

A REVIEW BASED STUDY OF EMINENCE OF DARD TRIBE WOMEN IN DISTRICT KARGIL LADAKH

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ABSTRACT

The Scheduled tribes form a small part of the total population of the country and they are marginalised from the society in many areas. The status of women in a community depends to a considerable extent on the social structure and the type of civilization. The status of any social group is established by its levels of health-nutrition, literacy, education and standard of life. The tribal women, as women in all social groups, are more uneducated than men. The low educational standing is shown in their lower reading rate, lower enrolment rate and their presence in the school. The indigenous women labour very hard, in some cases even harder than the men. Involvement of women is not just of importance in economic activities, but her role in non-economic activities is also essential. The Dard tribe women in Jammu and Kashmir district are hardworking than tribal males and they contribute significantly towards their family income, although their revenue producing sources are restricted. Despite the considerable efforts by the government for the overall development of the scheduled tribes, they are still far behind in practically all the standard measure of progress. Mainly owing to the high prevalence of illiteracy, poverty, backwardness, very poor status of education and lack of understanding of the different government programmes and policies designed for their upliftment the indigenous people are not able to participate in the process of development. The present article intends to investigate situation of tribal women with special attention on Kargil district of Jammu and Kashmir state.

Keywords: Scheduled tribes, status of women, Health-nutrition, Education, Dard tribe etc.

1. Introduction

The tribal community in India forms a statistically significant proportion of the total population. Following the 2011 census, Scheduled Tribes made up 8.6 percent of the overall population of the country, which is a significant proportion of the entire population of the country. The vast majority of Scheduled Tribes people reside in rural settings. It was in the Indian Constitution that the word "scheduled tribe" first arose, and it was intended to confer specific constitutional protections and protection on a group of people who were considered disadvantaged and backward at the time. Tribal cultures are characterised as such around the world on the basis of some unique traits shared by certain human societies. These features do not exist in every civilisation in the world. However, there are some characteristics that are shared by all of them; at the very least, they were formed from a similar social setup at some point in time. 1 While the tribe has been relegated to a low social standing, its members are frequently physically and socially isolated, rather than being observed among the larger Hindu community. The tribal community of India is one of the most disadvantaged and

marginalised groups in the country, both economically and socially. Tribal peoples continue to live in isolated places where they are neglected and are unable to benefit from democratic and development processes in their communities. The territories inhabited by the tribal population account for a large proportion of the country's underdeveloped regions. 2 The majority of tribal people live in rural areas and make their living through agricultural endeavours.

Scheduled Tribes are defined in Article 366 (25) of the Indian Constitution as "tribes or tribal communities, or parts of or groups within such tribes or tribal communities, who are deemed under Article 342 to be scheduled Tribes (STs) for the purposes of this Constitution." The Scheduled Tribes, commonly known as the "Adivasi," are considered to be the country's indigenous occupants. According to Article 342 of the Constitution, "tribes, tribal communities, parts thereof, or groupings within them" may be notified by the President, and they are referred to as the Scheduled Tribes. 3 Despite the fact that the Constitution contains no definition of a tribe, it is possible to distinguish some characteristics that are generally accepted: self-identification, language, distinctive social and

cultural organisation, economic underdevelopment, geographic location and initially, isolation, which has been gradually, and in some cases traumatically, eroding over time. Many tribes continue to live in hills and/or forested areas that are somewhat isolated from urban centres. They have always been socially and geographically isolated for extended periods of time throughout history. They belonged to a diversity of races with a range of cultural features, spoke a variety of languages, practised a variety of religions, and were dispersed throughout a variety of ecological zones. 3 Since independence, several steps have been implemented at the national level to safeguard the interests of the country's scheduled tribes, with particular emphasis placed on tribal development during each of the country's planning periods. 4 Tribal women make up about half of the total tribal population, which is a significant proportion. The advancement of tribal communities, like the advancement of all other groups, is dependent to a significant measure on the advancement of tribal women's standing. The general public's perception of indigenous women reveals two opposing points of view. Some academics believe that tribal women have a higher social standing than their non-tribal counterparts, whereas other studies indicate that tribal women have a lower social status than their non-tribal counterparts⁹. In reality, the articles of the Constitution that have been enacted over the years have made little difference to the status of tribal women. 5 It has been discovered that their social position is lower than that of women in the overall population.

1.2. Distribution of tribal population in Jammu and Kashmir

Jammu and Kashmir is the only state in northwest India with a significant proportion of Scheduled Tribes in its population, and it is also the most populous. The scheduled tribes of Jammu and Kashmir are twelve tribal clans that have been recognised by the state's constitution. The Baltis, Beda, Bots, Dard/Brokpa, Changpa, Mon, and Purigpa were among the eight communities to be granted this status in 1989, while the Bakarwals, Gujjars, Gaddis, and Sippis were

notified as scheduled tribes by the constitution (Scheduled Tribes) order (Amendment) Act, 1991. 6 At the time of the census in 2001, the population of all twelve scheduled tribes was officially counted for the first time, yielding a total population of 1,105,979. According to the 2011 census, the overall population of the Scheduled tribes in the state is 1,493,299 people, accounting for 11.9 percent of the total population of the state and approximately 1.43 percent of the entire tribal population of the country, according to the census. The majority of these tribes can be located in the state's Ladakh region. Jammu and Kashmir is home to 12 Scheduled Tribes and its respective populations, all of whom are indigenous to the state. Ninety-five percent of the Scheduled Tribes live in villages, which indicates that they are largely rural. Kargil has the highest proportion of Scheduled Tribes among the districts, with 88.3 percent of the population, followed by Leh, which has 82 percent; Poonch has 40 percent; and Rajouri has 33.1 percent.

Education, social change, and political consciousness among tribes in north-east India were the subjects of a research conducted by Dubey, S. M. (1972)¹², who came to the conclusion that tribes are illiterate and backward, and that it is necessary to raise political consciousness among them.

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Table 1.1 District wise distribution of Schedule Tribes in Jammu And Kashmir

S. No	Name of District	Total Tribal population	% share of State Tribal Population	Sex Ratio	Sex Ratio (0-6)	Literacy Rate	Male Literacy Rate	Female Literacy Rate
	Jammu & Kashmir	1493299	1.43	924	912	50.56	60.58	39.73
1	Kupwara	70352	4.71	906	927	43.82	53.45	33.10
2	Badgam	23912	1.60	931	985	41.40	48.65	33.45
3	Leh	95897	6.42	1016	949	71.82	80.49	63.36
4	Kargil	122336	8.19	953	977	68.37	79.99	56.11
5	Poonch	176101	11.79	951	897	59.95	72.15	47.31
6	Rajouri	232815	15.59	918	888	52.87	63.45	41.44
7	Kathua	53307	3.57	925	920	45.57	57.10	33.12
8	Baramula	37705	2.52	863	926	43.74	56.50	28.66
9	Bandipora	75374	5.05	913	911	52.29	62.94	40.64
10	Srinagar	8935	0.60	780	891	45.80	54.37	34.56
11	Ganderbal	61070	4.09	876	871	43.58	53.41	32.37
12	Pulwama	22607	1.51	910	901	31.78	40.17	22.6
13	Shopian	21820	1.46	929	944	36.38	44.00	28.13
14	Anantnag	116006	7.77	902	873	34.07	41.88	25.52
15	Kulgam	26525	1.78	910	922	27.90	33.60	21.60
16	Doda	39216	2.63	925	937	46.40	59.49	32.18
17	Ramban	39772	2.66	899	921	35.38	44.80	24.83
18	Kishtwar	38149	2.55	918	967	29.00	37.32	19.81
19	Udhampur	56309	3.77	932	894	44.27	56.50	31.28
20	Reasi	88365	5.92	907	937	39.44	48.37	29.52
21	Jammu	69193	4.63	905	895	57.63	67.03	47.27
22	Samba	17573	1.18	913	880	58.01	67.45	47.74

1.3. Objectives

The main objectives of this paper are -

1. To assess the social status of tribal women of Kargil district.
2. To analyze the social problems challenges faced by tribal women.

2. Review of Literature

An investigation on the status of women among scheduled tribes in India by Aparna, M. (2008)⁸ found that tribal women are less educated than their male counterparts, and that

gender equality among tribal groups is a complicated topic.

Amjed, Raza. (2011)⁹ stated in his work, "Jammu aur Kashmir me Aabaad Dard Sheen Ki ek Mukhtasar Tahreer" (Jammu and Kashmir me Aabaad Dard Sheen Ki ek Mukhtasar Tahreer). They came to Drass and lower Drass areas from Gilgit and have resided there for a long time now.

From Jammu to Kashmir and on to Ladakh and Gilgit is a research undertaken by Drew, F. (1997)¹⁰ on the geography, history, and races of the region. Dard were described as having broad shoulders, a relatively stout build, well-proportioned males, who were active and durable mountaineers, modernity fair, with usually black hair and brown or hazel eyes, according to the author. They were fearless and tough, showing little regard for human life, yet they were not bloodthirsty.

Asadullah S. Choan (1995)¹¹ conducted a study of the geographical profile of Dardistan and Ladakh, as well as the political history of the region, the social structure of the region, marriage, religion, and customs. The people who lived in the border regions of Dardistan and Ladakh were extremely backward in their technology. They lived in a state of ignorance, indigence, illiteracy, and superstition, among other things. On the outside, the men of Dardistan were thin, athletic figures with heights ranging from five feet five inches to five feet eight inches in height on average. Studies.

3. Research Methodology

Research methodology of the present study is as under:

Those that participate in the current study are tribal women from the Kargil district of Jammu and Kashmir. The district is located in the north-east of the Kashmir valley at altitudes ranging from 8000 feet to 18000 feet above sea level. It is located between 32.57' and 34.45' north latitude and 75.35' east longitude, with latitudes ranging from 32.57' to 34.45' north and east longitude. The district encompasses a geographical region of 14.036 square kilometres, which includes the Rocky Mountains, which are devoid of natural flora in their native state. Kargil's Dard tribe had a total population of 21000 people in 2011, according to the Jammu and Kashmir census of that year.

The male population accounted for 53% of the total and the female population accounted for 47%. The descriptive method used to describe the status of Dard tribe Women in Kargil district. The current study is based on data collected from secondary sources of information. The study, which was conducted in rural areas of Jammu and Kashmir's Kargil district. A variety of books, journals, and articles were employed as secondary sources.

4. Status of women in Jammu and Kashmir

The term "status" refers to a person's position within a society. A position in a social structure, according to Linton (1936), has been defined as "status." The concept of status is intimately associated with the concept of role. It refers to the behaviour that is expected of persons who hold a particular position. The educational level, health state, work status, and decision-making abilities of an individual or group in a society are the primary factors that determine their social standing. Every one of these factors is interconnected with the others. Health awareness, employment prospects, and decision-making capacity will all improve as a result of increasing levels of education among these groups.¹³ The position of women in a society is heavily influenced by the social structure and the sort of society in which they live.

Males predominate in all settings and social circumstances in the Indian social environment, which is characterised by a patriarchal family structure that is prevalent throughout the country. However, it has been observed that matriarchal families predominate in a large number of indigenous cultures. When compared to patriarchal societies, matriarchal households are observed to have a greater standing for their female members. Various studies have claimed that the Garo and Khasi tribes of North East India provide women a disproportionately greater social status as a result of their system of matrilineal ancestry, matrilineal residence, and succession of property through the female line, among other factors.¹⁴ In contrast, the position of women in other tribal tribes in Jammu and Kashmir that adhere to patriarchal traditions falls short of that found in matriarchal societies. This demonstrates that the position of tribal women

does not remain the same throughout the state of Jammu and Kashmir, but rather varies depending on the tribal tribe and social structure in question. Nonetheless, tribal women are more important than women in any other social groups in tribal societies, owing to the fact that tribal women are extremely hardworking and that in almost all tribal communities, they participate in economic activities on an equal or greater level with men, or work harder than men, and that the family economy and income are also dependent on women. 15 Health issues can also have an impact on one's social status. When compared to the mainstream population, the health state of tribal communities is far worse. They have a high reproductive rate, a lack of information about diseases and health services, a lack of access to clean drinking water, and poor cleanliness. Nutritional deficiency is widespread among them, with negative consequences for the general health of indigenous youngsters. Additionally, their health state is linked to their socioeconomic and educational circumstances. Because of their inability to participate in the industrial economic activities of modern nations, their living conditions have deteriorated. The indigenous people are primarily engaged in low-wage professions like as hunting, crafts manufacturing, and agriculture, which do not provide a lot of cash. The advent of industrialization and urbanisation has brought about a transformation in the lives and livelihoods of tribal people, uprooting them from their traditional ways of existence and placing them at the mercy of non-tribals.

It is estimated that tribal populations have a low degree of educational attainment, with formal education having had minimal impact on tribal tribes. The level of literacy among tribals in most Indian states is quite low, and this is especially true in rural areas. 16 The government's reservation policy has resulted in various modifications to the educational standing of some students. One of the primary reasons for the low level of literacy among the population is the fact that they place a low value on formal education. They are disinterested in the school curriculum and education system; instead, a curriculum that is far more practical in nature would be beneficial

to them and their education. Furthermore, because the tribes are impoverished, they are averse to sending their children to school because they are viewed as additional helpers in the process of creating cash for the tribe. When Chowdry (1988) set out to investigate the socio-economic state of Scheduled Tribe women in West Bengal, he did so in the context of a comparison with scheduled caste and non-scheduled women. The most significant findings were that only 5.01 percent of Scheduled Tribe females were literate, compared to 13.70 percent of Scheduled Caste females and 37.43 percent of the non-scheduled population, according to the study. When compared to the general rate of female literacy, this was a rather low level. It was mostly based on data acquired from the Census Office and from several research carried out by the Cultural Research Institute, Calcutta, for this study. The poor level of literacy among females from scheduled tribes has been linked to a variety of different factors. 17 When compared to other groups of women, the rate of work participation among scheduled tribe women was higher in percentage. The degree to which people participate is directly influenced by their economic situation. Scheduled tribe workers are employed in the agriculture industry as well as in non-profit and charitable organisations. With regard to the education, economic well-being, and physical health of the tribal women, their positions were far from adequate. Singh and Rajya Laxmi conducted a study in which they discussed the state of tribal women in terms of their demography, health, education, and employment opportunities. The Indian Constitution has provided several rights to the indigenous community since the country's independence, including the right to self-determination. Among the findings of the study were that tribal women work on an equal basis with their male counterparts, but at a lower wage and subjected to sexual exploitation. Tribal women do not have property rights, and their literacy rate is lower than that of the scheduled castes and the general population, respectively. Tribal women are not in good health, and they suffer from malnutrition as well as a variety of illnesses. The findings of the study revealed the urgent need to improve

the status of tribal girls in order to bring about a shift in the status of tribal women.

5. Status of Dard tribe women in Kargil district

The level of health nutrition, literacy education, and the condition of living of any social group determines the group's position in society. The tribal women, like any other social group, account for around half of the overall population. The health of tribal women, on the other hand, is more significant since tribal women work more and are more responsible for the family's economy and management. Women have traditionally been regarded as inferior by society. They are constrained to confine themselves to the four walls of their homes and are denied the privileges of equality that males are afforded to them. Before marriage, women were oppressed and discriminated against in society, and after marriage, the husband was given the upper hand in the home, which was a result of the parents' dominance over their daughters. A lady who gave birth to a girl kid was looked down upon, and in the case of a woman who gave birth to multiple female children alone, she was even forced to divorce her husband.

Out of 300 respondents, 216 respondents (72 percent) stated that their wives are not allowed to work outside the home. The safety of women becomes a problem when women work in offices, and they believe that doing so puts them in danger. They also believe that women's prestige is higher at home than it is outside the home, and so they believe that it should not be permitted. According to the survey results, 84 respondents (28 percent) stated that their wives are permitted to work outside the home. These respondents stated that when they obtain employment in government-related sectors, they are granted such permission. When asked why most female members of the household do not work outside the home, 62 respondents (28.70 percent) stated that it is because of household responsibilities that the majority of female members stay at home and carry out their primary responsibilities of caring for the household's affairs. Even the working women in the group are expected to help out with household chores like as cooking, cleaning, and laundry, among other things. The same

way, 142 respondents (65.74 percent) stated that they do not let their wife to leave the house because of the restrictions imposed by their families. However, 12 respondents (5.56 percent) stated that they abstain from leaving the house for a variety of different reasons, including health concerns.

According to the above table, out of 300 respondents, 172 households (57.33 percent) stated that they involve their women in decision-making, whereas 128 respondents (42.67 percent) stated that they do not involve their women in decision-making matters. 172 households (57.33 percent) stated that they do not involve their women in decision-making matters. Additionally, according to the findings of the study, female members of the Dard (Shin) had nearly equal opportunities to participate in significant choices affecting the family. According to the results of the survey, out of 172 respondents, 134 respondents (77.90 percent) stated that they involve them in decisions such as sending children to school and marriage of children; whereas 38 respondents (22.10 percent) stated that they involve them in any other decision such as the purchase and sale of movable property such as gold and jewellery, among other things. In some instances, it has been discovered that women play a substantial role in the acquisition and disposition of moveable property such as land, houses, and other associated property.

5.2. Educational Status

Education is one of the most important agents of conversion toward development, and it is a fundamental requirement for every student to pursue it. Educating tribal members not only allows them to grow their economic potential, but it also helps them to develop their inner strength, which helps them to face the problems of modern life. Education is extremely important to tribal societies because it aids in the development of trust within the tribes, allowing them to deal with outsiders on an equal footing. The level of education in a society is a significant predictor of the development scenario of that civilization. A well-known fact is that education is a forerunner of social transformation in a society. It is the key that opens the doors of modernisation. Literacy, in its most basic

definition, refers to an individual's ability to read and write effectively. The process of modernization and growth in a society necessitates the education of the general public in order for creative ideas to be acknowledged and accepted by the public. Education, in reality, is one of the most important inputs into

the process of developing a country. The purpose of the current study is to shed light on the educational level of Dard tribe women in the Kargil district of the state of Jammu and Kashmir. Those who answered the survey questions were divided into three groups based on their educational background:

Table: 5.1: Educational status of respondents

Theme		Response	Number	Percent
Education status		Literate	180	73.33
		Illiterate	120	26.67
	Total		300	100.00
Theme		Response	Number	Percent
If literate		Below metric	62	34.44
		Metric pass	85	47.22
		Graduate	18	10.00
		Post graduate	10	5.56
		Professional	5	2.78
		Ph.D.	00	0.00
Total			180	100.00

According to the data in the preceding table, 180 respondents (60 percent) were literate, whereas 120 respondents (40 percent) were illiterate out of a total of 300 respondents. There were 180 respondents who were literate; 62 (34.44%) were below matric, 85 (47.22%) were matric pass, 18 (ten percent) were graduates, 10 (5.56%) were post-graduates, 05 (2.78%) were professional/technical, and none (none) had a Ph.D. According to the facts presented above, the majority of Dard tribe women were literate and had begun to respond positively to the attainment of higher education. It has been observed in the study area that there is still a very low percentage of women enrolled in higher education because there are no college facilities available in the study areas, despite the fact that the government has initiated various education-related programmes and schemes for the development of tribal communities.

6. Conclusion

It appears from the findings of this study that, despite the significant efforts of the government to promote the overall development of the scheduled tribes, they remain significantly behind in practically every conventional measure of progress. The tribal people/women are unable to participate in the process of development primarily due to poverty, backwardness, illiteracy, and a very low level of educational attainment, as well as a lack of awareness of the various government programmes and policies designed to assist them in their upliftment. If the economic, educational, and health components of the tribal women's lives are given appropriate attention, these factors may contribute to an improvement in their ability to make decisions in their lives. Furthermore, if efforts are made to ensure that women are read, this may enable them to face the outside world with greater confidence, which will, in turn, enrich their lives.

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