

International Multidisciplinary
Research Journal

*Indian Streams
Research Journal*

Executive Editor
Ashok Yakkaldevi

Editor-in-Chief
H.N.Jagtap

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Regional Editor

Dr. T. Manichander

Mr. Dikonda Govardhan Krushanahari
Professor and Researcher ,
Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

International Advisory Board

Kamani Perera
Regional Center For Strategic Studies, Sri Lanka

Mohammad Hailat
Dept. of Mathematical Sciences,
University of South Carolina Aiken

Hasan Baktir
English Language and Literature
Department, Kayseri

Janaki Sinnasamy
Librarian, University of Malaya

Abdullah Sabbagh
Engineering Studies, Sydney

Ghayoor Abbas Chotana
Dept of Chemistry, Lahore University of
Management Sciences[PK]

Romona Mihaila
Spiru Haret University, Romania

Ecaterina Patrascu
Spiru Haret University, Bucharest

Anna Maria Constantinovici
AL. I. Cuza University, Romania

Delia Serbescu
Spiru Haret University, Bucharest,
Romania

Loredana Bosca
Spiru Haret University, Romania

Ilie Pinteau,
Spiru Haret University, Romania

Anurag Misra
DBS College, Kanpur

Fabricio Moraes de Almeida
Federal University of Rondonia, Brazil

Xiaohua Yang
PhD, USA

Titus PopPhD, Partium Christian
University, Oradea, Romania

George - Calin SERITAN
Faculty of Philosophy and Socio-Political
Sciences Al. I. Cuza University, Iasi

.....More

Editorial Board

Pratap Vyamktrao Naikwade
ASP College Devrukh, Ratnagiri, MS India

Iresh Swami
Ex - VC. Solapur University, Solapur

Rajendra Shendge
Director, B.C.U.D. Solapur University,
Solapur

R. R. Patil
Head Geology Department Solapur
University, Solapur

N.S. Dhaygude
Ex. Prin. Dayanand College, Solapur

R. R. Yallickar
Director Management Institute, Solapur

Rama Bhosale
Prin. and Jt. Director Higher Education,
Panvel

Narendra Kadu
Jt. Director Higher Education, Pune

Umesh Rajderkar
Head Humanities & Social Science
YCMOU, Nashik

Salve R. N.
Department of Sociology, Shivaji
University, Kolhapur

K. M. Bhandarkar
Praful Patel College of Education, Gondia

S. R. Pandya
Head Education Dept. Mumbai University,
Mumbai

Govind P. Shinde
Bharati Vidyapeeth School of Distance
Education Center, Navi Mumbai

G. P. Patankar
S. D. M. Degree College, Honavar, Karnataka

Alka Darshan Shrivastava
Shaskiya Snatkottar Mahavidyalaya, Dhar

Chakane Sanjay Dnyaneshwar
Arts, Science & Commerce College,
Indapur, Pune

Maj. S. Bakhtiar Choudhary
Director, Hyderabad AP India.

Rahul Shriram Sudke
Devi Ahilya Vishwavidyalaya, Indore

Awadhesh Kumar Shirotiya
Secretary, Play India Play, Meerut (U.P.)

S. Parvathi Devi
Ph.D.-University of Allahabad

S. KANNAN
Annamalai University, TN

Sonal Singh,
Vikram University, Ujjain

Satish Kumar Kalhotra
Maulana Azad National Urdu University



SCHEDULED TRIBE WOMEN AND EMPLOYMENT: AN ANALYSIS

Dyavamma¹ and Dr. Laxman Kawale²

¹Research Scholar Dept of Sociology Gulbarga University, Kalaburagi.

²Associate Professor Dept of Sociology Govt First Grade P.G. College Kalaburagi.

ABSTRACT

Scheduled tribes are also known as tribal and were living in forests earlier. The tribes have their own unique socio-cultural identifications, customs, traditions, etiquette, law, etc. As such, they were away from civilizations and were living in forests or hilly areas. Tribal women are strong as they are equally participating in household work along with tribal occupations with tribal men. They were playing important role in agricultural activities, collecting fodder for cattle, collecting and selling forest products, a few of them were also engaged in fishing, etc. Though, tribal women have equality in outside work, still their social, educational and political status is lower among different tribes. Only a few of the tribes have given land ownership rights to these women. Based on the different studies which were already made on tribes and tribal women, the present paper highlighted the economic and employment status of tribal women.



KEYWORDS- Scheduled Tribe Women , socio-cultural identifications, agricultural activities.

INTRODUCTION :

The Scheduled Tribes (ST), the most neglected sections of the Indian society have been subjected to economic exploitation and social discrimination for ages. The age old exploitation and repression of the tribal have cut them from the mainstream of the socio-economic and educational development. This state has been largely responsible for their abject poverty, illiteracy and overall backwardness. Due to geographical isolation they have been alienated from the rest of the community as a result of which they have been forced to lead a life of economic and social subjugation.

A tribe is a group comprising families, alone or generations, having its own customs, occupying a specific geographical territory and being independent of, or having little contact with, the dominant national society of the country in which they live (Goodland, et al, 1982). Scheduled Tribe communities especially those residing in interior and inaccessible areas have had a very raw deal. As Sujatha (2002) points out, interior habitations are small in size, scattered, and sparsely populated. Most of the predominantly ST habitations are bereft of basic infrastructural facilities like transport and communication.

The tribals are also called as 'Adivasis' are living in forests and their main occupation was hunting, collection and selling of forest products, agriculture, etc. The tribals were used to cultivate their lands near

forests. Tribals were inexorably drawn into the vortex of colonial capitalism, by way of their employment, often forced, hi plantations, mines, and industries, or wherever British capital wanted to draft them into its service. There also developed an adjunct agricultural and economic sector dealing with cash crops and forest-produce dominated by the non-tribal Indian, landowners, forest-contractors, traders and moneylenders, often combined in the same persons and concerns, turning tribals, very often whole families, into bonded and attached labour. This fierce economic thrust resulted into more and more encroachment on tribal lands and increasing economic exploitation and cultural impoverishment (Kamat, 1981)

Tribal Women:

The status of women in a society is a significant reflection of the level of social justice in that society. Women's status is often described in terms of their level of income, employment, education, health and fertility as well as their roles within the family, the community and society. In tribal communities, the role of women is substantial and crucial. They constitute about half the total population but in tribal society women are more important than in other social groups, because they work harder and the family economy and management depends on them. Even after industrialization and the resultant commercialization swamped the tribal economy, women continued to play a significant role. Collection of minor forest produce is done mostly by women and children. Many also work as laborers in industries, households and construction, contributing to their family income. Despite exploitation by contractors and managers, tribals are more sincere and honest than non tribals (Awais, et al, 2009).

Research Methodology:

The proposed study will begin with the literature search. The researcher will refer leading regional, national and international journals, web sites and books published in the fields such as scheduled caste, scheduled caste women, scheduled tribe women, education of scheduled castes and tribes, employment of SC and ST women, etc. Based on these secondary literatures, the researcher understands the conceptual background to the research topic. The study is also field based as the researcher collect primary data from the scheduled caste and scheduled tribe women.

Sample Units:

As the proposed study deals with the impact of education on women, it is essential to study the educated ST women and benefits gained by ST women from education. Hence ST women who have completed at least graduation and working in organized sector are sample units for the present study.

Collection of Primary Data:

Collection of primary data is proved to be an important task in research work. As the ST women are educated, questionnaire is best tool to be used for collection of primary data. The proposed study will adopt Questionnaire method for the collection of primary data.

Analysis and Interpretation of the Data:

The primary data collected through the Questionnaire will be represented in the form of Tables. The tables are analyzed with the percentages, so as to ascertain a comparative study. Statistical tests are applied wherever necessary. Further, on the basis of collected data certain generalizations should be made so as to get findings, suggestions, and conclusion

Scheduled Tribe (ST) Women and Employment brief Discussion:

A tribal woman occupies an important place in the socio-economic and political structure of her society. They exercise free and firm hand in all aspects related to their social and economic life. But it is still important to emphasize that the tribal woman is in herself exactly the same as any other woman with the same passion, love and fears, the same devotion to the home, to husband and to children. Though the tribal women are away from

the main stream of national life, but they are not kept away from the impact of socio-economic changes effecting the neighborhood or society in general. In the 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. The process of such alienation has an impact on the tribal women. It is often alleged that the level of aspiration of these women as a group is low and they are quite satisfied with what they are and with what they have. It is most often not true only to womenfolk but to everyone who feels helpless and frustrated. However, in order to develop and raise their level of aspiration, adequate educational opportunities are to be provided, so that they get motivated to participate, support and also ultimately learn to initiate their own programmes of development.

As stated by Vijayalaxmi (2003), in the traditional mode of subsistence production the activities performed by men and women were complementary in nature. There is was more interdependence between men and women. With the changes in livelihood practices and wage work becoming an important component, the asymmetry in gender relations and power differences within the tribal household is now more pronounced and evident, leading to a lower position for women.

An analysis of the role of women in the tribal economy reveals that their contribution to income generating activities is substantial. Among agricultural tribes such as Soligas in Karnataka, the participation of women in agriculture is significant in all the activities relating to farming. When Soligas practiced shifting cultivation, women were similarly involved in all the farming activities except the clearing of land. In the traditional shifting form of cultivation women continue to do most of the agriculture work. However the contribution of women is undermined because of low returns from the small land holdings and the supplementing of household income with wage labour.

Apart from agriculture, women also contributed to other livelihood practices such as collecting minor forest produce and working as wage labour. The contribution of women in each activity depends on the livelihood strategies adopted by the household. If the landholding is small, women managed the farm actively, supplemented by the labour of men whenever there was no wage work. Women are involved in all activities from preparing the land to cultivation and harvesting. Men took up wage labour in the nearby villages or on construction sites. Except for a few cases, farming among these communities is not a commercial activity. Ragi and Paddy are grown as subsistence crops.

Women are involved in a wide range of activities, though most of them are seasonal. Both men and women are involved in the collection of minor forest produce. Although there is gender-based division of labour, it is less rigid when compared with non-tribal societies. Women are responsible for childcare and food preparation and men play an important role in hunting. In activities such as collection of forest produce, fuel and building the house, both men and women are involved. The gender regimes in these tribal communities are not rigid and there is no dichotomy of public and private spheres in economic and other day-to-day subsistence activities. In the market interactions too there is symmetry between the participation of men and women in the transactions. Despite the equality in some areas of life, there are perceptible gender differences in at least two spheres, that is in rituals and political participation.

Social culture and status of women is different among different individual and indigenous tribes. Unlike non-tribal societies, it is understood that the tribal societies have given special status to their women (Mitra, 2007) who is considered to be better than the practices in Hindu societies. In Bhutia community the tribal women play a vital role in domestic economy. They have a major share in contributing to the family income. They hardly allow women to participate in formal political decision making process, but they are often consulted by their male counter parts (Bhasin, 2007). In few tribal societies the land matriarchy is also practiced. But then also the land in reality is managed and control by men. Indigenous women's right to land is usually only a nominal right.

Earlier when a woman was working on her farm or collecting minor forest produce from the forest for her family, she felt belonged to it. However with the change in scenario, when she has to do the labour work, she has to collect forest produce for the other agencies, her economic role becomes different. They feel as they are working as unskilled labourers, it does not help in improving their position. Providing skilled training to women may help in elevating their status. Tribal women insist on a need based plan for providing work on year round

basis, in line with the multiple occupational pattern of their work.

Women play an important role in their household economy. They work in most operations of all sectors of the local economy and for longer hours each day than men. In addition to the domestic and reproductive activities associated with household maintenance they also collect and gather free goods especially fuel, fodder and water. Tribal women operate effectively in most economic and social institutions, participating in both local and migrant labour activities.

The economic value and worth of women therefore as (a) an independent and necessary unit of economic activity without which the given economic system will not survive, (b) as complementary to the men as work force, in the organized functioning of the whole economic system. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. Women's role as wives, mothers, organizers and as the basic foundation of other dimensions of social life is of utmost importance. The tribal women in these areas occupy an economically significant place that is reflected in the generally high position and the importance that they have. The socioeconomic equality of sexes can be observed in the attitudes and practices concerning marriage, divorce and household harmony. The tribal women work very hard, in some cases even more than the men. However these women are not backward. They have power in their own sphere, no men tell them what to do. They are responsible for their own share of work and share the benefits of their own work as long as the unit of production and consumption remains the home. Their own perception and that of their men, is that women share major share of socio-economic activities and consequently they are respected, well thought of and think well of themselves. The concept of patriarchy, which prevails in subsistence societies, conveys respect rather than envy between the genders (Illich, 1982).

Even in the economic field, if they are working outside the household, they have an unequal situation in the labour market. They are treated unequally under social welfare systems that affect their status and power in the family. Women receive a small share of credit from formal banking institutions, as they have no collateral to offer. Women normally receive a much lower average wage than men. They are paid less than men for equal work.

CONCLUSION:

When the collected literature is analyzed, it is found that women were occupied equal status in economic and employment activities. But, it is noted that, the tribal women were not gained equal socio-cultural, religious, political and educational status. Further, changing forest laws made these women towards unemployment. Lack of participation in employment due to changing forest laws further, decreased their equality in society. As the tribal women lost their work and employment, there is needed to provide equal education and reservation in employment to scheduled tribe women. There is also need to encourage self-employment among scheduled tribe women along with financial assistance. Further, it is essential to provide free housing to tribes who lost their lands and houses due to forest laws. Above all, it is essential to bring the tribes and tribal women to mainstream of the civilized society.

REFERENCES:

1. Awais, Mohammed, et al (2009): Socio-economic Empowerment of Tribal Women: An Indian Perspective. *International Journal of Rural Studies*. Vol. 16. No. 1. October 2009. P. 1-11.
2. Bhardwaj, Shaila and Tungdim, Mary Grace (2010): Reproductive Health Profile of the Scheduled Caste and Scheduled Tribe Women of Rajasthan, India. *The Open Anthropology Journal*. Vol.3. 2010. P. 181-187.
3. Bhasin, Veena (2007): Status of Tribal Women in India. *Studies on Home and Community Science*. Vol. 1. No. 1. 2007. P. 1-16.
4. Goodland, Robert, et al (1982): *Tribal People and Economic Development*. New York: World Bank, 1982.
5. Illich, I (1982): *Gender*. New York: Pantheon Press, 1982.
6. Kamat, AR (1981): Education and Social Change amongst the Scheduled Castes and Scheduled Tribes. *Economic & Political Weekly*. August 1, 1981. P. 1279-1284.
7. Mitchell, DGA (1972): *New Dictionary of Sociology*. London: Routledge and Keagan Paul, *Journal of Anthropology*. Vol. 50. No. 1. 1972. P. 17-25.

Publish Research Article

International Level Multidisciplinary Research Journal

For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- * International Scientific Journal Consortium
- * OPEN J-GATE

Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.org