

# SOCIAL INCLUSION OF IRULA WOMEN IN VILLUPURAM DISTRICT THROUGH PAZHANGUDI MAKKAL MUNNANI

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## Abstract

This paper presents the Social Inclusion of Irula women in Villupuram District through Pazhangudi Makkal Munnani(NGO). This NGO is exclusively working for Irula tribe. The Founder of the NGO is from Irula Tribe. Social inclusion is playing an important role to transform any society. This study is based on descriptive method. Three regional blocks (Gingee, Dindivanam and Vanur)are taken for the study. Interview, discussion and observation methods were used for data collection. The social inclusion of Irula women and developmental works carried out byPazhangudi Makkal Munnai in the fields of getting caste certificates, construction of houses, empowering Irula women through conducting awareness programme, providing water facility, empowering widows by giving entrepreneurship training, providing electrical facility and Covid-19 pandemic relief measures to Irula women.

**Keywords:** Social Inclusion, Pazhangudi Makkal Munnani, Tribal Women, Developmental works.

## INTRODUCTION

The Constitution of India has granted men and women equal rights, but the gender gap still remains. Gender equality is the fundamental rights for all genders but these rights are violated by genderbased discrimination(Wreyford, 2018). This gender inequality affects women in many ways. This will lead to unequal treatment in life. It causes so many issues in society including social exclusion. Society portrays women as a character of low esteem. In earlier days they were not allowed to do anything independently. Women have no freedom to raise their voice, because their life is controlled by men. Women are suppressed by the superior hands of men. Freedom is a basic right for all but it was denied for women and they were not allowed to express their emotions. In short, they were not allowed to do anything on their own.

Women face numerous challenges and struggles in their working places. Women still experience discrimination in work places.(Nikki Fortier, 2020.) Women's work and men's work is valued differently and paid differently and they

were sexually assaulted by men. Further, women are socially excluded due to lack of proper patta for their land, improper housing facilities, lack of water and lighting facilities and denial of community and other identity certificates for their lives. This article is addressing the social exclusion faced by Irula women folk and tries to find solution to the problem. The role of Pazhangudi Makkal Munnani (NGO) and its intervention in the life of Irula women is vividly discussed in this study.

## Review of Literature On Social Inclusion

Social inclusion and exclusion of woman

Stacy Clifford Simpican, (2015) defined Social inclusion is based on interpersonal relationship and community participation. Social inclusion means that include people who are excluded from all walks of their lives such as basic rights, identity and education (Shortall, 2008). When women encounter with socially created barriers, it makes them to feel excluded from the reality (Sandra L Fieldon, 2004). Empowering a person takes up a new choice and promoting

volunteering at any major events are also called social inclusion (Geoff Nichols, 2011). Women are excluded from the decision making role. Social inclusion means giving prior opportunity to women to take part in decision making role (Frances Cleaver, 2009.) Social exclusion is that a person fully or partially excluded from the participation in the society in their respective place where they have domicile (Rawal, 2008). Caste system makes the people to exclude from the society. It creates social distance from the other community (Ibid., 2013.).

Uplifting the women folk by providing welfare activities schemes (Emily Jane Hayday, 2020) and Conducting awareness programme and full participation activity (Laurice Alexandre-Leclair., 2017) (Shawn D. Forde, 2015) and Economic empowerment of women (Adriana Kemp, 2019) by NGOs giving entrepreneurship training and providing financial support (Jennifer, 2010) and Industrial based training (Rao, 2007) and seminars and counseling based on Marriage system and family type will eradicate male domination in ST women arena (Saranya, 2018) and create socio economic, culture and political ambiance for upliftment (Huxley, 2012). These are the social inclusion programmes opt by Pazhangudi Makkal Munnani.

## OBJECTIVES

1. To study on social inclusion of Irula women in Villupuram District
2. To evaluate social inclusion strategies executed by Pazhangudi Makkal Munnani (PMM)

## HYPOTHESIS

There is a social inclusion of Irula Women by the help of Pazhangudi Makkal Munnani (NGO).

## SCOPE OF THE STUDY

Women were experiencing suppression by men. They were not given rights to stick on their own feet. But after a long period everything has been changed due to the arrival of social inclusion. Now they have the right to walk, stand, raise

voice against injustice, and to dress on their own style. This social inclusion helps the women to express their opinions without fear of retribution. It helped Irula woman to overcome the inequalities they face and to eliminate racial discrimination and are free to help socially for those who are in poverty line (David Dollar, 1999). Social inclusion encourages every woman to participate in cultural, political and social events. This freedom helps the women to maintain a proper health and to overcome stress and anxiety and to live their life in a balanced and satisfied manner.

## METHODOLOGY

This research is based on descriptive mode. Interview, discussion and observation methods were used for data collection by observing convenient sampling method. The study was done in three regional blocks in Villupuram District, viz; Gingee, Dindivanam and Vanur. It is to find out how the Pazhangudi Makkal Munnani helped the Irula women to be socially included. These data were collected without any biased views.

## RESEARCH DESIGN

The Primary data were collected through structured questionnaire, interview method and observation method. The secondary data were collected from referred Journals, magazines, books, news papers and e-sources. The data collected through structured questionnaire, interview method and observation method were taken up for data analysis (Spss.20). To analyze the collected data the statistical tool like a descriptive statistic was applied.

## PILOT STUDY

The Pilot Study was conducted through structured questionnaire, in-depth interview method and Observation method from three regional women and Pazhangudi Makkal Munnani. The research observation revealed that the most of the women experienced social exclusion in their lives. Though the Inadequate environmental situational factors influence them to feel socially excluded, the Pazhakudi Makkal Munnani (PMM) empowered the women

through various welfare activities and made them feel socially inclusive in their respective places.

#### The Current Status of Social Exclusion

The following are the social exclusions faced by Irula tribal women;

- ☐ Denial of Patta
- ☐ Housing
- ☐ Community certificates
- ☐ Electricity Facility
- ☐ Water facilities
- ☐ Covid-19 relief measures
- ☐ Solar Lights

#### PazhangudiMakkalMunnani (NGO)

It is proud to record here that Mr. Sudaroli Sundaram, the Founder of the Pazhangudi Makkal Munnani (NGO) belongs to Irula Tribe and the son of the soil. As he belongs to Irula tribe he underwent lots of difficulties and sufferings in his life and he shoulders all his ups and downs in order to uplift his own people since 1978 onwards. In the year 1996, he formed Pazhangudi Makkal Munnani NGO exclusively to work for the developments of Irula Tribe people in Villupuram, District, Tamil Nadu. He has much concern, love and service mentality to help the Irula tribe.

#### Data analysis and Interpretations

##### Getting Patta

SN	Name of the place	Number of Beneficiaries	Percentage
1	Kariyamangalam	20	20
2	Kaividathangal	20	20
3	Vadasiruvalur	20	20
4	Kallakolathur	20	20
5	Uppu Vellore	20	20
	Total	100	100

The above table describes about the Land patta received by the Irula women tribe by the help of pazhangudiMakkalMunnani from Gingee. 20 Percentage of the women from kariyamangalam,

kaividathangal, vadasiruvalur, kallakolathur and Uppu Vellore have received Patta from the government.

#### Construction of the houses

S N	Names of the Place	Number of Beneficiaries	Percentage
1	Kariyamangalam	8	10
2	Kaividathangal	20	25
3	Vadasiruvalur	7	09
4	Kallakolathur	25	31
5	OpiyaNallur	10	13
6	Total	70	100

The above table depicts the newly constructed house received by Irula women tribe through the help of pazhangudi Makkal Munnani from Gingee. 31% of the women from Kallakolathur, 25% of the women from Kaividathangal, 13% of the women from OpiyaNallur, 10% of the women from Kariyamangalam and 09% of the woman from Vadasiruvalur were benefitted.

#### Getting scheduled Tribe Certificates

S. N	Names of the Place	Number of Beneficiaries	Percentage
1	Komadipattu	30	32
2	Nallapalayam	30	32
3	Nalain Pillai Petral	25	27
4	Uppu Vellore	9	10
	Total	94	100

The above table portrays that under the influences of Pazhangudi Makkal Munnani the Scheduled Tribe Certificates were obtained from Government office for Irula women. 32% of the women from Komadipattu, 32% of the women from Nallapalayam, 27% of the women from Nallan Pillai Petral and 10% of the women from Uppu Vellore were benefitted.

## Electrical facilities

S.N	Names of the Place	Number of Beneficiaries	Percent
1	Kaividathangal	20	56
2	Bimanur	06	17
3	Uppu Vellore	10	28
	total	36	100

The above table represents the Electrical facility provided to the Irula women under the guidance of Pazhagudi Makkal Munnani in collaboration with the Government. 56% of the women are from Kaividathangal, 28% of the women from Uppu Vellore and 17% of the women from Bimanur.

## Water facilities

S. N	Names of the Place	Number of Beneficiaries	Percent
1	Kaliyur	1	25
2	Saravanapuram	1	25
3	Kaividathangal	1	25
4	Somasamuthiram	1	25
	Total	4	100

The above table explains water facilities made available to the Irula women with the help of Pazhagudi Makkal Munnani in collaboration with the Government. 25% of the women are from Kaliyur, 25% the women from Saravanapuram, 25% of the women from Kaividathangal and 25% the women are from Somasamuthiram.

## Covid-19 helps

S.N	Names of the Place	Number of Beneficiaries	Percent
1	Malayanur region	500	71
2	Gingee block	200	29
	Total	700	100

The above table illustrates the Covid-19 relief work done by the Pazhagudi Makkal Munnani by providing 5kg-Rice, Rs.500 worth groceries.

71% of the women were helped from Malayanur region and 29% of the women were from Gingee block.

## Providing Solar Lights

S. N	Names of the Place	Number of Beneficiaries	Percent
1	Bimanur	4	31
2	Somasamuthiram	6	46
3	Vadakkal	3	23
	total	13	100

The above table shows that with the help of Government the Pazhagudi Makkal Munnani provided solar Lights to Irula to the following villages. 46% of the women were from Somasamuthiram, 31% of the women from Bimanur and 23% of the women from Vadakkal.

## FINDINGS

□ 20 Percentage of the women from kariyamangalam, kaividathangal, vadasiruvalur, kallakolathur and Uppu Vellore have received Patta from the government.

□ The newly constructed house received by Irula women tribe through the help of pazhangudi Makkal Munnani from Gingee covers 31% of the women from Kallakolathur, 25% of the women from Kaividathangal, 13% of the women from OpiyaNallur, 10% of the women from Kariyamanglam and 09% of the woman from Vadasiruvalur.

□ The Scheduled Tribe Certificates were obtained from Government office for Irula women. 32% of the women from Komadipattu, 32% of the women from Nallapalayam, 32% of the women from Nallan Pillai Petral and 10% of the women from Uppu Vellore were helped.

□ The Electrical facility was given to the Irula women. 56% of the women from Kaividathangal, 28% of the women from Uppu Vellore and 17% of the women from Bimanur were benefitted.

□ 25% of the women from Kaliyur, 25% the women from Saravanapuram, 25% of the women from Kaividathangal and 25% the

women from Somasamuthiram have received Water facilities.

□ 71% of the women from Malayanur region and 29% of the women from Gingee block have received Covid-19 relief things viz; 5kg-Rice, Rs.500 worth groceries.

□ 46% of the women were from Somasamuthiram, 31% of the women from Bimanur and 23% of the women from Vadakal were given solar Light facilities.

## RECOMMENDATIONS

□ Environmental factors play a vital role in the social inclusion of women; they have to be focused well by the government and NGO's (Caprioli, 2005.).

□ The basic needs such as Food, Clothing and shelter have to be enhanced by the Central and the State Governments.

□ The Ministry of Tribal Welfare should come forward to allot lot of funds to Tribal community and this fund has to be monitored well and ensure that it goes to the real beneficiaries.

□ The Government should ensure that all the necessary identifications certificates have to be given to Irula women and to the entire community.

□ By conducting different types of skill based programmes to the women folk in order to expertise in different fields by which the social exclusion will be reduced in the society.

□ The Irula women should have adequate education and sound economy to create social inclusion in the society.

□ The residential place is very important factor to decide the social inclusion of women. If the women's residence places are far away from the other communities, naturally they feel the social exclusion. Hence it is the responsibility of the government to bring these people at the center of the villages or towns. If it is not, at least bring closer to above mentioned areas.

□ Financial support and material support can be given to women folk to update themselves wisely.

□ Social inclusion of women will transform the society as early as possible.

## CONCLUSION

Social inclusion helps every individual woman to connect with family, friends and local community in order to prevent isolation. It helps them to boost up their self - confidence and personality. Without any fear they can voice out their opinion in decision making level in the society. The social inclusion makes them move freely without any support. It helps them to interact with each other and to know the ideology of everyone in the society. Social inclusion helps the women who have low self-esteem by discrimination to come out from the situation. Due to lack of patta documents, houses and Caste Certificates Irula women experienced social exclusion in the society. In collaboration with the Government the Pazhagudi Makkal Munnani obtained all these documents to Irula women. Because of these privileges Irula women are automatically included in the society. They felt that their self esteem is boosted. The environmental factors such as Water and Electrical facilities are constant problem of Irula women because it creates unnecessary stress and anxieties. The environmental factors are solved to Irula women with the help of NGO. By coming out of their stress and anxieties women felt social inclusion in their lives. Covid-19 affected and brought greater disaster in the life of Irula women. Majority didn't go for any works and their lives were at stake at time of pandemic. By observing their painful situation the NGO came forward to support the Irula women by providing 5-kg of rice and Rs.500 worth groceries. The timely help pushed them to feel social inclusion in their lives. In today's world women are given equal importance to work in any fields like science, medicine, history and economics. Social inclusion makes women to take up any responsibilities in their lives. Due to social inclusion women feel more comfortable in socially, culturally and psychologically. Social inclusion brings lots of changes in the life of women. Social inclusion of women influences them to participate in everything to change the world into a better one. Women are very smarter when compared to men. They are showing their smartness at academic levels. Women are

working harder like men to change their face in society.

Scope for future research

The study on social inclusion of Irula women in a main stream of the society can be further studied in future based on gender inequalities and cultural and political aspects of Irula women too.

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