

**BEST LIFE STYLE PRACTICES PREVAILING AMONG
PALIYAR WOMEN TRIBES OF KODAIKANAL,
DINDIGUL DISTRICT, TAMILNADU**



Submitted

To

MINISTRY OF WOMEN AND CHILD DEVELOPMENT

by

Dr.S.P.DENISIA

Professor & Director



**DEPARTMENT AND CENTRE FOR WOMEN'S STUDIES
MOTHER TERESA WOMEN'S UNIVERSITY
Research and Extension Centre
Sipcot-Nilakkottai Industrial Complex, Pallapatty, Dindigul District**



Dr.S.P.DENISIA [Project Director]

Professor & Director

Department & Centre for Women's Studies

Mother Teresa Women's University

Plot.No:B3, NH-3, - (Madurai - Dindigul National Highways)

SIPCOT-Nilakottai Industrial Complex

Pallapatty, Dindigul District -624 201, Tamilnadu

DECLARATION

The Project on “**Best Life Style Practices Prevailing among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu**” was conducted in Dindigul District, Tamil Nadu by the Project Director, Dr.S.P. Denisia, Professor and Director, Department and Centre for Women’s Studies, Mother Teresa Women’s University, Kodaikanal, with a Team of Staff Members and has been completed successfully. I do here by submit the Project Report to the Ministry of Women and Child Development, enclosing all the relevant supporting documents.

(Dr.S.P.DENISIA)

PREFACE

Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu

The Paliyar Tribal People shift their place of living from one place to another without permanent houses or jobs and they live in simple houses made of plastic sheet covered shelters and they live with the available products of the forests like tubers. The forest officials prevent the tribal community to enter the reserve forests as well as the land owners who have Patta extract work for two or three months and after converting the hilly terrain into cultivable land they chase the Paliyar tribes from their farms. The Paliyar women are unable to avail benefits given by the government because some Paliyar Community people do not have community certificates and they are unable to send their children to schools. The condition of the Paliyar Tribal women at Adalur and Kumbaraiyur in Kodaikanal Hills and at Thenmalai in Sirumalai Hills is still worse and they live in pathetic condition. Even today a group of Tribal Paliyar Families still live with their children on rocky terrain near Kumbaraiyur village. A recent anthropologist has reported that the Paliyar Tribal people had been living on the Hills for three generations and several families were displaced from the forests forcefully too. Their basic requirements like housing, education and livelihood support had to be provided by the Government.

The Ministry of Women and Child Development had sanctioned this Project and the Project Director, Dr.S.P.Denisia, Professor and Director, Department and Centre for Women's Studies, Mother Teresa Women's University, Kodaikanal, with the team of staff members like Project Co-ordinator, Statistical Investigator, Research Assistant and Typist has successfully completed this Project on, "**Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu,**" with the support of the team Members. During this project the Project Direct along with her Team staff members visited 30 Villages identified in Kodaikanal Hills and Sirumalai Hills of Dindigul District.

The Project report consists of 7 chapters. The First chapter provides an Introductory phase enumerating the Origin and the Growth of the tribes, Tribal System, the livelihood and Struggles of the Paliyar Tribal Women.

The Second chapter covers the perusal of reports and review of literature related to Tribal Studies based on their culture, problems and the development of tribal populations in India.

The Third chapter vividly sketches the methodology and elaborates the Location Population, Sample Size, Selected villages, Preparation of the Tool, Pilot Study and findings and the Sources of Data Collection.

The Fourth chapter presents the analysis and findings of the Project in an elaborate manner with respect to the best life style practices prevailing among the Paliyar Tribal Women in Kodaikanal and Sirumalai Hills.

The Fifth chapter consolidates the findings of the fourth chapter and presents an elaborate qualitative description as per the observations made by the Project Director and her Team members. The best life style practices had been discussed well highlighting the recommendations and suggestions.

The Sixth chapter presents a few case studies and the Seventh chapter ends with the colourful Photo gallery depicting the Life style and best practices of the Paliyar Tribal Women.

Dr. S.P.DENISIA

ACKNOWLEDGEMENT

I derive immense pleasure to thank on behalf of the Department and Centre for Women's Studies, Mother Teresa Women's University, the Honourable Vice-Chancellor, **Dr. (Tmt.) G. Valli**, and the most respected Registrar, **Dr. A. Suganthi**, who gave this opportunity to carry out the Project on, "**The Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu,**". I do thank with gratitude the Village Heads of the 30 Villages of Kodaikanal and Sirumalai Hills for extending their support to accomplish this Project successfully.

I am greatly indebted to thank the Ministry of Women and Child Development for the supporting with fund, so as to pursue this study in an exciting manner.

Dr.S.P.Denisia, Professor and Director of Department and Centre for Women's Studies, the Project Director along with the , Statistical Assistant, Research Assistant and Typist as team members worked with their support and encouragement in order to complete this Project.

I do express my gratitude to all those who helped enormously and supported consistently to work on this project.

I do thank the other Teaching and Administrative staff of Mother Teresa Women's University for their support in completing this Project.

I do bestow my sincere thanks to all the well-wishers, each and every one who stood as the backbone in some way or other to accomplish this task.

Dr. S.P. DENISIA

(Project Director)

Professor and Director

Department and Centre for Women's Studies

Mother Teresa Women's University

Attuvampatty- Kodaikanal -624101

CONTENTS

CHAPTER NO.	TITLE	PAGE NO.
1	INTRODUCTION AND CONCEPTUAL FRAMEWORK	1
1.1	OVERVIEW	1
1.2	PROLOGUE	1
1.3	ORIGIN AND GROWTH OF THE TRIBES	2
1.4	DEFINITION OF TRIBES AND THE TRIBAL SYSTEM	3
1.5	THE LIFE STRUGGLES OF THE TRIBALS BEFORE INDEPENDENCE	4
1.6	THE LIFE STRUGGLES OF THE TRIBALS AFTER INDEPENDENCE	4
1.7	TRIBES IN TAMILNADU	6
1.8	PALIYAR TRIBES	6
1.9	THE ORIGIN AND LIFE STYLE OF THE PALIYAR COMMUNITIES	7
1.10	ROUTINE CULTURAL PRACTICES OF THE PALIYAR COMMUNITY	8
1.10.1	Language of the Paliyar Community	8
1.10.2	Education	8
1.10.3	Customs and Rituals	8
1.10.4	Celebration of Festivals	9
1.10.5	Celebrations and Adornments	9
1.10.6	Food Habits	10
1.10.7	Puberty	10
1.10.8	Mensuration	10
1.10.9	Aging	10
1.10.10	Burial Practices	10
1.11	OCCUPATION OF THE PALIYAR TRIBAL WOMEN	11

CHAPTER NO.	TITLE	PAGE NO.
	1.11.1 Hunters Became Gatherers	11
	1.11.2 Collecting Honey	11
	1.11.3 Fishing	11
	1.11.4 Agriculture	11
	1.11.5 Economy	12
	1.11.6 Work Pattern of the Paliyar Women	12
1.12	SIGNIFICANCE OF THE STUDY	12
1.13	NEED OF THIS STUDY	13
1.14	SCOPE OF THE STUDY	15
1.15	CONCLUSION	17
2	RELATED STUDIES AND LITERATURE	18
2.1	OVERVIEW	18
2.2	INTRODUCTION	18
2.3	TRIBAL STUDIES IN INDIA	18
2.3.1	Ethnographical Studies	18
2.3.2	Studies Related to the Problems of the Paliyar People	26
2.3.3	Studies Related to the Development of Tribal Populations in India	27
2.4	CRITICAL REVIEW AND CONCLUSION	30
3	RESEARCH METHODS AND METHODOLOGY	32
3.1	OVERVIEW	32
3.2	INTRODUCTION	32
3.3	RESEARCH METHODS	33
3.3.1	Ethnographic and Anthropological Research	33
3.3.2	Exploratory and Empirical Research	34
3.3.3	Qualitative and Quantitative Research	34

CHAPTER NO.	TITLE	PAGE NO.
	3.3.4 Descriptive–Mixed Methods with Hybrid Data	34
3.4	TITLE OF THE STUDY	35
3.5	STATEMENT OF THE PROBLEM	35
3.6	AIM OF THE STUDY	36
3.7	OBJECTIVES OF THE STUDY	37
3.8	HYPOTHESIS	37
3.9	LOCATION OF THE STUDY	37
3.10	POPULATION OF THE STUDY	38
3.11	SAMPLE SIZE OF THE STUDY	42
3.12	SELECTED VILLAGES FOR THE STUDY	43
3.13	PREPARATION OF THE TOOL	44
	3.13.1 Interview Schedule	44
	3.13.2 Draft Interview Schedule	45
4	DATA ANALYSIS AND INTERPRETATION	53
4.1	OVERVIEW	53
4.2	INTRODUCTION	53
4.3	DESCRIPTIVE ANALYSIS	54
	4.3.1 Demographic Profile of the Paliyar Tribal Women	54
	4.3.2 Type of Family of the Paliyar Tribal Women	56
	4.3.3 Migration of the Paliyar Tribal Women from the Interior Deep Forests to the Villages	57
	4.3.4 Paliyar Tribal Women as a Community living in a particular Place for Number of Years	57

CHAPTER NO.	TITLE	PAGE NO.
4.3.5	Means of Transport Used by the Paliyar Tribal Women	61
4.3.6	Facilities Available at the Households of the Paliyar Tribal Women	63
4.3.7	Electrical Facilities Accessible at the Houses of the Paliyar Tribal Women	66
4.3.8	Water Facilities Available at the Villages of the Paliyar Tribal Women	67
4.3.9	Habitual Tooth Cleaning Practices Prevailing Among the Paliyar Tribal Women	71
4.3.10	Habitual Practice of Using Soaps for Having Bath	72
4.3.11	Habitual Practice of Using Washing Detergents for Cloths	74
4.3.12	Habitual Food Practices Prevailing Among the Paliyar Tribal Women	75
4.3.13	Habit of Taking Vegetables with Food by the Paliyar Tribal Women	77
4.3.14	Habit of Taking Traditional and Seasonal Food Items	78
4.3.15	Habit of Consuming Non-Vegetarian Food Items	79
4.3.16	Food Practices Followed by Paliyar Tribal Women during their important	81
4.3.17	Food Practices Followed by the Paliyar Tribal Women during Their Cultural Functions	85
4.3.18	Work and Leisure Time of the Paliyar Tribal Women	87

CHAPTER NO.	TITLE	PAGE NO.
4.3.19	Marital Status and the Best Practices of the Paliyar Tribal Women	88
4.3.20	Attitude of the Paliyar Tribal Women towards Marriage and Their Cultural	90
4.3.21	Worship Practices Prevailing Among the Paliyar Tribal Women	94
4.3. 22	Type of Festival Celebrated by the Paliyar Tribal Women	95
4.3.23	Educational Status and Their Attitude towards Education	97
4.3.24	Skills Possessed by the Paliyar Tribal Women	98
4.3.25	Home Delivery of Child Birth Still Prevailing Among the Paliyar Tribal Women	100
4.3.26	Socio- Economic Status of the Paliyar Tribal Women With Regard to Their Occupation	102
4.3.27	Changes in the Livelihood of the Paliyar Tribal Women with Regard to Climatic Conditions	105
4.3.28	Recreational Practices Prevailing Among the Paliyar Tribal Women	106
4.3.29	The Nature and the Structure of the Houses with Regard to the Life Style Practices of the Paliyar Tribal Women	109
4.3.30	The Ownership of the Houses with regard to the Life Style Practices of the Paliyar Tribal Women	115
4.3.31	The Socio -Economic Status of the Paliyar Tribal Women with Regard to Their Family Assets	116

CHAPTER NO.	TITLE	PAGE NO.
	4.3.32 Medicinal Practices Followed by Paliyar Tribal Women	119
	4.3.33 The Worship Practices of the Paliyar Tribal Women and Their Type of Beliefs in God, Supernatural Powers and in Spirits Or Ghosts	122
	4.3.34 Money Saving Practices Prevailing Among the Paliyar Women	124
4.4	ANALYSIS OF VARIANCE	125
	4.4.1 Hypothesis: There is no significant difference in the age and Important Periods of food practices followed by the Paliyar Tribal Women	125
	4.4.2 Hypothesis	126
	4.4.3 Hypothesis	128
	4.4.4 Hypothesis	128
	4.4.5 Hypothesis	130
	4.4.6 Hypothesis	131
	4.4.7 Hypothesis	132
4.5	CONCLUSION	133
5	FINDINGS, INTREPRATIONS AND DISCUSSIONS	134
	5.1 OVERVIEW	134
	5.2 INTRODUCTION	134
	5.3 DEMOGRAPHIC PROFILE OF THE PALIYAR TRIBAL WOMEN	134
	5.3.1 Age group of the Paliyar Tribal women	134
	5.4 THE TYPE OF FAMILY OF THE PALIYAR TRIBAL WOMEN`	135

CHAPTER NO.	TITLE	PAGE NO.
5.5	THE EDUCATIONAL STATUS OF PALIYAR WOMEN	135
5.6	MIGRATION OF THE PALIYAR TRIBAL WOMEN FROM THE INTERIOR DEEP FORESTS TO THE VILLAGES	136
5.7	PALIYAR TRIBAL WOMEN AS A COMMUNITY LIVING IN A PARTICULAR PLACE FOR NUMBER OF YEARS	137
5.8	MEANS OF TRANSPORT USED BY THE PALIYAR TRIBAL WOMEN	137
5.9	FACILITIES ACCESSIBLE AT THE HOUSES OF THE PALIYAR TRIBAL WOMEN	138
5.10	HABITUAL TOOTH CLEANING PRACTICES PREVAILING AMONG THE PALIYAR TRIBAL WOMEN	140
5.11	HABITUAL PRACTICE OF USING SOAPS FOR HAVING BATH	141
5.12	HABITUAL PRACTICE OF USING WASHING DETERGENT FOR CLOTHS	141
5.13	HABITUAL FOOD PRACTICE PREVAILING AMONG THE PALIYAR TRIBAL WOMEN	141
5.14	HABIT OF TAKING VEGETABLES WITH FOOD BY THE PALIYAR TRIBAL WOMEN	141
5.15	HABIT OF TAKING TRADITIONAL AND SEASONAL FOOD ITEMS	142
5.16	HABIT OF CONSUMING NON-VEGETARIAN FOOD ITEMS	142
5.17	FOOD PRACTICES FOLLOWED BY PALIYAR WOMEN DURING THEIR IMPORTANT PERIODS/ STAGES	142

CHAPTER NO.	TITLE	PAGE NO.
5.18	FOOD PRACTICES FOLLOWED BY THE PALIYARTRIBAL WOMEN DURING THEIR CULTURAL FUNCTIONS	144
5.19	WORK AND LEISURE TIME OF THE PALIYAR TRIBAL WOMEN	145
5.20	MARITAL STATUS AND THE BEST PRACTICES OF THE PALIYAR TRIBAL	145
5.21	ATTITUDE OF THE PALIYAR TRIBAL WOMEN TOWARDS MARRIAGE AND THEIR CULTURAL PRACTICES	146
5.22	WORSHIP PRACTICES OF THE PALIYAR TRIBAL WOMEN	148
5.23	TYPES OF FESTIVALS CELEBRATED BY THE PALIYAR TRIBAL WOMEN	148
5.24	EDUCATIONAL STATUS AND THEIR ATTITUDE TOWARDS EDUCATION	149
5.25	SKILLS POSSESSED BY THE PALIYAR TRIBAL WOMEN	149
5.26	HOME DELIVERY OF CHILD BIRTH PRACTICES STILL PREVAILING AMONG THE PALIYAR TRIBAL WOMEN	149
5.27	SOCIO - ECONOMIC STATUS OF THE PALIYAR TRIBAL WOMEN WITH REGARD TO THEIR OCCUPATION	150
5.28	CHANGES IN THE LIVELIHOOD OF THE PALIYAR TRIBAL WOMEN WITH REGARD TO CLIMATIC CONDITIONS	150
5.29	RECREATIONAL PRACTICES PREVAILING AMONG THE PALIYAR TRIBAL WOMEN	151

CHAPTER NO.	TITLE	PAGE NO.
5.30	THE NATURE AND THE STRUCTURE OF THE HOUSES WITH REGARD TO THE LIFE STYLE PRACTICES OF THE PALIYAR TRIBAL WOMEN	152
5.31	THE OWNERSHIP OF THE HOUSES WITH REGARD TO THE LIFE STYLE PRACTICES OF THE PALIYAR TRIBAL WOMEN	152
5.32	THE SOCIO - ECONOMIC STATUS OF THE PALIYAR TRIBAL WOMEN WITH REGARD TO THEIR FAMILY ASSETS	153
5.33	MEDICINAL PRACTICES FOLLOWED BY PALIYAR TRIBAL WOMEN	154
5.34	THE WORSHIP PRACTICES OF THE PALIYAR TRIBAL WOMEN AND THEIR TYPE OF BELIEFS IN GOD, SUPERNATURAL POWERS AND IN SPIRITS OR GHOSTS	154
5.35	MONEY SAVING PRACTICES PREVAILING AMONG THE PALIYAR WOMEN	155
5.36	THERE IS NO SIGNIFICANT DIFFERENCE IN THE AGE AN IMPORTANT DAY'S FOOD PRACTICES BY THE PALIYAR TRIBAL WOMEN	155
5.37	DISCUSSIONS	156
5.38	THE PALIYAR TRIBAL WOMEN IN THE FEMINIST PERSPECTIVE	156
5.39	LIMITATIONS OF THE STUDY	161
5.40	IMPLICATIONS OF THE STUDY	161
5.41	SUGGESTIONS	162
5.42	EPILOGUE	163

CHAPTER NO.	TITLE	PAGE NO.
6	CASE STUDIES	164
	6.1 CASE STUDY-1	164
	6.2 CASE STUDY- 2	166
	6.3 CASE STUDY -3	168
7	PHOTO GALERY	170
	REFERENCES	193

LIST OF TABLES

TABLE NO.	TITLE	PAGE NO.
1	Names of the taluks chosen for this study	41
2	Selected villages	43
3	Selected samples for the pilot study	46
4	Variables and sub- variables of the tool	49
4.1	Demographic profile of the Paliyar Tribal Women	54
4.3.2	Type of family of the Paliyar Tribal Women	56
4.3.3	Migration of the Paliyar Tribal Women from the interior deep forests to the villages	57
4.3.4	Paliyar Tribal Women as a community living in a particular place for number of years	59
4.3.5	Means of transport used by the Paliyar Tribal Women	61
4.3.6	Facilities available at the households of the Paliyar Tribal Women	63
4.3.7	Electrical facilities accessible at the houses of the Paliyar Tribal Women	66
4.3.8	Water facilities available at the villages of the Paliyar Tribal Women	67
4.3.9	Habitual tooth cleaning practices prevailing among the Paliyar Tribal Women	71
4.3.10	Habitual practice of using soaps for having bath	72
4.3.11	Habitual practice of using washing detergents for cloths	74
4.3.12	Habitual food practices prevailing among the Paliyar Tribal Women	75
4.3.13	Habit of taking vegetables with food by the Paliyar Tribal Women	77
4.3.14	Habit of taking traditional and seasonal food items	78
4.3.15	Habit of consuming Non-vegetarian food items	79
4.3.16	Food practices followed during their important periods/ stages	81

TABLE NO.	TITLE	PAGE NO.
4.3.17	Food practices followed by the Paliyar Tribal Women during their cultural functions	85
4.3.18	Work and Leisure time of the Paliyar Tribal Women	87
4.3.19	Marital status and the best practices of the Paliyar Tribal Women	88
4.3.20	Attitude of the towards marriage and their cultural practices of the Paliyar Tribal Women	90
4.3.21	Worship Practices Prevailing among the Paliyar Tribal Women	94
4.3.22	Type of festival celebrated by the Paliyar Tribal Women	95
4.3.23	Educational status and their attitude towards education	96
4.3.24	Skills possessed by the Paliyar Tribal Women	98
4.3.25	Home delivery of child birth practices still prevailing among the Paliyar Tribal Women	100
4.3.26	Socio- Economic Status of the Paliyar Tribal Women with regard to their occupation	102
4.3.27	Changes in the livelihood of the Paliyar Tribal Women with regard to climatic conditions	105
4.3.28	Recreational Practices prevailing among the Paliyar Tribal Women	106
4.3.29	The nature and the structure of the houses with regard to the life style practices of the Paliyar Tribal Women	109
4.3.30	The ownership of the houses with regard to the life style practices of the Paliyar Tribal Women	113
4.3.31	The Socio – Economic status of the Paliyar Tribal Women with regard to their family assets	116
4.3.32	Medicinal practices followed by Paliyar Tribal Women	119
4.3.33	The worship practices of the Paliyar Tribal Women and their type of beliefs in god, supernatural powers and in spirits or ghosts	122

TABLE NO.	TITLE	PAGE NO.
4.3.34	Money Saving practices prevailing among the Paliyar Women	124
4.4.1	Difference in the age and important periods of food practices	126
4.4.2	Difference in the food habits and its dimensions among the Paliyar Tribal Women with respect to the age group of the respondents	127
4.4.3	Difference in the marriage practices and its dimensions among the Paliyar Tribal Women with respect to the age group of the respondents	128
4.4.4	Difference in the facilities available at homes and its dimensions among the paliyar women with respect to the age group of the respondents	129
4.4.5	Difference in the medicinal practices for different type of sickness and its dimensions among the Paliyar Tribal Women with respect to the age group of the respondents	130
4.4.6	Difference in the money saving Practices and its dimensions among the paliyar women with respect to the age group of the respondents	131
4.4.7	Difference in the cultural temple festival practices and its dimensions among the Paliyar Tribal Women with respect to the age group of the respondents.	132

LIST OF FIGURES

FIGURE NO.	TITLE	PAGE NO.
4.3.1	Demographic Profile of the Palliyar Tribal Women	55
4.3.2	Type of family of the Paliyar Tribal Women	56
4.3.3	Migration of the Paliyar Tribal Women from the interior deep forests to the villages	58
4.3.4	Paliyar Tribal Women as a community living in a particular place for number of years	61
4.3.5	Means of transport used by the Paliyar Tribal Women	62
4.3.6	Facilities available at the households of the Paliyar Tribal Women	65
4.3.7	Electrical facilities accessible at the houses of the Paliyar Tribal Women	66
4.3.8	Water facilities available at the villages of the Paliyar Tribal Women	70
4.3.9	Habitual tooth cleaning practices prevailing among the Paliyar Tribal Women	72
4.3.10	Habitual practice of using soaps for having bath	73
4.3.11	Habitual practice of using washing detergents for cloths	75
4.3.12	Habitual food practices prevailing among the Paliyar Tribal Women	76
4.3.13	Habit of consuming Vegetables with food by the paliyar Tribal Women	78
4.3.14	Habit of taking traditional and seasonal food items	79
4.3.15	Habit of consuming Non-Vegetarian Food items	80
4.3.16	Food Practices followed by Paliyar Tribal Women during their Important Periods/ Stages	84
4.3.17	Food practices followed by the during their cultural functions among Paliyar Tribal Women	87
4.3.18	Work and Leisure time of the Paliyar Tribal Women	88

FIGURE NO.	TITLE	PAGE NO.
4.3.19	Marital status and the best practices of the Paliyar Tribal Women	89
4.3.20	Attitude of the Paliyar Tribal Women Towards Marriage and their Cultural Practices	90
4.3.21	Worship practices of the Paliyar Tribal Women	94
4.3.22	Type of festival celebrated by the Paliyar Tribal Women	96
4.3.23	Educational status and their attitude towards education	98
4.3.24.	Skills possessed by the Paliyar Tribal Women	99
4.3.25	Home Delivery of Child Birth still prevailing among the Paliyar Tribal Women	101
4.3.26	Socio- economic Status of the with regard to their Occupation among the Paliyar Tribal Women	104
4.3.27	Change in the Livelihood of the Paliyar Tribal Women with regard to climatic conditions	106
4.3.28	Recreational practices prevailing among the Paliyar Tribal Women	108
4.3.29	The Structure of the Houses with regard to the Life Style Practices of the Paliyar Tribal Women	112
4.3.30	The ownership of the houses with regard to the Life Style Practices of the Paliyar Tribal Women	115
4.3.31	The Socio - Economic status of the Paliyar Tribal Women with regard to their family assets	118
4.3.32	Medicinal practices followed by the Paliyar Tribal Women	121
4.3.33	The worship practices of the and their Type of beliefs in God, Supernatural powers and in Spirits or Ghosts	123
4.3.34	Money saving practices prevailing among the Paliyar Tribal Women	125

CHAPTER I

INTRODUCTION AND CONCEPTUAL FRAMEWORK

1.1 OVERVIEW

This chapter brings out the Conceptual framework of the study so as to provide an introductory phase. It comprises fifteen sections. The first and the second sections bring out the over view and Prologue of the entire chapter. The third, fourth, fifth, sixth and seventh sections describe the Origin and the Growth of the tribes, Tribal System, the Life Struggles of the Tribals before Independence and after Independence and Tribes in Tamilnadu. The eighth, ninth, tenth and eleventh Sections portray Paliyar Tribes, the Origin of Paliyar Communities, and Routine Cultural Practices of the Paliyar Community and Occupation of the Paliyar Tribal Women. The Twelveth, thirteen, fourteenth sections deal with the Significance, Need and the Scope of the Study. The final Section concludes the entire Chapter.

1.2 PROLOGUE

The tribes in India are characterized by the dominant groups as distinctive with their comparatively more isolated habitation in the hilly and the forest areas, and their distinct social, economic and cultural lives. The connotation ‘tribe’ attributed to certain ethnic groups in India is the legacy of the British colonial rule. The term ‘Tribe’ continues to be used in dealing with the exotic indigenous people of India who live outside the cities and townships. In the present day, tribes are found to live in the forests, hills, and forest terrains which are the repository of minerals, hydraulic and forest resources with their exotic culture which is peculiar to modern day people. Therefore, the outsiders designate them with various names.

The anthropological literature reveals that the term tribe has been used for those groups of human beings whose place of residents is situated in remote areas like hills, forests, seacoasts and islands, and whose style of life is quite different of the present day civilized women. Local indigenous people in these places of the world are termed as tribe or tribal, to distinguish them from other people of the world. It is distressing to note that the gains of development have not yet reached the intended classes including the tribes to the desired extent. The media institutions have a corporate social responsibility of facilitating the empowerment of tribes who are the excluded sections of Indian society. The present investigation was carried out to assess the best practices prevailing among the Paliyar Tribal women in Dindigul District. The present living conditions of Paliyar women and their best

life practices observed through field trips and social interaction highlights their food habit, marriage, health practices, worship practices, cultural festival practices. Besides the social significance of this study, statement of the problem and objectives of the study are presented in this chapter.

1.3 ORIGIN AND GROWTH OF THE TRIBES

India has the largest tribal population among the countries in the world, next to Africa, according to Ratha (1986:190). According to 2011 Census, the total tribal population is less than 9% of the country's total population. 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. 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. Article 342 (1) provides that the President may with respect to any State or Union Territory and where it is a State after consultation with the Governor there of by public notification, specify the tribes or tribal communities or parts of a group or groups within tribes or tribal communities which shall for the purpose of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union Territory as the case may be. Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under Clause (1) any tribe or tribal community or part or group within any tribe or tribal community. Religion is not a bar in the case of Scheduled Tribes.

When India attained Independence, the new democratic state was made aware of its responsibility towards the welfare of weaker sections of the society. One of the major concerns of Indian planning has therefore been the welfare and development of the weaker sections of the society. The Scheduled Castes and Scheduled Tribes constitute nearly one quarter of the total population in India. The human dignity, the freedom of living and their self-respect and the non- material needs of the tribal women are observed. Hence, a multi-dimensional approach to 'Paliyar Tribal Women's Life style Practices' is the need of the hour as well as it incorporates broadly the multi -faceted developmental aspects of the of the Paliyar Tribes.

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 Kodaikanal and Sirumalai are more associated with the territory and with their particular community.

Today, in all developing countries, 'The Life Style of Tribals and their Development' is considered to be a subject of special concern. In India, special programmes are implemented for the inclusive and sustainable development of tribes.

1.4 DEFINITION OF TRIBES AND THE TRIBAL SYSTEM

The definition of "Tribe" as it has emerged from the attempt of scholars on tribal life is a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization. It can include several sub groups, such as clans or sibs. A tribe ordinarily has an Ancestor and a patron deity. The families or groups composing the larger tribal units are linked through 'blood ties' as the term is commonly used and through religious. Social and socio - economic functions. India has perhaps the highest tribal population for any single country whose major population is non-tribal. The word 'Tribe' is defined as social group possessing a distinctive culture, which marks it out from other group having different culture.

The term 'tribe community signifies a group of people who speak a common language ,observe uniform rules of special organization ,and work together for a common purpose. Another typical characteristic of the tribe is that they have a common name belonging to a continuous territory and they follow a uniform culture or way of the life style and a common tradition which descended from their ancestors. According to another contention tribe is generally used to denote a group of primitive or barbarous group of people who lived in backward area.

In India roughly there are 427 tribal Communities tribal communities, many studies are done on such ethnic groups, and they have explored and reported about the knowledge about the various Tribal's of Tamilnadu. Even today, many local and indigenous communities meet their basic needs from the products they manufacture and sell based on their knowledge. Even today, many local and indigenous communities in the Asian countries meet their basic needs from the products they manufacture and sell based on their traditional knowledge. Herbal drugs/ medicines obtained from plants are believed to be much safer and this has been proved in the treatment of various ailments. Rural communities, especially the Paliyar tribes, depend on plant resources mainly for herbal medicines, food, forage, construction of dwellings, making household implements, sleeping mats, and for fire and shade. The Paliyar Tribes not only depend on wild plants as sources of food, medicine,

fodder and fuel, but have also developed methods of resource management, which may be fundamental to the conservation of some of the world's important habitats.

1.5 THE LIFE STRUGGLES OF THE TRIBALS BEFORE INDEPENDENCE

The Tribal people were living peacefully without any disturbance in the forest in small groups before the advent of the European colonial forces. The Mughals as well as the native rulers before the arrival of the Britishers looted the resources of the Tribal using their unconstitutional power. The Tribal were also imposed of regular Taxation through the channel of the Bengal Permanent Settlement Act of 1793 and this served as the beginning of unrest and rebellions in all tribal areas of the country. The widespread tribal resistance movements compelled the British administration to negotiate workable peace in the tribal areas and this led to the concept of partially or completely excluded areas of administration in British India. In fact, this made the British administrators to pursue a 'policy of isolation' and tried to keep the tribes away from the mainstream of national life.

1.6 THE LIFE STRUGGLES OF THE TRIBALS AFTER INDEPENDENCE

After Independence the contiguous tribal areas remained separated and distributed over several non-tribal states except in the North East, where the tribal people had their own states formed along ethnic lines. The Prime Minister Pandit Jawaharlal Nehru who formulated 'Tribal Panchsheel' was later enforced by many commissions and them made novel recommendations for the uplift of tribes in India. Jawahavial Nehru whilst toured many villages to familiarize himself with the problems of tribes, recognized the sterling qualities of the tribal people and he had stated amidst the tribal people that he had found many quantities which he had missed in the people.

In the new millennium, the central government had increased the outlay for tribal development which had resulted in the expansion of the infrastructural facilities, fulfilment of basic needs and betterment of the living standards, enlargement of coverage of the tribal population. Protective measures have been taken for the welfare of tribes like forests, shifting of cultivation, abolition of bonded labor, rehabilitation of displaced family, land alienation, land reforms, tribal education, vocational training, health, and nutrition in the country over a period of time for the tribes in the country.

There are many studies examined on the problems and prospects of tribes and many empirical studies have revealed that majority of the tribes still reside in the rural areas. Males and females among the tribes are almost evenly distributed with males having a small edge

over the females. There is visible difference in urban-rural tribal literacy level. The Tribal activists have lamented that the benefits failed to reach the lower strata of the tribal community in India. Whether India accepts its tribals as indigenous or not, the argument of the indigenous people (*adivasis*) of India has been that they are covered under the definition of indigenous people.

The problems of the tribes are different in different regions of the country and in different areas of the regions. Singh observes: “Reservation granted to all the sections of STs regardless of their levels of education, income, social status and political power has created difference between different tribes and within tribes. Despite various measures to improve the socio-economic conditions of the Scheduled Tribes, they remain vulnerable. They are subjected to various atrocities, indignities, humiliations and harassments. They are also denied a number of civil rights. Apart from the laws and state action, the society itself has to accept, imbibe and internalize the values of equality, non-discrimination, human dignity, justice and democratic practices. The development of Scheduled Tribes is thus a part of a continued quest for equality and social justice, the objectives enshrined in the Constitution and pursued since independence in the free India. Among the tribes, the so-called primitive tribal groups are extremely vulnerable. They are still living in isolation and their life styles show little change over the years. The government should create awareness among the tribes before implementation of the development programmes. Infrastructural facilities should be developed in the tribal areas including minor irrigation facilities. Commercial banks, cooperatives and self-help groups should provide financial assistance to the tribes. Food processing, medicine and other small industries should be set up in the tribal areas in order to create employment opportunities and achieve the goal of self –reliance among tribes”. Qualitative research approaches are also required to provide deep insights into the problems of the tribes. The participatory research is required to establish the reliability and validity of the information pertaining to tribal community in India.

1.7 TRIBES IN TAMILNADU

As mentioned in the below table there are nearly 36 Tribal communities in Tamilnadu.

1. Adiyar	9. Kattunayakan	17. Kurumbas (in the Nilgiris district)	25. Malayali (in Dharmapuri, North Arcot, Pudukottai, Salem, south Arcot and Tiruchirappalli districts)
2. Aranadan	10. Kochuvclan	18. Kurumans	26. Malayekandi
3. Eravallan	11. Konda Kapus	19. MahaMalsar	27. Mannan
4. Irular	12. Kondareddis	20. Malai Arayan	28. Mudugar, Muduvan
5. Kadar	13. Koraga	21. Malai Pandaram	29. Muthuvan
6. Kammara (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)	14. Kota (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district) Kudiya, Melakudi	22. Malai Vedan	30. Palleyan 31. Palliyar 32. Paliyar (Kodaikanal, Sirumalai)
8. Kaniyan, Kanyan	16. Kurichchan	24. Malasar	36. Uraly

The objective of this study was to bring out the Best Practices Prevailing among the Paliyar Women, which serves as an ethnographical study in Dindigul District. This study specially highlights the Life style of the Paliyar women in order to protect their traditional knowledge as well as to point out their best life style practices by documenting the indigenous knowledge of the Paliyar women through this study, as it is very important for the preservation of their values and practices.

1.8 PALIYAR TRIBES

The Paliyars are the original inhabitants of Tamilnadu. The total population according to 1981 census was 1613 (805 males & 808 females). They are found on Palani hills of Dindigul. Western Ghats of Kamarajar district. Nearly 5,000 Paliyars live in the forested hills of Western Tamil Nadu State in Southern India and in the nearby plains. Gardner has studied about Paliyar conflicts and has explained in detail about their the resolution strategies which they employ in numerous settlements in the forested mountains, in the plains and in remote villages especially in a one village at the edge of the mountains which he termed as CempakaTooppu near the town of Srivilliputhur. He had spent nearly 137 days there. At present, CempakaTooppu is now called as Shenbagathoppu and still it is called a

Paliyan village. This village is a major entry point for enormous Shenbagathoppu. As per the Census of India lists the people who dwell in such places are called with various names as Palliyan or Palliyar

‘Paliyar ’ is also known as Paliyar , Poliya, Palleyan, Palani Makkal, and MalaiPaliyar . They are divided into two groups namely as VanaPaliyar and Devya Paliyar . They are called as food gathering communities of Tamil Nadu. The term ‘Paliyar ’ has been derived from the word ‘Palaniyan’ , which in Tamil language means a man from Palani. They are distributed in the districts of Madurai, Thanjavur, Pudukkottai Tirunelveli and Coimbatore. They speak Tamil and use the Tamil script for both inter-group and intra-group communication. These people are non-vegetarians, but they do not take beef and pork. Their staple food grains are rice and ragi. They consume all kinds of pulses and use groundnut oil and palm oil for cooking. They also eat tubers, vegetables, fruits and consume milk and milk products, and drink black tea and black coffee. The men and women of this community consume alcoholic drinks regularly. They smoke beedis, cigarettes, chew betel leaves and tobacco and use snuff.

1.9 THE ORIGIN AND LIFE STYLE OF THE PALIYAR COMMUNITIES

The Paliyar s Tribal community live in Western Ghats from Palani hills in the north down to Tirunelveli hills in the south. They are a primitive type who belong to Pre-Dravidian era. It is believed that there Paliyar s are the original inhabitants of the Palani Hills. Even now there are many Paliyar s living in vasusandu valley of the Western Ghats in kamarajar district and Tirunelveli kattabomman district.

The Paliyar s were the most hopeless and unpromising specimens of the humanity. They were as foul and filthy in their personal appearance as if there were more or less like animals. In olden days they were very unclean and they built their huts entirely of grass and consisted of only one room each and open at both vents , with griddles of twisted grass. They were exclusively illiterates and only a few could count up to ten.

The Paliyar s who lived in small groups were not living in an organized set up. In their tribal community, there were no elected or nominated leader who directed their tribal community people to follow some framed rules or guild lines of their own to govern themselves like the people who lived in the plains. Yet in due course, one among the local residents exercised his power and acted as the Headman of their tribal community and carried out the activities. He took up the decisions which involved some common interest on the

welfare of the tribal communities. The Paliyar tribes spoke Tamil language with peculiar connotation.

1.10 ROUTINE CULTURAL PRACTICES OF THE PALIYAR COMMUNITY

A few Paliyar Tribals take bath in the morning. They cook rice mostly and eat the left out rice. They go to the fieldwork early in the morning. They also take some minor millet like Ragi and Korra as their food.

1.10.1 Language of the Paliyar Community

The Paliyar tribal women mostly are living in jungles at the foot of the mountains in small isolated communities and they are separated from other tribal communities by a distance of several miles. Most of the Paliyar women who are living in Kodaikanal hills and in Sirumalai hills speak only Tamil language with peculiar accent and information. On the whole, the Paliyars wholly illiterates and only a few can count up to ten

1.10.2 Education

The Paliyar tribes live in the remote areas of the forests and the formal schools which are at a distance do not pay more interest in enrolling the tribal children. The Paliyar tribes for the women use the following best practices of Herbal medicines. Fresh plant parts and dried parts of the plants are used by the Paliyar tribes as Herbal Medicines for all the diseases. It is quite interesting to note that they follow such best practices in their day-to-day life, particularly with respect to healthcare practices, which has hardly undergone any change even in the present day.

1.10.3 Customs and Rituals

The Paliyar community started to wear dresses only in the early 50s. The male did not wear proper clothing and was half naked; wearing the Dotti on the waist and the Paliyar women wore the used dress of the male as their dress. Later on due to the modernization, the Paliyar women have started to change their life style by wearing sarees and other modern dresses and in order to expose them to the outside world, they started to settle down in the hills.

The ancestors of Paliyar community used to eat vallikizhanku and hunt animals for their food. They worship goodness Ananthavali and vanadevadai. The tribal people offer prayers to the Vanadevadai in the interior forest. They also worship god Karuppan by visiting a remote area of the forest along with the families. They still believe that these Vanadevadais

protect their family. Adi Amavasai is an important festival that is celebrated with more ritual and gaiety. In the early 50's the Paliyars were allowed to perform pooja and today this right has been taken away by the caste Hindus of the plains. Still, the community is having the habit and celebrity of venture in to the interior forest with family members and offer poojas. The Paliyars of Kodaikanal say that Valli the wife of the god Subramaniyan was a Paliyar woman and they served as a night watchman at the base of the hills.

All the Paliyar tribal women belong to Hinduism and they worship Stones and Amman statues. It is customary that the Paliyar tribal women are identified and recognized by their language, social organization, religious ceremonies, and geographical locations and through their self-identification. Among the 30 tribal people living villages visited, mostly the Paliyar women worship Pallichiamman (the Goddess) represented in the form of stones preferably on to which nature has given some curious shape or serpent which they valued high as far as Palliyar women are concerned. The Paliyar tribal women are also more superstitious

1.10.4 Celebration of Festivals

They enjoy well during all the festivals and the Paliyars buy rice extravagantly from the ration shop at fair price cook and eat with their community friends and relatives. They also like to consume non-vegetarian food and pulses. They prepare alcohol and consume the same.

They celebrate as festivals for every yield of millets like new pulse (kandikotha) festival, new germination (an kudu kotha) festival, new pod development (kondemkotha) festival, Tiger (pulipanduga) festivals , woman god, festival for the village god, peddaagam festival, festival of stars and festivals for the fresh yield of mango. Other festivals were goddess, Durga work ship and the festival of sowing season (kalagappu). Jogo festival and borigo festival were other festivals.

1.10.5 Celebrations and Adornments

As for as the Paliyar men and women are concerned both were not giving importance to ornamentation and they never practiced to do during their festival times. However, the Paliyar women folk used to wear strings made of beads and glass as well as ear and nose studs made of brass studded with cheap imitation stones. They like to wear the cheap imitation stones as they are more satisfied with such few imitation stones ornaments and they never lack their fraternity. Though the Paliyar tribes are economically and socially backward

they were not cryptic and they do not indulge in any activities of antagonism or they never involved in spot or encounter of any kind and slang match.

1.10.6 Food Habits

The Paliyars collected minor products such as roots, fruits and honey from the forest and exchanged through a contractor to others in exchange of betel leaves, chilies, rice and nuts.

1.10.7 Puberty

If a tribal girl attains puberty then she is not allowed to sit inside the house. They ask the girl to sit outside the house in a small tent and provide her separate vessels too be used by her. The girl is allowed to sit in a separate enclave and they provide her the cooked food by themselves because the girl is allowed to enter the house only after the purification ceremonies are over. Food cooked in the house is served to her in the separate enclave and they provide her only rice and never give her salt/pepper. The girl is allowed to enter the house after purification ceremonies only.

1.10.8 Mensuration

Mensuration is strictly observed in the Paliyar Tribal community. The women keep away themselves from household activities. Women enter their house only after taking bath and after cleaning the vessels and cloths in an outside water source.

1.10.9 Aging

Aging is a biological process which is experienced by all mankind at all times. The proportion of the aged women in the tribal society incidentally reflects the triumph of civilization over illness, poverty misery and the decline in human fertility recognizing their demographic facts in spite of their under verging social and economic circumstances. We are living in a fast moving world and the concept of aging in the tribal society especially among the Paliyar tribal women even today attracts the attention of the world The tribal communities also give respect and reverence to the aged and old aged women and lend their full support for their living because mostly the tribal women live with their younger generation in joint families irrespective of their community structures.

1.10.10 Burial Practices

The Paliyar tribes never burned the dead bodies. They had the customary practices of burying the dead bodies in an area near to their residential area on the western side. Whether

it was an event of marriage or death, the Paliyar tribes were not as prone to intoxicants as other tribes were.

1.11 OCCUPATION OF THE PALIYAR TRIBAL WOMEN

1.11.1 Hunters Became Gatherers

Hunting was the major occupation of the Paliyar tribal people and they were very talented to identify the animals' foot print and found the path of the animals and then attacked the animals on the spot. They used the weapons like bows and arrows for hunting, which were made by bamboo sticks and they were hunting with the help of dogs. The Paliyar people were hunting deer, rabbits, etc.

Paliyar is a contemporary hunting society once lived in the interior forest. Now they have become gatherers in the forest. Paliyars are relatively non-violent peace loving innocent tribes. They were nomad until time memory. They have splendid extraordinary knowledge about the medicinal plants and have a rich expertise about herbs. They knew the nook and corners of the deep forest and they used to collect the medicinal plants from the interior forests. They live one with nature, they owe the rights on forests, and they traditionally protect and conserve the forest resources for sustainable use. They are very skillful in collecting honey from the branches of towering tall trees and rock caves. They are capable of identifying many medicinal plants and they prepare medicines and use them for the treatment of common ailments such as cold, cough, and headache. Snake bites, poisonous insect bites and digestive disorders.

1.11.2 Collecting Honey

Paliyar tribal people collect honey from the trees and rock caves they classified the honey as various varieties like “kombuthen, Peru then, Thotum then, and kosuva then .

1.11.3 Fishing

Fishing is one of the main occupations of the Paliyar tribe, they catch crabs from Mountain Rivers and streams, and they used only for their own purpose.

1.11.4 Agriculture

The Paliyar tribes cultivated Ragi, millet, paddy, coffee, banana in their surrounding places and they are taking over the lease land from some other caste people and they cultivate coffee ginger, potato etc. ‘Palipattam’ is known as their own occupation as the Paliyar tribes go deep inside the forest to collect many things like honey, tuber greens and also hunt the wild animals. They also share their collections with their neighbours in the forest.

Some Paliyar tribes manage to get in contact with outsiders and used to sell the products, which they gathered through hunting from the central hill regions of Kodaikanal, Sirumalai and Vathrappu. They have specialized in the art of collecting forest products as well as in selling them. Some people rent their lands to the Paliyars and pay a portion of the yield after the harvest.

1.11.5 Economy

The Paliyars still exist on gathering food and other products in the forests and they work as labourers in plantations and in farms in the nearby valleys. Many have migrated from the forests to the plains and most of the Paliyars had taken up farming as their occupation. The Paliyar tribes depend on bartering forests products such as honey for the manufactured goods such as tools, pots clothing and ornaments. Gathering honey from wild bees serves as an important economic resource and a cultural inspiration for the Paliyars. The Paliyars are aware of the many medicinal plants and they continue to gather and use wild plants from the forests for their medicinal values. In fact, many of the Paliyars live in poverty and the nearby people exploit them. The Paliyar tribes live in a very atomistic and anarchistic society. Each and every individual makes his or her decision and has a strong desire for autonomy. They have more emotional ties in their nuclear families and they have friendly relationship with their relatives. In general, they live in autonomy following non-violence and they are peace loving people though they are threatened by outsiders. Even though the Paliyar tribes cherish their traditions and their cultural practices and they adapt to modernity and they have settled into a stable village life.

1.11.6 Work Pattern of the Paliyar Women

The Paliyar women work in the garden and also pluck coffee seeds , pluck (Mara Paaser) and do some hand work as per the need of their tribal area .If the women plug 1Kg coffee fruit they got daily wages amount between Rs. 130-150 but they could earn more in hand work and through self-training work an amount of Rs 200/-. At the same time they get more money for honey collecting because if they collect 1litre of honey, they may sell it for Rs.300-500/-.

1.12 SIGNIFICANCE OF THE STUDY

A tribal is a person who engages in this activity of hunting gathering, honey collecting, medical herbs. They also consume all kinds of pulse and use groundnut out and palm oil as cooking media. They also eat tubers, vegetables, fruits, milk, and milk products

and drink black tea and black coffee. Paliyar community people most of living the Kodaikanal and Sirumalai Hills. Paliyar women best habit and medical herbs used by the health practices. Paliyar women to live hood only the nature dependent the villages. To see the good moral and values practices by the Paliyar women. Different way of the life style practice in the women. Therefore, the researcher has gathered information about their culture and life-style of Paliyar tribes at Dindigul District.

The present society is predominantly under elite command and control, and the members within conformed and complied with the customs, style of life, and culture of, or dictated by, the proverbial powers that be. The tribes, on the other hand, were people with special attachments to land, kinship ties, a unique culture, certain religious beliefs, particular activities, or material possessions that differentiated and separated them from the mainstream. The tribes were in subordinate roles, for they had less political power and less access to resources, technology and other forms of power.

Though the technology is distant to the tribal women, there are bounded with value systems and are adoptive in proportion to the natural stream. They are open to learn in close with the nature and want their cultural practices to be honoured. This research will be a one such measure where their life style practices would be studied, documented and will be disseminated. The research will bring out new insights towards the good practices prevailing among the Paliyar tribal women. The research is unique in nature by developing ways and means from the people's point of view - in highlighting, retaining, respecting and in renovating the existing and dying life style practices of the Paliyar tribal women.

1.13 NEED OF THIS STUDY

The concepts of modernization and civilization not only have structural changes but also have changes in human value system. The change in system drastically affects the socio economic conditions, the environment, the cultural - political and the indigenous life style practices. In the way of development, people forget their unique knowledge and ethnic life style practices. The still practicing human values of some groups need to be reviewed for the simple humane living.

Paliyar s have lot of values to teach to the present so called "Modern world" from their traditions. They are hunting tribes, never store anything in surplus; they took utmost care to protect and save forest and wild life and believed that every creation in nature has a right to live.

They have a modest living with minimum needs, very simple and straight forward in their thought process, find no reason to acquire in abundance when there is enough for their need and they respect ecological democracy without knowing the terms and concepts as used by the so called educated modern people.

With respect to gender relations, Paliyar tribes have wonderful tradition of respecting each other irrespective of gender. Both men and women go out for occupation such as honey collection, minor forest produce collection, farming etc. The social practices which exploit and marginalize women in the contemporary world such as domestic violence, harassment, eve teasing, practice of dowry and other gender based differences are not known to them still recently. For Paliyar women, forests are their real safe place where they live as birds and enjoyed equal rights with their men unlike in plains.

As contrary to the marriage and dowry practices of Tamilnadu, (recent statistics states that one woman dies every hour due to dowry related problems), their marriage is very simple, where the bridegroom is selected by seeing their capacity to collect honey and their perseverance to sustain in the forest for longer days. On deciding to marry, they exchange garland of wild flowers in presence of the honey collected by the bridegroom and share the food with relatives. Murugayee, one of the tribal women from Vadakaraiparai, Kodaikkanal Hills anticipates that such a simple but healthy culture may disappear if the Paliyar s consistently live closer to the plainspeople whose values are gender biased.

Paliyar tribes live close to nature and they express that the forest is the teacher which taught them confidence and contentment in life for a peaceful living. The land and the forest are worshipped with reverence by Paliyar s. Their habitat livelihood resources and their enriching culture are in unison with Nature. Roots, Honey, vegetables, fruits from the forests are their main food earlier and later they cultivated minor millets like samai, Thinai and Ragi. They go for hunting in the deep forest but never disturb young ones and pregnant mothers since they strongly believe they are potential animals and have every right to live. While collecting tubers, the Paliyar s take utmost care of not cutting down the Aniver (meaning mainroots). In the process of honey collection, the wax of the honey is not crushed but left untouched for the bees to come again. Under Kanikaran's (Local Leader) guidance, they lived quite freely and happily in the forests. They are not in the practice of storing the surplus. The abundant water resource, self sustained forest produce and a small habitat made them contented and happy. One of the tribal women, Mari says, "Forest is my first teacher and my mother from whom I learnt how to make my life self reliant".

Paliyar habitats are very rich in medicinal plants. The herbal medicines are still used by the Paliyars and they have a rich knowledge about herbs. The Sathuragiri hills in Western Ghats are still famous for its herbal richness.

Karuppasamy, a Paliyar priest from Vasimalai Hills aged 65 years says with nostalgia, "Forest fulfill all our needs. We have no meaning for this money, if we are allowed to be inside the forest without any interruption from outsiders". The people together insist that 'We love our nature and our people and we do not harm them'.

Thus it is very much relevant and reliable to capture the life style practices prevailing among the tribal women not only to understand but to review and retain the same.

1.14 SCOPE OF THE STUDY

The most flagrant impediment that comes in the way of social and economic activities of the paliyar tribes is their lack of interaction with plain soil people because of their inarticulate nature based on shyness and Timidness. While articulateness is the corner stone of interaction information and awareness are the catalysts that sustain articulateness' keeping the words and thought alive. Articulate nature with subject and substance rather than a hallow talk will do much in the process of interaction. Once the paliyar tribes are literate than such timidity and shyness cannot rein them. In spite of the 45 article of the constitution that stipulates free and compulsory education for all children the paliyars tribes still remain illiterate.

God has made a wonderful creation of man they can live under all circumstances and make himself great whatever may be adversities. That is the capacity given to man and this is what we must enable him to acquire through education.

Because of their illiteracy they still cling to the time old customary and as a result they are reluctant to accept to innovation and keep peace with the changing world. They keep aloof and avoid may prove detrimental by their development.

The economic activities of the paliyars tribes are such that they engage themselves or exploited by other landlords. In the occupation that requires manual power collecting minor forest produce, honey gathering their occupation which are seasonal and yielding low income. The paliyars are not allowed to derive the full benefitting from the forest produce for their requirement though they have been bestowed with the prevailing of collecting minor forest produce they have to depend on contractors and dealers for marketing the produces so collected. In some cases their concession has been gradually nullified and leasing by auction system has been restored leaving the paliyars at the mercy of the contractors and the dealers

in connivance with the administrative people exploit the paliyars intimidating with false claims and hoodwinking them regarding weight and price of the produce procuring large profit. The gain so gotten is shared between them. Shri. Moraji Desai, the former prime minister, opined "The tribals are not afraid of the animals but afraid of the animals but afraid of the educated persons because they have exploited them thought-out."

Taking advantage of such constraints of paliyartribes, the landlords seek to derive mileage hiring them for low payment. In spite of the minimum wage act 1936 and extracting maximum work from them, such a small income results in the prevalence of poverty. Thus the acute poverty has deprived the paliyar tribes of minimum facilities.

Even if the government provided free education of all kinds, neither in all possible ways are the paliyar tribes nor do they send their children to school, least they will have to lose the earning through them. Even if they are exhorted about the feasibility of becoming government servants, which ensures the constant and steady flow of income or any of the lucrative white collar jobs, they turn deaf ears, silently retorting that they are not interested about the uncertain future rather than the certain present. As the paliyartribes are highly ignorant and innocent, they are constantly being subjected to exploitation in variously by the people, the forest administrative people, the landlords and other non-tribal people.

It is the law of nature that those who are wise and clever rise and reach a comfortable position. While those who are incapable roll down to the bottom, destined to be exploited.

Another problem that calls for immediate attention is the non-availability of basic amenities such as housing facilities, hospital facilities, water facilities, road facilities, electricity facilities, communication facilities and the like. Generally paliyartribes are without proper housing. A few have the fortune to avail of the kucha house provided by the government. But the apathy is that the small houses too are in dilapidated condition and without electrification, school and hospital are not situated in or nearby areas of residents of the paliyar tribes. If any of the children intend to get schooling or anybody needs medical treatment, they have to go along away places. The non-availability of adequate road and transport and communication facilities add to the hardship of the paliyar and hamper the easy access to schools, hospitals and other shopping centres, leaving them stranded. Besides, the paliyar tribes are not provided with marketing, the forest produce they collect and exploit. Such a miserable handicap makes them socially and economically retarded.

1.15 CONCLUSION

Most of the Paliyar women continue to live in their customary style including position and behavior though they lead a hard life. The tribal women enjoy for more freedom and they are influenced by the ways of people belonging to higher caste segment.in this study the researcher has attempted to bring out the best practices prevailing among the Paliyar women in order to focus to the outside world.

CHAPTER II

RELATED STUDIES AND LITERATURE

2.1 OVERVIEW

This chapter presents an overall comprehensive analysis of related studies to the research problem chosen by the researcher for this study. It consists of seven sections. The first and Second sections outline the overview and Introduction. The third section elaborates the Tribal Studies in India under the heads, the Ethnographic studies, Studies related to the problems of the Paliyar people and Studies related to the development of tribal populations in India. Finally the last section gives an Overall Critical Review and concludes the entire chapter.

2.2 INTRODUCTION

The studies conducted on Paliyar communities in India may be divided into two, the studies in Pre-independence period and the studies in the post-independence period. However, the studies in Pre-independence period were conducted by anthropologists and were confined mostly to the investigation into the social and cultural aspects of the aboriginals. Therefore, it can be said that all the studies had ignored the economic and political dimensions of the tribal societies.

In the Post-Independence period, several studies were undertaken by the administrators, anthropologists, sociologists, political scientists, economists and social workers. Even the Government of India had constituted a number of committees to study some specific and general issues through the commissioner for scheduled castes and scheduled tribes. Research institutes had been set up in various states to study the problems of Tribals. All these have enriched the knowledge on the subject with their occasional reports.

Various research studies were reviewed from the published literature have been classified into i) Ethnographic studies ii) Studies related to the problems of the Paliyar people and iii) Studies related to the development of tribal populations in India.

2.3 TRIBAL STUDIES IN INDIA

2.3.1 Ethnographical Studies

Elizabeth, (2006) has studied about Dhoti tribe of Andhra Pradesh **in which she has** dealt both Genetic disorders related to abnormal haemoglobin specially sickle cell anaemia

and GCPD enzyme deficiency and demographic variables prevalent among the Thoti tribe. The thoti is a primitive tribal population inhabiting the Adilabad district of Andhra Pradesh, this tribe was recognized as primitive tribal population by Government of India.

Paliyar tribals are grouped into three categories based on their life styles namely, nomadic, semi nomadic and settled (Ignacimuthu et al., 2006). Nomadic Paliyar s don't build houses and move over larger territories. They move as individual families in search of food and non-timber forest produce such as honey. They live temporarily in rock caves called pudai. Semi nomadic Paliyar s build semi- permanent houses and confine themselves to small territories. They collect food and non-timber forest produces from nearby forest areas and spends their day time in the forests and return back to their settlement during the evening. Their small huts are unique with the walls made up of mud or with wiry interwoven stems of Lantana camara. Thatched roofs are made by using grasses or with the leaves of palm tree. Most of their huts are dark with no window or any other opening to admit air. Settled Paliyar s are more or less urbanized and live as agricultural laborers. These people live around the villages in the plains at lower elevations. They dwell in the houses provided by the government or the estate owners. In general, they do not cultivate, but in recent years, some members of Paliyar s belonging to settled group cultivate rice, cardamom and pulses.

Sharma and Sharma (2004) have studied on indigenous health practices of Bharia tribe of Patalkot indicating treatment of fever and malaria by herbal medicine compositions of Brahmasi and Kadupad, Chirayata, Neemand Kadupad; Gurbael and Tuhar Dhal; Chirayta, Adrak and Brahmasi; Chirayta, Adrak, Barr and Daruhaldi; Chirayta, Tejraj, Utran, Chirayta, Kadupad and Gadhor. These are used depending on the symptoms of fever.

Saraswati (2004) has studied health seeking behaviour of tribal people of India and observed that however primitive a society is, it has some scientific knowledge, which it has gathered / learnt through traditional experience. The tribal people do have some scientific knowledge, which they have learnt through trial and error method. But this knowledge does not exist in isolation rather is a part of their entire socio-cultural-religious system. Besides magic is a part of tribal religion.

Singh (2004) has studied health care practices prevalent among tribal pregnant women of Bastar and found that they prepare a traditional medicinal beverage KssaPanithat is given to the postnatal women from the third day of delivery. It is prepared by using medicinal plants / herbs such as beatel leaves, kakairoot, chhindroot, horse gram, garlic, mustard / tora oil collected from the forest, Jaggery and water are also added. It provides energy, cures fever, body ache and is supposed to have a hot effect.

Gagoi and Borthakur (2003) have reported 32 species of herbal plants represented by 31 genera, 28 families and 41 prescriptions for healing properties in stomach disorder used by the Tai Ahoms in their traditional herbal health care practice.

Gogoi (2003) presented information on medicinal vegetables of the Tais of North east India mentioning 200 wild species of vegetables among those 60 species have medicinal value. For the treatment of specific kind of diseases, specific vegetables are prescribed to use in curry in day to day meal, besides using them only as medicines. Leaves, flowers, roots, rhizomes, shoots, fruits, seeds, barks, stems, tubers, corns, bulbs etc. are used as vegetables. causative factors through appeasing Gods, exorcism (deliverance from evil spirits) counter magic, use of charms and Tabeej, Jhad- Funk and some herbal preparation.

Jai Prakash Jha, (2003) has studied the food habits of tribal households. The tribal were forced to depend much upon agriculture and mainly on produce like vegetables, rice and some coarse grains such as maize, millet etc. The study revealed tremendous changes in the food habits of tribal.

Ali Almar (2002) in his study on Langia Saoras - a primitive tribe of Orissa, reported that they are not so unclean as compared to some other tribes. The Langia Saoras do not take bath in the winter seasons every day; however in summer they take bath daily. Instead of using soap they use a type of mud or pieces of bark from some trees for cleaning the body. They brush their teeth with green twigs of salor karaja.

Tamilarasi (2001) has studied the dietary practices of the Paliyar tribal group and the nutrient content of unconventional foods consumed. Staple food of Paliyar s was rice followed by wheat and other millets such as ragi, thenai, samai, amaranth seeds and bamboo seeds. A number of unconventional plant foods like greens, roots, tubers, cereals and minor seeds were eaten and used externally for medicine by the Paliyar tribes depending on the availability. Cent percent of them were non-vegetarian. Apart from the common non-vegetarian foods rabbit, rat, porcupine, wild bear, pork and kooran resembling squirrel and goat are also eaten. Their meal pattern was unplanned and monotonous in nature. Boiling was the pre-dominant cooking method.

Chaubey (1999) has studied on health care system amongst tribes of Bastar which indicates absence of any vacuum in the villages so far as medical services are concerned. They have their own healers and specialists who serve them well and to whom they have complete faith and confidence. They have health care delivery system, where wrath of God's mischief of evil spirits and magic on human being are regarded as the main causes of disease, which also forms the basic folk medicine.

Amita Baviskar (1998) who has studied the erosion and destruction of environment in her study of **Narmada** Valley argues that positivism has failed to comprehend the tribal conflicts over the developments in the valley. She says that in such researches positivism is in conflict with the epistemological situation of the tribal people. The methodology of 'critical enquiry' postulated by Baviskar states that there are two important variables: (1) the perspective of the tribes on the life as they live; and (2) the perspective of the researcher who 'interprets' the meaning of life given by the objects of study. Here it is very clear that the researcher becomes a strong variable. It is his ideological bias, his values and his definition of life which interpret the life of the tribal. Perhaps the authentic perspectives of the tribals remain unexplained or not properly represented by the researcher.

Suresh Lal, (1995) has concentrated on the different aspects of migration of Banjara Tribal and to find out the impact of migration on them in terms of working conditions, wages and earnings and their living conditions

Mohan Rao, (1993) in his study, the Kolams- a primitive tribe in transition gives in sight in to analyze the genesis and affinity of the core aspects of the culture of Kolams and other neighboring dominant tribe on one hand and total cultural heritage of local tribes and its affinity with culture of caste groups of this area on the other.

Buddudeb Chaudhauri' (1992) has written about the ' Tribal Transformation in India', in five volumes, is a collaborative effort of Indian scholars to capture the changing tribal scenario and a whole diversity of issues related to tribal economy, agronomy, politics, ethnicity, ecology, education, technology transfer, social political movements, religious faiths and rituals in an indigenized, yet more articulate framework, with both diagnostic and remedial models. With the latest concepts/research tools in anthropology and related disciplines, the authors make a fresh look at micro and macro level dynamics of the tribal situation in India, vis-a-vis the socio-cultural relations.

S.L. Doshi (1990) who has conducted researches on the Bhils of south Rajasthan, argues that in ancient India the tribes did not constitute the core of society. They were always marginalized. Though there are no accounts of their collective identity, it is stated that they practiced a pastoral life characterized by animism. They were, by and large, a classless stateless society.

Yogendra Singh (1986) has observed that the colonial ethnographers, for instance, took a placid, even a synchronic view of the tribal society. The conceptional framework development by the British administrators-turned ethnographers and by anthropologists was

inspired by the then prevailing model in anthropology. Tribal communities were treated as isolates and the primitive condition was described as a state of Arcadian simplicity.

Ashok Kumar (1986) has attempted to analyze and interpret the socio cultural organization and economic structure of Mal-Paharias tribe, Santalparganas District, Bihar in the light of regional geographical complex. Based on his extensive field work, he examines the land use, income expenditure pattern, size of the families and its geographical ratification. This book provides innate glimpse on the habit of Mal-Paharias in regard to their dress, religious ceremonies, customs, hunting, agricultural instruments and musical instruments. Finally, the author observed the major requirements of their settlements and has opined that paying adequate attention to the facilities lacking in their settlements can hasten emerging of Mal -Paharias in the mainstream of Indian life.

Renuka Pameche (1985) has studied the political aspects of the Bhils and the process of the formation of elite in Bhil Society - Elaborate accounts of the traditional political system of Bhils and the impact of the modern system on them are given. A serious limitation of this book is that, it has not taken into consideration the socio-economic aspects of the poor tribes.

Somasekhar, (1983) has studied the economic conditions of tribal with specific reference to koyas in Bhadrachalamtaluk of Khammam district. He emphasized on economic conditions of tribal, the social and cultural factors are not neglected. He deals with the tribal economy such as agriculture, forests, exploitation besides the profile of Godavari Valley in which the majority of Koyas inhabits and ekes out their livelihood

Pradeep Kumar Bose (1981) has questioned the validity of observing stratification pattern among Indian tribes on the basis - of caste hierarchy or 'Sacred' hierarchy or division on class basis. This is observed in the context of Gujarat tribes. Tribal population in modern market and production systems and their incorporation into modern political systems are shown regional variations in occupations, use of modern machinery etc. Data was collected from seven districts of Gujarat, through survey method and random sampling, identifying four distinct classes: rich peasant, middle peasant, poor peasant and agricultural labourers.

R.S. Sharma (1980) has discussed the status of tribes in India during ancient times. The epistemological theoretical perspective about the tribes of this period is very clear. It was the time when the Aryans and, at a later period, the high caste Hindus make all efforts to have their hegemony over the tribe Sharma has applied material approach to the study of history. This study of tribes is based on the assumption that the mode of production involving the

theory of surplus leading to class formation continues to the best working hypothesis, not withstanding countless assertions to the contrary.

Ramaiah, (1980) has studied a particular geographically contiguous area with a long common history and a similar economic organization inhabited by a single dominant tribe i.e., the Koyas. Secondly, the tribal life is a blending of myth and reality. He cuts across many fields-cultural, ecology and physiographic. He was chooses on aspect of tribal life i.e., the economic aspect, though he has always kept the other aspects also in his mind throughout. His study is confined to the tribal enumerated in 1971 census.

Gopala Rao. N. (1978) examines the process of transfer of land from the tribs to the non-tribs and the various factors influencing such transfers, by taking a case study of Mondemkhal, a mixed village of tribes and castes, at Parvathipuramtaluk of former **Srikakulam** district. Data was collected by canvassing schedule and by holding prolonged interviews with the tribal elders and village officials. Land has been alienated by some people to finance agricultural operations. Cultivators require cash to buy cattle and to pay the labourers. It is clear from the study, that credit being taken on pledging land led to land alienation. Land has a tremendous prestige value in the rural context and it could stand as a security both for borrowing and lending.

Nirmal Kumar Bose (1977) has given some insight into the tribe's social life. "Tribes differ from others in their social system. They have retained their own marriage regulation. Almost all marry within their restricted local group, and are sometimes guided by their own elders or political chief in internal and external affairs. In other words, they form socially distinct communities who have been designated as tribes and listed in the Schedule for special treatment, so that within a relatively short time they can come within the mainstream of political and economic life in India".

This view is also explained by Mathur (1977). He points out that induction into political culture and integration into the mainstream of national life are part of one and the same process and without political socialization being achieved, tribes' integration into the national social life is impossible. Political socialization must precede their integration into national life. Motivation and objective underlying the tribal welfare programmes and political socialization are common

Vidyarthi and Rai, (1976) has authored a book named "The Tribal Culture of India' in which they had have given a critical appraisal of the Indian social scientists in general and social anthropologists in particulars. The book aims at highlighting some of the basic factors in the genesis and stages of development in social, cultural researches in India. In the

beginning they were not domesticating any animal, except dog (Thurston and Rangachari, 1909). Now, in most of the settlements they have started keeping hens, cattle and beehives. In addition, they keep cattle owned by outsiders for foraging in the forest and they mark symbols on cattle by using heated iron rods to differentiate herds belonging to different owners. Until recently the Paliyar were very shy people and afraid to meet or face the outsiders. Their custom, habits and manners have undergone changes due to outside contacts. Paliyar do not have any definite pattern of dress. Men wear Dhoti and women wear saree and blouse which are rarely washed and often in rags. They are also engaged in seasonal collection of minor forest products such as honey and bee wax. They cultivate edible plants such as tapioca, banana, millets and cash crops such as pepper, coconut, rubber, areca nut and cashew nut. The traditional structure of the community is a highly co-ordinated unit under the control of a tribal chief called as Nattamaior Thalaivar. Traditionally thalaivar combined the roles of law giver, protector, dispenser of justice, physician and priest. Their day-to-day activities and system of governance today is linked to that of the non-tribes who live in and around the areas, they live in.

Dean Joros (1973), in his study, presented his views on the relation between political socialization of the tribal and integration process or the effect of tribal welfare programme on their political socialization. He revealed that by analyzing the political socialization process of tribes, a more complete evaluation of tribal welfare programmes would be ensured.

Vidyarthi (1970) has attempted to examine the impact of urbanization on tribal culture. He has studied the impact of the emergence of a heavy engineering complex in a tribal belt of Chotanagpur, and by analyzing the pattern of socio-economic changes that occurred in this region owing to large scale industrialization. Speaking about the process of modernization among the tribal people in India's borders, Roy Burman (1973) rightly pointed out that, tribal people live among the non-tribes, but hardly share a common life. Their contacts are few and formal. In fact, according to him, the tribes in urban areas are in neither of the two worlds fully. Many of them adopt the technology, skill of the modern world, still retaining the emotions of the tribal world. At the primitive level of aspiration, tribes were not concerned with the fact that they were a minority at the regional level. Now, with political and occupational aspirations at the regional level and national levels, tribes begin to feel themselves as a significant minority. This is the gift of modern education in particular and the modernization in general. Through his study he expresses his dissatisfaction regarding the strategies for tribe's modernization.

N.N. Yyas (1967) has presented the historical, social and economic life of the Baniyas of Rajasthan, Andhra Pradesh, Punjab and Gujarat. Yyas thus has pointed out the differences in customs and practices of the Baniyas of different States. This study has a good comparative background; still it has a limitation like unsuitability of the methodology.

Verma (1959-1960) has discussed the socio-cultural organizations of the Sanriapaharias, Mai-paharias and Knmarbhag. He has examined various phases of the tribal life, pregnancy and birth, puberty, widow remarriage, place of women in the society, religion, village council and political institutions.

Ghurye (1943) contested the theory of public Park. He argued that the tribes were nothing more than backward caste Hindus. They should be treated at par with the Hindus. Following Ghurye's argument, Majumdar (1944) took a slightly different position. His suggestion was that the cultural identity of the tribal's as far as possible should be retained. He feared that if the isolation was broken the tribal would lose their ethnic identity. To maintain it, he hypothesized that there should be 'selected integration' of the tribal. While spelling out, he argued that not all the elements of civilization should be allowed to enter the tribal area. Only those which have relevance with tribal life should be permitted into such area. Such a policy would keep the tribals away from the vices of urban life.

A new trend in ethnographical methodology which came during the British period was a theory propounded by Vemer Elwin (1943)' who suggested that tribals should be kept isolated in their hills and forests. Elwin's theory is known in social anthropology as 'public park theory'. He suggested that ordinarily the non-tribal people should not be allowed to enter into tribal pockets without permission of the state government. This system would guarantee the isolation of the tribes.

The Indian tribal society is a unique society with diversity of nature and people. In our country, known for the extreme poverty of the masses, the tribals constitute the core of the poor. Poverty, poor health and sanitation, illiteracy and other social problems among the tribals are exerting a dragging effect on the Indian economy. The Five Year Plans formulated the implementation of a series of investment-backed schemes and projects for the betterment of the conditions of the tribals living in the rural and urban areas. Many of the tribes with their forest-dwelling culture do not have the motivation or the skill of settled cultivation. As a result, their land has been alienated to their better endowed tribal Neighbours or Non-Tribes.

2.3.2 Studies Related to the Problems of the Paliyar People

Deogaonakar (2006) has written a book named “The Kolam tribes” attempts to depict an ethnographic profile of the tribe and also to discuss some of their socio-cultural as well as economic problems. Even their traditional methods of dispensation of justice have been studied.

A.K. Pandey (1997)) in his thought-provoking study has presented an important correction to the tendency of western researchers and conservative scholars. He has successfully tried to investigate the problem of underdevelopment, the culture of powerlessness and culture of poverty among tribes vis-a-vis the Indian society.

P. Sudhakara Reddy (1995) in his comprehensive study has discussed the processes and problems of displacement, rehabilitation and socio-cultural changes occurred among the displaced Scheduled Tribe, Yanadis of the Shriharikota Island in Andhra Pradesh where the rocket launching station was established by Indian Space Research Organization, government of India. The author also tries to portray the traditional social and cultural fabric and adaptation of the Yanadi islanders prior to their displacement, which serves as the basis for understanding the continuity and change in the environment, society and culture. He analyzed the rehabilitation programme and the resultant factors and the forces behind the system of forced migration and adaptation of the Yanadis to the new environment, outside the rehabilitation centers. He also describes the pattern and processes of continuity and change on the socio- cultural' set up of Yanadi islanders.

NirmalSengupta (1990) has suggested that the process of rapid industrialization since independence has added dimension to the problem of the tribes, as the majority of the tribal concentration in the country are in the areas endowed with rich natural resources. The establishment of resource-based industries in such areas has inevitably led to the displacement of the tribes.

Ramakant Prasad (1988), deals about the tribe of Bihar which has little population and living in different ecological settings. This tribe represents variations within a culture due to various ecological settings. It depicts the total way of the tribe name 'Pabhaiya'. This book further illustrates how a small tribe exists with its socio ecological conditions and the problems they are facing today. It deals with the problems and prospects of the tribe and gives an outline for development and protection of such a marginal tribe in Indian continent.

GeethaMenon (1987) has revealed that the impact and the loss of common property resources is very severe on the tribal women. She has shown that the hardships of the tribal

women have been increasing. Thus tribal women are the major victims of the **deprival** of the traditional rights of the tribals in common property resources

2.3.3 Studies Related to the Development of Tribal Populations in India

Sankaran, (2003) has evaluated various provisions in the constitution of India specifically pertaining to safeguards for the depressed classes. The welfare is rooted in the constitution based on the values of equality, human dignity, social justice, laws and policies emanating from the constitutional mandate. However, these measures are found to be inadequate though a vast ground was traversed by way of planned development in spite of the heterogeneous nature of Indian society.

Raghavaiah, (2003) a pioneer social worker has studied on , “ the tribal development who has made several attempts to analyze the tribal life in Andhra Pradesh as well as India has brought out two volumes, and presented a review of the problems of the tribal in AP.

Swaminathan (2002) has studied the nutritional well- being of the population is an indication of national development and as such reflects the combined performance of social, economic, agricultural and health sectors. Nutrition is also an essential input for national development with healthy, well nourished and educated population being the best foundation for promoting over all national productivity and progress. Knowledge of the feeding habits, sound cooking methods, prevention of food waste, sound weaning practices and principles of supplementation with low cost local foods is essential before effecting any change that may be needed.

S.R. Bakshi and KiranBala (2000) has presented the socio -economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their life-style, customs and traditions are quite different from the population in our rural and urban areas. In fact 'they live in their own world'. Their social backwardness has been assessed at various levels and schemes have been launched for the education of their children, to provide them health facilities and jobs for their daily needs.

Prakash Chandra Mehta (2000) has presented an overall review of the tribal development measures adopted during the 20th century. According to him the government failed to provide them basic minimum needs for their subsistence. The first half of the century were administered by the British government and the local rulers. They were not bothered about their needs and welfare. Hence, during the first half of century they were exploited by the then rulers.

BhujendraNath Panda (1996) has made a sincere attempt to study the personality adjustment, mental health, attitude and academic achievements of more accultured Saora tribes. Through an in-depth analysis, this book gives practical suggestions to teachers, and policy makers to realize the pros and cons of tribal acculturation. Thus the findings have obvious implication for policy makers in tribal education and development.

Rudolfe Heredia (1995) has revealed his view that "if the developmental dilemma that confronts our tribes is to be successfully addressed, tribal integration will require their mobilization not just to preserve their cultural autonomy but to redress their minority status as well. So that they can participate in their own development. For this, tribal education will have to play a major role.

Bhowmic, (1993) examines the life style of selected tribal groups with a view to establish the reasons for acceptance or rejection of various schemes by them. He pointed out that the ecology and environment have molded the culture of the people and this, in course of time, developed into a particular attitude, which acts as the key factor in acceptance or rejection of a development programme.

S.G. Deogaonkar (1992) has traced the origin and growth of the efforts for the development of tribal population in India. Apart from examining various approaches to tribal development, it enumerates the administrative structures and organizational strategies adopted during the last many years of planning, the outlay on tribal development during the plans and the priorities adopted have also been indicated. The Tribal Sub-Plan strategy and its implementation has been examined elaborately. The personal policy adopted in tribal development finds a special and critical treatment.

Madhusudan Trivedi (1991) has presented his views regarding the entrepreneurship among the tribes. He has taken the case study of Bhils in Rajasthan. According to him entrepreneurship is an unorthodox venture for the tribes. In the wake of development, they have to take new crops, commercialization and mechanization in their agricultural practices. The economic transformation which the tribes witnessed today led them to a capitalist economy. Capitalism has created class stratification among the tribes. This book focuses on the emergence of capitalism among the tribes and its social consequences on class formation.

L.C. Mohanthy (1989) has reminded us of the urgent necessity of evaluating how far tribes have improved their economic-conditions and how far they have been integrated into the larger Indian society. He believes that giving tribes full freedom to manifest their genius will help their integration.

Christoph Von Furer – Harnendart (1988) has discussed the pattern and causes of disintegration of the traditional tribal system, failure of welfare programmes by taking the example of two tribes, Apa Tanis of Arunachal Pradesh and Gonads of Andhra Pradesh. He found that the two tribes stood at opposite ends of a spectrum. While ApaTanis were clearly set on upward path, the Gonads were threatened by an apparently irreversible decline in their fortunes. He claimed that Apa-Tani tribe of Arunachal Pradesh numbered about 15000, achieved development and integration without losing its identity because of protection given by the Government of India.

Devendra Thakur (1986) has made an elaborate study about the tribes in Bihar. The study highlights their socio-economic conditions. It has been observed to what extent they were responsive to the projects and programmes undertaken during the different developmental plans. Before the introduction of Five Year Plans, during the colonial rule, the tribals in the country as a whole remained in isolation. If the problem of untouchables in pre-independent India was that of pollution, vis-a-vis purity, the problem of tribes or adivasis was that of isolation. They were considered backward and savage. Lamenting on such an approach to the study of Indian Tribes

Jaganath Panday (1981) has tried to analyze the classes and class relations in three villages of Orissa and considers the particular mode of production operating in the economy. The study covers predominantly a tribal village, a village characterized primarily by feudal relationships and a village mainly showing signs of capitalist development in agriculture.

Roy Burman (1978) speaking about the tribal integration process, points out that, present context integration means four things: independent thinking, democratic style of life, secularism and planned economy. These are urgently needed for the tribals to integrate themselves into the mainstream.

Sharma, (1978) has investigated into the impact of socio-cultural practices on the economic development of tribes various seminars and workshops on Tribal Development have been organized from time to time in different academies and institutes. A few such seminars relevant in this content need be mentioned here.

Vimal Shah (1969) studied the tribal economy of Gujarat based on the All India Rural Development and Investment Survey of the RBI (1961-62) and the study undertaken by the Gujarat State. Shah has selected a sample of 1120 rural households from 28 villages. This study has very effectively brought out the tribal economy in Gujarat. He has pointed out that, there is very little diversification in occupation. Agriculture continues to be the main stay of tribal population, very little investment is made to modernize it, very few inputs are made to

increase the productivity of land, and many people mostly depend upon the traditional agencies for their credit requirements. All these are obviously, the characteristics of a subsistence economy.

The scientific study of tribal economy in India was first undertaken by two scholars Nag and Saxena. Nag (1958) made an extensive field tour in the areas of Madhya Pradesh like, Mandla, Bilaspur, Durg, Balaghat and studied the Baiga economy in the context of general economic theories laying emphasis on the sources of economy of Baigas. Saxena followed a model of Nag and studied the tribes of Western Hills in Madhya Pradesh and presented the economy of five tribes. These two studies have some limitations like, exclusion of socio-cultural conditions of the tribes on their study areas.

Haimendorf (1943) has described some of the measures taken by the Madras Provincial Government to development among Chenchu tribal and the schemes implemented for their well-being. He also described various change taking place in the Chenchu society due to opening up of Chenchu areas and intrusion of contractors into Chenchu forest. Haimendorf suggested for the removal of contractors from forest scene and pleaded for employing tribals in the forest department. He also listed out various changes that have come in the Reddies economy due to the entry of traders. He has also listed out some of the recommendations he gave to the local rulers for modifying the administrative structure in the interests of the tribal.

2.4 CRITICAL REVIEW AND CONCLUSION

The review of Indian studies has clearly brought out the fact that no attempt has been made on the present study. The researcher has reviewed many studies which are related to the present study , “ **The Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu**”. The investigator has reviewed the related literature related to ethnographical studies, studies related to the problems of the tribes and studies related to the development of the tribes. Most of the studies have been done on ethnographical aspects but studies have not been done on the best life practices of the Paliyar Tribal Women. So the present study differs from other studies discussed about in terms related to population, area, and sample

Besides the review of literature, the investigator has obtained a clear idea about the different aspects of the tribes in various angles to the present study. The notable feature is that, while perusing the extensive literature, the present study reveals that there has been no

recorded evidences of any research work which has been carried out on "Best Life Style Practices Prevailing among the Paliyar Tribal Women Tribes of Kodaikanal, Dindigul District, Tamilnadu" It is in this context that the present study becomes a very important one as well as an essential one.

CHAPTER III

RESEARCH METHODS AND METHODOLOGY

3.1 OVERVIEW

This chapter sketches the methodology of the study and consists of eighteen sections. The first and second sections outline the overview and an Introduction to this chapter. The Third section enumerates the different research methods employed in this study. The Fourth, fifth, sixth, seventh, eighth sections portray the Title of the study, Statement of the problem, Aim of the study, Objectives of the study and Hypothesis. The ninth, tenth, eleventh and twelfth, sections elaborate the Location Population, Sample Size and the Selected villages for the Study. The thirteenth, fourteenth, fifteenth, sixteenth and seventeenth sections describe the Preparation of the Tool, Pilot Study and findings, Sources of Data Collection Variables of the Study and the Statistical Techniques. The last section summaries the chapter.

3.2 INTRODUCTION

Research comprises “creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of human, culture and society and the use of this stock of knowledge to devise new applications. Research is a way to find out the result of a given problem on a specific matter or problem that is also referred as research problem. The primary purpose of basic research is documentation, discovery, interpretation or the research and development of methods and systems for the advancement of human knowledge. In Methodology, different criteria are used for solving the given research problem. The researcher uses different sources and different type of methods for solving the problem. Research methods refer to the behaviour and instruments used in selecting and constructing research techniques.

The methodology includes publications, researches, interviews, surveys and other research techniques and also includes both present and historical information. This research Project on the ‘Best Life Practices prevailing among the Paliyar women’ has been done with different research sources and has been presented with authentic sources of historical information. The best life style practices of Paliyar women will make the world to appreciate their practices and motivate others to follow their moral and cultural values of their lives.

3.3 RESEARCH METHODS

3.3.1 Ethnographic and Anthropological Research

Ethnography is the study of social interactions, behaviours and perceptions which occur within the groups, teams, organizations and communities. The roots of ethnography can be traced back from anthropological studies carried out in small, rural and in remote societies. The pioneers Bronislaw Alinowski and Alfred Radcliffe Brown have undertaken such researches for long periods and have documented their social arrangements and belief systems. Later on Everett Hughes, Robert Park and Louis Wirth applied the same techniques to a variety of urban settings while they did studies on social life.

The central aim of ethnography is to provide rich, holistic insights into the people's views and actions, as well as on the natural aspects such as sights and sounds that they have heard in their locations where they had inhabited. In this study also like those ethnographers the team of field workers have observed and lived with those tribal women inhabitants and they have collected the data through their detailed observations and interviews which had been described in this project.

As stated by Hammersley, 'The task of the ethnographers is to document the culture as well as the perspectives and practices of the people those who live in their settings. In the same way the main aim and objective of this project is to 'get inside' the way that each tribal group of women perceive the world and how do each tribal women group adopt certain practices which are not revealed to the outer world? The team members of this project have gathered observations through their direct engagement and involvement with the tribal women in 30 villages.

This research project serves as an anthropological research because the traditional medicines which are used by the tribal Paliyar women has been vividly portrayed so as to proclaim to the modern society. The health care system which is prevalent in the primitive societies had been thrown light in this research because the concept of health perceived by the tribal Paliyar women in their human groups has more cultural connotation with their social moorings rather than in clinical sense but their health care system has not been realized or idealized by the policy makers. Even today, the traditional medicinal practices are very popular in many tribal village households as they take preventive measures through such practices as well as through their religious practices. In many of the tribal Paliyar society, the practice of traditional medicines had led to healthy delivery of giving birth children.

3.3.2 Exploratory and Empirical Research

This research paves way for exploratory research because this research has helped to identify and explore the best life style practices of the Paliyar tribal women. This research study is vividly explanatory in its research perspective as explanation has been given to observed phenomena or behaviours of the Paliyar tribal women as well as the researcher has sought answers to why and how types of questions related to Paliyar tribal women. The exploratory research is necessary to get initial insight into the problems for the purpose of formulating them for more precise investigation. Hence it is also known as formative research which strives to explore the best life style practices Paliyar tribal women.

This study has tested the feasibility of a solution using empirical evidences like other researches. There are two types of empirical research designs, they are quantitative and qualitative research designs.

3.3.3 Qualitative and Quantitative Research

Qualitative research is said to be interrogative research because it tries to get ‘under the surface’. Here also the researcher has tried to gather insights into how people live , what do they do, how they use the things or what to they need in their every day or professional lives.

Qualitative research answers to the questions of complex nature of phenomena, with the purpose of describing and understanding the phenomena from the participants’ points of view which is also referred as the interpretive, constructivist or post-positivist Approach. The Paliyar communities follow certain best medical practices, moral values and Health practices and this research has led to better understanding of exploratory research in nature as observation has been used to build generalization and find solutions to the problem chosen for the study.

Quantitative research answers the questions about relationship among measured variables with the purpose of exploring, explaining, predicting , controlling the phenomenon for the purpose of generalization to other persons or places. Quantitative methods of research are a good instrument at the later stage of the process to validate prototypes or measure improvements and quantitative research methods are more objective.

3.3.4 Descriptive–Mixed Methods with Hybrid Data

“Mixed methods research is, generally speaking, an approach that attempts to consider multiple viewpoints, perspectives, positions, and standpoints. Although mixed methods research is not new, it is a movement that has arisen in response to the currents of qualitative and quantitative research.” (Johnson, 2007). In this study also many new input devices such as cameras, smart phones sensors or open accessible public data had given the researcher to use new tools to track and understand people’s real behaviours in real time and are constantly connected to the internet.

Sometimes the researchers find that the tracked datasets are meaningless and gives invalid input. In such a case the researcher would combine the qualitative research with the quantitative data by combining the personal insights gained through qualitative research with the quantitative behavioural data which had lead to ask smarter questions in the design process. Mixing both methods, and adding behavioral data from sensors, we can create a new dimensions in understanding people better, by analysing what people actually do and how they behave, instead of asking them on how they think and feel. Because what people say, think, and feel can be contradictory to what they actually do.

The goal of the research process is to produce new knowledge or deepen understanding of a topic or issue. Research methods are the particular strategies used by the researchers to collect the evidences necessary for building and testing theories. There are many methods which can be adopted as per the need of the study. This research study is more descriptive in its nature and serves as a qualitative research. The main aim of adopting qualitative descriptive research design in this research is to analyze their culture and the best life style practices prevailing among the tribal Paliyar women more precisely as well as to highlight to the outer world people. In this study, the researcher has examined the what, where and when of a phenomenon of interest and has directed the research at making careful observations and detailed documentation. These observations are based on the scientific method (replicable, precise etc) and the therefore the careful observations would be more reliable than done by untrained people

3.4 TITLE OF THE STUDY

The title of the study is **“BEST LIFE STYLE PRACTICES PREVAILING AMONG PALIYAR WOMEN TRIBES OF KODAIKANAL, DINDIGUL DISTRICT, AND TAMILNADU”**

3.5 STATEMENT OF THE PROBLEM

Even in this modern world today, women command supremacy in some societies while in others, they are equal or nearly equal to their menfolk. Largely, however, they remain subservient to men and, in a few societies, they are under subjugation. It would be quite interesting to examine and find out to which category the tribal women belong to while comparing them with other non-tribal counterparts. Living in remote places of the hills, mostly the Paliyar women are leading a primitive life and the tribal women are expertise in some aspects but it is devastating to note that they are not given importance in any aspect and still they remain as inevitable associates in all the essential spheres of human existence. The status of the Non-tribal women is better than that of the tribal women. In the Paliyar tribal community there is no bride burning, infant mortality is low and the participation of the Paliyar women is high in the economic activities. So this study has lot to do with the Paliyar tribal women to bring forth their tribal ethos to be recognized by the other people in the world.

The status and the life style practices of the tribal women are not uniform everywhere. Hence, it is a dire to study the status and the role of the tribal women in particular to their regions which would throw light on them and enable others with relevant data in order to plan their life more meaningful and effective in future.

There are many studies related to the life-style of the tribal people in general, but particularly studies on the tribal women are very rarely found and in-depth studies on Paliyar tribal women have not been so far done much. In some of the few studies on the tribal women, the crucial issues which are faced by the tribal women have not been pointedly enumerated. Similarly, there are many studies on the tribal and tribal women of various other communities but about the Paliyar women are very rarely found. In fact, studies on Paliyar women are nowhere found and it is quite sure and evident that this study would be an ideal unique attempt of this kind.

3.6 AIM OF THE STUDY

This research aims to focus exclusively on the best practices prevailing among the Paliyar tribal women and also attempts to capture the best life style practices in order to reveal to others, learn from them, document whatever they have narrated and to disseminate their rich socio-cultural heritage and their best day to day life style practices to the entire world. Moreover, it is the aim of the researcher to orient the rest of the community on their values and to create space for their meritorious life style practices earned over the years. This

researcher has intended to build hopes towards their values and thereby aims to ensure the basic human rights of the Paliyar tribal women over their life, livelihood, culture, recreation, moral standards, economic level, social level etc.

3.7 OBJECTIVES OF THE STUDY

The objectives of this study are:

- To explore the life style practices of the tribal women revealed and expressed through their Habits, opinions, values, attitudes, interests, works, engaging themselves during their leisure time, different behavioural patterns, moral ethics, social aspects , Health aspects and their economic aspects etc.
- To find out the factors which influences and determines life style practices of the tribal women?
- To identify and capture the best life style practices prevailing among the tribal women.
- To predict the ways and means to enhance their best life style practices for the reflexive adoption and to enrich their cultural identity.

3.8 HYPOTHESIS

There is significant relationship between the Age of the Paliyar women and their Best practices such as food practices, health practices and customary practices of the Paliyar women respondents.

3.9 LOCATION OF THE STUDY

Dindigul (Tiṅṅukkal) is a city in the South Indian state of Tamilnadu. It is the administrative headquarters of the Dindigul District Dindigul. Dindigul is located 420 km (260 mi) southwest of the state capital, Chennai and 100 km (62 mi) away from Thiruchirapalli and the nearest city (66 km) is Madurai. Dindigul is believed to be an ancient settlement and has a number of historical monuments, the Rock Fort being the most prominent. Industries in Dindigul include lock making, leather, textile spinning, administrative services, agricultural trading, banking, agricultural machinery and educational services. Dindigul is upgraded to a municipal corporation. The city covers an area of 14.01 kms (5.41 sq mi) and had a population of 207,327 in 2011. Dindigul is well-connected by road and rail with the rest of Tamil Nadu. It is the 12th-largest urban agglomeration in the state and has a population of 292,512 according to Tamil Nadu's 2011 census. Dindigul has 200,000 hectares of cultivable land, and agriculture continues to be the main occupation of its

inhabitants. Located between the Palani and Sirumalai Hills, Dindigul has a reserved forest area of 85 hectares. Vadamadurai is one of the main towns in dindigul district where alagar temple (Sri Ranganadhaswamy) is located which a famous temple in south india and surrounded with hills and greens and village located near by are seethapati, tennampati, etc.

3.10 POPULATION OF THE STUDY



KODAIKANAL HILL



Kodaikanal is a hill town, nestling amidst the Palani hills in the Dindigul District in the State of Tamilnadu, India. Its name in the Tamillanguage means ‘The Gift of the forest.’ Kodaikanal is referred as the “Princess of HillStations” and has a long history as a retreat and popular tourist destination. Kodaikanal was established in 1845 as a refuge from the high temperatures and tropical diseases of the much of the local economy as a hill resort in South India and it is based on the hospitality industry, serving Tourism. It’s set in an area of granite cliffs, forested valleys, lakes, waterfalls and grassy hills.



As per the census of 2011, the town had a population for 36,501. It is situated at an altitude of 2133 meters above the sea level. The early Christian Missionaries, who did pioneering work in the field of education in several parts of south India, nurtured Kodaikanal as a pleasant summer resort and developed it into both a tourist spot and a centre of education for the European Christians, in particular, during those days. It is a veritable treasure house of forest products. Flowers of varied colours grow in Kodaikanal unaffected by the invasion of man. It is a nursery of many varieties of roses not found elsewhere in the country. The cut flowers with their long stalks are regularly exported. Kodaikanal is one of the taluks of Dindigul district, was established in 1845 as a refuge from the high temperatures and tropical diseases of the plains. Much of the local economy is based on the hospitality industry serving tourism. The earliest residents of Kodaikanal were the Paliyar tribal people. The earliest specific references to Kodaikanal and the Palani Hills are found in Tamil Sangam literature of the early Common Era. Presently there are 2000 Paliyar tribal families spread over in the Kodaikanal hills. According to the research conducted by Peter M. Gardner (2000), the Paliyar Tribes are living for ages in south India and they remain more non-violent. The life style of the Paliyar Tribe is more sedentary yet they are very successful in maintaining peace

in order to retain the past multiplicity of safeguarding and preventing the natural prosperity of the forests.



SIRUMALAI HILLS

Sirumalai is another focal hilly area in Dindigul District, where three villages are taken for this study. In this area Paliyar tribes of primitive origin are living from time immemorial. Abundant natural wealth of Sirumalai hills is the only source of income for the Tribal Paliyar community. They collect forest resources and are habitats of this hill and are living in oneness with nature.

Sirumalai is region of 60,000 acres (200km) situated 25 km (16 ml) from Dindigul and 90 km (56ml) from Madurai, Tamil Nadu, and India. There are many high hills in this area. Sirumalai is a dense forest region with a moderate climate throughout the year. With an attitude of 1600 meters above sea level, it contains diversified flora and fauna. The hill has 18 hairpin bends and on the 18th hairpin bend one can view the whole of Dindigul city and the Dindigul Rock Fort.

The Sirumalai hills contain a small water fall also. Sirumalai is famous for Banana Plantation but it is slowly disappearing from disease. The fires made by man at times on the hills have the medicinal plants and had threatened the fauna inhabitants. Fires often set by the people to promote vegetation growth used for animal fodder, clear land for cultivation as well as to improve their access to timber. In this area Paliyar tribes of primitive origin are living from time immemorial. Abundant natural wealth of Sirumalai hills is the only source of income for the Paliyar Tribal community. They collect forest resources and they live as the habitats of this hill being oneness with nature.



SIRUMALAI HILLS

In the hilly areas of Kodaikanal and Sirumalai, Paliyar Tribes are living in the forests and some Paliyar tribes are living in the caves of the forests. In the long history, it is found that Paliyar tribes were well known for their hunting in the mountains. Among the Total population of the Paliyar women in Kodaikanal and in Sirumalai a sample of 1000 Paliyar women Tribes were taken as the sample Size of this study.

TABLE- 1 NAMES OF THE TALUKS CHOSEN FOR THIS STUDY

Name of the Taluks	No. of Respondents	Percentage
Kodaikanal	919	91.9
Sirumalai	81	8.1
Total	1000	100.0

As mentioned in the above table the sample of this study especially the Paliyar women were chosen from the two taluks namely Kodaikanal and Sirumalai. In Kodaikanal taluk the chosen sample size is 919 (91.9%) and in Sirumalai the chosen sample size is 84 (8.4%). The rationale behind the selection of the sample is that most of the Paliyar women are only living in these two hills.

The present research is undertaken to ascertain the best life style practices followed by the Paliyar tribal women who are living in Kodaikanal and Sirumalai hills of Dindigul district of Tamil Nadu, India.

POPULATION OF THE STUDY

It is estimated that the tribal people of Tamil Nadu occupy 1.05% of the total state population and 0.77% of the total tribal population of the country. According to the Ministry of Tribal affairs, Tamil Nadu encompasses 36 types of tribal communities and they are distributed in different districts in the forests and adjoining areas. Paliyar s, when compared to the various tribal communities in Tamil Nadu, they constitute relatively a small group. The Paliyar tribalshave inhabited in the narrow strip of Western Ghats especially in the hilly regions of Madurai, Dindigul, Theni, Tirunelveli and Virudhunagar districts in Tamil Nadu and Idukki district in Kerala. There are nearly 449 tribes in different partsss of India. The Tribal population in Tamilnadu is 6,51,321 as per 2001 census which constitutes 1.02% of the tribal population and there are 36 Tribes and Sub-tribes in Tamilnadu. The Paliyar tribes in the district of Dindigul including Kodaikanl and Sirumali are approximately 3606. In Kodikanal hills, there are 3165 Paliyar tribes. Among the total Paliyar women population, 1000 samples were taken covering all areas/ villages in Kodaikanl and in Sirumali Hills of Dindigul district.

3.11 SAMPLE SIZE OF THE STUDY

Several qualitative factors have to be taken into consideration while determining the sample size of the study. These include the importance of decision, the nature of research, the number of variables, the nature of analysis, sample size used in similar studies incidence rate (the occurrence of behavior or characteristics in population), completion rates and resources constraints etc. a sample of 1000 Paliyar women were taken for this study from 27 villages in Kodaikanal hills and 3 villages in Sirumalai hills in order to find out the best practices prevailing among the Paliyar women observing their health practices, cultural practices, natural day today practices, marriage practices, occupational practices and how they make use of the natural resources which had led to exert an overriding influence on their life style. The researcher had followed the purposive random sampling technique to select the respondents for primary data collection. For this study Paliyar women tribes from Kodaikanal Hills 27 villages are taken for this study and in Sirumalai hills, Paliyar tribes are living in six villages and among them 3 villages are taken for this study. Nearly 1000 Paliyar families are living in Sirumalai Hills. For the purpose of this study, 27 hamlets from Kodaikanal and 3 hamlets from Sirumalai representing 1000 tribal women starting from the age of 15 were taken as the sample size

3.12 SELECTED VILLAGES FOR THE STUDY

TABLE 2 SELECTED VILLAGES

Sl. No.	Number of Villages identified in Kodaikanal for the Selection of the Sample (Paliyar Women)	No. of Paliyar Women	Percentage
1.	Amathisolai	20	2.0
2.	Kadamarave	74	7.4
3.	Periour	25	2.5
4.	Siruvankadu	29	2.9
5.	Kallkenaru	24	2.4
6.	Thoonimalai	14	1.4
7.	5 Veedu	39	3.9
8.	Perukadu	76	7.6
9.	Adalore	61	6.1
10.	Perupallam	16	1.6
11.	Saraikadu	33	3.3
12.	Kombikadu	19	1.9
13.	Perthraparavi	19	1.9
14.	Kaduthadi	72	7.2
15.	Vadakaraparai	30	3.0
16.	Moolaiyaru	60	6.0
17.	Samakadu	07	.07
18.	Thadiyankudisai	13	1.3
19.	Pulathoour	52	5.2
20.	Korankombu	58	5.8
21.	Pachaloor	17	1.7
22.	Thandikudi	25	2.5
23.	Nadupatti	25	2.5
24.	K.C.Patti	18	1.8
25.	Tharamaikulam	21	2.1
26.	Palankikombai	64	6.4
27.	J.J.Nagar	8	.8
		919	91.9
	No of Villages identified in Sirumalai Hills	Total	Percent
28	Tholukadu	12	1.2
29	Poonuravi	38	3.8
30	Kalakadai	31	3.1
	Total	1000	100

3.13 PREPARATION OF THE TOOL

3.13.1 Interview Schedule

Interview is a face to face or one to one situation in which the interviewer gathers information about the behaviour, problems and future plans of the person. It is also designed to assist the person to understand himself and his environment, so as to be able to solve his/her problems or modify his/ her plans. There are various types of interviews depending upon their purpose and design. When interview is used as a tool for gathering data for research purpose it is called “research interview”. Interview can be “individual interview or group interview”. Interviews are also classified as “structured interview” and “unstructured interview.” But our concern is to have a clear-cut look on interview schedule.

Interview schedule is another procedure under self-reporting technique of individual data collection. In the interview the individual is made to answer several questions put to him/ her related to a specific aspect in a face to face situation. In conducting interview the interviewer (guidance personnel) may use questions specified beforehand. This is called structured interview. If the interviewer doesn't have any pre-specified questions while conducting interview, it is called unstructured interview. Unstructured interview, whilst still having a structured sequence and focus predetermined by the evaluator, are based on open questions allowing respondents the freedom to answer in their own words and therefore to provide greater qualification in their response.

Besides the above types, interviews may be counselling interview, diagnostic interview, non-directive interview, authoritarian interview and non-authoritarian interview. Non directive interview seems to be the most useful and helpful one as the interviewer needs, reflex and helps to clarify his/her feeling. The interviewer will not inject his/her own ideas into the conversation by questions or suggestions or by giving information or advice

A set well-structured and validated interview schedule with items based on the objectives of the study was used for primary data collection. The tool was validated by experts in the rural development profession (the academia, extension administrators and rural development experts).

Structured Questionnaires are based predominantly on closed questions which produce data that can be analyzed quantitatively for patterns and trends.

After preparing the draft interview schedule it was discussed with Mr Annadurai, Director of Vaigai Trust, Nilakottai,, Dr Velumani Professor Department of Women's Studies, Gandhigram Rural University and with Mrs Selvi a NGO Social worker for the Tribals and with their suggestions, opinions and views more facts were added in the interview Schedule.

3.13.2 Draft Interview Schedule

The review of literature had helped to develop a structured interview schedule with regards to the Best life style practices of Paliyar women Tribes. Many model tools of questionnaires/ Inventory Schedules were collected from various sources like University libraries, NGO's, web sources and through the discussions with the experts who had good rapport and worked with the tribals. The knowledge acquired through these sources helped to design a distinct structured Interview schedule specifically for this research project, which is enclosed in the **Annexure I**.

The structured interview schedule consisted of a General Profile/ Demographic variables in order to elicit facts on their Age, Taluk where they lives , village name, Religion, Number of members in the family , Type of the Family, Relationship with the family, Education, Occupation, Marital Status and monthly income, Type of the houses, ownership of the houses, Assets in the family and no of years of living in the Particular places, Transport facilities , water Facilities , Toilet Facilities, Electrical Gadgets, Type of Fuels used , Native Identity and kitchen Equipment. The interview Schedule also consisted items / statements which threw light on the other aspects based on their Food Pattern Practices such as daily intake of food, type of vegetables, millets, fruits, and non- vegetarian type of taken by the Paliyar women. The Interview schedule also elicited facts on the type of food taken during the festivals and ceremonies as well as facts related to their health practices followed during their child birth, Puberty, Menstruation, during pregnancy and at their old age. The interview Schedule had the options to reveal their opinions / views related to their treatment for their different types of diseases and the type of medical treatments taken. There were more choices in the interview schedule to elicit facts related to their daily routine life Practices like brushing , bathing, using soaps for washing and bathing as well as cleaning their house practices.

The interview schedule also tried to bring forth their Educational attainments of skills and training through formal and non- formal education. It consisted statements related marriage practices such as type of marriage, marriage place, dressing pattern, ornaments, number of days for celebrating the marriage, dowry exchange and expenditure of the marriage. The interview Schedule had also planned to elicit facts on type of the festivals, no of days celebrating the festival and the name of god and goddess worshiped. It had items related to their work in the forest and house hold occupation, money saving habits, type of worship, supernatural beliefs and practices, their cultural practices such as folk dance , folk songs, folk stories and musical instruments, favorite games etc

The above interview schedule was prepared in Tamil – local language and it was administered for the pilot study. Pilot study was undertaken among .5% (50) of the total samples - i.e 1000. For the purpose of the pilot study, the samples of Paliyar women were taken from the 4 villages namely Kadukuthadi, Villupatti, Addukkam and Thamaraiikulam of Kodaikanal hills, Dindigul district. The samples taken are detailed below:

TABLE 3 SELECTED SAMPLES FOR THE PILOT STUDY

S.No.	Name of the Villages	No. of Respondents	Percentage
1	Addukam	8	16
2	Kaduthadi	21	42
3	Thamaraiikulam	13	26
4	Villupatti	8	16
Total		50	100

Reliability and Validity

The results of the investigation have to be reliable both practically and statistically. The data would become reliable if nothing changes in a population between two investigations in the same purpose. The data would become reliable from a deductive point of view if the measure yields the same results on different occasions or from an inductive point of view if a similar observation that has been made by different researches on different occasions. Researchers have identified certain threats to reliability such as subject error, subject bias, and observer error and observer bias. The researcher is primarily responsible for the understanding, documentation and inferences drawn about the relationship between the independent and dependent variables.

Validity

Researchers have identified certain tests for validity such as construct validity which establishes correct operational measures for the concepts being studied. The internal validity is applicable for explanatory and causal studies only. The external validity establishes the domain to which a study's findings can be generalized. The researcher has to collect and interpret data on the basis of absolute clarity and objectivity. Since this study is descriptive no consideration is taken into account from internal validity point of view. As for as the external validity, this study could be generalized with a 95 percent level of certainty and a 5 percent margin of error as usual.

Final Semi Structured Interview Schedule

From the pilot study undertaken, it was experienced that the structured Interview Schedule needed to be enriched with many more statements to elicit more information and best practices about Paliyar women. Thus the interview schedule was modified with still more statements and options to throw light to extract more information both quantitatively and qualitatively. The revised final Interview schedule with the additions of more questions, statements and options were integrated in the tool. The missed out variables in perspectives of Paliyar women's life style practices like sports, entertainments and pass time activities were also included in the Interview schedule. The pilot study helped the project staff with abundant learning and directed them to get potential data from the main samples of 1000 Paliyar women.

The final semi structured Interview schedule tool included statements , questions and options eliciting the best practices prevailing among the Paliyar women related to their health practices, cultural practices, natural practices, marriage practices, occupation practices and other resources which could have exerted an overriding influence on the sampling size resolve.

Pilot Study and Findings

The major findings derived from the pilot study are as follows:

The structured Inventory Schedule was use as a guiding manual to elicit, interact and through face to face contact with 50 Paliyar women in 4 villages where Paliyar women were living. Through direct observation the primary sources were collected and it was found that most of the Paliyar women were living between the age group of 35-45 years. All the Paliyar Tribes belonged to Hindu religion. All the 50 Paliyar women who were taken for the pilot study were married. There is a common practice found among the Paliyar tribes that as soon as the girls attain puberty, they are given in marriage. Most of the Paliyar tribe girls get married between the age of 13 to 15. Thus early marriage still exists in the Paliyar communities and majority of them live in nuclear families.

As per the collected data collected from the Pilot study 92% of the Paliyar women are working as daily waged labourers/ coolies or as agricultural labourers in coffee estates or in the farms. 4% of the women work in the forests during the seasons like collecting Honey, species, medicinal plants, herbs, broom sticks etc, After collecting the above said natural resources from the forests they process these collected resources of the forest and sell it to the mediators at cheap rates. A very few percentage of women remain at their homes as

homemakers. They lead a very a simple life and for them possessing agricultural tools such as (Arruval) sickle, Axe or hamper are valuable assets.

They neither have savings nor jewels but value their possession of having livestock such as goats or hens as their assets.

After the implementation of the Forest act, most of the Tribal people came out of their own forest land and they are living in the huts or houses built by the Government and these houses are covered by Asbestos sheets or plastic sheds. Majority of the houses do not have basic facilities like electricity, water and toilets. They fetch water from distant places where there are well or pipes and the storage of water is done during rainy seasons. They use public toilets or people defecate in open space in the forests. They are so self- content and live happy among their kith and kin with the available resources.

The Paliyar tribal women usually go to any place nearby by walk and to the distant places they travel in common jeeps or in vans (Jeep or Van owned by private parties specially designed to travel to the interior parts of the forest regions which is usually termed as ‘pick up vehicles’). There are no public transportations like State buses or private mini buses available in most of the tribal places. But bus facilities are available in some of the tribal villages but at particular timings. In fact the tribal Paliyar women used to walk many kilometers together for the purpose of purchase or marketing. They are so independent and they determine their work timings and decide their management of life. The Tribal women are also confident and bold and have no fear of diffidence while travelling alone but they fear while seeing some external people – like forest officers, police personnel or tourists or thieves who might have migrated from plains.

Food habits

They consume simple food as which they had extracted freshly from the forest resources such as roots, plants and trees. Most of the time they do not spend much time for cooking, they cook only once in a day and take fresh by products of the forest. Their unique food types include Bamboo rice, Bamboo puttu, Vallikkilangu, Millikilangu, mixed vegetable rice etc.

Medicinal values

Paliyar Tribal women have a enormous endowment of knowledge about the forest herbs and medicinal plants. Traditionally over many years, the Paliyar women they have been using some plants or herbs (example: Kadikai, Karaipatai, Roots, Vettuka medicinal plant etc.) as medicines for all kinds of ailments such as head ache, Stomach ache, Itching and wounds. In addition they have special health practices being applied in all periods of human

life from child birth to old age. They transfer their ancestral knowledge and health practices from generation to generation. Their life span goes up to 105 years of age as long as they live close to their own forest land. In fact due to migration and changing life style practices certain impact was created on their life expectancy and is decreasing in recent years.

TABLE 4 VARIABLES AND SUB- VARIABLES OF THE TOOL

SN	VARIABLES	SUB VARIABLES		
1	Demographic	1. Age 2. Relationship 3. Religion 4. Educational qualification 5. Occupations 6. Marital Status	7. Monthly Income 8. Types of Family 9. Structure of House 10. Own ship of Houses 11. Years of stay in the villages 12. Family Assests	13. Transport facilities 14. Water facilities 15. Toilet Facilities 16. Electronical Facilities 17. Type of Fuel Used 18. Native Identification
2	Food Habit Practices	1. Daily Food Habits 2. Cultural Food Habits, Ceremonies-food Habits		3. Important days Food Habits
3	Health Practices	1. During Child birth 2. During the Puberty		3. Menstruation Time 4. Pregnancy 5. Aged Women
4	Medicinal Practices for diseases	1. Cold 2. Cough 3. Fever		4. Stomach Pain 5. Head Ache 6. Blood Pressure Over Blood Bleeding
5	Different Medicine Practices	1. Home prepared medicines 2. Flowers used as medicines		3. Roots and Seeds used as medicines 4. From Animals gathered medicines
6	Daily Routine Habits	1.Brushing Habit 2. Bathing Habit		3.Washing Cloths 4. Cleaning the Houses
7	Educational Practices	1. Informal Education		2 Formal Education
8	Customary Marriage Practices	1. Type of Marriage 2. Place of Marriage 3. Dress worn in Marriages		4. Jewels worn during Marriages 5. Days of Celebrating the Marriages
9	Social Temple Festival Practices	1. Types of Festivals 2. Purpose of celebrating the Festivals 3. No of days of Celebrating the Festivals 4. Type of dresses worn during the festivals.		5. Jewels worn during the Festivals 6. Games played during the Festivals
10	Self - Occupation	1. Oil Gathering 2. Honey Collecting 3. Home Gardening		4. Mara Passam Picking 5. Coffee Seed Picking 6. Pepper Taking
11	Money saving Practices	1. Bank 2. Self Help Group		3. Post office
12	Type of Worship	1. Names of the Gods / Goddesses worshiped 2. Place of Worship		3. Super Natural Belief 4. Ancestral Belief
13	Cultural Practices	1. Folk Dances 2. Story narration		3. Songs 4. Games

As the respondents were Paliyar tribal women, direct personal interview technique in a face-to-face setting was adopted. Interview was conducted in a casual manner as a two-way conversation between an investigator and an informant, initiated for obtaining information relevant to a specific study. The Interview Schedule for the Paliyar women was prepared in consultation with the experts and local leaders. The NGOs working in the study area too were contacted in this regard. Pre-testing was done in four tribal villages in the study area, among the Paliyar women numbering fifty respondents in four villages. Based on the (experiences gathered in the) pre-test, the interview schedule was finalized with the required modifications. Focused group discussion method was employed as it is a qualitative research method for eliciting descriptive data from population sub groups. Usually, a group of eight to twelve persons will be gathered together for a group interview or discussion on a focused topic. The Village Profile Proforma was used for eliciting information about the general profile of the settlement and the community in the respective settlements.

Case study method was also used as an alternative category of respondents to elicit the best practices of the Paliyar tribal women who were living within the plantation premises of their employers. Case study refers to a comprehensive study of a social unit – which means a person, a group, a social institution, or a community. An semi structured Interview guide was used in gathering the required information from those Paliyar tribal women.

SOURCES DATA COLLECTION

Primary Data Collection

The primary data was gathered from 1000 paliyar women. The purpose of the study was to explore from the respondents the relevant information in a comfortable atmosphere with privacy and they responded without hesitation. The interview was conducted with each woman separately by the researcher at their own pace.

The team members and the researcher interacted with the Paliyar women individually at ease and through face to face interview in a casual natural setting and with their willingness to answer to the questions the facts of collected data was well processed. The team members asked the questions one by one in vernacular language i.e. Tamil and the answers were noted down in the diaries. Wherever the respondents explained anything, it was carefully recorded. The data was collected as per the final semi structured interview schedule. A major constraint faced during the process of data collection was time consumption. More time was spent to build a good rapport with the Paliyar women and it took more time to convince them to respond with appropriate facts without much distraction.

VARIABLES OF THE STUDY

16.1 INDEPENDENT VARIABLES

The independent variables of this study Age, Educational qualification, Occupation, family type, house structure, family assets and family income.

DEPENDENT VARIABLES

Dependent variables of this study are religious practices , supernatural beliefs, sacred rituals practiced at the time of marriages and festivals and traditional Customary practices, Type of food taken during different occasions, health care practices, daily routine habits, skills developing practices and other Socio -economic practices.

17. STATISTICAL TECHNIQUES

In this study, the following statistical techniques are used for analyzing the data. The primary data were analyzed on the basis of certain standardized statistical tests which include – percentage analysis, graphical representation, Chi-square test, and cross tabulation. All the statistical methods were carried out through the SPSS for Windows (version 16.0). A brief discussion of these statistical tests is as follows.

Descriptive Procedure

The descriptive procedure displays uni-variate summary statistics for several variables in a single table and calculates standardized (z-scores). Variables can be ordered by the size of their means (in ascending or descending order), alphabetically, or by the order in which the researcher specifies.

Frequencies and Percentages

The frequencies procedure provides statistics and graphical displays that are useful for describing many types of variables. For a first look at the data, frequencies procedure is a good place to start. Further, percentages provide the values out of hundred for each group or sector selected with frequencies.

Cross-Tabs

The cross-tabs procedure forms two-way and multi-way tables and provides a variety of tests and measures of association for two-way tables. The structure of the table and whether categories are ordered determine what test or measure to use. Contingency coefficient analysis was employed in the present study.

Analysis

“Analysis of data involves a number of closely related operations that are performed with the purpose of summarizing the collected data and organizing these in such a manner that they will yield answer to the research questions or suggest hypothesis or questions if no such questions or suggest hypothesis had initiated the study.”

Prof. Wilkinson

The steps envisaged in the analysis of data vary depending on the types of study. The following sections are involved in this present study.

Analysis of Variance (ANOVA)

Analysis of Variance (ANOVA) is a statistical method used to test differences between two or more means. It may seem odd that the technique is called “Analysis of Variance” rather than “Analysis of Means.” ANOVA is used to test general rather than specific differences among means.

ANOVA (F-test) tests whether there’s a significant difference in dependent variable among **multiple groups** (categorized by independent variable). The F-value is actually labeled like this:

$$F = \frac{\text{Between-group Variance}}{\text{Within-group Variance}}$$

A large amount of between-group variance (= “effect variance”) will lead to a higher F ratio (because the between-group variance is in the numerator), and a large amount of variance that is due to chance will lead to a smaller F ratio (because the within-group variance is in the denominator).

One – way ANOVA

An ANOVA conducted on a design in which there is only one factor is called a *one-way ANOVA*. In a one-way independent ANOVA, there is only one factor with multiple levels (two, three, four etc.). Each observation must come from one individual that is not re-used in the same experiment, i.e. each observation needs to be independent.

Conclusion

The Chapter III focuses on the methods used in this study and the tool used for collection of data, objectives of the study and the hypotheses of the study.

CHAPTER – IV

DATA ANALYSIS AND INTERPRETATION

4.1 OVERVIEW

This chapter outlines the analysis and interpretation of data. It consists of five sections. The first section and second sections give an overview and Introduction to this chapter. The third section deals with the Analysed Descriptive analysis of the data. The fourth section brings out the findings based on the hypotheses testing using t-test and ANOVA. The fifth section concludes the entire chapter.

4.2 INTRODUCTION

Analysis of data is the most skilled task of all the stages of research. In this study purposive, non- random sampling technique, has been used in order to elicit the information related to the research, as well as the tools such as structured interview schedule, participatory observation and field work have been used. About 1000 Paliyar Tribal Women at Kodaikanal and at Sirumalai in Dindigul District participated and served as the sample size in this research. The researcher collected the data through oral face to face interview and through observation. The collected data was analysed, interpreted as part of the ethnographic field research.

In this study the researcher has (1) developed quantitative measures of behaviours, attitudes , opinions, habits , health practices, beliefs, material objects, socio- cultural aspects etc. of the Paliyar Tribal Women (2) provided group level summaries of the quantitative data (3) framed expectations about group differences and relationship between the variables, (4) analysed those observed qualitative data of expectations with quantitative data and (5) justified why a specific life style practice is prevailing among the Paliyar Tribal Women in Kodaikanal and Sirumalai hills.

The data was processed using simple percentage frequency tables and crossed with other variables for interpretation. This research aims to focus exclusively on the Paliyar Tribal Women and has attempted to capture their best life style practices in order to document and to disseminate their rich socio - cultural heritage to others. Moreover, it is very necessary to orient the rest of the community on their values and to create space for their meritorious life style practices earned over years.

This research would serve as an eye opener to others to build hopes towards their values and to thereby ensure the basic human rights of the Paliyar Tribal Women over their

Life, Livelihood, Culture, Recreation, Moral Standards, Socio- Economic Level etc. The observations made during the data collections were helpful to interpret the data. A part of the analysis is a matter of working out statistical distribution, constructing of diagrams and calculating simple measures like averages, measures of dispersion, percentages, ‘t ‘ test and Analysis of Variance etc. Thus the statistical analysis forms an integral part of this research.

4.3 DESCRIPTIVE ANALYSIS

4.3.1 Demographic Profile of the Paliyar Tribal Women

Table 4.1 Demographic Profile of the Paliyar Tribal Women

Variables	Sub-Variables	Number (1000)	Percentage
Age	15-35 Years of Age	567	56.7
	36-55 Years of Age	354	35.4
	56-75 Years of Age	74	7.4
	76-95 Years of Age	04	0.4
	96-107	01	0.1
	Total	1000	100
Community/ Tribe	Paliyar Tribal Women	1000	100
	Total	1000	100
Religion	Hindus	1000	100
	Total	1000	100
Type of Family	Nuclear family	857	85.7
	Joint Family	143	14.3
	Total	1000	100
Education	Illiterates	316	31.6
	Primary School Level	539	53.9
	Middle School Level	145	14.5
	Total	1000	100

The above table 4.1 vividly presents the demographic profile of the chosen Paliyar Tribal Women for this study. Among the 1000 Paliyar Tribal Women, there were 567 (56.7%) Women between the age group 15-35 years, 354 (35.4%) Women between the age group 36-55, years and 74 (7.4%) Women between the age group 56-75 years, 4 (4%)

Women between the age group of 76-95 years and 1(.1%) Woman between the age group 96-110 years.

All the 1000 respondents were only Paliyar Tribal Women and in fact, all the 1000 (100%) respondents belonged to Hindu religion.

The majority of the Paliyar Tribal Women live in Nuclear families. As per the observation, nearly 857 (85.7%) Paliyar Tribal Women live in Nuclear families and only 143 (14.3%) of the Paliyar Tribal Women live in Joint families.

It is quite evident from the observations of the investigator that among the 1000 Paliyar Tribal Women 539 (53.9%) Women had completed their Primary level of learning which means up to V standard and 316 (31.6%) Women are completely illiterates as they do not know even to read or write and 145 (14.5%) Paliyar Tribal Women have completed their Middle School Level of Education which means up to VIII standard.

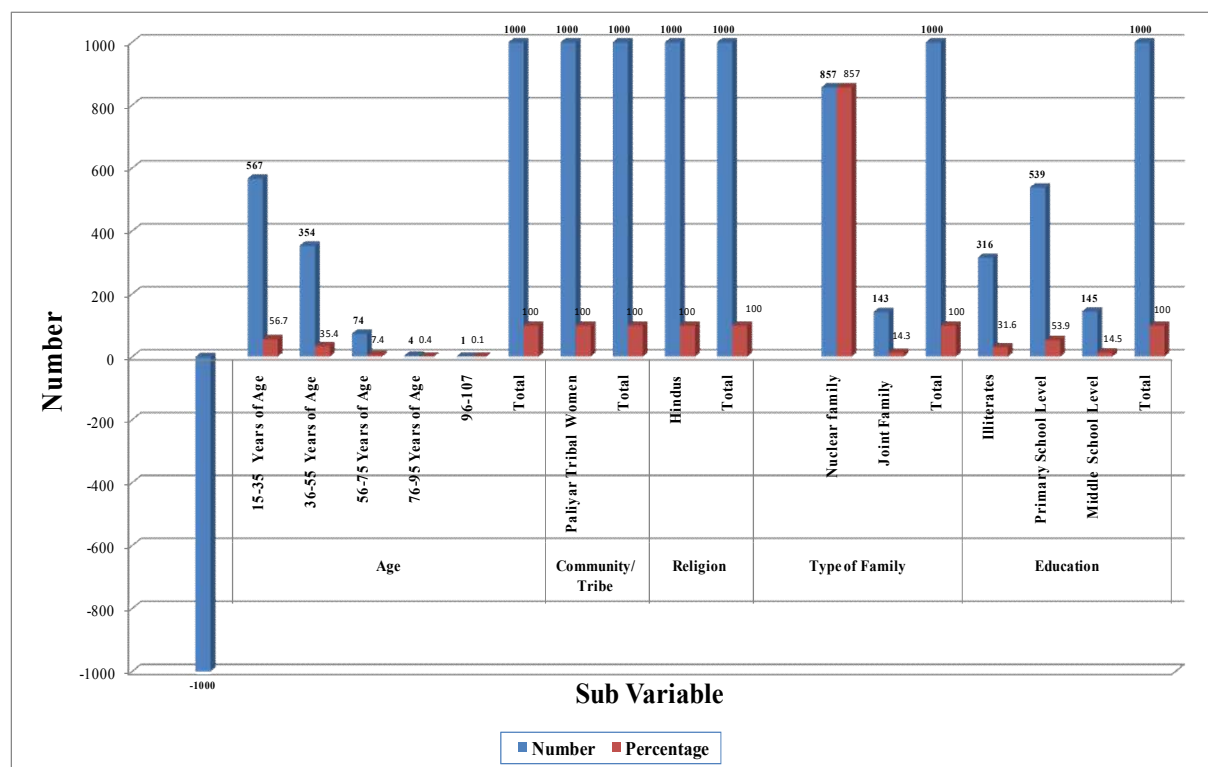


Figure 4.3.1 Demographic Profile of the Paliyar Tribal Women

4.3.2 Type of Family of the Paliyar Tribal Women

Table 4.3.2 Type of Family of the Paliyar Tribal Women

Type of Family	Age Group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Nuclear	513	51.3	290	29.0	54	5.4	0	0	0	0	857	85.7
Joint	54	5.4	64	6.4	20	2.0	4	.4	1	.1	143	14.3
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, 513 (51.3%) Paliyar Tribal Women were between the age group 15 to 35, 290 (29.0%) Women were between the age group 36 to 55 and 54 (5.4%) Women were between the age group 56 to 75, who live in Nuclear families.

There were 54 (5.4%) Paliyar Tribal Women between the age group 15 to 35, 64 (6.4 %) Women were between the age group 35 to 55, 20 (2.0%) Women were between the age group 56 to 75, 4 (.4%) Women were between the age group 76 to 100 and 1 (.1%) Woman was between the age group 101 to 110, who live in Joint family.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 857 (85.7%) Women live in Nuclear families and 143 (14.3 %) Women live in Joint Families.

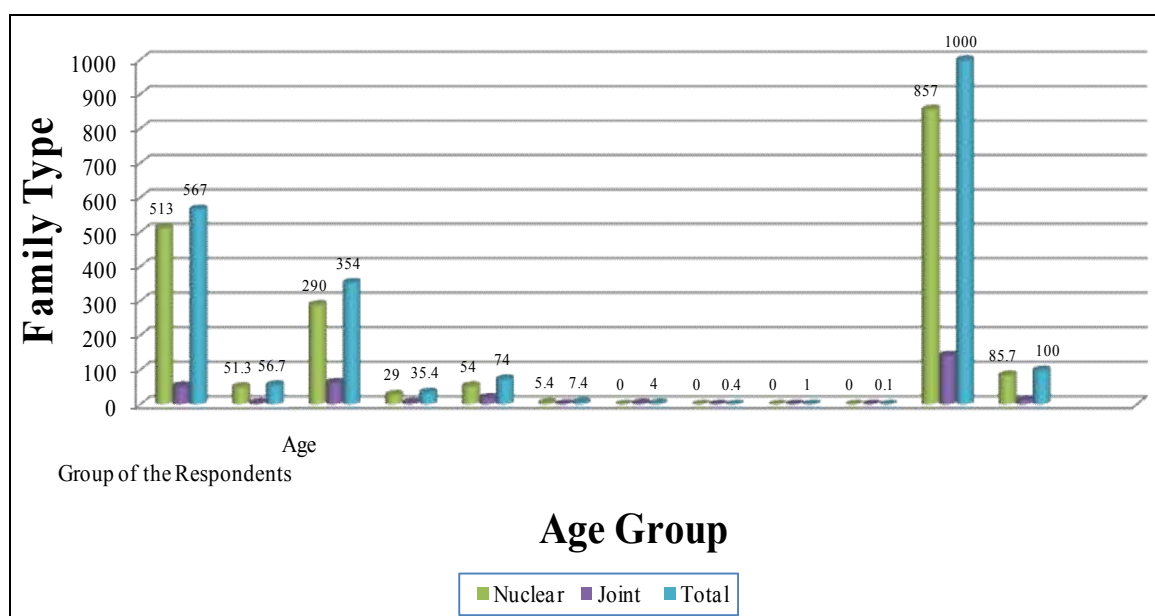


Figure 4.3.2 The Type of Family of the Paliyar Tribal Women

4.3.3 Migration of the Paliyar Tribal Women from the Interior Deep Forests to the Villages

Table 4.3.3 Migration of the Paliyar Tribal Women from the Interior Deep Forests to the Villages

Interior Forest Areas	Name of the Villages where Paliyar Tribal women have migrated from the interior parts of the Forests	No of Respondents	Percentage
Kodaikanal	Kadamarave	74	7.4
Kodaikanal	Aadalore	61	6.1
Kodaikanal	Kadukuthadi	72	7.2
Kodaikanal	Vadakaraparai	30	3.0
Kodaikanal	Moolaiyaru	60	6.0
Kodaikanal	K.C.Patti	18	1.8
	Total	315	31.5
Interior Forest areas	Name of the Villages where Paliyar Tribal Women have migrated from the Interior parts of the Forest		
Sirumalai	Tholukkadu	12	1.2
Sirumalai	Kaalakadai	31	3.1
	Total	43	4.3
	Total	358	35.8

The above table reveals that the Paliyar Tribal Women had migrated from the deep forest inhabitants to the villages near to the town sides of Kodaikanal hills and Sirumalai Hills. So, nearly 74 (7.4%) Paliyar Tribal Women had migrated to Kadamarave, 61 (6.1%) Women have migrated to Aadalore, 72 (7.2%) Women have migrated to Kadukuthadi, 30 (3.0%) Women have migrated to Vadakaraparai, 60 (6.0%) Women have migrated to Moolaiyaru, and 18 (1.8%) Women have migrated to K.C. Patti and they have settled in the villages which are nearer to the towns of Kodaikanal Hills. In the same way, the Paliyar Tribal Women who were the inhabitants in the deep interior forests of Sirumalai hills have found to be migrated to nearby places. It was observed from the study that 12 (1.2%) Women have migrated to Tholukkadu village and 31 (3.1%) Women had migrated to Kalakadai which seems to be nearer to the Sirumalai towns. In fact, 315 (31.5%) Paliyar Tribal Women have migrated from the deep interior parts of Kodaikanal Forests to the villages namely

Kadamarave, Aadalore, Kadukuthadi, Vadakaraparai, Moolaiyaru and K.C.Patti. In the same way, 43 (4.3%) Paliyar Tribal Women have migrated from the deep interior parts of Sirumalai Forests to the villages namely Tholikkadu and KaalaKadai. On the Whole nearly 358 (35.8%), Paliyar Tribal Women have migrated from the deep interior Forests of Kodaikanal and Sirumalai to other villages which are at the outskirts of the towns.

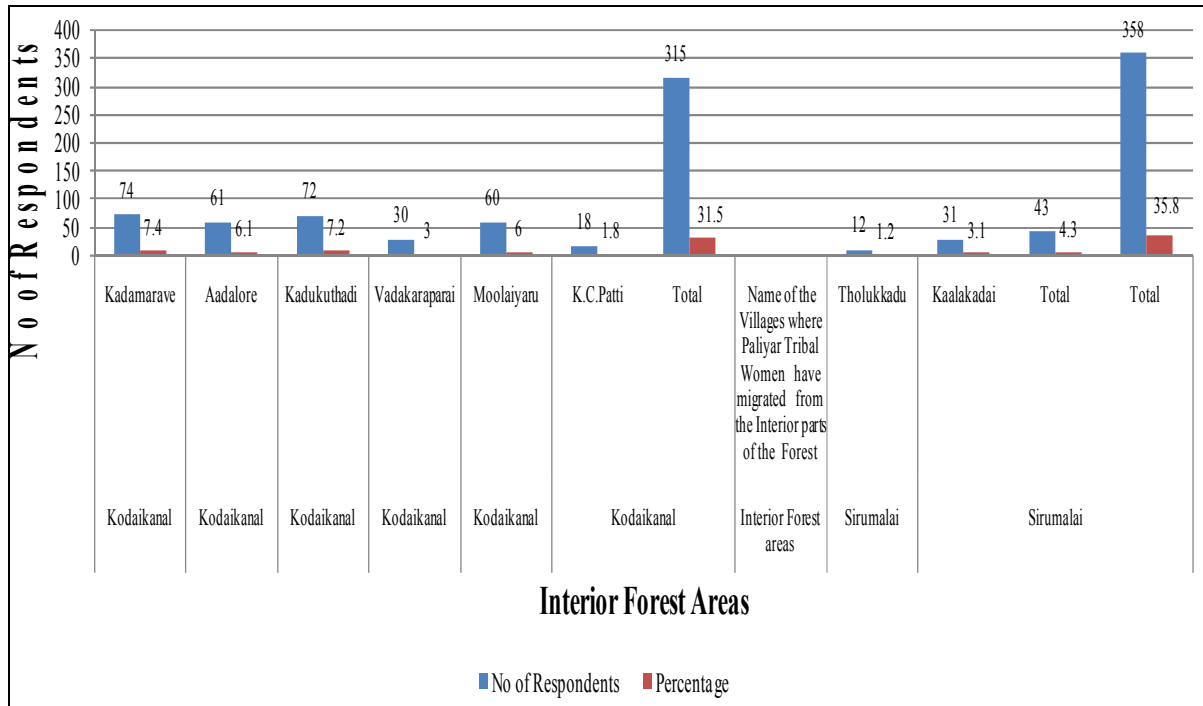


Figure 4.3.3 Migration of the Paliyar Tribal Women from the Interior Deep Forests to the Village

4.3.4 Paliyar Tribal Women as a Community living in a particular Place for Number of Years

Table 4.3.4 Paliyar Tribal Women as a Community living in a particular place for number of years

Names of the Villages in Kodaikanal	5-15 Years	16-25 Years	26-35 Years	36 Years Above	Total	Percentage
Amathisolai	8	7	2	3	20	2.0
Kadamarave	23	38	7	6	74	7.4
Periour	0	25	0	0	25	2.5
Siruvankadu	0	0	0	29	29	2.9
Kallkenaru	5	19	0	0	24	2.4
Thoonimalai	0	0	0	14	14	1.4
5 Veedu	7	6	6	20	39	3.9
Perukadu	0	76	0	0	76	7.6
Adalore	0	61	0	0	61	6.1
Perupallam	16	0	0	0	16	1.6
Saraikadu	0	0	33	0	33	3.3
Kombikadu	0	0	19	0	19	1.9
Perthraparavi	6	13	0	0	19	1.9
Kadukkuthadi	0	0	0	72	72	7.2
Vadakaraparai	0	0	0	30	30	3.0
Moolaiyaru	0	0	0	60	60	6.0
Samakadu	7	0	0	0	07	0.7
Thadiyankudisai	13	0	0	0	13	1.3
Pulathoour	0	0	0	52	52	5.2
Korankombu	0	0	58	0	58	5.8
Pachaloor	0	0	17	0	17	1.7
Thandikudi	8	4	13	0	25	2.5
Nadupatti	0	2	8	15	25	2.5
K.C.Patti	0	0	0	18	18	1.8
Tharamaikulam	0	0	0	21	21	2.1
Palankikombai	0	0	0	64	64	6.4
J.J.Nagar	8	0	0	0	08	.8
	101	251	163	404	919	91.9
Names of the Villages in Sirumalai Hills						
Tholukadu	0	0	0	12	12	1.2
Poonuravi	0	0	38	0	38	3.8
Kalakadai	0	0	31	0	31	2.1
Total	0	0	69	12	81	7.1
Total					1000	100

The Paliyar Tribal women are living as a community in a particular place for number years. Among the 1000 Paliyar Tribal Women, 8 (0.8%) women are living 5 to 15 years , 7 women are living 16 to 25 years, 2 women are living 26 to 35 years and 3 women are living more than 36 years in a particular village Amaithisolai, 23 women are living 5 to 15 years, 38 women are living 16 to 25 years, 7 women are living 26 to 35 years, 6 women are living more than 36 years in Kadamaravi village, 25 women are living 16 to 25 years in Peraiyur village, 29 women are living more than 36 years in Siruvankadu village, 5 women are living 5 to 15 years, 19 women are living 16 to 25 years in Kallkenaru village, 14 women are living more than 36 years in Thoonimalai village, 7 women are living 5 to 15 years, 6 women are living 16 to 25 years , 6 women are living 26 to 35 years , 20 women are living more than 36 years in 5 Veedu village, 76 women are living 16 to 25 years in Perunkadu village, 61 women are living 16 to 25 years in Adalore village, 16 women are living 5 to 15 years in Perumpallam village, 33 women are living 26 to 35 years in Saraikadu village, 19 women are living 26 to 35 years in Kombaikadu village, 6 women are living 5 to 15 years , 13 women are living 16 to 25 years in Pertharaparai village, 72 women are living more than 36 years in Kadukkuthadi village, 30 women are living more than 36 years in Vadakaraparai village, 60 women are living more than 36 years in Moolaiyaru village, 7 women are living 5 to 15 years in Samakadu village, 13 women are living 5 to 15 years in Thadiyankudisai village, 52 women are living more than 36 years in Pulathoour village, 58 women are living 26 to 35 years in Korankombu village, 17 women are living 26 to 35 years in Pachaloor village, 8 women are living 5 to 15 years, 4 women are living 16 to 25 years, 13 women are living 26 to 35 years in Thandikudi village, 2 women are living 16 to 25 years, 8 women are living 26 to 35 years, 15 women are living more than 36 years in Nadupatti village, 18 women are living more than 36 years in K.C.Patti village, 21 women are living more than 36 years in Tharamaikulam. 64 women are living more than 36 years in Palanikombai villages, 8 women are living 5 to 15 years in J.J. Nagar village. On the whole in 27 villages at Kodaikanal Hills nearly 101 women are living from 5 to 15 years, 251 women are living from 16 to 25 years, 163 women are living from 26 to 35 years and 404 women are living more than 35 years in a particular village as a single Tribal community.

In the same way, 12 Paliyar tribal women are living more than 36 years in Tholukkadu village, 38 women are living from 26 to 35 years in Poonuravi village, 31 women are living from 26 to 35 years in Kalakadai village. On the whole in 3 villages at Sirumalai Hills, 69 women are living from 16 to 25 years, 12 women are living from 26 to 35

years, 81 women are living more than 35 years in a particular village as a single Tribal community.

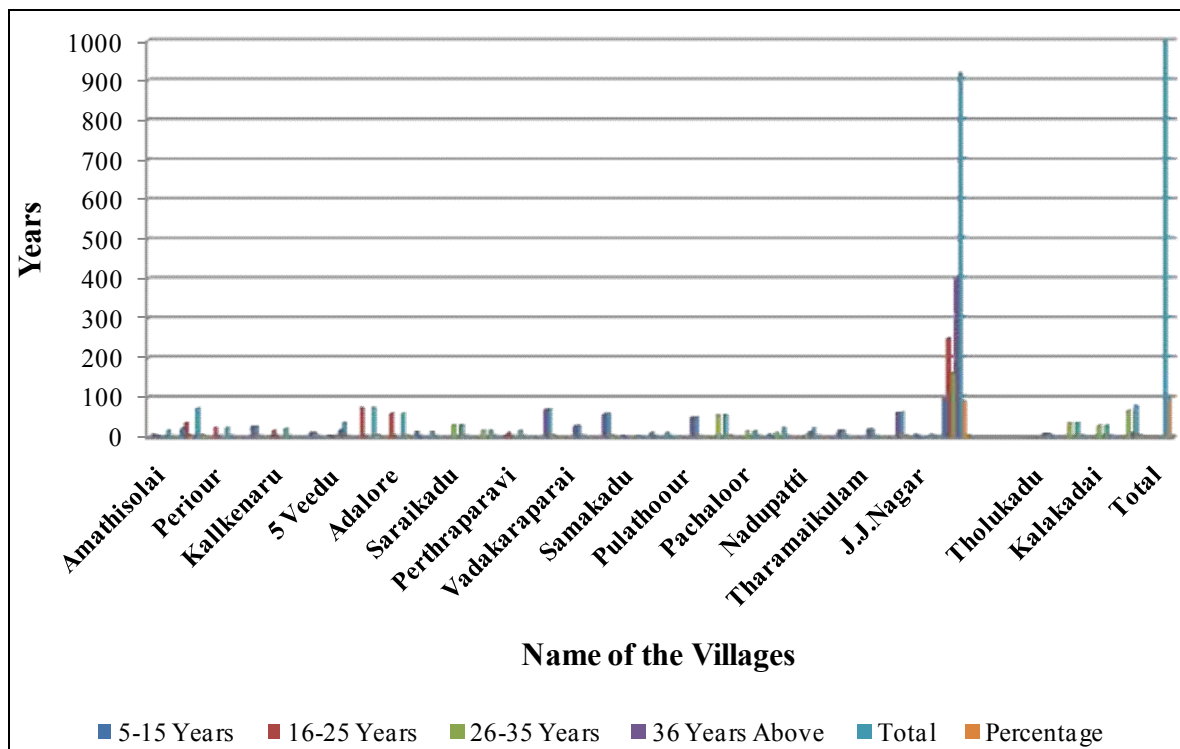


Figure: 4.3.4 Paliyar Tribal Women as a Community living in a particular place for number of years

4.3.5 Means of Transport Used by the Paliyar Tribal Women

Table 4.3.5 Means of Transport used by the Paliyar Tribal Women

Means of Transport used by the Paliyar Tribal Women	Age Group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Two wheelers	120	12.0	68	6.8	11	1.1	0	0	0	0	199	19.9
By walk only	447	44.7	286	28.6	63	6.3	4	.4	1	.1	801	80.1
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 120 (12%) women between the age group 15 to 35 and 68 (6.8%) women between the age group 36 to 55 and 11 (1.1%) women between the age group 56 to 75, who make use of their own two wheelers to travel from their houses to other places.

As per the observation 447 (44.7%) Paliyar Tribal Women between the age group 15 to 35, 286 (28.6%) Women between the age group 35 to 55, 63 (6.3%) Women between the age group 56 to 75, 4(.4%) Woman between the age group 76 to 100 and 1 (.1%) Woman between the age group 101 to 110 travel to other places only by walk. It is inferred from the above table that most of the Paliyar Tribal Women nearly 199 (19.9%) Women travel to nearby places using their two wheelers, 801 (80.1%) women travel to other places only by walk.

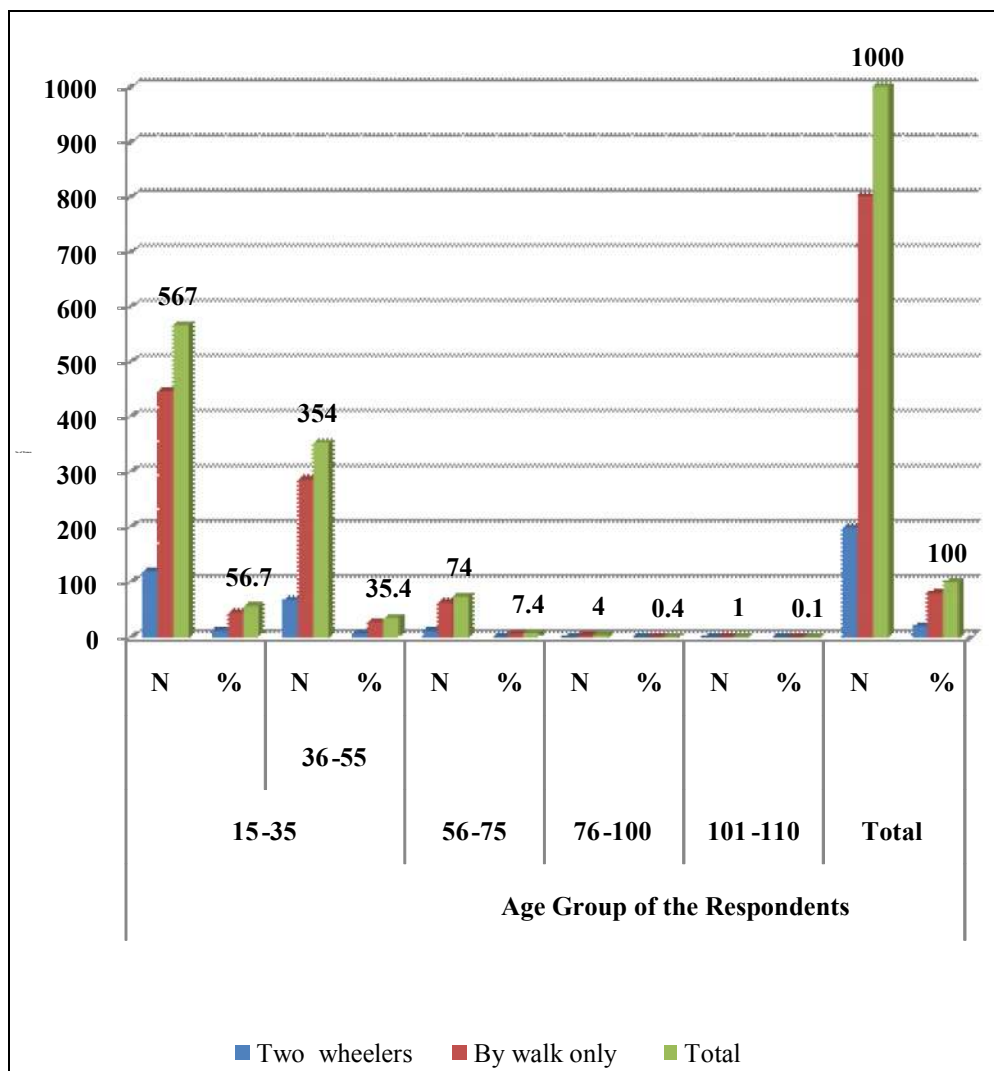


Figure 4.3.5 Means of Transport used by the Paliyar Tribal Women

4.3.6 Facilities Available at the Households of the Paliyar Tribal Women

Table: 4.3.6 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	794	79.4
Electrical lights and Television	58	5.8
No Electrical Lights and Television	148	14.8
Total	1000	100.0
Home Appliances Available at the House holds of the Paliyar Tribal Women	No. of Respondents	Percentage
Attukal (Round Stone to Grinder)	39	3.9
Ammimikal(Flat Stone to grind)	119	11.9
BothAttukal and Ammikal	842	84.2
Total	1000	100.0
Fuel used at the Households of the Paliyar Tribal Women	No. of Respondents	Percentage
Use Fire Wood	851	85.1
Use kerosene Stove	149	14.9
Total	1000	100.0
Toilet Facilities Available at the Households of the Paliyar Tribal Women	No. of Respondents	Percentage
No Toilet at their Houses	154	15.4
Government built Toilets Outside their Houses	116	11.6
Public Toilets in a Particular Place in the Village	730	73.0
Total	1000	100.0
Nativity Identity	No.of Respondents	Percentage
Ration Card	315	31.5
Voter ID	06	.6
Both Ration Card and Voter ID	386	38.6
Do Not Have Ration Card and Voter ID	293	29.3
Total	1000	100.0

Among the 1000 Paliyar Tribal Women, 794 (79.4%) Tribal Women's Houses have Electrical lights, 58 (5.8%) Houses have Television Sets, 148 (14.8) 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. One of the good aspects prevailing among the Paliyar Tribal women is to find that they live in oneness with nature without any electrical gadgets and without watching the Television. They live as very innocent people without knowing the evils of the civilized urban society.

Among the 1000 Paliyar Tribal Women, 39 (3.9 %) Tribal Women's Houses have Aattukkal, 119 (11.9%) Houses have Ammikkal and 842 (84.2%) Houses have both the facilities like Attukkal and Ammikal to use as grinding equipment. Among the 1000 Paliyar

Tribal Women 851 (85.1%) women use Fire wood as their fuel for cooking purposes and 149(14.9%) 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 1000 Paliyar Tribal Women's houses, 154 (15.4%) women's houses do not have toilets in their houses, 116 (11.6%) women's houses have toilets outside their houses and 730 (73.0%) women make use of the public toilets which are constructed by the Government in a particular place in a village. But as water facilities are not available in the Public toilets, most of the women go for open defecation.

Among the 1000 Paliyar Tribal women 315 (31.5%) women have only Ration cards, 6 (.6%) women have only voter IDs and 386 (38.6%) women have both Ration cards as well as Voter IDs and 293 (29.3%) women do not have either Ration Cards or Voter IDs to exhibit their nativity.

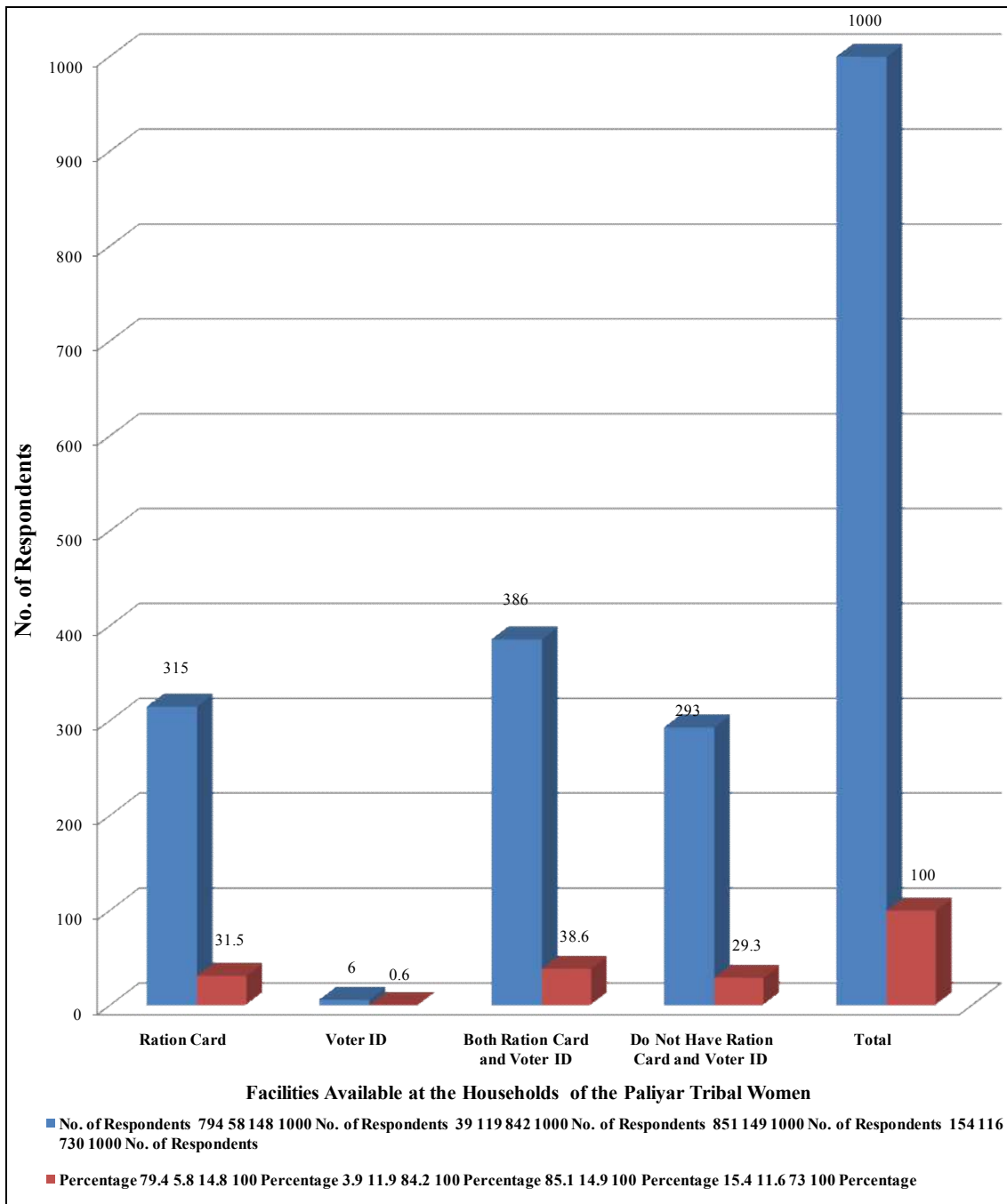


Figure 4.3.6 Facilities available at the Households of the Paliyar Tribal Women

4.3.7 Electrical Facilities Accessible at the Houses of the Paliyar Tribal Women

Table 4.3.7 Electrical Facilities accessible at the Houses of the Paliyar Tribal Women

S. No.	Names of the Villages	No Electrical Facilities Accessible in Villages	Percentage
1	Siruvaakadu	29	2.9
2	Adalore	61	6.1
3	J.J. Nagar	8	.8
4	Tholukkaadu	12	1.2
5	Ponuruvi	38	3.8
	Total	148	14.8

Among the 1000 Paliyar Tribal Women's houses, 29 (2.9%) Houses at Siruvarkadu Village , 61 (6.1%) Houses at Adalore Village 8 (.8) Houses at J.J.Nagar Village , 12 (1.2%) Houses at TholukKadu, and 38 (3.8%) Houses at Ponuruvi Village. On the whole 148 villages do not have Electrical Facilities accessible and even without electrification they are happily living in the forests because they think that forests are their native lands and they are their own possessions for many generations.

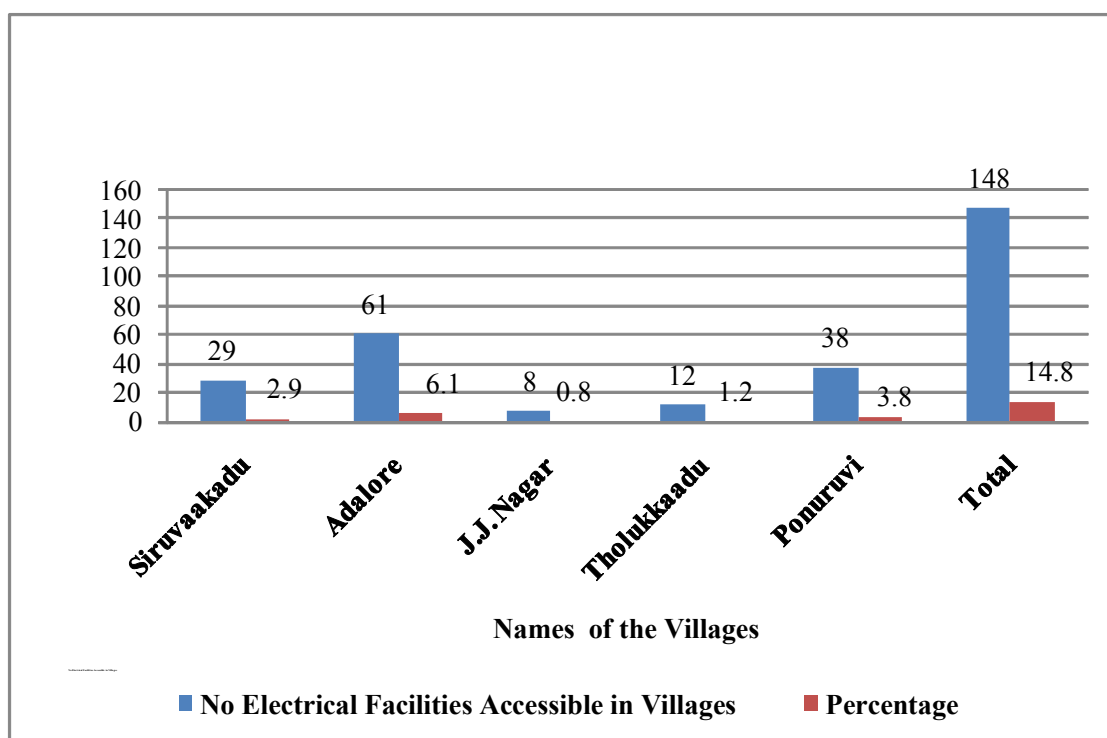


Figure 4.3.7 Electrical Facilities accessible at the Houses of the Paliyar Tribal Women

4.3.8 Water Facilities Available at the Villages of the Paliyar Tribal Women

Table 4.3.8 Water Facilities available at the Villages of the Paliyar Tribal Women

Names of the Villages in Kodaikanal	Fetching water from far off Places									Total	Percent
	½ Half kilometres			5 kilometres away			More than 5 kilometres away				
	Bore	Spring	Stream	Bore	Spring	Stream	Bore	Spring	Steam water		
Amathisolai	0	0	20	0	0	0	0	0	0	20	2.0
Kadamarave	74	0	0	0	0	0	0	0	0	74	7.4
Periour	0	0	0	25	0	0	0	0	0	25	2.5
Siruvankadu	0	0	0	0	0	29	0	0	0	29	2.9
Kallkenaru	0	0	0	0	0	0	24	0	0	24	2.4
Thoonimalai	0	0	0	0	0	14	0	0	0	14	1.4
5 Veedu	0	0	0	0	39	0	0	0	0	39	3.9
Perukadu	76	0	0	0	0	0	0	0	0	76	7.6
Adalore	0	0	0	61	0	0	0	0	0	61	6.1
Perupallam	0	0	16	0	0	0	0	0	0	16	1.6
Saraikadu	0	0	0	33	0	0	0	0	0	33	3.3
Kombikadu	0	0	0	0	19	0	0	0	0	19	1.9
Perthraparavi	0	0	0	0	0	0	19	0	0	19	1.9
Kaduthadi	72	0	0	0	0	0	0	0	0	72	7.2
Vadakaraparai	0	0	0	0	30	0-	0	0	0	30	3.0
Moolaiyaru	0	0	0	0	60	0	0	0	0	60	6.0
Samakadu	0	0	0	0	0	0	7	0	0	7	.7
Thadiyankudisai	0	0	0	0	0	13	0	0	0	13	1.3
Pulathoour	0	0	0	52	0	0	0	0	0	52	5.2
Korankombu	58	0	0	0	0	0	0	0	0	58	5.8
Pachaloor	0	0	0	17	0	0	0	0	0	17	1.7
Thandikudi	25	0	0	0	0	0	0	0	0	25	2.5
Nadupatti	0	0	0	25	0	0	0	0	0	25	2.5
K.C.Patti	18	0	0	0	0	0	0	0	0	18	1.8
Tharamaikulam	21	0	0	0	0	0	0	0	0	21	2.1
Palankikombai	0	0	0	0	0	64	0	0	0	64	6.4
J.J.Nagar	8	0	0	0	0	0	0	0	0	8	.8
	352	0	36	213	148	120	50	0	0	919	91.9
Names of the Village in Sirumalai											
Tholukadu	0	0	0	0	12	0	0	0	0	12	1.2
Poonuravi	0	0	0	38	0	0	0	0	0	38	3.8
Kalakadai	0	0	0	31	0	0	0	0	0	31	3.1
	0	0	0	69	12	0	0	0	0	81	8.1
Total	352	0	36	282	160	120	50	0	0	1000	100

Among the 1000 Paliyar tribal women, 20 women fetch water from stream water by walking half kilometres distance from Amathisolai village, 74 women fetch bore water walking half kilometres distance from Kadamaravi village, 25 women fetch bore water by walking 5 kilometres distance from Perior village, 29 women fetch stream water by walking 5 kilometres distance from Sirvankadu village, 24 women fetch bore water by travelling more than 5 kilometres distance from Kallkenaru village, 14 women fetch stream water by walking 5 kilometres distance from village Thoonimalai village, 39 women fetch spring water by walking 5 kilometres distance from 5 Veeduvillage, 76 women fetch bore water by walking half kilometres distance from Perukadu village, 61 women fetch bore water by walking 5 kilometres distance from Adalore village, 16 women fetch stream water by walking half kilometres distance from Perupallam village, 33 women fetch bore water by walking 5 kilometres distance from Saraikadu village, 19 women fetch spring water by walking 5 kilometres distance from Kombikadu village, 19 women fetch bore water by walking 5 kilometres distance from Perthraparavi village, 72 women fetch bore water by walking half kilometres distance from Kaduthadi village, 30 women fetch spring water by walking 5 kilometres distance from Vadakaraparai village, 60 women fetch spring water by walking 5 kilometres distance from Moolaiyaru village, 7 women fetch stream water by walking 5 kilometres distance from Samakadu village, 13 women fetch water by walking 5 kilometres distance from Thandiyankudisai village, 52 women fetch bore water by walking 5 kilometres distance from Pulathoor village, 58 women fetch bore water by walking half kilometres distance from Korankombu village, 17 women fetch bore water by walking 5 kilometres distance from Pachaloor village, 25 women fetch bore water in 5 kilometres distance from Thandikudi village, 25 women fetch bore water by walking 5 kilometres distance from Nadupatti village, 18 women fetch bore water by walking half kilometres distance from K.C.Patti village, 21 women fetch bore water by walking half kilometres from Tharamaikulam village, 64 women fetch stream water by walking 5 kilometres distance from Palanikombai village, 8 women fetch bore water by walking half kilometres distance from J.J.Nagar village.

On the whole 352 (35.2%) Paliyar tribal women walk ½ km to fetch Bore well, 36 (3.6%) Paliyar Tribal women walk ½ km to fetch Stream water.

Besides, 213(21.3%) Paliyar tribal women walk 5 km distance to fetch bore well, 148(14.8%) Paliyar Tribal women walk 5 km distance to fetch Spring water, 120(12%) Paliyar tribal women walk 5 km distance to fetch stream water. 50(5%) Paliyar tribal women walk more than 5 km to fetch bore well,

In fact, all the 27 villages in Kodaikanal suffer a lot to fetch water to meet out their basic needs. In the same way 12 women fetch spring water by walking 5 kilometres distance from Tholukadu village, 38 women fetch bore water by walking 5 kilometres distance from Poonuravi village, 31 women fetch bore water by walking 5 kilometres distance from Kalakadai village. On the whole 3 villages suffer a lot to fetch water in Sirumalai Hills.

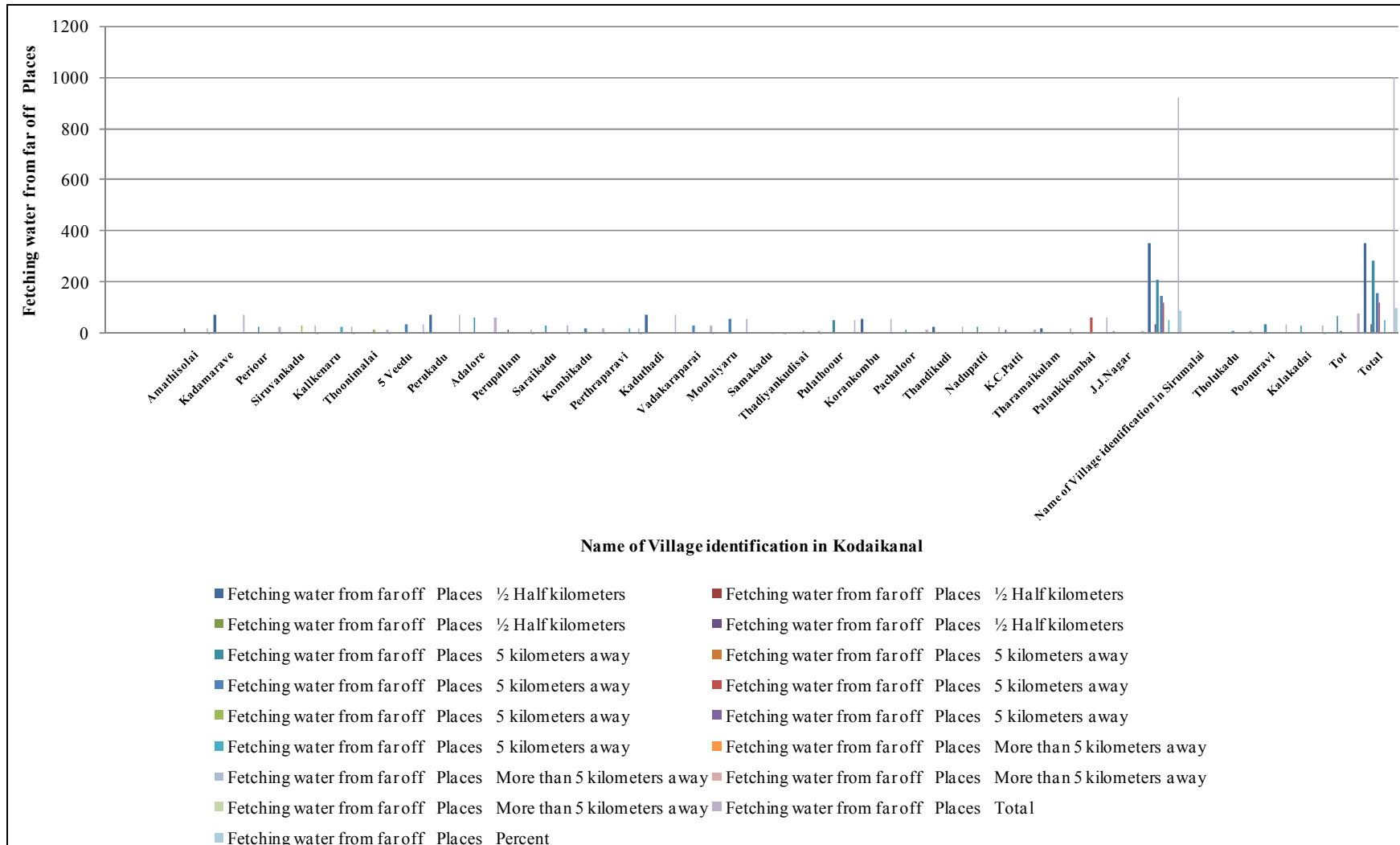


Figure 4.3.8 Water Facilities available at the Villages of the Paliyar Tribal Women

4.3.9 Habitual Tooth Cleaning Practices Prevailing Among the Paliyar Tribal Women

This main objective of this study is to highlight the daily routine habitual practices followed by the Tribal Women in their community

Table 4.3.9 Habitual tooth Cleaning Practices Prevailing among the Paliyar Tribal Women

Tooth cleaning Practices followed by Paliyar Tribal Women	Age Group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Use Neem Sticks	6	.6	3	.3	3	.3	0	0	0	0	12	1.2
Use Baniyan Sticks	1	.1	0	0	0	0	0	0	0	0	1	.1
Use Ash Powder (Sampal)	33	3.3	16	1.6	9	.9	0	0	1	.1	59	5.9
Use Kadukkai Powder	52	5.2	40	4.0	4	.4	1	.1	0	0	97	9.7
Use all Brands of Tooth Pastes	475	47.5	295	29.5	58	5.8	3	.3	0	0	831	83.1
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, 6 (.6%) women between the age group 15 to 35, 3 (0.3%) women between the age group 36 to 55 and 3(.3%) women between the age group 56 to 75 are using Neem sticks to clean their tooth daily. In fact only 1 (.1%) Woman between the age group 15 to 35 is using Baniyan sticks to clean the tooth daily.

From the above table it is quite evident that 33 (3.3%) Paliyar Tribal Women between the age group 15 to 35 , 16 (1.6 %) women between the age group 36 to 55, 9(.9) women between the age group 56 to 75 and 1 (0.1%) woman between the age group 76 to 110 is using Ash powder to clean the tooth daily.

It is also observed that 52 (5.2%) Paliyar Tribal women between the age group 15 to 35, 40 (4.0 %) women between the age group 36 to 55, 4(0.4%) women between the age group 56 to 75 and 1(0.1%) woman between the age group 76 to 100 use kadukkai powder to clean the tooth daily.

It is evident from the above table that 475 (47.5%) Paliyar Tribal women between the age group 15 to 35, 295 (29.5 %) women between the age group 36 to 55, 58 (5.8%) Women between the age group 56 to 75 and 3 (0.3%) Women respondents between the age group 76 to 110 are using all types of branded tooth pastes to clean the tooth daily.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 831 (83%) women are using all types of branded Tooth pastes for cleaning the tooth, 97 (9.7%) women are using Kadukkai powder, 59 (5.9%) women are using Ash powder and 12 (1.2%) women are using Neem sticks and 1 (.1%) Woman is using Banyan stick to clean the tooth.

In fact, in the hills of Kodaikanal hardly Neem trees are found. The Paliyar Tribal Women who are living in Sirumalai use Neem sticks to clean the tooth.

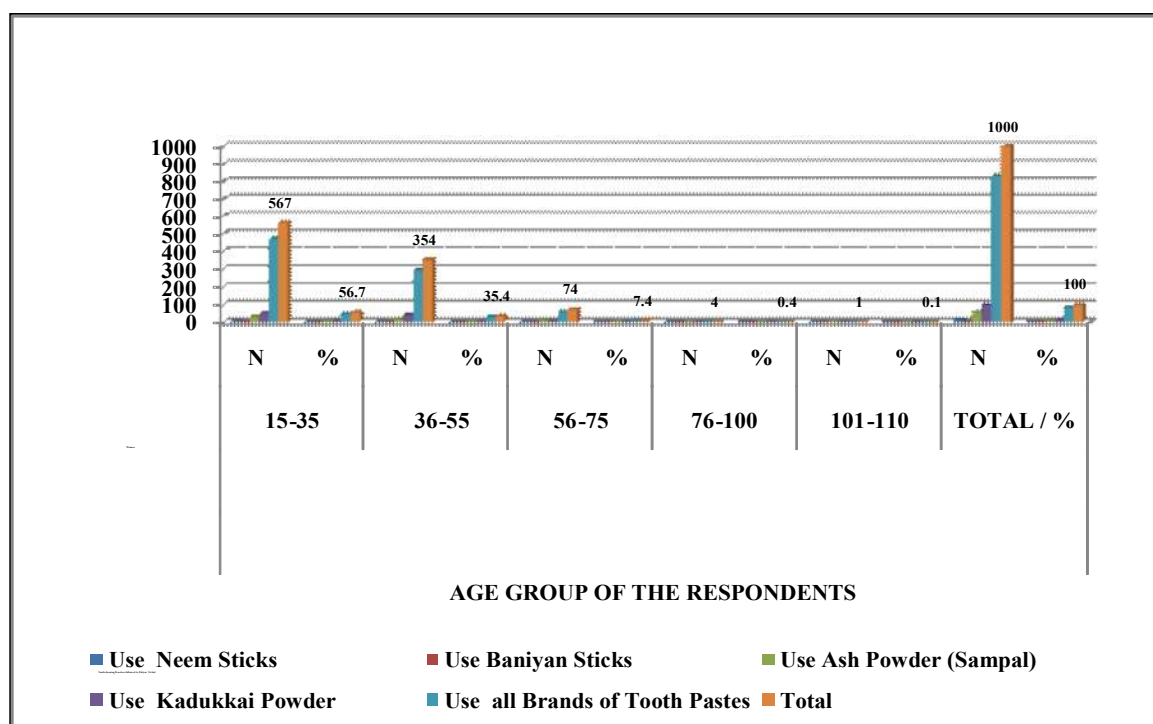


Figure 4.3.9 Habitual tooth Cleaning Practices Prevailing among the Paliyar Tribal Women

4.3.10 Habitual Practice of Using Soaps for Having Bath

Table 4.3.10 Habitual Practice of using Soaps for having Bath

Habit of using Soaps for Bathing	AGE GROUP OF THE RESPONDENTS											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Use all types of Bathing Soap	566	56.6	354	35.4	72	7.2	3	.3	0	0	995	99.5
Use Soil as Soap	1	.1	0	0	0	0	0	0	0	0	1	.1
Never use any Soap	0	0	0	0	2	2	1	.1	1	.1	4	4
Total	567	56.7	354	35.4	74	7.4	4	.4	1	0.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 566 (56.6%) women between the age group 15 to 35 and 354 (35.4%) women between the age group 36 to 55 and 72 (7.2%)

women between the age group 56 to 75 and 3(.3%) women between the age group 76 to 100 use all types of Bathing Soap while taking bath.

In fact only 1 (0.1%) woman between the age group 15 to 35 use Soil as soap while taking bath daily.

Among the 1000 Paliyar Tribal women, 2(.2%) women between the age group 56 to 75 and 1(.1) Woman between the age group 76 to 100 and 1 (0.1) Woman respondent between the age group 101 to 110, were not using soap while taking bath.

On the whole it is inferred from the above table that most of the Paliyar Tribal women nearly 995 (99.5%) women use all types of branded bathing soaps while taking bath, 1 (0.1%) woman uses soil as soap and 4 (.4%) women never use any soap while having bath.

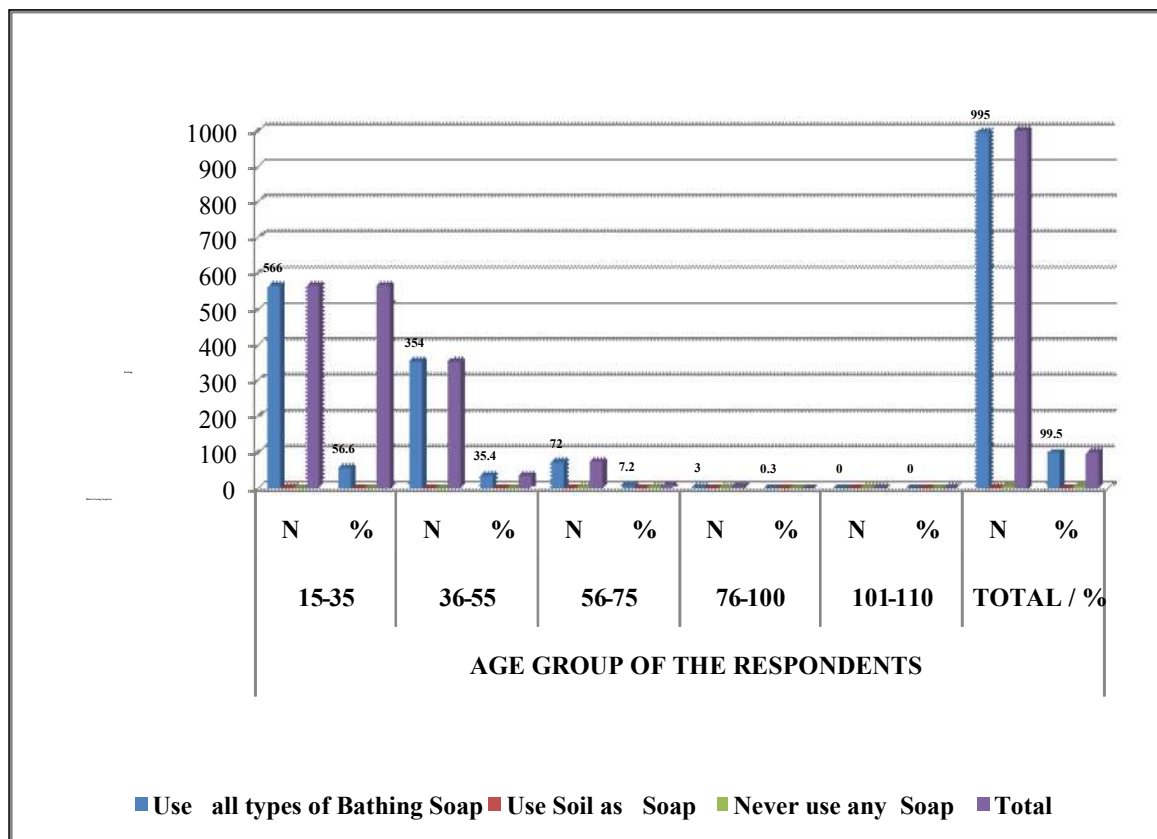


Figure 4.3.10 Habitual Practice of Using Soaps for Having Bath

4.3.11 Habitual Practice of Using Washing Detergents for Cloths

Table 4.3.11 Habitual Practice of using Washing Detergents for Cloths

Use of Washing Detergents for cloths	AGE GROUP OF THE RESPONDENTS											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Using Washing Soap	512	51.2	330	33	45	4.5	3	.3	0	0	890	89.0
Using Washing Powder	12	1.2	10	1.0	26	2.6	0	0	0	0	48	4.8
Never use any Soap	43	4.3	14	1.4	3	3	1	1	1	1	62	6.2
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal women, there were 512 (51.2%) women between the age group 15 to 35, 330 (33%) women between the age group 36 to 55 and 45 (4.5%) women between the age group 56 to 75 and 3 (0.3%) Women between the age group 76 to 100 use all types of washing soaps to clean their clothes.

Among the 1000 Paliyar Tribal women 12 (1.2%) women between the age group 15 to 35 and 10 (0.1 %) women between the age group 36 to 55, 26 (2.6%) women between the age group 56 to 75 use washing powder to clean their clothes.

Among the 1000 Paliyar Tribal women, 43(4.3%) women between the age group 15 to 35, 14 (1.4%) women between the age group 36 to 55, 3(0.3 %) women between the age group 56 to 75 and 1 (.1) Woman between the age group 76 to 100 and 1 (0.1) woman respondent between the age group 101 to 110 never use any soap to wash their clothes daily.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 890(89.0%) women use all types of branded washing soaps to wash their clothes , 48 (4.8%) women use washing powder and 62 (6.2%) women never use any soap to wash their clothes.

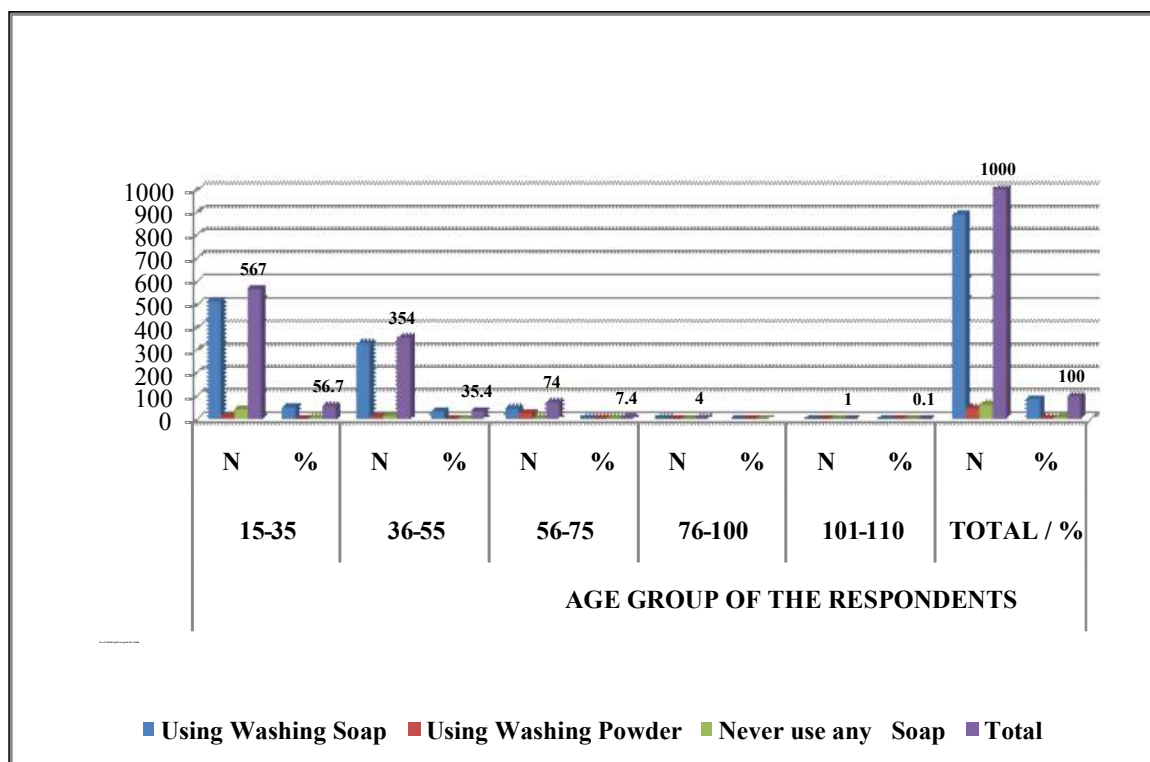


Figure 4.3.11 Habitual Practice of using Washing Detergents for Cloths

4.3.12 Habitual Food Practices Prevailing Among the Paliyar Tribal Women

Table 4.3.12 Habitual Food Practices Prevailing among the Paliyar Tribal Women

Age Group of the Respondents	Habitual Food Practices Prevailing among the Paliyar Tribal Women							
	Morning and Night		Afternoon		Night Alone		Total %	
	Rice-Kulambu (Broth)		Rice / Variety Rice		Tiffin			
	N	%	N	%	N	%	N	%
15-35	440	44	98	9.8	29	2.9	567	56.7
36-55	307	30.7	35	3.5	12	1.2	354	35.4
56-75	52	5.2	17	1.7	5	0.5	74	7.4
76-100	3	0.3	0	0	1	0.1	4	0.4
101-110	1	0.1	0	0	0	0	1	0.1
Total	803	80.3	150	15.0	47	4.7	1000	100

Among the 1000 Paliyar Tribal Women there were 440 (44.0 %) women between the age group 15 to 35 , 307 (30.7 %) women between the age group 36 to 55, 52 (5.2 %) women between the age group 56 to 75 and 3 (.3%) women between the age group 76 to 100 and 1

(0.1%) Woman between the age group 101 to 110 who consume rice with Kulambu (broth) as their food for Breakfast in the morning as well as at night for supper daily.

There were 98 (9.8 %) Paliyar Tribal Women between the age group 15 to 35, 35 (3.5%) women between the age group 36 to 55 and 17 (1.7%) Women between the age group 56 to 75 who consume rice or variety rice regularly in the afternoons for lunch meal.

There were 29(2.9 %) Paliyar Tribal Women between the age group 15 to 35 , 12(1.2 %) Women between the age group 36 to 55 and 5 (0.5 %) Women between the age group 56 to 75 and 1 (0.1%) women between the age group 76-100, who consume Tiffin only at nights for Supper.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 803 (80.3%) women consume rice with Kolambu (broth) in the mornings for Breakfast and at nights for Supper, 150 (15.0 %) women prepare rice/ variety rice and consume in the mornings for Breakfast as well as at nights for Supper and 47 (4.7%) Women prepare Tiffin in the Mornings for Breakfast as well as at nights for Supper.

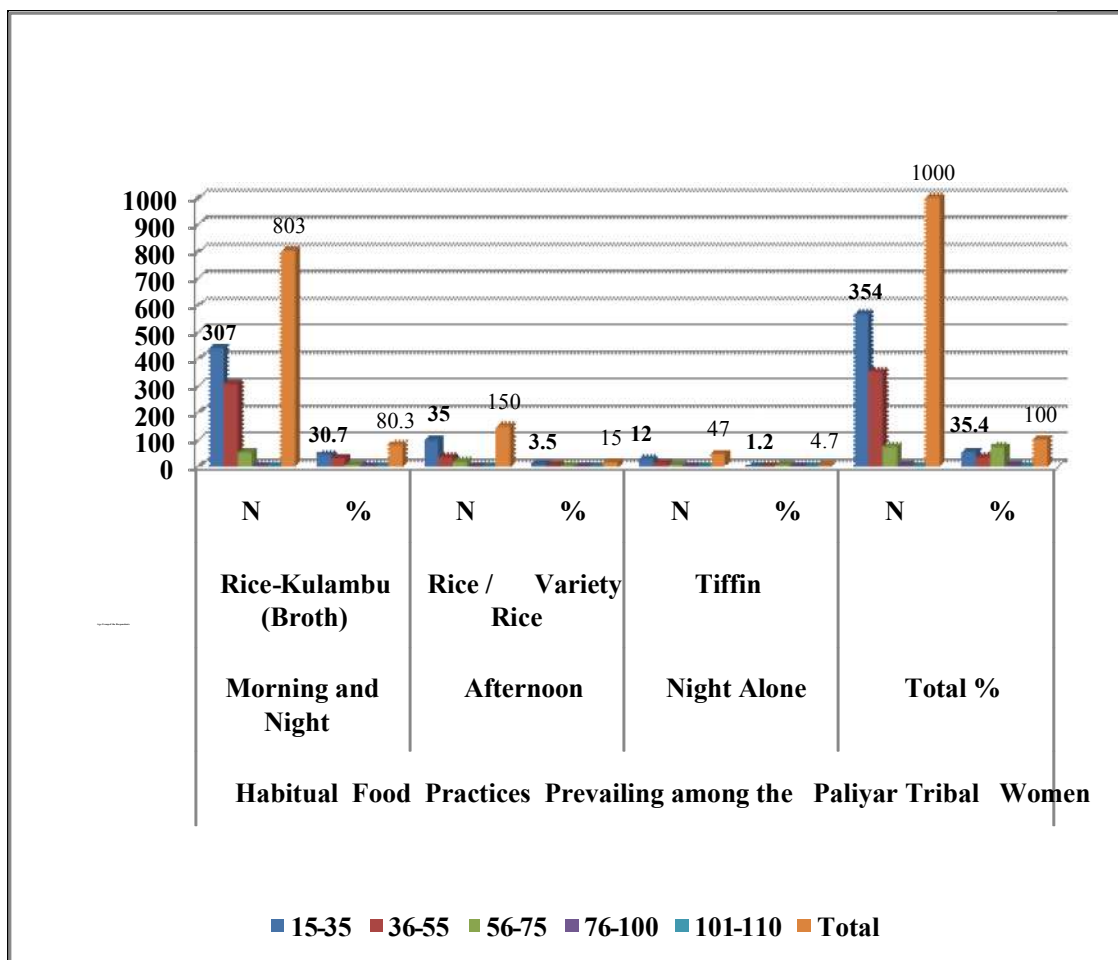


Figure 4.3.12 Habitual Food Practices Prevailing among the Paliyar Tribal Women

4.3.13 Habit of Taking Vegetables with Food by the Paliyar Tribal Women

Table 4.3.13 Habit of consuming Vegetables with Food by the Paliyar Tribal Women

Habit of consuming Vegetables with food	Age Group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Consuming Vegetables daily with food	234	23.4	148	14.8	23	2.3	4	.4	1	1	410	41.0
Consuming vegetables once in a week	182	18.2	140	14.0	44	4.4	0	0	0	0	366	36.6
Consuming Vegetables twice in a week	151	15.1	66	6.6	7	7	0	0	0	0	224	22.4
Total	567	56.7	354	35.4	74	7.4	4	.4	1	1	1000	100

Among the 1000 Paliyar Tribal Women, there were 234 (23.4 %) women between the age group 15 to 35 , 148 (14.8 %) women between the age group 36 to 55, 23 (2.3 %) women between the age group 56 to 75 and 4 (0.4%) Women between the age group 76 to 100 and 1 (.1%) woman between the age group 101to 110 consume vegetables daily along with their food.

There were 182 (18.2%) Paliyar Tribal Women between the age group 15 to 35, 140 (14%) women between the age group 36 to 55 and 44 (4.4%) women between the age group 56 to 75 consume vegetables along with their food once in a week.

There were 151(15.1%) Paliyar Tribal Women between the age group 15 to 35, 66 (6.6%) women between the age group 36 to 55 and 7 (0.7%) Women between the age group 56 to 75 consume vegetables twice weekly along with their food.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 410 (41.9 %) Women take vegetables along with their food daily, 366 (36.6 %) Women take vegetables weekly once along with their food , 224 (22.4%) women take vegetables along with their food twice in a week.

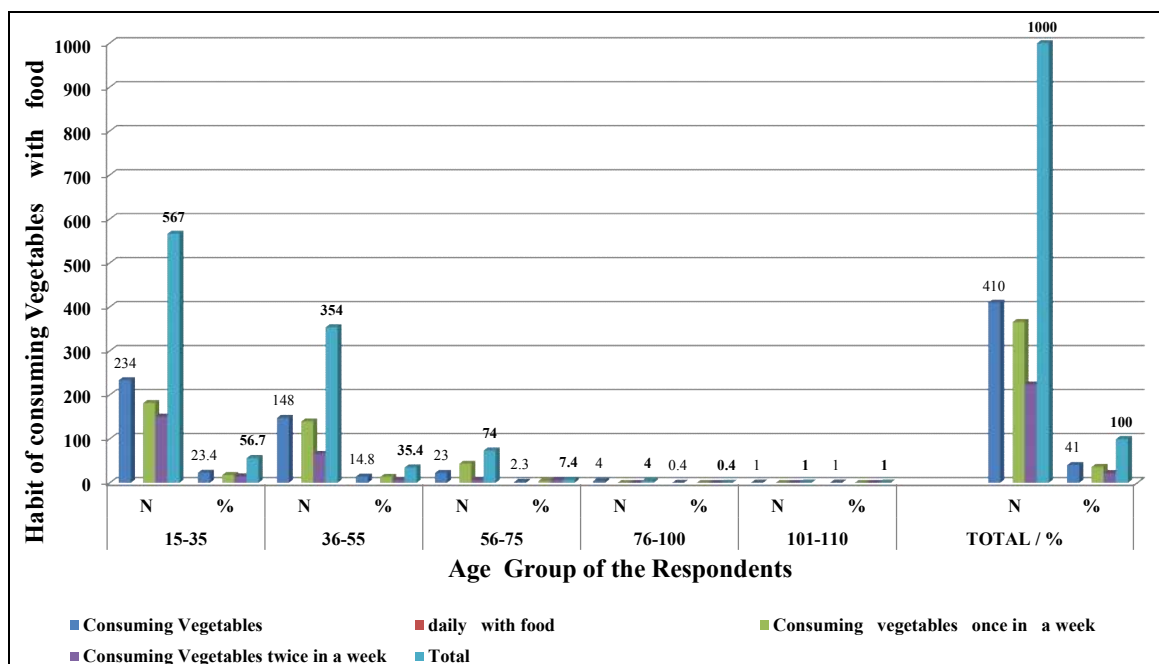


Figure 4.3.13 Habit of consuming Vegetables with Food by the Paliyar Tribal Women

4.3.14 Habit of Taking Traditional and Seasonal Food Items

Table 4.3.14 Habit of consuming Traditional and Seasonal Food Items

Habit of taking Traditional Food items	AGE GROUP OF THE RESPONDENTS											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Kilangu	61	6.1	20	2	3	.3	0	0	0	0	84	8.4
Honey	87	8.7	64	6.4	9	.9	1	.1	0	0	161	16.1
(Kilangu and Honey) Both	419	41.9	270	27	62	6.2	3	.3	1	1	755	75.5
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 61 (6.1%) women between the age group 15 to 35, 20 (.2 %) women between the age group 36 to 55 and 3 (.3 %) women between the age group 56 to 75 consume traditional food kilangu as their food.

There were 87 (8.7%) Paliyar Tribal Women between the age group 15 to 35, 64 (6.4%) women between the age group 36 to 55, 9 (.9%) women between the age group 56 to 75 and 1 (0.1%) Woman between the age group 76 to 100 who consume honey as their traditional food.

There were 419 (41.9 %) Paliyar Tribal Women between the age group 15 to 35 , 270 (27.0%) Women between the age group 36 to 55, 62 (6.2%) women between the age group

56 to 75, 3 (.3%) women between the age group 76 to 100, 1 (.1%) Woman between the age group 101 to 110 consume traditional food (Kilangu and Honey) during the seasons in a year.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 84(8.4 %) Paliyar Tribal Women consume traditional food kilangu, 161 (16.1 %) women consume the traditional food honey and 755 (75.5%) women consume the traditional food kilangu and honey during the seasons in a year.

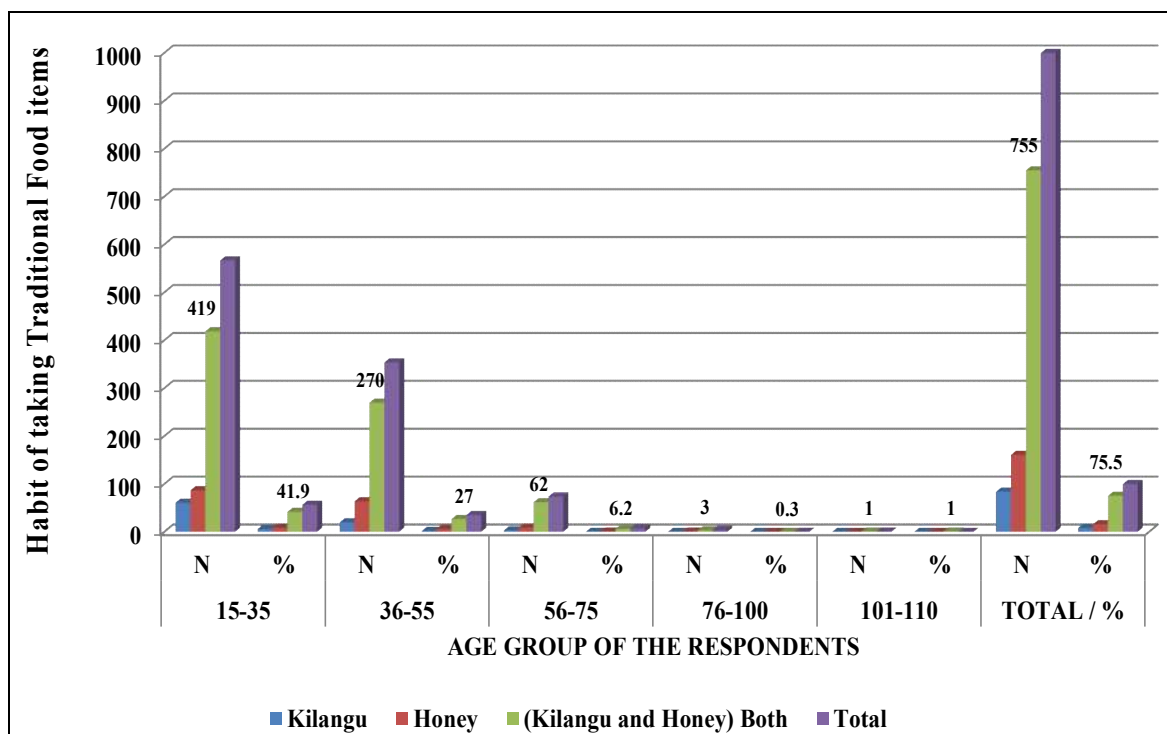


Figure 4.3.14 Habit of consuming Traditional and Seasonal Food Items

4.3.15 Habit of Consuming Non-Vegetarian Food Items

Table 4.3.15 Habit of consuming Non-vegetarian Food items

Habit of Consuming Non-Vegetarian food Items	Age Group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		TOTAL / %	
	N	%	N	%	N	%	N	%	N	%	N	%
Chicken	162	16.2	112	11.2	20	2.0	0	0	0	0	294	29.4
Mutton	35	3.5	32	3.2	22	2.2	4	4	0	0	93	9.3
Crabs and fish	256	25.6	163	16.3	10	1.0	0	0	0	0	429	42.9
Dry Fish	114	11.4	47	4.7	22	2.2	0	0	1	1	184	18.4
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 162 (16.2%) Paliyar Tribal Women between the age group 15 to 35, 112 (11.2 %) women between the age group 36 to 55, 20 (2.0 %) women between the age group 56 to 75 consume chicken.

There were 35 (3.5%) Paliyar Tribal Women between the age group 15 to 35, 32 (3.2%) Women between the age group 36 to 55, 22 (2.2%) women between the age group 56 to 75, 4(4%) women between the age group 76-100 consume mutton.

There were 256 (25.6 %) Paliyar Tribal Women between the age group 15 to 35, 163(16.3%) women between the age group 36 to 55, 10 (1.0) women between the age group 56 to 75, consume crab and fish.

There were 114 (11.4%) Paliyar Tribal Women between the age group 15 to 35, 47 (4.7%) women between the age group 36 to 55, 22 (2.2) women between the age group 56 to 75 and 1(0. 1%) Woman between the age group 101 to 110, consume dried fish.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 294 (29.4 %) women consume food with chicken, 93 (9.3 %) women consume food with mutton, 429 (42.9%) women consume food with crabs and fresh fish and 184 (18.4%) Women consume food with dry fish.

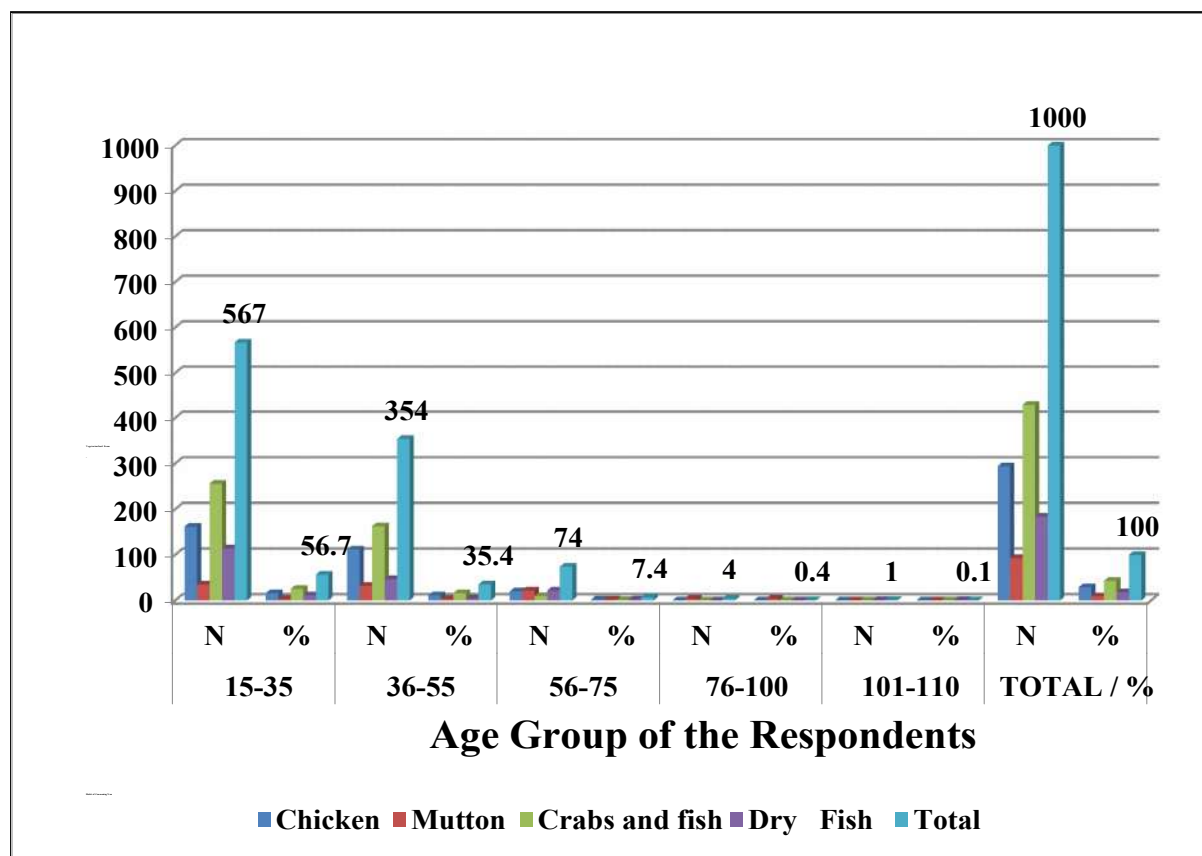


Figure 4.3.15 Habit of consuming Non-Vegetarian Food items

4.3.16 Food Practices Followed by Paliyar Tribal Women during their important Periods/ Stages

Table 4.3.16 Food Practices followed by Paliyar Tribal Women during their Important Periods/ Stages

Food practices followed by Women during their important periods/ stages	Type of Food Consumed	AGE OF THE RESPONDENTS											
		9-15		16-30		31-50		51-70		71 Above		Total	
		N	%	N	%	N	%	N	%	N	%	N	%
At the time of Attaining Puberty	Veg	47	4.7	12	1.2	0	0	0	0	0	0	59	5.9
	Non-veg	22	2.2	12	1.2	0	0	0	0	0	0	34	3.4
	Total	69	6.9	24	2.4	0	0	0	0	0	0	93	9.3
At the Time of Menstruation	Veg	336	33.6	211	21.1	31	3.1	0	0	0	0	578	57.8
	Non-veg	166	16.6	144	14.4	43	4.3	0	0	0	0	353	35.3
	Total	502	56.6	355	35.5	74	7.4	0	0	0	0	931	93.1
During the time of Pregnancy	Veg	34	3.4	16	1.6	0	0	0	0	0	0	50	5.0
	Non-Veg	12	1.2	18	1.8	0	0	0	0	0	0	30	3.0
	Total	46	4.6	34	3.4	0	0	0	0	0	0	80	8.0
As soon as giving birth a child	Veg	12	1.2	34	3.4	0	0	0	0	0	0	46	4.6
	Non-veg	24	2.4	18	1.8	0	0	0	0	0	0	42	4.2
	Total	36	3.6	52	5.2	0	0	0	0	0	0	88	8.8
At the time of Breast Feeding	Veg	10	1.0	23	2.3	0	0	0	0	0	0	33	3.3
	Non -veg	47	4.7	28	2.8	0	0	0	0	0	0	75	7.5
	Total	57	5.7	51	5.1	0	0	0	0	0	0	108	10.8
At the time of Illness	Veg	42	4.2	06	0.6	18	1.8	4	4	1	.1	71	7.1
	Non-Veg	12	1.2	08	0.8	22	2.2	0	0	0	0	42	4.2
	Total	54	5.4	14	1.4	40	4.0	4	4	1	1	113	11.3
During their Old Age	Veg	0	0	0	0	0	0	4	4	1	0.1	5	0.5
	Non-veg	0	0	0	0	0	0	0	0	0	0	0	0
	Total	0	0	0	0	0	0	4	4	1	1	5	0.5

Among the 1000 Paliyar Tribal Women, there were 47 (4.7 %) women between the age group 9 to 15, 12 (1.2 %) women between the age group 16 to 30, who consume only Vegetarian type of food at the time of attaining of Puberty. Besides, 22 (2.2%) women

between the age group 9 to 15 and 12 (1.2%) women between the age group 16 to 30 consume only Non - Vegetarian type of food at the time of attaining Puberty.

There were 336 (33.6%) Paliyar Tribal Women between the age group 9 to 15, 211(21.1 %) women between the age group and 16 to 30, 31 (3.1%) women between the age group 31 to 50 who consume only Vegetarian type of food during the time of Menstruation , 166 (16.6 %) women between the age group 9 to 15, 144 (14.4%) women between the age group 16 to 30 and 43 (4.3%) women between the age group 31 to 50 consume only Non-vegetarian food at the time of Menstruation.

There were 34 (3.4%) Paliyar Tribal Women between the age group 9 to 15, and 16 (1.6 %) women between the age group 16 to 30, who consume only Vegetarian type of food during their Pregnancy time , 12 (1.2%) women between the age group 9 to 15 and 18 (1.8%) women between the age group 16 to 30 who consume only Non- Vegetarian type of food during their Pregnancy time.

There were 12 (1.2%) Paliyar Tribal Women between the age group 9 to 15 , and 34 (3.4 %) women between the age group 16 to 30 who consume only Vegetarian type of food during the time of Giving Birth a child , 24(2.4%) women between the age group 9 to 15, 18 (1.8%) women between the age group 16 to 30 who consume Non-vegetarian type of food during the time of Giving Birth a child.

There were 10 (1.0%) Paliyar Tribal Women between the age group 9 to 15 , 23 (2.3 %) women between the age group 16 to 30, consume only Vegetarian type of food during Breast Feeding of their child, 47 (4.7%) women between the age group 9 to 15, 28 (2.8%) women between the age group 16 to 30, consume only Non-vegetarian type of food during Breast Feeding of their child.

There were 42 (4.2%) Paliyar Tribal Women between the age group 9 to 15, 6 (.6 %) women between the age group 16 to 30, 18 (1.8%) women between the age group 31 to 50, 4 (0.4%) women between the age group 51 to 70, 1 (0.1%) woman above the age of 71, consumes vegetarian type of food at the time of her Illness. 12(1.2%) women between the age group 9 to 15, 8 (.8%) women between the age group 16 to 30, 22 (2.2%) women between the age group 31 to 50, consume Non-vegetarian type of food at the time of their Illness.

There were 4(.4%) Paliyar Tribal Women between the age group 51 to 70, 1(.1%) woman above the age of 71 consumes Vegetarian type of food.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 59 (5.9 %) women consume Vegetarian type of food, 34 (3.4%) women consume Non - Vegetarian type of food at the time of attaining Puberty. 578 (57.8 %) women consume

Vegetarian type of food, 353 (35.3 %) women who consume Non-Vegetarian type of food during the time of their Menstruation. 50 (5.0%) women consume Vegetarian type of food and 30 (3.0%) women consume Non- Vegetarian type of food during the time of their Pregnancy. 46 (4.6%) women consume Vegetarian type of food and 42 (4.2%) women consume Non- Vegetarian type of food at the time of Giving Birth a child. 33 (3.3%) women consume Vegetarian type of food and 75 (7.5%) women consume Non-Vegetarian Type of food at the time of Breast Feeding their child. 71 (7.1%) women consume Vegetarian Type of food and 42 (4.2%) women consume Non -Vegetarian type of food at the time of their Illness. 5 (0.5%) women consume Vegetarian type of food at their Old age.

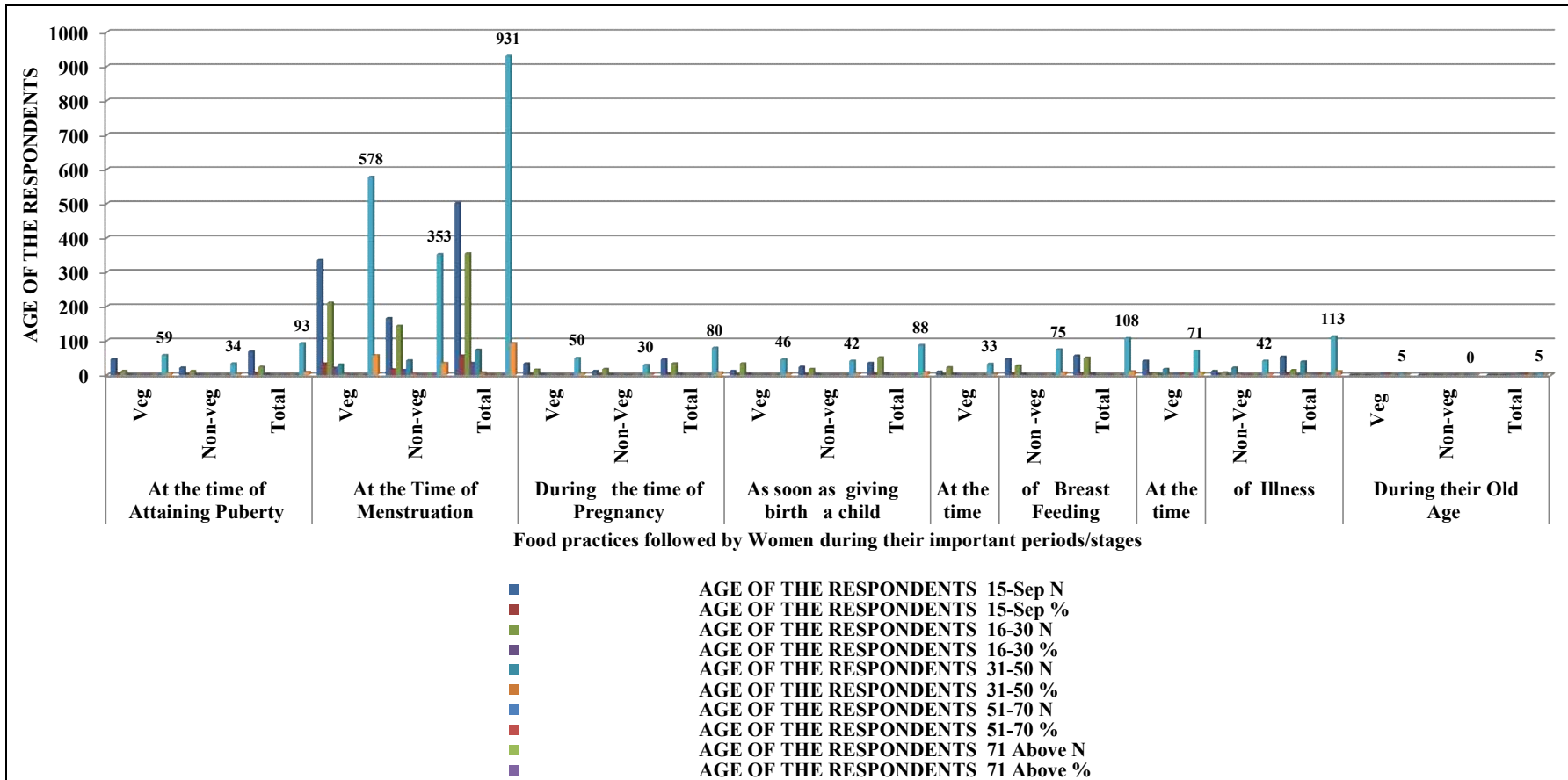


Figure 4.3.16 Food Practices followed by Paliyar Tribal Women during their Important Periods/ Stages

4.3.17 Food Practices Followed by the Paliyar Tribal Women

During Their Cultural Functions

Table 4.3.17 Food Practices followed by the Paliyar Tribal Women during their Cultural Functions

Type of food consumed during their cultural functions		Age Group of the Respondents											
		15-35		36-55		56-75		76-100		101-110		Total	
		N	%	N	%	N	%	N	%	N	%	N	%
Child Naming Ceremony function	Veg	269	26.9	173	17.3	57	5.7	3	.3	1	.1	503	50.3
	Non-veg	298	29.8	181	18.1	17	1.7	1	.1	0	0	497	49.7
	Total	567	56.6	354	35.4	74	7.4	4	.4	1	.1	1000	100
Marriage Function	Veg	548	54.8	349	34.9	73	7.3	3	.3	1	.1	974	97.4
	Non-veg	19	1.9	5	5	1	.1	1	.1	0	0	26	2.6
	Total	567	56.6	354	35.4	74	7.4	4	.4	1	.1	1000	100
Function for Attaining Puberty	Veg	428	42.8	257	25.7	51	5.1	1	.1	1	.1	738	73.8
	Non-veg	139	13.9	97	9.7	23	2.3	3	.3	0	0	262	26.2
	Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 269 (26.9%) Paliyar Tribal Women between the age group 15 to 35 and 173 (17.3 %) women between the age group 36 to 55 and 57 (5.7) women between the age group 56 to 75, 3 (.3%) women between the age group 76-100 and 1(0.1%) woman between the age group 101-110 and in total 503 (50.3%) women who consume Vegetarian Type of food on important function like child naming ceremony.

There were 298 (29.8%) Paliyar Tribal Women between the age group 15 to 35 and 181 (18.1%) women between the age group 36 to 55 and 17 (1.7%) women between the age group 56 to 75, 1 (0.1%) woman between the age group 76-100 and in total there are 497 (49.7%) Paliyar Tribal Women who consume Non -vegetarian type of food on important function like Child naming ceremony.

Among the 1000 Paliyar Tribal Women, there were 548 (54.8%) Paliyar Tribal Women between the age group 15 to 35 and 349 (34.9%) women between the age group 36 to 55 and 73 (7.3%) women between the age group 56 to 75, 3 (0.3%) women between the age group 76-100 and 1(.1%) woman between the age group 101-110 and in total 974 (97.4%) women consume Vegetarian type of food during their cultural function like marriage ceremony.

There were 19 (1.9%) Paliyar Tribal Women between the age group 15 to 35 and 5 (0.5%) women between the age group 36 to 55 and 1 (0.1%) woman between the age group 56 to 75, 1 (.1%) Woman between the age group 76-100 and in total 26 (2.6%) women consume Non - Vegetarian type of food during their cultural function like marriage ceremonies.

Among the 1000 Paliyar Tribal Women, there were 428 (42.8%) Paliyar Tribal Women between the age group 15 to 35 and 257(25.7%) women between the age group 36 to 55 and 51 (5.1%) between the age group 56 to 75, 1 (0.1%) woman between the age group 76-100, and 1(0.1%) Woman between the age group 101-110 and in total 738 (73.8%) Women consume Vegetarian type of food during the function like Age /Puberty Attaining Function.

There were 139 (13.9%) Paliyar Tribal Women between the age group 15 to 35 and 97 (9.7%) Women between the age group 36 to 55 and 23 (2.3%) Women between the age group 56 to 75, 3 (0.3%) Women between the age group 76-100 and in total 262 (26.2%) women take non-vegetarian food during the puberty attaining functions.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 503 (50.3%) Women consume Vegetarian type of food during their child naming ceremony, 497 (49.7%) Women consume Non-Vegetarian type of food during their child naming ceremony, 974 (97.4%) Women consume Vegetarian type of food during the cultural function like marriage ceremony, 26 (2.6%) Women consume Non-Vegetarian type of food during the marriage functions, 738 (73.8 %) Women consume Vegetarian type of food during the Age/Puberty attaining function 262 (26.2%) Women consume Non-Vegetarian type of food at the time of Age/Puberty attaining function.

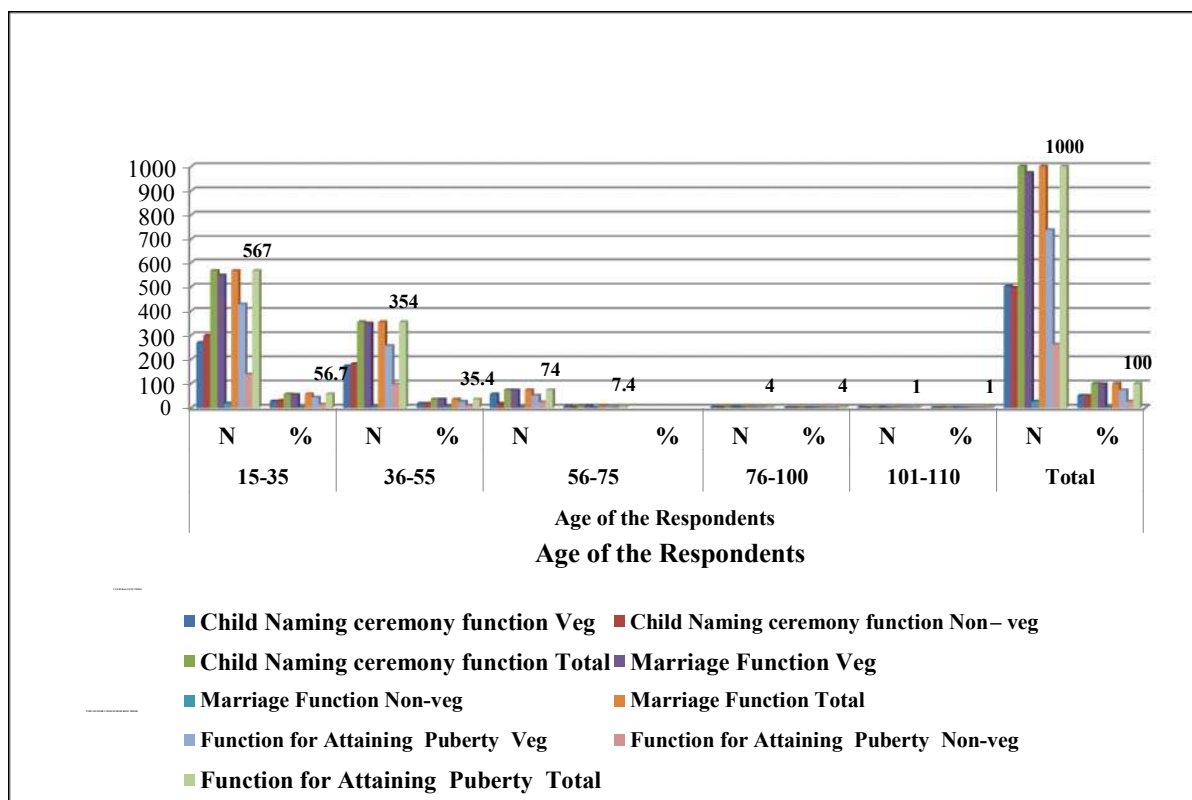


Figure 4.3.17 Food Practices followed by Paliyar Tribal Women during their Important Cultural Functions

4.3.18 Work and Leisure Time of the Paliyar Tribal Women

Table 4.3.18 Work and Leisure Time of the Paliyar Tribal Women

	Part time Work		Season Time Work		Permanent Work		Total	
	N	%	N	%	N	%	N	%
Collecting Honey	39	3.9	601	60.1	3	0.3	643	64.3
Home Garden	205	20.5	114	11.4	28	2.8	330	33.0
Own Business	165	16.5	110	11.0	9	0.9	286	28.6
Total	409	40.9	825	82.5	40	4.0	1259	125.9

Among the 1000 Paliyar Tribal Women, there were 39 (3.9 %) women who collect Honey as their part time work, 601 (60.1 %) women collect Honey as their seasonal work, 3 (0.3%) women collect Honey as their permanent work as well as their leisure time work. There were 205 (20.5%) women who cultivate in their Home garden vegetables and fruits as their part time work, 114 (11.4%) women cultivate in their home garden as their seasonal time work, 28(2.8%) women cultivate in their Home garden as their permanent work as well as their leisure time work.

There were 165 (16.5%) Paliyar Tribal women who do their Own business as their part time work. 110 (11.0%) women do their Own business as their seasonal time work and 9 (0.9%) women do their own business as their permanent work as well as their leisure time work.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 643 (64.3 %) women collect Honey, 330 (33.0%) women cultivate in their Home garden and 286 (28.6%) women do their own business as their work as well as leisure time work.

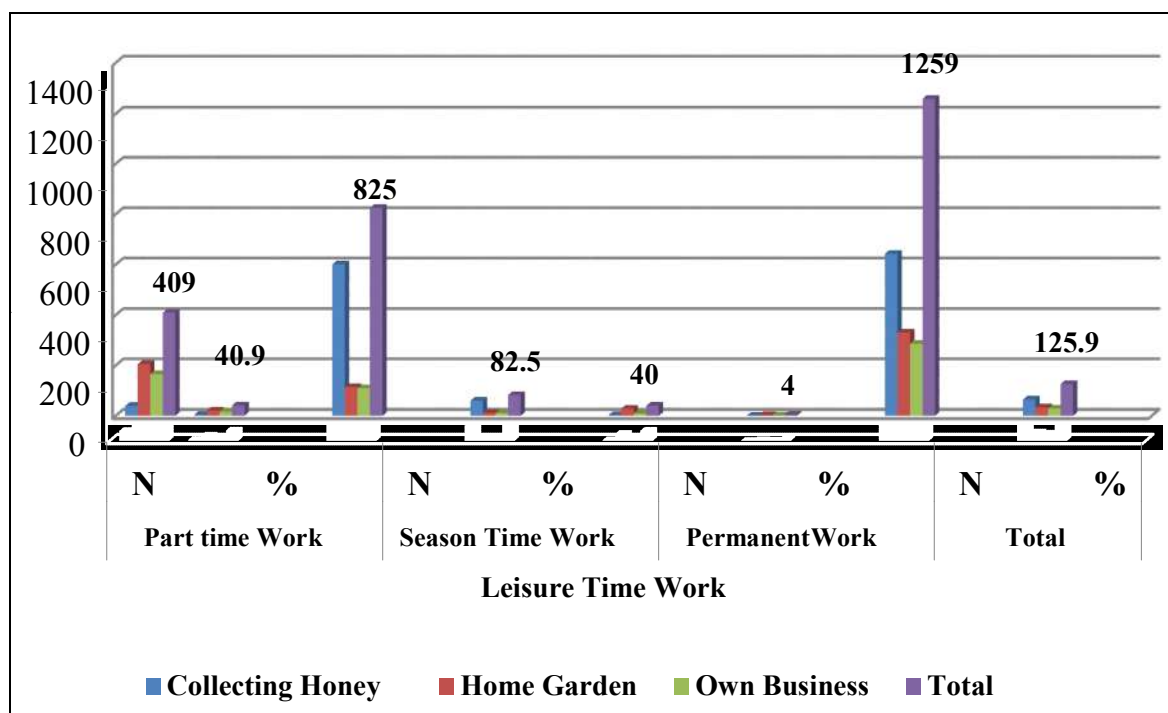


Figure 4.3.18 Work and Leisure Time of the Paliyar Tribal Women

4.3.19 Marital Status and the Best Practices of the Paliyar Tribal Women

Table 4.3.19 Marital Status and the best Practices of the Paliyar Tribal Women

Marital status of the Paliyar Tribal Women	Age group of the Respondents										Total	
	15-35		36-55		56-75		76-100		101-110			
	N	%	N	%	N	%	N	%	N	%	N	%
Married	558	55.8	332	33.2	58	5.8	3	3	0	0	951	95.1
Unmarried	3	.3	17	1.7	16	1.6	0	0	0	0	36	3.6
Widows	6	6	5	.5	0	0	1	1	1	1	13	1.3
Remarried	0	0	0	0	0	0	0	0	0	0	0	0
Divorcee	0	0	0	0	0	0	0	0	0	0	0	0
Total	567	56.7	354	35.4	74	7.4	4	.4	1	1	1000	100

Among the 1000 Paliyar Tribal Women, there were 558 (55.8%) women between the age group 15 to 35 and 332 (33.2%) women between the age group 36 to 55 and 58 (5.8%) women between the age group 56 to 75, 3 (.3%) women between the age group 76 to 100 are married.

There were 3 (.3%) Paliyar Tribal Women between the age group 15 to 35, 17 (1.7%) women between the age group 35 to 55, 16 (1.6%) women between the age group 56 to 75, who are unmarried and live as spinsters.

There were 6 (0.6%) Paliyar Tribal Women between the age group 15 to 35, 5 (.5 %) women between the age group 35 to 55, 1 (1.%) Women between the age group 76 to 100 and 1(1.1%) woman between the age group 101 to 110 who live as widows.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 951 (95.1%) women are married, 36 (3.6%) women are unmarried/spinsters , 13(1.3%) Women are living as widows.

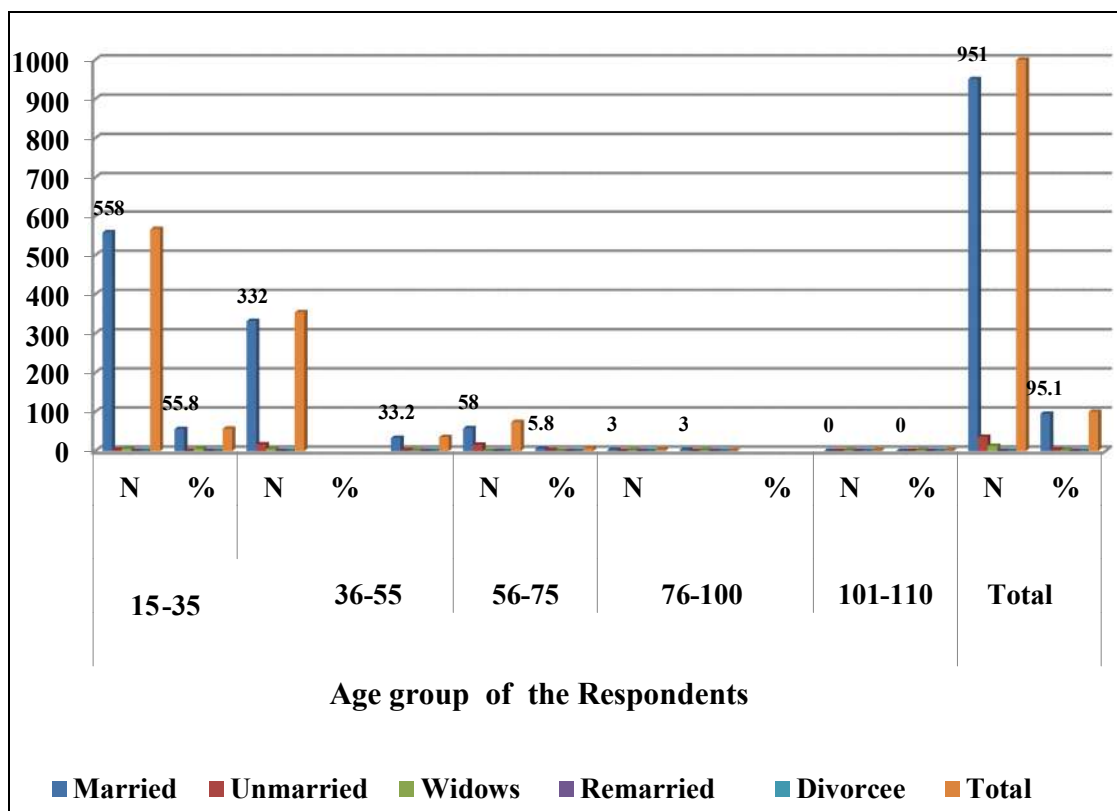


Figure 4.3.19 Marital Status and the best Practices of the Paliyar Tribal Women

4.3.20 Attitude of the Paliyar Tribal Women towards Marriage and Their Cultural Practices

Table 4.3.20 Attitude of the Paliyar Tribal Women Towards Marriage and their Cultural Practices

Attitude of the Paliyar Tribal Women Towards Marriage and their Cultural Practices		Age of the Respondents					
		15 – 20		21– 25		Total	
		N	%	N	%	N	%
Type of Marriage	Arranged Marriage	503	50.3	273	27.3	776	77.6
	Love Marriage	106	10.6	118	11.8	224	22.4
	Total	609	60.9	391	39.1	1000	100
Place of Marriage	Temple	550	55	387	38.7	937	93.7
	Mahal	14	1	2	.2	16	1.6
	House	45	5	2	.2	47	4.7
	Total	609	60.9	391	39.1	1000	100
Dress worn during the Marriage	Cultural Dress	1	.1	2	.2	3	.3
	Sarees	608	60.8	389	38.9	997	99.7
	Total	609	60.9	391	39.1	1000	100
Jewels worn during the Marriage	Neck ware	0	0	3		3	.3
	Stud	17	1.7	21	2.1	38	3.8
	No jewel	592	59	367	37	959	95.9
	Total	609	60.9	391	39.1	1000	100
No of Days of Marriage Celebration	1 Day	543	54.3	316	31.6	859	85.9
	2 Days	31	3.1	29	2.9	60	6.0
	3 Days	35	3.5	46	4.6	81	8.1
	Total	609	60.9	391	39.1	1000	100
Money spent for the Marriage	Rs 1000-5000	50	.5	110	11	160	16.0
	Rs 5000-10000	157	15.7	115	11.5	272	27.2
	Rs 10000-15000	235	23.5	163	16.3	398	39.8
	Above Rs 15000	167	16.7	3	.3	170	17.0
	Total	609	60.9	391	39.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 503 (50.3%) Paliyar Tribal Women between the age group 15 to 20 and 273 (27.3%) women between the age group 21 to 25 who marry through arranged marriage by their parents.

There were 106 (10.6%) Paliyar Tribal Women between the age group 15 to 20 and 118 (11.8%) women between the age group 21 to 25, who marry by loving each other with the consent of their parents..

Among the 1000 Paliyar Tribal Women, there were 550 (55.%) Paliyar Tribal Women between the age group 15 to 20 and 387 (38.7) women between the age group 21 to 25, who solemnize their marriage at the Temples. There were 14 (1.4%) women between the age group 15 to 20 and 2 (.2%) women between the age group 20 to 25 who solemnize their marriage at Mahals. There were 45 (4.5%) women between the age group 15 to 20, 2 (0.2%) women between the age group 21 to 25, who conduct their marriage at their own houses itself.

There were 1 (0.1%) woman between the age group 15 to 20 who wear cultural dress and 2 (.2%) women between the age group who wear their cultural dress during their marriage. 608 (60.8%) women between the age group 15 to 20 and 389 (38.9%) women between the age group 21 to 25, wear sarees during their marriage.

There were 3 (0.3%) women between the age group 21 to 25 who wear gold neck wares during their marriage functions. There were 17 (1.7%) women between the age group 15 to 20 and 21 (2.1) women between the age group 21 to 25 who wear gold studs during the marriage functions. About 592 (59.2%) women between the age group 15 to 20 and 367 (36.7%) women between the age group 21 to 25 who never wear any gold jewels during their marriage functions.

There were 543 (54.3%) women between the age group 15 to 20 and 316 (31.6%) women between the age group 21 to 25, who solemnize their marriage functions for only one day, 31 (3.1%) women between the age group 15 to 20, 29 (2.9%) women between the age group 21 to 25, who solemnize their marriage functions for two days, 35 (3.5%) women between the age group 15 to 20, 46 (4.6%) women between the age group 21 to 25 who celebrate their marriage functions for three days.

There were 50 (5%) women between the age group 15 to 20, 110 (11%) women between the age group 21 to 25 who spend money from Rs 1000 to Rs. 5000 for their marriage function, 157 (15.7%) women between the age group 15 to 20, 115 (11.5%) women between the age group 21 to 25 who spend money from Rs. 5000 to 10000, 235 (23.5%) women between the age group 15 to 20, 163 (16.3%) women between the age group 21 to 25

who spend money From Rs 10000 to Rs 20000 , 167 (16.7%) women between the age group 15 to 20, 3 (.3%) women between the age group 21 to 25 who spent money above Rs. 15000 for their marriages.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 776 (77.6%) women marry through arranged marriages, 224 (22.4%) women marry by loving each other and then marry with the consent of the parents, 937 (93.7%) women conduct their marriages at temples, 16 (1.6%) women conduct their marriages at Mahals, 997 (99.7%) women wear sarees for their wedding, 3 (.3%) women wear gold neck wares for their marriage functions , 38 (3.8%) women wear gold studs for their marriage functions, 959 (95.9%) women wear no gold jewels at all for their marriage functions, 859 (85.9%) women celebrate the marriage function for one Day only, 60 (6%) women celebrate their marriage functions for two days , 81 (8.1%) women celebrate their marriage functions for three days, 160 (16%) women spend money from Rs. 1000 to Rs. 5000, 272 (27.2%) women spend money from Rs 5000 to 10000, 398 (39.8%) women spend money from Rs 10000 to 15000, 170 (17%) women spent money above Rs. 15,000 for their marriage functions.

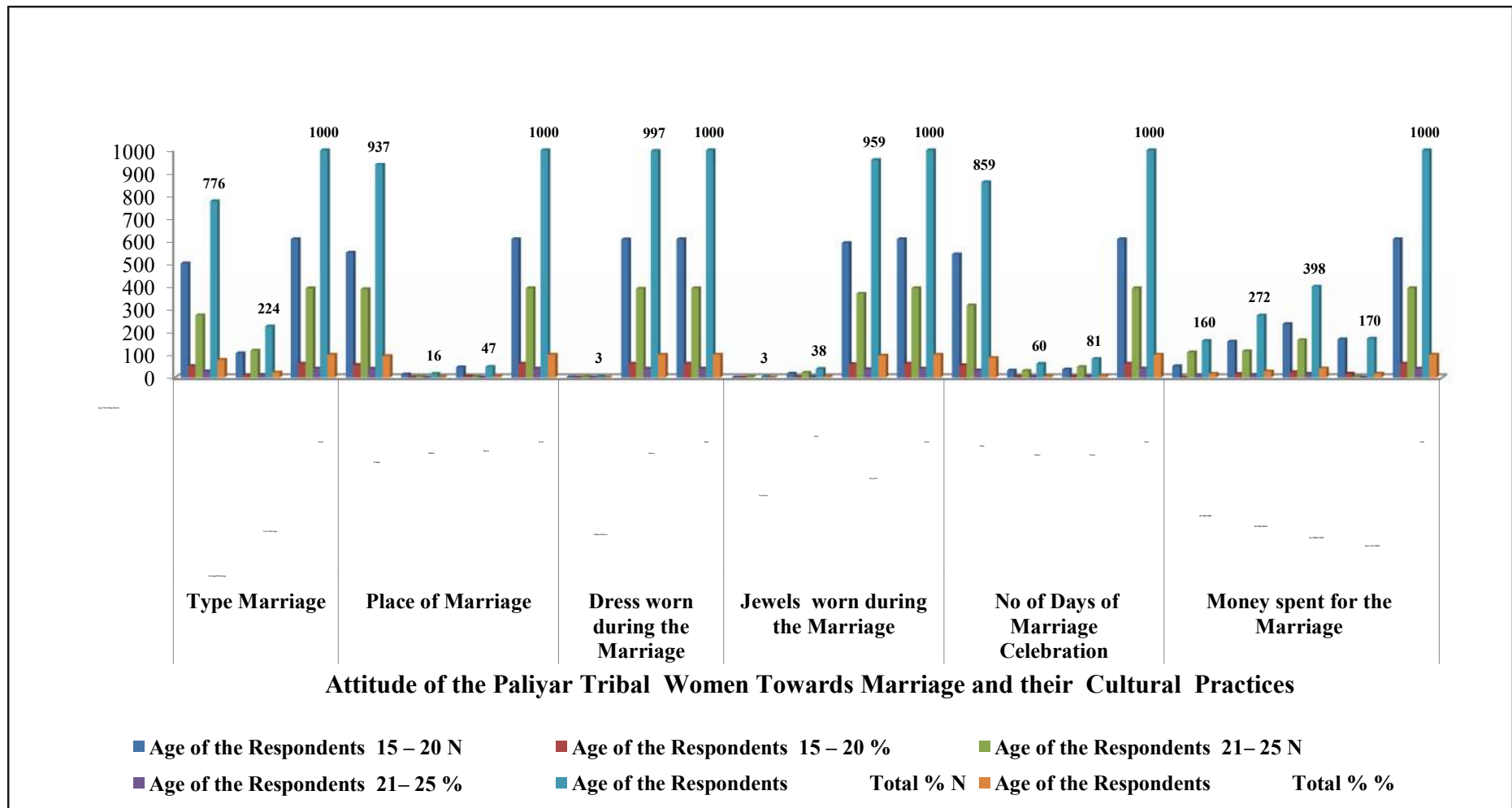


Figure 4.3.20 Attitude of the Paliyar Tribal Women Towards Marriage and their Cultural Practices

4.3.21 Worship Practices Prevailing Among the Paliyar Tribal Women

Table 4.3.21 Worship Practices Prevailing among the Paliyar Tribal Women

Goddess Names	No. of Respondents	Percentage
Pachiyamman/ Pazhichiamman	986	98.6
Kaliyamman	14	1.4
Total	1000	100.0

Among the 1000 Paliyar Tribal Women, there were 986 (98.6%) women who worship Goddess like Pachiyamman/ Pazhichiamman and 14 (1.4%) women respondents worship Goddess Kaliyamman.

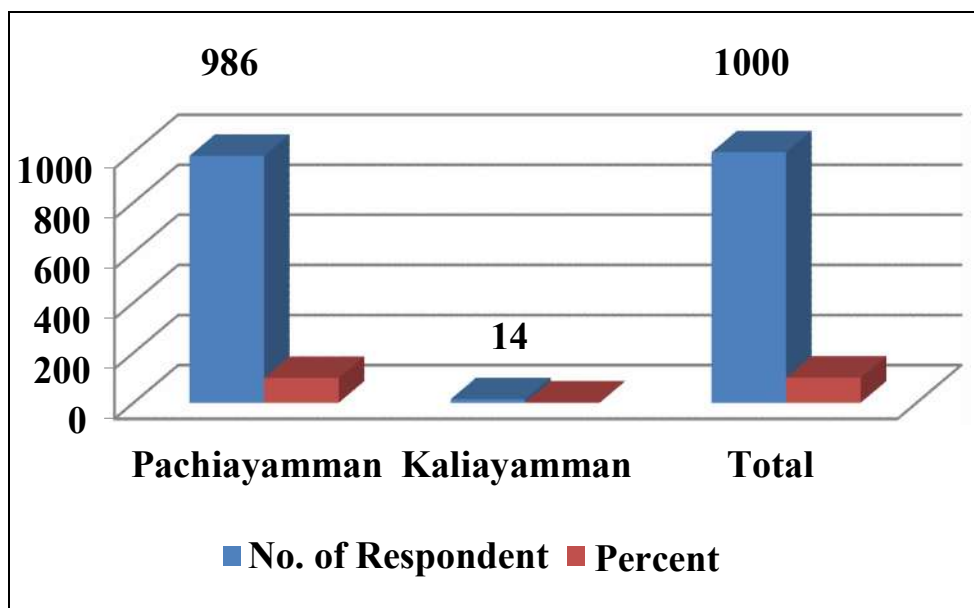


Figure 4.3.21 Worship Practices Prevailing among the Paliyar Tribal Women

4.3.22 Type of Festival Celebrated by the Paliyar Tribal Women

Table 4.3.22 Type of Festivals Celebrated by the Paliyar Tribal Women

Names of the Festivals		Type of Festivals Celebrated by the Paliyar Women							
		Temple festival		Pongal festival		Deepavalli festival		Total	
Number of days of celebration	One day	171	17.1	9	.9	168	16.8	348	34.8
	Two days	157	15.7	82	8.2	117	11.7	356	35.6
	Three days	192	19.2	104	10.4	0	0	296	29.6
	Total	520	52	195	20	285	29	1000	100
Dress worn during the Festivals	Saree	486	48.6	106	10.6	197	19.7	789	78.9
	Chudhidar	34	3.4	89	8.9	88	8.8	211	21.1
	Total	520	52	195	20	285	29	1000	100
Jewels adorned during the Festivals	Covering Jewels	492	49.2	189	18.9	279	27.9	960	96.0
	Gold Minimum Jewels	28	2.8	6	.6	6	.6	40	4.0
	Total	520	52	195	19.5	285	28.5	1000	100

Among the 1000 Paliyar women, there were 171 (17.1%) women who celebrated their Temple festivals for one day and 9 (0.9%) women celebrated Pongal festival for one day, 168 (16.8%) women celebrated Deepawali Festival for one day respectively. There were 157 (15.7%) women, who celebrated Temple festival, 82 (8.2%) women celebrated Pongal festival and 117 (11.7%) women celebrated Deepavalli festival for two days. There were 192 (19.2%) women who celebrated Temple festival, 104 (10.4%) women celebrated Pongal festival for three days

There were 486 (48.6%) Paliyar Tribal Women who wore sarees during the temple festivals, 106 (10.6%) women wore sarees during Pongal festivals and 197 (19.7%) women wore sarees during the Deepavalli festivals. And 34 (3.4%) women wore Chudhidar during their Temple festivals 89 (8.9%) women wore Chudhidar during their Pongal festivals and 88(8.8%) women wore Chudhidar during Deepavalli festival.

There were 492 (49.2%) women who celebrated the Temple festival wore covering jewels, 189 (18.9%) women who celebrated Pongal festival wore covering jewels and 279 (27.9%) women who celebrated their Deepavalli festival wore covering jewels only. Nearly 28 (2.8%) women who celebrated Temple festival wore minimum gold jewels like a gold chain or gold studs, 6 (.6%) women who celebrated Pongal festival wore minimum gold jewel like a gold chain or gold studs and 6 (.6%) women who celebrated Deepavalli festival wore minimum gold jewel like a gold chain or gold studs.

On the whole, it is inferred from the above table that nearly 348 (34.8%) Paliyar Tribal Women celebrated Temple festivals, Pongal Festivals and Deepavali festivals for one day, 356 (35.6%) women celebrated Temple festivals, Pongal Festivals and Deepavali festivals for two days and 296 (29.6%) women celebrated Temple festivals, Pongal Festivals and Deepavali festivals for three days.

During the Temple festivals, Pongal Festivals and Deepavali festivals nearly 789 (78.9%) women wore sarees and 211 (21.1%) women wore chudithars. There were 960 (96%) women who wore covering jewels and 40 (4%) women wore gold jewels like gold chain or gold studs during the festival celebrations. All these festival celebrations reveal that the Paiyar Tribal Women had a good social gathering which ensures good relationship and tribal cultural binding through celebrations.

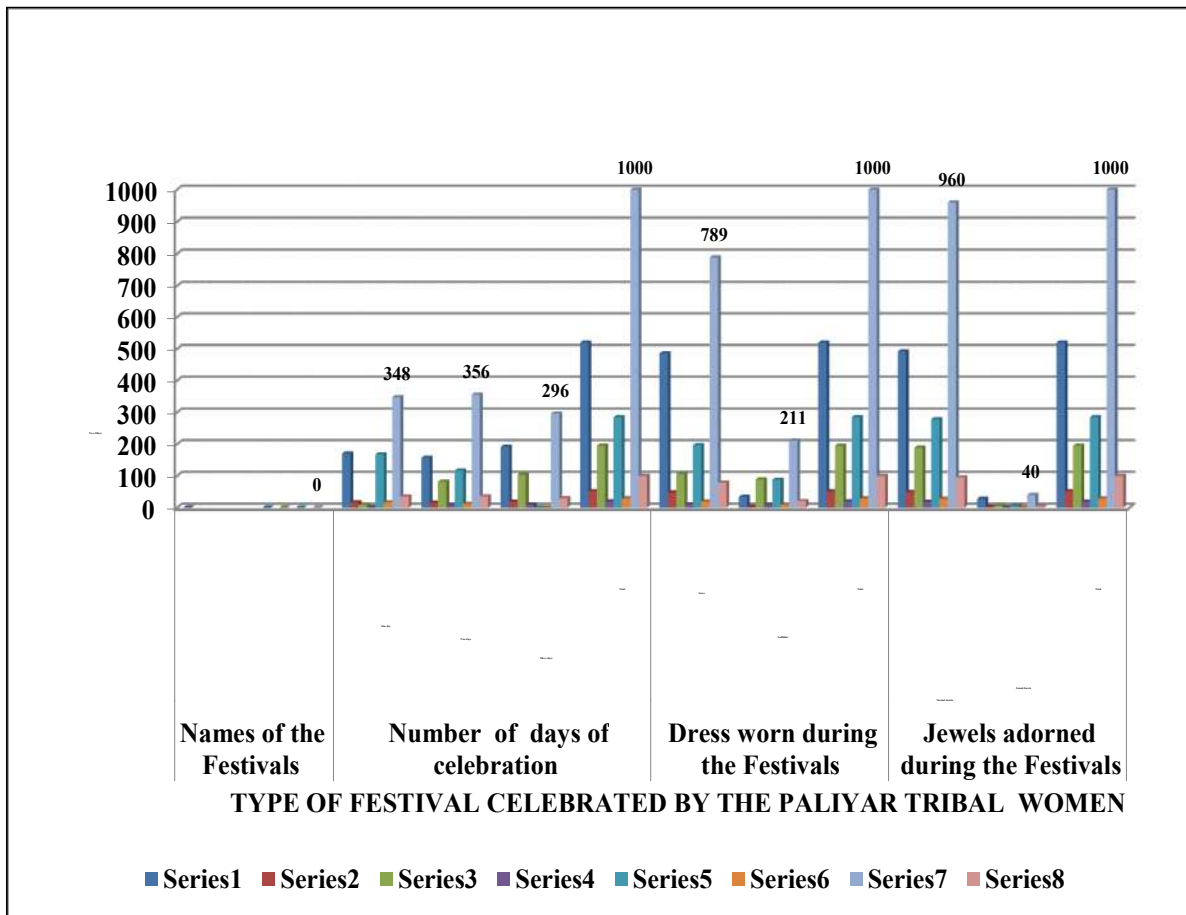


Figure 4.3.22 Type of Festivals Celebrated by the Paliyar Tribal Women

4.3.23. Educational Status and Their Attitude towards Education

Table 4.3.23 Educational Status and their Attitude Towards Education

Educational Status and their attitude towards Education	Age group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Illiterate Women	192	19.2	105	10.5	16	1.6	2	.2	1	.1	316	31.6
Primary school Completed women	286	28.6	198	19.8	54	5.4	1	.1	0	0	539	53.9
Middle school completed women	89	8.9	51	5.1	4	.4	1	.1	0	0	145	14.5
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 192 (19.2%) Women between the age group 15 to 35 and 105 (10.5%) Women between the age group 36 to 55 and 16 (1.6%) Women between the age group 56 to 75, 2 (.2%) Women between the age group 76 to 100, 1 (.1%) Woman between the age group 101 to 110 are illiterates and they do not know to read or write.

There were 286 (28.6%) Paliyar Tribal Women between the age group 15 to 35, 198 (19.8 %) Women between the age group 35 to 55, 54 (5.4%) Women between the age group 56 to 75, 1(.1%) Woman between the age group 76 to 100 have completed their Primary level of education.

There were 89 (8.9 %) Paliyar Tribal Women between the age group 15 to 35 , 51 (5.1 %) Women between the age group 35 to 55, 4(0.4%) women between the age group 56-75, 1 (.1%) Woman between the age group 76 to 100, have completed their Middle School Education up to VIII Standard.

On the whole 316 (31.6%) Paliyar Tribal women have completely illiterates who do not know to read or write, 539 (53.9%) women have completed Primary school level of Education and 145(14.5%) women have completed their Middle school level of Education which means up to VIII Standard.

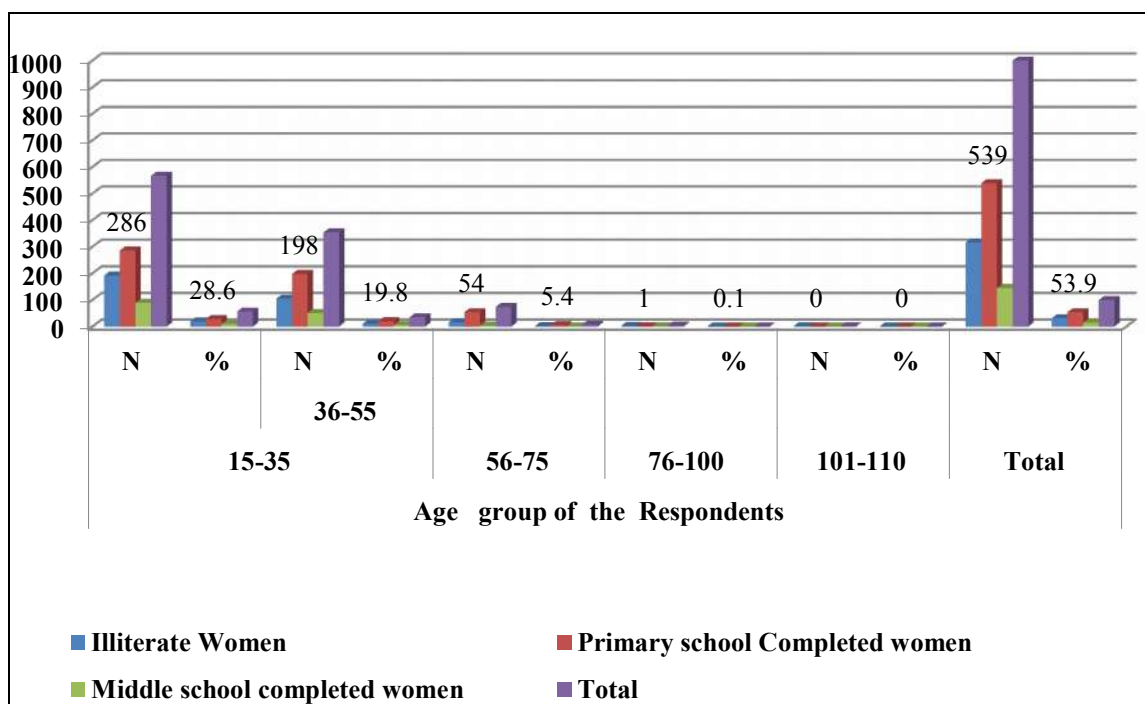


Figure 4.3.23 Educational Status and their Attitude Towards Education

4.3.24 Skills Possessed by the Paliyar Tribal Women

Table 4.3.24 Skills Possessed by the Paliyar Tribal Women

Skills Possessed by the Paliyar Women	Age Group of the Respondents										Total	
	15-35		36-55		56-75		76-100		101-110			
	N	%	N	%	N	%	N	%	N	%	N	%
Skills in Tailoring	132	13.2	54	5.4	3	.3	0	0	0	0	189	18.9
Skill in Making Handicraft things	31	3.1	36	3.6	7	.7	2	.2	0	0	76	7.6
Do not possess tailoring skills or making Handicrafts	404	40.4	264	26.4	64	6.4	2	2	1	1	735	73.5
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 132 (13.2%) women between the age group 15 to 35 and 54 (5.4%) women between the age group 35 to 55, 3 (.3%) women between the age group 56 to 75 possess the skills in Tailoring which they have developed informally.

There were 31 (3.1%) women between the age group 15 to 35, 36 (3.6%) women between the age group 36 to 55, 7 (.7%) women between the age group 56 to 75, 2 (0.2%) women between the age group 76 to 100 had acquired the skills in making handicraft things. On the whole 189 (18.9%) women have informally acquired the skills in tailoring and 76 (7.6%) women have possessed the skill in making Handicraft things.

There were 404 (40.4%) women between the age group 15 to 35, and 264 (26.4%) women between the age group 36 to 55, 64 (6.4%) women between the age group 56 to 75, 2 (0.2%) women between the age group 76 to 100 had acquired the skills in making handicraft things. 1(1%) woman between the age group 101-110 do not possess tailoring skills or making Handicraft things.

On the whole 189 (18.9%) women have informally acquired the skills in tailoring and 76 (7.6%) women have possessed the skill in making Handicraft things. The study findings reveals that more than 265 (26.5%) Paliyar Tribal Women are economically supporting their families by generating money through their acquired skills and take part in reducing the economic burden of the family and this shows the affinity and the assertive nature of the tribal women towards the family members.

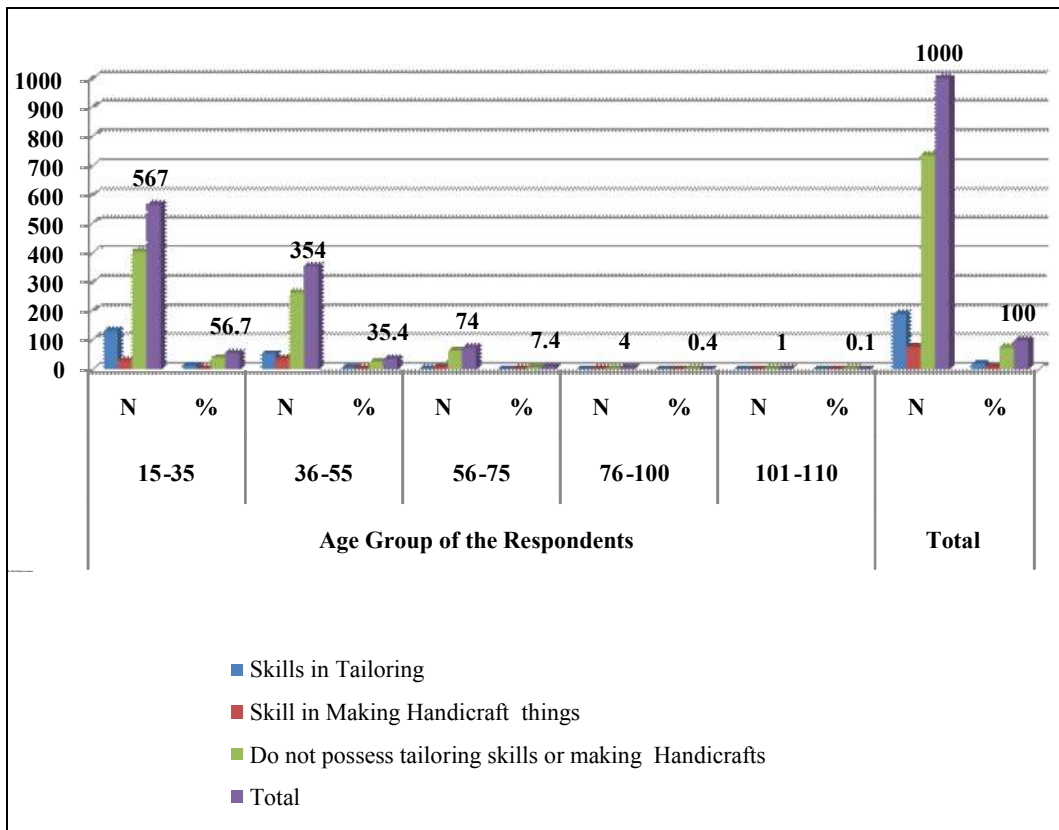


Figure 4.3.24 Skills Possessed by the Paliyar Tribal Women

4.3.25 Home Delivery of Child Birth Still Prevailing Among the Paliyar Tribal Women

Table 4.3.25 Home Delivery of child birth Practices still prevailing among the Paliyar Tribal Women

Home Delivery of Child birth Practices Prevailing among the Paliyar Tribal Women						
Names of the villages where home delivery of Child birth still prevails	Kodaikanal		Sirumalai		Total	
	N	%	N	%	N	%
Amathisolai	20	2.0	0	0	20	2.0
Siruvankadu	29	2.9	0	0	29	2.9
5 Veedu	39	3.9	0	0	39	3.9
Tholukadu	0	0	12	1.2	12	1.2
Poonuravi	0	0	38	3.8	38	3.8
Kalakadai	0	0	31	3.1	31	3.1
Adalore	32	3.2	0	0	32	3.2
Total	120	12.0	81	8.1	201	20.1

The above table reveals, one of the best practices prevailing among the Paliyar Tribal Women even today in Kodaikanal Hills. The findings revealed that 20 (2.0%) women in Amathisolai village, 29 (2.9 %) women in Siruvankadu village and 39 (3.9%) women in 5 Veedu reported that the delivery of child is still conducted at their own homes and without going to hospitals for their delivery.

In the same way even today at Sirumalai Hills, 12 (1.2 %) Paliyar Tribal Women in Tholukadu village, 38 (3.8 %) women in Poonuravi village and 31 (3.1 %) women in Kalakadu, 32(3.2%) women in Adalore give birth their children still at their own homes only without going to hospitals for their delivery

In total in Kodaikanal hills three villages especially in Amathisolai village, in Siruvankadu village and in 5 Veedu village nearly 120 (12.0%) Paliyar Tribal Women and in Siumalai Hills at three villages namely in Tholuvkadu village, Poonuravi village and in Adalore village nearly 81 (8.1%) women give birth their children at their own houses and on the whole 201 (20.1%) women give birth their children still at their own homes without going to the hospitals for their delivery.

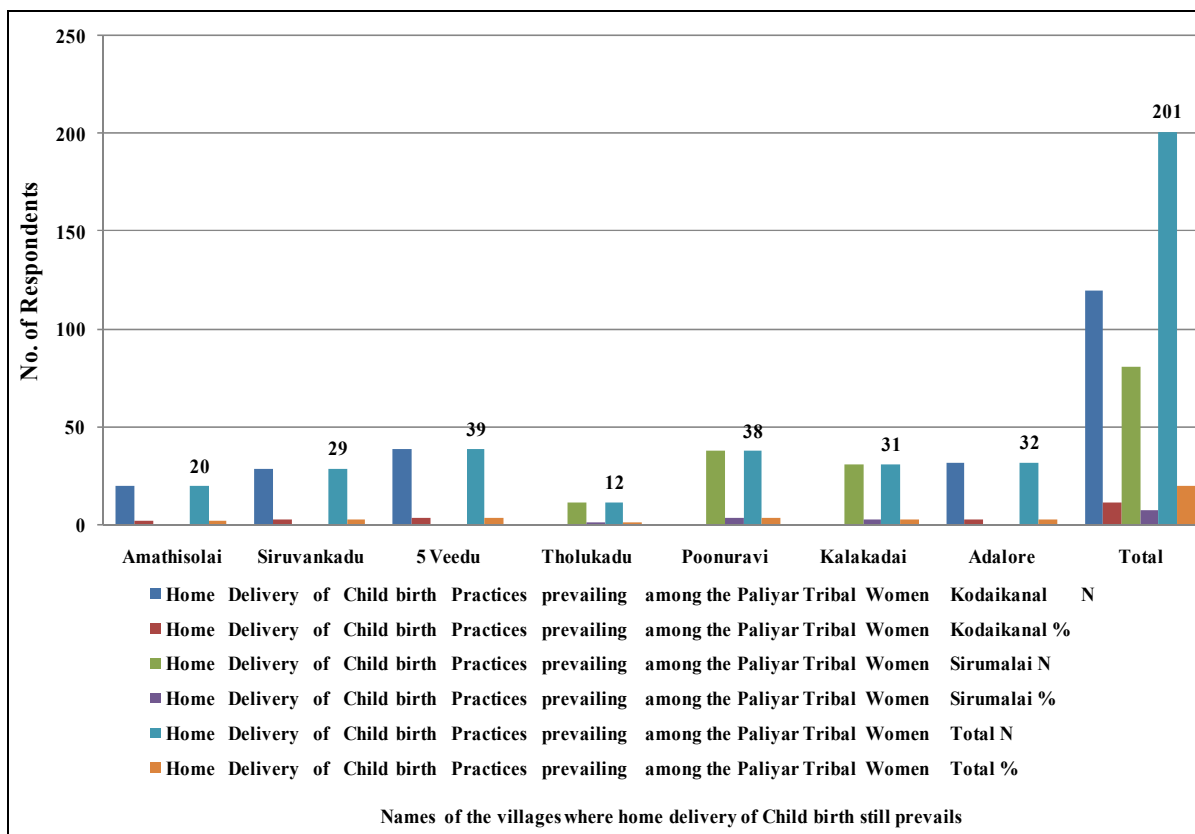


Figure 4.3.25 Home Delivery of Child Birth still prevailing among the Paliyar Tribal Women

4.3.26 Socio- Economic Status of the Paliyar Tribal Women With Regard to Their Occupation

Table 4.3.26 Socio- Economic Status of the Paliyar Tribal Women with regard to their Occupation

Socio -Economic Status of the Paliyar Tribal Women with regard to their Occupation		Age group of the Respondents											
		15-35		36-55		56-75		76-100		101-110		Total	
		N	%	N	%	N	%	N	%	N	%	N	
Type of Occupation	Coolie	462	46.2	270	27	63	6.3	3	.3	1	.1	799	79.9
	Agriculture	45	4.5	37	3.7	4	0.4	1	.1	0	0	87	8.7
	Own business	60	6.0	47	4.7	7	0.7	0	0	0	0	114	11.4
	Housewives	0	0	0	0	0	0	0	0	0	0	0	0
	Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100
No of Days of Work	1-10 Days	41	4.1	44	4.4	17	1.7	0	0			102	10.2
	10- 20 Days	284	28.4	175	17.5	19	1.9	2	.2	0	0	480	48
	20-30 Days	242	24.2	135	13.5	38	3.8	2	.2	1	.1	418	41.8
	Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100
Monthly Income	Rs 1000-1500	69	6.9	32	3.2	12	1.2	2	.2	1	.1	116	11.6
	Rs 1500-2000	278	27.8	129	12.9	25	2.5	0	0	0	0	432	43.2
	Rs 2000-2500	186	18.6	179	17.9	36	3.6	2	.2	0	0	403	40.3
	Above Rs 2500	34	3.4	14	1.4	1	.1	0	0	0	0	49	4.9
	Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	100

Among the 1000 Paliyar Tribal Women, there were 462 (46.2%) women between the age group 15 to 35, 270 (27.0%) women between the age group 36 to 55 and 63 (6.3%) women between the age group 56 to 75, 3 (.3 %) women between the age group 76-100 and 1(.1%) woman between the age group 101- 110 who work as Coolies in the forest areas.

There were 45 (4.5%) Paliyar Tribal Women between the age group 15 to 35 and 37 (3.7%) women between the age group 36 to 55 and 4(0.4%) women between the age group 56 to 75, 1 (.1%) woman between the age group 76-100 do Agricultural work.

There were 60 (.6%) Paliyar Tribal Women between the age group 15 to 35 and 47 (4.7%) women between the age group 36 to 55 and 7 (.7%) women between the age group 56 to 75, 1 (.1%) women between the age group 76-100 who do their Own business.

There were 41 (4.1%) Paliyar Tribal Women between the age group 15 to 35 and 44 (4.4%) women between the age group 36 to 55 and 17 (1.7%) women between the age group 56 to 75 who work for 10 days and earn their income.

There were 284 (28.4%) Paliyar Tribal Women between the age group 15 to 35 and 175 (17.5%) women between the age group 36 to 55 and 19 (1.9%) women between the age group 56 to 75, and 2 (.2%) women between the age group 76 to 100, who work for 20 days and earn their income.

There were 242 (24.2%) Paliyar Tribal Women between the age group 15 to 35 and 135(13.5%) women between the age group 36 to 55 and 38 (3.8%) women between the age group 56 to 75, 2 (.2%) Women between the age group 76 to 100 and 1(.1) woman between the age group 101 to 110, who work for 30 days and earn their income.

There were 69 (6.9%) Paliyar Tribal Women between the age group 15 to 35 and 32 (3.2%) women between the age group 36 to 55 and 12 (1.2%) women between the age group 56 to 75, 2 (.2%) Women between the age group 76 to 100, and 1(.1%) woman between the age group 101 to 110, who earn money from Rs.1000 to 1500 as their monthly income.

There were 278 (27.8) Paliyar Tribal Women between the age group 15 to 35 and 129 (12.9%) women between the age group 36 to 55 and 25 (2.5%) women between the age group 56 to 75, who earn money from Rs 1500 to 2000 as their monthly income .

Among the 1000 Paliyar Tribal Women, there were 186 (18.6%) women between the age group 15 to 35 and 179 (17.9%) women between the age group 36 to 55 and 36 (3.6%) women between the age group 56 to 75, 2 (.2%) Women between the age group 76 to 100 who earn money from Rs 2000 to 2500 as their monthly income.

There were 34 (3.4%) Paliyar Tribal Women between the age group 15 to 35 and 14 (1.4%) women between the age group 36 to 55 and 1 (.1%) Woman between the age group 56 to 75 who earn money above Rs 2500 as their monthly income.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 799 (79.9%) women work as Coolies, 87 (8.7 %) Women work in the agricultural lands or in farms, 114 (11.4%) women do their own business.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 102 (10.2%) women work for 10 days in a month , 480 (48%) women nearly work from 10 to 20 days in a month, 418 (41.8 %) women work nearly from 20 to 30 days in a month, 116 (11.6%) women earn money from Rs 1000 to Rs 1500 as their monthly income, 432 (43.2%) women earn money from Rs 1500 to Rs 2000 as their monthly income, 403 (40.3) women earn money from Rs 2000 to Rs 2500 as their monthly income, 49 (4.9%) women earn money above Rs 2500 as their monthly income.

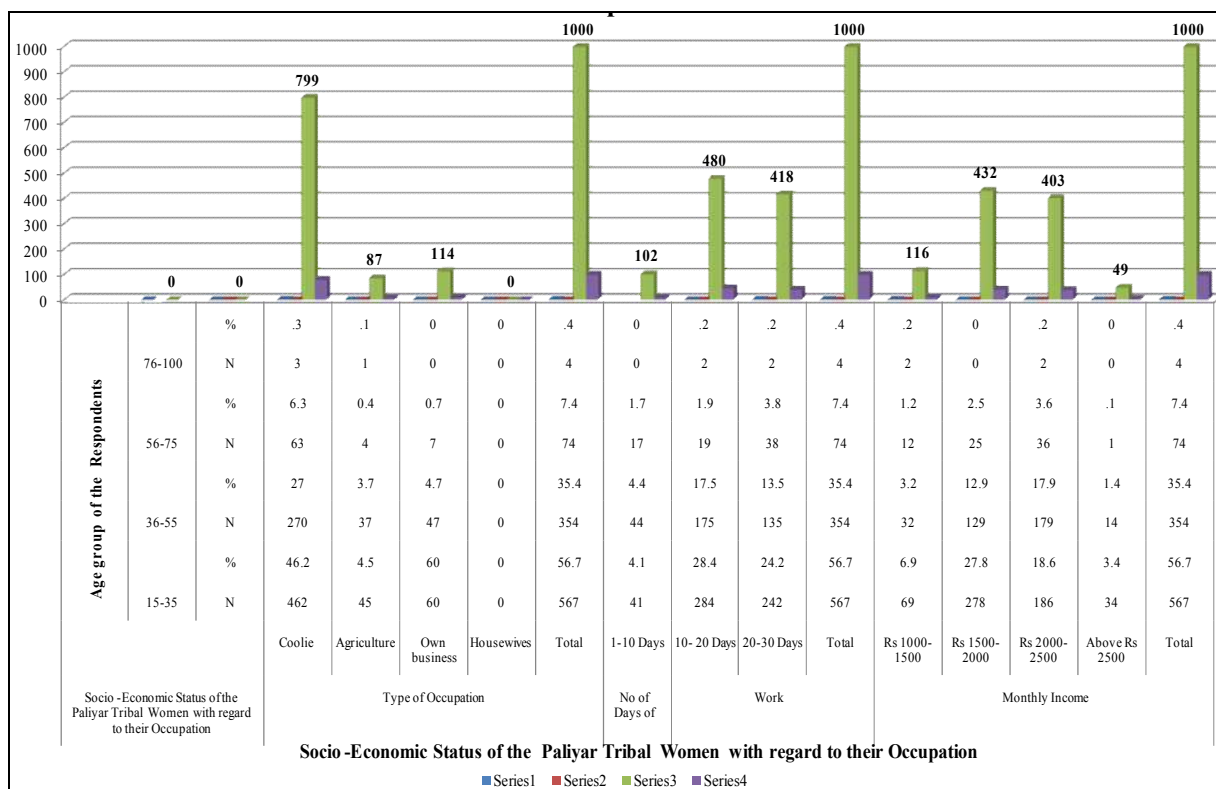


Figure-4.3.26 Socio- Economic Status of the Paliyar Tribal Women with regard to their Occupation

4.3.27 Changes in the Livelihood of the Paliyar Tribal Women with Regard to Climatic Conditions

Table 4.3.27 Changes in the Livelihood of the Paliyar Tribal Women with regard to Climatic Conditions

Changes in the Livelihood of the Paliyar Tribal Women with regard to Climatic Conditions		Full time		Seasonal		Part time		Total	
		N	%	N	%	N	%	N	%
Type of Occupation	Mara Pasaam picking	136	13.6	93	9.3	9	.9	238	23.8
	Coffee picking	186	18.6	80	8.0	27	2.7	293	29.3
	Vegetable Cultivation	41	4.1	44	4.4	22	2.2	107	10.7
	Pepper picking	187	18.7	136	13.6	39	3.9	362	36.2
	Total	550	55.0	353	35.3	97	9.7	1000	100

Among the 1000 Paliyar Tribal Women 136 (13.6%) women are engaged as Full time workers, 93 (9.3%) women work as seasonal time workers and 9 (.9%) women work as part time workers and they involve in Mara Pasaam picking with regard to climatic conditions. In fact, 186 (18.6%) women work as Full time workers, 80 (8.0%) women work as seasonal time workers, 27 (2.7%) women work as part time workers and they involve in in Coffee bean picking with regard climatic conditions. Nearly 41 (4.1%) women work as Full time workers, 44 (4.4%) women work as seasonal time workers, 22 (2.2%) women work as part time workers and they involve in Vegetable Cultivation.

Besides this, 187 (18.7%) women are engaged in Full time work, 136 (13.6%) women are engaged in Seasonal time work and 39 (3.9%) women are engaged in Part time work and they involve in Pepper Picking and so their nature of work and Livelihood changes with regard to the Climatic Conditions.

On the whole 238(23.8%) PaliyarWomen engage themselves in Passam Picking as their Full time work, Seasonal work and Part time work to earn their life bread.Nearly 293 (29.3 %) women engage themselves in Coffee Bean Picking as a Full time, Seasonal and Part time work to earn their life bread, 107 (10.7%) women engage themselves in Vegetable Cultivation as their Full time, Seasonal , Part time work to earn their life bread and 362 (36.2 %) women engage themselves in Pepper Picking as their Full time, Seasonal, Part time work to earn their bread.

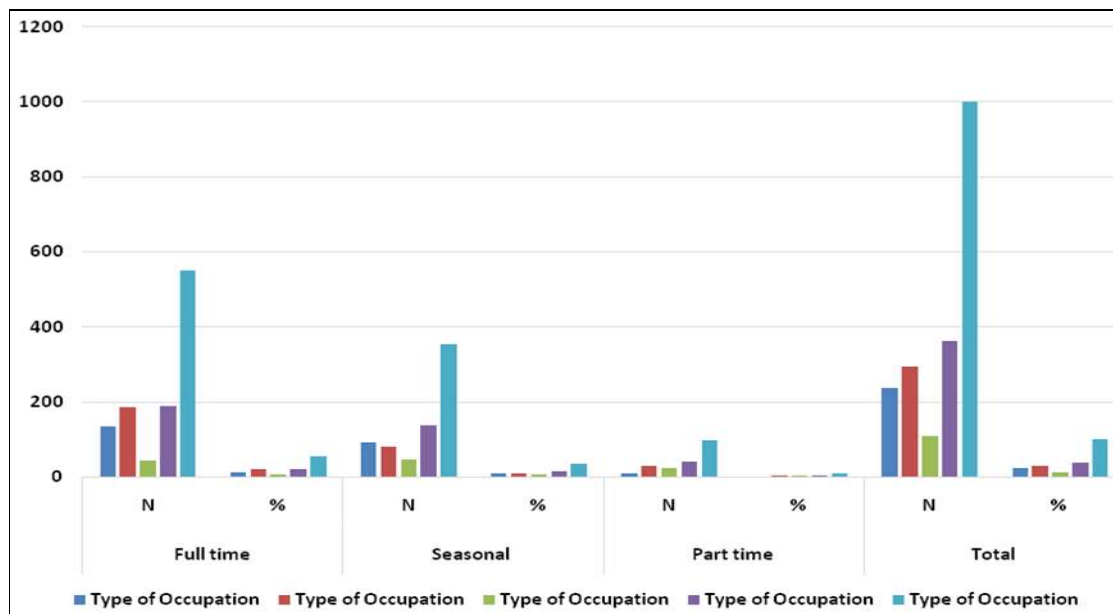


Figure 4.3.27 Changes in the Livelihood of the Paliyar Tribal Women with regard to Climatic Conditions

4.3.28 Recreational Practices Prevailing Among the Paliyar Tribal Women

Table 4.3.28 Recreational Practices Prevailing among the Paliyar Tribal Women

Recreational Practices Prevailing among the Paliyar Tribal Women	Age Group of the Respondents											
	15-35		36-55		56-75		76-100		101-110		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
High Jump	6	.6	0	0	0	0	0	0	0	0	6	.6
Swarm (Honey Bees) Games	47	4.7	40	4.0	3	.3	0	0	0	0	90	9.0
Skulk (Fox) Games	13	1.3	1	.1	3	.3	0	0	0	0	17	1.7
Tiger Games	49	4.9	31	3.1	2	.2	0	0	0	0	82	8.2
Chatting and Gossiping	328	32.8	196	19.6	59	5.9	4	.4	0	0	587	58.7
Thayam (Legacy)	22	2.2	12	1.2	1	.1	0	0	1	.1	36	3.6
Pallakuli	102	10.2	74	7.4	6	.6	0	0	0	0	182	18.2
Total	567	56.7	354	35.4	74	7.4	4	.4	1	.1	1000	1000

Among the 1000 Paliyar Tribal Women, there were 6 (.6%) Paliyar Tribal Women between the age group 15 to 35 who play high jump. There were 47 (4.7%) women between the age group 15 to 35 and 40 (4%) women between the age group 36 to 55 and 3 (.3%) women between the age group 56 to 75, play the Swarm (Honey Bees) Games during their recreation time.

There were 13 (1%) Paliyar Tribal Women between the age group 15 to 35 and 1 (.1%) woman between the age group 36 to 55 and 3 (.3%) women between the age group 56-75, who play Skulk (Fox) Games during their recreation time.

There were 49 (4.9%) Paliyar Tribal Women between the age group 15 to 35 and 31(3.1%) women between the age group 36 to 55 and 2 (.2%) women between the age group 56 to 75 who play Tiger games during their recreation time.

There were 328(32.8%) Paliyar Tribal Women between the age group 15 to 35 and 196 (19.6%) women between the age group 36 to 55 and 59 (5.9%) women between the age group 56 to 75, 4 (.4%) women between the age group 76 to 100 who spend their recreation time by gossiping and chatting with other Women in their community.

There were 22 (2.2%) Paliyar Tribal Women between the age group 15 to 35 and 12 (1.2%) women between the age group 36 to 55, 1(.1%) women in the age group between 56-

75 and 1 (.1%) woman between the age group 100 to 110, who sit and play the game Thayam during their recreation time.

Among the 1000 Paliyar Tribal Women, there were 102 (10.2%) women between the age group 15 to 35 and 74 (7.4%) women between the age group 36 to 55 and 6 (.6%) women between the age group 56 to 75, who play the Pallanguli during their recreation time with other Women in their community.

It is inferred from the above table that most of the Paliyar Tribal Women nearly 6 (.6%) women play high jump during their recreation time, 90 (9%) women play honey group game (swarm bees Game), 17 (1.7%) women play the Skulk (Fox) Games, 82 (8.2%) women play tiger game, 587 (58.7%) women sit and gossip during their recreation time, 36 (3.6%) women play the game like Thayam and 182 (18.2%) women play Pallaguli during their recreation time.

The above findings reveal that the Paliyar Tribal Women are very sportive and keep themselves relaxing their body and mind by involving in various activities and probably, these habits must have been inherited through their ancestors.

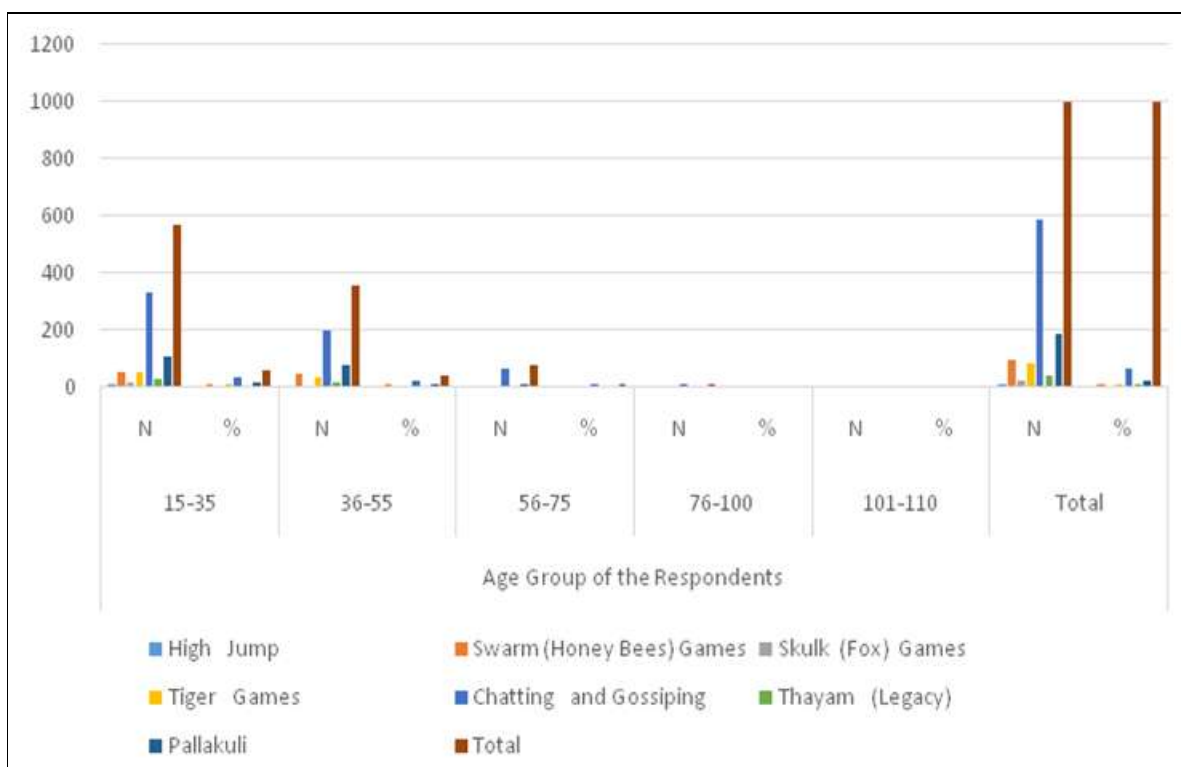


Figure 4.3.28 Recreational Practices Prevailing among the Paliyar Tribal Women

4.3.29 The Nature and the Structure of the Houses with Regard to the Life Style Practices of the Paliyar Tribal Women

Table 4.3.29 The Nature and the Structure of the Houses with regard to the Life Style Practices of the Paliyar Tribal Women

Names of the Villages Identified in Kodaikanal	Mud house with thatched roof	Cement House with Concrete roof house	Mud house with asphalt sheet	Mud house with Plastic sheet	Total	Percent
Amathisolai	8	0	8	5	21	2.0
Kadamarave	0	74	0	0	74	7.4
Periour	0	0	25	0	25	2.5
Siruvankadu	0	29	0	0	29	2.9
Kallkenaru	0	0	34	0	34	3.4
Thoonimalai	14	0	0	0	14	1.4
5 Veedu	0	39	0	0	39	3.9
Perukadu	0	0	76	0	76	7.6
Adalore	61	0	0	0	61	6.1
Perupallam	16	0	0	0	16	1.6
Saraikadu	0	0	33	0	33	3.3
Kombikadu	0	29	0	0	29	2.9
Perthraparavi	0	0	0	4	4	.4
Kaduthadi	0	72	0	0	72	7.2
Vadakaraparai	0	0	30	0	30	3.0
Moolaiyaru	0	60	0	0	60	6.0
Samakadu	7	0	0	0	7	.7
Thadiyankudisai	0	0	0	7	7	1.3
Pulathoour	0	0	52	0	52	5.2
Korankombu	0	58	0	0	58	5.8
Pachaloor	17	0	0	0	17	1.7
Thandikudi	0	0	30	0	30	3.0
Nadupatti	0	0	25	0	25	2.5
K.C.Patti	0	25	0	0	25	2.5
Tharamaikulam	0	0	31	0	31	3.1
Palankikombai	0	0	0	42	42	4.2
J.J.Nagar	0	0	0	8	8	.8
Total	123	386	344	66	919	91.9
Names of the Villages identified in Sirumalai						
Tholukadu	4	2	3	3	12	1.2
Poonuravi	8	6	11	13	38	3.8
Kalakadai	10	4	12	5	31	3.1
	22	12	26	21	81	8.1
Total					1000	100

Among the 1000 Paliyar Tribal Women, there were 8(8%) women who live in mud houses with the thatched roof, 8(8%) live in a mud house with asphalt sheet, 5(5%) live in mud houses with plastic sheet and dwell at Amathisolai village.

About 74(74%) women live in cement houses with concrete roof at Kadamaravi village, 25(25%) women live in mud houses with asphalt sheet at Perour village, 29(29%) women live in cement houses with concrete roof at Siruvankadu village, 34 (34%) women live in mud houses with asphalt sheet at Kallkenaru village, 14(14%) women live in mud houses with thatched roof at Thoonimalai village, 39(39%) women live in cement houses with concrete roofs at 5 Veedu village, 76(76%) women live in mud houses with asphalt sheet at Perukkadu village, 61(61%) women live in mud houses with thatched roof at Adalore village, 16(16%) women live in mud house with thatched roofs at Perupallam village, 33(33%) women live in mud houses with asphalt sheet at Saraikadi village, 29(29%) women live in cement houses with concrete roofs at Kombikadu village, 4(4%) women live in mud houses with plastic sheets at Perthraparavi village, 72(72%) women live in cement houses with concrete roofs at Kaduthadi village, 30(30%) women live in mud houses with asphalt sheets at Vadakarparai village, 60(60%) women live in cement houses with concrete roofs at Moolaiyaru village, 7(7%) women live in mud houses with thatched roofs house at Samakadu village, 7(7%) women live in mud houses with plastic sheets at Thadiyankudisai village, 52(52%) women live in mud houses with asphalt sheets at Pulathoor village, 58(58%) women live in cement houses with concrete roofs at Korankombu village, 17(17%) women live in mud houses with thatched roofs at Pachaloor village, 30(30%) women live in mud houses with asphalt sheets at Thandikudi village, 25(25%) women live in mud houses with asphalt sheets at Nadupatti village, 25(25%) women live in cement houses with concrete roofs at K.C.Patti village, 31(31%) women live in mud houses with asphalt sheets at Tharamaikulam village, 42(42%) women live in mud houses with plastic sheets at Palanikombai village, 8(8%) women live in mud houses with plastic sheets at J.J.Nagar village, which are nearer to Kodaikanal hills.

There were 3(3%) women live in mud houses with plastic sheet, 9 (9%) women has no own house at Tholukadu village, 9(9%) women live in mud houses with plastic sheets. On the whole in Kodaikanal Hills nearly 123 (12.3%) women live in Mud houses with thatched roofs in Villages like Amaithisolai, Thoonimalai, Adalore Perupallam , Samakadu, and in Pachalur 386 (38.6 %) women live in Cement houses with Concrete roofs in villages like Kadamarave, Siruvankadu, 5 Veedu, Kombikadu, Moolaiyaru , Korankombu and in KC. Patti, 344 (34.4 %) women live in Mud houses with Asphalt roofs in villages like

Amaithisolai ,Periour, KallkeneruPerunkadu, Saraikadu, Vadakaraiparai, Pulathoour, Thandikudi, Nadupattiand Thamaraiikulam, 66 (6.6 %) women live in Mud houses with Plastic sheets in villages like Amaithisolai, Perthraparavi, Thadiyankudisai, Palankikombai and J J Nagar.

In Sirumalai Hills nearly 4 (.4 %) women live in Mud houses with thatched roofs, 2 (0.2%) women live in Mud houses with asphalt sheets, 3% (.3%) women live in cement houses with concrete roofs and 3(0.3%) women live in mud houses with Plastic sheets in the village Tholukkadu, 8 (.8 %) women live in Mud houses with thatched roofs , 6 (0.6%) women live in Mud houses with asphalt sheets, 11% (1.1 %) women live in cement houses with concrete roofs and 13 (1.3%) women live in mud houses with Plastic sheets in the village Ponnuruvi and 10 (1.0%) women live in Mud houses with thatched roofs , 4 (0.4%) women live in Mud houses with asphalt sheets, 12% (1.2 %) women live in cement houses with concrete roofs and 5 (.5 %) women live in mud houses with Plastic sheets in the village Kalkadai .

On the whole in Sirumalai Hills nearly 22 (2.2 %) women live in Mud houses with thatched roofs in Villages like Tholukkadu, Ponuruvi and Kalakadai, 12 (12.0 %) women live in Cement houses with Concrete roofs in villages like Tholukkadu, Ponuruvi,26 (2.6 %) women live in Mud houses with Asphalt roofs in villages like Tholukkadu, Ponuruvi and Kalakadai, 22 (2.2 %) women live in Mud houses with Plastic sheets in villages like Tholukkadu, Ponuruvi and Kalakadai.

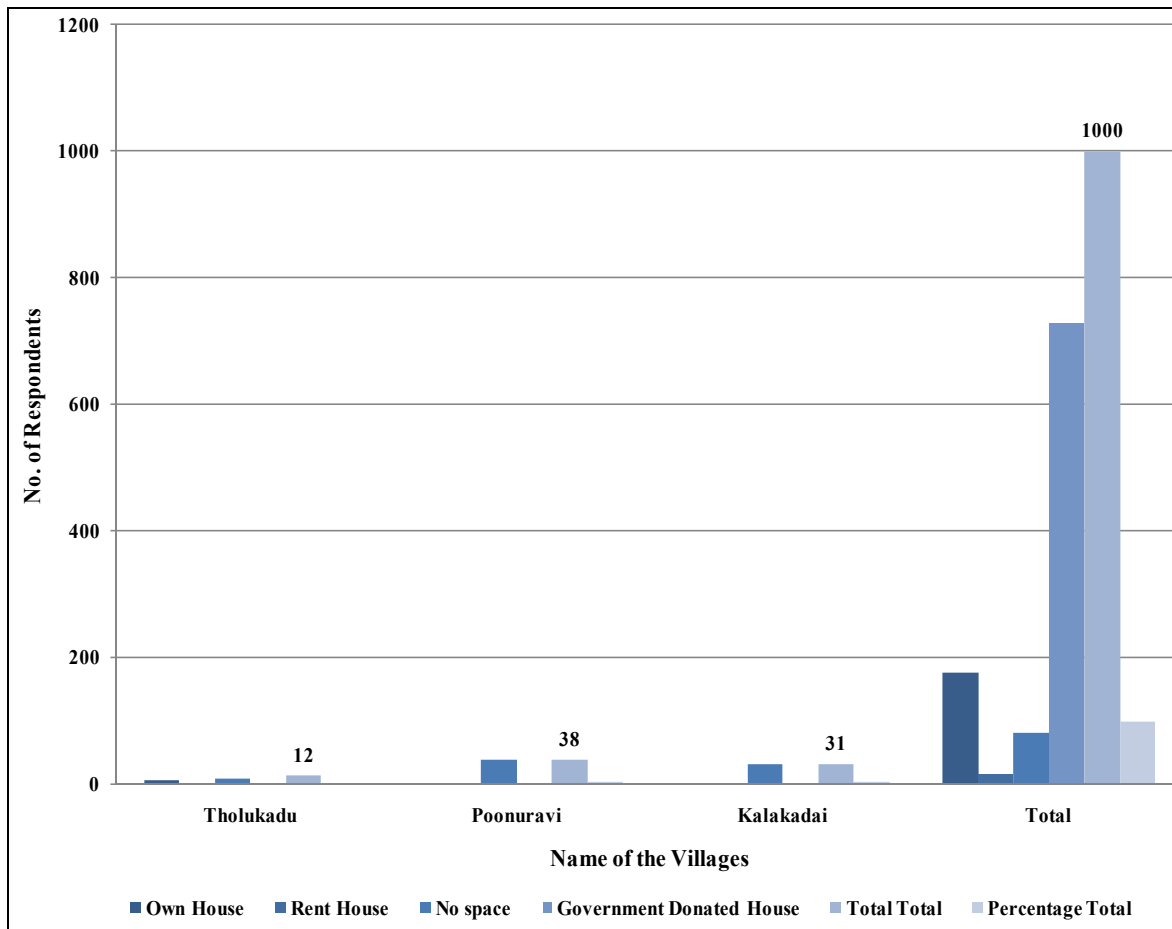


Figure 4.3.29 The Structure of the Houses with regard to the Life Style Practices of the Paliyar Tribal Women

Table 4.3.30 The Ownership of the Houses with Regard to the Life Style Practices of the Paliyar Tribal Women

Names of the Villages	Own House	Rented House	No space	Government Donated Houses	Total	Percentage
Amathisolai	8	7		3	18	1.8
Kadamarave	0	0	0	74	74	7.4
Periour	8	2	0	15	25	2.5
Siruvankadu	0	0	0	29	29	2.9
Kallkenaru	0	0	0	24	24	2.4
Thoonimalai	14	0	0	0	14	1.4
5 Veedu	0	0	0	39	39	3.9
Perukadu	4	0	0	76	80	8.0
Adalore	12	5	0	42	59	6.1
Perupallam	16	0	0	0	16	1.6
Saraikadu	0	0	0	33	33	3.3
Kombikadu	0	0	0	19	19	1.9
Perthraparavi	0	0	0	19	19	1.9
Kaduthadi	0	0	0	72	72	7.2
Vadakaraparai	0	0	0	30	30	3.0
Moolaiyaru	0	0	0	60	60	6.0
Samakadu	7	0	0	0	07	.7
Thadiyankudisai	13	0	0	0	13	1.3
Pulathoour	0	0	0	52	52	5.2
Korankombu	0	0	0	58	58	5.8
Pachaloor	17	0	0	0	17	1.7
Thandikudi	25	0	0	0	25	2.5
Nadupatti	25	0	0	0	25	2.5
K.C.Patti	18	0	0	0	18	1.8
Tharamaikulam	0	0	0	21	21	2.1
Palankikombai	0	0	0	64	64	6.4
J.J.Nagar	8	0	0	0	8	.8
Total	175	14	0	730	919	91.9
Name of Village identification in Sirumalai						
Tholukadu	3	0	9	0	12	1.2
Poonuravi	9	0	29	0	38	3.8
Kalakadai	0	0	31	0	31	3.1
	12	0	69	0	81	8.1
Total	187	14	69	730	1000	100

Among the 1000 Paliyar Tribal Women 8(8%) women live in their own houses , 7(7%) live in rented houses, 3(3%) women live in government donated houses at AmathisolaiVillage, 74(74%) women live in government donated houses at Kadamaravi, 8(8%) women live in their own houses , 2(2%) women live in rented houses, 15(15%) women live in the government donated houses at Perior Village, 29 (29%) women live in the government donated houses at Siruvankadu, 24(24%) women live in the government donated house at Kallkenaru, 14(14%) women live in their own houses at Thoonimalai village, 39(39%) women live in the government donated houses at 5 Veedu, 4 (4%) women live in their own houses 76 (76%) women live in the government donated houses at Perunkadu village, 12(12%) women live in their own houses, 5(5%) women live in rented houses and 42(42%) women live in the government donated houses at Adalore village.

In fact 16 (16%) women live in their own houses at Perupallam, 33(33%) women live in the government donated houses at Saraikadu village, 19 (19%) women live in the government donated houses at Kombikadu village, 19(19%) women live in the government donated houses at Perthraparavai village, 72(72%) women live in the government donated houses at Kaduthadi village, 30(30%) women live in the government donated houses at Vadakaraparai, 60(60%) women live in the government donated houses at Moolaiyaru.

Besides, 7(7%) women live in their own houses at Samakadu village, 13 (13%) women live in their own house at Thadiyankudisai village, 52 (52%) live in the government donated houses at Pulathaour village, 58(58%) women live in the government donated houses at Korankombu village, 17(17%) women live in their own houses at Pachaloor village, 25(25%) women live in their own houses at Thandikudi village.

In fact, 25(25%) women live in their own houses at Nadupatti village, 18(18%) women live in their own houses at K.C.Patti village, 21(21%) women live in the government donated houses at Tharamaikulam village, 64(64%) women live in the government donated houses at Palanikombai village, and 8 (8%) women live in their own houses at J.J .Nagar village.

As far as the Sirumalai villages are considered, there are 3(3%) women who live in their own houses, 9(9%) women do not possess land / space to construct their houses at Tholukadu village, in poonuravi village, 9(9%) women live in their own houses, 29(29%) women do not possess land / space to construct their houses and in kalakadu village 31(31%) women do not possess land /space to construct the houses.

On the whole in Kodaikanal Hills the findings reveal that 175 (17.5%) Paliyar Tribal Women live in their own houses, 14 (1.4%) women live in rented houses, and 730 (73.0 %)

women live in the houses constructed and given by the Government. On the whole in Sirumalai Hills the findings reveal that 12 (1.2%) Paliyar Tribal Women live in their own houses, 69 (6.9%) women do not possess own land/space.

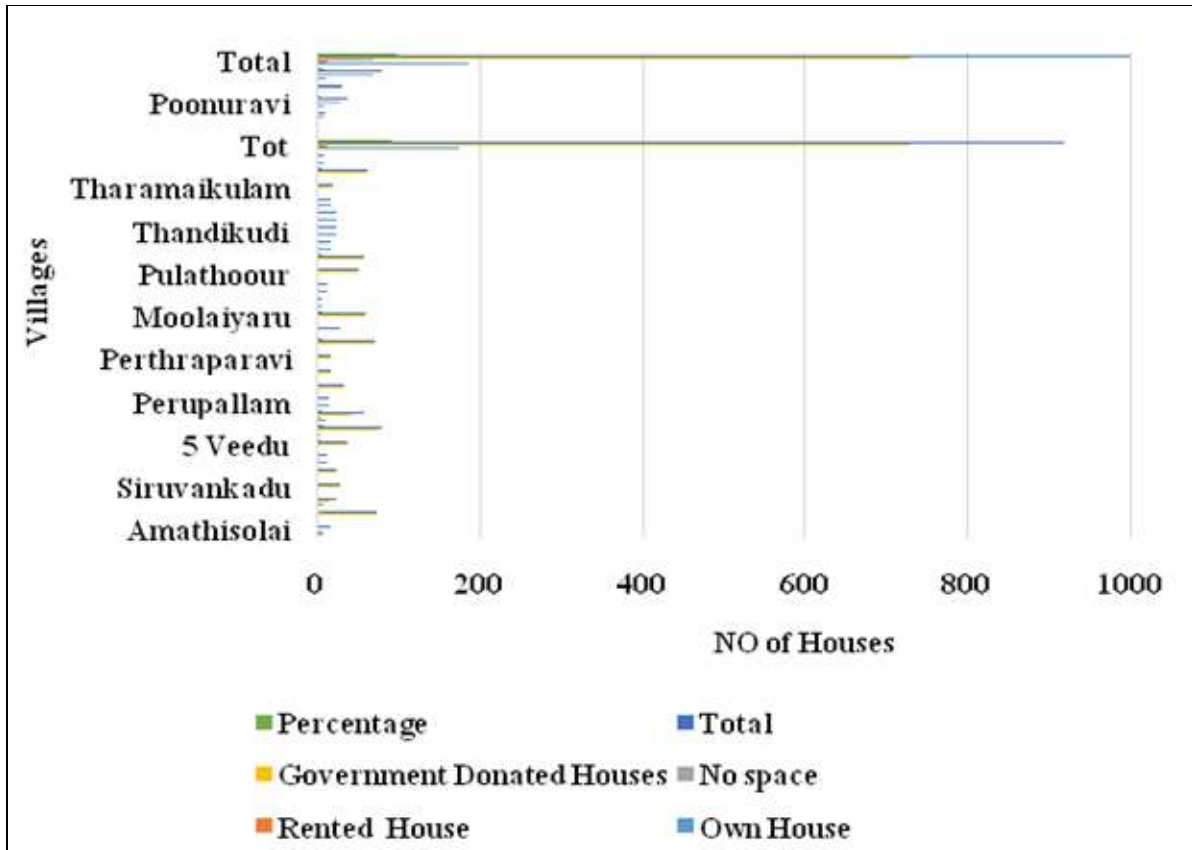


Figure 4.3.30 The Ownership of the Houses with regard to the Life Style Practices of the Paliyar Tribal Women

4.3.31 The Socio -Economic Status of the Paliyar Tribal Women with Regard to Their Family Assets

Table 4.3.31 The Socio – Economic Status of the Paliyar Tribal Women with regard to their Family Assets

The Socio - Economic Status of the Paliyar Tribal Women with regard to their Family Assets		Type of Family					
		Nuclear Family		Joint Family		Total	
		N	%	N	%	N	%
Movable and Immovable Assets	Land	52	5.2	0	0	52	5.2
	Jewels	3	.3	13	1.3	16	1.6
	Cash in hand	383	38.9	69	6.9	458	45.8
	No Assets	419	41.9	55	5.5	474	47.4
	Total	857	8.57	137	13.7	1000	100
	Goats & Hen	265	26.5	47	4.7	312	31.2
	Cows & Hen	37	3.7	7	.7	44	4.4
	Hens	70	7.0	1	.1	71	7.1
	No Assets	485	4.85	82	8.2	573	57.3
	Total	857	8.57	137	13.7	1000	100
Things owned by them as assets at home	Kalappai	15	1.5	1	.1	16	1.6
	Manvetti	160	16.0	8	.8	173	17.3
	Arruval/Sickle	311	31.1	40	4	351	35.1
	Koddari	6	.6	16	1.6	23	2.3
	Kadaparai	49	4.9	11	1.1	60	6
	None	316	31.6	61	6.1	377	37.7
	Total	857	86	137	14	1000	100

This above table reveals that 52 (5.2%) Paliyar Tribal Women who are living in nuclear families possess lands as their assets, 3 (.3%) women possess jewels as their assets and 389 (38.9 %) women have cash in their hands as their assets and 419 (41.9%) women do not possess any sort of assets. On the whole, 857 (85.7%) Paliyar Tribal Women live in nuclear families. In the same way 13 (1.3%) women are living in Joint families and they possess jewels as their assets and 69 (6.9%) women have cash in hand as their assets and 55 (5.5 %) women do not possess any sort of assets.

It is revealed from the table that 265 (26.5 %) Paliyar Tribal Women are living in Nuclear families and they possess assets like goats and hens , 37 (3.7 %) women possess Cows and Hens as their assets, and 70 (7.0 %) women possess Hens as their assets and 485 (48.5 %) women do not possess any sort of such assets. In fact, 857(85.7 %) Paliyar Tribal Women live in Nuclear families. In the same way 47 (4.7%) Paliyar Tribal Women are living in Joint families and they have goats and Hens as their assets, 7 (.7 %) women possess cows and Hens as their assets and 1(.1 %) woman has Hens as her assets and 82 (8.2 %) women do not possess any sort of assets.

It is revealed that 15 (1.5 %) Paliyar Tribal Women who are living in nuclear families possess assets as Kalappai , 160(16 %) women possess Manvetti as their assets, 311 (31.1 %) women possess Aruval/ Sickle as their assets and 6 (.6) women possess Koddari as their assets, 49 (4.9 %) women possess Kadaparai as their assets and 316 (31.6%) women do not possess any such above mentioned assets.

In the same way 1 (0.1 %) Paliyar Tribal Woman who is living in Joint families possess assets as Kala ppai , 8 (0.8 %) women possess Manvetti as their assets, (.4 %) women possess Aruval/Sickle as their assets and 16 (1.6 %) women possess Koddari as their assets, 11 (1.1 %) women possess Kadaparai as their assets and 61 (6.1%) women do not possess any such above mentioned assets In fact, 137 (13.7 %) Paliyar Tribal Women live in Joint families

On the whole, it is inferred from the above table that most of the Paliyar Tribal Women nearly 52 (5.2%) women possess lands as their assets 16. (1.6 %) women possess jewels as their assets 458 (45.8 %) women have hard cash as their assets 474 (47.4%) women do not have any movable or immovable assets.

On the whole, it is inferred that 312 (31.2 %) Paliyar Tribal Women who are living in Nuclear as well as in joint families possess assets as Goats and Hens , 44 (4.4 %)women possess cows and Hens as their assets and 71 (7.1 %) women possess Hens as their assets and 573 (57.3 %) women do not possess any such above mentioned assets.

On the whole it is inferred that 16 (1.5 %) Paliyar Tribal Women who are living in Nuclear as well as in joint families possess assets as Kalappai , 173 (17.3 %) women possess Manvetti as their assets, 351 (35.1 %) women possess Aruval /Sickle as their assets and 23 (.2.3%) women possess Koddari as their assets, 60 (60.0 %) women possess Kadaparai as their assets and 377 (37.7 %) women do not possess any such above mentioned assets. On the whole, 857 (85.7%) Paliyar Tribal Women live in Nuclear families, 137 (13.7 %) Paliyar Tribal Women live in Joint families and the rest of the people live in Nuclear families.

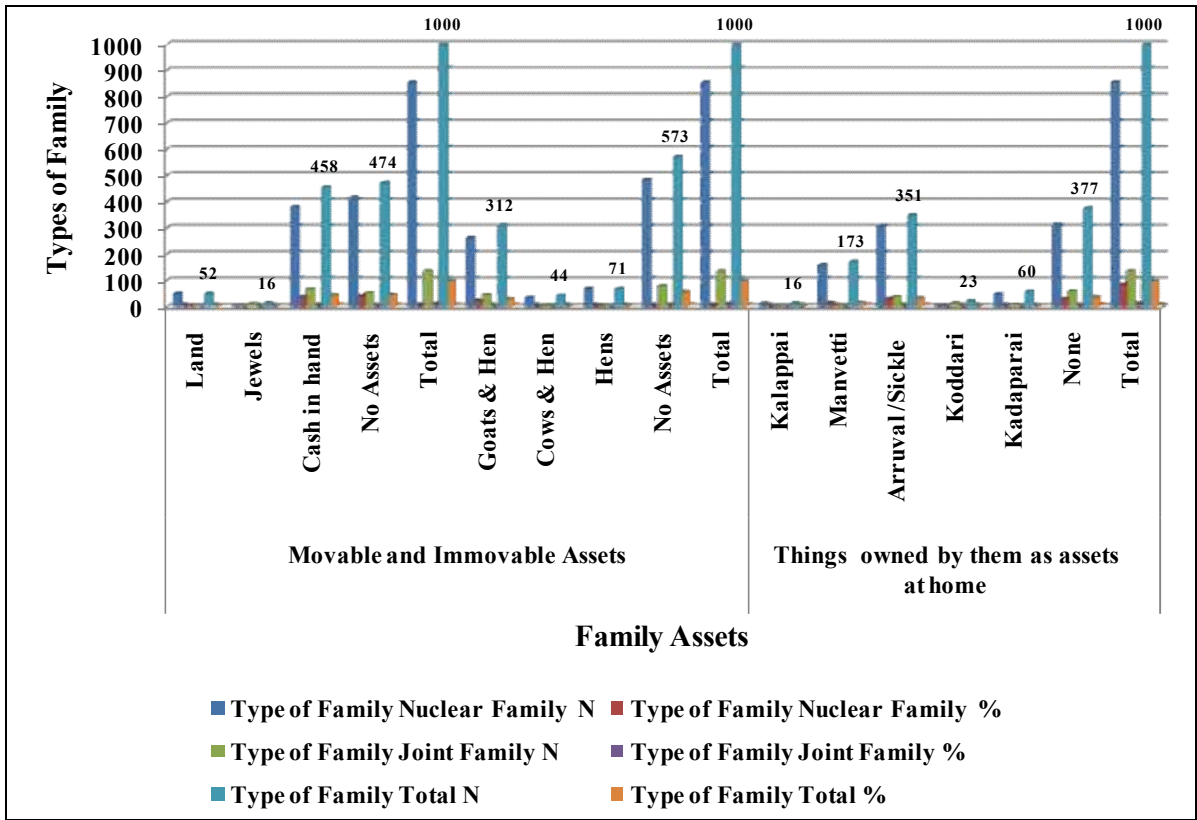


Figure 4.3.31 The Socio - Economic Status of the Paliyar Tribal Women with regard to their Family Assets

4.3.32 Medicinal Practices Followed By Paliyar Tribal Women

Table 4.3.32 Medicinal Practices followed by Paliyar Tribal Women

Medicinal Practices followed by Paliyar Tribal Women		Age group of the Respondents											
		15-35		36-55		56-75		76-100		101-110		Total	
		N	%	N	%	N	%	N	%	N	%	N	%
Type of Medicine Taken for Cold	Traditional Medicine	262	26.2	170	17.0	50	5.0	1	.1	1	1	484	48.4
	Allopathic Medicine	305	30.5	184	18.4	24	2.4	3	.3	0	0	516	51.6
	Total	567	56.7	354	35.4	74	7.4	4	.4	1	1	1000	100
Type of Medicine Taken for Cough	Traditional Medicine	269	26.9	157	15.7	20	2.0	1	.1	1	.1	448	44.8
	Allopathic Medicine	298	26.8	197	19.7	54	5.4	3	.3	0	0	552	55.2
	Total	567	56.7	354	35.4	74	7.4	4	.4	1	1	1000	100
Type of Medicine Taken for Fever	Tradition medicine	232	23.1	135	13.6	12	1.2	1	.1	0	0	380	3.80
	Allopathic Medicine	335	33.5	219	21.9	62	6.2	3	.3	1	.1	620	6.20
	Total	567	57	354	36	74	7.4	4	.4	1	1	1000	100
Type of Medicine Taken for Stomach Pain	Tradition medicine	263	26.3	162	16.2	14	1.4	0	0	1	1	440	4.40
	Allopathic Medicine	304	3.04	192	19.2	60	6.0	4	4	0	0	560	5.60
	Total	567	5.67	354	35.4	74	7.4	4	4	1	1	1000	100
Type of medicine Taken for Headache	Traditional medicine	314	31.4	210	2.10	31	3.1	0	0	0	0	555	55.5
	Allopathic Medicine	253	25.3	144	14.4	43	4.3	4	4	1	1	445	44.5
	Total	567	5.67	354	3.54	74	8	4	4	1	1	1000	100

Among the 1000 Paliyar Tribal Women, there were 262 (26.2%) women between the age group 15 to 35 and 170 (17.0%) women between the age group 36 to 55 and 50 (5.0%) women between the age group 56 to 75, 1 (.1%) woman between the age group 76 to 100, 1 (.1%) woman between the age group 101 to 110, take Traditional medicines for cold.

There were 305 (30.5%) Paliyar Tribal Women between the age group 15 to 35 and 184 (18.4%) women between the age group 36 to 55 and 24 (2.4%) women between the age group 56 to 75, 3 (.3%) women between the age group 76 to 100, take Allopathic medicine for cold.

There were 269 (26.9%) Paliyar Tribal Women between the age group 15 to 35 and 157 (15.7%) women between the age group 36 to 55 and 20 (2.0%) women between the age group 56 to 75, 1 (.1%) woman between the age group 76-100, and 1(.1%) woman between the age group 101-110, take Traditional medicine for cough.

There were 298 (29.8%) Paliyar Tribal Women between the age group 15 to 35 and 197 (19.7%) women between the age group 36 to 55 and 54 (5.4%) women between the age group 56 to 75, 3 (.3%) women between the age group 76 to 100, who take Allopathic Medicine for cough.

There were 232 (23.2%) Paliyar Tribal Women between the age group 15 to 35 and 135 (13.5%) women between the age group 36 to 55 and 12 (1.2%) women between the age group 56 to 75, 1 (.1%) woman between the age group 76-100, who take Traditional Medicines for Fever.

Among the 1000 Paliyar Tribal Women, there were 335 (33.5%) Women between the age group 15 to 35 and 219 (21.9%) women between the age group 36 to 55 and 62 (6.2%) women between the age group 56 to 75, 3 (.3%) women between the age group 76 to 100, 1 (1%) woman between the age group 101 to 110 ,who take Allopathic Medicine for Fever.

There were 263 (26.3%) Paliyar Tribal Women between the age group 15 to 35 and 162 (16.2%) women between the age group 36 to 55 and 14 (14 %) women between the age group 56 to 75 and 1(.1%) woman between the age group 101-110, who take Traditional Medicine for stomach pain.

There were 304 (30.4%) Paliyar Tribal Women between the age group 15 to 35 and 192 (19.2%) women between the age group 36 to 55 and 60 (.6%) women between the age group 56 to 75, 4(.4%) women between the age group o f 76-100, who take Allopathic Medicine.

There were 314 (31.4%) Paliyar Tribal Women between the age group 15 to 35 and 210 (21.0%) women between the age group 36 to 55 and 31 (3.1%) women between the age group 56 to 75, who take Traditional Medicine for Headache.

There were 253 (25.3%) Paliyar Tribal Women between the age group 15 to 35 and 144 (14.4%) women between the age group 36 to 55 and 43 (4.3%) women between the age

group 56 to 75, 4(.4%) women between the age group 76 to 100 and 1(0.1%) women between the age group 101 to 110, who take Allopathic Medicine for Headache.

It is inferred from the above table that 484 (48.4%) Paliyar Tribal Women take Traditional Medicines, 516 (51.6%) women take Allopathic Medicine for Cold, 448 (44.8%) women take Traditional medicines, 552 (55.2%) women take Allopathic Medicines for Cough, 380 (38.0%) women take Traditional Medicines, 620 (62.0%) women take Allopathic Medicines for Fever, 440(44.0%) women take Traditional Medicines, 560 (56.0%) women take Allopathic Medicines for Stomach Pain and 555 (55.5%) women take Traditional Medicines, 445 (44.5%) women take Allopathic Medicines for Headache.

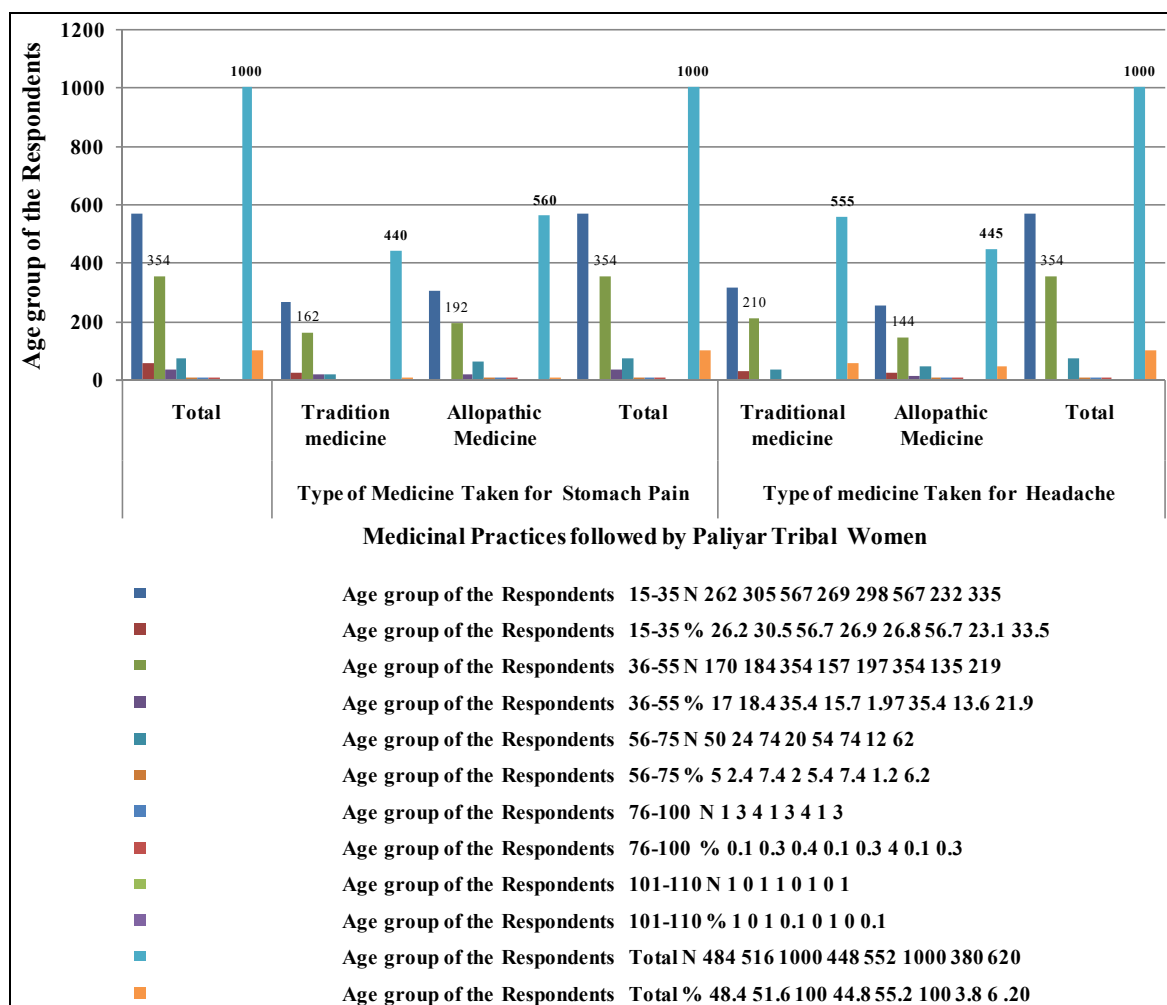


Figure 4.3.32 Medicinal Practices followed by Paliyar Tribal Women

4.3.33 The Worship Practices of the Paliyar Tribal Women and Their Type of Beliefs in God, Supernatural Powers and in Spirits Or Ghosts

Table 4.3.33 The Worship Practices of the Paliyar Tribal Women and their Type of Beliefs in God, Supernatural Powers and in Spirits or Ghosts

Type of Beliefs in God, Supernatural Powers , Spirits or Ghosts		Total	
		N	%
Belief in Gods	Believed that God is Everything	173	17.3
	Believed that God solves their problems	334	33.4
	Believed that God gives Peace	493	49.3
	Total	1000	100
Beliefs in Supernatural Powers	(Kurisolthal) Prophecy about Future	94	9.4
	(Samiyaduthal) Gods' Descending on them	745	74.5
	(KairekaiParthal) Palm Reading to tell about their Future	161	16.1
	Total	1000	100
Beliefs in Spirits / Ghosts	Believed on some Safeguarding Sprits	54	5.4
	Believed that some Spirits Help them	64	6.4
	Believed that their Grand Parents' Sprits descend on them	865	86.5
	Never Believed on any Spirits or Ghosts	17	1.7
	Total	1000	100

It is inferred from the above table that among the 1000 Paliyar Tribal Women, there were nearly 173 (17.3%) women who believed that God is Everything, 334 (33.4%) women believed that God solves all their problems , 493 (49.3%) women believed that God gives them peace.

There were 94 (9.4%) women who believed on the Supernatural Powers like KuriSoluthal which means Prophecy about Future, 745 (74.5%) women believed on Samiyaduthal which means Gods descending on them and 161 (16.1%) women believed that KairegaiParthal, which means Palm reading to tell about their Future.

There were 54 (5.4) women who believed on some safe guarding spirits, 64 (6.4%) women believed that there are some spirits which help them, 865 (86.5%) women believed that their Grand Parents' spirits descend on them and 17 (1.7%) women had no belief on Spirits or Ghosts. The best Practice followed by the Paliyar Tribal Women is that they are

God fearing and believe that their dead ones live with them as Gods and they do reverence to them.

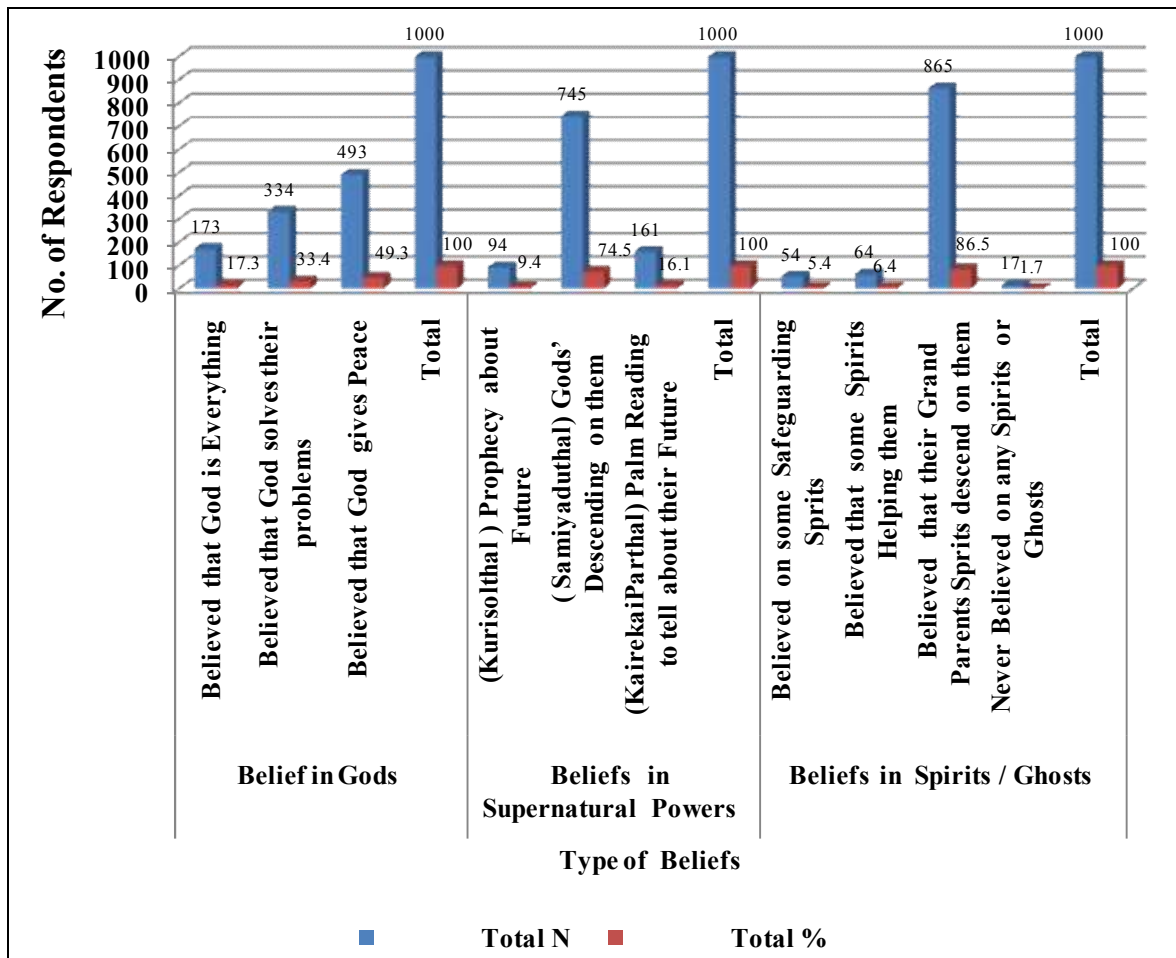


Figure: 4.3.33 The Worship Practices of the Paliyar Women and their Type of Beliefs in God, Supernatural Powers and in Spirits or Ghosts

4.3.34 Money Saving Practices Prevailing Among the Paliyar Women

Table 4.3.34 Money Saving Practices Prevailing Among the Paliyar Women

Money Saving Practices prevailing among the Paliyar Tribal Women per week								
	SHG		Bank		Post office	Total		
	N	%	N	%	N	%	N	%
Rs 100- Rs150	222	22.2	185	18.5	34	3.4	441	44.1
Rs 150- Rs 200	165	16.5	88	8.8	56	5.6	309	30.9
Rs 200 Above	58	5.8	65	6.5	18	1.8	141	14.1
Total	445	44.5	338	38.8	108	10.8	891	8.91

Among the 1000 Paliyar Women, there were 222 (22.2%) women who saved their money through Self- Help Groups, 185 (18.5%) women saved their money through Banks 34 (3.4%) women saved their money through Post Office, from Rs 100 to Rs 150 per week.

There were 165 (16.5%) women who saved their money through Self-Help Group, 88 (8.8%) women saved through Banks, 56 (5.6%) women saved their money through Post Office from Rs. 150 to Rs. 200 per week. There were 58 (5.8%) women saved through Self-Help Group, 65 (6.5%) women saved money through Banks, 18 (1.8%) women saved money through Post Office, above Rs 200 per week.

On the whole 441(44.1%) women saved their money through Self-Help Group, 309 (30.9 %) women saved through Banks, 141 (14.1%) women saved their money through Post Office. Nearly 441(44.1%) women saved their money from Rs.100 -150 per week, 309 (30.9%) women saved from Rs. 150 to Rs. 200 per week, and 141(14.1%) women saved above Rs. 200 per week.

It was inferred that the majority of the Paliyar Tribal women (891%) women possess saving habits and 445 (44.5%) women have opted to invest their savings in Self- Help Groups.

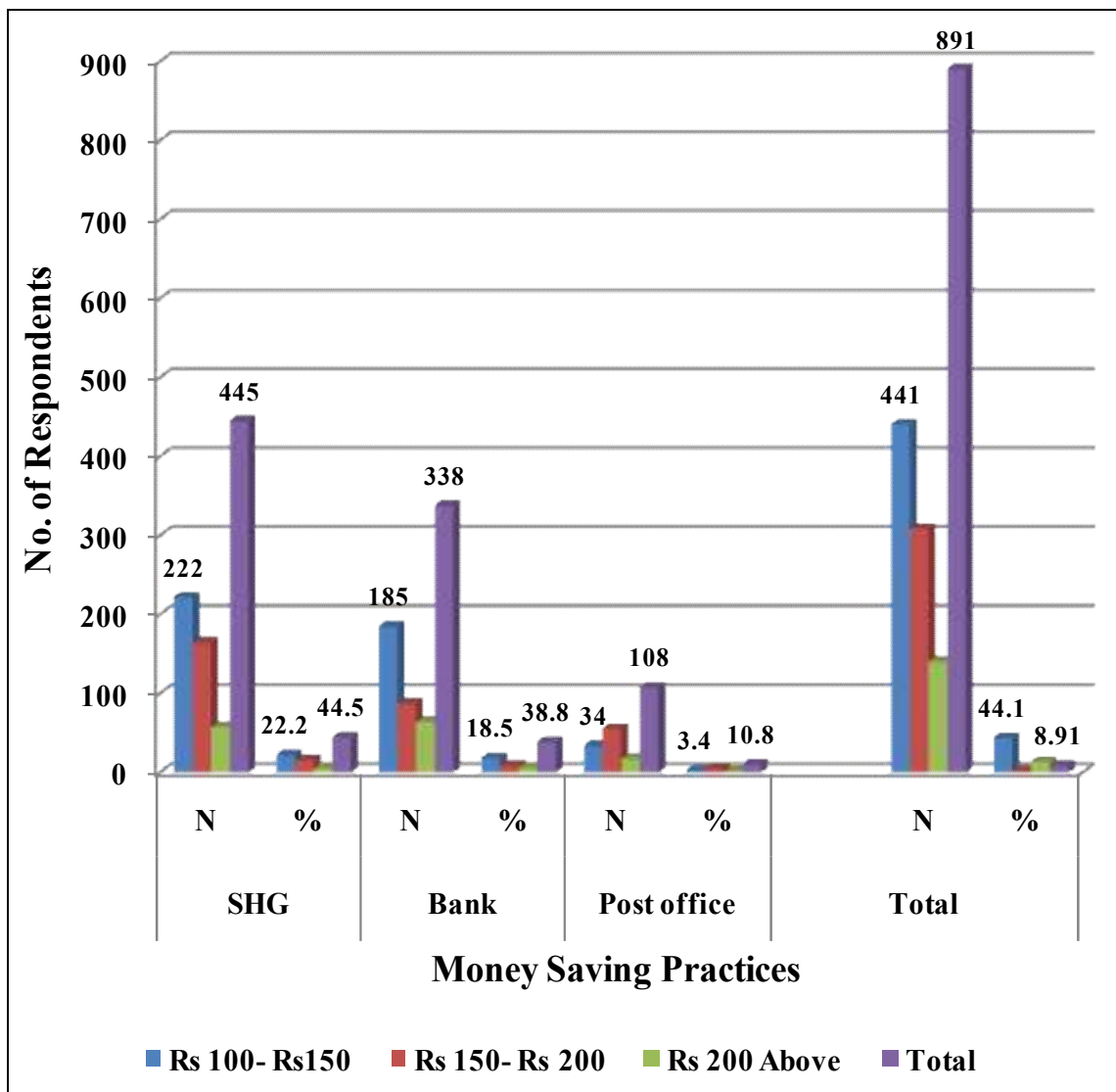


Figure 4.3.34 Money Saving Practices Prevailing Among the Paliyar Women

4.4 ANALYSIS OF VARIANCE

4.4.1 HYPOTHESIS: There is no significant difference in the age and Important Periods of food practices followed by the Paliyar Tribal Women

A One way between groups Analysis of Variance was conducted to explore the impact of age on important days of food practices.

Table 4.4.1 Difference in the Age and Important Periods of Food Practices

Food Practices followed by Paliyar Tribal Women during their Important Periods	AGE OF THE RESPONDENTS					
	t	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
At the time of Puberty	48.052	999	.000	.698	.67	.73
At the time of Menstruation	24.222	999	.000	.370	.34	.40
At the time of Pregnancy	53.184	999	.000	.739	.71	.77
At the time of Child Birth	57.346	999	0.000	.767	.74	.79
At the time of Breast Feeding	67.233	999	0.000	.819	.80	.84
At the Time of Illness	6.535	999	.000	.041	.03	.05
During their Old Age	27.790	999	.000	.436	.41	.47

It is inferred from the above table that the obtained ‘t’ value of the Food practices followed by the Paliyar Tribal Women during their important periods such as, at the time of Puberty (t=48.052), at the time of Menstruation (t=24.222), at the time of Pregnancy (t=53.184), at the time of Child Birth (t=57.346), at the time of Breast Feeding (t=67.233), at the time of Illness (t=6.535) and during the time of their Old Age (t=27.790) with respect to the Age of the Paliyar Tribal Women, the Mean differences and confidence intervals are shown in the above table.

Here the calculated ‘t’ values are greater than the table value of (1.96) at 0.05 Level of Significance. The ‘t’ values were found to be statistically significant. Therefore, on the basis of the results given in the table, the Null Hypothesis was rejected.

Therefore, there is significant difference in the age of the Paliyar Tribal Women and the TFood practices followed by the Paliyar Tribal Women on Important periods.

4.4.2 Hypothesis

There is no significant difference in the Food Habits and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents.

Table 4.4.2 Difference in the Food Habits and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents

Food Habits and its other Dimensions	Source of Variation	Sum of Squares	Df	Mean Square Variance	Calculated 'F' Value	Level of Significance (5%)
Breakfast food Habits	Between	2.640	3	.880	3.292	S
	Within	266.191	996	.267		
	Total	268.831	999			
Supper Food Habits	Between	2.755	3	.918	3.519	S
	Within	259.956	996	.261		
	Total	262.711	999			
Intake of Vegetables	Between	4.092	3	1.364	2.279	S
	Within	596.052	996	.598		
	Total	600.144	999			
Intake of Non-Vegetarian Food	Between	32.844	3	10.948	4.544	S
	Within	2399.547	996	2.409		
	Total	2432.391	999			
Traditional food items like Kilanku, Honey etc.	Between	2.572	3	.857	2.213	S
	Within	385.844	996	.387		
	Total	388.416	999			

(At 5% Level of significance the 'F' value for (3,996) degrees of Freedom is 2.63.

The above table presents, the obtained value of 'F' for the Food Habits and its Dimensions like Break fast Food Habits ($F = 3.292$), Supper Food Habits ($F = 3.591$), Intake of Vegetables ($F = 2.279$), Intake of Non-Vegetarian Food ($F = 4.544$) and Intake of Traditional Food items like Kilanku ($F = 2.213$) with respect to the Age Group of the Paliyar Tribal women. The Sum of the Squares and Mean Square Variance are shown in the table. The degrees of freedom of Numerator is obtained as 3 and the degrees of the Denominator is obtained as 996 and the F table value for the corresponding degrees of freedom is 2.63.

Here the calculated "F" values of food habits and its dimensions such as Break fast food habits, Supper food habits and intake of Non - Vegetarian food are greater than the table value (2.63) at 0.05 Level of Significance. Hence, the dimensions of food habits such as Break fast food habits, Supper food habits and intake of Non- Vegetarian food were found to have significant differences with respect to the age of the Paliyar Tribal Women.

Whereas, the obtained "F" values for the dimensions of food habits such as Intake of vegetables and traditional food items are less than the table value (2.63), hence, the

dimensions of food habits such as Intake of vegetables and traditional food items were not statistically significant with respect to the age of the Paliyar Tribal Women.

4.4 3 Hypothesis

There is no significant difference in the Marriage Practices and its Dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents.

Table 4.4.3 Difference in the Marriage Practices and its Dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents

Marriage Practices and its other Dimensions	Source of Variation	Sum of Squares	Df	Mean Square Variance	Calculated 'F'Value	Remark at 5% Level of Significance
Type of Marriage	Between	3.885	1	3.885	22.816	S
	Within	169.939	998	.170		
	Total	173.824	999			
Place of Marriage	Between	5.752	1	5.752	30.840	S
	Within	186.148	998	.187		
	Total	191.900	999			
No of Days of Marriage Celebrations	Between	5.223	1	5.223	37.992	S
	Within	137.208	998	.137		
	Total	142.431	999	2.924		

(At 5% Level of significance the 'F ' value for (1, 998) degree of Freedom is 3.8415

In the above table, the obtained value of 'F' for the dimensions of marriage like Type of Marriage (F=22.816), Place of Marriage (F=30.840) and Number of Days of Celebration (F= 37.992) are presented. The degrees of freedom of Numerator is obtained as 3 and the degrees of the Denominator is obtained as 998 and the F table value for the corresponding degrees4 of freedom is 3.8415.

Since, the obtained F values are greater than the table value 3.841, the null hypothesis is rejected and it is inferred that the various dimensions of marriage practices such as type of marriage, place of marriage and number of days of celebrations of marriage were found to have significant difference with respect to the age of the Paliyar Tribal Women.

4.4 4 Hypothesis

There is no significant difference in the Facilities available at homes and its dimensions among the Paliyar women with respect to the Age Group of the Respondents

Table 4.4.4 Difference in the Facilities available at homes and its dimensions among the Paliyar women with respect to the Age Group of the Respondents

Facilities Available in the Villages	Source of Variation	Sum of Squares	df	Mean Square Variance	Calculated 'F' Value	Remark at 5% Level of Significance
Transport Facilities	Between	362.562	29	12.502	44.093	S
	Within	275.034	970	.284		
	Total	637.596	999			
Water Facilities	Between	1735.807	29	59.855	56.468	S
	Within	1028.189	970	1.060		
	Total	2763.996	999			
Toilet Facilities	Between Groups	509.424	29	17.566	57.831	S
	Within	294.640	970	.304		
	Total	804.064	999			
Electricity available at homes	Between	102.292	29	3.527	47.832	S
	Within	71.532	970	.074		
	Total	173.824	999			
No Electricity facility	Between	1578.966	29	54.447	36.846	S
	Within	934.976	970	0.879		
	Total	2513.942	999			

(At 5% Level of significance the 'F' value for (29, 970) degree of Freedom is 1.47

In the above table, the obtained value of 'F' for the dimensions of Facilities at Home like Transport Facilities (F=44.093), Water Facilities (56.468), Toilet Facilities (F=57.831), Electricity Facilities (F= 47.832) and No Electricity Facilities in the Villages (F=36,846) are presented. The degrees of freedom of Numerator is obtained as 29 and the degrees of the Denominator is obtained as 970 and the F table value for the corresponding degrees of freedom is 1.47.

Since, the obtained 'F' values are greater than the table value 1.47 the null hypothesis is rejected and it is inferred that the various dimensions of Facilities at Home like Transport Facilities, Water Facilities, Toilet Facilities, Electricity Facilities and No Electricity Facilities in the Villages were found to have significant difference with respect to the age group of the Paliyar Tribal Women at the level of 5%. Significance.

4.4.5 Hypothesis

There is no significant difference in the Medicinal Practices for different type of sickness and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents.

Table 4.4.5 Difference in the Medicinal Practices for different type of sickness and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents

Medicinal Practices for different Type of Sickness	Source of Variance	Sum of Squares	Df	Mean Square Variance	Calculated F Value	Remark at 5% Level of Significance
Medicines used for Cold	Between	14.318	3	4.773	6.389	S
	Within	744.057	996	.747		
	Total	758.375	999			
Medicines used for Cough	Between	3.335	3	1.112	3.231	NS
	Within	342.649	996	.344		
	Total	345.984	999			
Medicines used for Fever	Between	3.979	3	1.326	4.603	S
	Within	286.996	996	.288		
	Total	290.975	999			
Medicines used for Stomach pain	Between	5.088	3	1.696	6.379	S
	Within	264.796	996	.266		
	Total	269.884	999			
Over Bleeding	Between Groups	9.896	3	3.299	3.377	NS
	Within Groups	972.935	996	.977		
	Total	982.831	999			
Medicines used for Headache	Between Groups	9.315	3	3.105	3.295	NS
	Within Groups	938.644	996	.942		
	Total	947.959	999			
No of Days of Taking Medicines	Between Groups	7.215	3	2.405	5.500	S
	Within Groups	435.560	996	.437		
	Total	442.775	999		3.924	S

(At 5% Level of significance the 'F' value for (3,996) degree of Freedom is 2.61

In the table above, the 'F' values for the medicinal Practices of the Paliyar Tribal Women for different type of sickness and its Dimensions, such as medicines used for cold (6.389), medicines used for fever (4.603), medicines used for stomach pain (6.379) and no of days for taking medicine (5.500) are presented. The degrees of freedom of Numerator is obtained as 3 and the degrees of the Denominator is obtained as 996 and the F table value for the corresponding degrees of freedom is 2.61.

Since, the obtained F values are greater than the table value 2.61, the null hypothesis is rejected and it is inferred that the various dimensions for the medicinal Practices of the Paliyar Tribal Women for different type of sickness and its Dimensions, such as medicines used for cold, medicines used for fever, medicines used for stomach pain and no of days for taking medicines exhibit that there is significant difference with respect to the age group of the Paliyar Tribal Women at 5% level of significance.

4.4.6 Hypothesis

There is no significant difference in the Money saving Practices and its dimensions among the Paliyar women with respect to the Age Group of the Respondents.

Table 4.4.6 Difference in the Money saving Practices and its dimensions among the Paliyar women with respect to the Age Group of the Respondents

Money Saving Practices of the Paliyar Tribal Women	Source of Variance	Sum of Squares	df	Mean Square Variance	Calculated F Values	Remark at 5% Level of Significance
Different Ways of Money Saving	Between	9.501	3	3.167	8.723	S
	Within	361.599	996	.363		
	Total	371.100	999			
Amount of Money Saved	Between	9.718	3	3.239	6.281	S
	Within	513.626	996	.516		
	Total	523.344	999		2.986	S

(At 5% Level of significance the 'F' value for (3,996) degree of Freedom is 2.61

The obtained 'F' value for Money Saving Practices of the Paliyarwomen and its Dimensions such as different ways of saving money (F=8.723) and the Amount of Money Saved (F=6.281) are presented. The obtained degrees of freedom of Numerator and denominator were 3 and 996 respectively and the obtained F table value for the corresponding degrees of freedom is 2.61.

Since, the obtained F values are greater than the table value 2.61, the null hypothesis is rejected and it is inferred that the various dimensions in the Money saving practices of the

Paliyar Tribal Women in the dimensions like different ways of Money saving and the Amount of Money saved among the Paliyar Tribal women were found to have significant difference with respect to the Age of the Respondents.

4.4.7 HYPOTHESIS

There is no significant difference in the Cultural Temple Festival Practices and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents.

Table 4.4.7 Difference in the Cultural Temple Festival Practices and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents

Cultural Temple Festival Practices of the Paliyar Tribal Women	Source of Variance	Sum of Squares	Df	Mean Square Variance	Calculated F Values	Remark at 5% Level of Significance
Important temple festivals of celebration	Between	93.965	2	46.982	318.217	S
	Within	147.199	997	.148		
	Total	241.164	999			
No of days of Temple Festival Celebration	Between	65.506	2	32.753	65.593	S
	Within	497.838	997	.499		
	Total	563.344	999			
Preference of Gods /Goddess	Between Groups	.052	2	.026	1.901	NS
	Within Groups	13.752	997	.014		
	Total	13.804	999			
Dress Worn During Temple Festivals	Between Groups	5.240	2	2.620	4.383	NS
	Within Groups	596.004	997	.598		
	Total	601.244	999			
Jewels Worn during the temple Festivals	Between Groups	.219	2	.109	2.854	NS
	Within Groups	38.181	997	.038		
	Total	38.400	999			
Entertainments During the Temple Festivals	Between Groups	331.807	2	165.904	258.224	S
	Within Groups	640.552	997	.642		
	Total	442.775	999		3.924	S

(At 5% Level of significance the 'F ' value for (2. 997) degree of Freedom is 3.0047

In the above table, the obtained 'F' values of the Cultural Festival Practices Prevailing among the Paliyar women and its Dimensions such as Important temple festivals of celebration (F=318.217), Number of days of temple festival celebrations (F=65.593), Preference of Gods (F=1.901), Dress worn during Temple Festivals (F=4.383), Jewels worn during the temple Festivals (F= 2.854) and Entertainments during the Temple festivals (258.224) are presented. The degrees of freedom of Numerator is obtained as 2 and the degrees of the Denominator is obtained as 997 and the ' F' table value for the corresponding degrees of freedom is 3.0047.

From the above table, it was noted that the calculated "F" values of Cultural Festival Practices Prevailing among the Paliyar Tribal women and its Dimensions such as important temple festival celebrations, Numbers days of temple festival celebrations and Entertainments during the Temple festivals are greater than the table value 3.0047 at 0.05 level of significance. Hence, the dimensions of Cultural Festival Practices Prevailing among the Paliyar Tribal Women such as important temple festival celebrations, Number of days of temple festival celebrations and Entertainments during the Temple festivals were found to exhibit significant difference with respect to the Age group of the Paliyar Tribal Women.

Whereas, the obtained "F" values of dimensions of the Cultural Festival Practices Prevailing among the Paliyar women and its Dimensions such as preference of God /Goddess , Dress worn during Temple Festivals , Jewels worn during the temple Festivals are less than the table value 3.0047. Hence, the dimensions of the Cultural Festival Practices such preference of God/ Goddess, Dress worn during Temple Festivals, Jewels worn during the temple Festivals were not statistically significant with respect to the Age group of the Paliyar Tribal Women.

4.5 CONCLUSION

This chapter has explicitly presented the calculated data in a vivid manner and has critically analyzed with interpretation through appropriate statistical techniques. Thus the analysis of data is accomplished. The chapter, 'Findings and Recommendations' is followed in Chapter V.

CHAPTER V

FINDINGS, INTREPRTATIONS AND DISCUSSIONS

5.1 OVERVIEW

This chapter outlines the summary of the present investigation. It consists of seven sections. The first section enumerates the Overview of this chapter. The second section serves as an Introduction. The third section summarizes the findings of the present study. The fourth section gives the Interpretations and discussions according to the findings. The fifth section deals with the Recommendations given by the investigator. The sixth section provides the suggestions for the further study. The seventh section describes the delimitations of the study. The last section is the conclusion.

5.2 INTRODUCTION

In this chapter the investigator has discussed the findings of the study , relating them to the general conceptual framework and offers suggestions and recommendations for the application and utility of research results.

In the previous chapters, the relevant theoretical aspects and appropriate methodology and procedures were presented. This chapter keenly presents the most significant outcome of the research. The outcomes of any research are to be judged on the purpose or objectives of the study. Regarding to Lokesh Koul (1997), “Interpretation calls for a careful, logical and critical examination of the sample chosen, the tools selected and used in the study.”

The present study was conducted to find the “**Best life style practices prevailing among the Paliyar Trbal women of Kodaikanal, District, Tamilnadu**”. The investigator has used Inventory Schedule, for the present investigation. The findings of the study has been stated below.

5.3 DEMOGRAPHIC PROFILE OF THE PALIYAR TRIBAL WOMEN

5.3.1 Age group of the Paliyar Tribal women

This ethnographical study on the, ‘Best Life Practices Prevailing among the Paliyar Women in Dindigul District’ has covered 1000 Paliyar Tribal Women. The chosen sample for the study was only the Paliyar Tribal Women and as per the data, there were 567 (56.7%) Women between the age group 15-35 years, 354 (35.4%) Women between the age group 36-

55, years and 74 (7.4%) Women between the age group 56-75 years, 4 (4%) between the age group of 76-95 years and 1 (0.1%) Woman between the age group 96-110 years.

In fact, the Paliyar women are hale and healthy and their life span is more than the other women who live in the cities. In fact, there lives a woman named Mrs. Muthulakshmi in Thollukkadu still lives at her 107th age which shows that their food habits and their style of living has increased their life expectancy.

Paliyar Community and Religion

It is a striking feature that all the 1000 respondents are only Paliyar Tribal Women who belonged to Hindu religion and this shows that even the foreigners who gave them lands for settlement had not changed them from their traditional Hinduism.

5.4 THE TYPE OF FAMILY OF THE PALIYAR TRIBAL WOMEN

The Paliyar Tribal Women are very much interested to live in Nuclear families and as per the observation, nearly 857 (85.7%) women live in nuclear families and 143 (14.3 %) Women live in Joint Families. This shows that women are more assertive and they lead their life without depending on their parents' as well as they are prone to take up their own decisions. After their marriage they are separated from their families and they make arrangements to live in Nuclear families. Some Paliyar Tribal women live in Joint families as their traditional customary practice The Paliyar Tribal women have the privilege to live in Nuclear Families without any fear as per their desire and rights. This seems to be a good practice that though they live in nuclear families, they live around their relatives. Besides, if they come across any problem then they solve it very easily. Some 15 years back the Paliyar Tribal women lived mostly in Joint families and after the Government's allocation of Ration cards for each family, they had started to live in Nuclear families and for the sake of obtaining the house facilities allotted for them in particular places by the government and they shifted to other places leaving the interior forests.

5.5 THE EDUCATIONAL STATUS OF PALIYAR WOMEN

It is quite evident from the observations of the investigator that among the 1000 Paliyar Tribal Women 539 (53.9%) women had completed their Primary level of learning which means up to V standard and 316 (31.6%) women are completely illiterates as they do not know even to read or write and 145 (14.5%) women have completed their Middle School Level of Education which means up to VIII standard.

In general, the Paliyar Tribal women mostly do not have any interest in educating themselves and there are no schools nearby for them to educate themselves. Either they had to leave home and stay in the hostel to access education. The Paliyar tribal women are very innocent and they are not aware of any fraudulences due to lack of education and lead a simple life in the forests, loving nature. As stated by the French Philosopher, Jean Jacques Rousseau one of the best practices prevailing among the Paliyar women is that the people in the state of nature are innocent and at their best they are corrupted by the unnaturalness of Civilization, so as per his verdict the Paliyar women live in a state of nature and they live entirely for themselves , possessed by an absolute independence and are quite content with their life style of living which serves as one of their best practices. Still there exists considerable disparities between literacy and educational development of the Paliyar Tribal women and it has to narrow and the Government has to make use of their rich human resources.

5.6 MIGRATION OF THE PALIYAR TRIBAL WOMEN FROM THE INTERIOR DEEP FORESTS TO THE VILLAGES

In fact , 315 (31.5%) Paliyar Tribal Women have migrated from the deep interior parts of Kodaikanal Forests of to the villages namely Kadamarave, AAAadalore, Kadukuthadi, Vadakaraparai, Moolaiyaru and K.C.Patti and have settled in the villages which are nearer to the towns of Kodaikanal hills. In the same way, 43 (4.3 %) Paliyar Tribal Women have migrated from the deep interior parts of Sirumalai Forests to the villages namely Tholukkadu and KaalaKadai. which are nearer to the Sirumalai Towns. On the Whole nearly 358 (35.8%), Paliyar Women have migrated from the deep interior Forests of kodaikanal and Sirumalai to other villages which are at the outskirts of the towns. If the Paliyar women are dissatisfied by the environment then, they migrate as a whole family to the other places which seems to be as one of their best practice to understand their unity and community living in oneness.

The Paliyar Tribal Women had undergone lot of difficulties at the time of their emergency, due to lack of water facilities, electrical facilities , School facilities and transport facilities, now they have slowly changed their life style practices and they had migrated to the villages which had some developments.

5.7 PALIYAR TRIBAL WOMEN AS A COMMUNITY LIVING IN A PARTICULAR PLACE FOR NUMBER OF YEARS

Each community, irrespective of its numbers has occupied a place of its own in national life, retaining its own identity and culture. The Paliyar Tribal women had isolated themselves from the mainstream of the National life, Illiteracy, Ignorance and socio-economic backwardness had become part and parcel of their life throughout their life. They like to live in seclusion, having minimal contact with the world around them and that is the reason that the Paliyar Tribal women struggle hard for their existence

In fact, 101 (10.1%) Paliyar Tribal Women had settled in a particular place from 5 to 15 years, 251 (25.1 %) Women had settled in a particular place from 16 to 25 years , 232 (23.2 %) women had settled in a particular place from 26 to 35 years and 416 (41.6%) women had settled more than 36 years in a particular place. In such a way the Paliyar tribal women living in 27 villages at Kodaikanal Hills and the Paliyar Tribal women living in 3 villages at Srimalai Hills have migrated to other places and settled in particular place for many years.

As far as the settlement of the Paliyar Tribal women are concerned, they have a long origin of settlement in the Hills of Kodaikanal and Sirumalai Hills. They have moved from one village to other village only as a group along with their kith and kin and it is a good practice prevailing among the Paliyar Tribal women. The indispensable characteristic feature of these communities are quite evident through their primitive traits, geographical isolation, distinctive culture, and shyness of contact with the community at large and economic backwardness. The Paliyar tribal women feel that they have more in common with the members of their community with each other than with their neighboring groups. The best ideal practice prevailing among the Paliyar tribes is the sense of commonality which binds their members of tribes together and may be this is the reason that makes them to keep distance from the Non-members of the tribes.

5.8 MEANS OF TRANSPORT USED BY THE PALIYAR TRIBAL WOMEN

In fact, 199 (19.9%) Paliyar Tribal Women travel to nearby places using their two wheelers and most of the tribal women nearly 801 (80.1 %) Women travel to other places only by walk and after walking two or three miles from their dwelling villages only, they can hire any vehicle to travel to other areas. It is a notable fact that though most of the Paliyar women are illiterates, they are very bold and are capable of travelling using Two wheelers. Some of the villages namely AAadalore, Siruvankadu, 5 Veedu, Tholukadu, Poonuravi,

Amathisolai, Thamaraikkulam, Kadukuthadi and Adukam, do not have any transport facilities and the women had to walk a long distance to arrive at a destination to hire/ get into a vehicle.

Today women are very hesitant to walk to any place but as far as the Paliyar women are concerned 80.1% women have the practice of going to any place only by walk and it is one of the best practices followed by Paliyar women. It shows that they are hale and healthy to walk miles in this modern era. It is a very important feature to note the conditions under which the Paliyar women are living with limited facilities in Kodaikanal Hills and at Sirumalai Hills. The Paliyar Tribal women live without adequate roads, transport and communication facilities which hampers the easy access to Schools, Hospitals and other Shopping Places.

5.9 FACILITIES ACCESSIBLE AT THE HOUSES OF THE PALIYAR TRIBAL WOMEN

Electrical Facilities Available at the Households of the Paliyar Tribal Women

Among the 1000 Paliyar Tribal women's Houses , 148 Houses do not have the Electrical Facilities such as Electrical lights and Television Sets. There are five villages namely Siruvarkadu, AAadalore , J.J.Nagar, TholukKadu, and Ponuruvi where nearly 148 houses of the Paliyar Tribal Women, do not have any Electrical Facilities accessible and even without electrification they are happily living in the forests because they think that forests are their native lands and they are their own possessions for many generations. Even the basic needs of the Paliyar Tribal Community are not met by the Government. One of the good aspects prevailing among the Paliyar Tribal women is to find that they live in oneness with nature without any electrical gadgets and without seeing the Television as they live as purely very innocent people without knowing the evils of the civilized urban society. Today in the society there are lot of developments in the society and all of us enjoy the electronic facilities at home but the Paliyar Tribal women use kerosene lights at home during their emergence and in some villages there are solar lights also. Most of the villages live in darkness due to power cut also.

Home Appliances Available at the Households of the Paliyar Tribal Women

Among the 1000 Paliyar Tribal women's Houses, 842 (84.2%) Houses have both the Facilities like Attukkal and Ammikal to use as grinding equipments . Today in our houses, we have Mixie and Grinders to use as electrical gadgets for cooking purposes. But the Paliyar

Tribal Women are even today using stone grinders and stones to grind the flour or grind the ingredients for cooking purposes. This seems to be one of the best practices prevailing among the Paliyar Tribal women, as they are not used to modern electrical home need appliances and this reveals that the Paliyar Tribal Women, have a very active life style and are physically active. As far as their Cultural ethos are concerned with regard to their language, institutions, beliefs and customs, they have a low level of techno-economic development and they stand out from other sections of the society.

Fuel used at the Households of the Paliyar Tribal Women

Nearly, 851(85.1%) Paliyar Tribal Women use Fire wood as their fuel for cooking purposes and 149(14.9%) 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 in fire woods have good health benefits.

Toilet Facilities Available at the Households of the Paliyar Tribal Women

In fact, 154 (15.4%) Paliyar Tribal Women's houses, do not have toilets in their houses, 116 (11.6%) women's houses have toilets outside their houses and 730 (73.0%) women make use of public toilets which are constructed by the Government in a particular place in a village. But as water facilities are not available in the Public toilets, most of the women go for open defecation.

Nativity Identity

Besides, 315 (31.5%) Paliyar Tribal women have only Ration cards, 6 (.6%) women have only voter IDs and 386 (38.6%) women have both Ration cards and Voter IDs and 293 (29.3%) women do not have either Ration Cards or Voter IDs to exhibit their nativity. Besides, the Paliyar Tribal women move to other places often, so they do not have any permanent address and that is the reason that they are not given any native identification by the Government.

Water Facilities Available at the Villages of the Paliyar Tribal Women

On the whole 352 (35.2%) Paliyar Tribal, women walk ½ Kilometres m , 213 (2.13%) women walk 5Kilometres and 50 (5.0 %) women walk more than 5 Kilometres to fetch Bore well water from their villages. Nearly 148 (14.8%) Paliyar Tribal, women walk 5 Kilometres to fetch Spring water from their villages and 36 (3.6%) Paliyar Tribal Women walk ½

Kilometres and 120 (12.0%) women walk 5 Kilometres to fetch Stream water from their villages in Kodaikanal Hills.

In fact, all the 27 villages in Kodaikanal suffer a lot to fetch water to meet out their basic needs. In the same way 12(1.2%) Paliyar Tribal women walk more than 5 Kilometres to fetch Spring water

On the whole 69 (6.9 %) Paliyar Tibal, women walk 5 Kilometres to fetch Borewell water. 12 (1.2 %) women walk 5 Kilometres to fetch Spring water from their villages. In fact, all the 3 villages in Sirumalai Hills suffer a lot to fetch water to meet out their basic needs.

It is revealed that the Paliyar Tribal women have poor accessibility to water facility, which is the basic requisite to lead the life, and it is well evidenced through this study, that 352 (35.2%) Paliyar Tribal Women fetch water from bore wells and 36 (3.6) women fetch stream water by walking half a kilometre distance from their dwelling houses. About 282 (28.2%) women fetch from bore well water, 160 (16%) from springs at 5 Kilometres and 120 (12%) women fetch stream water by walking 5 kilometres from the dwelling houses. It was also noted that 50 (5%) women travel for more than 5 kilometres to fetch water in order to meet out their daily needs. Hence, proper accessibility has to be provided by the local governing bodies so as to make water available for the Paliyar Tribal Women in their nearby dwelling places.

This main objective of this study is to highlight the best practices followed by the Tribal Women in their community

5.10 HABITUAL TOOTH CLEANING PRACTICES PREVAILING AMONG THE PALIYAR TRIBAL WOMEN

Most of the Paliyar Tribal Women nearly 831 (83.1%) women use all types of branded Tooth pastes for cleaning their tooth , 97 (9.7%) women use Kadukkai powder, 59 (5.9%) women use Ash powder and 12 (1.2) Women use Neem sticks and 1 (1%) Woman uses Banyan sticks to clean her tooth. In fact in the hills of Kodaikanal hardly we find Neem trees, the Paliyar Tribal Women who are living in Sirumalai hills only use neem sticks to clean their tooth. At present the Paliyar women are affordable to buy branded tooth pastes to clean their tooth and have become more civilized.

Even today the Paliyar women consider Neem sticks, Ash Powder (Sampal Powder) and Kadukkai Powder as the best natural toothpastes. Though we are living in a global era with technological advancements , the Paliyar women make use of the natural herbal sticks and powder.

5.11 HABITUAL PRACTICE OF USING SOAPS FOR HAVING BATH

Most of the Paliyar Tribal Women nearly 995 (99.5%) women use all types of branded bathing soaps while taking bath, 1 (0.1%) woman uses soil as soap and 4 (.4 %) women never use any soap while having bath.

In fact, the Paliyar Tribal Women who are living in villages which are nearer to the brooks/ streams take bath in the brooks using the brook soil as their soaps even today. The water which flows from the streams are pure as they pass through the herbal plants, so a few Paliyar Tribal Women have an opinion that the soaps are made of chemicals and they have the best practice of taking bath in fresh water rolling from mountains through brooks or streams and they safe guard their skins also.

5.12 HABITUAL PRACTICE OF USING WASHING DETERGENT FOR CLOTHS

Most of the Paliyar Tribal Women nearly 890 (89.0 %) women use all types of branded washing soaps to wash their clothes , 48 (4.8 %) women use washing powder and 62 (6.2 %) Women never use any soap to wash their clothes. It is a conspicuous fact to note that the poverty stricken Tribal women do not have enough money to buy soaps to keep their clothes clean.

5.13 HABITUAL FOOD PRACTICE PREVAILING AMONG THE PALIYAR TRIBAL WOMEN

The majority of the Paliyar Tribal women nearly 803 (80.3%) women consume rice with Kolambu (broth) in the mornings for Breakfast and at nights for Supper , 150 (15.0 %) women prepare rice/ variety rice and consume in the mornings for Breakfast as well as at nights for Supper and 47 (4.7 %) women prepare Tiffin in the Mornings for Breakfast as well as at nights for supper. All the Paliyar Tribal Women consume rice as their meals in the afternoons. In fact, the Paliyar Tribal Women who prepare Tiffin in the mornings for Breakfast utilize it at nights also for supper and this reveals that they are economically sound than the others.

5.14 HABIT OF TAKING VEGETABLES WITH FOOD BY THE PALIYAR TRIBAL WOMEN

Among the 1000 Paliyar Tribal Women nearly 410 (41.0 %) women take vegetables along with their food daily, 366 (36.6 %) Women take vegetables weekly once along with their food, 224 (22.4 %) women take vegetables along with their food twice in a week. Since their prehistoric stage of living, it is the customary practice prevailing among the Paliyar

Tribal women that they gather their food items from the interior forests, as they used edible roots, leaves etc. Their staple food is rice and they also consumed Ragi and wheat. Majority of the Paliyar Women cultivate fresh organic vegetables in their home gardens and follow good healthy practices. As they consume organic vegetables they have good physique and safeguard themselves from health hazards and they rarely become ill.

5.15 HABIT OF TAKING TRADITIONAL AND SEASONAL FOOD ITEMS

Among the 1000 Paliyar Tribal Women nearly 84 (8.4 %) Paliyar Tribal Women consume traditional food kilangu, 161 (16.1 %) women consume the traditional food honey and 755 (75.6%) women consume the traditional food kilangu and honey during the seasons in a year. The Paliyar Tribal women stick on to their culture and traditions and even though they are exposed to many modern food items which are available in the market , they practice their ancestral food habits like Kilangu (roots) and honey.

5.16 HABIT OF CONSUMING NON-VEGETARIAN FOOD ITEMS

The Paliyar Tribal Women are good at poultry farming, so they breed the chicks and goats for their consumptions and they never go and buy chicken or mutton outside. Nearly 294 (29.4 %) women consume food with chicken, 93 (9.3 %) women consume food with mutton, 429 (42.9 %) women consume food with crabs and fish and 184 (18.4%) Women consume food with dry fish. Majority of the Paliyar Tribal women wish to consume Crabs and Fish because they think that they are very nutritious food for women. Paliyar Tribal women are good at cooking crabs with pepper because they practice it as a healthy medicine to prevent cold or cough. The Paliyar Tribal women prepare delicious food using dry fish for giving to the pregnant and breast feeding women.

5.17 FOOD PRACTICES FOLLOWED BY PALIYAR WOMEN DURING THEIR IMPORTANT PERIODS/ STAGES

Food Practices Followed by Paliyar women at the time of Attaining Puberty

Most of the Paliyar Tribal Women nearly 59 (5.9 %) women consume vegetarian type of food, 34 (3.4%) women consume Non- vegetarian type of food at the time of attaining Puberty. At the time of Puberty, the parents of the Paliyar women pay more attention to the young girls and prepare different types of food items to give them during their puberty attaining time for a period of ten days. Only a few Paliyar women consume Non-vegetarian food while attaining puberty. Besides, as soon as the girls attain puberty, the parents keep their girls outside their houses in the front room or veranda for three days. They also invite

their relatives and prepare a feast with the meat or chicken and sometimes with fish. They prepare a special kind of pudding and vegetable curries with dhal. The best practice prevailing among the Paliyar women is that they involve in fun making during this time, having a good rapport and socialization with their community.

Food Practices Followed at the time of Menstruation

Nearly 578 (57.8 %) women consume Vegetarian type of food, 353 (35.3 %) 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.

Food Practices Followed at the time of Pregnancy

In fact, 50 (5.0%) women consume Vegetarian type of food and 30 (3.0%) women consume Non-Vegetarian type of food during the time of their Pregnancy. 46 (4.6%) women consume Vegetarian type of food. Usually the Pregnant Paliyar Tribal Women consume Kanji, rice with kilangu, honey, egg masala, curry and dry fish. They also prepare a special kind of rasam for the pregnant women and they take it daily with their food. They also visit the hospitals regularly to get Iron and folic acid tablets.

Food Practices Followed at the time of Breast Feeding

Besides this, 42 (4.2%) women consume Non-Vegetarian type of food at the time of Giving Birth a child. 33 (3.3%) women consume Vegetarian type of food and 75 (7.5%) women consume Non-Vegetarian Type of food at the time of Breast Feeding to their children.

Most of the Paliyar Tribal women feed their children with breast milk as soon as the child is born. They continue to feed their children with breast milk nearly up to three years. The Paliyar women unlike other modern women, they practice the best healthy habit of feeding breast milk to their new born children. They never get irritated or feel shy to give their pure breast milk and safeguard their children from other health hazards. The Paliyar Tribal women have a belief that if they had their delivery especially at the entrance of their houses then they would have sufficient breast milk to feed their children.

Food Practices Followed at the time of Illness

Nearly, 71 (7.1%) women consume Vegetarian Type of food and 42 (4.2%) women consume Non-Vegetarian type of food at the time of their Illness. 5 (.5%) women consume Vegetarian type of food at their Old age.

Food Practices Followed at their Old Age

Most of the Paliyar Tribal women prefer to take only vegetarian type of food during the time of illness as well during their Old age. Even then, the Old Paliyar women are hale and healthy and their life expectancy is up to 107 years.

5.18 FOOD PRACTICES FOLLOWED BY THE PALIYAR TRIBAL WOMEN DURING THEIR CULTURAL FUNCTIONS

Type of food consumed during the Child Naming Ceremony

The Paliyar Tribal Women nearly 503 (50.3%) women consume Vegetarian type of food during their child naming ceremony, 497 (49.7%) women consume Non-Vegetarian type of food during their child naming ceremony.

Type of food consumed during the Marriage Ceremony

In fact, 974 (97.4%) Paliyar Tribal Women consume Vegetarian type of food during their cultural function like marriage ceremony, 26 (2.6%) 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 ,

Type of food consumed during the Age/Puberty attaining Ceremony

Among the 1000 Paliyar Tribal Women 738 (73.8 %) women consume Vegetarian type of food during the Age/Puberty attaining function 262 (26.2%) women consume Non - Vegetarian type of food at the time of Age/Puberty attaining function. During the familial celebrations, the Paliyar Tribal Women prefer to enjoy Vegetarian type of food rather than Non- Vegetarian food items which may be inherited through their ancestors.

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.

5.19 WORK AND LEISURE TIME OF THE PALIYAR TRIBAL WOMEN

Collecting Honey

Most of the Paliyar Tribal Women nearly 643 (64.3 %) women collect Honey, 330 (33.0%) women cultivate vegetables and fruits in their Home garden and 286 (28.6%) women do their own business as their work as well as leisure time work. Majority of the Paliyar Tribal women work only during the seasonal time by collecting honey as they live nearer to the interior forests. During the seasons nearly 5 to 10 Paliyar Women join together and go deep into the forests. The Paliyar Women in order to collect honey, they stay in the caves or even under the trees in the forest for three weeks or for a month to collect honey. As honey is good for health the Paliyar tribal women are fond of drinking honey.

Maintaining Home Garden

Majority of the Paliyar women maintain their home garden as their leisure time work . They cultivate plantains, green leaves and vegetables in their home garden. They never buy any such home needed cooking vegetables and greens from shops and this seems to be one of the best practice followed by the Paliyar Tribal women as they consume Organic vegetables which are grown in their own home garden and so such fresh vegetables provide them good health conditions.

Doing Own Business

Few Paliyar women do their own business like Passam picking, honey collecting and sell them as small entrepreneurs. Almost all the Paliyar women work as Coolies for daily wages such as agriculture work like cultivation of Cabbage, Potatos, Carrots, Cauliflower, Green Chilly, Beans, Tomatoes, Beet root and Hilly fruit cultivation work such as Oranges, Lemons, Grapes, Bananas, Jack fruit, Plums ,Peach, Strawberries, Gooseberries, Guavas, Avocados and Passion fruits, and Seasonal cultivation such as Pepper, Coffee are also cultivated by the Paliyar Tribal women

5.20 MARITAL STATUS AND THE BEST PRACTICES OF THE PALIYAR TRIBAL WOMEN

In fact most of the Paliyar Tribal Women nearly 951 (95.1%) women are married, 36 (3.6%) women are unmarried/spinsters, 13(1.3%) women are living as widows.

The striking best practice prevailing among the Paliyar Tribal Women is that they never remarry if their spouse dies or leaves them and it is a notable best value system

followed by the Paliyar Tribal Women that they never go for divorce and in their Paliyar Tribal Women community they practice and follow these two high moral values as their best life style practices.

Besides, most of the Paliyar women get married at the age of 15 itself. In this modern world we find that women are marrying and applying for divorce soon but the husband and wife in the Paliyar community never get divorce. So almost all the 1000 Paliyar tribal women who were interviewed revealed that they live as one community in small villages and have no touch with their neighbours who are living in civilized Society but they preserve their culture and moral values as such in the tribal community. The separated Paliyar Tribal women undergo lot of problems in the society but they boldly solve them. The Paliyar tribal women who are widows do not remarry which is a remarkable practice that is prevailing among their community. Besides, for marriages they never give dowry which is a good practice prevailing among the Paliyar women. The Paliyar community women do not give more importance to gold jewels and they give more importance to moral values.

5.21 ATTITUDE OF THE PALIYAR TRIBAL WOMEN TOWARDS MARRIAGE AND THEIR CULTURAL PRACTICES

Type of Marriage

Most of the Paliyar Tribal Women nearly 776 (77.6%) women marry through arranged marriages, 224 (22.4%) women marry by loving each other and then marry with the consent of their parents.

Place of Marriage

In fact, 937 (93.7) women solemnize their marriages at temples, 16(1.6%) women solemnize their marriages at Mahals, 47(4.7%) women solemnize their marriages at home.

Dress Worn by women During their Marriage

From the observations it is evident that 3(.3%) women wear Cultural dress for their wedding, 997 (99.7%) women wear sarees for their wedding.

Jewels Worn by women During their Marriage.

In fact, 3 (.3%) women wear gold neck ware for the marriage functions , 38 (3.8%) women wear gold studs for the marriage functions, 959 (95.9%) women wear no gold jewels at all for the marriage functions.

No of Days of Celebration

In fact 859 (85.9%) women celebrate their marriage functions for one Day only, 60 (6%) women celebrate their marriage functions for two days , 81 (8.1%) women celebrate their marriage functions for three days.

Money Spent For the Marriages

From the observations, it is revealed that 160 (16%) women spend money from Rs. 1000 to Rs. 5000, 272 (27.2%) women spend money from Rs 5000 to 10000, 398 (39.8%) women spend money from Rs 10000 to 15000, 170 (17%) women spend money above Rs. 15000 for the marriage functions.

As for as the marriage of the Paliyar tribal women are concerned , they welcome arranged marriages as well as love marriages who are equal to their own Paliyar community and they never entertain Inter caste marriages because they give more importance to their Paliyar Community and preserve the ancestral culture bound traditions and habits which seems to be one of the best practices prevailing among the Paliyar women.

Further, the findings of the study has revealed that the Paliyar Tribal Women families are very much concerned about saving the money, as their expenditure for marriage ceremonies is very minimum and these kind of practices may be helpful for them to utilize the saved money for their livelihood and for their development rather than spending the saved money without any purpose during the marriage functions. The Paliyar Tribal women prefer to celebrate their weddings at the temples of their traditional Goddess Pachiamman or Palizhiamman yet few Paliyars women celebrate their marriages in Mahals or at their own houses. The Paliyar Tribal women are fond of wearing sarees only during the wedding ceremonies but very few women wear their traditional cultural dress Mundu at the waist and blouses on the top. No dowry system prevails among the Paliyar community which is a good practice prevailing among the Paliyar women. As still the Paliyar Tribal women are living in poverty, they are not in an affordable condition to buy gold jewels though they like to wear normally a gold chain or gold studs. Normally nowadays the marriage celebrations are held for one or two days but normally the Paliyar tribal women celebrate the marriage function for a day and a few Paliyar Tribal women celebrate for two or three days. Another best practice which we find among the Paliayr Tribal community is that the way they make arrangement for the marriage. They decorate their houses or Mahals with sarees and with the available plants , flowers and leaves in a very simple way unlike others who waste their money unnecessarily in marriages because their cost of living is very low and it is a best practice to

note that they hardly spend from Rs. 5,000/- to Rs. 10,000 /- for the marriage celebrations in a admirable simple way. The Paliyar Tribal women follow a social system and culture which is common to them and it varies in different regions and localities. But the best practice of endogamy prevails among the Paliyar Tribal women and they strictly follow their social cultural ethics and owe much reverence and loyalty to an elder member of their Tribal community whom they call as the Head or Chieftain.

The Paliayr Tribal women consider Ear - boring ceremony also as an important one and when the child attains the age of three, they celebrate the ear-boring ceremony. The ear lobes of the child are pierced with sharpened bamboo needles. After piercing the ears they apply a mixture of ginger oil and turmeric paste to heal the wounds. This is one kind of best practice followed by them.

5.22 WORSHIP PRACTICES OF THE PALIYAR TRIBAL WOMEN

Most of the Paliyar Tribal Women nearly 986 (98.6%) women worship Goddess like Pachiyamman/ Pazhichiamman and 14 (1.4%) of the respondents worship Goddess Kaliyamman.

5.23 TYPES OF FESTIVALS CELEBRATED BY THE PALIYAR TRIBAL WOMEN

It is revealed from the study that nearly 348 (34.8%) Paliyar tribal women celebrated Temple festival, Pongal Festival and Deepavali festivals for one day, 356 (35.6%) women celebrated Temple festival, Pongal Festival and Deepavali festivals for two days and 296 (29.6%) women celebrated their Temple festival, Pongal Festival and Deepavali festivals for three days.

During the Temple festivals, Pongal Festivals and Deepavali festivals nearly 789 (78.9%) women wear sarees and 211 (21.1%) women wore Chudidhars during their Temple festival, Pongal Festival and Deepavali festivals. There were 960 (96%) women who wore covering jewels and 40 (4%) women who wore gold jewels like a gold chain or gold studs during the festival celebrations. All these festival celebrations reveal that the Paiyar Tribal Women have a good social gathering which ensures good relationship and tribal cultural binding through celebrations

5.24 EDUCATIONAL STATUS AND THEIR ATTITUDE TOWARDS EDUCATION

On the whole 316 (31.6%) Paliyar Tribal Women are completely illiterates who do not know to read or write, 539 (53.9%) women have completed Primary School level of Education and 145(14.5%) women have completed their Middle School level of Education which means up to VIII Standard. The Paliyar Tribal women give very little importance to education and they are not yet conscious of the benefits which would consequently lead to their economic, social growth and development in all spheres. They feel that their children will become alienated from their family, if they migrate to the towns for the sake of education. Moreover, they believe that if their children become educated then they would be reluctant to carry out their traditional occupation. The problems of illiteracy are very acute among the Paliyar Tribal Women

It is found that the problems of illiteracy are acute among the Paliyar tribal women. The low literacy rate of the Paliyar tribal women is considered to be the root cause of their socio-economic backwardness. Now a days there is a slow change in the minds of the Paliyar Tribal Women to educate their children in the Government schools. The Government is providing free education but they are not interested to send their children to Schools because they don't wish to lose the earning of their children. Another best practice prevailing in Perungaadu Village is that the NGO "Child Voice" has built a School up to V Standard and rendering educational service to the Paliyar Community. In that village the Tribal students are learning happily.

5.25 SKILLS POSSESSED BY THE PALIYAR TRIBAL WOMEN

On the whole 189 (18.9%) Paliyar Tribal Women have informally acquired the skills in tailoring and 76 (7.6%) women have possessed the skill in making Handicraft things. The study findings reveal that more than 265 (26.5%) women are economically supporting their families by generating money through their acquired skills and take part in reducing the economic burden of the family and this shows the affinity and the assertive nature of the tribal women towards the family members.

5.26 HOME DELIVERY OF CHILD BIRTH PRACTICES STILL PREVAILING AMONG THE PALIYAR TRIBAL WOMEN

There are three villages in Kodaikanal hills namely Amathisolai village, Siruvankadu village and 5 Veedu village where nearly 120 (12.0%) Paliyar Tribal Women had given birth

their children at their houses and in the same way there are three villages in Sirumalai Hills namely Tholukadu village, Poonuravi village and AAAadalore village there were nearly 81 (8.1%) women who had given birth their children at their own houses and on the whole 201 (20.1%) women had given birth their children still at their own houses without going to the hospitals for their delivery. 5 Veedu village is a remote interior part o f a village where there are no bus facilities and as well as Primary Health Centres to consult during their pregnancy time or to have monthly checkups to take medicines. In spite of that the Paliyar Tribal Women follow the best practices of drinking herbal juices and herbal based healthy food practices to maintain their good health.

5.27 SOCIO - ECONOMIC STATUS OF THE PALIYAR TRIBAL WOMEN WITH REGARD TO THEIR OCCUPATION

The study reveals that most of the Paliyar Tribal Women nearly 799 (79.9%) women work as Coolies, 87 (8.7 %) Women work in the agricultural lands or in farms , 114 (11.4%) women do their own business.

The observations and the findings of the study reveal that most of the Paliyar Tribal Women nearly 102 (10.2%) women work for 10 days in a month, 480 (48%) women work from 10 to 20 days in a month, 418 (41.8 %) women work nearly from 20 to 30 days in a month. As far as the Paliyar women's earning capacity is considered 116 (11.6%) women earn money from Rs 1000 to Rs 1500 as their monthly income, 432 (43.2%) women earn money from Rs 1500 to Rs 2000 as their monthly income, 403 (40.3) women earn money from Rs 2000 to Rs 2500 as their monthly income and 49 (4.9%) Women earn money above Rs 2500 as their monthly income. The Paliyar Tribal Women possess an active life style and keep them engaged throughout the day, in addition to their daily house chores. The Paliyar women had to work daily for their livelihood and to meet out their daily expenses in the family. The socio-economic structure in tribal communities is distinctly different from that of the Non-Tribes or advanced groups of people. They have a very simple technology, which fits well with their ecological surroundings and conservative outlook.

5.28 CHANGES IN THE LIVELIHOOD OF THE PALIYAR TRIBAL WOMEN WITH REGARD TO CLIMATIC CONDITIONS

On the whole 238(23.8%) Paliyar Tribal Women engage themselves in Passam Picking as their Full time, Seasonal , Part time work to earn their life bread. 293 (29.3 %) women engage themselves in Coffee Bean Picking as their Full time, Seasonal and Part time

work to earn their life bread, 107 (10.7%) women engage themselves in Vegetable Cultivation as their Full time, Seasonal, Part time work to earn their life bread and 362 (36.2 %) women engage themselves in Pepper Picking as their Full time, Seasonal, Part time work to earn their life bread. The Paliyar Tribal women have the flexibility and adaptability in changing their livelihood patterns with regard to the changes in the climatic conditions as they are ready to run their life with the available resources and prepared to do any kind of work in the Hills which seems to be one of the best Practice Prevailing among the Paliyar Tribal Women. In fact the Tribal economy seems to be subsistence type and they are so skilful to practice different types of Occupations to sustain themselves and live in “Marginal Economy” and they live with different stages of economy engaging themselves from food gathering to work as Industrial/ Agricultural labourers overlapping their economic stages. The Paliyar Tribal community itself acts like a co-operative unit and the Tribal co - unities living in a village or location are economically inter-dependent. So they distribute the goods generally like gifts and ceremonial exchanges. The best practice prevailing among the Paliyar Tribal Women is that they do not have any profit motive in their economic dealings while exchanging with periodical local markets and another important aspect of the tribal economy is the low level of its monetization and barter system.

The Paliyar Tribal women engage themselves in forest agriculture but they are exploited by other landlords and they are more hard working as they exercise their manual power in collecting minor forest produce, honey collecting during the seasonal time which yield them very low income. At present the Government norms are such that they are not allowed to derive the full benefits from the forests, they are privileged to collect the forest produces and they depend on the contractors and dealers for marketing the produces which they had collected. The Paliyar Tribal women are not afraid of animals but they are afraid of the educated people who are exploiting them. As the Paliyar Tribal women are highly ignorant and innocent but they are constantly exploited by the forest administrative people , landlords and other non- tribal people.

5.29 RECREATIONAL PRACTICES PREVAILING AMONG THE PALIYAR TRIBAL WOMEN

Most of the Paliyar Tribal Women nearly 6 (.6 %) women play high jump during their recreation time, 90 (9%) women play honey group game, 17 (1.7%) women play the fox group game, 82 (8.2%) women play tiger game, 587 (58.7%) women sit and gossip during their recreation time, 36 (3.6%) women play the game like Thayam and 182 (18.2%) women

play Pallanguli during their recreation time. Few Paliyar women like to play swarm game, skulk game, tiger game, thaayam game. The study also reveals that the Paliyar Tribal Women are very sportive and keep themselves relaxing their body and mind by involving in various activities and probably, these habits must have been inherited through their ancestors.

5.30 THE NATURE AND THE STRUCTURE OF THE HOUSES WITH REGARD TO THE LIFE STYLE PRACTICES OF THE PALIYAR TRIBAL WOMEN

On the whole in Kodaikanal Hills nearly 123 (12.3%) women live in a Mud house with thatched roof in the Villages like Amaithisolai, Thoonimalai, AAadalore, Perupallam, Samakadu, and in Pachalur, 386 (38.6%) women live in Cement houses with Concrete roof in the villages like Kadamarave, Siruvankadu, 5 Veedu, Kombikadu, Moolaiyaru, Korankombu, and in KC. Patti, 344 (34.4 %) women live a Mud house with Asphalt roof in villages like Amaithisolai, Perior, Kallkeneru Perunkadu, Saraikadu, Vadakaraiparai, Pulathoor, Thandikudi, Nadupatti and Thamaraikulam, 66 (6.6 %) Women live in Mud houses with Plastic sheets in villages like Amaithisolai, Perthraparavi, Thadiyankudisai, Palankikombai and J J Ngar.

On the whole in Sirumalai Hills nearly 22 (2.2 %) women live in Mud houses with thatched roofs in Villages like Tholukkadu, Ponuruvi and Kalakadai, 12 (12.0 %) women live in Cement houses with Concrete roofs in villages like Tholukkadu, Ponuruvi, 26 (2.6 %) women live in Mud houses with Asphalt roofs in villages like Tholukkadu, Ponuruvi and Kalakadai, 22 (2.2 %) women live in Mud houses with Plastic sheets in villages like Tholukkadu, Ponuruvi and Kalakadai.

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 in the forests, they live in rocky caves in the interior forests as well as in open space in the forest. The Paliyar Tribal women are quite content to live in a house with one room of 100sqft. Though the Government has constructed houses and given to them, yet they like to live their own huts with less facilities.

5.31 THE OWNERSHIP OF THE HOUSES WITH REGARD TO THE LIFE STYLE PRACTICES OF THE PALIYAR TRIBAL WOMEN

On the whole in Kodaikanal Hills the findings reveal that 175 (17.5%) Paliyar Tribal Women live in their own houses, 14 (1.4%) women live in rented houses, and 730 (73.0 %) women live in the houses constructed and given by the Government. On the whole in

Sirumalai Hills the findings reveal that 12 (1.2%) Paliyar Tribal Women live in their own houses, 69 (6.9%) women do not possess own land/space.

5.32 THE SOCIO - ECONOMIC STATUS OF THE PALIYAR TRIBAL WOMEN WITH REGARD TO THEIR FAMILY ASSETS

Most of the Paliyar Tribal Women nearly 52 (5.2%) women possess lands as their assets 16. (1.6 %) women possess jewels as their assets 458 (45.8 %), women have hard cash as their assets 474 (47.4%) do not have any movable or immovable assets.

Besides, 312 (31.2 %) Paliyar Tribal Women who are living in Nuclear as well as in Joint families possess assets as Goats and Hens, 44 (4.4 %) women possess Cows and Hens as their assets and 71 (7.1 %) women possess Hens as their assets and 573 (57.3%) women do not possess any such above mentioned assets.

In fact 16 (1.6 %) Paliyar Tribal Women who are living in Nuclear as well as in Joint families possess assets as Kalappai , 173 (17.3 %) women possess Manvetti as their assets, 351 (35.1 %) women possess Aruval /Sickle as their assets and 23 (.2.3%) women possess Koddari as their assets, 60 (6.0%) women possess Kadaparai as their assets and 377 (37.7 %) women do not possess any such above mentioned assets. The whole world is hunting for Money, houses and other kinds of Material wealth but the poor Tribal Paliyar women consider the minimum requirement of land , poultry and other agricultural equipment's as their assets which seems to be the best practice prevailing among the Paliyar tribal women.

The Paliyar Tribal Women's income level is meagre and hence most of the women do not possess any assets and in order to increase the income of the Paliyar Tribal women, special schemes have to be introduced by the Government through all possible means. Besides, the Paliyar Tribal women state that they had lost their control over their lands under the name of internal colonization and they are under bondage to earn their living. Traditionally the Paliyar tribal women are land owning community and due to dependence on agricultural cultivation, very few Paliyar Tribal women get bank loans for doing agriculture works. The Paliyar women work daily and spent their money daily for their family and they are happy and content with their work, life and never think high of their problems as they never expect more than what they have and enjoy their life fully with their small families. The city women today expect a lot and crave for more money and are not content with the money and jewels that they have while comparing the life of the Paliyar tribal women which we find a best practice prevailing among the Paliyar women. Majority of the Paliyar tribal women are interested to save their hard earned money to spend during the time of their

emergency. The Government has donated free land for the Paliyar community at the village of Korakombu in Kodaikanal and majority of the women do not have much assets in their families.

5.33 MEDICINAL PRACTICES FOLLOWED BY PALIYAR TRIBAL WOMEN

In fact, 484 (48.4%) Paliyar Tribal Women take Traditional Medicines, 516 (51.6%) women take Allopathic Medicines for Cold, 448 (44.8%) women take Traditional medicines, 552 (55.2%) women take Allopathic Medicines for Cough, 380 (38.0%) women take Traditional Medicines, 620 (62.0%) women take Allopathic Medicines for Fever, 440(44.0%) women take Traditional Medicines, 560 (56.0%) women take Allopathic Medicines for Stomach Pain and 555 (55.5%) women take Traditional Medicines, 445 (44.5%) women take Allopathic Medicines for Headache.

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. A detailed study of the type of 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 Paliyar Tribal Women's Knowledge of treatment of the disease is another sphere where we find a close relation between the Oraon communities and its environment. Treatment of diseases is invariably based on the use of medicinal herbs found in their regions.

5.34 THE WORSHIP PRACTICES OF THE PALIYAR TRIBAL WOMEN AND THEIR TYPE OF BELIEFS IN GOD, SUPERNATURAL POWERS AND IN SPIRITS OR GHOSTS

Among the 1000 Paliyar Tribal Women, there were nearly 173 (17.3%) women who believed that God is Everything, 334 (33.4%) women believed that God solves all their problems , 493 (49.3%) women believed that God gives them peace. There were 94 (9.4%) women who believed on the Supernatural Powers like Kurisoluthal which means Prophecy about their Future, 745 (74.5%) women believed on Samiyaduthal which means Gods descending on them and 161 (16.1%) women believed that Kairegai Parthal, which means Palm reading to tell about their Future. There were 54 (5.4) women who believed on some safe guarding spirits, 64 (6.4%) women believed that there are some spirits which help them,

865 (86.5%) women believed that their Grand Parents' spirits descended on them and 17 (1.7%) women had no belief on Spirits or Ghosts.

5.35 MONEY SAVING PRACTICES PREVAILING AMONG THE PALIYAR WOMEN

Nearly 441(44.1%) women saved their money through Self-Help Groups, 309 (30.9 %) women saved through Banks, 141 (14.1%) women saved their money through Post Office. Nearly 441(44.1%) women saved Rs.100-150 per week, 309 (30.9%) women saved their money from Rs. 150 to Rs. 200 per week and 141(14.1%) women saved above Rs. 200 per week.

Majority of the Paliyar Tribal Women (891%) possess saving habits and most of the women (44.5%) have opted to invest their savings in Self - Help Groups. Lack of awareness of other modes of savings and poor accessibility towards Banks and Post offices would be the possible reasons for not choosing other methods of savings and investments.

5.36 THERE IS NO SIGNIFICANT DIFFERENCE IN THE AGE AND IMPORTANT DAY'S FOOD PRACTICES BY THE PALIYAR TRIBAL WOMEN.

As per this study, there is significant difference in the age of the Paliyar Tribal Women and the Food practices followed by the Paliyar tribal women on Important periods. The life style of the Paliyar Tribal women is very simple and even at their different periods of Life cycle, they do not give much importance to their habitual food practices.

In fact, there is no significant difference in the Food Habits and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents. The Paliyar Tribal women are very hardworking and they live for more years than men. It may be due to their food habits and as per their different age group of the respondents , they practice same kind of food at all their stages of living.

As per this study there is no significant difference in the Marriage Practices and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents. The Paliyar Tribal women follow their ancestral marriage customs and their civilization is more primitive and their marriage practices have changed as per the growth and development the Non-Tribal women in other Urban and developed Rural areas.

In fact, there is no significant difference in the Facilities available at the homes and its dimensions among the Paliyar Tribal women with respect to the Age Group of the

Respondents. The age of the Paliyar women is not a criteria for bringing forth change their usage of modern facilities at their homes.

From the observations of the study it is quite evident that there is no significant difference in the Medicinal Practices for different type of sickness and its dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents. The Paliyar Tribal women are mostly living in remote places of the forests and still they never prefer to the Allopathy doctors immediately if they fall sick. After finding out the fact that their traditional medicines would not not save them from their illness then they prefer to go for allopathy treatment.

This study reveals that there is no significant difference in the Money saving Practices and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents. In fact the Paliyar Tribal women are mostly illiterates and they do not have a particular job to earn and they are economically more deprived. Even at this level of poor earning they follow the best practice of saving money with limited source of income.

The study proves that there is no significant difference in the Cultural Temple Festival Practices and its dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents. The Paliyar Tribal Women follow their cultural , traditional ethos and values at their all stages of development.

5.37 DISCUSSIONS

The Paliyar Tribal women's life style and practices are shaped by the surroundings in which they live and without discarding their past practices , the tribals are very rigid in the matter of following their community life styles generation after generation But when they migrate to cities where the majority of the people life style is totally different theirs then the tribal are caught in conflicts. Now a days, the tribal adjust with the new environment and have undergone lot of changes in their traditional life style particularly with regard to food habits, clothing pattern, Standard of living, Social behavior and cultural life. This study has enabled to collect data from the respondents covering all these aspects of life style and best practices prevailing among them.

5.38 THE PALLIYAR TRIBAL WOMEN IN THE FEMINIST PERSPECTIVE

Feminist research recognizes knowledge as an intersubjective negotiation because it is a research on research participants and the researcher and it has political undertones and sets out to help and empower. So it is the responsibility of the researcher to exercise cultural

sensitivity. Feminist Epistemology is an examination of the subject matter of epistemology, i.e., the theory of knowledge, from a feminist standpoint and it is an outgrowth of both feminist theorizing about gender and traditional concerns. As feminist research is related to more subjective issues of validity in turn it would lead to a range of feminist epistemological positions in order to assess truth. Some feminists argue that statistical research has an important role to play too so as to find out to what extent discrimination equal opportunities. In fact Oakley and others have advocated mixed-method (i.e. quantitative and qualitative) research designs in order to find answers to the research questions like what the researcher had done. And how the research had been done?. This study has been investigated the gender identity prevailing among the Paliyar women in relation to race, class and culture. In this study the feminist research methods and approaches such as Qualitative Approach, Quantitative approach, In-depth interviewing, network tracing, Conversation/ Dialogue, Identification of the subjects through their personal experiences, Photography or talking pictures technique, Speaking freely and Structured conceptualization have been used by the researcher.

To study the social life of the tribal women is complex in nature and it is very important that the research team members have to record the variety of elements in their notes. This project team members, during their observations used informal conversations and interviewed routinely and this naturally allowed them to have elaborate discussions as well as to probe into their emerging issues or to ask questions related to the unusual events in a naturalistic manner. The research team members through their 'casual' nature of interviewing technique elicited highly candid accounts of information from the women tribal individuals. They gathered formal in-depth interviews and documentary data such as minutes of meetings, diaries and photographs. The tribal women participants as well as the situations were sampled on an opportunistic or purposive basis. This project has focused upon the specific features of the 'best life style practices of tribal Paliyar women' depicted through, their Food Practices, Health Practices, Cultural Practices, Marriage Practices, Spiritual Practices, Festival Practices, Past time and Entertaining Practices, Medicinal Practices, Educational Practices, Occupational and Saving Habits. The above mentioned data has been undertaken in an inductive thematic manner and the data has been examined to identify and to categorize the themes as well as the key issues which emerged from the data.

The collected data has been carefully analyzed using inductive process and the data has been has generated with tentative theoretical explanations from their empirical work. This study aims at more reflexivity as the researcher has shared with the world what has been

investigated from the tribal Paliyar women due to their close relationship and associations. This study report is in the form of a description of the researcher's ideas and experiences which would enable the readers to judge the possible impact of these influences on a study. The quality of this research work depends on the detailed or thick description of the tribal Paliyar women settings and their participation. The Paliyar tribal women had been observed for hours together with direct interviews which served as the key elements of this research to gather relevant authentic informants. The research design is ethnographic in its nature.

It is the research which was carried out with 1000 study sample size of the Paliyar Tribal women. The research method is said to be more participatory because it has been done along with the people at their own field. This type of research method naturally brings out the happenings of the Paliyar tribal society especially women from the point of view of the subjects of the study. The Department and Centre for women's studies has carried out this study, so it is more feministic in its approach and it reveals the empirical data on the Paliyar tribal women communities, their cultures and their life styles especially highlighting their best life style practices. This study has paved way to discover the social life of the Paliyar tribal women and has led to the substantial contribution of research which is more aesthetic in nature with more field data and has provided prompt credible reliability. This study has laid more emphasis on exploring the social phenomena, life style perspectives, attitudes, values, behaviours, leisure patterns and recreation etc. There are many researches which had been done on the Origin and growth of the Tribes , Development of the Tribes, the educational level of the tribes, Tribal Transformation in India' the impact of urbanization on tribal culture., the historical, social and economic life of the Baniyas Problems of the Paliyar People the dietary practices of the Paliyar Tribal group and the nutrient content of unconventional food consumed, the erosion and destruction of environment and the Processes and Problems of displacement, rehabilitation and socio-cultural changes occurred among the displaced Scheduled Tribe, but none had endeavored to do an exclusive study on the life style practices of the Paliyar women. This research study is a venture on the Paliyar women tribe in the perspectives such as their socio-economic levels, aspirations, marriage practices, food practices, health practices, saving practices, occupational practices, and availability of resources and the use of natural resources, opinions, suggestions and the views about the Paliyar women in the perspective of their best life style practices which are brought into limelight through this in depth research. Hence, the present study, which examines and describes the best life style practices of Paliyar women, may be useful to the planners and policy- makers as well as researchers and the non- governmental organizations to bring

radical changes in the social empowerment of the tribal women at all spheres. Women across the continents, countries, cultures and communities share certain common characteristics and command certain social status, classified as high, intermediate and low. In fact the Paliyar women enjoy very lesser privileges within and among their communities, which varies across the regions, situations and times.

The status accorded by the human society to women has been carefully cherished, cautiously guarded and collectively sustained through the ages, though it has been subjected to the influences of invasion by both internal and external forces. The Paliyar women tribes who live on the hills of Kodaikanal and Sirumalai consider themselves as equal partners in their socio-cultural life. In-depth, when the researcher examined the Paliyar tribal women, it had revealed some of their enviable practices which seems to be quite admirable to portray to the other world their plight and how the policies could be planned and redesigned for their upliftment and empowerment. The present study is an attempt in this direction.

It is more than a half a century since we attained freedom from the British rule with an objective to boost ourselves economically and socially emancipating from surveillance. Both the State government as well as the Central government have enacted laws and are implementing various Schemes for the upliftment of the downtrodden with special emphasis on the schedule caste and schedule tribe. In spite of such drastic steps by the government, the Paliyar tribes had not achieved any appreciable improvement in the sphere of economic and social positions of the schedule tribe because of laxity in the mode of implementation of the scheme by the bureaucrats.

Though the tribal Paliyar women play a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post-harvest operations yet they still remain backward due to their traditional values, illiteracy, superstitious beliefs

The tribal women play a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post-harvest operations but they remain still backward due to their traditional values, illiteracy, superstitious beliefs, dominant roles in decision making, social evils and many other cultural factors, this research would pave way to know the participatory role played by the Paliyar tribal women and how they struggle to improve their living conditions by fully exploring the natural endowments. It is the duty of the government to bring out some strategic plans to protect the tribals and their livelihood as well as to make

them to be aware of their basic rights and the responsibilities individually as well as in social groups.

The Paliyars even today are found to be totally illiterates and they are highly ignorant and naïve. Almost most of the Paliyar women show insensitive attitude towards their empowerment, enhancement and development as they remain silent spectators to the day to day happenings without being assertive to grab the opportunities that are offered by the government for their welfare and development. So they still continue to cling to their domicile and maintain a pattern of life by sticking on to their age of customs. They undertake jobs/works which are seasonal and such jobs fetch them meager income only. As such they are not able to provide even the basic needs to their family members. They are not in a position to run their family, provide education to their children as well as avail better medical facilities to their family members. They have to labour day and night to earn their daily bread.

In general, Scheduled Tribes (STs) are indigenous people who have their own distinctive culture, geographically isolated and are low in socio-economic conditions. For centuries, the tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts. The Paliyar tribal women who are taken for this research are the aboriginal tribes, who are scattered in the hills of Coimbatore, Madurai, Theni, Dindigul, Virudhunagar and Tirunelveli districts of Tamilnadu live in small hamlets, in Topslip, Palani Hills, Kodaikkanal, Sirumalai, Agamalai, Vasimalai, Bodi, Varusanadu, Sathuragiri and Shenbagathoppu regions. The originating place of Paliyar adivasis is considered to be Poolavadi Puliampatti in Palani hills of Western Ghats where Palar dam is presently built. A.G. Gardener (1972) the famous anthropologists says that Paliyar tribes belong to “Astroloids” and are similar to “Semangs” of Malaysia in physical features. Paliyars are black in colour, with curly hair, thick lips, broad and flat nose. They are short in stature. Tamil is their language. In olden days, these people lived in small cave like structures called Kalazhais. Paliyars. In the medieval period, Paliyars, lived in small hut like structures between two rocks. Now the Paliyars have colony houses built by the Government schemes or they have built small houses of their own in the plains nearer to the hills from where they are thrown out. Some Paliyars, who are still living in the interior forests have built their huts with minimum wood and grass suitable to their climatic conditions.

There are nearly 3000 Paliyar families scattered all over the Western Ghats, who are in search of their lost identity, livelihood resources, healthy food habits, rich traditional heritage, access to herbal medicines and minor forest produce. They are forced to live in plains, reduced to the level of plantation workers or agricultural coolies in their ancestral

land, which they detest. They have a longingness to go into their forests for a peaceful, happy and contented life. In Dindigul District, there are two hill areas which are Kodaikanal and Sirumalai where most of the Paliyar tribal women are living. Among the other tribals these Paliyar tribal women have different life styles at different stage levels. The best life style practices of Paliyar tribal women especially in food habits, dress patterns , health practices, medicinal practices (Paliyar women are well known for their medicinal values), collecting wood in the forests and good medicinal things like roots and nuts.

Each tribal community follows distinct traditional and cultural heritage and this makes them to distinguish themselves from each other. India is a country of varied compact culture as a whole and 15% of the tribal people live in various ecological and geo-climatic conditions in plains , forests , hills and inaccessible areas of the panoramic India terrain.

The Paliyar tribal women are endowed with rich indigenous knowledge Moreover the Paliyar tribal women are rich with indigenous knowledge in scenarios of social, cultural and economic life, which had evolved within their community and had been passed on from one generation to another. They follow some best life style practices and they are very dynamic creative and innovative in nature suitable as per their needs and requirements of the local people, cultural norms social norms.

5.39 LIMITATIONS OF THE STUDY

It is very difficult for the Investigator to practically enjoy the benefits of accessibility of data as each and every village was in the interior parts of the forests and the means of transport was not adequate and very rare means of transportation. While through participatory approach the respondents were surveyed, it also involved human inadequacies, resource constarints recollection and communication problems were met by the researcher and by the team members. For this study carefully planned Incidental, purposive and stratified sampling techniques were used while selecting the respondents especially only Paliyar Tribal Women. The Investigator and the team members took much care in oder to get the Primary data and due to to to the transit of the respondents a part of the respondents were left out.

5.40 IMPLICATIONS OF THE STUDY

It is the duty of the Government to empower the tribes especially the 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 suitable policies and develop the tribes and the tribal 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 dire 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 Tribal women

5.41 SUGGESTIONS

The present study was carried out with in 30 villages in order to identify the best life style practices prevailing among the Paliyar Tribal Women in order to understand their life styles more. The Primary data was gathered from 1000 Paliyar Tribal women and the data reveals that most of the respondents have not gained adequate Education and Communicative media exposure to attain their Tribal development programmes implemented by the Government. The Tribal Women have to be empowered in all aspects and the Government should take drastic steps to enhance their living by preserving their culture and best practices as well as to obtain their rights in lands and forests should be respected and implemented through constitutional amendment. The tribes should be equipped to participate effectively in a competitive environment dominated by the market forces. A variety of positive interventions are required to assist the tribes including land restructuring, employment generation, wage interventions, price interventions and effective implementation of special laws.

The Tribal Paliyar women must be empowered to achieve the goal of human rights and legal protection and achieve their goal of community development. The Tribal women should be respected for their culture and for their best practices in order to sustain their social harmony and unity by providing environment protection. The Government should provide awareness to the Paliyar Tribal Women to fight against the oppressive forces in the society and disseminate knowledge to the 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.

5.42 EPILOGUE

Today we are living in the age of information and Communication Technology. The world has shrunk due to fast technological gadgets and it is a dire need that the tribal women have to be empowered as part and parcel of our National Development Strategies which is recognised in the New Millennium Development Goals. It is a challenge for the Policy makers to strengthen the Tribal people as a human resource to involve them in order to contribute much for the national socio economic development of our country in this modern era. The future agenda for the policy makers, administrators and other professionals in the tribal areas must deal with expansion of communications media, manpower development, resource mobilization, improving the delivery system, implementation of development programmes, involvement of women and weaker sections in the implementation of programmes

CHAPTER VI

CASE STUDIES

6.1 CASE STUDY-1

MRS. SELVI - 38 YEARS OLD - 5 VEEDU-KODAIKANAL HILLS

The Project Director identified 30 villages in Kodaikanal and Sirumalai Hills for this study and one among the 27 villages in Kodaikanal is 5 Veedu village .



Once upon a time there were only 5 houses and so this village acquired the name 5 Veedu. This village is a beautiful village with water falls and natural scenery. 5 Veedu is a small Village which is situated 22 Km away from Kodaikanal Hills It has also become very popular now due to a Paliyar Tribal Woman named Mrs. Selvi of 42 age. She is really a woman of service who does enormous help to other women of that area. She is not an educated woman but she possesses the skill as a midwife because everyone knows her that she is a lady who carries out home delivery for many pregnant of that area. and this village is so remote that there is no bus facility or Hospital nearby. The Paliyar Tribal women had to walk several miles and then they have to hire a Taxi or cab for any kind of emergency. 5 Veedu is a small Village which is situated 22 Km away from Kodaikanal Hills



If there occurs any emergency, the Paliyar women walk 5 to 10 Km to get into a bus or vehicle. In fact, Mrs Selvi believes in the natural medicine and she advises her village women to take healthy food practices and nutritious food at the time of their pregnancy. In this Village most of the women give birth children at their homes. They never go to any hospital or take any medicine from the hospitals.so without any allopathic medicine or injections they follow good health practices . They prefer to have either Vegetarian or Non - vegetarian food. The Paliyar Tribal women take herbal green leaf as their food during pregnancy and they follow following their own traditional herbal food practices. The Pregnant women are given Jeera water, Rasam with dry fish , Pepper curry as well soup with herbal green leaves.



Mrs. Selvi does the work of a doctor and insists the pregnant women to follow healthy food practices and the pregnant women give birth their children in a normal manner without any mortality. She being a Paliyar woman does wonderful service to the Humanity especially to Paliyar Women. A few minutes before the delivery of giving birth a child which means at the neck of the moment she gives 50gms of castor oil (Aamanaku) battered with one egg and adding with little salt to the pregnant lady who cries in labour pain . She believes that the delivery would be normal after swallowing the mixer of egg and castor oil. The pregnant ladies also give birth their children undergoing normal delivery. As soon as the pregnant lady gives birth a child in an easy normal home delivery, she take care oth the pregnant woman with care and herbal medicines. As soon as the child is born she gives only Jeera water to the mother to drink.

6.2 CASE STUDY- 2

MRS. MUTHULAKSMI - 107 YEARS OLD THOZHUKKADU VILLAGE SIRUMALAI HILLS

Sirumali is a dense forest region with moderate climate throughout the year. This hill is located 6.5 km south of Dindigul town and 22.5 km north of Madurai city. In Sirumalai hills the Paliyar tribes live in clusters at an altitude of 900-1350m in isolated settlements on the slopes of the hilly areas of Thalakkadai, Valampannai, Paliyankadu and Pullimanthu from

time immemorial. Through personal interviews and ethnographic findings more accurate indigenous information of the tribal women was collected.



The average longevity of the Paliyar women is 70 years but as per this exploratory research it is revealed that the Paliyar tribal women live more than 100 years. There is a beautiful village named Thozhukkadu where a Tribal woman named Muthulakshmi lives with both physical maturity and intellectual maturity at the venerable age of 107 years! . Indeed, this is an exhilarating fact to pronounce that as per the saying , “ You are what you eat “ she lives an exemplary life at this age of 107 with mere mushrooms and tubers, she leads a hale and healthy independent life of her own.



She lives completely cut off from the outside world but lives in an inaccessible village with their community people nearby, she used to walk 10 to 15 Kilometers daily to hunt for her food products and to work in the interior parts of the forest. Through her life she suggests to the world that her life style practices of exercise by walk is very important for health and long life. She cooks by herself and her food habits are completely natural and whatever she eats has no chemical additives .so this may be the secret for her longevity of life.

She is physically very strong and even if she falls sick, All the village people approach her for any kind of treatment during their illness. She has rich fun of knowledge about herbal medicines and she prepares medicines by herself and safeguards herself and others from any type of illness. She herself diagnosis the different types of ailments by examining the symptoms and proposes herbal remedies which she has practices traditionally from her ancestors for many years. The secret of her long lifespan is that even today she takes tubers (Mulli Kilangu and Valli Kilangu) and honey as her routine food and she eats as she lives organically.. She sets as a best model of a happiest woman and practices a life of serenity in oneness with nature

6.3 CASE STUDY -3 MISS. MANGILI – 78 YEARS OLD POOLANTHOOR VILLAGE -KODAIKANAL

Mrs.Mangili lives in Poolanthoor Village where the Paliyar Tribals live in a cluster community. She is a spinster of age 78 who lives in the exterior part of Poolanthoor which is

called as ‘ Manatheevu’. Among their Paliyar Community Ms. Mangali is considered as a great leader in Paliyar tribal community. She is the backbone of the tribal community and as she is unmarried she works only for the welfare of her Paliyar community.

The tribal community follows Hindu religion and they believe that their forest is ‘Bharatha Bhumi” and the safeguarding goddess is Pazhichiamman. Ms Mangali is a staunch devotee of the goddess Pazhichiamman and she follows fasting for several days by worshipping her. She is recognized by the Tribal Paliyar community as a fortune teller. She follows a peculiar way of telling the Present, Past and Future life incidents of the people and all believe her as an eminent and popular soothsayer. Many people throng to see her in her place. When she foretells, she spreads paddy grains on the floor and prophesies their future. The people have a strong belief that whatever she foretells will happen in the future and many say that whatever she has said had happened in their lives. She has no maternal relations and she heads the whole Paliyar community as a well-known leader. The Paliyar community honour her much and respect her well. This Paliyar woman heads the whole Paliyar community and the village people act as per her verdict.



CHAPTER VII

PHOTO GALERY

LOCATION OF THE STUDY



KODAIKANAL HILLS



SIRUMALI HILLS



MEANS OF TRANSPORT



TWOVELAR SPECALITY



FOUR EVELAR SPECALITY

DIFFERENT TYPESOF TRIBAL HOUSES





Government Donated house

Mud house with asphalt roof house



Mud house Plastic sheet





THINGS INSIDE THEIR HOUSES



PALIYAR TYPES OFFUNCTIONS



Pongal Celebration Function



Decoration for marriage in their house



Arrangements made for marriage in the house



Marriage



PALIYAR TRIBAL GODS



Worship Nagammal



Worship Nagammal



Pazhichiamman Goddess



Karupa Sammy kovil



Nagammal



Worship Pachiyamma



Worship Kaliyamma



Karupa Sammy kovil



Kaliyamma



PET ANIMALS AND BIRDS





DIFFERENT TYPES OF WORKS DONE BY THE PALIYAR TRIBAL WOMEN



Marapasam Picking



Woman Entrepreneur



Cutting Firewood



Hunting for forest Products



Coffee Powder Preparing

Bamboo sticks cutting



Woman who works with Bamboos



Tapioca collecting



Woman entrepreneur



Woman Entrepreneur



Selling Broomsticks



Preparing coffee Powder



Tribal women at work



Tribal Women normal works in the village



Medicinal Herbs



Medicinal Plants , Seeds and sticks





Government Constructed Toilets



ATTUKKAL



WATER FACILITIES



Playing Games



Electrical and Sanitation Facilities



KURINCHI FLOWERS IN KODAIKANAL





TRIBAL WOMEN AND CHILDREN





Petty shop



PERUNGADU VILLAGE IN KODAIKANNAL



Petty shop



A tree more than 100 years



REFERENCES

1. Ayyappan, A. (1968). Report on the Socioeconomic Condition of Aboriginal Tribes of the Province of Madras: Madras Government Press, Madras.
2. Balakrishnan, E.P. (2004). Economies of Tribal's and Their Transformation - A Study of Kerala. PhD thesis: Pondicherry University, Mahe.
3. Chandran, D. (2012). A Paradox Within a Paradox: Emerging Signs of Change in the Unappealing Tribal Scenario in Kerala, India,, *Developing Country Studies*, 2(6): IISTE
4. Chambers, R. and Gordon Conway. 1991. Sustainable Livelihoods: Practical Concept for the 21st Century, IDS Discussion paper .
5. Fernanda's, Walter and Geeta Menon (eds) 1987. 'Tribal Women and Forest Economy', Indian Social Institute, New Delhi.
6. George, K.K. (2011). Higher Education in Kerala: How Inclusive is it to the Scheduled Castes and Scheduled Tribes? : CSSEIP Working Papers. 1. (4), Cochin University of Science and Technology, Kerala, India.
7. Gaur, K.D. and Rani, Poonam (2007), "Women Empowerment in India : Socio and Economic" in Women Empowerment, (ed.) Agarwal, Meenu, Mahamaya Publishing House, New Delhi.
8. Krishna, S. 2004. Livelihood and Gender: Equity in Community Resource Management, Sage publication, New Delhi.
9. Kvale, Steinar (1996) Interviews: An Introduction to Qualitative. Research Interviewing. London ...: SAGE.
10. Mishra, N. 2007. Participatory Water Management and Sustainable Tribal Livelihood: Study of a Pani Panchayat in Southern Orissa, Unpublished Thesis Submitted to University of Hyderabad, Hyderabad.
11. Mukhopadhyay, Lipi (2002), "Tribal Women in Development", Publication Division, Ministry of Information and Broadcasting, New Delhi.
12. Panda, Nishakar (2006), "Tribal Development: Imperatives and Compulsions", Orissa Review, December.
13. Siva Prasad, R. and K. Eswarappa. 2007. 'Tribal livelihood in a limbo: Changing tribe-nature relationship in south Asia' in at the crossroads: South Asia research, policy and development in global world . Pakistan: SDPI & SAMA.

14. Shanti, V. and Raja Lakshmi (2002), “women and Environment”, in Empowerment of Women and Ecological Development (ed.), Reddy, A.R. Serials Publications, New Delhi.
15. Sterens, S. (ed.) 1997. Conservation through cultural survival. Washington: Island Press.
16. Thurston, E. (1909). Caste and Tribes of South India.: Cosmo Publications, New Delhi.
17. The National Tribal Policy – Draft, Ministry of Tribal Affairs, Govt. of India.
18. Vardarajan, D.B. (2002), “Women and Environment Eco-Feminist’s Perspectives”, in Empowerment of Women and ecological Development (ed.) Reddy, A.R., Serials Publications, New Delhi.
19. Verma, R.C. (2002), Indian Tribes through the Ages, Publication Division, Ministry of Information and Broadcasting, New Delhi.
20. Waghmare, S.K. and Choudhary, N.V. (1989), Tribal Women in Agriculture, Metropolitan,

Journals

1. Sinha, Archana (2006), “Economic Empowerment and Amelioration of Tribal’s in India”, Kurukshetra, Vol. 54, No. 9, July.
2. Sharma, S.P. and Mittal, A.C. (1998), The Tribal Women in India, Vol. 2, Radha Publications, New Delhi.
3. Mathur, P.R.G. (1975). Transfer and Alienation of Tribal Land and Indebtedness. Journal of Kerala Studies, Part II, Vol. XLV

Web Resources

1. <http://www.thehindu.com/2006/05/29/stories/200605290683030000.htm>
2. <http://www.hindu.com/op/2004/08/03/stories/2004080300271300.htm>
3. http://www.cry.org/resources/pdf/NCRRF/NCRRF_ReportBy_Seetha_Kakkoth.pdf
4. <ftp://ftp.fao.org/docrep/fao/007/ae494e/ae494e00.pdf>
5. <http://www.ou.edu/cas/econ/wppdf/trendsinliteracy%20am.pdf>
6. <http://ncsc.in/writereaddata/sublink2images/98.pdf>
7. <http://www.krepublishers.com/02-Journals/JSS/JSS-09-0000-000-2004-Web/JSS-09-1-001-073-2004-Abst-PDF/JSS-09-1-001-004-2004Ramachandra/JSS-09-1-001-004-2004-Ramachandra.PDF>

**BEST LIFE STYLE PRACTICES PREVAILING AMONG
PALIYAR WOMEN TRIBES OF KODAIKANAL,
DINDIGUL DISTRICT, TAMILNADU**



Submitted

To

MINISTRY OF WOMEN AND CHILD DEVELOPMENT

by

Dr.S.P.DENISIA

Professor & Director



**DEPARTMENT AND CENTRE FOR WOMEN'S STUDIES
MOTHER TERESA WOMEN'S UNIVERSITY**

Research and Extension Centre

Sipcot-Nilakkottai Industrial Complex, Pallapatty, Dindigul District



Dr.S.P.DENISIA [Project Director]

Professor & Director

Department & Centre for Women's Studies

Mother Teresa Women's University

Plot.No:B3, NH-3, - (Madurai - Dindigul National Highways)

SIPCOT-Nilakottai Industrial Complex

Pallapatty, Dindigul District -624 201, Tamilnadu

DECLARATION

The Project on **“Best Life Style Practices Prevailing among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu”** was conducted in Dindigul District, Tamil Nadu by the Project Director, Dr.S.P. Denisia, Professor and Director, Department and Centre for Women’s Studies, Mother Teresa Women’s University, Kodaikanal, with a Team of Staff Members and has been completed successfully. I do here by submit the Project Report to the Ministry of Women and Child Development, enclosing all the relevant supporting documents.

(Dr.S.P.DENISIA)

PREFACE

Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu

The Paliyar Tribal People shift their place of living from one place to another without permanent houses or jobs and they live in simple houses made of plastic sheet covered shelters and they live with the available products of the forests like tubers. The forest officials prevent the tribal community to enter the reserve forests as well as the land owners who have Patta extract work for two or three months and after converting the hilly terrain into cultivable land they chase the Paliyar tribes from their farms. The Paliyar women are unable to avail benefits given by the government because some Paliyar Community people do not have community certificates and they are unable to send their children to schools. The condition of the Paliyar Tribal women at Adalur and Kumbaraiyur in Kodaikanal Hills and at Thenmalai in Sirumalai Hills is still worse and they live in pathetic condition. Even today a group of Tribal Paliyar Families still live with their children on rocky terrain near Kumbaraiyur village. A recent anthropologist has reported that the Paliyar Tribal people had been living on the Hills for three generations and several families were displaced from the forests forcefully too. Their basic requirements like housing, education and livelihood support had to be provided by the Government.

The Ministry of Women and Child Development had sanctioned this Project and the Project Director, Dr.S.P.Denisia, Professor and Director, Department and Centre for Women's Studies, Mother Teresa Women's University, Kodaikanal, with the team of staff members like Project Co-ordinator, Statistical Investigator, Research Assistant and Typist has successfully completed this Project on, "**Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu,**" with the support of the team Members. During this project the Project Director along with her Team staff members visited 30 Villages identified in Kodaikanal Hills and Sirumalai Hills of Dindigul District.

The Project report consists of 7 chapters. The First chapter provides an Introductory phase enumerating the Origin and the Growth of the tribes, Tribal System, the livelihood and Struggles of the Paliyar Tribal Women.

The Second chapter covers the perusal of reports and review of literature related to Tribal Studies based on their culture, problems and the development of tribal populations in India.

The Third chapter vividly sketches the methodology and elaborates the Location Population, Sample Size, Selected villages, Preparation of the Tool, Pilot Study and findings and the Sources of Data Collection.

The Fourth chapter presents the analysis and findings of the Project in an elaborate manner with respect to the best life style practices prevailing among the Paliyar Tribal Women in Kodaikanal and Sirumalai Hills.

The Fifth chapter consolidates the findings of the fourth chapter and presents an elaborate qualitative description as per the observations made by the Project Director and her Team members. The best life style practices had been discussed well highlighting the recommendations and suggestions.

The Sixth chapter presents a few case studies and the Seventh chapter ends with the colourful Photo gallery depicting the Life style and best practices of the Paliyar Tribal Women.

Dr. S.P.DENISIA

ACKNOWLEDGEMENT

I derive immense pleasure to thank on behalf of the Department and Centre for Women's Studies, Mother Teresa Women's University, the Honourable Vice-Chancellor, Dr. (Tmt.) G. Valli, and the most respected Registrar, Dr. Suganthi, who gave this opportunity to carry out the Project on, "The **Best Life Style Practices Prevailing Among Paliyar Women Tribes of Kodaikanal, Dindigul District, Tamilnadu,**". I do thank with gratitude the Village Heads of the 30 Villages of Kodaikanal and Sirumalai Hills for extending their support to accomplish this Project successfully.

I am greatly indebted to thank the Ministry of Women and Child Development for the supporting with fund, so as to pursue this study in an exciting manner.

Dr.S.P.Denisia, Professor and Director of Department and Centre for Women's Studies, the Project Director along with the , Statistical Assistant, Research Assistant and Typist as team members worked with their support and encouragement in order to complete this Project.

I do express my gratitude to all those who helped enormously and supported consistently to work on this project.

I do thank the other Teaching and Administrative staff of Mother Teresa Women's University for their support in completing this Project.

I do bestow my sincere thanks to all the well- wishers, each and every one who stood as the backbone in some way or other to accomplish this task.

Dr. S.P. DENISIA

(Project Director)

Professor and Director

Department and Centre for Women's Studies

Mother Teresa Women's University

Attuvampatty- Kodaikanal -624101

S. NO.	TITLE	PAGE NO.
1	INTRODUCTION	1
2	SIGNIFICANCE OF THE STUDY	1
3	NEED OF THIS STUDY	1
4	TITLE OF THE STUDY	2
	4.1 Statement of the Problem	2
5	AIM OF THE STUDY	3
6	OBJECTIVES OF THE STUDY	3
7	HYPOTHESIS	3
8	LOCATION OF THE STUDY	3
9	AREAS SELECTED FOR THE STUDY	4
10	INTERVIEW SCHEDULE	4
11	DATA ANALYSIS AND INTERPRETATION	5
	11.1 Demographic Profile of the Paliyar Tribal Women	5
	11.2 The Type of Family of the Paliyar Tribal Women	5
	11.3 The Educational Status of Paliyar Women	5
	11.4 Migration of the Paliyar Tribal Women from the Interior Deep Forests to the Villages	5
	11.5 Paliyar Tribal Women as A Community Living in A Particular Place for Number of Years	6
	11.6 Means of Transport used by the Paliyar Tribal Women	6
	11.7 Facilities Accessible at the Houses of the Paliyar Tribal Women	6
	11.8 Habitual Tooth Cleaning Practices Prevailing among the Paliyar Tribal Women	7

S. NO.	TITLE	PAGE NO.
11.9	Habitual Practice of using Soaps for Having Bath	7
11.10	Habitual Practice of using Washing Detergent for Cloths	8
11.11	Habitual Food Practice Prevailing Among the Paliyar Tribal Women	8
11.12	Habit of Taking Vegetables with Food by the Paliyar Tribal Women	8
11.13	Habit of Taking Traditional and Seasonal Food Items	8
11.14	Food Practices Followed by Paliyar Women During their Important Periods/ Stages	8
11.15	Food Practices Followed by the Paliyar Tribal Women During their Cultural Functions	9
11.16	Work and Leisure Time of the Paliyar Tribal Women	10
11.17	Marital Status and the Best Practices of the Paliyar Tribal Women	10
11.18	Attitude of the Paliyar Tribal Women Towards Marriage and their Cultural Practices	10
11.19	Worship Practices of the Paliyar Tribal Women	11
11.20	Types of Festivals Celebrated by The Paliyar Tribal Women	11
11.21	Educational Status and their Attitude towards Education	11
11.22	Skills Possessed by the Paliyar Tribal Women	12

S. NO.	TITLE	PAGE NO.
11.23	Home Delivery of Child Birth Practices Still Prevailing among The Paliyar Tribal Women	12
11.24	Socio - Economic Status of the Paliyar Tribal Women with Regard to Their Occupation	12
11.25	Changes in the Livelihood of The Paliyar Tribal Women with Regard to Climatic Conditions	12
11.26	Recreational Practices Prevailing among the Paliyar Tribal Women	13
11.27	The Nature and the Structure of The Houses with Regard to the Life Style Practices of the Paliyar Tribal Women	13
11.28	The Ownership of the Houses With Regard to the Life Style Practices of the Paliyar Tribal Women	13
11.29	The Socio - Economic Status of the Paliyar Tribal Women with Regard to their Family Assets	14
11.30	Medicinal Practices Followed by Paliyar Tribal Women	14
11.31	The Worship Practices of the Paliyar Tribal Women and Their Type of Beliefs in God, Supernatural Powers and in Spirits or Ghosts	14
11.32	Money Saving Practices Prevailing Among the Paliyar	15
11.33	There is No Significant Difference In the Age and Important Day's Food Practices by the Paliyar Tribal	15

S. NO.	TITLE	PAGE NO.
12	DISCUSSIONS	15
13	THE PALLIYAR TRIBAL WOMEN IN THE FEMINIST PERSPECTIVE	16
14	INTERPRETATIONS	16
15	IMPLICATIONS OF THE STUDY	19
16	SUGGESTIONS	19
17	CASE STUDY – 1	20
	17.1 Mrs. Selvi -38 Years Old in 5 Veedu-Kodaikanal Hills	20
	17.2 Case Study- 2 Mrs. Muthulaksmi - 107 Years Old Thozhukkadu Village-Situmalai Hills	20
	17.3 Case Study -3 Miss. Mangili – 78 years Old Poolanthoor Village – Kodaikanal	21
	REFERENCES	22

1. INTRODUCTION

The Paliyars who lived in small groups were not living in an organized set up. In their tribal community, there were no elected or nominated leader who directed their tribal community people to follow some framed rules or guild lines of their own to govern themselves like the people who lived in the plains. Yet in due course, one among the local residents exercised his power and acted as the Headman of their tribal community and carried out the activities. He took up the decisions which involved some common interest on the welfare of the tribal communities. The Paliyar tribes spoke Tamil language with peculiar connotation.

2. SIGNIFICANCE OF THE STUDY

A tribal is a person who engages in this activity of hunting gathering, honey collecting, medical herbs. Paliyar community people most of living the Kodaikanal and Sirumalai Hills. Different ways of the life style practices prevail among women. Therefore, the researcher has gathered information about their culture and life -style of Paliyar tribes at Dindigul District.

Though the technology is distant to the tribal women, there are bounded with value systems and are adoptive in proportion to the natural stream. They are open to learn in close with the nature and want their cultural practices to be honoured. This research will be a one such measure where their life style practices would be studied, documented and will be disseminated. The research will bring out new insights towards the good practices prevailing among the Paliyar tribal women. The research is unique in nature by developing ways and means from the people's point of view - in highlighting, retaining, respecting and in renovating the existing and dying life style practices of the Paliyar tribal women.

3. NEED OF THIS STUDY

The concepts of modernization and civilization not only have structural changes but also have changes in human value system. The change in system drastically affects the socio economic conditions, the environment, the cultural - political and the indigenous life style practices. In the way of development, people forget their unique knowledge and ethnic life style practices. The still practicing human values of some groups need to be reviewed for the simple humane living. Paliyars have lot of values to teach to the present so called "Modern world" from their traditions. They are hunting tribes, never store anything in surplus; they took utmost care to protect and save forest and wild life and believed that every creation in nature has a right to live. For Paliyar women, forests are their real safe place where they live as birds and enjoyed equal rights with their men unlike in plains.

Murugayee, one of the tribal women from Vadakaraiparai, Kodaikkanal Hills anticipates that such a simple but healthy culture may disappear if the Paliyars consistently live closer to the Plains, people whose values are gender biased. One of the tribal women, Mari says, "Forest is my first teacher and my mother from whom I learnt how to make my life self reliant". Karuppasamy, a Paliyar priest from Vasimalai Hills aged 65 years says with nostalgia, "Forest fulfil all our needs. We have no meaning for this money, if we are allowed to be inside the forest without any interruption from outsiders". The people together insist that 'We love our nature and our people and we do not harm them'.

Thus it is very much relevant and reliable to capture the life style practices prevailing among the tribal women not only to understand but to review and retain the same.

4 TITLE OF THE STUDY

The title of the study is "**BEST LIFE STYLE PRACTICES PREVAILING AMONG PALIYAR WOMEN TRIBES OF KODAIKANAL, DINDIGUL DISTRICT, TAMILNADU**"

4.1 Statement of the Problem

Even in this modern world today, women command supremacy in some societies while in others, they are equal or nearly equal to their men folk. Largely, however, they remain subservient to men and, in a few societies, they are under subjugation. It would be quite interesting to examine and find out to which category the tribal women belong to while comparing them with other non-tribal counterparts. Living in remote places of the hills , mostly the Paliyar women are leading a primitive life and the tribal women are expertise in some aspects but it is devastating to note that they are not given importance in any aspect and still they remain as inevitable associates in all the essential spheres of human existence. In the Paliyar tribal community there is no bride burning, infant mortality is low and the participation of the Paliyar women is high in the economic activities. So this study has lot to do with the Paliyar tribal women to bring forth their tribal ethos to be recognized by the other people in the world.

The status and the life style practices of the tribal women are not uniform everywhere. Hence, it is a dire to study the status and the role of the tribal women in particular to their regions which would throw light on them and enable others with relevant data in order to plan their life more meaningful and effective in future.

There are many studies related to the life-style of the tribal people in general, but particularly studies on the tribal women are very rarely found and in-depth studies on Paliyar tribal women have not been so far done much. There are many studies on the tribal and tribal women of various other communities but about the Paliyar women are very rarely found. In

fact, studies on Paliyar women are nowhere found and it is quite sure and evident that this study would be an ideal unique attempt of this kind.

5. AIM OF THE STUDY

This research aims to focus exclusively on the best practices prevailing among the Paliyar tribal women and also attempts to capture the best life style practices in order to reveal to others, learn from them, document whatever they have narrated and to disseminate their rich socio- cultural heritage and their best day to day life style practices to the entire world. Moreover, it is the aim of the researcher to orient the rest of the community on their values and to create space for their meritorious life style practices earned over the years. This researcher has intended to build hopes towards their values and thereby aims to ensure the basic human rights of the Paliyar tribal women over their life, livelihood, culture, recreation, moral standards, economic level , social level etc.

6. OBJECTIVES OF THE STUDY

The objectives of this study are:

- To explore the life style practices of the tribal women revealed and expressed through their Habits, opinions, values, attitudes, interests, works, engaging themselves during their leisure time, different behavioural patterns, moral ethics, social aspects , Health aspects and their economic aspects etc.
- To find out the factors which influence and determine the life style practices of the tribal women?
- To identify and capture the best life style practices prevailing among the tribal women.
- To predict the ways and means to enhance their best life style practices for the reflexive adoption and to enrich their cultural identity.

7. HYPOTHESIS

There is significant relationship between the Age of the Paliyar women and their Best practices such as food practices, health practices and customary practices of the Paliyar women respondents.

8. LOCATION OF THE STUDY

Dindigul (Tiṅṅukkal) is a city in the South Indian state of Tamil Nadu. Dindigul is believed to be an ancient settlement and has a number of historical monuments, the Rock Fort being the most prominent. Dindigul has 200,000 hectares of cultivable land, and agriculture continues to be the main occupation of its inhabitants. Located between the Palani and Sirumalai Hills, Dindigul has a reserved forest area of 85 hectares.

9. AREAS SELECTED FOR THE STUDY

Kodaikanal Hills

Kodaikanal is one of the Taluks of Dindigul district, was established in 1845 as a refuge from the high temperatures and tropical diseases of the plains. Much of the local economy is based on the hospitality industry serving tourism. The earliest residents of Kodaikanal were the Paliyar tribal people. Presently there are 2000 Paliyar tribal families spread over in the Kodaikanal hills. The life style of the Paliyar Tribe is more sedentary yet they are very successful in maintaining peace in order to retain the past multiplicity of safeguarding and preventing the natural prosperity of the forests.

Sirumalai Hills

Sirumalai is another focal hilly area in Dindigul District , where three villages are taken for this study. Some Paliyar tribes are living in the caves of the forests. Abundant natural wealth of Sirumalai hills is the only source of income for the Paliyar Tribal community. They collect forest resources and they live as the habitats of this hill being oneness with nature. Among the Total population of the Paliyar women in Kodaikanal 27 villages were selected and in those villages 919 Tribal women chosen and in Sirumalai, among 3 villages 81 Tribal women were chosen and in total a sample of 1000 Paliyar women Tribes were taken as the sample Size of this study.

10. INTERVIEW SCHEDULE

A set well-structured and validated interview schedule with items based on the objectives of the study was used for primary data collection. The tool was validated by experts in the rural development profession (the academia, extension administrators and rural development experts. The interview Schedule had the options to reveal their opinions / views related to their treatment for their different types of diseases and the type of medical treatments taken. There were more choices in the interview schedule to elicit facts related to their daily routine life Practices like brushing , bathing, using soaps for washing and bathing as well as cleaning their house practices.

Case study method was also used as an alternative category of respondents to elicit the best practices of the Paliyar tribal women who were living within the plantation premises of their employers. Case study refers to a comprehensive study of a social unit – which means a person, a group, a social institution, or a community.

11. DATA ANALYSIS AND INTERPRETATION

11.1 Demographic Profile of the Paliyar Tribal Women

Age group of the Paliyar Tribal women

In fact, the Paliyar women are hale and healthy and their life span is more than the other women who live in the cities. In fact, there lives a woman named Mrs. Muthulakshmi in Thollukkadu still lives at her 107th age which shows that their food habits and their style of living has increased their life expectancy.

Paliyar Community and Religion

It is a striking feature that all the 1000 respondents are only Paliyar Tribal Women who belonged to Hindu religion and this shows that even the foreigners who gave them lands for settlement had not changed them from their traditional Hinduism.

11.2 The Type of Family of the Paliyar Tribal Women

The Paliyar Tribal Women are very much interested to live in Nuclear families and as per the observation, nearly 857 (85.7%) women live in nuclear families without any fear as per their desire and rights and 143 (14.3 %) Women live in Joint Families.

11.3 The Educational Status of Paliyar Women

It is quite evident from the observations of the investigator that among the 1000 Paliyar Tribal Women 539 (53.9%) women had completed their Primary level of learning which means up to V standard and 316 (31.6%) women are completely illiterates as they do not know even to read or write and 145 (14.5%) women have completed their Middle School Level of Education which means up to VIII standard. In general, the Paliyar Tribal women mostly do not have any interest in educating themselves and there are no schools nearby for them to educate themselves.

11.4 Migration of the Paliyar Tribal Women from the Interior Deep Forests to the Villages

In fact, 315 (31.5%) Paliyar Tribal Women have migrated from the deep interior parts of Kodaikanal Forests of to the villages namely Kadamarave, Aadalore, Kadukuthadi, Vadakaraparai, Moolaiyaru and K.C.Patti and have settled in the villages which are nearer to the towns of Kodaikanal hills. In the same way, 43 (4.3 %) Paliyar Tribal Women have migrated from the deep interior parts of Sirumalai Forests to the villages namely Tholukkadu and KaalaKadai which are nearer to the Sirumalai Towns.

11.5 Paliyar Tribal Women as a Community Living in a Particular Place for Number of Years

In fact, 101 (10.1%) Paliyar Tribal Women had settled in a particular place from 5 to 15 years, 251 (25.1 %) Women had settled in a particular place from 16 to 25 years , 232 (23.2 %) women had settled in a particular place from 26 to 35 years and 416 (41.6%) women had settled more than 36 years in a particular place. As far as the settlement of the Paliyar Tribal women are concerned, they have a long origin of settlement in the Hills of Kodaikanal and Sirumalai Hills.

11.6 Means of Transport used by the Paliyar Tribal Women

In fact, 199 (19.9%) Paliyar Tribal Women travel to nearby places using their two wheelers and most of the tribal women nearly 801 (80.1 %) Women travel to other places only by walk and after walking two or three miles from their dwelling villages only, they can hire any vehicle to travel to other areas. It is a notable fact that though most of the Paliyar women are illiterates, they are very bold and are capable of travelling using Two wheelers. Some of the villages namely Aadalore, Siruvankadu, 5 Veedu, Tholukadu, Poonuravi, Amathisolai, Thamaraikkulam, Kadukuthadi and Adukam, do not have any transport facilities and the women had to walk a long distance to arrive at a destination to hire/ get into a vehicle.

11.7 Facilities Accessible at the Houses of the Paliyar Tribal Women

Electrical Facilities Available at the Households of the Paliyar Tribal Women

Among the 1000 Paliyar Tribal women's Houses , 148 Houses do not have the Electrical Facilities such as Electrical lights and Television Sets. There are five villages namely Siruvarkadu, AAadalore , J.J.Nagar, TholukKadu, and Ponuruvi where nearly 148 houses of the Paliyar Tribal Women, do not have any Electrical Facilities accessible and even without electrification they are happily living in the forests because they think that forests are their native lands and they are their own possessions for many generations.

Home Appliances Available at the Households of the Paliyar Tribal Women

Among the 1000 Paliyar Tribal women's Houses, 842 (84.2%) Houses have both the Facilities like Attukkal and Ammikal to use as grinding equipments. The Paliyar Tribal Women are even today using stone grinders and stones to grind the flour or grind the ingredients for cooking purposes.

Fuel used at the Households of the Paliyar Tribal Women

Nearly, 851(85.1%) Paliyar Tribal Women use Fire wood as their fuel for cooking purposes and 149(14.9%) 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 in fire woods have good health benefits.

Toilet Facilities Available at the Households of the Paliyar Tribal Women

In fact, 154 (15.4%) Paliyar Tribal Women's houses, do not have toilets in their houses, 116 (11.6%) women's houses have toilets outside their houses and 730 (73.0%) women make use of public toilets which are constructed by the Government in a particular place in a village. But as water facilities are not available in the Public toilets, most of the women go for open defecation.

Nativity Identity

Besides, 315 (31.5%) Paliyar Tribal women have only Ration cards, 6 (.6%) women have only voter IDs and 386 (38.6%) women have both Ration cards and Voter IDs and 293 (29.3%) women do not have either Ration Cards or Voter IDs to exhibit their nativity.

Water Facilities Available at the Villages of the Paliyar Tribal Women

It is revealed that the Paliyar Tribal women have poor accessibility to water facility, which is the basic requisite to lead the life, and it is well evidenced through this study, that 352 (35.2%) Paliyar Tribal Women fetch water from bore wells and 36 (3.6) women fetch stream water by walking half a kilometre distance from their dwelling houses. About 282 (28.2%) women fetch from bore well water, 160 (16%) from springs at 5 Kilometres and 120 (12%) women fetch stream water by walking 5 kilometres from the dwelling houses. It was also noted that 50 (5%) women travel for more than 5 kilometres to fetch water in order to meet out their daily needs.

11.8 Habitual Tooth Cleaning Practices Prevailing Among the Paliyar Tribal Women

Most of the Paliyar Tribal Women nearly 831 (83.1%) women use all types of branded Tooth pastes for cleaning their tooth , 97 (9.7%) women use Kadukkai powder, 59 (5.9%) women use Ash powder and 12 (1.2) Women use Neem sticks and 1 (1%) Woman uses Banyan sticks to clean her tooth.

11.9 Habitual Practice of Using Soaps for Having Bath

Most of the Paliyar Tribal Women nearly 995 (99 .5%) w omen use all types of branded bathing soaps while taking bath, 1 (0.1%) woman uses soil as soap and 4 (.4 %) women never use any soap while having bath.

11.10 Habitual Practice of Using Washing Detergent for Cloths

Most of the Paliyar Tribal Women nearly 890 (89.0 %) women use all types of branded washing soaps to wash their clothes , 48 (4.8 %) women use washing powder and 62 (6.2 %) Women never use any soap to wash their clothes.

11.11 Habitual Food Practice Prevailing Among the Paliyar Tribal Women

The majority of the Paliyar Tribal women nearly 803 (80.3%) women consume rice with Kolambu (broth) in the mornings for Breakfast and at nights for Supper , 150 (15.0 %) women prepare rice/ variety rice and consume in the mornings for Breakfast as well as at nights for Supper and 47 (4.7 %) women prepare Tiffin in the Mornings for Breakfast as well as at nights for supper.

11.12 Habit of Taking Vegetables with Food by the Paliyar Tribal Women

Among the 1000 Paliyar Tribal Women nearly 410 (41.0 %) women take vegetables along with their food daily, 366 (36.6 %) Women take vegetables weekly once along with their food, 224 (22.4 %) women take vegetables along with their food twice in a week.

11.13 Habit of Taking Traditional and Seasonal Food Items

Among the 1000 Paliyar Tribal Women nearly 84 (8.4 %) Paliyar Tribal Women consume traditional food kilangu, 161 (16.1 %) women consume the traditional food honey and 755 (75.6%) women consume the traditional food kilangu and honey during the seasons in a year.

11.13 Habit of Consuming Non-Vegetarian Food Items

The Paliyar Tribal Women are good at poultry farming, so they breed the chicks and goats for their consumptions and they never go and buy chicken or mutton outside. Nearly 294 (29.4 %) women consume food with chicken, 93 (9.3 %) women consume food with mutton, 429 (42.9 %) women consume food with crabs and fish and 184 (18.4%)

11.14 Food Practices Followed by Paliyar Women During their Important Periods/ Stages

Food Practices Followed by Paliyar women at the time of Attaining Puberty

Most of the Paliyar Tribal Women nearly 59 (5.9 %) women consume vegetarian type of food, 34 (3.4%) women consume Non- vegetarian type of food at the time of attaining Puberty.

Food Practices Followed at the time of Menstruation

Nearly 578 (57.8 %) women consume Vegetarian type of food, 353 (35.3 %) 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.

Food Practices Followed at the time of Pregnancy

In fact, 50 (5.0%) women consume Vegetarian type of food and 30 (3.0%) women consume Non-Vegetarian type of food during the time of their Pregnancy. 46 (4.6%) women consume Vegetarian type of food.

Food Practices Followed at the time of Breast Feeding

Besides this, 42 (4.2%) women consume Non-Vegetarian type of food at the time of Giving Birth a child. 33 (3.3%) women consume Vegetarian type of food and 75 (7.5%) women consume Non-Vegetarian Type of food at the time of Breast Feeding to their children.

Food Practices Followed at the time of Illness

Nearly, 71 (7.1%) women consume Vegetarian Type of food and 42 (4.2%) women consume Non-Vegetarian type of food at the time of their Illness. 5 (.5%) women consume Vegetarian type of food at their Old age.

Food Practices Followed at their Old Age

Most of the Paliyar Tribal women prefer to take only vegetarian type of food during the time of Illness as well during their Old age. Even then, the Old Paliyar women are hale and healthy and their life expectancy is up to 107 years.

11.15 Food Practices Followed by the Paliyar Tribal Women During their Cultural Functions

Type of food consumed during the Child Naming Ceremony

The Paliyar Tribal Women nearly 503 (50.3%) women consume Vegetarian type of food during their child naming ceremony, 497 (49.7%) women consume Non-Vegetarian type of food during their child naming ceremony.

Type of food consumed during the Marriage Ceremony

In fact, 974 (97.4%) Paliyar Tribal Women consume Vegetarian type of food during their cultural function like marriage ceremony, 26 (2.6%) women consume Non-Vegetarian type of food during the marriage functions.

Type of food consumed during the Age/Puberty attaining Ceremony

Among the 1000 Paliyar Tribal Women 738 (73.8 %) women consume Vegetarian type of food during the Age/Puberty attaining function 262 (26.2%) women consume Non - Vegetarian type of food at the time of Age/Puberty attaining function.

11.16 Work and Leisure Time of the Paliyar Tribal Women

Collecting Honey

Most of the Paliyar Tribal Women nearly 643 (64.3 %) women collect Honey, 330 (33.0%) women cultivate vegetables and fruits in their Home garden and 286 (28.6%) women do their own business as their work as well as leisure time work.

Maintaining Home Garden

Majority of the Paliyar women maintain their home garden as their leisure time work . They cultivate plantains, green leaves and vegetables in their home garden.

Doing Own Business

Few Paliyar women do their own business like Passam picking, honey collecting and sell them as small entrepreneurs. Almost all the Paliyar women work as Coolies for daily wages as agriculture workers.

11.17 Marital Status and the Best Practices of the Paliyar Tribal Women

In fact most of the Paliyar Tribal Women nearly 951 (95.1%) women are married, 36 (3.6%) women are unmarried/spinsters, 13(1.3%) women are living as widows.

11.18 Attitude of the Paliyar Tribal Women Towards Marriage and their Cultural Practices

Type of Marriage

Most of the Paliyar Tribal Women nearly 776 (77.6%) women marry through arranged marriages, 224 (22.4%) women marry by loving each other and then marry with the consent of their parents.

Place of Marriage

In fact, 937 (93.7) women solemnize their marriages at temples, 16(1.6%) women solemnize their marriages at Mahals, 47(4.7%) women solemnize their marriages at home.

Dress Worn by women during their Marriage

From the observations it is evident that 3(.3%) women wear Cultural dress for their wedding, 997 (99.7%) women wear sarees for their wedding.

Jewels Worn by women during their Marriage.

In fact, 3 (.3%) women wear gold neck ware for the marriage functions , 38 (3.8%) women wear gold studs for the marriage functions, 959 (95.9%) women wear no gold jewels at all for the marriage functions.

No of Days of Celebration

In fact 859 (85.9%) women celebrate their marriage functions for one Day only, 60 (6%) women celebrate their marriage functions for two days , 81 (8.1%) women celebrate their marriage functions for three days.

Money Spent For the Marriages

From the observations, it is revealed that 160 (16%) women spend money from Rs. 1000 to Rs. 5000, 272 (27.2%) women spend money from Rs 5000 to 10000, 398 (39.8%) women spend money from Rs 10000 to 15000, 170 (17%) women spend money above Rs. 15000 for the marriage functions. No dowry system prevails among the Paliyar community which is a good practice prevailing among the Paliyar women.

11.19 Worship Practices of the Paliyar Tribal Women

Most of the Paliyar Tribal Women nearly 986 (98.6%) women worship Goddess like Pachiyamma/ Pazhichiamman and 14 (1.4%) of the respondents worship Goddess Kaliamma.

11.20 Types of Festivals Celebrated by the Paliyar Tribal Women

It is revealed from the study that nearly 348 (34.8%) Paliyar tribal women celebrated Temple festival, Pongal Festival and Deepavali festivals for one day, 356 (35.6%) women celebrated Temple festival, Pongal Festival and Deepavali festivals for two days and 296 (29.6%) women celebrated their Temple festival, Pongal Festival and Deepavali festivals for three days. During the Temple festivals, Pongal Festivals and Deepavali festivals nearly 789 (78.9%) women wear sarees and 211 (21.1%) women wore Chudidhars during their Temple festival, Pongal Festival and Deepavali festivals. There were 960 (96%) women who wore covering jewels and 40 (4%) women who wore gold jewels like a gold chain or gold studs during the festival celebrations.

11.21 Educational Status and their Attitude Towards Education

On the whole 316 (31.6%) Paliyar Tribal Women are completely illiterates who do not know to read or write, 539 (53.9%) women have completed Primary School level of Education and 145(14.5%) women have completed their Middle School level of Education which means up to VIII Standard.

11.22 Skills Possessed by the Paliyar Tribal Women

On the whole 189 (18.9%) Paliyar Tribal Women have informally acquired the skills in tailoring and 76 (7.6%) women have possessed the skill in making Handicraft things. The study findings reveal that more than 265 (26.5%) women are economically supporting their families by generating money through their acquired skills and by taking part in works by reducing the economic burden of the family

11.23 Home Delivery of Child Birth Practices Still Prevailing Among the Paliyar Tribal Women

There are three villages in Kodaikanal hills namely Amathisolai village, Siruvankadu village and 5 Veedu village where nearly 120 (12.0%) Paliyar Tribal Women had given birth their children at their houses and in the same way there are three villages in Sirumalai Hills namely Tholukadu village, Poonuravi village and Aadalore village there were nearly 81 (8.1%) women who had given birth their children at their own houses and on the whole 201 (20.1%) women had given birth their children still at their own houses without going to the hospitals for their delivery.

11.24 Socio - Economic Status of the Paliyar Tribal Women with Regard to Their Occupation

The study reveals that most of the Paliyar Tribal Women nearly 799 (79.9%) women work as Coolies, 87 (8.7 %) Women work in the agricultural lands or in farms , 114 (11.4%) women do their own business. The observations and the findings of the study reveal that most of the Paliyar Tribal Women nearly 102 (10.2%) women work for 10 days in a month, 480 (48%) women work from 10 to 20 days in a month, 418 (41.8 %) women work nearly from 20 to 30 days in a month. As far as the Paliyar women's earning capacity is considered 116 (11.6%) women earn money from Rs 1000 to Rs 1500 as their monthly income, 432 (43.2%) women earn money from Rs 1500 to Rs 2000 as their monthly income, 403 (40.3) women earn money from Rs 2000 to Rs 2500 as their monthly income and 49 (4.9%) Women earn money above Rs 2500 as their monthly income.

11.25 Changes in the Livelihood of the Paliyar Tribal Women with Regard to Climatic Conditions

On the whole 238 (23.8%) Paliyar Tribal Women engage themselves in Passam Picking as their Full time, Seasonal , Part time work to earn their life bread. 293 (29.3 %) women engage themselves in Coffee Bean Picking as their Full time, Seasonal and Part time work to earn their life bread, 107 (10.7 %) women engage themselves in Vegetable Cultivation as their Full time, Seasonal , Part time work to earn their life bread and 362 (36.2

%) women engage themselves in Pepper Picking as their Full time, Seasonal , Part time work to earn their life bread.

11.26 Recreational Practices Prevailing Among the Paliyar Tribal Women

Most of the Paliyar Tribal Women nearly 6 (.6 %) women play high jump during their recreation time, 90 (9%) women play honey group game, 17 (1.7%) women play the fox group game, 82 (8.2%) women play tiger game, 587 (58.7%) women sit and gossip during their recreation time, 36 (3.6%) women play the game like Thayam and 182 (18.2%) women play Pallanguli during their recreation time.

11.27 The Nature and the Structure of the Houses with Regard to the Life Style Practices of the Paliyar Tribal Women

On the whole in Kodaikanal Hills nearly 123 (12.3%) women live in a Mud house with thatched roof in the Villages like Amaithisolai, Thoonimalai, AAadalore, Perupallam, Samakadu, and in Pachalur, 386 (38.6%) women live in Cement houses with Concrete roof in the villages like Kadamarave, Siruvankadu, 5 Veedu, Kombikadu, Moolaiyaru, Korankombu, and in KC. Patti, 344 (34.4 %) women live a Mud house with Asphalt roof in villages like Amaithisolai, Perior, Kallkeneru Perunkadu, Saraikadu, Vadakaraiparai, Pulathoor, Thandikudi, Nadupatti and Thamaraikulam, 66 (6.6 %) Women live in Mud houses with Plastic sheets in villages like Amaithisolai, Perthraparavi, Thadiyankudisai, Palankikombai and J J Ngar.

On the whole in Sirumalai Hills nearly 22 (2.2 %) women live in Mud houses with thatched roofs in Villages like Tholukkadu, Ponuruvi and Kalakadai, 12 (12.0 %) women live in Cement houses with Concrete roofs in villages like Tholukkadu, Ponuruvi, 26 (2.6 %) women live in Mud houses with Asphalt roofs in villages like Tholukkadu, Ponuruvi and Kalakadai, 22 (2.2 %) women live in Mud houses with Plastic sheets in villages like Tholukkadu, Ponuruvi and Kalakadai.

11.28 The Ownership of the Houses with Regard to the Life Style Practices of the Paliyar Tribal Women

On the whole in Kodaikanal Hills the findings reveal that 175 (17.5%) Paliyar Tribal Women live in their own houses, 14 (1.4%) women live in rented houses, and 730 (73.0 %) women live in the houses constructed and given by the Government. On the whole in Sirumalai Hills the findings reveal that 12 (1.2%) Paliyar Tribal Women live in their own houses, 69 (6.9%) women do not possess own land/space.

11.29 The Socio - Economic Status of The Paliyar Tribal Women with Regard to Their Family Assets

Most of the Paliyar Tribal Women nearly 52 (5.2%) women possess lands as their assets 16 (1.6 %) women possess jewels as their assets 458 (45.8 %), women have hard cash as their assets 474 (47.4%) do not have any movable or immovable assets. Besides, 312 (31.2 %) Paliyar Tribal Women who are living in Nuclear as well as in Joint families possess assets as Goats and Hens, 44 (4.4 %) women possess Cows and Hens as their assets and 71 (7.1 %) women possess Hens as their assets and 573 (57.3%) women do not possess any such above mentioned assets.

In fact 16 (1.6 %) Paliyar Tribal Women who are living in Nuclear as well as in Joint families possess assets as Kalappai , 173 (17.3 %) women possess Manvetti as their assets, 351 (35.1 %) women possess Aruval /Sickle as their assets and 23 (.2.3%) women possess Koddari as their assets, 60 (6.0%) women possess Kadaparai as their assets and 377 (37.7 %) women do not possess any such above mentioned assets.

11.30 Medicinal Practices Followed by Paliyar Tribal Women

In fact, 484 (48.4%) Paliyar Tribal Women take Traditional Medicines, 516 (51.6%) women take Allopathic Medicines for Cold, 448 (44.8%) women take Traditional medicines, 552 (55.2%) women take Allopathic Medicines for Cough, 380 (38.0%) women take Traditional Medicines, 620 (62.0%) women take Allopathic Medicines for Fever, 440(44.0%) women take Traditional Medicines, 560 (56.0%) women take Allopathic Medicines for Stomach Pain and 555 (55.5%) women take Traditional Medicines, 445 (44.5%) women take Allopathic Medicines for Headache.

11.31 The Worship Practices of the Paliyar Tribal Women and Their Type of Beliefs in God, Supernatural Powers and in Spirits or Ghosts

Among the 1000 Paliyar Tribal Women, there were nearly 173 (17.3%) women who believed that God is Everything, 334 (33.4%) women believed that God solves all their problems , 493 (49.3%) women believed that God gives them peace. There were 94 (9.4%) women who believed on the Supernatural Powers like Kurisoluthal which means Prophecy about their Future, 745 (74.5%) women believed on Samiyaduthal which means Gods descending on them and 161 (16.1%) women believed that Kairegai Parthal, which means Palm reading to tell about their Future. There were 54 (5.4) women who believed on some safe guarding spirits, 64 (6.4%) women believed that there are some spirits which help them, 865 (86.5%) women believed that their Grand Parents' spirits descended on them and 17 (1.7%) women had no belief on Spirits or Ghosts.

11.32 Money Saving Practices Prevailing Among the Paliyar Women

Nearly 441(44.1%) women saved their money through Self-Help Groups, 309 (30.9 %) women saved through Banks, 141 (14.1%) women saved their money through Post Office. Nearly 441(44.1%) women saved Rs.100-150 per week, 309 (30.9%) women saved their money from Rs. 150 to Rs. 200 per week and 141(14.1%) women saved above Rs. 200 per week. Majority of the Paliyar Tribal Women (891%) possess saving habits and most of the women (44.5%) have opted to invest their savings in Self - Help Groups.

11.33 There is No Significant Difference in the Age and Important Day's Food Practices by the Paliyar Tribal Women

As per this study, there is significant difference in the age of the Paliyar Tribal Women and the Food practices followed by the Paliyar tribal women on Important periods. In fact, there is no significant difference in the Food Habits and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents. As per this study there is no significant difference in the Marriage Practices and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents.

In fact, there is no significant difference in the Facilities available at the homes and its dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents. From the observations of the study it is quite evident that there is no significant difference in the Medicinal Practices for different type of sickness and its dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents. This study reveals that there is no significant difference in the Money saving Practices and its dimensions among the Paliyar Tribal Women with respect to the Age Group of the Respondents. The study proves that there is no significant difference in the Cultural Temple Festival Practices and its dimensions among the Paliyar Tribal women with respect to the Age Group of the Respondents.

12. DISCUSSIONS

Now a days, the tribal adjust with the new environment and have undergone lot of changes in their traditional life style particularly with regard to food habits, clothing pattern, Standard of living, Social behavior and cultural life. This study has enabled to collect data from the respondents covering all these aspects of life style and best practices prevailing among them.

13. THE PALLIYAR TRIBAL WOMEN IN THE FEMINIST PERSPECTIVE

This project team members, during their observations used informal conversations and interviewed routinely and this naturally allowed them to have elaborate discussions as well as to probe into their emerging issues or to ask questions related to the unusual events in a naturalistic manner. The research team members through their 'casual' nature of interviewing technique elicited highly candid accounts of information from the women tribal individuals. They gathered formal in-depth interviews and documentary data such as minutes of meetings, diaries and photographs.

14. INTERPRETATIONS

It is the research which was carried out with 1000 study sample size of the Paliyar Tribal women. The research method is said to be more participatory because it has been done along with the people at their own field. This type of research method naturally brings out the happenings of the Paliyar tribal society especially women from the point of view of the subjects of the study. The Department and Centre for women's studies has carried out this study, so it is more feministic in its approach and it reveals the empirical data on the Paliyar tribal women communities, their cultures and their life styles especially highlighting their best life style practices. This study has paved way to discover the social life of the Paliyar tribal women and has led to the substantial contribution of research which is more aesthetic in nature with more field data and has provided prompt credible reliability. This study has laid more emphasis on exploring the social phenomena, life style perspectives, attitudes, values, behaviours, leisure patterns and recreation etc. There are many researches which had been done on different themes but none had endeavored to do an exclusive study on the life style practices of the Paliyar women. This research study is a venture on the Paliyar women tribe in the perspectives such as their socio-economic levels, aspirations, marriage practices, food practices, health practices, saving practices, occupational practices, and availability of resources and the use of natural resources, opinions, suggestions and the views about the Paliyar women in the perspective of their best life style practices which are brought into limelight through this in depth research. Hence, the present study, which examines and describes the best life style practices of Paliyar women, may be useful to the planners and policy- makers as well as researchers and the non- governmental organizations to bring radical changes in the social empowerment of the tribal women at all spheres. In fact, the Paliyar women enjoy very lesser privileges within and among their communities, which varies across the regions, situations and times.

The Paliyar women tribes who live on the hills of Kodaikanal and Sirumalai consider themselves as equal partners in their socio-cultural life. In-depth, when the researcher examined the Paliyar tribal women, it had revealed some of their enviable practices which

seems to be quite admirable to portray to the other world their plight and how the policies could be planned and redesigned for their upliftment and empowerment. The present study is an attempt in this direction.

It is more than a half a century since we attained freedom from the British rule with an objective to boost ourselves economically and socially emancipating from surveillance. Both the State government as well as the Central government have enacted laws and are implementing various Schemes for the upliftment of the downtrodden with special emphasis on the schedule caste and schedule tribe. In spite of such drastic steps by the government, the Paliyar tribes had not achieved any appreciable improvement in the sphere of economic and social positions of the schedule tribe because of laxity in the mode of implementation of the scheme by the bureaucrats.

Though the tribal Paliyar women play a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post -harvest operations yet they still remain backward due to their traditional values, illiteracy, superstitious beliefs

The tribal women play a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post- harvest operations but they remain still backward due to their traditional values, illiteracy, superstitious beliefs, dominant roles in decision making, social evils and many other cultural factors, this research would pave way to know the participatory role played by the Paiyar tribal women and how they struggle to improve their living conditions by fully exploring the natural endowments. It is the duty of the government to bring out some strategic plans to protect the tribals and their livelihood as well as to make them to be aware of their basic rights and the responsibilities individually as well as in social groups.

The Paliyars even today are found to be totally illiterates and they are highly ignorant and naïve. Almost most of the Paliyar women show insensitive attitude towards their empowerment, enhancement and development as they remain silent spectators to the day to day happenings without being assertive to grab the opportunities that are offered by the government for their welfare and development. So they still continue to cling to their domicile and maintain a pattern of life by sticking on to their age of customs. They undertake jobs/works which are seasonal and such jobs fetch them meager income only. As such they are not able to provide even the basic needs to their family members. They are not in a position to run their family, provide education to their children as well as avail better medical facilities to their family members. They have to labour day and night to earn their daily bread.

In general, Scheduled Tribes (STs) are indigenous people who have their own distinctive culture, geographically isolated and are low in socio-economic conditions. For

centuries, the tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts. The Paliyar tribal women who are taken for this research are the aboriginal tribes, who are scattered in the hills of Coimbatore, Madurai, Theni, Dindigul, Virudhunagar and Tirunelveli districts of Tamilnadu live in small hamlets, in Topslip, Palani Hills, Kodaikkanal, Sirumalai, Agamalai, Vasimalai, Bodi, Varusanadu, Sathuragiri and Shenbagathoppu regions. The originating place of Paliyar adivasis is considered to be Poolavadi Puliyampatti in Palani hills of Western Ghats where Palar dam is presently built. A.G. Gardener (1972) the famous anthropologists says that Paliyar tribes belong to “Astroloids” and are similar to “Semangs” of Malaysia in physical features. Paliyars are black in colour, with curly hair, thick lips, broad and flat nose. They are short in stature. Tamil is their language. In olden days, these people lived in small cave like structures called Kalazhais. Paliyars. In the medieval period, Paliyars, lived in small hut like structures between two rocks. Now the Paliyars have colony houses built by the Government schemes or they have built small houses of their own in the plains nearer to the hills from where they are thrown out. Some Paliyars, who are still living in the interior forests have built their huts with minimum wood and grass suitable to their climatic conditions.

There are nearly 3000 Paliyar families scattered all over the Western Ghats, who are in search of their lost identity, livelihood resources, healthy food habits, rich traditional heritage, access to herbal medicines and minor forest produce. They are forced to live in plains, reduced to the level of plantation workers or agricultural coolies in their ancestral land, which they detest. They have a longingness to go into their forests for a peaceful, happy and contented life. In Dindigul District, there are two hill areas which are Kodaikanal and Sirumalai where most of the Paliyar tribal women are living. Among the other tribals these Paliyar tribal women have different life styles at different stage levels. The best life style practices of Paliyar tribal women especially in food habits, dress patterns, health practices, medicinal practices (Paliyar women are well known for their medicinal values), collecting wood in the forests and good medicinal things like roots and nuts.

Each tribal community follows distinct traditional and cultural heritage and this makes them to distinguish themselves from each other. India is a country of varied compact culture as a whole and 15% of the tribal people live in various ecological and geo-climatic conditions in plains, forests, hills and inaccessible areas of the panoramic India terrain.

The Paliyar tribal women are endowed with rich indigenous knowledge. Moreover the Paliyar tribal women are rich with indigenous knowledge in scenarios of social, cultural and economic life, which had evolved within their community and had been passed on from one generation to another. They follow some best life style practices and they are very dynamic creative and innovative in nature suitable as per their needs and requirements of the local people, cultural norms social norms.

15. IMPLICATIONS OF THE STUDY

It is the duty of the Government to empower the tribes especially the 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 suitable policies and develop the tribes and the tribal women. The 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 dire 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 Tribal women

16. SUGGESTIONS

The present study was carried out with 30 villages in order to identify the best life style practices prevailing among the Paliyar Tribal Women in order to understand their life styles more. The Tribal Women have to be empowered in all aspects and the Government should take drastic steps to enhance their living by preserving their culture and best practices as well as to obtain their rights in lands and forests should be respected and implemented through constitutional amendment. The tribes should be equipped to participate effectively in a competitive environment dominated by the market forces.

The Tribal Paliyar women must be empowered to achieve the goal of human rights and legal protection and achieve their goal of community development. The Tribal women should be respected for their culture and for their best practices in order to sustain their social harmony and unity by providing environment protection. The Government should provide awareness to the Paliyar Tribal Women to fight against the oppressive forces in the society and disseminate knowledge to the 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.

Today we are living in the age of information and Communication Technology. The world has shrunk due to fast technological gadgets and it is a dire need that the tribal women have to be empowered as part and parcel of our National Development Strategies which is recognised in the New Millennium Development Goals. It is a challenge for the Policy

makers to strengthen the Tribal people as a human resource to involve them in order to contribute much for the national socio economic development of our country in this modern era. The future agenda for the policy makers, administrators and other professionals in the tribal areas must deal with expansion of communications media, manpower development, resource mobilization, improving the delivery system, implementation of development programmes, involvement of women and weaker sections in the implementation of programmes

17. Case Study – 1 Mrs. Selvi -38 Years old in 5 Veedu-Kodaikanal Hills

Once upon a Time there were only 5 houses and so this village acquired the name 5 Veedu. This village is a beautiful village with water falls and natural scenery. 5 Veedu is a small Village which is situated 22 Km away from Kodaikanal Hills It has also become very popular now due to a Paliyar Tribal Woman named Mrs. Selvi of 42 age. She is really a woman of service who does enormous help to other women of that area. She is not an educated woman but she possesses the skill as a midwife because everyone knows her that she is a lady who carries out home delivery for many pregnant of that area and this village is so remote that there is no bus facility or Hospital nearby. The Paliyar Tribal women had to walk several miles and then they have to hire a Taxi or cab for any kind of emergency. 5 Veedu is a small Village which is situated 22 Km away from Kodaikanal Hills. Mrs. Selvi does the work of a doctor and insists the pregnant women to follow healthy food practices and the pregnant women give birth their children in a normal manner without any mortality. She being a Paliyar woman does wonderful service to the Humanity especially to Paliyar Women.

17.2 Case Study - 2 Mrs. Muthulaksmi – 107 Years Old Thozhukkadu Village-Situmalai Hills

Sirumali is a dense forest region with moderate climate throughout the year. The average longevity of the Paliyar women is 70 years but as per this exploratory research it is revealed that the Paliyar tribal women live more than 100 years. There is a beautiful village named Thozhukkadu where a Tribal woman named Muthulakshmi lives with both physical maturity and intellectual maturity at the venerable age of 107 years! . Indeed, this is an exhilarating fact to pronounce that as per the saying, “ You are what you eat “ she lives an exemplary life at this age of 107 with mere mushrooms and tubers, she leads a hale and healthy independent life of her own. The secret of her long lifespan is that even today she takes tubers (Mulli Kilangu and Valli Kilangu) and honey as her routine food and she eats as she lives organically.. She sets as a best model of a happiest woman and practices a life of serenity in oneness with nature

17.3 Case Study -3 Miss. Mangili – 78 Years Old Poolanthoor Village –Kodaikanal

Ms.Mangili lives in Poolanthoor Village where the Paliyar Tribalslive in a cluster community. She is a spinster of age 78 who lives in the exterior part of Poolanthoor which is called as ‘ Manatheevu’. Among their Paliyar Community Ms. Mangali is considered as a great leader in Paliyar tribal community. She is the backbone of the tribal community and as she is unmarried she works only for the welfare of her Paliyar community. The tribal community follows Hindu religion and they believe that their forest is ‘Bharatha Bhumi” and the safeguarding goddess is Pazhichiamman. Ms Mangali is a staunch devotee of the goddess Pazhichiamman and she follows fasting for several days by worshipping her. She is recognized by the Tribal Paliyar community as a fortune teller. She follows a peculiar way of telling the Present, Past and Future life incidents of the people and all believe her as an eminent and popular soothsayer. The Paliyar community honour her much and respect her well. This Paliyar woman heads the whole Paliyar community and the village people act as per her verdict.

REFERENCES

1. Ayyappan, A. (1968). Report on the Socioeconomic Condition of Aboriginal Tribes of the Province of Madras: Madras Government Press, Madras.
2. Balakrishnan, E.P. (2004). Economies of Tribal's and Their Transformation - A Study of Kerala. PhD thesis: Pondicherry University, Mahe.
3. Chambers, R. and Gordon Conway. 1991. Sustainable Livelihoods: Practical Concept for the 21st Century, IDS Discussion paper .
4. Gaur, K.D. and Rani, Poonam (2007), "Women Empowerment in India : Socio and Economic" in Women Empowerment, (ed.) Agarwal, Meenu, Mahamaya Publishing House, New Delhi.
5. Krishna, S. 2004. Livelihood and Gender: Equity in Community Resource Management, Sage publication, New Delhi.
6. Mukhopadhyay, Lipi (2002), "Tribal Women in Development", Publication Division, Ministry of Information and Broadcasting, New Delhi.
7. Panda, Nishakar (2006), "Tribal Development: Imperatives and Compulsions", Orissa Review, December.
8. Thurston, E. (1909). Caste and Tribes of South India.: Cosmo Publications, New Delhi.
9. Verma, R.C. (2002), Indian Tribes through the Ages, Publication Division, Ministry of Information and Broadcasting, New Delhi.
10. Waghmare, S.K. and Choudhary, N.V. (1989), Tribal Women in Agriculture, Metropolitan,

Journals

1. Sinha, Archana (2006), "Economic Empowerment and Amelioration of Tribal's in India", Kurukshetra, Vol. 54, No. 9, July.
2. Sharma, S.P. and Mittal, A.C. (1998), The Tribal Women in India, Vol. 2, Radha Publications, New Delhi.

Web Resources

1. <http://www.thehindu.com/2006/05/29/stories/200605290683030000.htm>
2. <http://www.hindu.com/op/2004/08/03/stories/2004080300271300.htm>