



Critical Review On Rural Tribal Women

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ABSTRACT:

The rural 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 others social groups, the rural tribal women share problems. Apart from looking after the house, children and cattle major portion of the agriculture is done by women who do weeding, hoeing, harvesting and threshing. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. In this article, critical review on rural tribal women has been discussed.

Keywords: Rural, Tribal, Women.

INTRODUCTION:

A literature review is crucial to any research project because it is a systematic, explicit, and repeatable way to find, assess, and analyses the body of recorded work that has been generated by researchers, academics, and practitioners. The concentration and meticulous organization of the literature review's summary of prior research in the field helped to define the direction of the author's own investigation. The researchers avoid duplicating earlier mistakes or doing work that has previously been done by someone else by investing significant time in reading literature related to the research issue. The primary goal of a literature review is to pinpoint the areas of research that still need to be done on the topics or problems that the researcher is interested in. From there, additional research may be done to close these gaps.

REVIEW OF LITERATURE:

According to Khan S. and Hasan Z. (2020), there is a misconception that tribal women have historically had a greater social position in their communities than Indian women as a whole. Some legal research, however, challenges this notion. In tribal civilizations, women play a crucial and prominent role. Tribal women experience issues with reproductive health, economic disadvantage, and education, just like other social groups. The present paper focuses on the harmful effects of gender disparities among tribal women through an analysis of GDI indicators like literacy rate, health, work participation, poverty, and economic resources. The research used both primary and secondary data,

including pre-existing literature, preliminary studies, and published data sets from government reports and surveys. The key causes of these problems, according to the GDI indicators, are ongoing disparities in tribal communities, a lack of awareness, illiteracy, land alienation, and isolation from the outside world. As a result, the main objective of this research article is to identify significant gender issues that have a substantial impact on tribal women's social lives and critically investigate the main causes of gender discrepancies.

According to Biswas S. and Pal. S. (2020), tribal communities in India are the most underprivileged. They are socially and economically disadvantaged. The primary cause of socioeconomic marginalization is tribal people's isolation from their land, territory, and resources. The general condition of West Bengal's tribal population is worse than the national average and considerably worse than the tribal populations of other states. Tribal land rights issues have not been fully addressed, notwithstanding progressive land reform laws and political willingness to execute such laws. There is no such specialized research available to comprehend the position of tribal land rights in West Bengal. This article examines the current position of tribal land rights in the context of the state and offers some recommendations for making things better. It is discovered that a sizable portion of the tribal population is still without land, despite the distribution of land titles. A large portion lacks record-of-rights access. Numerous indigenous members' claims to forest patta are still pending or have been rejected. The continued alienation of tribal lands is a worry. The state has not taken any significant actions to restore the illegally expropriated tribal lands. The state's tribal sharecropper population still has a sizable unreported portion.

Gallup (2018) found that the main reason 58% of US education consumers go to school is to get a good job. This is compared to 23% of respondents who said they just wanted to learn more and get smarter in general, without tying it to work or professional goals.

According to Das RR and Mahapatra P (2017), one of the key concerns in the global development process is the empowerment of tribal women. It is a concept with many facets, dimensions, and layers. Women's empowerment is a process that gives them a bigger say in deciding how decisions are made at home, in their communities, in society, and at the national level. The native women, however, had a lot of issues in our society. Men have a core cultural and psychological propensity to rule over women, and this is also true among tribal men. Due to sociological or cultural factors, indigenous women are also unable or reluctant to break free of their stereotypes. Of course, ignorance and illiteracy are huge obstacles to tribal women's empowerment. Finding new strategies and means to help tribal communities in general and tribal women in particular climb the ladder of knowledge, awareness, growth, and progress is undoubtedly a tremendous challenge for both government and nonprofit organisations.

The causes of the diminishing tribal literacy rate were outlined by Agrawal (2017). He contends that because the tribal people are ignorant of the programmes, policies, and

development schemes being implemented for their uplift, they are unable to take part in any of these initiatives.

According to research by Maharana and Nayak (2017), the low literacy rate of PVTGs in Odisha was caused by a number of factors, including a high rate of poverty, parents' disapproval of education, a lack of qualified teachers, inadequate educational infrastructure, a lack of community support, a lack of social interaction between students and teachers as well as between teachers and parents, a belief in religious conversion, and the presence of superstitious beliefs and myths.

According to Bhasin V. (2017), tribal women make up around half of the population, like any other social group. As with women in all socioeconomic groupings, tribal women are less literate than men. Similar to other social groups, tribal women experience reproductive health issues. Women labour more than men when primary and secondary subsistence activities are taken into account. In various societies, women have varied statuses. The seven roles that women perform in life and work—parental, conjugal, domestic, kin, occupational, community, and as an individual—make up the conceptual framework used to analyse women's position. Not only does the role of women matter in economic activities, but it also matters greatly in non-economic ones. The women of the tribe put in a lot of effort, often even more than the males. In the research area, all tribal communities are patriarchal, with a male-dominated public sector. But in their own universe, women are free and can express themselves. Economic changes have been brought about by development programmes, yet indigenous women continue to employ traditional clothing, languages, techniques, and resources because they plant food crops rather than cash crops. Changes brought on by modernization have diverse effects on men and women. India as a whole is characterized by stark gender gaps, while regional variations in women's status are significant. Indian women suffer greatly on almost every frontier of human societal endeavours, including the economic, educational, scientific, legal, political, governmental, and religious spheres. There have always been socio-cultural elements that supported women's status in a given society. In India, families are patriarchal, patrilocal, and patrilineal. A patriarchal culture is one that values men's superiority and women's submission. It includes the institutional support of man's dominance over other social institutions, such as the family. It supports the normative procedure related to the acceptance and maintenance of his supremacy in society. As a result, a female is regarded as "a bird of passage" and a boy as the heir apparent. The Indian Family Organization discriminates against different genders. Women's personalities are influenced by their fathers, spouses, brothers, and kids, while man-centered concerns are promoted as having the upper hand. Women only have a secondary status and a subordinate function in social life. Women still lag far behind in terms of economic, political, and social advancement.

The political participation of women is one of the prerequisites for socioeconomic development and the improvement of the quality of life in society, according to Sarkar R. (2016). For all women, this generalization holds true for indigenous women. Therefore,

it is acknowledged that women's involvement in politics serves as a catalyst for change. The aim of this study was to examine the nature, types, and manifestations of tribal women's participation in the newly established Panchayat Raj Institutions (PRI) in the tribal community of Ghosepukur in the West Bengali district of Darjeeling. A total of 130 tribal respondents from the three villages of Gayaganga Girja line, Kamala Bagan George line, Kamala Bagan Dipa line, and Ghosepukur Gramme Panchayat participated in the current study. The analysis of the study's findings aimed to capture indigenous women's attitudes towards PRI participation and their perceptions of village development.

Through the use of open-ended questions about their motivations for attending school in an online survey, Rhijn, Lero, and Burke (2016) conducted research among 398 samples of student parents at four Canadian universities. did a directed content analysis using the Possible Selves Theory as a lens. According to the study, student parents' incentive to attend school is strongly future-focused. To have a good job or career, additional education, and family encouragement were their main drivers for continuing their education. Additional factors that encouraged people to pursue higher education included: personal growth, an increase in lifestyle and income, motivation from relationships with people outside the family, a desire to be socially responsible, the ability to overcome physical and mental problems, and the desire to discover new interests.

According to Maharana (2015), the reason why parents didn't want their kids to go to school was due to the schools' subpar facilities, the teachers' lack of interest in the students, and the lack of any immediate benefits.

According to Mishra (2015), failure to bring ST girls up to par with others in terms of education is due to their parents' illiteracy, poor financial standing, and lack of knowledge of government benefits and other benefits relating to employment opportunities for educated ST girls.

According to Wangdibou (2015), obstacles to education include long commutes to educational institutions, the present organization and content of education, the medium of teaching, and agricultural and wage-earning facilities.

According to Behera's (2014) research, the majority of parents dislike sending their children to school because they see them as a financial liability. Furthermore, he emphasised that tribal people's work and school schedules frequently clash, and as a result, many tribal children either choose not to attend school or drop out after enrolling if they do.

According to Haseena & Mohammed (2014), economic backwardness, social norms, lack of knowledge of education, cultural ethos, and separation between homes and schools are to blame for tribal literacy gaps.

With the aid of the literacy rate, enrollment ratio, and drop-out rates, Sahu (2014) concentrated on According to the report, tribal literacy rates increased from 1961 to

2011 (8.54 percent to 63 percent), and gross enrollment for classes I through V also increased, while the ratio of girls enrolled in classes increased gradually.

According to Barik (2013), factors that contribute to drop-out rates include school location, student home sickness, infrastructural issues, health issues, holding patterns of family, friends, and relatives, school timing, curriculum, medium of instruction, appropriate type of teacher, hostel facility, poverty, high parent illiteracy rates, high opportunity costs for the kids, and socio-cultural barriers that prevent girls from enrolling in school.

According to Sindhi S (2012), tribal development in India has been successful because the agrarian tribes living in the outlying rural areas are now teaching their children and maintaining a high level of living. In addition to several government initiatives, it is worth noting the contributions of non-governmental organisations to training and development in various economic sectors, particularly for tribal communities. As a component of the ERT International project, the ERT India group started a survey to investigate the possibilities and routes available for those residing in isolated tribal settlements to learn the necessary information and skills for their subsistence. The project also concentrated on several programmes for women's skill development. Women will primarily receive training and skill development in farm forestry, papad making, sewing, cooking, creating sanitary pads, and other related areas. In tribal India, women frequently experience violent situations such as physical and mental torture, beatings, sexual assault, and other forms of abuse. It is widely acknowledged that due to the division of household responsibilities, women face opposition to enrolling in training programmes. They have difficulties as a result of prejudice and discriminatory behaviour that is prevalent in society. The government and nongovernmental organisations make arrangements to encourage women to form self-help organisations and look for solutions to their own concerns. The report highlights instances of underrepresented women who have succeeded in achieving self-empowerment via the use of education and training. It examines the skill-based training provided to women in a number of tribal areas in Gujarat.

According to Muniyandi M. and Singh N. (2012), there has been a lot of worry about the empowerment of the tribal community. Over the past three decades, there has been a continuous rise in awareness of the need to empower women through greater social, economic, and political fairness, broader access to basic human rights, and advancements in basic health, nutrition, and education. In the current article, an effort has been made to assess the roles that education, economic involvement, social capital, wealth, and knowledge play in the empowerment of women and their relationships to health outcomes, with particular emphasis on India's tribal people.

According to Gouri (2012), the reasons for ending girls' education were a discriminatory attitude of the teachers, an excessive number of rules and regulations restricted to them, parental interference, insecurity about their well-being, and a lack of time for reviewing the lessons taught.

According to Okram (2012), Manipur as a state has yet to acknowledge elementary schools that are considered a black hole in the primary education system since the system is severely paralysed and dysfunctional there. He also mentioned a number of other issues, including the Ministry website's inefficiency and ineffectiveness, the lack of students or students who dropped out of school, the teachers' inadequate pay, and the state government's inability to fund education.

Even after accounting for a wide range of risk factors, enabling needs, and health-risk behaviours, Pandey, Lama, and Lee (2012) concluded that women's education enhanced access to health services. The study also found that women with primary education were 25% more likely than women without any education to use health facilities, and that among women with primary education, those women were 1.79, 1.65, and 1.46 times as likely to have used antenatal, delivery, and postnatal care, respectively. In addition, the study found that secondary education had a stronger impact on the role of education. In comparison to women without any education, women with a school-leaving certificate (SLC) and higher education were 1.76 times more likely to have used a health facility. Additionally, compared to women without any education, those with an SLC and higher were 18.62, 5.10, and 2.21 times more likely to have used prenatal, delivery, and postnatal care, respectively.

According to Senapaty (2011), one of the most significant factors influencing whether or not a woman uses delivery care services is her degree of education. The survey also discovered that women with higher levels of education frequently use maternity health services. A mother with primary education is 9.26 percentage points more likely to give birth in a medical institution than a mother without any education, while a woman with secondary education is 18.55 percentage points more likely to do the same. Higher education had a considerable impact on a mother's ability to have a child, significant at the 1% level, and educated women were nearly 30 percentage points more likely to choose institutional delivery than uneducated women.

According to G. Sandhya Rani, N. Rajani, and P. Neeraja (2011), education should better prepare students for the demands of a dynamic, ever-changing environment. Modifications to the educational system should also help to close social barriers by allowing appropriate recognition to whatever extent one is able to pursue or acquire a skill. The tribal group has experienced a variety of forms of exploitation throughout India, including the expropriation of land and other resources. Even though tribal women are removed from the mainstream of national life, they are still affected by socio-economic developments that affect society as a whole. The tribal woman is compelled to follow certain standards as a result of this transformation, which may even rob her of her freedom, authority over the traditional production system, her home, her family, her children, and even her own life. The fact remains that many tribal women missed out on education at various points, and in order to empower them, there is a critical need to create opportunities that would allow them to develop the leadership skills necessary for achieving economic independence and even social change. It is frequently claimed that

these women as a whole have minimal aspirations and are content with who they are and what they have. It frequently applies to everyone who feels frustrated and helpless, not just women. However, proper educational opportunities must be offered in order to help them grow and enhance their level of aspiration. This will motivate them to participate in, support, and eventually launch their own growth programmes. As a result, an analysis of the current state of educational opportunities available to tribal women and girls has been attempted in this research. It is also advised to offer tribal women living in rural areas skill and vocational training initiatives.

According to Ekejiuba (2011), the problem of poverty has made it more difficult for females to receive schooling since some parents prefer to educate boys over girls when resources are scarce. It has been discovered that these traditional beliefs and family poverty generate negative views towards girls, limiting parental support for their education.

According to Lal (2011), the majority of school dropouts are Adivasis and Dalits. Additionally, girls make up the majority of this group. The author went on to say that education is especially important for SCs and STs who are going through a new scenario in their development.

According to Panda (2011), the reasons for failing to meet the goals of Universal Primary Education, particularly in Arab States, Sub-Saharan Africa, and South and West Asia, include being born a girl child, marrying young, using them for domestic work, and violence. The researcher also emphasised the region's severe lack of female teachers, as well as how inadequate facilities such as restrooms and toilets, as well as a lack of housing and transportation options, have impacted girls' enrollment and retention in primary and secondary schools.

Rao & Rao (2011) provide statistics on the status of women globally and draw attention to the bad condition of uneducated women around the globe. The report emphasizes that the greatest way to empower women in a world with so many obstacles and opportunities is to provide high-quality, life-based education. The only way to empower people is through education; doing so will eradicate all sorts of inequality, domestic abuse, and prejudice. Experts emphasize that empowering women through appropriate education is the most effective way to achieve peace and general development, citing the UN's commitment to this cause.

Swamy (2010) discussed the high dropout rate among Indian tribal people, as well as tribal and female literacy profiles. Fear of losing one's tribal identity, economic reasons, the role of the instructor, the medium of instruction, the location of the institutions, the timing, the infrastructure, and the type of curriculum were among the factors he highlighted as impeding tribal tribe education in India. He claimed that officials have so far failed to provide the tribal people with access to high-quality education. There is a need to look out for tribal education in a comprehensive approach and to redefine goals and delivery methods to suit the needs, culture, values, and sensibility of the people. Since

the combination of community, political forces, and bureaucratic mobilization—rather than classroom transactions alone—holds the secret to success.

In their study, Mishra and Nayak (2010) stressed the significance of education in human growth and discovered that both health and income are heavily dependent on educational advancement. A person might inherit the treasure trove of information accumulated over many generations through education. A person becomes more likeable and effective as a result. It raises the likelihood of becoming fit and employable.

Lemmer's (2009) study follows the lives of four black midlife women to examine how women from low-income backgrounds construct and value the story of their educational experience and its contribution to their self-identity. The results demonstrate the utility and importance of narrative inquiry in educational research, how the women dealt with trauma and challenging life transitions, and how they ultimately became empowered via their accomplishments in college and the workplace.

Ghosh (2007) discovered that gender inequality among the majority of the tribes in Jharkhand and West Bengal tends to worsen at higher levels of schooling, and that the main causes of their dropout were financial difficulty, caring for siblings, and involvement in other family tasks.

According to Joseph (2007), getting a solid education empowers a person by giving them the strength to care for themselves in any circumstance. It keeps one conscious of their immediate surroundings as well as the laws and customs of the society they live in. The only way to challenge authority for its errors or inconsistencies is through knowledge. Only then can one exercise their constitutional rights and call for an adjustment in the way the economy and government are structured. Education promotes self-awareness and the recognition of one's own abilities and characteristics as a person. It is beneficial to discover hidden talent so that one can develop their skills.

According to Pande and Astone (2007), the nature and strength of the relationship between female education and women's labour force participation depend on the type and level of education, the characteristics of the labour market, and marital status. The relationship is sometimes positive, sometimes U-shaped, and sometimes null. The study also discovered that the level of education and economic sector also influence the association between female education and women's earnings.

In their study, Chaudhuri & Roy (2006) discovered unequal parental spending on schooling based on gender. They emphasised that a number of socioeconomic factors, including parents' education, caste, occupation, and village development, play a significant role in how much money parents choose to spend depending on their children's gender. In order to reduce gender inequities, they also advocated for government involvement to remove the cultural norm of patriarchy and the establishment of local educational institutions. They believed that it would persist unless

there is a greater recognition and acceptance of the importance and equal role of women in society.

Feliciati (2006) revealed that many ignorant, impoverished peasants do not place much value on females' education. One typical reason for parents to pull their daughters out of school is early marriage, and once they are gone, very few girls go back. Financial difficulties, according to the researcher, are the primary barrier preventing women from pursuing higher education.

Shah (2005) outlined how education and society are related. As a force for change in Indian society, he saw cooperation as opposed to a traditional outlook. Even though tribal education has grown slowly and varies among tribes, he describes how education has emerged among them as one of the most potent agents of social change. Despite their inadequate socioeconomic and cultural environments, it affects the political, economic, and cultural sectors of tribal civilization.

According to Morrison & Jütting (2004), women's increasing educational attainment provides them, especially younger women, with the modern educational credentials that the evolving economy requires. Women have more options as their career opportunities increase, and their ability to take advantage of those options increases as a result of education. The goals for income are also influenced by educational levels. Women with more education have higher income goals than women with less education. They anticipate that education will pay off in the form of a high income and high-caliber employment.

In the study by Cameron, Worswick, and Dowling (2001) on the factors affecting women's participation in the labour force in Korea, Thailand, Sri Lanka, Indonesia, and the Philippines, primary school education has either no effect or a negative effect on women's labour force participation, with the exception of Indonesia. The author attributes this finding to two factors: either the wage returns to primary education are low, or the returns are positive, but girls are less likely than boys to pursue primary education in relative numbers. On the other hand, women's higher education is positively correlated with the likelihood of finding employment in every country in the Cameron et al sample, and except for Korea, the magnitudes of the effects are significant. Secondary education increases the likelihood of women working in Indonesia and Thailand, but has no effect on women's participation in other countries.

According to Niraula and Morgan's (2000) research, neither of the two settings they looked at one in a hill village nor the other in the plains—showed a relationship between women's education and their capacity for family decision-making. In their argument, they contend that the gendered division of labour is such a powerful force that it nearly completely determines the roles and positions of women within the family in both contexts.

CONCLUSION:

In sociology, there are four perspectives: the conflict viewpoint, the interactionist perspective, and the evolutionary perspective. Each viewpoint has examined society from the standpoint of their own methodological framework, concepts, and thoughts that are thought-provoking. The current investigation might be consistent with functionalism's viewpoints. Functionalism sees society as a system, or as a collection of interdependent components that come together to form a whole. The fundamental analytical unit is society, and the many components of it are largely understood in terms of how they relate to the total. By using the well-known comparison between the human body and society, which assumes that society, like the human body, has particular organs with specific purposes, functionalist approaches have been presented. The heart pumps blood, the lungs take in oxygen, the veins carry blood, etc. all work together in the body. Any type of issue with one of these will interfere with the harmony of the entire system. Functionalists view education in society as a component of one of its organs. The business, the family, the political and religious institutions, etc. are all interconnected in various ways with education as a social institution and component of the social organism. Within a structured whole, it must carry out its own roles and duties.

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