

## Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities

\*Dr. Jyoti Arun

### Abstract:

Education empowerment of Indian tribal women is a key but overlooked topic towards gender equality and socioeconomic progress. Even with constitutional guarantees and government initiatives, tribal women persist with systemic impediments in the form of economic limitations, cultural restrictions, poor infrastructure, and language barriers. This paper discusses impediments to educational access, assesses policy and intervention progress, and identifies areas of implementation deficit. Though programs like Eklavya Model Residential Schools (EMRS) and Kasturba Gandhi Balika Vidyalaya (KGBV) have enhanced the rates of enrollment, their impact is hindered by socio-cultural resistance and poor implementation. The research emphasizes the importance of culture-sensitive curricula, heightened community participation, and intersectional policy strategies to overcome these obstacles. Educating tribal women is not only a moral obligation but a catalytic approach towards equitable development. Future studies need to focus on grassroots engagement and multi-disciplinary approaches to integrate gaps and create meaningful solutions.

**Keywords:** *Tribal Women, Empowerment, Literacy, Educational Barriers, Government Policies*

### 1. INTRODUCTION:

One of the most important factors influencing socioeconomic development is education, which is a fundamental right. Tribal women in India, however, encounter numerous obstacles that prevent them from receiving an education. Tribal women's educational attainment is still far lower than that of their non-tribal counterparts, despite a number of government programs and policies designed to encourage education among indigenous populations. According to the UNESCO report "Learning the Treasure Within" by the International Commission on Education for the Twenty-First Century, education is an indispensable resource for attaining social justice, liberty, and peace as well as for tackling upcoming issues. It is essential to the growth of both individuals and society. Inadequate educational institutions, deteriorating structures, a lack of amenities, and a teacher shortage plague tribal populations in hilly regions. Despite these obstacles, many are moving to different areas in search of greater chances because they understand how important education is.

For the nation to thrive and develop, it is imperative that efforts be made to help indigenous students acquire basic literacy skills. There are about 87 million Adivasis, or tribal communities, who comprise about 9% of India's total population. The majority of these communities are located in

---

**Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

different Indian states. Tribal communities' educational system has changed over time, with a primary education concentration and the implementation of policies, initiatives, and tactics to enhance it. In order to improve their capacity to instruct pupils, training programs have also been established for educators (Bagai & Nundy, 2009). Thakur (2009) draws attention to the tribal groups' physical, social, and economic disadvantages, especially for women. Women are frequently viewed as inferior and weaker, necessitating a variety of actions to elevate them. Better livelihood opportunities for these neglected groups require more attention. According to Arya S. (2012), tribal cultures' viewpoint on educational development ignores particular difficulties like their small population and irregular living patterns, and they have not developed any policies or plans for tribal education.

Empowerment is one of the most commonly utilized notions in development today. It is one of the least understood, though, in terms of how to measure or track it. Empowerment, according to the Oxford Dictionary and Thesaurus, is "granting power" or "authorizing." According to the Cambridge International Dictionary, "empowerment" is the formal legal right or freedom to carry out a specific activity.

There are many groups in every city, state, and nation that are denied their basic rights, but these groups are unaware of their rights. If we include such individuals of society, women would be at the top of this list. In reality, women are the most important part of any community. Tribal communities place a high emphasis on women since they contribute more to household chores and money than women in other social groups. The importance of women is restricted to the home and does not extend to other areas like politics, society, education, or the economy. Almost half of the world's population is female. According to the 2011 census, 48.27% of Indian women reside there. Despite having a large percentage of women in the population, women's position and empowerment remain low, which is the most disheartening characteristic of the country. Tribal or primitive settlements, which comprise approximately 8.9% of the country's 104.30 million inhabitants, are in worse shape. Make a plan Tribes are among the most underprivileged, mistreated, and backward groups in terms of education.

With a 58.96% literacy rate compared to 74% for the general population, ST continues to have a much lower literacy rate. By 2011, 52.96% of tribal members were literate, up from just 8.54% in 1961. However, women in these tribes only have a 49.50% literacy rate, while men have a 68.50% literacy rate. Since women have been denied of their fundamental rights and forced to occupy a secondary position in society due to the tendency to undervalue them, there has been an increasing awareness of the need to empower them. Education improves their capacity for problem-solving and opinion-based expression. According to the 2014 Global Human Development Report's Gender Inequality Index, India is placed 135th out of 187 nations.

## 2. LITERATURE REVIEW

### 2.1 Barriers to Educational Attainment among Tribal and Marginalized Women

Dalits and Adivasis make up the majority of school dropouts, according to Lal (2011).

---

## Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities

*Dr. Jyoti Arun*

Moreover, the bulk of this group consists of girls. The author continued by stating that education is particularly crucial for SCs and STs who are experiencing a new stage in their development. According to Panda (2011), being born a girl, getting married early, exploiting them for domestic chores, and violence are some of the reasons why Universal Primary Education has not been achieved, especially in Arab States, Sub-Saharan Africa, and South and West Asia. Along with highlighting the region's acute shortage of female teachers, the researcher also highlighted how girls' enrollment and retention in primary and secondary schools have been influenced by a lack of housing and transportation alternatives, as well as by subpar amenities like restrooms and toilets. Swamy (2010) talked about female literacy characteristics and the high dropout rate among Indian tribal people. He identified a number of variables that hinder tribal tribe education in India, including fear of losing one's tribal identity, financial considerations, the role of the instructor, the medium of instruction, the institutions' location, the time, the infrastructure, and the curriculum type. According to him, authorities have not yet succeeded in giving the tribal people access to good education. Tribal education must be approached holistically, and objectives and delivery strategies must be redesigned to accommodate the requirements, culture, values, and sensibilities of the populace.

Ghosh (2007) found that financial hardship, taking care of relatives, and helping out around the house were the top reasons why most tribes in Jharkhand and West Bengal dropped out of school, and that gender imbalance among these groups tended to get worse as students advance in their education.

Chaudhuri and Roy (2006) found that parental spending on education differed by gender. They emphasized that depending on the gender of their children, parents' spending decisions are heavily influenced by a variety of socioeconomic criteria, such as their education, caste, occupation, and village development. They also promoted the creation of local educational institutions and government intervention to eradicate the patriarchal cultural norm in order to lessen gender disparities. They thought it would continue unless there was a more significant Feliciati (2006) found that a large number of uneducated, destitute peasants do not think highly of women's education. Early marriage is a common cause for parents to remove their daughters out of school, and few girls return after they leave. The researcher claims that the main obstacle keeping women from going to college is financial difficulties.

## **2.2 Educational Empowerment and Human Development**

Rao & Rao (2011) highlight the poor situation of illiterate women worldwide and offer statistics on women's position worldwide. The research highlights that offering high-quality, life-based education is the best way to empower women in a world full of opportunities and challenges. Education is the only way to empower people, and it will also end racism, domestic abuse, and inequality of all kinds. Citing the UN's dedication to this goal, experts stress that the best approach to achieving peace and overall development is to empower women via suitable education.

Mishra and Nayak (2010) emphasized the importance of education for human development and found that educational advancement has a significant impact on both income and health. Through

---

### **Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

education, a person may inherit the wealth of knowledge amassed over many generations. As a result, a person gains effectiveness and likeability. It increases the chances of becoming in shape and finding work.

In order to investigate how low-income women create and value the narrative of their educational experience and its role in shaping their sense of self, Lemmer (2009) followed the lives of four black midlife women. The findings show how the women coped with trauma and difficult life transitions, how narrative inquiry is useful and significant in educational research, and how their successes in school and the job finally gave them a sense of empowerment.

A good education empowers a person by providing them with the ability to take care of themselves in any situation, claims Joseph (2007). It maintains awareness of one's immediate environment as well as the rules and traditions of the community in which one lives. Knowledge is the only method to question authority for its mistakes or contradictions.

Only then can one demand a change in the structure of the government and economy and use their constitutional rights. Self-awareness and the appreciation of one's own personal qualities and abilities are fostered by education. To improve one's abilities, it is advantageous to uncover latent talent.

Shah (2005) described the relationship between society and education. He viewed collaboration as a catalyst for change in Indian society rather than a conventional perspective. He explains how education has become one of the most powerful forces for social transformation across tribes, despite the fact that it has developed slowly and differs from tribe to tribe. It impacts the political, economic, and cultural facets of tribal culture in spite of their subpar socioeconomic and cultural contexts.

### **2.3 Education, Labour Participation, and Economic Opportunities**

The type and amount of education, the labor market's features, and marital status all influence the form and strength of the association between women's education and labor force participation, claim Pande and Astone (2007). The association can be null, U-shaped, or positive at different times. The study also found that the relationship between women's education and earnings is influenced by economic sector and educational attainment. Acknowledgement and acceptance of women's equality and significance in society.

Women's growing educational attainment gives them—especially younger women—the contemporary credentials that the changing economy demands, claim Morrison & Jütting (2004). As job opportunities for women grow, so does their capacity to take advantage of those chances, which is facilitated by education. Levels of education also have an impact on income objectives. Compared to women with less education, those with more education have higher income ambitions. They believe that a large income and well-paying jobs will result from their schooling.

Primary school education has either no effect or a negative effect on women's labor force participation, with the exception of Indonesia, according to Cameron, Worswick, and Dowling's (2001) study on the factors affecting women's labor force participation in Korea, Thailand, Sri Lanka,

---

## **Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

Indonesia, and the Philippines. Although girls are less likely than boys to continue elementary education in relative terms, the author ascribes this finding to two factors: either the salary returns to early school are low, or the returns are positive. Conversely, in every nation in the Cameron et al. sample, women's higher education has a positive correlation with their chances of obtaining work, and the effects are substantial with the exception of Korea. While secondary education has no impact on women's engagement in other nations, it does raise the likelihood that women will work in Indonesia and Thailand.

According to Niraula and Morgan's (2000) study, there was no correlation between women's education and their ability to make decisions for their families in either of the two environments they examined—one in a hill hamlet and the other on the plains. They believe that in both situations, the gendered division of labor is such a potent force that it almost entirely dictates the duties and places of women within the family.

#### 2.4 RESEARCH GAPS

Current literature discusses literacy and enrollment inequalities between tribal women but not recent, region-specific information on their levels of education, nor a detailed comprehension of how cultural beliefs and community perceptions influence their involvement in education. While financial limitations, language differences, and gender bias are recognized, little is examined of intersectional hurdles (e.g., caste, remoteness) or qualitative data on the functioning of these barriers in daily life. Further, although policies such as EMRS and KGBV have been examined, crucial gaps exist in measuring their actual impact, scalability, awareness among tribal women of these schemes, and the level of people's engagement in policy formulation and implementation. Closing these gaps is critical to the formulation of more effective, inclusive, and context-sensitive interventions.

#### 3. Objectives:

- To assess the state of education of Indian tribal women and determine its importance
- To examine the socio-economic, cultural, and systemic barriers hindering educational access and continuity among tribal women in India
- To evaluate the advancements and interventions aimed at promoting education among tribal women in India, assessing their effectiveness and gaps in implementation.

#### 4. RESEARCH METHODOLOGY:

The methodology employed in the paper is primarily qualitative, drawing on a comprehensive literature review to analyze the educational empowerment of Indian tribal women. It synthesizes findings from various studies, government reports, and policy documents to assess the state of education, identify challenges, and evaluate existing interventions. The paper also references statistical data (e.g., literacy rates, enrollment figures) to contextualize the issues. However, the methodology lacks empirical research, such as fieldwork, surveys, or interviews with tribal women, educators, or policymakers, which could provide deeper insights into lived experiences and ground-

---

### Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities

*Dr. Jyoti Arun*

level implementation of policies

## 5. ANALYSIS AND INTERPRETATION

### **Objective 1: To assess the state of education of Indian tribal women and determine its importance**

India is the second most populous country in the world, home to 6.77 crore tribal people. Most tribal people are poor, illiterate, and oppressed; they reside in isolated woods and hilly areas. They lag behind in every area of life as compared to other groups of people.

In addition to other new initiatives targeted at the female population, the Indian government has launched a number of projects to improve welfare and education among the tribes in general. The literacy rate has not increased much in spite of these efforts. In the case of primitive cultures, it is exceedingly bad, and among women, it is extremely low.

Because literacy is essential to the socioeconomic growth of any area, the tribal population of India has suffered from a variety of deprivations, including being cut off from their land and other resources. The exclusion of tribal women in particular from the mainstream of national life does not protect them from the consequences of socioeconomic changes that impact society at large. Two fundamental measures of the degree of development attained by a group or community are literacy and educational attainment. Given that over one-fourth of ST ladies in the state lack literacy, the ST population's 26.1 percent female literacy rate is concerning.

### **The Role of Education in the Empowerment of Women**

Education is one of the most crucial indicators of social and cultural advancement. One potential instrument for empowerment is education. Learning what is suitable and incorrect, good and wrong, is accomplished through education. Education is important for everyone, but it is especially important for women and girls. Future generations and families may be significantly and permanently impacted by women's academic achievement.

All types of empowerment, including legal, social, political, economic, psychological, and cultural empowerment of women, are included in the extremely dynamic and inclusive term "empowerment." Since education promotes independence, self-assurance, and awareness while also aiding in the quest of equality with men or, at the at least, a substantial reduction in the gender gap, it is essential to the process of empowering women. Tribal women who obtain education would be able to perform tasks in society that they would not be able to perform without it. The main objectives of education for women's empowerment are to: 1. educate women and eradicate illiteracy; 2. assist them in becoming self-sufficient and self-assured; 3. increase their knowledge of their bodies and sexuality; 4. enable capable women to engage in negotiations and make their own decisions; 5. raise awareness of women's constitutional rights; 6. provide them with the skills and training they need to earn a living; and 7. get them ready to be positive role models for other women and engage in social activities more frequently.

---

## **Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

**Objective 2: To examine the socio-economic, cultural, and systemic barriers hindering educational access and continuity among tribal women in India**

The following are the main challenges:

**Financial Issue:** Having money problems makes it very difficult to complete tasks and activities, especially when learning. Often exploited and poor, tribal people struggle to pay for educational resources including textbooks, uniforms, supplies, and transportation. Parents often encourage their kids to work in jobs that provide revenue, which makes it difficult for tribal students to get an education.

**Responsibilities in the home:** Children frequently assist with household duties in indigenous cultures, with girls making a major contribution. They help with cleaning, meal preparation, caring for livestock, getting water, and providing care. They also take part in the gathering of forest products and agricultural activities. Tribal tribes are very dependent on their surroundings, gathering wood for cooking and medicinal herbs. Children may not be able to attend school if they are encouraged to handle household duties.

**Absence of parental support:** An essential component of a child's academic development is the assistance parents provide with homework and tests. However, in indigenous tribes, parental support is occasionally lacking due to illiteracy. Tribal children understand the need of education, but often struggle to acquire parental support, which results in low school attendance and household tasks.

**Language and cultural differences:** These two factors provide significant barriers to education for aboriginal kids. Their various cultures, traditions, customs, beliefs, and philosophies all have an impact on their alternatives for making a living. Students find it challenging to comprehend academic topics and adjust to other cultures, traditions, and principles due to language barriers that impede effective contact with teachers and fellow students. Tribal schools are devoid of basic amenities and facilities, including classroom supplies, technology, furniture, heating and cooling systems, clean drinking water, restrooms, a library, a lab, playgrounds, and extracurricular activities. Unsatisfactory academic results and a rise in student dropout rates result from these shortcomings, which also make it difficult for instructors, staff, and students to carry out their jobs effectively. Due to poverty and financial limitations, tribal students frequently have difficulty accessing enough educational resources. These resources—textbooks, technology, and the internet—are essential for comprehending academic ideas and accomplishing academic objectives. Students struggle to get an education without these resources. To support structured learning, school administrators should make sure libraries and labs are fully stocked with books, supplies, and technology.

**Poverty:** A large number of indigenous families are below the poverty line, which makes it challenging for them to pay for school-related costs like books, uniforms, and fees. For households that depend on each member contributing to the household income through labor, the opportunity cost of sending children—especially girls—to school is frequently too great. According to Rao and Narain (2010), this financial burden frequently compels families to put short-term survival demands ahead of long-term expenditures in education. Lack of Infrastructure: The issue is made worse in

---

**Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

tribal communities by inadequate infrastructure. Children find it challenging to regularly attend school because schools are frequently located far from tribal communities and there are inadequate transportation options. According to Mutharayappa and Bhat (2008), low enrollment and high dropout rates among tribal girls are also caused by poorly maintained school structures, a lack of basic amenities like clean drinking water and toilets, and a shortage of teaching staff.

**Gender inequality:** In many tribal tribes, gender inequality is ingrained. Boys' education is frequently given priority over girls' due to traditional gender norms, which see females' education as superfluous as they should concentrate on marriage and household duties. Tribal girls' access to school is severely restricted by this traditional norm. According to Rani (2014), enhancing indigenous women's access to education requires addressing these ingrained gender biases.

**Early Marriage:** Another common problem is early marriage. Early marriage is common in many tribal societies, which frequently causes girls to leave school early. Girls are expected to take care of the home after marriage, which leaves little to no time for schooling.

**Language and Curriculum:** Hindi and English, which many tribal youngsters are unfamiliar with, are the languages of instruction in the majority of Indian schools. Tribal kids, who mostly speak their local dialects, have a great deal of difficulty because of this linguistic barrier. They find it challenging to relate to and comprehend the subject being taught because the curriculum is frequently not tailored to their cultural background. According to Ghosh (2015), including tribal languages and cultural components to the curriculum may improve tribal students' comprehension and level of educational involvement.

**Restricted Access to Higher Education:** Tribal women still face barriers to higher education even if they are able to finish their primary and secondary school. Tribal regions have fewer higher education institutions, and tribal women find it challenging to continue their education due to the high expense of tertiary education, a lack of financial aid and scholarships, and other factors.

**Objective 3: To evaluate the advancements and interventions aimed at promoting education among tribal women in India, assessing their effectiveness and gaps in implementation.**

### 1. Constitutional and Policy Frameworks

India's constitutional provisions have laid a strong foundation for tribal education. Article 46 explicitly mandates the state to promote the educational and economic interests of Scheduled Tribes (STs) with "special care," while Article 15(4) enables affirmative action for their advancement (Bagai & Nundy, 2009). Despite these provisions, the translation of constitutional guarantees into actionable policies has been inconsistent. The Tribal Sub-Plan (TSP), designed to allocate funds proportionate to tribal populations, has often suffered from poor utilization and misallocation, weakening its impact (Swamy, 2010). The Right to Education Act (RTE), 2009, while revolutionary in guaranteeing free and compulsory education for children aged 6-14, has faced implementation hurdles in tribal regions due to infrastructural deficits and administrative neglect (Chaudhuri & Roy, 2006).

---

## Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities

*Dr. Jyoti Arun*

## 2. Government-Led Educational Interventions

Several flagship programs have been introduced to enhance tribal women's education:

- Eklavya Model Residential Schools (EMRS): Modeled after Navodaya Vidyalayas, EMRS aims to provide quality education in remote tribal areas. However, studies indicate that these schools struggle with inadequate teacher-student ratios, lack of vocational training, and cultural alienation due to a non-localized curriculum (Thakur, 2009).
- Kasturba Gandhi Balika Vidyalaya (KGBV): This scheme focuses on girls from marginalized communities, including tribal groups, by providing residential schooling. While KGBV has improved enrollment, retention remains low due to early marriage pressures and household labor demands (Panda, 2011).
- Ashram Schools: Intended to offer education in a residential setup, these schools have been criticized for poor living conditions, lack of female teachers, and cultural dissonance, which discourage tribal girls from continuing their education (Ghosh, 2007).

## 3. Role of NGOs and Community-Based Interventions

Non-governmental organizations have played a complementary role in bridging gaps left by state initiatives. PRADAN (Professional Assistance for Development Action) has implemented community-driven education models that incorporate local dialects and engage tribal women as educators, thereby improving relatability and retention (Mishra & Nayak, 2010). Similarly, Barefoot College's innovative approach trains illiterate tribal women in vocational skills, demonstrating that alternative education models can empower marginalized groups (Shah, 2005). However, the scalability of such interventions remains a challenge, as they often depend on donor funding and lack institutionalized government support.

## 3 CONCLUSION

One important but little-studied path toward attaining gender equality and socioeconomic advancement is the educational empowerment of Indian tribal women. Their access to high-quality education is nonetheless hampered by enduring obstacles like poverty, cultural norms, poor infrastructure, and linguistic differences, even in the face of constitutional protections, legislative initiatives, and non-governmental organization efforts. A multifaceted approach is needed to address these issues, including increasing funding, encouraging culturally aware curricula, bolstering community involvement, and making sure that strict policy oversight is in place. In addition to being morally required, empowering tribal women with education is a game-changing strategy for ending marginalization cycles and promoting inclusive development. To close the gaps and realize the full potential of Indian tribal women, future initiatives must place a high priority on intersectional research, grassroots involvement, and long-term solutions.

## 4 SUGGESTIONS

Some suggestions for improvement of tribal education are as follows:

---

### **Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

- **Literacy campaign** – Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
- **Attitude of the tribal parents** – The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
- **Relevant study materials in local languages** – All study materials should be supplied in local languages of tribes.
- **Appointment of Local teachers and female teachers** – It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.
- **Stipends and various scholarships** – Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
- **Residential schools** – More residential schools should be established in each states and districts and extended up to PG level in tribal areas.
- **Social security**- Social security of students, especially of adolescent girls is of great concern in residential schools.
- **Proper Monitoring** – Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

\***Department of Political Science**  
**SCRS Govt. College**  
**Sawai Madhopur (Raj.)**

#### REFERENCES

1. Bagai, S., & Nundy, N. (2009). Tribal Education. A Fine Balance.
2. Thakur, D.T.D. (2009). Tribal education. Deep and Deep Publications. Vol (8).
3. Arya, Sarita. (2012). A critical study of Tribal Education: With special reference to women. International Journal of Tribal development. (Volume 1, pp. 157-161, ISBN: 978-93-5104-304-1). International Journal of Tribal Development. 1. 157-161.
4. Panda, B. K. (2011). Education of Girls among Ethnic Tribal Groups in South Asia. Indian Anthropologist, 41(2), 15–32. <http://www.jstor.org/stable/41921988>
5. United Nations Development Programme. (2014). Human Development Report 2014: Sustaining human progress—Reducing vulnerabilities and building resilience
6. Office of the Registrar General & Census Commissioner, India. (2011). Census of India 2011. Ministry of Home Affairs, Government of India. <https://censusindia.gov.in/>

---

#### **Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*

7. Barik, R. (2013). Challenges of Elementary Education among Primitive Tribal Groups: A Case of Bonda Hill. Lokaratna, V & VI.
8. Gouri, S. (2012). Paradoxes of Girl's Education in India. University News, 55(44), 7. Journal of Scientific and Research Publications, 4(1), 1-13.
9. Okram, B. (2012, January 22). Primary Education In Manipur Is Not So Prime But A Fiasco. Kangla Online.
10. Oxfam, G., & ANCEFA. (2004). UPE myth or reality: review of experience, Challenges and lessons from East Africa. London: Oxfam.
11. Pambe, M. W., Gnoumou, B., & Kabore, I. (2014, July). Relationship between women's socioeconomic status and empowerment in Burkina Faso: A focus on participation in decision-making and experience of domestic violence. African Population Studies, 28(2), 1146-1156.
12. Sahu, K. K. (2014). Challenging Issues of Tribal Education in India. IOSR Journal of Economics and Finance, 3(2), 48-52.
13. Sindhi S. (2012). Educational Reforms in India for the 21st Century, New Delhi: Shipra Publications.
14. Sindhi, Ms. (2012). Prospects and Challenges in Empowerment of Tribal Women. IOSR Journal of Humanities and Social Science. 6. 46-54. 10.9790/0837-0614654.
15. Das, S. K. (2012). An analysis of constraints in women empowerment in Tribal area: Evidences from Assam. Asian Journal of Research in Social Sciences and Humanities, 2(4), 61-74.
16. Dewangan, S. K., Sahu, K. R., Achari, K. V., & Soni, S. (2011). Socio-Economic empowerment of tribal women through sericulture a study of lailunga block of Raigarh District, Chhattisgarh, India. International Journal of Business and Management, 6(12), 297-302.
17. Fernandes, W., & Menon, G. S. (1987). Tribal women and forest economy. Deforestation, exploitation and status change. Tribal women and forest economy. Deforestation, exploitation and status change.
18. Ghosh, S. (2007). Does financial liberalization lower problem loans in banks? Economic Notes, 36(2), 171-188. <https://doi.org/10.1111/j.1468-0300.2007.00179.x>
19. Kausik Chaudhuri, & Susmita Roy. (2006). Do Parents Spread Educational Expenditure Evenly across the Two Genders? Evidence from Two North Indian States. Economic and Political Weekly, 41(51), 5276-5282. <http://www.jstor.org/stable/4419059>
20. Arya, S. (2012). A critical study of Tribal Education: With special reference to women. International Journal of Tribal Development, 1, 157-161

---

**Educational Empowerment of Indian Tribal Women: Obstacles, Advancements, and Opportunities**

*Dr. Jyoti Arun*