of welfare and development of tribal population out of their plan budgets for programmes of welfare and development of tribal population. These objectives have been emphasised in the letter issued on March 25, 1980 by the then Prime Minister Mrs. Indira Gandhi.

III. RESEARCH GAP
Since the Tribal study has been covered on different topics by the different scholar, very specifically the Recalibration of the Tribals Socio-economic and political status would be different and unique one. This study is not done priory on any project and dissertations under any authority.

IV. OBJECTIVE OF THE STUDY
- The major goal of this study is to highlight and exploring the nature, customs, conventions, habits, occupations and wanted of the Tribal’s people.
- The role of the different agencies which runs on the name of Tribal welfare scheme and policies of the government in reforming three thousand year old history of the Tribals people life.
- What are the reasons for Tribal’s community backwardness that exists even still now despite the government brought so many polices and commissions on improving their life styles.
- Why they are regressing to ward dark world not desiring to live in the enlightened world life styles.
- How could able to overcome their serous socio, economic and political challenges and what are the appropriate ways and approaches of the government in future for uproot their fundamentals problems.
- Beyond the government efforts in lifting Tribal’s life styles, how Non-Tribal’s community friendly approaches would be important to give a democratic life to them without any partiality in the society.

V. RESEARCH QUESTIONS
- How did tribals come in to the forest?
- Why Tribals are at under development?
- How long they would be in an isolated geography?
- Who is the Main reasons of their socio, economic and political backwardness?
- When would be removed their pitiful life structure?
- Why do not Non-Tribal People respect the Tribal people?
- Why Tribal people could not come to modern world life style?
- What is the fundamental Geo, socio, economic and Political hurdles in their life?
- How do they feel about the Government policy in their life development?
- When will come Socio, Economic and political renaissance in their life
- What is the major factors of their alienated life from the society?
- Where is the solutions to bring out development policy in Tribal people life?

VI. CONCEPTUALISATION OF THE STUDY
This study attempts seriously with dedicated work to disappear the imbalance socio, economic and political life styles of the Tribal community. Further it tries hard to bring out renaissance in their dark forest life with the sound special financial support of the Government. They have to possess all the indispensable rights, privileges, benefits and facilities of the government without any partiality. Three thousand year old socio, economic and political hardship of them should be vanished with a mediated special reserved govt policy.

All the imbalance, discriminations, partiality, caricature sight and attitudes of the Non-Tribal people’s should be overthrown with the marvellous support of the Government and judiciary directions. Therefore, the recalibration attitudes and polices of the both NGO and Government may pave way for the full-fledged socio, economic and political development of the Tribals community. Through this study society people would be imbibed to respect the Tribal community that they are holy creature of the God, has led them to stay in forest for preserves the forest, maintain a decent and delighted life without unwanted disturbances of the Non-Tribal community in Tanjore.

VII. HYPOTHESIS OF STUDY
The method of recalibration is aimed at refurbishing what the Tribal lost and have been losing since their origin to now. That would be attained by them through the government active welfare policies, before now whatever mistakes, omissions, commissions, corruptions, drawbacks and defects might have been in their life owing to the reckless government officers’ supervision. Hereafter, all those mistakes and socio, economic and political discriminative defects and drawbacks should not be in their life, the recalibration works in this study will motivate the scholars to point out meticulously to the government knowledge about their vital needs for to do soon for their social rejuvenated life style.

VIII. METHODOLOGY
This study strictly adheres both descriptive and explorative study. With the help of both methodology the study would be strengthened strongly as to show and project the original and authenticate issues, problems, necessities, polices, suggestions and recommendations. Explorative methodology involves in depth to excavate the relevant
literatures to the reach its scheduled journey of research end as well as the problems.

IX. DATA COLLECTION

Officials of Archives, Egmore, Chennai, Connemara Public Library, Secretariat Library and Museum, Chennai, Tamil University Library, Saraswathi Mahal Library, Tanjore, District Central Libraries, Madurai, Coimbatore and Dindigul, Tribal Research Centre, Ooty, Tamil Nadu, Theosophical Society Library, T.P.M. Library, Madurai Kamaraj University, Madurai Gandhigram Rural University, Dindigul, Bharathiyar University, Coimbatore, Bharathidasan university, Trichy, Annamalai University, Chidambaram for their kind co-operation to get access to the relevant data and useful information in this regard. District Collector Office, Adi Dravida Tribal Welfare Department, Chennai, Thasildar Office,

X. LIMITATIONS OF THE STUDY

This study is pertinent to discuss the Tribal community long term socio, economic, political and cultural hurdles, problems and underdevelopment status. In which the role of the various agencies like NGO and Government policies would be discussed in detailed manner. Though government initiated pro-Tribal welfare police but it will be securitised whether govt policy flows usefully or usefully .This study also covers the attitudes of Government agencies, authority and functionaries to recalibrated Tribals dwindling socio-cultural and economic status with special reference govt polices to rejuvenate the gloomy life the Tribals.

XI. DELIMITATIONS OF THE STUDY

Which slightly jumps over its boundary to highlight the discriminative look, downward sight, jeering attitudes, mockery role and caricature activities of the Non -Tribal community on the Tribal life styles without worrying that they also human being and part of this society. The distance, amusing and ridiculous look and attitudes of the Non-tribals people on the Tribals demotivate and discourages the tribal’s progress and development. The horrible attitudes of the non Tribals community over the Tribal community is increasing owing to their huge political and economic affluence. These vulnerable and meagre social status of the Tribals’ people should be replaced by the government thoughtful policies and other people decent cultures performance when they look and mingle with the Tribals people. Therefore theirs agony and anguishs will be recalibrated hereafter with the astute policy of the government.

XII. CHAPTERISATION

- Backdrop of the Tribals Origination in Tanjore District
- Recalibrations of The Tribal’s Socio, Economic, Political and Cultural status

- Role of the Government Polices in Rejuvenation of the Tribal community’s life
- Tribal Development Strategies in Tanjore District of Tamilnadu
- Conclusion and Recommendation of the Study

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