



Tribal women in transition: A Perspective of contemporary India

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Abstract: This research we try to attempt to assessment the women empowerment using different review literature which is supplement on her socio-economic and educational position in modern society. In tribal societies, women are regarded as an economic asset and play an important role in their social, cultural, economic, and religious ways of life. However, they continue to trail far behind in a variety of areas, including empowerment, work, education, and good health.

In India, a variety of factors, such as age, caste and class, educational attainment, and geographic location (rural versus urban), have a significant impact on women's empowerment. There are national, state, and municipal policies promoting women's empowerment in a variety of areas, including as political involvement, economic possibilities, health, education, and gender-based violence. The core of any economy's developmental approach is inclusive growth. Since the start of economic reforms in the early 1990s, development and planning have placed more emphasis on improving human well-being, reducing inequality, and increasing per capita income, with a particular focus on vulnerable social groups like the SCs and STs. Individual success in the domains of education, work, health care, nutritional status, and facilities like water and electricity are all included in this well-being. In addition to ensuring their civil rights and safeguarding them from crimes or atrocities, shelter, sanitation, etc.

Several ethnic groups who are socially and economically marginalized in India are now recognized as Scheduled Tribes. They belong to different ethnic, linguistic and religious groups and have some unique social and economic characteristics.

Key words: Tribal community, Tribal Women, Transition, Empowerment, Social Status, Discrimination.

Introduction

Health disparities, poor economic empowerment, and cultural and patriarchal limitations are only a few of the difficulties faced by tribal women in transition. Patriarchal and cultural limitations. Tribal women are frequently restricted to low-wage, domestic-focused jobs. Empowerment of the economy Tribal women's economic empowerment is limited because they frequently belong to the low-income class. Disparities in health Traditional prejudice and beliefs regarding health care frequently affect tribal women. Leaving the land Women have been more excluded from land and its products as a result of transition processes. (Dr.Kalpana, 2020)

G.S. Ghurye, in his book *The Scheduled Tribes* (1963), writes: “The Scheduled Tribes are neither called the ‘Aborigines’, nor the ‘Adivasis’, nor are they treated as a category by themselves. By and large, they are treated together with the Scheduled Castes and further envisaged as one group of the Backward Classes.”

Status of Scheduled Tribe Women

1. **Economic and social exclusion:** Scheduled tribes frequently experience economic and social exclusion, which can show up as substandard housing, restricted access to necessities, and poverty.
2. **Gender-based exclusion:** In addition to the social and economic exclusion that impacts the entire community, tribal women also experience gender-based exclusion.
3. **Political involvement:** Tribal women are frequently underrepresented in government and politics.
4. **Education:** In classes I through X, indigenous girls drop out at a higher rate than tribal boys.
5. **Sanitation:** Tribal women deal with a variety of sanitation-related stressors, including as societal issues, environmental obstacles, and sexual violence anxieties.
6. **Inheritance rights:** Women in matrilineal communities enjoy privileges and rights related to inheritance that are not available in patriarchal settings.
7. **Economic roles:** Tribal women frequently put in longer hours and occasionally put in more effort than males. They used to gather lac, gums, leaves, roots, tubers, fruits, wood, and feed.
8. **Childbearing:** Some women choose to have a boy because they believe that having a son is the only way to advance in society.

Demographic Profile of Schedule Tribe In Karnataka

Schedule tribe population by sex and residence: 2011

Sl no	State/District	Females		
		Total	Rural	Urban
	KARNATAKA	52,1,447	37,24,257	14,86,190
1	Belgaum	288322	222957	65365
2	Bagalkot	161014	119960	4154
3	Bijapura	216333	177520	38813
4	Bidar	195505	161535	3397
5	Raichur	200574	16752	43822
6	Koppal	129267	111077	18190
7	Gadag	86451	63030	23421
8	Dharwad	88718	35021	53697
9	Uttara kannada	58590	39467	19123
10	Haveri	107764	91970	15794
11	Bellary	258827	182466	76361
12	Chitradurga	192298	164411	27887
13	Davangere	194296	156222	38074
14	Shimoga	154612	112642	41970
15	Udupi	38441	28543	9898
16	Chikkamagaluru	128635	110627	18008
17	Tumkur	252366	214008	38358
18	Bangalore	590660	98131	492529
19	Mandya	133619	111702	21917

20	Hassan	17507	151183	23887
21	Dakshina kannada	74854	51655	23199
22	Kodagu	37825	33259	4566
23	Mysore	267312	189156	78156
24	Chamarajanagara	128551	109764	18787
25	Gulbarga	318691	240182	78509
26	Yadgir	136111	12409	15702
27	Kolar	233321	163406	69915
28	Chikkaballapura	154937	135237	19700
29	Bangalore rural	106276	90317	15959
30	Ramanagara	101207	81648	19559

(Source: census2011Report, <https://www.census2011.co.in>)

Scheduled Tribe's Women in Panchayats

The number of Scheduled Tribes at various levels of local government varies significantly because seats are reserved in proportion to their population. Compared to Taluk and Zilla Panchayat, Scheduled Tribes are quantitatively more significant in Grama Panchayat, where tribal populations are concentrated. The type of involvement in local governance is impacted by Scheduled Tribes' underrepresentation at the intermediate and upper tiers of Panchayat. Their numbers were insufficient to enable them to play a larger part in Panchayat decision-making. There was minimal indication of Scheduled Tribe women's involvement in government, except from the fact that every seat designated for them was occupied. No local tribal leader existed who could have taken the initiative to raise awareness among the tribal's or in the selection of appropriate candidates and instilling confidence in them to contest in elections. The dominant actors in the election of women to Panchayat were non-tribal or political party workers.

The Indian government has several programs to support tribal women

- Adivasi Mahila Sashaktikaran Yojana (AMSY): This scheme provides loans of up to ₹2 lakhs to tribal women at a 4% interest rate to help them start income-generating activities.
- Micro Credit Scheme for Self Help Groups (MCF): This scheme provides loans of up to ₹50,000 per member and ₹5 lakhs per Self Help Group (SHG) to help tribal members meet their small loan needs.
- Post Metric Scholarship (PMS): This scholarship provides a stipend to ST students.

Other programs for tribal communities

- Term Loan Scheme: This scheme provides loans of up to 90% of the cost of a viable business unit with repayment periods of 5 to 10 years.
- Adivasi Shiksha Rinn Yojana (ASRY): This scheme provides loans of up to ₹10 lakhs per eligible family to help tribal students pursue higher education.
- Tribal Forest Dwellers Empowerment Scheme: This scheme provides support to tribal forest dwellers.
- Teak Growers Scheme: This scheme provides support to teak growers.

The government's initiatives for tribal empowerment aim to improve the socio-economic status of tribal communities, encourage entrepreneurship, and promote education and self-reliance.

Tribal women in today's contemporary India

As we approach India's 75th Independence Day, it is appropriate to consider how we may hasten its change and attainment of the Sustainable Development Goals. Even while our nation is making quick strides in many areas and our disenfranchised communities' lives are being impacted, more work has to be done.

India's tribal community, which made up 8.6% of the country's overall population according to the 2011 census, is among the most disadvantaged due to a number of issues, including poverty, illiteracy, malnutrition, health issues, remote location, and limited access to services. 47% of India's tribal population is made up of tribal women, who have strong links to their communities and an in-depth knowledge of their ecology. They have repeatedly demonstrated their capacity to change behavior on the ground and their strength as community influencers. According to studies, tribal women offer important perspectives on more general topics like sustainability, forests, and the climate catastrophe since they preserve and archive traditional knowledge and ancient tribal customs.

Millions of tribal women had optimism when Draupadi Murmu, a remarkable Santhali woman from the tribal area of Mayurbhanj in Odisha, was appointed President of India. Additionally, it's a chance to elevate concerns related to nutrition and indigenous health to the forefront of the national conversation. Putting tribal communities and tribal women at the centre of solutions has the potential to drastically change the course of India's development. This will be a game-changer as India enters its "Amrit Kaal," which is the 25 years preceding the country's centennial of independence.

There are several instances of women from indigenous tribes, both individually and in groups, paving the path for development and inclusion. In the Araku Valley of Andhra Pradesh, where there had been no recorded maternal fatalities for three years in a row before the pandemic, young tribal women are contributing to a decrease in maternal mortality rates. When there was no precedent for Self-Help Groups (SHGs), a young woman from the Wangcho tribe in a remote village in Arunachal Pradesh started an informal group. She inspired local women to take collective action against the widespread use of opium by the youth in the community, which was crucial to the community's general well-being.

Women frontline workers and SHG members from tribal blocks were crucial in bringing the community together and convincing them to participate in the recent Aashwasan 100-day campaign, which found over 9,000 new TB patients. The campaign was organized by the Ministry of Tribal Affairs, Central TB Division (Ministry of Health and Family Welfare), USAID, and Piramal Foundation to raise awareness about the Covid-19 vaccine and TB screening, testing, and treatment initiation in 174 remote tribal districts. To make sure that sample collection and transportation for TB detection were unaffected, Epil (name changed), a tribal woman from West Singhbhum in Jharkhand, rode a bicycle between villages and the block headquarters, crossing conflict-prone regions even when there were no vehicles available.

The equity lens must be worn in order for tribal women to be heard and for their priceless ability to find wings. On community forums like Jan Arogya Samiti and Panchayati Raj Institutions, their voices must be heard. Members of various women's self-help groups and frontline professionals such as Accredited Social Health Activists (ASHA) are already setting the example. To guarantee that they are sufficiently well-represented at all levels and that they have the chance to be heard in multi-stakeholder discussions on local development, their tales must find a far larger place in the mainstream narrative. Furthermore, giving them access to learning platforms would greatly enhance their leadership, knowledge, and abilities, enabling them to take the lead.

The saying "When you empower a woman, you empower a generation and the nation" has a lot of truth to it. As India develops quickly, it is imperative that we strengthen tribal women's collective agency in order to

realize Sabka Vikas, or "everyone's development." Indeed, equal progress and positive action are long overdue. As we move closer to significant change, let's focus on these 8.6% of our population on this 75th Independence Day. Let's restate our resolve to ensure that no one is left behind. (Piramal, 2022)

Conclusion

Efforts are being made to encourage more indigenous women to participate in local governance, but much work remains. For tribal women to enjoy equal rights and opportunities, affirmative action and fair advancement are required. In addition to their land rights, Scheduled Tribes and other indigenous communities enjoy various constitutional protections, including as the right to a reserve, the protection against discrimination and atrocities, there is extensive discussion of the primary concerns of tribal women's education, health and nutrition, employment, and involvement in agriculture. It ends by pointing out that in order to solve the concerns and difficulties experienced by tribal women in India; a more humanistic approach is required.

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