

# Self-Reliant Education Vis-a-Vis Transforming and Empowering Tribal Women

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## Abstract

This research focus on transforming quality of life and livelihood among tribal women through self-reliant education. The present study followed case study design; here, the investigators selected 10 tribal women of Mayurbhanj district purposively with in-depth analysis. The self-developed tools interview schedule, observation schedule used for data collection. Tribal women have provided the researcher with personal data. The study found that the government has taken many initiatives for empowering tribal women, but implementation of this is still in the pipeline.

The present study re-discovered self-reliant education is instrumental in bringing up transformation in the quality of tribal life. There is connectivity between self-reliant education and transforming tribal life and livelihood. There is a need to enable tribal women with new vocational skills, along with encouraging the practice of indigenous skills.

**Keywords:** Self-reliant Education, Empowerment, Tribal Women

## Introduction

Ancient India witnessed equal status of women with men, whereas this equality got diminished during the time of medieval India, consequent upon the foreign invasion. Albeit of some prominent ruling women, women's position in India was a state of subjugation. Modern India witnessed a change in women status with slow upliftment. They participated in social, political and economic sectors in India. 2001 has been designated as Women's Empowerment Year by Indian government. Women's empowerment is dynamic, multifaceted process which helps them reach their full potential in all areas of life. Phrases "vocal for local," "local for global," "make for world," "brain drain to brain gain" are all part of Atmanirbhar Bharat. Promoting "made in India" local products is necessary to make them competitive. Tribal women's self-sufficient education shows that women can realize their full potential: developing better communication skills, improving confidence level, functional literacy and numeracy, awareness of wellbeing, Family planning and health care, occupation skills, Self-employment, entrepreneurial development and decision making power, leadership ability, taking up responsibilities and accountability, developing saving habits and control over credits, increasing monetary income, smoothing expenditure, investing in education, housing and nutrition, networking and mobility and active participation in public activities (Sumanlata,2016).

Women's empowerment is dynamic, multifaceted process that helps them reach their full potential in all areas of life. Only when there is favorable environment for enlightenment which must be guaranteed first should the process come to pass. Empowerment is enlightenment, and without enlightenment,

development cannot occur. The autonomy and security that women worldwide enjoy a better indicator of quality of life than increased earnings or longer lifespans (Stephen, 2020). Women's empowerment has therefore become a major global concern. These days, a lot of development initiatives at the national and international levels seek to empower women in addition to raising income and assets. In the literature on gender and development, women's empowerment is a major theme. According to feminist scholars, women's empowerment includes special extra components. Women are dispersed throughout all categories of disadvantage, including race, caste, ethnicity, and class, and are not only one group among many marginalized segments of society. Malhotra et al. (2002) assert that women's empowerment is a dynamic, multidimensional process that enables women to realize their greatest potential and capabilities in all areas of life. Once more, according to Pillai (1995), power must be earned and then exercised, maintained, and kept. It is not a commodity that can be bought or sold. Furthermore, Young (1993) emphasized that women who are empowered can take charge of their own lives, establish their own goals, band together to assist one another, and seek support from the government for social change. Once more, two significant international conferences are noteworthy about women's empowerment 4<sup>th</sup> World Conference on Women in Beijing in 1995 and ICPD (International Conference on Population and Development) in Cairo in 1994. These conferences transformed global standards for women's rights and health. Both international conferences emphasized that women's empowerment guarantees growth of a sustainable and just society and that gender equality is a human rights issue. Without taking into account women's reproductive and productive roles, no society can achieve this goal. Both sought to guarantee that programs and policies at all levels take a gender perspective into account and attend to the needs and lives of women. But according to the Human Development Report (1995), empowerment is about people's involvement. Development must be by the people, not just for them, this report argues. Involvement in the choices and procedures that influence people's lives must be complete. UN conferences also promoted the idea that progress is largely dependent on women's empowerment. As a result, women's empowerment is a dynamic, multidimensional social process that enables women to utilize their abilities in all spheres of life and realize their full potential. It discusses how women's status in society has improved and changed.

### **Rationale of the study**

Women, both literate and illiterate, have come to recognize the value and significance of education for the female population (Das, 2014). Improving job and educational options will empower people, at least in part. The ultimate objective is to enhance the lives of women and girls worldwide by bringing about institutional and personal change (Sharma, 2011). Opportunities for education and work will enable primarily literate women to engage in agricultural activities, at least in part (Pal, 2014). The rural women faced many obstacles such as family restriction, traditional thinking of family members, early marriage, illiterate guardians, negative attitude towards her entrepreneurial activities by the family members, financial problem, attitude of society and kinship, lack of awareness of Government policies and business skill, problems of raising startup small business balancing their timeshare between work and family (Sumanlata, 2016). Women's status is determined by social and cultural norms that are present within the household and the society (Wiklander, 2011). According to Sahu and Yadav (2018), women with higher levels of formal education are more likely to vote in elections and hold elected or appointed political positions. For tribal women to be active in politics, they need to be given more social and political exposure (Nagaraja, 2017). Education positively influences all dimensions (political, economic, and social, health, education and environment) of social awareness (Das, 2016). According to the research titled "Economic

and Political Empowerment of Women in Tribal Communities of Contemporary Odisha," women in Odisha's tribal communities are crucial to co-management of their social, natural, financial resources as well as the advancement of agriculture. According to the report, women have less freedom of speech among the patriarchal majority of Odisha's tribal groups. Once more, the study exposes numerous data points that suggest tribal women in Odisha have a poor status, such as the fact that they only have property rights in matrilineal societies, which only make up small percentage of tribal population. For same amount of work, women get paid less than males. Several taboos in some tribal societies discriminate against tribal women by implying that they are inferior and prone to impurity (Mohapatra, 2017).

Somehow, tribal women lagged behind. The tribal women with primitive knowledge couldn't be able to make an adequate income generation. Hence, there is a need for improving their primitive knowledge and skills in doing things. The research gap may be an indication of an exploration of self-reliant education woven around relevant skills for the empowerment of tribal women. It's imperative, therefore, to find out ability of tribal women, how far they develop or empower themselves in the decision making and transforming their lives also build a socio-economic status specifically in Mayurbhanj district.

### **Objective of the study**

To study self-reliant education transforming quality of life among tribal women.

### **Methodology**

In this present study investigators used case study research design.

### **Population and sample**

The case studies were conducted in Mayurbhanj district. Three blocks, Rasgobindpur, Morda, Betnati were selected. Again, from these three blocks, 10 participants were selected purposively.

### **Tools and techniques**

Using an interview guide and an observation schedule, participants provided primary data, which was then analyzed using content analysis techniques.

### **Major Findings**

- As reported, the tribal women are exposed to another form of self-reliant education that is skill training by government agencies such as ORMAS, banks and NGOs, etc. and they start entrepreneurship through self-reliant education.
- Education that is self-sufficient expands knowledge and gives women the ability to make changes in their socioeconomic lives.
- Indigenous ideas and spirit to work have made tribal women reach up to their needs.
- Self-reliant education builds a healthy atmosphere in their community; they communicate with others confidently.
- Self-reliant education transforms their quality of daily life, their food, dressing, housekeeping, health care and education.
- Most women are strongly responsible and accountable for their socio-economic life.
- They are trying to come into mainstream of society.
- They are trying to educate their children through modern educational system.

### **Discussion of the Findings**

Findings of present research reveal that self-reliant education makes them economically strong, and they maintain their family well-organized. Tribal women can be empowered through self-education; they are skilled and well-performers to continue their business with better skills. this finding supported (Das, 2014; Sharma, 2013). Investigators expose that tribal women are smart enough to make a balance between family life and work life and never let the constraints permeate into their work. This shows the psychological ability and the presence of mind of the tribal women. As compared to family-work conflicts, work-family conflicts adversely affect work-life balance of women to a greater extent. Self-reliant education, build a healthy atmosphere in their community, the tribal women have confidence to communicate with others, political participation etc. (Lal,2016; Hoop, etal.2017; Mahapatra,2017) Present study leaks that there was strong confidence to articulate the tribal women's problems, they skilled herself as a good mother, good organizer, good communicator and a good entrepreneur. Women are full-time time engaging effectively in their work. Most of the women are concerned about their monthly income and the expenditure. This finding is supported by (Longkumer and Jha,2014; Geetanjali and Prabhakar,2013; Vinodhini and Vaijayanti,2016). According to the study on the economic or political empowerment of women in tribal groups in modern-day Odisha (Sumanlata, 2016), women in these communities are crucial to co-management of their natural, social, financial resources as well as the advancement of agriculture. According to the report, women have less freedom to express themselves among the patriarchal majority of Odisha's tribal groups. Again, the research shows several factors that indicate tribal women in Odisha have a low status, including the fact that they only have property rights in matrilineal communities, which only make up small percentage of tribal population. However, current findings show that it has advanced to the point where every family member has a choice, allowing them to know which decisions are effective. Tribal women prefer mutual understandings that strengthen their families. Pointed out that mostly women could make decisions like blood donation, appropriate time of marriage of their children, casting their vote, purchasing a self-vehicle, going outside alone from the village, about routine check-up, purchasing expensive jewelry, a big investment, etc. They purchase daily household things like their saree, children's dresses, ornamental. Most tribal women have autonomy to go to their birth home and relatives' houses. Tribal women have been enabled themselves in small purchase activities, whereas they depend on their male partners while taking big decisions related to their socio-economic status. (Lal,2016; Sumanlata,2016; Vinodini and Vaijayanti,2016; Rathinam and Akudugu,2014) The present study brings to light creative thoughts of tribal women, their idealism and spirit must reach up to their needs. They participated in skill programmed tailoring, husbandry, and agriculture farming, this finding supports to the (Gangisetty, 2018; Deshmukh and Naik,2017; Nangur etal.,2014).

### **Conclusions**

The most pressing need of our time is a shift in the way society views women. The advancement of women affects the family, the hamlet, and the country. Since their values and ways of thinking guide creation of a good family, a good society, as well as eventually a good country, it is crucial. Including women in the development process is perhaps the finest approach to empower them. Giving women money and property to support themselves and create their identities in the community is the only way to genuinely and successfully empower them. Study found that most of the tribal women established herself self-reliant. They are capable of skilling, engaging with a vocation. Their successive activities empower, later they transform their lifestyle and livelihood. The Govt. initiatives are improved, but there is more need for

awareness for tribal women on making provisions to enhance the training of indigenous skills and new vocational skills so that the tribal women community can take advantage of these policies and schemes.

### **Implications**

Policy makers and the development planners need to have policy exercises for tribal women and tribes in general on making provisions for enhancing the training of indigenous skills and new vocational skills so that the tribal women community can take advantage of these policies and schemes. The educationists need to work more on the idea of self-reliant education and disseminate its value and examine its applicability for the tribal groups and particularly the tribal women, to be studied in the greater interest of the tribal and other socio-economically background communities. The NGOs and the practitioners need to create awareness regarding self-reliant education. There is a need to enable the tribal community with new vocational skills, along with encouraging the practice of indigenous skills among tribes. More and more investigations need to be undertaken by scholars and researchers. Different dimensions of self-reliant education may be studied in the greater interest of the tribal and other socio-economically background communities.

### **Suggestions for Further Researches**

1. Studies may be conducted on the impact of self-reliant education on quality education.
2. Studies may be conducted on potential of indigenous skills in strengthening self-reliance education.
3. Studies may be conducted with a blended approach to self-reliant education and development of tribal women.

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