

Spiritual Well-being of Tribal Women Residing at Kottarakundru Village, Perambalur (DT)

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Abstract

Spirituality is referred as a religious process of re-formation which aims to recover the original shape of man and oriented at “the image of God” as exemplified by the founders and sacred texts of the religions of the world. As other communities, the tribal communities also have some religious rules and regulations for their day to day life. The tribal community people believe the in truth of god and fear about gods’ blessing and punishments. They are moreover suppressed with tribal culture. The spirituality is one of important part of their life, feel that there is meaning and purpose to their life; anywhere they believe in god and spiritual well-being. Hence, the present study has focused on spiritual well-being of tribal women. The main aim and objectives of the study is to inspect the socio-economic status and spiritual well-being among tribal women residing at Kottarakundru Village, Perambalur District. The researcher has adopted descriptive research design and has used simple random sampling method to select a sample of 54 respondents. Standardized tool on inner (spiritual) well-being developed by Yogesh Mohan was applied and interview schedule method was adopted to collect the data. The major findings of the study revealed that nearly majority of the respondents (57.4%) have low level of spiritual well-being.

Keywords: Spirituality, Well-being, Tribal, Women

Introduction

In India the term ‘tribe’ means a group of people living at a particular place from time immemorial. Anthropologically the tribe is a system of social organization which includes several local groups-villages, districts on lineage and a common culture, a common territory, a

common language and a common culture, a common name, political system, simple economy, religion and belief, primitive law and own education system. Constitutionally a tribe is a he who has been mentioned in the scheduled list of Indian constitution under Article 342(i) and 342(ii). The tribal women, constitute like any other social group, about half of the total

population. The tribal women, as women in all social groups are more illiterate than men. Like other social group, the tribal women share problem related to reproductive health. In India tribal women are discriminate due to several historical, religious and other reasons. As the religious sphere is most dominating among tribal's it constitutes a major field for male domination. The women are deprived of public authority. Religion legitimizes gender hierarchy (Vaghela, 2013). The religious sphere is a major field for male dominance, and a strategy to deprive women of public authority (Scott, 1988; Jones, 1993).

Anonymous (2002) have defined spiritual well-being has as an "ability to experience and integrate meaning and purpose in life through a person's connectedness with self, others art, music, literature, nature, or a power greater than oneself". Spirituality is vital part of transpersonal psychology and is believed to have a large effect on the psychological well-being because it has been systematized. Women have a lot of problems such as lack of education, early marriage, non existence of employment opportunities, and absence of absolute property rights were considered as main reason of inequality of sex in the socio-economic field. The assumption of superiority of males has built up the ideas of male dominance and female dependence. Most of the major decision making roles are thus in the domain of males in most cases. Hence the researcher had planned to study the spiritual well-being of tribal women which will help to understand the tribal women in a better manner.

Review of Literature

Cheung et al. (2004) have analyzed the effect of spiritual well-being on the mental health of the Cho-sun tribal women residing in P.R. of China. The aim of this study was to determine the level of spiritual disposition on human beings along with its effects on one's mental health. The present study was conducted with 400 women respondents residing at Youn-Gil city, which is a district of the Cho-Sun tribe in China. Their spiritual well-being was studied using the Spiritual Well-being Scale-Korean Version. The results found that the religious well-being, which is a sub-scale of spiritual well-being, had negative effects while the existential well-being had positive effects on the mental health. These results proved that a person's religious disposition had negative effects on their mental health in a communitarian society. **Dhanasree et.al. (2014)** have analyzed the socio-economic empowerment of tribal women in high altitude and tribal zone of Andhra Pradesh and found that 74 tribal women played a significant role in the economic development of tribal's as they contribute in various economic activities. Women's work is regarded as crucial for the survival of tribal households in terms of provisioning food, income, earning and management of financial resources. The study reported that the extent of mass media exposure was found to be low in the study area. The scholar suggested that government and non-government agencies should play a primary role in the social and political mobilization of tribal women for their empowerment in modern times. **Jayaprakash and Saravanan (2016)** have

analyzed health status of tribal women in Kalvarayan Hills, Villupuram District, Tamil Nadu. For the present study 60 tribal women were selected using purposive sampling method. Interview schedule method was used to collect data from the respondents. The results of the study revealed that there is a need for clinics that can take care of their physical and psychological needs. It is further stressed that accessibility to health services is a main reason for the tribal women for not availing the health care services. The study also suggested that provision of mobile clinic to cater to the needs of the community every month on a selected date on a regular basis will be on great help.

Materials and Methods

The main aim of the present study is to find out the level of spiritual well-being of tribal women residing at Kottarankundru Village of Perambalur District, Tamilnadu. The objectives of the study were to analyse the socio-demographic of the respondents, to assess the spiritual well-being of tribal women and to provide suitable suggestions to improve the spiritual well-being of tribal women. The research design adopted for this study is descriptive in nature. The descriptive study aims to describe the spiritual well-being among the tribal women. The universe of the present study comprised of 108 respondents and the researcher has selected a sample of 54 respondents (50%) using simple random sampling method. The tool developed by Yogesh Mohan on the inner well-being scale was used and it consists of 35 items with 7 dimensions such as connectedness to a higher reality, wholeness and

integration, aspiration, meaningfulness of life, faith, love and oneness, inner peace. Interview schedule method was used to collect the data from the respondents. The raw data was analyzed using SPSS and various tests were applied to interpret the data.

Results and Discussion

In the present study the socio-demographic aspects show that, 38 per cent of the respondents are in the age group of 36-40 years and great majority of the respondents (87.3%) are married. Nearly half of the respondents (49.1%) are educated up to primary school. majority of the respondents (61.8%) are from nuclear families and 43.6 per cent of the respondents are have two children. Great majority of the respondents' (85.5%) family head is their husband and majority of the respondents (83.6%) are Coolie workers. 36.4 per cent of the respondents' family size is four and nearly majority of the respondents (56.4%) family's monthly income is Rs.4000 to 6000. Vast majority of the respondents (96.4%) are do not have property, nearly majority of the respondents (56.4%) are living in thatched houses and great majority of the respondents (90.9%) are living in their own houses. Majority of the respondents (76.4%) have toilet facility, majority of the respondents (76.4%) have said that they do not have water facility and all the respondents have electricity in their house. 43.6 per cent of the respondents' family monthly expenditure is Rs. 4000 to 6000 and little more than half of the respondents (52.7%) save up to 1000 per month. Majority of the respondents (74.5%) have financial problem, 41.8 per cent of the

respondents' face financial problem due to medical expenditure. Great majority of the respondents (89.1%) have debt, majority of the respondents (67.2%) have debt of Rs.10000-15000 and Majority of the respondents (67.3%)

are receiving financial help from their family members. Majority of the respondent's (69.1%) health status is fair and almost all have (98.2%) faith in god.

Table 1:
Distribution of the Respondents by their Spiritual Well-being

Sl. No	Spiritual Well-being	Number of Respondents (n:55)	Percentage
1	Connectedness to a Higher Reality		
	Low	32	57.4
	High	23	42.6
2	Wholeness and Integration		
	Low	35	63
	High	20	37
3	Aspiration		
	Low	37	66.7
	High	18	33.3
4	Meaningfulness of Life		
	Low	31	55.6
	High	24	44.4
5	Faith		
	Low	32	57.4
	High	23	42.6
6	Love and Oneness		
	Low	31	55.6
	High	24	44.4
7	Inner Peace		
	Low	32	57.4
	High	23	42.6
8	Overall Spiritual Well-being		
	Low	32	57.4
	High	23	42.6

The above table indicates that 57.4 per cent of the respondents have low level of connectedness to a higher reality and 42.6 per cent of the respondents have high level of connectedness to a higher reality. It is clear that majority of the respondents (63%) have low level of wholeness and integration and 37 per cent of the respondents

have high level of wholeness. It is noted that majority of the respondents (66.7%) have low level of aspiration and 33.3 per cent of the respondents have high level of aspiration. It is observed that little more than of the respondents (55.6%) have low level in meaningfulness of life and 44.4 per cent of the respondents have high

level of meaningfulness in life. It is revealed that nearly majority of the respondents (57.4%) have low level of faith and 42.6 per cent of the respondents have high level of faith. It is shows that little more than of the respondents (55.6%) have low level of love and oneness and 44.4 per cent of the respondents have high level of love and oneness. It is found that nearly majority of the

respondents (57.4%) have low level of inner peace and 42.6 per cent of the respondents have high level of inner peace. The above table seen that nearly majority of the respondents (57.4%) have low level of overall spiritual well-being and 42.6 per cent of the respondents are have high level of overall spiritual well-being.

Table 2:
‘t’ test between the Belief in God of the Respondents with Regard to Level of Spiritual Well-being

S.No	God Belief	\bar{X}	S.D.	Statistical Inference
1	Connectedness to a higher reality			
	Yes	16.8824	4.31523	t =2.577
	No	19.4595	2.19336	P<0.01 Significant
2	Wholeness and integration			
	Yes	7.9412	3.51948	t =2.345
	No	9.5405	1.55625	P<0.05 Significant
3	Aspiration			
	Yes	11.5882	3.29884	t =2.646
	No	9.8378	1.59013	P<0.01 Significant
4	Meaningfulness of life			
	Yes	34.9412	5.38139	t = 2.019
	No	30.1351	3.39249	P<0.05 Significant
5	Faith			
	Yes	30.7647	4.36648	t = 2.496
	No	28.2703	2.00600	P<0.05 Significant
6	Love and oneness			
	Yes	11.8235	0.24264	t =-0.930
	No	12.3784	1.93436	P>0.05 Not Significant
7	Inner peace			
	Yes	14.3380	2.24264	t = 1.960
	No	12.3784	1.93436	P<0.05 Significant
8	Overall Spiritual well-being			
	Yes	107.9412	11.94001	t = 2.319
	No	105.6216	9.70209	P<0.05 Significant

The above table indicates that there is highly significant difference between the belief in God of the respondents with regard to connectedness to a higher reality and aspiration. There is a significant difference between the god

belief of the respondents with regard to wholeness and integration, meaningfulness of life, faith, inner peace, and overall spiritual well-being. Further the mean score shows that respondents do not have much faith and connectedness toward

god. However, the table shows that there is no significant difference between the belief in God of the respondents with regard to love and oneness dimension.

Table 3:

Association between Age of the Respondents and with regards to Levels of Spiritual Well-being

S. No.	Age	Spiritual Well-being		Statistical Inference
1	Connectedness to a higher reality	Low (n=32)	High (n=23)	$X^2 = 11.711$ df = 3 P < 0.05 Significant
	30-35 years	9	5	
	36-40 Years	12	8	
	41-45 Years	6	5	
	Above 45 years	5	5	
2	Wholeness and Integration	Low (n=35)	High (n=20)	$X^2 = 0.604$ df = 3 P > 0.05 Not Significant
	30-35 years	8	6	
	36-40 Years	15	5	
	41-45 Years	5	5	
	Above 45 years	7	4	
3	Aspiration	Low (n=37)	High (n=18)	$X^2 = 5.919$ df = 3 P > 0.05 Not Significant
	30-35 years	9	5	
	36-40 Years	15	5	
	41-45 Years	9	4	
	Above 45 years	7	4	
4	Meaningfulness Life	Low (n=31)	High (n=24)	$X^2 = 3.166$ df = 3 P > 0.05 Not Significant
	30-35 years	9	5	
	36-40 Years	11	9	
	41-45 Years	5	5	
	Above 45 years	6	5	
5	Faith	Low (n=32)	High (n=23)	$X^2 = 8.711$ df = 3 P < 0.05 Significant
	30-35 years	8	6	
	36-40 Years	13	7	
	41-45 Years	5	5	
	Above 45 years	6	5	
6	Love and Oneness	Low (n=31)	High (n=24)	$X^2 = 1.256$ df = 3 P > 0.05 Not Significant
	30-35 years	7	7	
	36-40 Years	13	7	
	41-45 Years	5	5	
	Above 45 years	6	5	
7	Inner Peace	Low (n=32)	High (n=23)	$X^2 = 9.256$ df = 3 P < 0.05 Significant
	30-35 years	8	6	
	36-40 Years	13	7	
	41-45 Years	5	5	
	Above 45 years	6	5	
8	Overall Spiritual Well-being	Low (n=32)	High (n=23)	$X^2 = 10.154$ df = 3 P < 0.05 Significant
	30-35 years	8	6	
	36-40 Years	14	6	
	41-45 Years	5	5	
	Above 45 years	5	6	

The table shows that there is a significant association between age of the respondents with regard to connectedness to a higher reality, faith, inner peace overall spiritual well-being. However, there is no significant association between age of the respondents with regard to wholeness and integration, aspiration, meaningfulness of life, love and oneness in dimensions of spiritual well-being.

Conclusion

From the present study it is clear that majority of the tribal women experience low level of spiritual well-being and it may be because spiritual attitude grows as age increases. Tribal community people are indigenous group and have their own religion and cultural practices but now there is lot of change in their existence due to technological advancement. The need for survival among the tribal people has made them to imbibe civilian culture for their living. Though there is developments among tribal people to a great extent, inequality is seen among them especially when it is come to tribal women. Tribal women must to come out of their personal blocks and be motivated to have compassion, education and enlightenment in their lives to lead a health and better quality of life.

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