

Tribal Women in India: A Framework of Empowerment

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Abstract: *The process of empowerment is dynamic and multifaceted. Empowerment is the condition of carrying out rights and duties properly, having assets and power, being aware, developing one's capacity, and taking part in decision - making. Therefore, empowerment can occur in a variety of contexts, including social, political, economic, and religious ones. The level of empowerment represents where a certain field or overall development is in its development process. The role of women in tribal cultures is significant and vital. Indian tribal women actively participate in their families' daily lives by taking care of the home and family duties. The status of tribal women has not improved despite several political, economic, and social developments. This paper evaluates and examines the degree to which tribal women in India are empowered in terms of their status and function in the social, political, economic, and religious domains, as well as their level of education, freedom, and entitlement to certain rights. The proposed research work is based on conceptual analysis. The study builds its case using secondary sources, such as reviews of previously published works in journals, books, reports from different NGOs, government agencies, and websites that feature content from these and other international organizations. This report critically looks at many models and aspects of women's empowerment in India. The main objectives are to identify the current situation of tribal women and define the role of civil society in empowering tribal women. This study is described in the following themes, the primary goals of this investigation: a) social empowerment among tribal women b) Economic empowerment of tribal women C) To identify the political empowerment of women. Further, this paper addresses the lacuna of empowerment in four themes: women's empowerment, social empowerment, economic empowerment, and political empowerment.*

Keywords: Tribal Women, Social, Economical, Political, Empowerment,

1. Introduction

The majority of tribal civilizations have been described as egalitarian, particularly in contrast to caste society's hierarchical structure. That cannot be true, though, of women's status. distinct societies have distinct statuses for women. Every society presents its youngsters with two genders and associated roles based on age, kinship, sexual orientation, employment, and marriage. Because of the traditional patriarchal nature of our culture, women are viewed as second - class citizens in the political, social, and economic arenas. However, stakeholders have always given women's equality and empowerment first priority and have taken great care in this regard. The process of giving people or groups the power to take charge of their own lives, make decisions, and do things that promote both individual and group growth is referred to as empowerment. It is a multifaceted idea that entails improving one's resources, confidence, knowledge, skills, and capability for making decisions. The goal of empowerment is frequently to address the power disparities and inequalities present in society, such as those based on gender, race, class, or other social factors. The notion that people and communities ought to have the agency and autonomy to direct their own lives and actively engage in social, economic, and political processes is emphasized. A nation cannot survive without political power. Additionally, it will be comparable to animals surviving without oxygen. Political power serves as a country's compass, directing it on its journey, not as a spare tire to be used when things go wrong. Politically powerful people control a nation's direction. It is the origin of the tremendous power that controls a nation's daily operations. For this

reason, becoming powerful politically is a great virtue. Furthermore, political participation is required to gain political power.

The human race has progressed in various fields, but women still face significant challenges in development. Women make up almost half of the population and contribute more to family responsibilities, but they lack empowerment in decision - making and policy - making. Obstacles include a lack of education, personal freedom, gender discrimination, ignorance, and unhappy relationships. Despite progress, no country has yet eradicated the gender gap. The United Nations has organized various conventions and conferences to promote women's development and gender mainstreaming efforts. The 1975 International Women's Year and the 1976–1985 International Decade for Women marked milestones. These include The Mexico Plan of Action, Nairobi Forward - Looking Strategies, CEDAW, and the Beijing Declaration and Platform for Action. As a result, it has been noticed that everywhere there is a cry for women to be heard. It has included the status of women's empowerment from Parliament to Panchayat, from society to the individual home. In India, some proactive steps have been taken to ensure women's equality.

The Indian government took an initiative for women's issues and designated 2001 as the year of women's empowerment. In the case of panchayati raj institutions, they were given constitutional status following the 73rd Amendment (1992), as well as 33% reservation of seats for women. However, despite all of these efforts, there is a huge gap between the goals enunciated in the Constitution, policies, and programs

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on one side of the coin and the situational reality of women on the other. The majority of women are still deprived in all aspects of life.

Objectives of the study:

- To identify the dimension of empowerment
- To study the existing literature on tribal women's empowerment.
- To find out the approaches of tribal women's empowerment

2. Reviews of Literature

Given the background information and the study's stated aims, a retrospective investigation and systematic evaluation of the literature were conducted. Considering the objective of the study, the following themes are permitted to the analytical review of the study. An attempt was made to search for current research on the Indian subcontinent as well as other emerging countries throughout the world. A study was conducted to investigate the variables and the way in which they interacted with each other.

Theme - 1 Women's empowerment

In the paper 'The Meaning of Women's Empowerment: New Concepts from Action,' Batliwala (1994) analyzed the concept of women's empowerment and outlined 62 empowerment strategies based on insights gained from a study of grassroots programs in South Asia. The author claims that the process of empowerment starts from within, but that access to fresh perspectives and knowledge comes from outside sources. With increased awareness and the support of their communities, women can formally assert their right to resource management and equal decision-making. The author came to the conclusion that in order for women's empowerment to be effective, it needed to become a force that was a well-organized mass movement that contested and altered how power was distributed in society.

Women Empowerment, UNFPA ICPD POA, Cairo (1994) claims that one of the most important ways to give women the information, skills, and self-assurance required to fully participate in the development process is through education. The Universal Declaration of Human Rights, which was passed more than 40 years ago, states that everyone has a right to education. The World Conference on Education for All, which took place in Jomtien, Thailand, in 1990, resulted in a pledge from participating governments to work toward achieving universal access to fundamental education. There are approximately 960 million illiterate adults worldwide, of which two-thirds are women, despite notable efforts by nations around the world that have significantly increased access to basic education. Globally, over 63% of adults—mostly women—do not have access to written information, modern technologies, or new skills that could enhance their quality of life and enable them to impact and adjust to social and economic reforms. With 70% of them being girls, there are 130 million children who are not in primary school. According to Ahmed, Rahaman, and Begum's 1996 paper "Impact of NGO Activities on Socio-economic Development of RDRS Programmes in Selected Areas of Bangladesh," there has been a rise in the percentage of working women in households, which has a positive impact on Bangladeshi rural

women's family income. The welfare of the family calls for it. The study discovered a link between women's employment in the home and their capacity to make better decisions.

According to Kabeer (2001), empowerment is a process by which people who have been denied power regain it, especially the ability to make wise decisions about their lives. A woman's ability to choose a life partner, a career, and whether or not to have children is improved through the process of gaining power. A woman's ability to choose a life partner, a career, and whether or not to have children is improved through the process of gaining power. This power must be combined with agency (the ability to use resources to create new opportunities), access to and control over resources, and achievements (the accomplishment of new social outcomes). Consequently, empowerment is both a process and a result.

Malhotra (2002) outlined the conceptual framework of empowerment in the first section of her paper, Measuring Women's Empowerment as a Variable in International Development. Malhotra defined empowerment as a person's capacity to consciously choose actions that affect their lives. Agency, which refers to the ability to make decisions, and control over resources, which establishes the necessary conditions for empowerment, are two crucial aspects of the empowerment process. In the second section of the discussion, various frameworks that address the economic, sociocultural, familial, legal, political, and psychological aspects of empowerment were discussed. This section also gave a general overview of how empowerment can be measured in real-world settings. In reality, according to the paper, empowerment measurement depends on the implementation of universal standards (like human rights), but it also needs to take context-sensitive indicators into account. The report's third section offered instances of research projects that showed how these frameworks were used. According to the study, empowerment issues should be dealt with at the mezzo/community level in addition to the macro (legal/political) and micro (family) levels.

According to Dhanasree (2014), Empowerment of Tribal Women: Women's active participation is crucial for any society to experience faster socioeconomic growth. It is imperative that concrete steps be taken at different levels to guarantee their full empowerment and ensure their participation in a society such as India's. One of the ideas that has emerged in relation to raising women's status is empowerment. equal chances for resource ownership, greater involvement in the business and economic spheres, knowledge of one's rights and obligations, higher living standards, self-reliance, self-worth, and self-assurance. As previously stated, around 8% of India's population is made up of tribes, and in the majority of these states, impoverished tribal women face low salaries, inadequate nutrition, and limited access to health care, education, and training. The typical native woman participates actively in our labour force. They are unpaid workers in their homes, yet they have to perform paid labour when they are employed outside the home. Therefore, tribal women have not greatly benefited from progress, even with constitutional protection. They are consistently taken advantage of and remain at the bottom of the developmental ladder.

Theme - 2 Social Empowerment

According to the 1994 State of the World Population Report, empowering women entails giving them more options, such as the freedom to choose whether and when to get married, to pursue a career, to work, to manage their physical and social environments, to choose whether or not to become pregnant, and ultimately to choose the size of their family. Husbands, partners, families, and communities must come together to support a coercive, violent, and abusive - free environment where women are free to access social services on an equal basis.

Alatas, Pritchett, and Wetterberg authored the World Bank Working Paper *Voice Lessons: Local Government Organizations, Social Organizations, and the Quality of Local Governance* in 2002. The research, conducted by the World Bank's Local Level Institutions, looks at village life in rural Indonesia and considers the relationship between villagers' participation in social activities and the effectiveness of local government. The perception of the village government's responsiveness to citizens' issues is reflected in the community's ability to participate in village decisions, voice their opinions on village issues, and access information about village funds. According to the study, household participation in social organizations like churches, youth groups, and credit unions has a more positive net effect on local governance than household participation in village government organizations. The study suggests that more consideration should be given to how local level participation is structured rather than just creating local participation mechanisms.

According to Manta, women's education and social empowerment have been a topic of discussion and grave worry for the past 20 years (Mamta and Rajawat, 2005, 32), in his book *"Women Education and Social Empowerment."* In India, a number of social taboos have hampered women's social empowerment and access to education. Before it was passed, we saw "The Women Bill" batted around on the floors of both chambers of parliament for a few years. This further demonstrates how politicians, who are also a part of the societal structure that ensures that women's education and social empowerment remain at a standstill, minimize the concerns of women.

Theme - 3 Economic Empowerment Among Tribal Women

Carbridge (1998) examines the implications of the rise and fall of ethno - regionalism in his article titled "The Ideology of Tribal Economy and Society: Politics in Jharkhand." The relationship between Jharkhandi ethno - regionalism and its emerging chronology on the basis of a differential spatial impression Tribals' economic philosophies have been entwined with nature since prehistoric times, and because of their rigid nature, they are unable to accept the modern economy's patterns. This forces them to become ethno - regional. The tribes in southern Bihar are the most severely impacted. They fail to understand how state - tribal political tribes have merged with the major political parties in the political landscape. These rises and falls of 'ethnic politics' can, intellectually and from an odd perspective, model a static ideology of tribal economy and society.

Mallick (2009) focuses more on developing programs

involving the tribal population of Jamalpur in the Burdwan district in his article "Development Programs Involving the Tribes: A Case Study." the upkeep of their means of subsistence through activities in agriculture, industries, animal care, fishing, trade, and commerce. Due to a lack of leadership among the tribal members, they are economically, socially, and politically discarded and dehumanized as part of the development program. According to Ayub, the development program for the tribal people is primarily based on wage employment, building construction, and loans for home repair. These adhere to the status quo and only provide supplementary payments while oppressed by the power struggle. The tribals must be properly organized, mobilized, and politicized because they are unable to stand with non - tribals. This will instill a sense of participation in them.

In their study "Economic Empowerment of Tribal Women in Karnataka: A Case Study in Mysore and Chamarajanagara Districts," Puttaraja and Heggade (2012) examined how women in tribal societies are valued as assets in their communities and play a significant role in their social, cultural, economic, and religious practises. However, they continue to trail far behind in a number of areas of life, including economic empowerment, employment, good health, and education.

According to Pulla Rao (2013) study "Socio - economic Status of Scheduled Tribes," the Indian Constitution protects people's dignity and ensures social and economic justice as well as equality of status and opportunity. Many provisions that safeguard and promote the cultural, social, educational, and economic interests of Scheduled Castes and Scheduled Tribes—thus incorporating them into the mainstream of the country—improve the Indian Constitution. This essay discusses the socioeconomic standing of the Andhra Pradesh State (India) scheduled tribes in the Visakhapatnam district. The Konda Dora tribe makes up the bulk of the homes in the sample. Furthermore, over 70% of the sample population is illiterate, and the majority of sample homes in the study area are Hindu. The Konda Dora tribe makes up the bulk of the homes in the sample. Furthermore, over 70% of the sample population is illiterate and the majority of sample homes in the study area are Hindu. For the majority of heads in the sample homes, cultivation is their primary occupation. The majority of the sample population is supported mostly by agricultural income. Over 53% of growers earn between Rs.2, 000 and Rs.5, 000 from their farms. Even though there are more wage workers in the sample group, their income makes up a smaller percentage of total income than that of farmers. since a result, it is imperative to give scheduled tribes' educational needs more consideration, since this will only serve to inspire them for their future.

Theme: 4: Political Empowerment Among Tribal Women

According to Buch (2000), prior research on women serving as panchayat representatives before the 73rd Amendment noted the predominance of women from the dominant groups, such as Marathas and families with more than 20 acres of land in Maharashtra and lingayats in Karnataka. However, the profile of the new women in post - 73rd Amendment panchayats revealed that the majority were illiterate, and a large percentage came from lower socioeconomic families. They were younger than the previous entrants, and the

majority of them were first - generation political activists. She continued by stating that a study of twelve panchayats consisting solely of women in Maharashtra revealed male female members' support for women joining panchayats, but that this support was tentative and strewn with common anxieties expressed in comments like "who will make the chapattis, etc. "

Polley, (2001). In his article "Women's Policy Leadership in the United States, " he provides a brief overview of women's force and policy. Women represent a wide range of viewpoints, just like men, and despite many challenges, women hold elected office. According to Polley, local governance and the place of women in leadership roles are constructs that are either artificial or insufficient. Women work as bureaucrats to serve the public even though they are invisible to the general public. Despite improvements for women in the US's political leadership, there are still some issues with their lack of widespread recognition.

Madhavi C. V. (2007). The author of "Women politics in India" studied how Indian women participated in politics, albeit in a very small way, beginning with the independence movement. Mahatma Gandhi played a major role in enticing the uneducated, impoverished women to participate in the independence movement by awakening their political consciousness. In every election national or state the number of women submitting their nomination papers is minuscule compared to the number of men who do the same. A handful abruptly withdraw, reducing the number of contenders in contention.

Pandit S. (2010) In her article "Political Leadership of Women: Constraints and Challenges, " contends that women's participation in politics and their ability to make decisions may be difficult for them due to the traditional practice of male - dominated leaders in family and society. Latha stressed female empowerment and gender equality; the 73rd and 74th constitutional amendment acts gave many women greater political clout. Women leaders face a variety of difficulties, including problems with their personal lives, an unsupportive neighborhood, and racial tensions. These restrictions ought to be lifted, giving women a chance to contribute to society's welfare.

Minch (2012) examined the problems facing women in politics in her article titled "Women and Politics. " from the perspectives of reservation, political mobilization, and participation. from the viewpoint of political mobilization and involvement on reservations. Only compensation is offered as a form of reservation. Women first entered politics in India during the Sonia Gandhi era, and in 2004, Forbes magazine ranked her as the third most powerful woman in the world. In the past, many women have been involved in politics. However, it is now being questioned whether or not the women are a cohesive group or an active identified group. The fact that there are many women in parliament does not necessarily mean that they are fully representative of women's issues across all categories. Women only support the male members of the group. Women lack true motivation to exercise. There are many reasons why there is not an equal distribution of power, including the dominance of male party members and ideological differences.

In his 2011 article, "Electoral Participation of Women in India: Key Determinants and Barriers, " Praveen Rai The essay discusses how women's roles have changed in Indian democracy. It claimed that more and more women are participating in political affairs on a daily basis. Women are still underrepresented in legislative bodies on both the state and federal levels of government. The definition of the female candidates' political enjoyment during the election process is a topic of discussion in the study. Another goal is to comprehend historically the beginning of women's participation in electoral activities. Election procedures like running election campaigns at the federal and state levels involve gender interaction patterns. The study uses statistics to identify the factors that influence the electoral process. The study talks about the challenges that women in elections faced. The article ends with some recommendations, such as the need for political institutions at all levels to practice positive affirmative action.

Jain (2013) briefly discusses the strength of women's power in her article, "Understanding Leadership: Lessons from the Women's Movement. " Her research revealed that many Panchayati Raj Institutions have changed as a result of women's experiences with them. Empowerment, self - assurance, political awareness, and information affirmation fall under this category. Traditional notions of male dominance and authority were questioned by the empowering of women.

Bordia (2015) argued that the Adivasi mobilized across three sites: the right to residence and natural resources, religious reform, and electoral representation in her article titled "The Politics of Custom: Blood, Money, Dispute, and Tribal Leadership in Western India. " She looks at the various ways that indigeneity discourses are developed and contested in India along the lines of class, caste, and citizenship. A western MP Adivasi named Bhilala joined the fight for Hindu supremacy by attacking Christian Adivasis and later Muslims. The association with Hindu nationalism signaled a fundamental shift from earlier politics, when Adivasis had proclaimed their own identity. The demand gained traction during the anti - dam movement and was influenced and amplified by indigenous people - related discourses that were widely disseminated worldwide. How is indigeneness used to support the assertion of Hindu rights, and how do religious minorities justify a politics of hatred, according to the discourse of integrity? In order to address the issue of displacement, Adivasi activists claimed entitlement based on ancestry - based ties to the land. This paper examines the eclipse of resource rights mobilization during this time. These issues prompted discussion about ongoing involvement and a politics of critical solidarity.

Thomas Carothers (2016), "Democracy support strategies: Leading With Women's Political Empowerment, " How women can be fitted is extensively covered in the book. Supporters of democracy are having a difficult time adapting their assistance strategies to the vastly different transitional contexts of emerging democracies, many of which are experiencing stagnation or setbacks. The challenge of supporting women's political empowerment is similar to that of other crucial areas of global assistance for democracy and development more generally. Strategic differentiation not

only helps identify which programs could be most effective in promoting gender parity in politics, but it also shows how this work can be a crucial lever for more significant change in cases where attempted transitions have reverted to dysfunctional patterns. Reactions to Political Changes' Heterogeneity The transitional context should be recognized and defined. Three alternative transitional path types—sticky transitions, semi - authoritarian contexts, and transitions impacted by conflict—need special consideration. Because countries can suddenly switch between types or simultaneously represent several, the analytical process is made more challenging. The typical lineup of women's programming should be rearranged. Three fundamental questions can be answered to aid in creating distinctive strategies for each transitional circumstance: What specific gender characteristics are relevant to political life in this case? What do those characteristics mean for programming that aims to give women more political clout? How might programs that promote women's political empowerment turn into a specific lever to support a country's democratic advancement? A Few Early Discoveries Stagnant changes. Because of the incredibly poor representational relationships that exist between those in positions of power and the general public, stuck transitions pose challenging obstacles for the work of political empowerment for women. However, promoting the constituency engagement initiatives carried out by women in political parties, highlighting women's political activism for anti - corruption, and creating connections between women in political parties and women civic activists can all make a difference. semi - autonomous settings. Due to strict electoral laws, women's participation in political parties, voting, and running for office are frequently severely underrepresented in politics in semi - authoritarian countries. However, persevering in the work of empowerment When a political opportunity eventually presents itself and women's political actors are prepared to take advantage of the opportunity by utilizing strong grassroots networks, however,

persevering in the work of empowering women politically can pay off. Conflict that is violent damages political institutions and procedures, which are typically the focus of programming for women's political empowerment. Assistance has been helpful in promoting gender equality reforms when electoral and party laws are updated, ensuring that women take an active part in the constitution - writing process, and encouraging women to participate in peace negotiations.

Approaches to Women's Empowerment

Empowerment is a multi - faceted and complex process that involves creating an environment where women can make decisions and take action that leads to their own personal development as well as the development of their communities and societies. Here are the major approaches to women's empowerment; they can be categorized into social, economic, and political approaches.

The following diagrams depict all the elements of women's empowerment. The flow chart shows will, resources, and knowledge in concentric circles surrounded by power (power with others and power inside), demonstrating the empowering process as a catalyst for societal change. Along with the family, government, media, educational institutions, non - governmental organizations, religious institutions, and corporate institutions, it also takes into account the institutional backdrop. In this framework, researchers try to explain the different forms of empowerment. Specifically discussing tribal women, it is very essential to look after the holistic development of each individual. The second requirement in this model is the opportunity structure, which is described as the formal and informal institutions that individuals and groups take into consideration. These institutions include rules governing legislation, legal frameworks, and social norms. It is argued that the opportunity structure controls who has access to resources and whether they can use those resources.

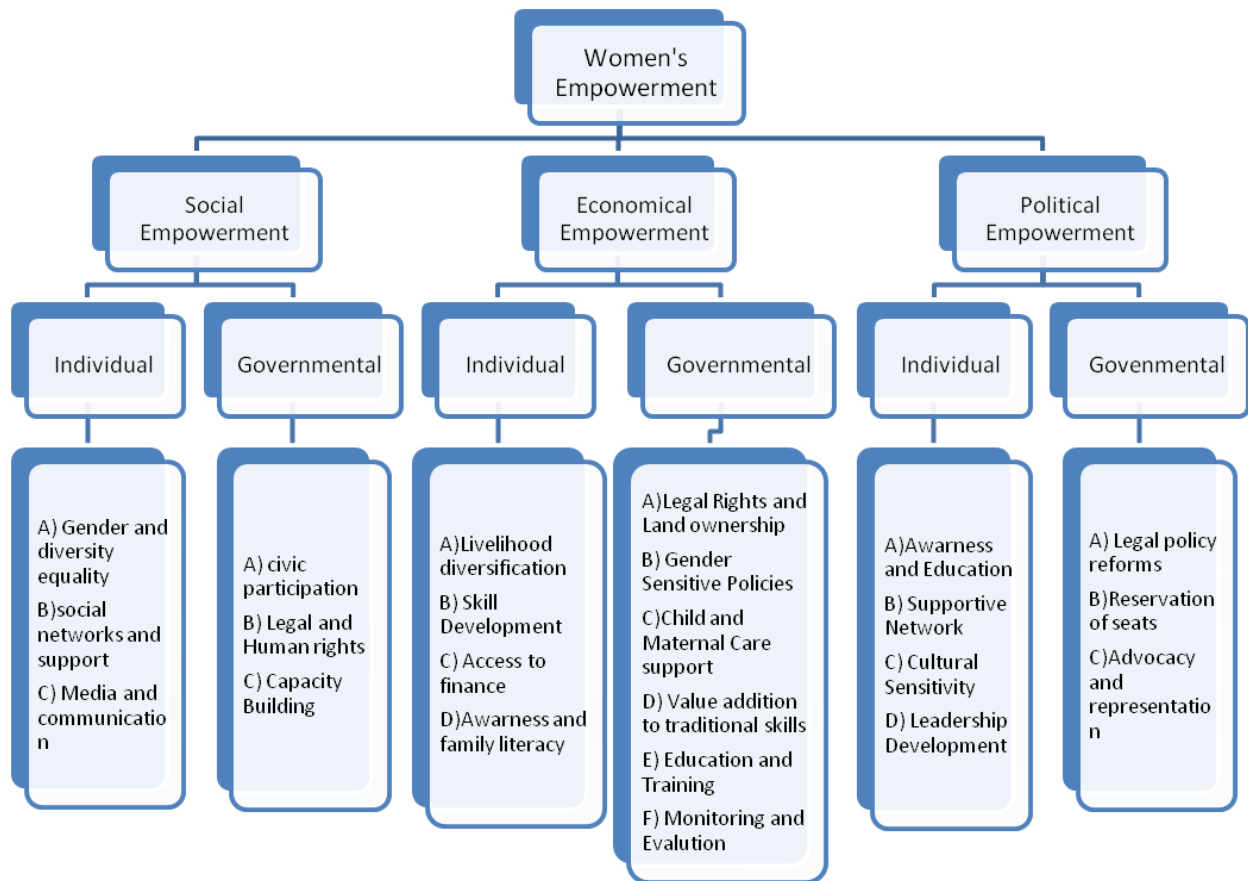


Figure 1: Framework of women’s empowerment

Social Empowerment

Social empowerment refers to the process of enabling individuals or groups to gain the skills, knowledge, resources, and confidence needed to participate fully in social and community life. It involves promoting a sense of agency, self-worth, and active engagement within society, particularly for those who have been historically marginalized, discriminated against, or excluded. Our Honourable Prime Minister launched the Beti Bachao Beti Padhao (BBBP) Scheme in January 2015 in Panipat, Haryana, to address the issue of the declining child - sex ratio and related challenges of girls' and women's empowerment throughout a life cycle continuum. With the use of a nationwide mass media campaign, targeted interventions, and multi-sectoral activity in a few districts, the programme was first introduced in 100 districts in 2014–15, then expanded to 61 more districts in 2015–16, and finally all 640 districts in the nation. The programme aims to support girls' education and celebrate the girl child. (2019 Guidelines for the Beti Bachao Beti Padhao Scheme) The campaign seeks to guarantee that girls experience an inclusive birth, upbringing, and education so they can grow up to be capable, equal-rights citizens of this nation.

Here are some major aspects of social empowerment;

- Education and Awareness: Providing access to quality education, raising awareness about social issues, and promoting critical thinking skills to empower individuals to make informed decisions and participate in discussions that affect their lives.
- Health and Well-being: Ensuring access to healthcare services, information, and resources that allow individuals

to maintain good physical and mental health, thereby enabling them to engage actively in various social activities.

- Civic Participation: Encouraging active involvement in community and civic affairs, including participation in decision-making processes, community projects, and local governance.
- Advocacy and Voice: Empowering individuals to voice their concerns, needs, and aspirations, both individually and collectively, to influence policies and practices that impact their lives.
- Gender and Diversity Equality: Promoting equal rights and opportunities for all individuals, regardless of their gender, ethnicity, religion, or other characteristics, and addressing discrimination and prejudice.
- Social Networks and Support: Fostering social connections and networks that provide individuals with emotional support, information, and resources to navigate challenges and seize opportunities.
- Media and Communication: Ensuring access to diverse and inclusive media platforms that amplify underrepresented voices and perspectives, allowing individuals to share their stories and experiences.
- Legal and Human Rights: Advocating for legal protections and human rights for all members of society, ensuring that individuals can assert their rights and seek justice when necessary.
- Community Development: Promoting community-driven initiatives that address local challenges, build social cohesion, and enhance the overall well-being of the community.

- **Capacity Building:** Providing training and skill development opportunities that enhance individuals' ability to actively engage in social activities and contribute meaningfully to society.

Economical Empowerment

Economic empowerment refers to the process of increasing the economic strength, capabilities, and opportunities of individuals or groups, particularly those who have been historically disadvantaged or marginalized. It aims to provide them with the means and resources necessary to improve their financial well-being, achieve self-sufficiency, and participate more fully in economic activities and decision-making processes. Economic empowerment encompasses various aspects, including income generation, employment opportunities, access to financial services, education and skill development, and ownership of productive assets. Economic development of tribal women involves initiatives and strategies aimed at improving the economic well-being, opportunities, and empowerment of women belonging to tribal or indigenous communities. These efforts seek to address the unique challenges and disadvantages faced by tribal women and enable them to actively participate in economic activities, generate income, and contribute to the overall development of their communities.

Key approaches to promote the economic development of tribal women include:

- **Livelihood Diversification:** Offer training and support for tribal women to engage in a variety of income-generating activities, such as agriculture, livestock rearing, handicrafts, weaving, and small-scale businesses.
- **Skill Development:** Provide skill development programs that equip tribal women with marketable skills, enabling them to access better employment opportunities and start their own ventures.
- **Access to Finance:** Facilitate access to microfinance, credit, and savings services tailored to the needs of tribal women, enabling them to invest in their businesses and manage their finances effectively.
- **Legal Rights and Land Ownership:** Advocate for secure land rights for tribal women, ensuring their access to and ownership of productive resources, which is often crucial for economic activities.
- **Gender-Sensitive Policies:** Advocate for gender-sensitive policies that promote equal economic opportunities and address the specific challenges faced by tribal women.
- **Child and Maternal Care Support:** Provide access to childcare and maternal support services that allow tribal women to balance their caregiving responsibilities with economic activities.
- **Value Addition to Traditional Skills:** Recognize and promote the traditional skills and knowledge possessed by tribal women, helping them add value to their products and generate income through cultural heritage.
- **Education and Training:** Offer education and vocational training programs that enable tribal women to acquire modern skills and knowledge, increasing their employability and income potential.
- **Awareness and Financial Literacy:** Raise awareness among tribal women about their economic rights and opportunities, and provide financial literacy training to

enhance their financial management skills.

- **Monitoring and Evaluation:** Regularly monitor and evaluate economic development programs to assess their impact on the well-being of tribal women and make necessary adjustments.

Political Empowerment

Political empowerment of tribal women involves enabling and encouraging women from tribal or indigenous communities to participate fully in political processes, decision-making, and governance structures at local, regional, and national levels. This empowerment aims to address the historical marginalization, discrimination, and underrepresentation that tribal women often face in political spheres. By empowering tribal women politically, societies can become more inclusive, equitable, and representative of diverse voices and perspectives.

Key strategies and considerations for promoting the political empowerment of tribal women include: **Legal and Policy Reforms:** Advocate for legal and policy changes that guarantee equal rights and opportunities for tribal women in politics. This may involve reforms related to electoral representation, reservation of seats, and anti-discrimination measures.

- **Capacity Building:** Provide training and capacity-building programs to enhance the political skills, leadership abilities, and knowledge of tribal women, enabling them to effectively engage in political activities and decision-making.
- **Awareness and Education:** Raise awareness within tribal communities about the importance of women's participation in politics and the positive impact it can have on community development and governance.
- **Supportive Networks:** Create platforms for tribal women to connect, share experiences, and support each other in their political endeavors. These networks can provide mentorship, encouragement, and a sense of solidarity.
- **Reservation of Seats:** Advocate for reserved seats for tribal women in legislative bodies, ensuring that they have a guaranteed space to represent their communities and contribute to policy discussions.
- **Local Governance:** Promote tribal women's participation in local governance bodies, such as village councils or panchayats, where they can have a direct impact on local development and decision-making.
- **Cultural Sensitivity:** Recognize and respect the cultural norms and traditions of tribal communities while promoting gender equality and women's participation. Engage with community leaders to ensure that empowerment efforts are culturally sensitive and well-received.
- **Leadership Development:** Identify and nurture emerging tribal women leaders, providing them with opportunities for mentorship, leadership training, and exposure to political processes.
- **Advocacy and Representation:** Encourage tribal women to voice their concerns and advocate for issues that matter to them, both within their communities and on larger political platforms.

3. Conclusion

Empowering tribal women politically not only benefits their individual rights and well-being but also contributes to more inclusive and effective governance, diverse policy perspectives, and the overall development of tribal communities. It requires a multi-faceted approach that addresses social, cultural, and structural factors while promoting active participation and representation. Promoting the economic development of tribal women requires a comprehensive and culturally sensitive approach that takes into account their unique social, cultural, and economic contexts. Collaborative efforts involving government agencies, non-governmental organizations, community leaders, and tribal women themselves are essential to achieving meaningful and sustainable economic empowerment. Social empowerment aims to create a more inclusive and equitable society where all individuals have the opportunity to thrive and contribute. It involves shifting power dynamics, challenging social norms, and dismantling barriers that hinder the full participation and well-being of marginalized groups. Efforts to achieve social empowerment often require collaboration between governments, civil society organizations, community leaders, and individuals themselves. By fostering a sense of belonging, agency, and shared responsibility, social empowerment contributes to stronger communities, improved social cohesion, and sustainable development. Efforts towards tribal women empowerment in India need to be context-specific, culturally sensitive, and sustainable. By addressing economic, social, and political dimensions, these initiatives contribute to the holistic development of tribal women and create a more inclusive and equitable society.

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