

## **Inclusive Growth and Paniyan Tribal Women in Nilgiris District**

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**Abstract:** Inclusive growth is a concept which advances equitable opportunities for economic participants during the process of economic growth with benefits incurred by every section of the society. It should be reflected in the form of better opportunities for employment and livelihood and also in improvements in basic amenities like water, sanitation, housing, electricity etc and special attention for backward sections of populations scheduled castes and scheduled tribes and other excluded groups. Welfare programmes for the tribal people have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems which they are facing in their daily life. 'Inclusion' should be seen as a process of including these excluded sections of the society as agents whose participation is essential in the very design of the development process and not simply to make these people informed about the development schemes.

**Keywords:** Inclusive Growth, Tribal people, Development

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### **I. INTRODUCTION**

Inclusive growth is an integral part of the growth process. It is very critical for achieving inclusive economic growth and only such growth is sustainable. Inclusive growth is a concept which advances equitable opportunities for economic participants during the process of economic growth with benefits incurred by every section of the society. Inclusive growth should result in lower incidence of poverty, significant improvement in health outcomes and universal access to children to school, increased access to higher education and improved standards of education including skill development. It should be reflected in the form of better opportunities for employment and livelihood and also in improvements in basic amenities like water, sanitation, housing, electricity etc and special attention for backward sections of populations scheduled castes and scheduled tribes and other excluded groups. The recognition of the need for more inclusive growth by our planners is a welcome shift in emphasis from mere increase in growth rates to improvement in standards of living of those weaker sections of the society through increase in employment opportunities as well as better delivery systems to ensure access to intended benefits by intended people.

### **INDIAN TRIBAL SITUATION**

Indian Tribal population is larger than that of the other countries in the world and thus it forms an integral part of the Indian community. The Scheduled Tribes in India, also referred to as Adivasis (Original inhabitants), are spread across the Central, North East and Southern regions of India. These tribes resided in India long before the Aryans had arrived roughly in 1500 B.C. The tribals are socially and geographically isolated. They are religiously diverse, with some following animism, while others have adopted Hinduism, Islam or Christianity. The social traditions of most tribals make them outstand from the country's main stream of Hindu population. The Indian tribal imprint is noticeably in the Hindu tradition and much of the Hindu civilization possesses tribal forerunners. According to Census 2011, India has a population of 1.21 billion. More than 800 million Indians live in rural areas and 400 million live in urban areas. Scheduled Tribes (STs) constitute 8.6 percent of the country's population. Scheduled Tribes in India are Adivasis with 622 Adivasi Communities still speaking 325 Languages, living in 645 Districts in 105295 Villages. Over 57 percent of them are living out of Forest and less than 40 percent are still in Forest areas. Tribes are distributed all over India, viz. Central zone, Western zone, North Eastern zones, Southern zone and Andaman & Nicobar and Lakshadweep Islands but mostly concentrated in Central, Eastern and North-Eastern India. About 75 Tribal groups in India are PVTGs (Particularly Vulnerable Tribal Groups). The scheduled tribes are divided into three main groups based on their distribution namely northern zone, southern zone and central zone.

**Southern Zone**

The southern zone includes the tribals communities such as Todas, Paniyans, Kurumbas / Kurumbas, Kotas, Soligas, Malayalees, Kadars, Kanichars, Mutheevans, Mannans, Irulas, Uralis, Malapantarams, Koyas, Yendis, Yeravas, Chenchees etc. hunting, food collection and gathering decides their livelihood. Even now there is evidence of polyandry among Nilgiris tribes.

**Central Zone**

The belt covers from Indo – Gangetic basin in the North to Krishna River in the South. The main tribal communities found in this zone are Juangs, Kharias, Hos, Santhals, Gonds, Bhils, Mundas, Oraons, Birhors, Bhuiyas, Saoras, Khands, Baigas and Kols.

**Northern Zone**

This zone starts from Tista Valley to Brahmaputra Valley. Nagas, Khouisis, Gares, Mistruis, Limbus, Lepehas, Daflas, Abors, Mitims, Bodo and the Kuki-Lushais are the major tribes found in the Northern Zone.

**II. TRIBAL DEVELOPMENT PROGRAMMES INITIATED DURING PLAN PERIODS**

The balanced development of all regions has been one of the objectives of the independent nation. For this, the government has made several efforts for the tribal population. The Constitutional commitments prompted the policy makers and the planners to accord high priority to the welfare and development of the scheduled tribes right from the beginning of the country’s development planning, launched in 1951. (Ambiga Devi and HemaSrikumar, 2011). Normal tribal development process has bypassed the tribal communities. Hence, the Government has been implementing special schemes for their upliftment. Right from the first five year plan onwards many programmes have been implemented in our country for the benefit of the under privileged community and is listed in Table 1.

**TABLE 1 AN OVERVIEW OF SCHEMES/PROGRAMMES FOR SCHEDULED TRIBES DURING PLAN PERIODS**

1 <sup>st</sup> Five year Plan (1951 – 56)	Community development approach (Tribal Development Projects)
2 <sup>nd</sup> Five year plan (1956 – 61)	Special Multipurpose projects for tribal people (creation of Tribal Development blocks)
3 <sup>rd</sup> Five year plan (1961 – 66)	Improvement of general Community Development approach
4 <sup>th</sup> Five year plan (1969 – 74)	Administrative frame programme implementation and protective measure
5 <sup>th</sup> Five year plan (1974 – 79)	Tribal sub – plan (TSP) and creation of LAMPS
6 <sup>th</sup> Five year plan (1980 – 85)	Expansion of TSP
7 <sup>th</sup> Five year plan (1985 – 90)	Intensive Tribal Development
8 <sup>th</sup> Five year plan (1992 – 97)	Plan considering the need of the people and participation of voluntary organisations
9 <sup>th</sup> Five year plan (1996 – 2000)	Ensuring development by providing quality of education through Ekalavya School Project
10 <sup>th</sup> Five year plan (2002 – 2007)	National policy for empowering tribals through their integrated development, which will lay down the responsibilities of the different wings of the Government with appropriate accountability.
11 <sup>th</sup> Five year plan (2007 – 12)	The TSP focus on ‘securing budgetary allocations for tribal development, at least proportionate to their populations in order to bring them at par with other sections of society and to protect them from exploitation.
12 <sup>th</sup> Five year plan (2012 – 17)	Inclusive and Sustainable growth

Source: Fig compiled from different Five Year Plan documents, GOI. as noted by Baragali and Badiger (2014)

The table below portrays the plan outlay and expenditure for tribal development programme in India and various schemes launched for ST in India.

**TABLE 2 PLAN OUTLAY AND EXPENDITURE FOR TRIBAL DEVELOPMENT PROGRAMME IN INDIA**

Plan period	Total plan outlay (Rs. In crores)	Plan out lay for tribal development Programmes (Rs. In crores)	Percentage
First plan(1951-56)	1960	19.93	1.00
Second Plan(1956-61)	4672	42.92	0.60
Third Plan(1961-66)	8577	50.53	0.60
Annual Plan(1966-69)	6756	32.32	0.50
Fourth Plan(1969-74)	15902	75	0.50
Fifth Plan(1974-79)	39322	1182	3.01
Sixth Plan(1980-85)	97500	5535	5.67
Seventh Plan(1985-90)	180000	12000	6.67
Eighth Plan(1992-97)	434100	1250	0.28
Ninth Plan(1997-2002)	859200	3091	0.35
Tenth Plan(2002-07)	1212802	1754	0.14
Eleventh plan(2007-12)	1421711	3633	0.25
Twelfth Plan(2012-17)	2156571	7746	0.35

Source: Ministry of Home Affairs'- occasional papers on tribal development and planning commission.

**NUMBER OF SCHEDULED TRIBE COMMUNITIES IN INDIA**

Table 3 indicates the total number of tribal communities in the different States of India.

**TABLE 3 STATE-WISE NUMBER OF SCHEDULED TRIBE COMMUNITIES IN INDIA**

No.	State/UT	No. of Tribes	No.	State/UT	No. of Tribes
1	Andhra Pradesh	25	16	Meghalaya	17
2	AP	16	17	Mizoram	15
3	Assam	29	18	Nagaland	05
4	Bihar	33	19	Odisha	62
5	Chhattisgarh	42	20	Rajasthan	12
6	Goa	08	21	Sikkim	04
7	Gujarat	29	<b>22</b>	<b>Tamil Nadu</b>	<b>36</b>
8	Himachal Pradesh	10	23	Tripura	19
9	Jammu & Kashmir	12	24	Uttarakhand	05
10	Jharkhand	32	25	Uttar Pradesh	15
11	Karnataka	50	26	West Bengal	40
12	Kerala	36	27	AN	06
13	Madhya Pradesh	43	28	Dadra and Nagar Haveli	07
14	Maharashtra	45	29	Daman and Diu	05
15	Manipur	34	30	Lakshadweep	01
<b>Total</b>			<b>693</b>		

Source: <http://tribal.nic.in/Content/scheduledtribes.aspx>

The above table indicates that a high number of scheduled tribe communities is found in Odisha (62), followed by Karnataka with 50 tribal communities. Lakshadweep has only one tribal community residing in followed by Sikkim with four tribes. TamilNadu has 36 tribal communities residing.

**III. STRUCTRE OF THE PANIYAN COMMUNITY**

The Paniyan or the Paniyans are found in the southern part of India in the states of TamilNadu, Kerala and Karnataka. In all these three states they are referred as Paniyans. In the list of approved primitive tribal group (PTGs) by the Government of India, the Paniyans are indentified as a primitive tribal group only in TamilNadu and not in Kerala and Karnataka. In TamilNadu, Panyans are found only in Gudalur and Pandalur taluks of Nilgiri District. They are famous for hunting tigers and panthers with spears and nets and in these operations they rival the Hamron Lion hunters of Africa. They are short and their complexion varies from dark to darker shades of brown. Both men and women wera ear rings and rings and women use nose rings, bangles, chains, coloured beads and rolled palm leaves in their dilated ear – lobes. Among themselves they speak a very corrupt dialect of Malyalam with an admixture of Tamil and Tulu words and phrases. Rules of inheritance

among the Paniyans follow ‘marumakkathyam’ i.e., the right of inheritance is restricted to sister’s education. The Paniyan tribal council called ‘Kottani’ is a permanent body with a group of elderly Paniyans called ‘Kuttan’ presides over the meetings with the help of Paniyan ‘Muppanmars’. The office of the headmen operates on hereditary principle and is passed from father to the eldest son. The Paniyans worship a nature goddess, ‘Kattu Bhagavathi’. The Paniyans were actually aggressive slaves, bought and sold with the land to which they were attached as slave labourers. Since slavery in any form is now an offence, the Paniyans are theoretically freed persons, but their freedom is even now limited by the hard economic conditions under which they live. Families of Paniyans are now found settled on the farmlands of their temporary masters. Paniyans have not realized the importance of education and have remained underdeveloped due to their ignorance. In the earlier days, the Paniyans do not have the concept of property. As bonded labourers they themselves are the property of their masters. That time the Paniyans considered ear rings or ‘olai’, a few jewellery like silver and white metal chains with beads, nose rings, finger rings and anklets etc., as the assets of women. The agricultural implements used for shifting cultivation, household materials used for construction of house or huts and livestock are considered to be the assets of men.

In this background an attempt is made by the researchers to **study the level of awareness of Paniyan women on various tribal development programmes**. For the purpose of analysis 137 Paniyan women were selected randomly from in and around Nilgiris District.

#### **IV. AWARENESS ON TRIBAL DEVELOPMENT PROGRAMMES**

Welfare programmes for the tribal people have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems which they are facing in their daily life. The organizations which function to empower the tribal people in the Nilgiris District are Hill Area Development Programme (HADP), Nilgiris Adivasi Welfare Association (NAWA), Keystone, Tribal Development Council (TDC), Tribes Advisory Council (TAC), Centre for Tribals and Rural Development (CTRD), Action for Community Organization Rehabilitation and Development (ACCORD), Rural Development Organization (RDO) and Tribal Research Center (TRC).

**TABLE 4 RESPONDENTS’ AWARENESS ABOUT VARIOUS TRIBAL DEVELOPMENT SCHEMES – PANIYAS COMMUNITY**

S.No	Schemes		Highly Aware	Aware	Neutral	Not Aware	Highly Not Aware
1	Free education, text books, uniform, chappal, noon meal etc	No	79	58			
		%	57	43			
2	Provision for free house patta	No	90	47			
		%	66	34			
3	Assistance related to Agriculture and allied activities	No	20	26	46	45	
		%	15	19	34	32	
4	Economic assistance to marriage, maternity, family planning	No	94	43			
		%	69	31			
5	Assistance for funeral rites	No		8	50	36	43
		%		6	37	26	31
6	Free medical assistance	No	92	45			
		%	67	33			
7	Scholarship till PhD	No			31	36	70
		%			23	26	51
8	Economic assistance for entrepreneurial activities	No		98	39		
		%		72	28		

The above table explains the level of awareness of the respondents towards the various tribal development schemes among the Paniya Community.

- **Free education, text books, uniform, chappal, noon meal etc :** Majority of 57 percent of the respondents reported that they are highly aware of the free education,
- **Free house patta:** Majority of 66 percent of the respondents reported that they are highly aware of the existence of provision of existence of house patta.
- **Assistance related to Agriculture and allied activities :** Majority of 34 percent of the respondents reported that they are aware of the assistance related to agriculture and allied activities
- **Economic Assistance to marriage, maternity, family planning:** 69 percent of the respondents reported that they are highly aware of the economic assistance provided by the government towards the marriage, maternity benefits and also for family planning.
- **Assistance for funeral rites:** 37 percent of the respondents reported that they were neutral towards the assistance for funeral rites.
- **Free medical assistance:** Majority of 67 percent of the respondents reported that they are highly aware of the free medical benefits. NAWA plays a major role in providing the medical benefits to the PVTWs.
- **Scholarship till PhD:** Even though a majority of the respondents are aware of the educational benefits, about 51 percent of the respondents reported that they are highly unaware of the free scholarships available for their children to pursue till Ph.D/ Higher education.
- **Economic assistance for entrepreneurial activities:** 72 percent of the respondents reported that they are aware of the economic assistance that they get for starting up of any entrepreneurial activities.

## V. CONSLUSION

‘Inclusion’ should be seen as a process of including these excluded sections of the society as agents whose participation is essential in the very design of the development process and not simply to make these people informed about the development schemes. At the same time procedures of sanctioning of these schemes should me made easy so that number of benefitted families would increase. Coordinated effort has to be made for the systematic implementation of developmental plans and to assess the achievements and the positive and negative effects of future plans.

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