

Challenges faced by tribal women in political participation: A study on Odisha

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Abstract

Strengthening of tribal women is one of the focal issues during the time spent improvement everywhere throughout the world. It is a multifaceted, multi-dimensional and multi-layered idea. Women's strengthening is a procedure where women increase a more noteworthy portion of authority over the material, human and scholarly assets just as power over dynamic in the home, network, society and country. Notwithstanding, the tribal women confronted numerous issues in our general public. There is fundamentally social and mental inclination concerning men to command the women, which is additionally observed among the tribal men. Numbness and the absence of education assume a significant job in hampering the strengthening of tribal women. It is without a doubt a massive undertaking on the part both of government and intentional organisations to discover various available resources to help the tribal social orders as a rule and the tribal women specifically to ascend the stepping stool of information, mindfulness, advancement and progress. The innate social orders in India are considered as the most vulnerable areas of the populace as far as regular financial and segment factors, for example, neediness, ignorance, absence of formative offices and satisfactory essential wellbeing offices. For a long time, 'development with value and social equity' has stayed on the improvement motivation of creating nations, however from the recorded perspective Indian culture experiences considerable uniqueness in instruction, business, and pay dependent on standing and ethnicity.

(Key words: tribal women, political participation, challenges in political participation)

Tribal women's political participation

Sixty two innate networks are dwelling in contemporary Odisha. They are dissipated to all pieces of the Odisha. The significant clans of the state are Kondhs, Gadabas, Koyas, Parajas, Saoras, Bondas, Oraons, Juangs, and Santals. The status of women in the general public is a huge impression of the degree of social equity in that society. The position of women is frequently depicted as far as their degree of social, monetary, political, instructive and social field just as their jobs inside the family, the network and society. The women of tribal networks of Odisha work more than men and they comprise significant work power and help in the improvement of the social, political and monetary distinction of men. During the time spent the moving development the commitment of tribal women is essential; the vast majority of the agrarian works are solely done by the innate women notwithstanding their everyday family unit works. That is the reason the tribal women of Odisha by prudence of their significant monetary commitments are viewed as crucial advantages for their family. In the horticultural field as well as assume a significant job in every single family unit economy. They work in many activities of all areas of the nearby economy and for longer hours every day than men. With residential and conceptive exercises related to family upkeep they likewise gather and accumulate free backwoods merchandise particularly fuel, grain and water and so on. Women in Odisha innate networks by and large work successfully in general financial and social foundations, taking an interest in neighborhood work exercises. For the most part, women status is frequently portrayed regarding their degree of pay, business, training, wellbeing and fruitfulness just as their jobs inside the family, the network and society. Status is not a fixed unbending idea, it changes after some time. Women's

involve various situations in the social structure as they go through the existence cycle, and the very premise whereupon the network attributes force, benefit and distinction additionally changes.

The status of women in a wide range of social orders, especially in patrilineal, is controlled by different sorts of taboos that are connected to the women for the most part. These taboos can be defensive, preventive or beneficial. It would be a logical mistake to move toward the women of a general public with inflexible inclination to the view that they have either a low or a high status, such divisions are commonly deceptive. There can be such huge numbers of middle of the road statuses; there can be extremity, however, it may not be so striking. The status of women in the Indian setting can't be characterized basically.

On this premise the status of women can be estimated in any general public. In Odisha's tribal networks, the job of innate women is generous and pivotal. They don't endure isolation or lower status in their networks. This is reflected in their higher sex-proportion versus everyone. The innate women people assume an indispensable job in the family unit circle as well as accept accountability in enhancing family unit salary which goes far in the childhood of youngsters. Even though they are generally unskilled, they have the affinity to put something aside for the future as far as money or potentially kind. In any event a tribal lady isn't spending frugality dissimilar to her male partner in her locale. They have begun effectively taking an interest in town gatherings sorted out by the Panchayati raj organisations now and then. It has given them the extension to leave the case of numbness and lack of interest. Their mindfulness level has improved their enthusiasm to sort out Self-Help Groups (SHGs), advancing smaller scale financing system. Right now, expansion to state administrative endeavors, the non-government associations are much of the time inspiring, making mindfulness and seeing through its prosperity. Indeed, even in a male-centric social circumstance, a lady's financial and political status in various innate networks of Odisha isn't substandard. There is having to make roads so they enable themselves with no exogenous obstruction. The pattern isn't uniform all through; the tribal women in the slope region and cut-off region are less exceptional and there is a requirement for unique crusade for the upgrade of their mindfulness level. More or less, the women in tribal networks of Odisha are persevering, true and equipped for bearing duties and given suitable extension they would partake effectively and similarly as their male partners.

Challenges in Political Participation

Challenges are very common in women's life. From birth to death in every stage of their life they are facing problem. Due to the patriarchal structure of the society women are deprived their rights, opportunities and many more things which are essential for their empowerment or development especially of tribal women at the village level. They are not only tortured or harassed in the family life but also they are discriminate and suffered in public life. They don't have rights to actively participate in the decision making process before 73rd Constitutional amendment. But after this amendment there are chances for women in the grassroots level to participate in decision making process. As many research works find out that after implementation of panchayati raj system in rural area tribal women are also facing problems while participate in decision making process due to the many grounds like lack of awareness, illiteracy, apathy in politics, social structure, political party's intervention, etc. The present research also frantically waiting know about due to what reasons the respondents of study area are facing problem when they are enter into participate political process in rural area.

The present research is going to discuss about challenges are faced by tribal women while participate in political process at the study area. The study focus on the challenges faced by tribal women in the panchayat election include tribal women are not taking actively participate in decision making process, Community decision dominated by male member, socio religious status of tribal women has had an impact on their political participation, knowledge about their local leaders, women local representatives are influenced by their male members in the decision making process, Age wise opinion regarding why women are not taking participate in decision making process, What kind of problem they are facing while participation in decision making process etc. The details of these background factors are discussed below.

The percentage of problem faces by tribal women in political participation. Tribal area is dominated by male members. So that becomes the main cause of the tribal women's participation in the decision-making process. 33% are viewed that male dominate create a major challenge for them to take as participate in any decision-making process. In the second priority lacks of awareness come. 31% are thinking that it is the lack of awareness among them which create a challenge for them to participate in any decision-making process, because they have less idea on it. In third priority, poverty comes. 22 % are thinking that due to poverty they are not interested to be part of it. Because they are busy to collect or work hard for their bread and butter. Only a few percentage of tribal women think that education or social problems are made problems in participation of the decision-making process. That is 8% in education and 6% in social problem. The status of tribal women's active participation in the decision-making process. These responses from tribal women are very much important for this study, because this is one of the central themes of research work. When survey going on to know the reason behind, why tribal women are not active in the decision making process? The researcher find that illiteracy and lack of awareness are the central problem to them. 70% are viewed the reason is illiteracy, because literacy is that, where every knowledge can gain. As they are illiterate they always stay in the back foot. 30% are viewed that they are not aware of the decision making process. In reality, these people are busy to collect their daily bread and butter to survive and they have no much more interest to know, what is going on in society?

The status of tribal women in community decision. Tribal community is dominated by male. Male is always a supervisor in society. So when any decisions are taken for the community, it is the male group who decides everything and female have few roles to perform. 94% tribal women viewed that male persons took all decisions for the community. Only 6% tribal women view male seeks female's view for any decision of the community. But in practice, most of the male fully control the society and female do not want to challenge them in any decisions.

Suggestions:

1. Government and civil societies should create awareness among the tribal people about the government programmes, needs and advantages of the education among tribal women.
2. Skill training programmes have to be designed and organised for school dropout women.
3. Create awareness that education only should make the tribal women economically independent, solution to their life problems and make their life better.
4. The tribal teachers who understand the tribal language and culture must be posted in tribal schools.
5. To motivate the girls, their families about the value of the education the tribal teachers should be given incentives.
6. People belonging to scheduled tribes should come forward to contest election in general seats.
7. More importance has to be given to the scheduled tribes members during the panchayat meetings.
8. The government has to fix certain minimum qualifications to contest elections for panchayats.
9. Educational status of tribal women is very low with high dropout ratio. It is a matter of great concern and needs to be addressed properly. It is the root cause of low autonomy among tribal women.
10. To increase the female participation at the community level and to give more decision making power it is needed to understand the existing traditional pattern of tribal community in more details which would help in the formulation of more effective developmental policies and it will also help to bring out the lacunae lying within present policies.

Since ancient time onwards, the tribal people mainly tribal women have been working in different sector for strengthening their family income. They are not literate like all other developed community women in our country but they know very well how to run their family in smoother and simple way for that they engaged in hard and labourious work. Their role is not only important in economic activities but also equally important in non-economic activities. They have love and sentiments towards their family members including children. The tribal women work hard in

some cases than the tribal man in every sphere. The tribal society based on patriarchic in nature where public sector dominant by male members as well as in social sphere the tribal women has not get equal freedom, rights, expression and decision making role etc. as compare to the tribal man. As the era of globalization where people are following the western ideas and technology to elevate their economic conditions but till now the tribal people of our country follow the indigenous ideas and technology. Now a day we are busy with celebrating the western culture but the tribal people are keeping their own traditions, customs and culture. The tribal women are engaged in different social sector not earning money for fulfill their basic needs but for their children can get proper education.

Participation and decision-making are two essential parts of democracy. While participation is a process in which people are actively involved in any kind of activities or programmes, where decision making is the process in which people take important decision, which makes benefit to the people as well as the society. When we combined these two words it seems like, it is a process where people are actively involved in decision-making process. Participation of tribal people is not new, since ancient time onwards these people were actively involved in their own cultural and traditional decision making process where the modern democracy was not evolved. But after evolve of modern democracy, most of the countries are practicing because of the power vested in the hand of people and people take own and independent decision and India has one of the democratic countries where we find out that the governments are forms by the people. It is clearly shows that people of our country are vigorously giving their effort to choose the leaders. Our constitution has given certain participation rights to everyone including women. By looking towards the rural women basically tribal women and their participation in the decision making process at the grass root level, the constitution of India has given 33% of seats reservations for women candidates more specially 1/3 percentages of seats are reserved for tribal women, to ensure that the tribal women's are not left from decision making process under 11 schedule.

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