TRIBAL WOMEN PERSPECTIVE FOR EMPOWERING SUSTAINABILITY

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ABSTRACT

As from very mythological period the India the tribal is a part which is neglected. But from independence, a different view has been developed for their development. Even British government had tried for their development. Our economy is based on the agriculture and forest. These are vastly used in industries. Industries are growing very rapidly as tribal communities are coming very closely to urbanization or in Urban colonies. But somewhere tribal women are left part and about 90% of women are engaged in agriculture and cultivation and besides their household work, they are participating in development of economy of nation. The main objective of this paper is to study the perspective of tribal women. Second objective is to study about economic status and literacy and to study the changes taken place due to strategies and development aspect for empowering the growth and sustained development. The research methodology for paper adopted is secondary data and data which is available with the government, the conclusions are drawn.

Keywords: Tribal Women Perspective; Empowering Sustainability

INTRODUCTION

The Indian tribes are primarily concentrated in 152 districts. The tribes living in the remaining district constitutes an insignificant fraction of the country’s total tribal population. Only one half (52.79) of tribal of country lives in 30 districts each having more than 1 percent share of tribal population of the country.

Then, there is set of 31 districts in which tribal share vary from 0.5 to 1 percent. These districts have together account for 21.49 percent of the country’s tribal population. The tribal communities of India have settled down in their personal home land through a long and conquered process of diffusion. These in the course of time tribes have developed different types of economies in accordance with the prevailing environment. Initially the modes of their habitation and economic life were entirely governed by ecological control on their food supply. tribes inhabiting dense rain forest still perform functions like food gathering hinting fishing animal husbandry trapping of birds horticulture and some basket weaving mat weaving etc. Many campaigns are taking place in all their activities women plays very dominant role.

According to some anthropologist women contribute to the working force in more substantial way in the tribal world. About 90% of the women are engaged in agriculture and cultivation. Women also do transplanting and harvesting, forest based tribal economy id women centred, n like women make provision for basic necessities like food, fuel water etc.

In this paper, researcher focuses on these perspectives of tribal women and changing paradigms in tribal women to boost for her empowerment and to have sustainable development. In this paper only three dimensions are considered which are essential for developing economy and even development of venerable tribes to brings them in the main stream of developing, as women plays an important role.
on various aspects which are consider for development to sustain these followings are very important aspect for sustainability of development if these three aspects are not their then development is possible but to sustain in the stream of development is highly impossible in this paper same attempt is made and the changes are also mentioned which shows that government is trying to have development of tribal women through sustainability approach.

1. Status of tribal women
2. Economic status of tribal women
3. Literacy among tribal women

METHODOLOGY

The methodology for this paper is used secondary method

OBJECTIVES

1. To study status of tribal women and trace out its changes which help for empowering sustained development.
2. To study economic status of tribal women and trace out changes occurring recently.
3. To study status of literacy rate among tribal women and occurring significance changes.

PROBLEM IDENTIFICATION

The problem was identified of tribal women as it is often neglected part in the society but plays very crucial role in Indian economy as it is only the tribal women because of whom the forest based produce are becoming a part of urban people part of life and getting market for globalisation. As in tenth plan of government it had an agenda of inclusive growth so in this inclusive growth model the sustainability of development plays very crucial role but to have sustain development it becomes inevitable if we neglect the empowerment of these tribal women and hence the problem was identified that to study tribal women with three important aspects to have sustain development that is status of tribal women, economic status and literacy among them and even their changes should be notified so easily the development can be managed.

DATA ANALYSIS AND INTERPRETATION

The data which is analysed is secondary method of collecting the data. The data is collected form various books from library research journals, research article and statistical information available from government sites of internet. The data is interpreted by reviewing the literature which was available through above mentioned sources.

Status of Tribal Women

Theoretically the low status of women has been accepted in majority of tribal societies. But still according to Dhebar commission report tribal women, in most cases is not dredge or least burden but exercise a firm hand in the family matters the position of women seems to be even better in matriarchal, matrilineal and polyandrous societies. In most of these tribes men seems to be pulling the from behind, however tribal women in matriarchal and matrilineal societies undoubtedly better off on comparison to tribal women in “patrarchal” societies.

A tribal woman as a whole seems to enjoy comparatively more freedom and is devoid of many constraints that are imposed on other women of Hindu caste. They might lead very hard life as far as physical labour is concerned but they certainly enjoy more freedom than their counter part among Hindu cast.

Thus in ever society, a women status can be compared to a moving equilibrium at various time. This fact will be borne out if we review some known facts about tribal women in life in her particular
community. In Toda community women known to be the most pampered tribal women, get a very kind treatment from male members and are never made target of social contempt.

In Andaman island men and women are equal participant in religious economic life of their tribe. They are eligible to speak out and not only speak but to frame opinion. There are no restrictions on the social relationship and they are bold enough to make suggestions and offer solution of the problem of tribal interest. The women freely mix with men and they are regarded with love and respect.

Among gonds, the women in various aspects of social life enjoy status and freedom in the choice of husband, premarital sex licence, seeking divorce and so on. In many tribes of interior India, according to Majumdar (1973) the women do hard work, age prematurely and submit to a lot of restrictive moves and conventional limitations . but in practice they enjoy a lot of freedom with regards to the choice of partner, to divorce and have frequent visits to her parental home from where the husband can fetch her back by persuasion and offer of gifts.

The best example given by Hann(1987) the higher status of tribal women is the matrilineal Khasi tribe in this tribe a husband authority is negligible women take initiative in all family affairs the husbands is co-earner and partner the status of tribal women can be judge mainly by the role they play in society. Their roles are determined to larger extent through the system of descent. The families try to pass their property by the line of descent. The family surname too are traced on the basis of system of descent when it is traced through mothers line it is called matrilineal system and when it is traced through fathers line it is called patrilineal most of the tribes in India follows a patrilineal system.

The position of women to large extent depends on the kind of family one is placed in. In joint family system, the eldest women usually enjoys a progressive decision making process. The women in tribal families are considered as an asset as they work hard, the practice of bride price during marriage is quite common among them. This is sharp contrast to the general caste- Hindu population, when the prospective groom is not in a position to pay the bride price; he has to render physical labour and service at a wife’s house. At a time even he stays back at the wife house throughout his life to reside as Ghar Jowai.

**Change in Status of Tribal Women to Sustain Development and Empower**

The changes in recent year have observed, As many of tribal women are illiterate but now they want their daughter to study and take the education not only secondary but higher level .More than 70% women status has been changed .Their thinking has changed, traditional costume are also not seen their dressing style have drastically changed .now many of them are wearing Saries and even girls are wearing pants.

Tribal women used to toil hard by physical work but due to efforts of govt schemes half of women are taking benefit of schemes launched like few to name them are Aganwadi Seveka ,Asha ,Making nutritious food for Aganwadi Children, Paricharicka ,working with SHG and selling their product in district market or state trading corporations, literacy rate has been increased in girl child, as women are aware of importance of education even skill training programmes are encouraged. Tribal are due to existence of industries women are employed and their status has been changed from farmers to working women. Firstly she used to work on her own farm traditionally but now due to availability of modern equipment she is working in industries. In some parts of states and in India their product exhibitions are held, women’s are participating in these and coming out of their village and getting exposure at district and even at national level. According to census 2011 the change which is notify that household decisions that is own health care, making household purchases, daily needs and visiting her family or relatives it is 37.5% in the age group of 15-49 participate in all above decisions this shows that to have development even tribal women is changing the status in her family for her own development and if the development is taking place it is good for a nation to a manage sustainability.
Economic Status of Tribal Women

There is no denying the fact that tribal women contribute to economic development in more substantial way than tribal men. The economic roles they play the tribal in the past usually forest dwellers and their livelihood to a great extent depends on food gathering economy. More than a man, women walk long distance to fetch wood and fodder they also collect fruits, roots and they prefer to raise cash crops and exotic high breed crops.

According to the report of working group on development of schedule tribes during seventh five plans the percentage of main worker amongst tribal women increased from 26.76% to 32.83%. Meanwhile the percentage of tribal women engaged in agricultural went up from 39.64% to 46.39% while works engaged in household industries increased from 34.25 to 40.45.

It is clear that women as active workers constitute large section, of tribal labour force in particular and women labour force in genera. Either as agricultural labourer, tea garden labourer and at time industrial and construction labourer the tribal women work as bread earner or active producers at home. Besides various agricultural activities like sowing wedding transplanting and harvesting the tribal women collect minor forest produce such as leaf, gum, fruit seeds, herbal plants, broom grass and forest grass, etc which are useful for domestic purposes as well as for selling, she contribute more than men.

Changes in economic status of tribal women to sustain development and empower

Many educated tribal women have taken up positions as teachers nurses doctors and so on several have moved out of their traditional villages and migrated to different parts of the country, and do not find necessary to abide by their traditional rules. Women who have taken up salaried jobs, enjoys a great deal of economic freedom and many have acquired land property and other assets.

Many tribal women are engaged in weaving, Varli painting and many of them have their own business of trading paddy, pulses to nearby district or city. It is interesting to note that several governmental efforts contribution of Ngoc in providing training and development in different sectors of economy especially tribal population women often concentrated in handicraft, basic food processing and sale, women showed propensity to pursue micro enterprise and homestead farming activities (World Bank, aao, 2008) skill training increased growth, productivity and innovation, in particular (Fluitmen 2002). The fact is despite being unskilled poor, suppressed or discriminate; women still try to contribute to family income for her sustainability either directly or indirectly. Poor and vulnerable women are usually more interested in skill training that meet their immediate practical gender need as opposed to longer term “strategic gender need” that directly tackle basic underlying cause of female subordinate. (moser 1989).

As according to census 2011 wife and husband decide in cash earning the ratio is 69.8% so women is considered for her economic decisions which is appreciable and should be notified for the process of sustained empowerment.

Literacy among Tribal Women

There is a saying that if you educate a boy you only educate an individual if you educate a girl you are educating the whole family, education impart knowledge and knowledge of self identity. This is exactly understood by tribal women and government for their development hence education becomes very essential to sustain in the process of development.

If we looking the past few tribal areas, where they even don’t know about schooling. Low rate of literacy was found in these areas especially among women many of them were not aware of the education and its importance in their life in past few years.

As a basic component of human development the 83rd amendment to the constitution has made free elementary education a fundamental right to all citizens of India. Low Literacy rates among these women are found and it is problem for development of women. According to statistics provided by
ministry of education in 1985, the enrolment ratio tribe girls at primary stage and middle stage was 12.1 and 1.4% respectively while female all over India taken as a whole it was 45.9 respectively, need was felt to focus on education of women and girl child government started efforts in this context.

Central and state government has been making positive effort to spread education among the tribal. Taking state wise tribal female literacy rate, Rajasthan with 1.20 percent was at the bottom while Mizoram with 55.12 percent was at the top, way above the general female literacy rate in India. paradoxically, among women we find the lowest as well the highest rate in tribal females only. The main reason for such variation is that the tribal people are not a homogenous group although the go by generic name of schedule tribe. They are diverse not only ethnically, linguistically and geographically but also have had different historical experiences.

Article 46th of the constitution of India lays down that state shall promote with special care the educational of schedule tribe and shall protect them from social in justice and all form of exploitation. On Nov 28th, 2001 the government enacted 93rd amendment of the constitution making the right to education.

Changes for Sustainability of Tribal Women Development

According to latest available data, Literacy rate of tribal women the abstract of statics of school education 2007-08MHRD, the comparison of number of schedule tribes girls per 100 of ST boys reveals that there are 92 girls in classes 1 to 5, 82 girls in class 6 to 8, 70 girls in class 9th-10th 68 girls per 100 boys in class 11th -12th

Though Madhya Pradesh has highest number of ST in the country, the highest number of females students appearing high school exam was from Maharashtra (abstract of statistics of school education 2007-08) 45,587 girls have pass and percentage of these students was 61.98%. The overall picture of dropout rates for all India depicts that it has been steadily declining from 1990-2008 for both boys and girls from class 1 to 10th however, dropout rates are considerable lower in class 1 to 5th than higher classes.

The Gender Ratio the girls per 100 boys reveals that 94 girls in class 1-5th, 91 in class 6-8th, 81in class 9-10th and 78 girls per100 boys in class 9-11th the (GER) gross enrolment ratio for tribal’s girls is improves from 60.2 in 1990-91 to 119.8 and 118.7 in 2010-2011. This is the change show in concern as significance of realisation of education it seems that girls and motivated and has positive impact for empowerment and also boosting effect for tribal’s generation to achieve sustained development.

G2.4: Number of Girls per Hundred Boys
CONCLUSION

In this paper main three main component of Empowerment of tribal women is studied and their changing paradigms are considered according to above study it is concluded. Let us consider first aspect that is social status of tribal women it is concluded that though the tribal women has been accepted low status in the past decades from majority tribal societies, writers and many researchers point of view tribal women’s status is considered much more higher than other women and her position in family seems to be dominant even she enjoys more freedom. Though her life is tough but still she has accepted the challenge of poverty and enjoying all the work which comes in her way, and her husband is co-earner. She actively takes part in decision making of spending, investing, and cash transaction.

The economic status the role by tribal women played in past is changing as before they were forest dwellers and their livelihood depend on forest products only but as we have seen according seventh plan women working in industries and selling their own farm products that playing a role of traders percentage of such women has increased. Many of them have government jobs and earning good economically supporting their family. The decision regarding domestic issue like spending cash children expenses and she is aware of this competitive aspect and a dual role of working women either on farm or on jobs is very actively played by her.

It seems tribal women plays a role for every aspect and has different status in their society even after marriage she is free to have parental name without any restrictions. The main observation from above studies come forward that women in these societies are considered as an asset as they work hard and toil throughout their life and she can move freely without any fear of public attack. Mostly dowry system does not exist.

Status of tribal women has been changed as we can see initially low literacy rate prevailed in areas which was problem for development and urge of tribal women to come out from her traditional set up and poverty made her status changed.

As notice above changed status of tribal women even their economic status is also observed changed. In last decade women working in the farm with their husband to earn bread and were mostly engaged in labour work but now due to availability of micro they earn equally, farm are owned by them and they take decision regarding or control over cash earning (Statistical Data 2010). Even married women age 15-49 received cash earning for employment. Even the decision to use the cash is taken by her this is very big achievement and economically she is becoming stronger than men and women earned more. As we observed literacy rate among tribal girl child initially was low.

School was concept which they never thought about or imagined about going against their social ritual, it seems literacy rate among women has changed. Now every corner of tribal area there is a school at least till primary level but all tribal women assured that their girl child will go to school.

As we have noticed that dropout rate has decreased girl are educated government support and schemes for tribal are boosting their development and even country is benefited for development. Tribal women changes in her perspectives to sustain the development, it is very essential role to play in inclusion of growth strategy of government. According to census 2011 it is almost very clear that every tribal woman is becoming a part of development of economy which is undergoing a change of sustainability of economy and development.

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