EDUCATION AND CHANGING STATUS OF WOMEN:
A SOCIOLOGICAL STUDY OF THARU TRIBE OF UTTARANCHAL

SYNOPSIS

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1. THE PROBLEM:

1.1 RATIONALE OF THE PROBLEM:

According to Basu (1985:30-85) the tribes is a category of people, included in the list of the scheduled tribes. The tribes are mainly distributed in different regions. The tribes living in different parts of India belong to various racial, linguistic, economic, social and religious categories. Tribal life ways and thinking are changing fast and tribal area is mostly technologically and educationally backward and tribal culture fits into the broad Indian civilization in its tribes caste continuum process.

Srivastava (1958:4-201) focused in his study to examine the contacts of the Tharus with the wider society in Nainital and he concludes the inculcation of caste consciousness in the originally casteless and egalitarian Tharu tribe. The Tharu claim to be of kshatriya origin. This situation of transformation among the Tharus inspired Srivastava to develop the concept of kshatriyanisation to explain the pattern of change in some tribal societies. Mandke (1971:11-119) has studied the educational problems of the Korku in the Amrawati district of Maharashtra. He examines the prevailing educational system among the Korku to find out how far it fulfils the cultural needs of the people. He has also tried to find out the response of the Korku to the educational system. He also makes some very useful suggestions to equip the Korku child to play new roles in society. It is necessary to increase awareness about the importance of education and instill among the Guardians a sense of responsibility so that they will be impelled to send their wards to the school. Pant (2003: 29-48) in his study, examined the nutritional status of most vulnerable section of the society - women - as per their stage-normal or general (non pregnant-non lactating), pregnant and lactating and to measure the magnitude of malnutrition, among the women of the Himalayan ethnic group such as Raji, Bhotia, Tharu Buksha, Jaunsari. He used
structure questionnaires during door-to-door survey and field observations and
he concluded that the health status of the people and women in particular has
gone bad to worse. The nutritional needs of women increase significantly to
meet the extra demand of these additional physiological stresses. But these
aspects have been ignored in the study region.

Mostly the social research had tried to focus upon the socio-economic and
some problems, development and others government plans for the upliftment
and betterment of their life (Tribal society) in the different parts of India. But Tribal
life ways and thinking are changing fast with space and time. Thus the dynamic
aspect of the situation assumes tremendous importance. Tharus tribal life ways
are also changing. The pattern of living and awareness in the education and
some problems are changing fast of Tharu tribe. In the Tharu tribe, there is
continued inequality and vulnerability of women in all sectors -economic, social,
political, education, health care, nutrition and legal. As women are oppressed in
all spheres of life, they need to be empowered in all walks of life. Till the time few
studies have done on some issues in this area and, if any, then it is only on very
small scale. So, I will study these issues of Tharu women. What is the role of
education, government programmes for the upliftment of status of Tharu women?
What is the traditional status and what are the changing impact of education in
the status of Tharu women in Udham Singh Nagar district (Uttaranchal State).

Some studies have been done of the above issues by the social
researchers. But these have been very few studies on Tharu. All these studies
of social scientists leave scope for further studies on the Tharu tribe in this area,
related to the education and changing status of Tharu women in Udham Singh
Nagar district. Therefore, there is a need for more studies on the Tharu women
with reference to the education and changing status of women. So the present
research study will be done on Tharu women of Udham Singh Nagar district.
1.2. STATEMENT OF THE PROBLEM: In the light of the above, the objectives of the present study may be stated as follows.

1. What is the socio-economic background of the women Tharu tribe?
2. What is the role of education in the women Tharu tribe?
3. What are the programmes of the government for the upliftment of education women in Tharu tribe?
4. What is the traditional status of women Tharu tribe?
5. What is the changing appears, during the impact of education in the traditional status of women Tharu tribe?

The first issue is the socio-economic background of Tharu women. It includes age, income, education, size and type of family.

The second issue is what is the role of education for solving the problems of Tharu women.

The third issue is what are the programmes of the government for the upliftment of education among the Tharu Women.

The fourth issue is what is the traditional status of Tharu women.

The fifth issue is what are the changes in ingroup and out groups due to the impact of education, the status of Tharu women.

So, in the Tharu, there may also be other role, programmes of the government, traditional status, status and changing appearing due to the impact of education of the Tharu women. In the empirical study of Tharu women of Udham Singh Nagar District of Uttaranchal State, an attempt will be made to study the education among the Tharu women and its impact on their status.
2. AN OVERVIEW OF SELECT LITERATURE

2.1. Education: Meaning and Definition

The term ‘education’ may be interpreted either in a broad or in a narrow sense. In a broad sense, education refers to a process which continues all throughout life and which is promoted by almost every experience in life. Therefore to live is to learn. That is, educational experience comes from the problems of life with which we have to deal, from the influences and suggestions of nature, from intercourse with our fellow man, often from our failures and sufferings. In a narrow sense, education refers to a consciously directed actively or effort to develop and cultivate our powers (Alteklar, 1957:21-79).

Education is the transmission of knowledge by either formal or Informal methods. The concept of socialization and learning are related to infect often inseparable from the concept of education. Although education is often thought of in terms of schooling, effective for the individual, role as both a group members and an autonomous person in a constant process (Scott, 1986:17). Durkheim defined education as “The caution exercised by the older generation upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral status, which are required of him both by his society as a whole and by the milieu for which he is specially destined.

The education is a conscious and deliberate process in which one personality acts upon another with the purpose of modifying the development of the other by means of the direct application of the educator’s personality and the use of knowledge and skill. Thus, education is conducive process, which develops child’s individuality in all aspects - physical, mental, emotional and social. Education is essential for the growth and development of individual as well as society (Gaur and Rana, 2002:35)
2.1.1. Functions of Education:

According to Emile Durkheim (1922) the major function of education is the transmission of society's norms and values. Durkheim holds that education provides the necessary link between individuals and society by indoctrinating them with the values and ideals, traditions and thoughts of the community. As per Sharma (2003:238-42) the importance of education in human life is evident. This importance is further classified if we look at the following functions of education, shown by the Sociologists i.e.,

1. Development of a sense of community.
2. Encouragement to social welfare.
3. Increasing consciousness of other cultures.
4. Use of Leisure- Education.
6. Development of personality.
7. Character building.
8. Preparation for Adult life.
9. Protection and increase of culture and Civilization.

Thus, the above functions of education are used for the upliftment and betterment of society. So, education is the main factor for development of a tribe or any community or society.

2.1.2. Education and social change: -

Singh (1979:52-71) opined that the education is expected to contribute to the socialization of the younger generation by inculcating the values, attitudes and norms of behaviors accepted in society to which they belongs to as by passing specific forms of knowledge, skills or occupational techniques. Gandhi ji had stated “educating a man is educating an individual while educating a woman is educating a family”.
Thus there are some social changes in the society by the process of education. Such as marriage system, bride price, dowry, women empowerment, freedom to choose life partner, decision-making, occupational, voting, position, behaviour, economic changes, religions changes, cultural changes, altitudinal and political change, etc.

As per Davis (1948:87-89) social change is meant only such alternations as occurs in social organization that is the structure and function of societies. Thus education is a dynamic agent of social change. Education has a major role in enabling a person to acquire modern occupation leading to higher economic status and thus social mobility. The role of education as an agent of a social change has been well recognized. Education is said to determine the level of aspiration, technology, productivity and efficiency and constitute some of the basic factors in the process of development.

We conclude that education is the key point for the planned and desired changes in upward direction of tribal society and education refers to a process which continues all throughout life and which is promoted by almost every experience in life. So, education is essential for the growth and development of individuals as well as society.

2.2. Women Empowerment: Meaning and Concept

Empowerment is a process of awareness and capacity building leading to greater participation, to greater decision-making power and control, and to Transformative action (Sahay 1998). The social work dictionary (Barker, 1991:74) defines empowerment as “the process of helping a group or community to achieve political influence of relevant legal authority”. Women’s empowerment includes both a personal strengthening and enhancement of life chances, and
collective participation in efforts to achieve, equality of opportunity and equity between different genders, ethnic groups, social classes, and age groups.

Empowerment of women, means many things to Bhasin (1992:21)

1. It means recognizing women’s contribution, women’s knowledge.
2. It means helping women fight their own fears, and feelings of inadequacy and inferiority.
3. It means women enhancing self- respect and self-dignity; it means women controlling their own bodies.
4. It means women becoming economically independent and self-reliant.
5. It means women controlling resources like land and property.
6. It means reducing women’s burden of work, especially within the home.
7. It means creating and strengthening women’s groups and organizations.

Thus, according to Pillai (1995) empowerment is an active, multi-dimensional process, which enables women to realize their full identity and powers in all spheres of life.

2.3. Tribes: - Meaning and Definition, Characteristics

To Madan and Majumdar (1970) the tribe, which in Indian constitution referred as Adivasis, are the variegated ethnic diversities distributed in the hilly and forested areas as well as in the remote inaccessible plateaus. The concept of tribe emerged in India with the coming of the British. In modern Indian languages, new words like Vanyajati, Vanvasi, Adimjati, Adivasi, Anusuchit Jati, have been coined to designate the people called as Tribe. The term Tribe is derived from the Latin word ‘Tribus’ earlier. Romans used this term to designate the divisions in the society. Tribal life ways and thinking are changing fast. Thus
the dynamic aspect of the situation assumes tremendous importance; concepts like sanskritization and tribalisation need revolution.

“A Tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriages, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations” (Majumdar, 1962:7)

In Dictionary of sociology, George Peter Murdock has stated that it is a special group in which there are many clans, nomadic bands, village or other subgroups which usually have a definite geographical area, separate language, a singular and distinct culture and either a common political organization or at least a feeling of common determination against strangers

2.3.1. Characteristics of Tribe: from the point of Geographical Distribution, the tribal people are divided into four major zones. (1) The Himalayan Region (2) Middle India (3) Western India (4) Southern India with coastal Islands. In the above sense, the following characteristics of the tribe are evident from its various definitions i.e.

1. Definite common Topography.
2. Consciousness of unity.
3. Common language.
4. Endogamous group.
5. Ties of blood relationship.
7. Political organization.
8. Importance of religion.
11. Organization of clans.
2.4. The Scheduled Tribes:

According to Upadhyay (1991:2) the term ‘Scheduled Tribes’ first appeared in the constitution of India Article 366 (25), which defined scheduled tribes as “such tribes or tribal communities or parts or Groups with in such tribes or Tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution”.

2.5. Who is Tharu Tribe:

The Tharus inhabit the Tarai- Bhabar region in the southern part of the Kumaon region. Tharu live close to the border of Nepal and are widely dispersed in the districts of Baharaich, Gonda, Gorakhpur, Kheri and Nainital. They are the migrants from the Thar Desert region of Rajasthan, settled in tarai area extending from Nainital District to Gorakhpur in Uttar Pradesh. But at present they have abandoned their tribal culture and are now considered a backward Hindu Caste. They claim to be the offspring of Rajput women who fled from Chittorgarh (Rajasthan) and sought refuge in these regions. Tharu trace their origin to Rajput forefather’s, which fled from the great battle described in the epic Mahabharata. They derived their name from ‘thithurna’, meaning to quake. Tharus are of average below medium height with a round head tending towards a broader shape. They have a short nose and a round or oval face. They are Non-vegetarian and eat pork. Their staple food consists of wheat, rice and pulses. They occasionally take alcoholic drinks’ (Gazetteer of the Himalayan District of the Northwestern Provinces part II, p: 402-11).

2.5.1. SOCIAL LIFE AND CULTURE OF THARU TRIBE: -

Tharus are divided into three Endogamous Groups, namely Rana, Katheria and Dangura, which are further sub-divided into a number of exogamous lineages. They practice child marriage, followed by another ceremony, when the bride moves to her husband’s house after attaining puberty. This ceremony is known as ‘Gona’. Marriage is settled through negotiation and
bride price is paid in cash. Monogamy is the rule. Their rule of residence is patrilocal. Parental property is divided equally among sons, while the eldest son succeeds to the father’s authority. They now imitate the Hindus in all their religious ceremonies and worship the Hindu Gods. But they also worship “Banaspati Mata, the mistress of the wood. It is believed that she Protects then and their cattle from beast of prey.” The Tharus are much feared by the people for their alleged knowledge of magic, but they themselves, on the other hand, are very fearful of the spirit lurking in the jungle. The gotra among them is called ‘kuri’. Women are called ‘bayyarbani’, girls ‘lalli’ and boy ‘launda’ (Gazetteer of the Himalayan District of the Northwestern Provinces part II, p: 412-51)

According to Srivastava (1958:21-143) Tharu females wear colorful lehanga, choli and odani. Males wear dhoti, kurta, Sadari and turban. Urban/educated Tharu male and females have started wearing pant, coat, shirt and saree-blouse respectively. Tharu have a rich oral tradition - sing folk songs and recount folklore. The dress is the musical instrument they play. They accept water, cooked and uncooked food from their neighboring communities, and have Patron-client, Land lord tenant and cultivator-labor relationship with them. The place for storing grain is called ‘kotiya’. An airy, basket like thing made of bamboo to keep ghuiyan is called ‘bakhari’. The place for keeping water pot is called ata. Clay pitchers, brass-jars, and mugs, tumblers etc. are kept clean and placed here with lids. They do not allow anyone to touch them. There is a separate place for keeping straw and is called bhusandi. They build their houses themselves and do all their errands themselves.

The Tharu are a landholding community with individual proprietorship of land. Agriculture is their main occupation and they have developed a primitive system of irrigation by damming Hill streams. They supplement their livelihood by rearing buffaloes and cattles, pigs, goats, fowls and by hunting and fishing. Their animals are of poor quality. Males constitute the principal component of labour force. Tharu favours formal education. Usually their boys study up to the secondary school level and girls up to the primary school level. They have
showed a positive attitude towards family planning programmes. Tharus have responded positively to the various developmental programmes initiated by the government and non-governmental bodies for the greater emancipation of this tribal community.

2.6. Select Studies:

Mutatkar (1973:8-112) in his study of education among the tribal of Thane district of Maharastra finds out a large number of educational Institutions. The author feels that Modern Education can succeed in tribal areas only when it covers the different facts of tribal life. Therefore, educational development should form a part of the general development programme. The author suggested the opening of more hostels and Ashram schools to deal effectively with the problem of low attendance. The content of education is also related to agricultural development in the area.

Sachchidananda (1975:16-172) has studied the educational problems of scheduled caste and scheduled tribes in Bihar. He examines various aspects of the problems in respect of college and school students. The study was based on a carefully selected sample. The teachers’ impressions of tribal students and the students’ impression of their teachers were also discussed. The study yielded important leads for a change in educational strategy. He makes a strong plea to divert the bulk of the resources available to strengthening school education among communities having extremely poor rate of literacy. His suggestions have also been made to improve the working of the scholarship scheme. As far as possible teachers from tribal communities should be approved and appointed in areas where the tribal students are in a preponderant majority. He has questioned the advisability of having separate hostels for tribal student as such separation militates against the declared policy of promotion of integration of the tribes into the main population.
Srivastava and Kumud (1979:12-78) in their study find out the attitudes of the Paraja and Kondha tribes in Orissa state. Observation and interview schedule have been used in this study towards the education of their children, housing facilities and family income. They have made a plea for improving the economic conditions of the tribal people so that they are in a position to send their children to school in adequate numbers. The school education has engaged the attention of many scholars.

Vyas and Choudhary (1971:12-89) have studied the educational problems of dropouts and stagnation in the tribal in Rajasthan. He examines to measure the extent and magnitude of dropouts and stagnation at various level of education and the different dimensions of the problems such as factors responsible for dropouts and stagnation, socio-economic characteristics and the points of view of teachers and parents.

Naik (1969:5-189) in this study opined that education and educational schemes are very important from the point of view of the various changes they bring in the life of a community. In the Bhills of Madya Pradesh, he concluded that the education seem to be quite a slow factor as far as culture change in the Bhil is concerned. The people find it difficult to spare a child for education when their economy is poor and division of labour rigid. The attitudes of the people are largely governed by the idea of economic returns. They do not find any special attraction in education, as it does not produce immediate economic results.

We may now deal with some of the important aspects. Which seems to arise from an analytical interpretation in each of spheres studied viz marriage, family, kinship, community and leadership. The Educated people continue to adhere to their more traditional regular form of marriage i.e. marriage by settlement. The educated boys seem to prefer living in the joint household as against the customary Bhil way of separating as soon as the boy get married. The community education has introduced some changes in its structure, largely through migrations and the people are growing conscious of the educational values in relation to leadership than in anything else.
Maan (1996:7-213) focused his study and examined the status of Bhil women within the ideological as well as the actual frame of native social structure and evaluates the parameters of changes taking place. He concludes that the ascription of status in case of Bhil women goes strongest on the basis of sex. A women impurity and pollution are chiefly sex based and her being so denies many positions and privileges, especially concerning religious life and social control mechanism. Age and occupation in this sense, carry only little weight. She is assigned definite roles by her social circle and is required to show the special qualities to perform them. Bhil women traditionally enjoyed in the spheres of marriage, pre marital sex, divorce, approach to decision-making body, etc., which are being gradually curtailed in the event of Sanskritization. The status of women is not an isolated aspect. It is connected to many other ways of living wider linkages of status with mind of individual, reality, institutional network, economy, religion, political organization and other areas of social organization, suggest that any thinking and pattern regarding upliftment of women's status are to take stock of this broad paradigm. At the same time the status linkages are not only to be taken at their face value but also even required to be seen beneath the surface. All the above parameters, in case of Bhil in traditional as well as in changing perspective, help suggest the following strategy for emancipation of women in their society for female education, the man are rather conservative, though many of them understand its usefulness and still they are engaged in it, considering the higher caste Hindus or Social superior.

Rathanaiah (1977:9-78) studied the ecological, socio economic and administrative problems faced by the Rajgonds of Adilabad district in Andhra Pradesh. It was in that area that special projects for tribal education had been initiated thirty years ago by Christoph von furerurainendorf. The author deals with the differential educational opportunities available to the tribals as compared to other people as well as their differential attainments. The theoretical and practical implications of the research findings can be used for remodeling the educational system to suit the needs of the tribal people. Rathnaiah makes a strong plea for supplementing school education with non-formal education.
Doshi (1974:5-184) in this study describes the social structure and cultural changes in a Bhill village in Udaipur. Besides describing the social structure of the tribe, the author deals with the means of subsistence, the life cycle, religion and witchcraft and political organization. He examines the changes noticeable in various aspects of their life and culture. Changes have accelerated after independence with improvement in communication channels and State intervention on account of welfare programmes. The introduction of democratic institutions has also made possible the greater participation of the people. However, all innovations are not compatible with their cultural values. The disinterested approach of changes agent has done little to clear the pitfalls from the path of change. The author feels that an improvement in strategy and the goals of change for the Bhil is an urgent necessity.

Parmar (1975:5-122) focused in his study to highlighted the socio-economic background, traditional institutions, value and beliefs and Himalayan polyandry on the western Himalaya. Primary and secondary sources were used and he examined the traditions, institutions, values and beliefs, which are changing fast in western Himalayan society. Considerations of pollution and purity govern the two main levels rather than individual castes and each of these levels polyandry is practiced by the upper level as well as by the lower level. Hill agriculture land is scarce and its cultivation is exceedingly difficult. Polyandrous domestic groups are more adapted to successful forming in the rocky shapes and narrow valleys.

Gupta (1988:3-164) in his study (The role of administration in tribal development programmes) focuses on the socio-economic background of the tribal society as clients and the officials change agents are conductive in the process of development administration. He examines the effectiveness of the administrative organization in Darjeeling, West Bengal. Data collected from the field through observation interview and schedule is used in this study. He concluded that the implementation of development programmes through some changes among the tribes are very much in evidence. The efforts made so far
have not been adequate to solve the basic problems of poverty, illiteracy and exploitation of tribes. The issue of land reforms is one of the central of development efforts of tribal areas. Education is the most important factor in the development of this community. The tribal parents do not send their children to school mostly for economic reasons. The money lending business by the moneylenders, who charge very high rate of interest and exploit the tribals in various ways need to be effectively curbed by strict enforcement of existing legal restriction.

Sridevi (1989:45-56) in her article studied the diverse tribal medical beliefs and folk and practices from standpoint of the ethnography of the group. The tribal women also share the responsibility in providing livelihood to the family. The women contribute a major share of the livelihood. Their economic role combined with physical mobility and exposure to the outside world structure a unique role for these women. The bride price among medicine women is much higher than among other tribes of the region.

Jain (1991:21-32) in his article highlighted the institution of marriage of the Rana Tharu tribe living in Lakhimpur Kheri, Gonda and Bahriach (U.P.). Empirical report, sampling method, interview, schedule, non-participant observation methods have been used. He examined the moral religious and social control in these to save the marriage bonds from being broken. The problem of divorce, bride price and child marriage are still prevalent among the Tharus. Due to illiteracy they spend lavishly on social customs, traditions, marriage and mourning ceremonies. Facilities for education and means of communication and transport will bring them close to urban areas. The process of industrialization, urbanization and sanskritization is operating but the speed is very slow.

Amir Hasan (1979:5-172) focused on his study on the Buxas and found rapid changes. Interview and observation etc. were used. The Quality of education imparted in these schools has become standard and inadequate. Buxas material culture is linked to rural agrarian economy. Their material life is
not much different from that of other backward rural communities of the area. In the sphere of education their backwardness is all the more glaring. The Buxas have adopted a pragmatic and liberal attitude and belong to a broad-based socialistic society, in which women occupy a place of near equality with their men because of property considerations. The possibility of improvement in the relations of Buxas and Punjabis in the near future cannot be ruled out. There is not strong non-tribal leadership to champion the cause of the Buxas. The Buxas leadership is weak and ineffective. The Buxas economy is predominantly or more correctly purely agrarian. Moneylender’s activities and Buxas indebtedness are directly linked to the problem of land alienation.

**Paravathamma (1984:11-148)** aims to study the economic and social backwardness of scheduled tribes. It brings to light their everyday struggle. It is based on a stratified sample in Karnataka. They are aware of modern agriculture techniques in getting better yield from their land. They cannot dream of making use of them for their own betterment, since they continue to work for others in the village. Children are found supporting family by supplementing income from other sources. Their present occupation is the only source of living and are not interested in changing. The reason for borrowing money from moneylenders is generally social in nature. The level of politization of Scheduled tribes in the state is alarmingly low. Poverty is the main reason in this area for not sending their children to school.

**Vidhyarthi (1978:9-232)** has dealt with various dimensions of tribal leadership in Bihar. It is a study of traditional transitional and emerging patterns of tribal leadership. Traditional leadership is under stress as a result of the forces of changes and development and also owing to its ineffective articulation at the state and national levels. Leaders from different socio-cultural levels have been taken up for study. The ecological, economic and cultural setting of leadership has also been considered. The attributes of leadership have been worked out and followers to their leaders have also been indicated. An attempt has likewise been made to develop a typology of leadership. The biographies of
leaders given at the end of the Book provide a clue to the understanding of the bases of tribal politics at the micro level.

**Pant et. al, (1997: 345-53)** in his study pointed out the changing situation, through the investigation into the system of polyandry occurring at Matiyawa village in Jaunsar – Bawar. The main objective of this study are to highlight the polyandry culture in different time span, to emphasize the impact of modern development and the cultural practices, comparison between old and present cultural practices. The area is encircled by the Tons river in the west and Yamuna river in the East and South whereas on the North-East by district Uttarkashi and west by Himachal Pradesh. In the initial stage five villages from the Block Kalsi Chakrata have been selected. Primary survey have been conducted by preparing questionnaire and information collected by door to door survey regarding family structure, demography economy, culture practices etc. and the secondary data have been collected from various blocks and district offices.

His conclusions are that the development activities had played an important role for breaking down the traditional cultural practices. The continuous population growth and their increasing demands compelled them to migrate outside, thus the migration has played a vital role for losing the tradition cultural practices. Education is an important means for human development. In this study it was observed that continuous increase in educational institutions might be a factor for changing the traditional cultural practices.

**Mutharayappa (1998: 119-26)** in his study wanted to understand the factors affecting the family planning among Jenu Kuruba tribe of Karnataka. The data were collected with the help of structured questionnaire interviews schedule. He concludes that the Kadu Kuruba tribe has higher fertility than Jenu Kuruba tribe. Women who married at the age of 12 years have higher fertility than the women who married at the age of 16 years. The practice of induced or spontaneous abortions are common among them. Among Jenu Kurba tribe more number of women are using indigenous medicines for preventing pregnancies,
while among Kadu Kurubas more number of women are using modern method of contraceptions. The women who are using indigenous medicines to prevent pregnancies have lower fertility.

**Siva Kumar (2000: 273-87)** focused his study to see whether the timing of first birth and fertility level of women in Kerala have changed over the years and whether such changes also occurred among women across various socio-economic and demographic classes to find out whether the age at first birth of women and fertility level has changed over the years and if so, to what extent and to examine the relationship between the fertility level of a women and background characteristics. Data for the present study were obtain from a fertility survey, determinates of fertility decline in Kerala. The study was conducted in three districts of Kerala states and the data were collected from ever-married women aged 15-49 years. The findings show that there is a rising trend in the age at first birth of women over the years on one hand and there is a declining trend in fertility level of women over the years on the other hand. Hence, it is evident that the later the age at first birth of a women, lower the fertility level of women.

**Samal et.al. (2000: 241-52)** in his study wanted to establish socio-economic realities and demographic behaviour of the tribe of central Himalayan region of India. A structural household schedule was canvassed to collect primary data on socio-economic and demographic issues. Interview (focused) observation was also other tools for primary data collection. It was found that all the families of the tribe are below poverty line and nearly 30% of populace still nomadic. Despite a commendable effective literacy rate (35.06%) only three persons are engaged in service sector. The annual growth rate, which was 3.31 during the period 1981-91, has declined to 1.24 during the period 1991-96 in contrast to high fertility behavior.

**Substantive Issues:** - The above studies were related to different issues of Tribes. These studies have been done by social scientists on different issues
such as health, economic, political, education, agriculture, employment, etc. Some studies were also focused on Tharu tribe. From these studies some substantive issues emerge, which are given below:

1. Education is the main problem of tribe.
2. Cultural integration of changing pattern in tribes.
3. Ecological, socio-economic, administrative, poverty, communication, alcoholism and health, etc. are the various problems in the tribal society.
4. Institution of marriage is the main aspect of culture change among the Tharu.
5. Government programmes play major role in the betterment and development of tribal society.
6. Education and awareness of government policies, interaction with other people are the important factors in the development of a Tribe.
7. There is a change in the pattern of living of Tharus with the interaction of the wider society and modernization.

**Methodological Issues:**

In the above studies, having different issues, have used different techniques such as: Interview, Observation, Schedule, Questionnaire and case study, etc.

3. **Perspectives / Approaches:**

To observe the socio-economic background of Tharu women and their traditional status, historical approach will be used. I will use structural and functional approaches to know the impact of education on the Tharu women, governments programmes for the upliftment of educating Tharu women and are the changing impact of education in the traditional status of Tharu women.

4. **Area of study:**

The present study will be conducted among the Tharu women of Khatima (District Udham Singh Nagar) of Uttranchal State. Tharu is a tribal Group of Uttaranchal state. They are the migrants from the Thar Desert region of
Rajasthan, settled in Tarai area of district Udham Singh Nagar. The Kumaon Bhabar on the South, Pilibhit, Bareilly Muradabad and Rampur Districts on the east, the Sarda River on the west and Bijnor district on the north bound Udham Singh Nagar District of Kumaon division. The Udham Singh Nagar district comprises seven Parganhs. Kashipur, Bazpur, Gadarpur, Rudarpur, Kilpuri, Nankmatta and Bilheri.

According to 2001 census the scheduled Tribe population of Uttranchal State is 2,56,129 out of which 1,31,334 are males and 1,24,795 are females. The Scheduled Tribe population of District Udham Singh Nagar is 1,10,220, which includes 55,941 males and 54,279 females. The total population of females of Tharu tribe is 54,279.

5. Sampling:

A sample, as the name implies, is a smaller representation of larger whole. The present study is to know the socio-economic background, role of education; governments programmes for the upliftment of Tharu women and the changes took place in their traditional status. The impact of education on the status of Tharu women. At the first stage, I will start with observations and pilot survey of Tharu women. Then I will select 200 respondents of Tharu women for this study at random and purposive sampling in the District Udham Singh Nagar (Uttaranchal State).

6. Methods of Data Collection:

I will select 200 respondents of Tharu women of Udham Singh Nagar by random and purposive sampling. The Interview Schedule, Questionnaire, Observation, will be used for collection of data. The secondary sources will also be used to study the education and changing status of Tharu women.

7. Methods of Data Analysis:

The empirical data will be analyzed with the help of statistical tools. The qualitative data will also be analyzed for proper interpretations.
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