

A Review on Tribal Literature Focus on Tribal Education With Special Reference to Tribal Women

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Indian women, who had been respected in medieval India but instead were ignored many decades ago, are now receiving more attention. In India, considerable progress has been achieved in this area, but there is still much more to be done. Tribal society lags in terms of education and social and economic advancement, making it difficult for them to integrate into today's "men-dominated" world. Because of the co-relation and low adoption of educational technology, most people in tribal areas are backward. Tribal communities are secluded, isolated cultures that live in small groups. To some extent, this type of rural development education was attempted even before independence, as part of the community experts to develop the Programme. Education, on the other hand, has been restricted to a few sectors and projects, with extension services developed exclusively to conduct state or national-level plans.

Keywords: tribal women, education, tribal, empowerment

INTRODUCTION

India is home to many native populations who have remained untouched by modern life. India has the world's largest tribal population, with over 84.4 million people. These tribal people, also known as Adivasis, are the poorest inside the country and still rely on hunting, agriculture, and fishing for a living. Some of India's significant tribal groups are the Khasis, Santhals, Angamis, BPhils, Gonds, Bhutias, and Great Andamanese. These tribes each have their own culture, tradition, languages, and way of life. During the British control of the Indian subcontinent, they were known as the Lower Castes. Scheduled Tribes & Scheduled Tribes account for around 16.6% and 8.6% of India's population, respectively. During its First Schedule, the Founding document (Scheduled Castes) Sequence, 1950 enumerates 1,108 castes from twenty-five states, and the Founding document (Scheduled Tribal groups) Order, 1950 contains a list of 744 tribes from twenty-two states.

TRIBAL LITERATURE

Tribal literature is made up of the tribal community's folklore, oral traditions, and poems. Every country has rich tribal literature, which is referred to as 'Adivasi' literature in India. Although names like ataxia, vanavsi ("forest dwellers"), and Girya ("hill people") are often used to describe Indian tribes, Adivasi refers to the original & autochthonous residents of a given place and was coined for that reason in the 1930s.

Unlike the conditions "aborigines" or "tribes," the term "Adivasi" has acquired an undertone of past autonomy that was disrupted during the British colonial era in India but has yet to be restored. In India, there is a wide range of opposition to the term's use and has been tried to argue that the "initial inhabitant" claim is driven by the fact that they lack land and thus seek land reform. They argue that they have been oppressed by a "superior group," and that as a result, they deserve and demand recompense, specifically land reform.

In North-eastern India, the word Adivasi refers only to Tea-tribes brought from Central India all through colonial times, whereas all tribals refer to themselves collectively by using the Actual word "tribes." Tribal people require special attention as evidenced by their low social, economic, and participatory indicators. Tribal communities lag well behind the general population in terms of maternal and infant mortality, agricultural holding size, and access to having drink water and power. These indicators highlight the importance of livelihood-generating activities local feed available resources to create gainful employment opportunities for tribal people.

TRIBAL WOMEN

Tribal women, like every social group, account for half of the entire population. Women throughout all social categories, including indigenous women, Women have a higher literacy rate than men. Tribal women, like women from other social groups, confront reproductive health difficulties. Women outweigh men in both primary and secondary subsistence activities. Women's standing varies according to society. The theoretical model for analyzing women's status outlines the seven roles that women play in life and work: parental, spousal, domestic, kin, professional, community, and individual. Analyze the status for women in these distinct ecological zones Tribal women work extremely hard often even more than the males.

DETERMINANTS OF TRIBAL WOMEN'S STATUS IN TRADITIONAL AND TRANSITIONAL SOCIETIES

While private ownership was non-existent in pre-classed societies, it was considered that people were independent creatures who held equally valuable and prestigious positions based on their performance in their labor roles. They are equal members of an "ownership" community in current tribal societies where communal economic systems are widespread, and this is the case regardless of gender. Joint control of means and women's status depends on whether they are recognized as sisters or spouses in a kin-corporate mode of production, with sisters gaining considerable influence and authority over the resources than their wives (Sacks 1979).

WORK ROLE PERFORMANCE OF TRIBAL WOMEN

It was worth emphasizing that tribes all over the world are migrating from their egalitarian nature to their engagement with complex capitalist and urbanized non-traditional civilizations. Consequently, there is a wide range of Women in Tribal Society among tribal women when it comes to their work roles, the nature, and scope of their involvement in various work realms—domestic, extra-domestic, and public—the nature and scope of their involvement, and the control that they have on resources and their roles. placed above a white production and reproduction, among other things.

TRIBAL WOMEN EDUCATION

In terms of education, the tribal community lags far behind the rest of India's communities. Literacy is a key indicator of tribal group progress. When we examine the literacy rate status, we can see that they lag far behind other communities. In the academic year 2010-2011, the education level of girls was measured by various educational metrics such as enrolment and gender parity index at different educational levels for various castes in India, namely SCs and STs. ST girls enroll at a lower rate than all other social groups. The percentage of ST girls enrolled inside the school is 9.57 percent, SC girls are 18.9 percent, and the overall percentage is 47.04. The gender comparability index of ST girls is high in elementary school, but as education level increases, the gender parity index decreases, indicating greater gender disparity.

ST females' dropout rates range from low to high, depending on their educational level. ST girls in grades 1 to 5 have much lower drop-out rates than ST girls in grades 1 to 8, while ST girls in grades 1 to 9 had a greater dropout rate. As a result, the education level among tribal women is poor because of multiple social, economic, and cultural issues, and that special efforts need to be made to address the problem of girl child literacy in India. Tribal women are economically and educationally disadvantaged members of society. Their level of literacy is well below that of the public.

PROBLEMS AND CRITICAL ISSUES OF TRIBAL WOMEN EDUCATION

In the field of various tribes' women education, there are numerous critical issues and problems. These are their names:

- **Location of the Village.** Most tribal settlements are dispersed throughout the woodlands. As a result, opening segregated schools in each community where the minimum student strength is not available becomes unfeasible. Tribal habitations on other lands are separated from one another by physical obstacles such as rivers, hills, lakes, and forests. As a result, these physical impediments make it difficult for tribal village females to attend a neighbouring community's school. Parents in this situation do not enable their daughters to attend school. A more residential school system should be constructed in each state and district, and tribal communities should have access to residential schools up to the PG level.
- **Attitude of the Parents.** Most of the dropped-out girls are still living with their families. According to the study, a sizeable percentage of even their parents do not even have a proper education and are early dropouts. Most tribal parents are illiterate. They are always unconcerned about the higher education of their daughters. They are interested in giving their girls household responsibilities at an early age. "The parents of these girls have no connection with the society outside or are unaware of education." It is a huge challenge to instruct such girls.
- **Economic Condition.** For eight months, the tribes rely on the forests, and for four months, they rely on agriculture. Girls between the ages of 4 and 6 have been observed assisting their parents in the harvesting of forest products. In this case, parents are unable to spare their daughters or the labor force by allowing them to attend school. When a family is struggling financially, prioritizing a girl's education takes a backseat. Distances from school tend to increase beyond class V, and parents believe it is a risky child to walk far.
- **Negative Attitude towards School Education.** Many dropouts have a cheerful outlook toward education; they see education as a tedious process. They are still not convinced that education is necessary for their survival. They are cognizant of the government's educational assistance programs. However, a bad attitude toward education causes them to stay at home rather than attend school.

LITERATURE REVIEW

Thakur (2009)

Tribal communities are considered the poorest, most economically and socially marginalized groups. Women in these social groups have the worst living conditions when compared to their male counterparts. It discussed the position of women, stating that people are two different humans born with different gender, both are equally as important, and yet women are always managed as the second and softer section of society, requiring various means and measures to improve their status. Tribal women are sometimes overlooked; more attention must be paid to this oppressed, oppressed, and disadvantaged group of people.

Birinder Pal Singh (2010)

The comprehensive anthropological account of seven denitrified tribes or Vimukthi jets, lawbreaker tribes, wedding, family, life cycle rituals, as well as economic activities, were discussed. Religious characteristics, the impact of development programs, and the history of criminal tribes, how they entered Punjab and settled here, and why they are called criminals, have all been thoroughly explained. The various aspects such as marriage, family, life-cycle ritualistic, food habits, social divisions, and the impact of development programs are discussed separately for tribes such as Bangla, Bazigar, Sansi, Barad, Gandhila, Bauria, and Nat. The impact of development projects varies by the tribe. Every tribe has a unique literacy scenario. Literacy rates are lower in all of Punjab's denitrified tribes.

Rani et al. (2011)

The data was acquired from many sources, including university grants commission reports, New Delhi, Survey of India, 2001, and the study on select Educational Statistics, issued by the National Statistical Office, Ministry of Herd, Govt. Of India, New Delhi, 2007. It was determined that education aids in the promotion of self, self-reliance, and the ability to develop leadership skills in women.

Rani, G. S., Rajani, N., & Neeraja, P. (2011)

Individuals should be better matched to the demands of an ever-changing, dynamic world because of their education. Changes inside the education systems should also help to bridge social divides by allowing for adequate acknowledgment of one's ability to pursue and acquire talent to whatever level one is able. Various forms of deprivation, such as alienation of land and other resources, have been imposed on the indigenous minority across India. Even though tribal women are removed from the mainstream stream of national life, they are not immune to the effects of socio-economic changes affecting society. The tribal woman is compelled to obey specific conventions as part of the transition process, which may take away her freedom, influence over the traditional production system, her home, family, and children, and even her own life.

Sindhi, S. (2012)

Tribal sector of India has been a success, with primitive cultures living in remote rural areas now educating their child and living in decent conditions. It is worth noting that, in addition to several governmental efforts, non-governmental organizations have made significant contributions to providing training and development in various sectors of the economy, particularly among tribal populations. As part of the ERT International project, the ERT India group launched a survey to investigate the opportunities and avenues for people living in remote primitive tribes to acquire essential knowledge and skills for their livelihood. The project also emphasized various skill development programs, particularly for women. The paper examined training and skill development in tribal women in Gujarat, India.

Arya & Chauhan (2012)

The educational development perspective adopted by tribal societies fails to address specific disadvantages that characterize the tribal population. For example, due to their sparse population as well as sporadic residential patterns, the government's population and length norms have not been advantageous to

tribal locations. Furthermore, understanding the complex facts of tribal life and tribal expectations from the system is critical in developing policies and programs for tribal education, which has never been done by either the tribal welfare or education departments.

Nayak, S. (2013)

It is widely accepted that most of India's rural residents are impoverished and live in abject poverty, as evidenced by numerous studies. Even after 66 decades of freedom and 63 years of the state adopting various policies on development and different new legislation and schemes for better human evolution in tribal areas from time to time, it is unfortunate that living standards of tribals in Odisha have hardly improved, and the state of Odisha continues to rank first in the country's poverty map. The study was conducted in the Rajanpur Block of Odisha's Sandarach district. There is a sizable tribal population in the district. In this district alone, forty of the sixty-two tribes declared as Scheduled Tribes for Odisha State can be found. Orans, Munda's, Kharia, Kisan, Bhuiyan's, and Gonads are the most numerous tribes.

Suri, K. (2014)

Women account for roughly half of the world's population. Without the involvement of women, no nation or culture can even consider progress and development. Education is the only tool that allows women to be empowered all over the world because it is the only schooling that stimulates the awareness and rational thought of human beings, including women. We cannot deny the value of education for women in today's world and India, as it has the potential to elevate them to the same level as their male counterparts. In a changing world in which women are actively participating in social, political, economic, and other fields, women in India remain illiterate, taken advantage of, and backward.

Aswini Deshpande & Smriti Sharma (2015)

Regarding India, this study has identified a variety of disadvantages, including caste and gender, which are regarded as two identical social stratification variables. Inequalities in nutrition and health, education, earnings, occupation & ownership, management, and access to resources and assets affect women and girls from lower caste groups. One of many studies on the role of women in India's economic development. The obstacles and issues faced by women in India were investigated in this study. Illiteracy, poverty, child marriages, and malnutrition are all major roadblocks to development and empowerment, according to the report.

Dr. Ramakrishnappa (2015)

The paper focused on the socioeconomic status and female empowerment from scheduled tribes in Karnataka. The study discovered significant gaps among policy and breakthroughs and tribal women's actual emancipation. Women's empowerment is also ascertained by their economic, social, and political identities, as well as their weight. A significant percentage of tribal women live in rural areas, where they have less access to education, health care, and access productivity, among other things.

Chopra, S. S. (2016)

Study highlighted the tribe to a group of people who had lived in each location since the beginning of time. Tribes' identities were titled differently in different areas depending on their geographical location, social stratification in society, and other factors that distinguish them from others. Tribes have a diverse range of cultures, customs, and folklore. Authors write tribal identities throughout literature around the world, and their social lives were reflected in their artistic content.

Bhattacharya, S., & Murmu, S. C. (2019)

In India, women always have their "dual obligations" both within and outside the home. Their functions are important not just in economic operations, but in non-economic ones. Tribal women in India's interior pockets play an economically vital role in their respective families and society. The study backs up the idea that women have a high status when they participate significantly in basic subsistence activities. Even

though they have little control over material or resources, their contributions to the subsistence economy have given them a significant and irreversible position.

Khan, S., & Hasan, Z. (2020)

Study evaluated a widespread misconception that tribals had a greater social standing in their societies than Indian women. Some legal research, however, contradicts this view. Women play a crucial and abundant role in tribal societies. According to the 2011 Census, the tribal population accounts for around 8.6% of the overall population of a country, and demographic figures show that they have been disadvantaged for decades due to the substantial number of tribal people living in rural areas.

Azra Musavi and Juhi Gupta (2020)

Conducted a study that offered a thorough examination of several areas of issues about the exclusion of women from India's marginalized populations. It delved into a fascinating conversation on the many scales at which women face obstacles and the intricacies of life that come with them. The study not only examined concerns and obstacles, but also sheds light on the constitutional, legal, and political aspects of the subject. It also supplied the latest ideas for comprehending the current situation of India's marginalized women.

Subhasish Sen, Sudip Barik (2020)

The purpose of the paper was to demonstrate the state of tribal women's education in India. Education is extremely important in our lives. Every woman, like every man, does have the right to education. A woman can be empowered by education. India is a vast country full of diverse people. Our country is home to many different communities. One of them is the tribal community. When we look at India's recent history, we can see that the community tends to lag in society. If we want to advance in our society, we must educate this same tribal community. The paper examined the status of tribal female rights from 1961 to 2011. Furthermore, the paper discussed the reasons why tribal women's literacy lags or offer recommendations on how to improve tribal women's education.

Khatanga, J. (2021)

The paper investigated the disappearance of genuine Adivasi viewpoints in mainstream literature. There is a substantial body of work on such peoples in India, but much of it romanticizes them and keeps failing to treat them as residents of a modern, industrial, and globalizing India. Because tribal discourse, such as folktales & songs, is primarily oral, tribal literature obtainable in several quasi languages had not been recognized. Furthermore, the communities that produce it are often located far from metropolitan jungles, so their art pieces have gone unnoticed.

CONCLUSION AND DISCUSSION

Most tribes are concentrated in densely forested areas with low political and economic relevance. Most tribes' economies were historically based on subsistence cultivation or hunting and gathering. Based on the foregoing results and debate, it can be concluded that, despite the enormous changes brought about by urbanization and industrialization, India's various tribes have maintained their religion and culture. We might conclude that, despite the rapid speed of development, tribal peoples continue to practice their religion, morals, and culture. Article 46 of the Indian constitution emphasizes the importance of providing special attention to ST and SC persons in the educational and economic systems. During the last four decades, the distribution of schooling among the ST has been highly uneven. By offering effective education and awareness programs, ignorance, and illiteracy among tribals should be reduced and eradicated.

The government should provide appropriate funding for tribal education. Opportunities for basic and adult education, as well as training that leads to better work, should be provided to improve the tribal's educational and economic position. Tribal students' hostel facilities should be examined and upgraded. The

tribal welfare agency may develop and implement innovative programs to help tribe members find work. In the tribal areas, massive awareness, and literacy programs with the participation of NGOs would be held. The development and implementation of programs aimed at enhancing the brilliance of gifted ST pupils will be undertaken. Training programs, such as IT training, will be organized for tribal students, as well as programs to ensure tribals have jobs in the IT sector. The government and respective authorities must work together to implement plans at the right time, in the right place, and in the right way. Finally, but most importantly, a balanced connection between other students and teachers is critical for the development of education in native communities.

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