

# ROLE OF WOMEN IN TRIBEL AREA

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## **Abstract**

*The tribal community all over India has been subjected to various forms of deprivation such as alienation from land and other resources. Especially the tribal women though they are away from the main stream of national life, but they are not kept away from the impact of socio – economic changes effecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional productive system, her house, family and children and even her own life. It is often alleged that the level of aspiration of these women as a group is low It is most often not true only to women folk but to everyone who feels helpless and frustrated. Therefore, in this paper an attempt has been made to analyses the present status of educational facilities availed by tribal girls and women. It is also suggested to provide skill and vocational training programs to tribal women living in rural areas.*

**Keywords** – *Tribal Development, Socialization, Skill Training, Social gap, Functional Literacy.*

## **INTROUCTION**

India as a whole is characterized by sharp gender disparities, although women's status varies considerably by region. On virtually all frontiers of human societal pursuits economic, educational, scientific, legal, political, official, political and religious sphere Indian women suffer profoundly. It is always culture with its gender role inequalities and socialization determines the position of women in a society.. The family structure in India is patriarchal, patrilocal and patrilineal. Patriarchy denotes a culture of power relationship that promotes man's supremacy and women subjugation. Consequently a boy is looked upon as the perpetuator of the family line, and a girl 'a bird of passage'. The Indian family organization makes discrimination between the sexes. With a secondary status, women play but a submissive role in social life the tribal women, constitute like any other social group, about half of the total population. However, the health of tribal women is more important because tribal women work harder and family economy and management depends on them. Higher infant mortality rate in the tribal compared to national average; low nutritional level of the tribal; lower life-expectancy in the tribal than the national average; high incidence of sickle cell disease and glucose -6- phosphate enzyme deficiency in some tribal societies; and higher fertility rate in tribal women compared to the national average have been reported by various studies. The factors which influence the health status of the tribal population in general, are also applicable to tribal women more so. It has been reported that illiteracy, in tribal as well as non-tribal population, is positively correlated to health. The tribal women, as women in all social groups, are more illiterate than men. The low educational status is reflected in their lower literacy rate, lower enrolment rate and their presence in the school.

## HYPOTHESIS

There are various hypotheses about why women have relatively high or low status. The common premise is that women status is high when they contribute substantially to primary subsistence activities. Women position is low in the societies where food getting is entirely men's job like hunting, herding or intensive agriculture. In the historical times when warfare was essential, men were more esteemed than women. Men in most societies contribute more to primary subsistence. However, women contribute substantially to primary subsistence activities that depend heavily on gathering and horticulture when primary and secondary subsistence activities are counted, women work more than men.

## SOCIAL CRITERIA OF WOMEN IN TRIBEL AREA

**Education:** The education is a fundamental right that provides opportunities for socio-economic uplift. In India reasons associated with not educating girl child are financial constraints, early marriages, submissiveness, motherhood, and parental perception of education on women's worldview. The girl child is deliberately denied education and the future opportunity of the total development. Girls have no say on the topic of education. It is entirely parents' decision. Regarding their aspiration to educate their daughters, the parents in the four communities had different response. More than half of them wanted to send their daughters to schools but others thought it was useless. In absence of hired labor the girls work at home and fields is of utmost importance and all considered the fact that eventually the girls have to get married and start their families.

**Beneficiary of the Father's Property:** The concept of patriarchy prevails in subsistence societies, yet views regarding inheritance were different among the four groups. As Scheduled tribes they are not subject to the Hindu Marriage Act of 1955. Custody of children and of household property is determined by customary laws. Whereby the eldest son inherited all property except the ornaments of the mother used to go to eldest daughter. This has been changed after the introduction of the laws pertaining to abolition of big land estates, and individual rights. Presently, all siblings have equal share in the family property

**Woman's Work:** Married women in the study area carry out all types of work at home as well as outside that are demand of mixed agro-pastoral economy. 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.

**Marriage, Divorce and Household Harmony:** The ideal is the arranged marriage; however other types are prevalent in the four communities in the study area and equally valid. She should remain married to the boy for the life but it is not always so. In the study area monogamous, polygamous and polyandrous marriages are prevalent. There may be a premature death, marital discord or infertility that threatens family continuation. It was gathered from the ethnographic data that all the four communities were ready with way out to overcome these state of affairs. The women are rarely abandoned

**Women's role in economic sphere** in the traditional societies which lack market system, the business of everyday living is usually carried on gender division of labor. In the study area, the division of labor is mainly between herding and agriculture. In all other tasks concerned

with life in the village, such as crafts, house building, watermills and work on boundary walls, there is division between men's work and women's work.

**Women's role in social sphere** Role of tribal women Formation and continuity of family hearth and home is the domain of the women. Women's role as wives, mothers, and organizers and as basic foundation of other dimensions of social life is of extreme importance the role of women in childbirth, funerals and fairs and festivals is an important part of village life. Here women are carriers of traditional information in absence of written records. They are crucial actors in the preservation and dissemination of such knowledge. They are not only competent food producers and house makers but are also the transmitters of rich local oral traditions.

**Women's role in political sphere** In all the societies under study, women power does not extend to societal or political spheres.. They are not ignored at household level but are not given due credit and importance at official level. Women supremacy is restricted within the family domain and does not extend to social or political spheres.

**Women's role in religious sphere**The subordination of women in religious activities and their denial of access to positions of religious leadership has been a powerful tool in most world religions in supporting the patriarchal order and the exclusion of women, from the public form The religious sphere is a major field for male dominance, and a strategy to deprive women of public authority Religious institutions are resistance to gender equality.

**Women's Perceptions on the Subject of Husband's Contribution in Work at Home** About fifty percent women in the study area replied in affirmative. Husbands should and do help in cooking and bringing water. The work done by women is constant, diverse and often arduous. The work of men tends to be seasonal. In the men's light working season, they may help in the work at home.

**Permission of Remarriage of a Divorced Woman** All woman agreed on the point that like men, women should also have the prospect to remarry. The four societies under study do have provision for remarriage of a divorcee or a widow. The equality of sexes can be seen in the attitudes and practices concerning marriage and divorce in the four groups.

**Concept of Women's Space**Amongtribal in the study area the concept of women's space is where only women may sit, work or enter freely at any time is relatively informal and flexible It is a characteristics feature of traditional societies to set apart, or see a distinction in physical space, which is used by men women In the study area, there are no such private or intimate spaces for women, Women do not have a similar, formal sitting space. Which interchangeably becomes men's or women's However as there are several water mills in each settlement, if women ate at one, it tends to be only women and children, but there are no fixed rules. Men usually do not join them. The women interact with each other, not with their men as couples. In the study area, the interaction between individual men and women varies according to kinship relation and relative age, which ranges from relaxed informality to extreme avoidance, marked by women covering their head and men averting their glances. Men do not come closer to an area where a group of women is sitting. By these standards the tribal also maintain the integrity of the gender divide

### **Equal Rights to Men and Women**

Tribal women in the study area recognize the fact that they have been discriminated against in education, income, consumption, status and access to power; they have a worse health

record than men; they suffer from social, cultural and legal discrimination and often from violence. They are discriminated on grounds of equity and efficiency. There is need for quantitative measurement, for a complete set of cultural and rights indicators to assess women's rights.

### **Research Objectives**

Specifically the main objectives of the present study are:-

To examine the role of women in tribal areas

To explore the extent to which the decision making role of tribal women is affected by their socio - economic status.

To make a comparative note on role of Tribal and Non-Tribal women

### **Significance of the Study**

Women constitute about half of the world population and play a crucial role in socio-economic context of the society. Therefore development of the nation in true sense can hardly be achieved without proper development and empowerment of women's. Modernization and development process is affecting both men and women life differently. Gender Disparities is seen in each and every societies and it's the social and cultural norms which validates the status of women in a society. Culture is transferred from one generation to another, and so also the gender role. (Transferred with culture). Therefore it is most essential in present context to know and identify the various factor that determines the status of

## **CONCLUSION**

Tribal women play a major role in the management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post-harvest operations but they remain backward due to traditional values, illiteracy, superstitions, and dominant roles in decision making, social evils and many other cultural factors. The participatory role of tribal in improving their living conditions by fully exploring natural endowments and alternative uses must find an appropriate place in the strategic approach. The social dynamics of tribal welfare and development is such that effective strategies to protect tribals and their livelihood imply negotiating some kind of social consensus about criteria concerning tribal development and values of the society that evolves from such programmes. This also implies a broad social consensus about the basic rights and opportunities that tribals should enjoy and the responsibilities that should be taken by different individual and social groups.

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