

THE CHALLENGES AND ENHANCEMENTS OF THE WOMEN EDUCATION IN PIRAMALAI KELLAR'S SOCIETY IN MADURAI DISTRICT – A STUDY

Mr. A. Moorthy Raja

Ph.D. Research Scholar, Madurai Kamaraj University, Madurai

Abstract

In the present study they are state with the purpose of the educational background of Piramalai kallars society. In the past, why feminine education was deprived of? How the enlightening level of women in their society. Here we are going to speak about the educational position of women, especially in the kallars society around Madurai district. At the present day, the investigator has discussed in the direction of challenge and enhancements of the women education of kallars society and its features. They are numerically strong in the southern district of Tamilnadu.

Keywords: Ambalakkars, Endogamous, Paththunattu Kallar, Ochchamma and Infanticide.

Introduction

“As a acknowledgment to the legions of women who navigate the pathway of hostility for honesty before us, we have to to impression in the ultimate law of the land, firm principles perpetuation the human rights of women” – Nelson Mandela.

According to survey data, the teenager sex ratio was constructive to girls in Madurai district till 1951, after which it begin to refuse stridently, for the most part after 1981. In 10 of 21 blocks in Madurai district, of which Ushilampatti block be one, the sex ratio was less than 900.

As the atrocious practice of infanticide is broadly widespread among the kallars society, it is essential to be aware of the community from a historical standpoint. The kallars are the confrontational in natural history and spoil in anti-establishment behavior for their living. They are branded the same as criminal tribes by the British Raj and particular act be enact to control their behavior. During this period, the male member of 3 the communities be prearranged to spend their nights in the polish station. Women in this community were assertive. What time the Kallars twisted to cultivation for their source of revenue, they practiced nourishment agriculture. But kernel, irrigate and farm animals managing, were under the control of women, who play prevailing industrious and reproductive role kingship marriage ceremony was the custom, with bride value being paid by men. Dowry was to no avail of. But the operating expense related to social function prevailed. Thus the position of women was comparatively better earlier than 1950. Maintenance this standpoint within mind, it is generally unspecified that female infanticide is a dowry related offense. To authenticate the legitimacy of this statement, we first have to find answer to numerous question; how the put into practice take derivation, which agent nurture the put into practice, how it extend to other society, why it was adopted by some society, why some community are resistant to it, etc.

The green revolution gain impetus after 1950 and the vague dam was construct in 1958. Part of the land in Ushilampatti region was enclosed by the vague irrigation scheme, but the rest remain rain-fed. Land under the irrigation system in general get water supply for six months. This system joint with electrical energy led to a explosion in farming manufacture. The wetland farmers shift to cash crop crop growing. The dry land farmers had to take a gamble on nature. This gave rise to wide economic disparities between the kallars of the rain fed area and those of the wetland area. The economic disparity disrupted the traditional family system and marriage bonds. Economic prosperity combined with the obsessive hold of the 'sanskritisation process' encouraged the kallars of the fenland area to spend more money on marriages. Bride value was replace by the dowry scheme. Kingship marriage ceremony lost its value. Giving and in receipt of large dowries became a position symbol. To keep the position quo, the dry land Kallars also adopts the dowry scheme. 'More daughters mean more operating expense' therefore become the aphorism of the Kallars society. An intense anti- daughter attitude developed. Thus the incidence of female infanticide increased in the recent decades. Now, this article says that challenge and enhancements of the women education of kallars culture and its facial appearance.

Madurai Kallars

The Kallars who inhabit Madurai and the surrounding areas are traditionally known as 'paththunattu kallars.' Their early settlement was at Mellor, which served as the center of the kallars community. Their territory was partitioned among 10 endogamous divisions. They referred to themselves as 'Thannarasu kallars' which factually meant self- governing kallars as no king to rule them, and they never paid taxes to any kingdoms for a long time in their history. They served as soldiers, fort guards and security officers and obtain their fee as honor, and administered themselves in the republican model.

The ten territories or 'Nadus' occupied by the kallars are Melinda, Sirugudi Nadu, Native Nadu, Naylor Nadu, Velour Nadu, Melakadai Nadu, Pakeneri Nadu, Kandaramanikar Nadu, Kandadevi Nadu, Piramalai Nadu as well as thenneilai Nadu.

Of all these 10 territory except Piramalai Nadu, the rest be feint and administered by Ambalakkars, who have languished as landlords of the territories plow date.

Piramalai Kallars

The Piramalai kallars who had initially settled the Melur and Vellalur areas later settled at the western hillocks of Madurai with Thiruparankundram as their border. The Piramalai kallars ruled and administered themselves and they followed the cardinal rule of non-levy payers. The Piramalai Nadu was again partitioned into 8 Provinces and 24 smaller territories called upagramamams.

The Eight territory of Kallar Nadu be Titian, Valandur, Pother, Karumathur, Paparapatti, Kokulam, Veppanuthu as well as Tummakundu.

Position of Women

The Piramalai Kallars women live in a social structure which have its possess uniqueness like that of a few other caste or community in the entire kinship. The position of kallars women was far superior to that of the women of other social group. It is unbelievable to note that such a turbulent race had given to much importance to its womenfolk. Most unpredictably women were regarded as the leaders of the community. The name **ochchamma** denoted significant women leader and **pappamma**, deity of women ancestry. While they got married women were given much importance to. Financial management was entrust to them. Even though the male was dominant outside, at home he had the tendency to abide by the words of his wife. in general the kallars women were known for their hospitality, affection, frankness, sharp reaction to wrongs et cetera.

The Challenges of Women Education

Female infanticide, the social Evil

The magazine, India Today's study reveals that over the last ten years female infanticide has come to be increasingly accepted among the Piramalai kallars as the only way out of the dowry problem. S.Muthuramalingam of Paraipatti village reports that the practice has grown among the kallars during the previous ten years and has become very widespread after 1980.

The widespread practice of female infanticide is now getting reflected in the altering male- female sex ratio among the Kallars. During the last decade, the official birth rate among the kallars of Ushilampatti was only 48 percent. Now it constitutes 52 percent of the kallars population. Last decade the boys were only 50 percent and in this decade it is 70 per cent. There is a refuse in the gender ratio of women in almost all the talks of Madurai district between 1971 and 1981 and the sex ratio establish in Ushilampatti reinforces this fact. The low sex ratio of women once has decreased from 973 in 1971 to 1981 for every 1000 males.

It has been analyze with the intention of the custom of infanticide among kallars seem to be motivated by the relative economic backwardness of the community and the social importance of poverty. Many farmers got into debt due to the failure in production. The agricultural coolies are enforced to migrate and live under degenerate conditions during drought. Such economic degeneration results in female infanticide. But apart from such reasons, the dowry problem has also led to female infanticide. In erratically all the respondents accepted that there were some cases of female infanticide. The psychological impact of this custom is more on the mothers than on the fathers. Many Kallars women continue to suffer from such disadvantages. In spite of the progress in education and employment opportunities.

Poverty

People into Madurai region often ogle women officials and make unwanted advances, as they are surprised to see a women in a position of power and success. Decades of patriarchal thoughts and regressive local governance has created this environment. Volunteers visiting to educate or counsel young girl to face these challenges regularly.

Obsession with Marriage

Kallars society, the Madurai obsession with getting girls getting married as soon as probable defines a women's actual role only as a homemaker. They must, therefore, be a subservient housewife, in its place of achievers with their own victories. As women become inferior in this context, female feticide is the logical conclusion women are considered 'someone else's wealth', and hence useless in the homes they are born in.

Enhancements of Women Education

Educating a girl is one of the best investments her family, community and country can make. We know that a good quality education can be life-changing for girls and helping them increase to their full potential and putting them on a path for success in their life. We also know that educating a girl in exacting can kick- start a virtuous circle of development. More educated girls, for example, marry later, have healthier children, earn more money that they invest back into their families and communities, and play more active roles in leading their communities and countries.

Providing School Facilities

Special effort should be made to impart education to children of kallars society, through residential schools. Particular drive is needed to enroll and retain girl children in schools and hostels. Concessional loans and skill development programmers should be provide for Kallars society, through National Scheduled Castes Finance and Development Corporation and National Backward Classes Finance and Development Corporation. NGOs running awareness crusade in addition to vocational training center for kallars be supposed to be provide with financial assistance.

Improving the Existing Schools

Engagement of more qualified and adequate staff including a huge number of women educator educate mother in mixed teach; provision of better building and educational equipment and the length of with it a broad alternative of subject matter.

Making Education Free

Granting concession in the form of erudition to poor and meritorious girl's undergraduate. Effective enforcement of compulsory education and formation of social climate among the village community to enroll all girls of educate going age.

Female Inspecting Officer

Bringing education below the charge of women as far as possible both in regard to teaching as well as inspecting and administration.

Guidance Service

So as to make the education of girls more purposive and practical effective guidance services should be provided in all schools as possible.

Coculation

According in the direction of the editorial speak about kallars community women education, particularly the challenge of female infanticide, poverty and obsession with marriage and enhancements of women education in Madurai district. The Madurai city is all set to get its first kallars reclamation school exclusively for girl learner. State administrator have already begun work to start the construction of the building in the precincts of the existing government kallars higher secondary school in rural Chekanurani. Former chief minister J.Jeyalalitha has allocated Rs 2.02 crore for construction of the building and an additional is 20 lakhs for the lab facility and for the purchase of sport equipment said S.Chellam, joint director of kallars reclamation. Though there are more than 280 kallars retrieval schools before now working in the three districts of Madurai, Thana and Dindigul, this is the initial time a kallars reclamation school absolutely for girl will be constructed in the state. Now many of the kallars people are still belongs to agriculturalist, doctors, engineers, entrepreneurs, politicians and civil servants. Sure they are supporting to women education and upward our nation.

Reference Books

1. P.Muthu Trevor, Muvendra Kula Samoa varalaru, iii ed., R.K.K& Sons, Thirumangalam, Madurai.
2. Sundaravanthitathevan. R., Piramalai Kallars Vazhvum Varalaru, Part 1, chap ii, p.92.
3. Ibid. p.92.
4. Kannan.R. K. Karumathur Munsey Varalaru,
5. P.Vinnarasi-Director, Voluntary Organization, Status of women in kallars community (DROPSS), Karaikudi.
6. Edgar Thurston, caste and tribes of southern India, Vole iii, Asian educational service, New Delhi, 1987,p 63.
7. Dr M. Nallakaman & Dr. P. Kansan. Empowerment of aboriginal tribes, Madurai, 2014.
8. Dr.Manju gainsay, Criminal tribes act and kallars reclamation policy (1921-1948), 1st edition 2019, New century book house Put ltd, Chennai.
9. H. A. Stuart, Census of India, Vole xiii, Goyt press, Madras, 1891, p.215.
10. Muhammad Abdul Ghana, Note on the Criminal Tribes of the Madras presidency, Thompson and Co, madras, 1915, p.76.
11. Louis Dumont, op, cit, p. 250.
12. "Female Infanticide has" The Hindu, May 6, 1988,p 21. It is estimated that female infanticide has run into thousand over year (Editorial, India today, Vole ii, No 2, June 1, 1986).
13. Thurston, 1909, Vole iii see under kallars.
14. <http://www.one.org>