

THE STRUGGLE OF TRIBAL WOMEN IN THE PROCESS OF DEVELOPMENT

A Dissertation

**Submitted to the Department of Political Science,
Gokul Parvati Rural College, Kuntara, Sambalpur
In Partial Fulfillment of the Requirement for degree of
BACHELOR OF ARTS IN POLITICAL SCIENCE**

Submitted by

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CERTIFICATE

This is certify that the project entitled, “**THE STRUGGLE OF TRIBAL WOMEN IN THE PROCESS OF DEVELOPMENT**” embodies the work carried out by **Khirod Prasad Lakra** bearing Roll No-S02619PSC021 under my guidance and supervision. I further certify that, this dissertation is the record of the original work conducted by her and that to the best of my knowledge. This dissertation is ready and fit for submission.

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DECLARATION

I Khirod Prasad Lakra Student of Political Science +3 6th Semester bearing Roll No:- S02619PSC021 here by solemnly declare that the dissertation entitled **“THE STRUGGLE OF TRIBAL WOMEN IN THE PROCESS OF DEVELOPMENT”** submitted to the Gokul Parvati Rural College Kuntara, Sambalpur in project fulfillment of the requirement for degree of Bachelor of Arts in Political Science.

The research work is of my own and all the information used in the dissertation are true and perfect to the best of my knowledge, belief and if any mistake is found on later, I will be responsible for that.

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ACKNOWLEDGEMENT

The project paper entitle “**THE STRUGGLE OF TRIBAL WOMEN IN THE PROCESS OF DEVELOPMENT**” would have been possible with out the support of my be loved teacher, friends if gives me immense pleasure to owe debts to all those who have extended their support and guidance to bring this work to the present shape.

I consider myself proud to be a part of **Gokul Parvati Rural College Kuntara** , the institution that stood by my way in all my endeavours. I would like to express my gratitude to **DURYODHAN MEHER** principal, for providing me congenial environment and surrounding to work in.

I proudly thank Mr. **JOGINDRA MUDULI (H.O.D)** of **POLITICAL SCIENCE** who has been an excellent guide and also a great source of inspiration to my work. I would also thankful for him guidance, constant encouragement and support.

I also convey my grateful thanks to my parents for their encouragement inspiring and financial support for making this successful one.

Khirod Prasad Lakra

ABSTRACT

The tribal women, constitute like any other social group, about half of the total population. The tribal women, as women in all social groups, are more illiterate than men. Like others social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies. The conceptual framework to analyse women's status comprise the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual. In order to appraise the social status of women in these diverse ecological areas, the findings have been divided in to subsequent categories: - (a) a girl; daughter; a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. The tribal women work very hard, in some cases even more than the men. All the tribal societies in the study area are patriarchal in which men dominate in public sector. However, in their own world women have a freedom, and a self-expression. With the onset of development programmes economic changes are taking place but tribal women remain traditional in their dress, language, tools and resources, because they grow food crops rather than cash crops. Modernisation is bringing changes, which affect men and women differently. India as a whole is characterised 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. For all time there are socio-cultural factors, which validate for the status of women in particular society. It is always culture (a set of collective experiences of ideas, norms, values and beliefs associated with a people) with its gender role inequalities and socialisation (the intricate process through which culture is transmitted from one generation to another) determines the position of women in a society. Gender roles are socially constructed. 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. It encompasses institutional endorsement of man's ascendancy within the family and other social structures. It justifies the normative process pertaining to the recognition and sustainability of his dominance in society. Consequently a boy is looked upon as the perpetuator of the family line, and a girl 'a bird of passage'. The Indian family organisation makes discrimination between the sexes. It promotes a hierarchy of classification in which man centred issues take dominance where as women derive their personalities from their fathers', husbands', brothers' and sons. With a secondary status, women play but a submissive role in social life. Despite several economic, political and social changes, women, are still far behind. One of the most unflattering statistics concerning India's girl child shows that the preference for a son runs across rich as well as poor households, educated as well as illiterate families. Widespread use of modern technology, a joint failure of medical ethics and failure to shed concept of a male heir has pushed female foeticide to high proportions. Female foeticide is just one side of the vast anti-women behavioural range in India. The tragedy is that even women, who have the choice, opt for a male child. They feel that only with a birth of a son, they will achieve higher status.

REVIEW OF LLITERATUR

Sahu (1991) noted that the central theme in formulation of any programme for any community's health problems must take into consideration the concerned patients, the family and the tribal community at large. He concluded that as the health culture of a community and its related ecological, biological and overall cultural conditions are dynamic in character any purposive intervention in the health culture through a health programme should take into account the changes that are likely to occur over a time dimension.

Sachchidananda (1985) noted that impact of development programmes on different sections of tribal women in our country has not been even. He pointed out that bulk of women in agricultural sector have suffered from the development process which has run contrary to their needs and aspirations.

Akram (2007) pointed out the long standing commitment to —Health for All and the enormous health anomalies that continue to prevail among masses. He pointed out the problems related to judicious distribution of healthcare facilities as well as the limitation in choices in maintaining sustainable health conditions in which the marginalized tribal communities are the worst victims.

Behura and Panigrahi (2006) extensively reviewed the impact of various legislation and regulations enacted for tribal development in Odisha in the past. Based on an empirical study he also explained the state of vulnerable tribal population in Odisha.

Roy Burman (1990) dealt with relation between tribal health and forest in a paper named ‘_Development Hazard to Health in Tribal India’. He indicated how the commercialization of forest has affected tribal health. He explored the above statement in the light of –

- Rapid replacement of food crop by cash crop and increasing tendency of monoculture forestry.
- Privatization of communal lands.

OBJECTIVES

- analyze the status of tribal women, health, education, employment;
- comparative tribal women's voice and struggle in pre- independent India;
- The tribal women struggle in education health agriculture economical activities and she establish her identity;

METHODOLOGY

The study is based on both primary and secondary data sources. Qualitative methods, such as participatory observation, group discussions and interviews, have been adopted for the collection of primary data. The data were collected from the different block and district of Odisha. In-depth interviews were conducted with three social activists as key informants. Discussions were held with 15 social activists, and some members of the academia who acted as outside supporters of the Kashipur people's movement. Finally, interviews of tribal leaders and people were also conducted. In addition, the villages that were going to be affected, especially the hills where the mining activity was taking place and the store house was going to be located, were also surveyed. It is important to recognise, however, that the study has some limitations as well. It was undertaken in tribal villages of the Kashipur block and connectivity to different villages was a very difficult task. As a result, one had to walk long distances through forests and mountains to reach nearby villages. Given the terrain, only six villages could be visited. The study is totally dependent on a people's viewpoint and the opinion of key informants about the impact of developmental projects. Perforce, it missed out interviewing police officers, collectors and even politicians for an understanding of the development process in Kashipur. Although, newspaper clippings and other secondary literature have been used to know their perspective, the study remains purely qualitative in nature and is focussed more on the ethnographic narratives of the people.

HYPOTHESES

Women consisting half of the human population have been treated to establish her identity. The tribal women has faced double challenges. The main agenda of the tribal women is survival so she can not think of the feminist movement. In the so called development process, the Tribal women struggle in education, health, agriculture, economical activities and she establish her identity.

CONTENTS

CHAPTER 1INTRODUCTION

CHAPTER 2DISCUSSION

CHAPTER 3PROBLEMS AND SOLUTIONS

CHAPTER 4FINDING / RESULTS

CHAPTER 5.....CONCLUSION / REFERENCE