7.1. INTRODUCTION

Politics is essentially an ancient and universal experience. The art and science of political analysis have developed over several thousands of years throughout many parts of the world. In particular, political analysis has thrived in all cultures that have inherited the rich legacy of the ancient people like ancient Greeks, Romans and the Indians. Like many other arts and sciences political analysis achieved an extraordinary degree of sophistication among the Greeks some 25 centuries ago under the leadership of Socrates, Plato and Aristotle. The present chapter explains about the social control and their political control that prevails among the Toda tribes of Nilgiri Hills of Tamilnadu.

7.2. THE MEANING OF SOCIAL CONTROL

The survival and smooth functioning of the society is possible only when social harmony exists. Social solidarity, social order and social harmony are not automatic developments. Individual members of the society must strive and struggle to achieve them. Members of the society are able to bring about social harmony or order only when they conform to certain accepted standards.
of behavior or norms. Conformity to norms must prevail over the self-seeking impulses of the people. Group welfare or societal welfare must take precedence over individual pleasures. Individual by himself cannot do this. Hence, society exercises its force or control over the individual members. Thus social control refers to the control of society over the individual and it implies a system of device through which society controls the activities of individual members.

7.3. DEFINITION OF SOCIAL CONTROL

"Social control is the sum total of the processes whereby society, or any sub-group within society, secures conformity to expectation on the part of its constituent units, individuals and groups" – Fairchild (1962).

"Social control refers to the system of devices whereby society brings its members into conformity with the accepted standards of behaviour" – E. A. Ross (1945).

"Social control is a collective term used to refer to the terms patterns of pressure which a society exerts to maintain order and established rules" – Ogburn and Nimkoff (1950).

"Social control is a collective term used to refer to those processes planned or unplanned, by which individuals are taught, persuaded or compelled to conform to the usages and life-values of groups" – J. S. Roucek (1956).
"The social control designates "those social behaviours which influence individuals or groups toward conformity to established or desired norms" – G. A. Lundberg (1956).

7.4. NATURE AND PURPOSE OF THE SOCIAL CONTROL

Social control has some kind of influence and it aims welfare of the both individual and group. Social control aims to bring social conformity and solidarity. It influence upon the people both formal and informal control.

7.5. THE TODAS AND SOCIAL CONTROL

Todas have been controlled for many generations through their government called naim. It is a council having a few members who are brilliant, intelligent and matured elders. They have good regard and respect among the Toda people. Any decision decided by the naim is respected and followed. Representatives from different clan find place in the council so that all sections of Todas can vest their trust in it. Another social control is by monegar which means the head-man. Each clan has a head-man who has come to the top by nature of his character and abilities. Though the initial monegar system among Todas cannot be doted back to a particular period, it can be clearly said that the earliest appointment of moneger was made by the British.

During the period of Sullivan who was collector of Coimbatore the Toda head man was appointed. The collector of Coimbatore was responsible to bring the Niligirs under one administration. The collector might have felt
that *Monegar* can act as an inter mediator and through him the collector can deal the matters of Todas.

The position of *monegar* was considered all powerful as he was also involved in the collection of annual tax. As per the government, the Todas have to pay the annual tax for their grassing lands. During British rule the *monegar* was like a manager who represents the Government.

The *monegar* had some limitations in the local panchyats (or) caste council. He has some important role with regard to dispensation of justice within his Toda Community. But in many occasions due to the personal qualities of *monegar* he might not have an important role. Todas used to depend on Badaga headman for many of their issues. Todas believed that the Budaga head man was politically dominant and was capable of dealing the political matters. Going to the British court of law was very rare and people were to seek legal redress / support.

From 1828 A. D. the jurisdiction of the hills was divided between the civil authorities of Coimbatore and the military control in Ottacamund. Later after 2 years again the administration divided into 3 tiers.. Because of this split hills were under the control of Malabar collect rate except Kothagiri which was under Coimbatore. Due to this division the development was very slow in the hills and the civil officers did not show any interest on the hills. As a result today we can see that Ooty hills are lagging for behind in its development, while compared to kothagiri.
After the year 1958 A. D. the British showed some interest in the peace and security of the hills. Due to incidents that took place in the year 1935 A. D and again in 1958 A. D the kurumba’s witchcraft were massacred combined by Badaga and Toda. Even though the British showed some interest in the peace and security of the Ooty hills there was not much development. When the Nilgiri became separate district in the year 1863 A. D a full-fledged collectrate was established and improvement started in the hills slowly. By the middle of 1860 A. D British administration became more powerful in the hill area with efficient police force. The rulers were able to bring the hill area under one control. It was possible in early 1870’s when Toda men were arrested and convicted over the dispute of their ownership of some buffaloes. As prisoners Todas were misfits in the prison and they were unable to cope with the work assigned to them.

According to Emeneau (1971 A. D) In Toda songs the Europeans often are linked with courts.

‘Oh son of those Europeans!

Oh son of those Tamilians!

Oh European in the courts!

Oh important man in the places!’

By and large being soft nature and peace loving Toda were never summoned either by the police or by the court.
7.6. The Role of Elected Panchayats

Panchayati Raj has several phases of development in our country, but at last Mahatma Gandhi's dream of Gram Swarajya was likely to be realized with the adoption of the Panchayati Raj Act by the State on 24th April, 1994.

Panchayati Raj in India had a chequered history. There have been four major phases. The first phase was during pre-independence period when traditional Panchayats and Tribal Councils were part of the rural cultural heritage of India. However, during the British period, rural India was neglected for a variety of reasons which to a large extent are even today responsible for the low income, exploitation, ignorance, oppression, casteism, superstition etc. Mahatma Gandhi had a dream of gram swarajya wherein village republics were to manage their own affairs. It is in this context that Article 40 of the Indian Constitution as a part of its Directive Principles of State Policy lays down that the State shall take steps to organize village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government.

There is a clear demarcation between the local panchayat (or) caste panchayat and elected panchayat in Toda. Both are functioning in the Toda community. The elected panchayat cannot interfere in the matters of local panchayat. All the disputes of Todas are discussed and settled mainly in the traditional local panchayat and its decision is respected and valued by the Todas. The elected panchyat cannot interfere in the matters of local panchayat.
Local panchayat always deals with different problems pertaining to buffaloes, property, ceremonies, problems of husband and wife and all other familial and societal matters. On the other hand the elected panchayats decide only about the administrative matters, government policies and programmes. In recent times the women of Toda have been encouraged to contest the election of panchayat and some of them have become the members of the panchayat.

7.7. DIVORCE IN TODA

A man can divorce his wife because of two reasons. If she is not adjust with her husband and second one is if she is not working at home. There was incidents like that a man has send his wife away because she was not able to work. The illness of the husband can also regard as a reason for a girl to divorce. But illegal sexual relationship other than her husband is not considered a reason for divorce.

The divorce procedure takes place with the knowledge of the *Maim* (or) Council. If man divorces his wife her parents represent the matter to the council. If the boy decides not take his wife back, the council can not insist on him. He can pay a fine, *Kawdr*, of one buffalo to the wife’s people. If the divorced woman re-marries, the earlier husband need not give any buffalo.

7.8. TODO’S GOVERNMENT

The government of toda is called *naim* or *noim* and it has got a definite and clear constitution. The chief members of the clan are members of the council. The main role of the Todas council is to settle the affairs of todas
in general and disputes which are specific. The *naim* should consist of five members and they are from Tarthar, Teivali and Badaga. Of these five, three members are from Tarthar, one from Teivali and the fifth is from Badaga. But the Badaga member has no role in the council and sits in the council without giving any direction. Some times he is allowed to speak whenever the relationship between Todas and Badagas is getting strained.

The *naim* meeting place used to be at the hills of Paikara in early days. But at present they conduct meetings at the compound wall of Bungalow or any club at ooty. The place should be comfortable and convenient to the chief members of the council. The *naim* members sit in the semi circular form but in the case of any dispute between two groups, the council sit at the center with both the groups on either side. It has definite head person who belongs to *kuriolu* or *kuudr*. He is an elderly intelligent person so naturally he gets good respect honor from others. The meeting may go for a few hours but in regard to marriage case, it will go for a full day.

7.9. Toda and Crime

In regard to criminal activity, the *naim* have no role and more over such criminal behavior was not seen among the Toda. If anybody commits any crime, it is not considered as crime but as a sin. Hence they believe that there is punishment not by the men or council but by the god. They also believe that the sinner cannot escape from the god's punishment. There are three kinds of offerings for any type of offences and they are *irnortiti*, *tuninortiti* and
pilinortiti. Offerings are a buffalo calf, a piece of the cloth called tuni, and a silver ring respectively. These kinds of offering will be given for the following offences.

(i) Stealing milk, butter, buttermilk, or ghee from the dairy.

(ii) Going to the dairy after an intercourse with a woman in the daytime.

(iii) Quarrelling with people of the same clan on the feast day.

(iv) Quarrelling in the dairy.

(v) Going to the dairy after visiting the seclusion-hut for women.

(vi) Going to the dairy after taking food with a man who has been to the seclusion-hut.

(vii) Going to the dairy after throwing earth at a funeral.

(viii) Going to the dairy chewing tobacco.

(ix) Buying or selling buffaloes on the madnol or sacred day of the village or on the palinol, the sacred day of the dairy.

(x) Driving buffalos from one place to another on these days.

7.10. THE ACT OF SUICIDE

Suicide among Todas is not viewed seriously and it has approval of the community. There are some incidents, where in women commit suicide by
strangling themselves since they had dispute with their husbands. Another type of suicide which is borrowed from Badagas is like consuming over does of opium.

7.11. THE ROLE OF HEAD MAN

The Toda head man is called monegar and his role is to assess the amount to be paid by the Todas to government for grazing rights. The earliest monegar was from Teitchi and it was told by the elderly Toda. Then Mutevin came as head man and after him his generation has been the head man family. The elder son in the family will be the head man by hereditary. In general monegar is the most important person and he will have a predominant position in Toda community.

7.12. TODA AND THEIR PROPERTY

The property is held either by the clan or family or an individual. The clans hold the land acquired from the chief village and some buffaloes as property. For the family, the house becomes the main property. Much of the buffaloes, household goods and ornaments belong to the individual.

7.13. THE PROPERTY OF THE LAND

Todas and their land are closely connected since they are "lords of the soil". But the land became a subject for controversy after that first settlement of Europeans. As per early history, Todas were the owners of Ooty hills and it was strongly upheld by the Indian government. There was one more view that the permanent rights of the soil of the whole India belong only to the state.
This dispute was not settled till 1843 because it was decided that Todas can pasture their herds on the land which belonged to the state by paying a small amount as a tax. This privilege was given to Todas in the year 1843. Today, Toda receive sum of money as an annual amount from the government as a token of compensation for the land taken by the state in Ootacamund. Todas have dispute with the state regarding the ownership of the land but they do not have any misunderstanding between members of different clan in regard to land.

7.14. PROPERTY OF HOUSE

Every family has one house and a family consists of a father, with one wife and their children and they live in the home. The immovable property of house goes naturally or handed over to the children of the brother. In case of misunderstanding among the brothers the house property will be settled with the help of naim. The naim generally decides that one brother or brothers stay in the house for one year and later he or they move on to another village, so that other brother or brothers can occupy the house. In modern days after the marriage, the children leave the house and build their own. The youngest son stays with the parents and look after them till their death. After the death of their parents the house becomes the property of the youngest son. In regard to buffaloes they are the property of the individual but in practice, since all brothers live together, these animals are treated as property of the whole family. If case of any problem there are clear rules for dividing the buffaloes among the brothers. In such occasion buffaloes are divided equally
among the brothers but eldest and youngest sons of the family get one extra buffalo and it is known as urvakhnudr

7.15. THE RIGHTS OF THE DAUGHTERS

Generally the daughters in Toda tribe do not get from the property, except buffaloes (or) any other property that they receive as a dowry (adrparn) during their marriage.

The table 7.1 given below shows the dowry materials that are gifted by the bride to the bridegroom. Mostly these materials are gold ornaments, utensils and Buffaloes. In Toda culture, as a part of the dowry at least one buffalo has to be given. The social and financial status of the bride's family is revealed by the number of buffaloes offered as a dowry.

Table 7.1 The Practice of Dowry Materials by the Toda

<table>
<thead>
<tr>
<th>S/No</th>
<th>Material</th>
<th>No. of Households</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ornaments</td>
<td>151</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Utensils</td>
<td>151</td>
<td>100</td>
</tr>
<tr>
<td>3</td>
<td>House</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>4</td>
<td>Land</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>5</td>
<td>Buffaloes</td>
<td>151</td>
<td>100</td>
</tr>
</tbody>
</table>

The dowry given to her goes along with other even if she changes her husband but the ornaments (or) any other property given to her by her husband will go back to him if she changes her husband.

165
The table indicates about the practice of bride price among the Toda tribes. Among the total of 151 households, 96.69 per cent of the households paid the Bride price and got married. But a meager of 3.31 per cent of the households had not paid their bride price and they were the young couples.

Table 7.2. The Practice of Bride Price by the Toda Tribe

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>146</td>
<td>96.69</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>5</td>
<td>3.31</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>151</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The position of women is sub-ordinate in Toda community. The women cannot participate in any ceremony in dairy. As we are aware the dairy has an important place in the life of Todas and it excludes the women folk. There are strict laws to regulate the relationship of dairy man with women. The reason behind keeping away the women is to their ideas that women are impure. They are also prevented even from milking the ordinary buffaloes and churning of the milk. It is purely the work of the male. Even today they cannot walk in the passage meant for buffaloes and they have to keep themselves away from the temple. Regard to household work they have very limited role like pounding and shifting of grain, cleaning the hut and embroidering.
The investigator was able to identify the women who were more intelligent than men. In education they were for better and in any social activities outside the mund their participation is very much encouraged.

The table 7.3 shows, the opinion about widow remarriage. Among 151 households about 81.48 per cent of the Toda tribes are in favor of widow remarriage. Both males and females agree to the social reform of remarriage. But 18.57 per cent of them do not agree to this concept of widow remarriage. Even though a few of them were against to it, a majority of cases are in favor of widow remarriage.

Table: 7.3. Opinion about Widow Remarriage by the Toda

<table>
<thead>
<tr>
<th></th>
<th>Particulars</th>
<th>No. of Households</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agree</td>
<td>123</td>
<td>81.48</td>
</tr>
<tr>
<td>2</td>
<td>Disagree</td>
<td>28</td>
<td>18.57</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>151</td>
<td>100.00</td>
</tr>
</tbody>
</table>

7.16 DISCUSSION

In order to maintain the social harmony or solidarity among the Toda tribal population the Todas are controlled for many generations by their own traditional government called naim. This naim is headed by a Toda tribal head-man who is called as monegar. He has the full power to control the Toda and he also dispensator of justice in the Toda Community. Even though the
government had introduced Panchyat Raj system the Toda tribal control are made under their traditional local panchyat, in this matter the elected panchyat members will not interfere. The Toda traditional panchyat has five council members in which one if from Badaga but at the same time, they will not play any role in decision making but he is allowed to share his suggestions.

If any Toda commits any offence they will be punished by three kinds of offering and they are *irnortiti*, *tuninortiti* and *pilinortiti* ie., a buffalo calf, a piece of the cloth called *tuni*, and a silver ring. But now-a-days the Todas are made to pay a sum of money as fine.

The property rights goes only to the male Toda, the women have no rights to claim over their parental property. The dowry which is offered by the parent is the only property they can carry with their husband. The role of women is house keeping and child rearing. They were not allowed to take part in temple diary works and even prohibited to walk in the passage of temple buffaloes the reason behind it is to maintain the purity of sacred complex of the temple.