

# Impact on Psychological Influence towards Education of Rural Tribal Women with Special Reference to Kodaikanal Taluk- Tamil Nadu

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**Abstract:** The content of the right to education is not education per se, but rather the fundamentals of the right to education. The right to education is a universal human right that, when exercised, should result in a profound and transformative educational experience. To measure the impacts of psychological influence based on education among tribal women in various blocks of Kodaikanal. The results of a survey can be used as a basis for further experimental studies and other types of descriptive studies, such as a case study. The study is performed in the areas of the tribal group living in the Kodaikanal district. The sample size of the study was fixed to be 225 which is determined based tribal blocks. The selection of sample was determined using the snowball sampling technique. The collected data was analysed based on application of various tools using SPSS-21. The ANOVA and exploratory factor analysis was used for analyzing data. The psychological influence of women is different when they are imparted with education which has the power to transform their lives. The educational impact is highly significant in the study area which was derived from the opinions of the tribal women.

**Keywords:** *Tribal Women, Psychological Influence, Education, Literacy Level and Kodaikanal.*

## 1. Introduction

Education has been seen as both a final goal and a means to an end. All around the globe, people have been advocating for the right to education as a fundamental human right. Education raises people's standard of living because it fosters the growth of their personalities and intellects, allowing them to assume more responsible roles in society at large (in economics, politics, and culture, for example). It's a powerful tool that helps societies steer the improvement and transformation process in the right direction. It allows for advancement inside an organization, which may help level the playing field for people from varied socioeconomic backgrounds. Because of these factors, women and girls in tribal communities are more likely to be victims of violence and have less freedom of movement, less opportunity to further their education and health care, and less control over their own lives. Despite quotas for women in certain political positions, women still face barriers to participation in Panchayat (local governing bodies), state, and national politics.

The effects of India's patriarchal system are evident throughout the country, from rural to urban settings, with the exception of tribal communities, where women's empowerment is noticeably less advanced than in other parts of the country. Even while

urbanization and city growth are rapid in India, a large portion of the country still lives in rural areas, making this a pressing issue. The rate of inequality for tribal women is far greater than that for women in urban areas, and it affects all areas of their lives. Women in tribal communities who have completed secondary school are more likely to assume positions of authority in their homes and communities. Maternal mortality rates, as well as nutritional and health indices, are directly influenced by the education level of indigenous women. Further divides exist among indigenous women, which work against women's emancipation. Most notably, there are distinctions in levels of education and in caste and class systems. Both maternal and newborn mortality rates are higher among women.

They experience increased rates of violence, discrimination, and exclusion from decision-making opportunities in society. Women of lesser castes and classes benefit from education, and this is especially true for those with a bachelor's degree or above. Indicators of women's empowerment are similarly affected by social stratification among metropolitan women. Tribal women of lesser socioeconomic status and with less education have far less access to healthcare, schools, and jobs than their more privileged counterparts. In view of the limitations

placed on tribal women's empowerment by the current state of education, there is a pressing need for community-based study on the nature, extent, and underlying sociocultural elements of educational rights and awareness. Though the government does all it can to improve conditions, those living in tribal communities have a bleak economic outlook. Women frequently feel hopeless about their own and their children's futures. Compared to the general population, half of the tribal community consists of women. As in every society, the standing of women is crucial to the success of the tribal group. Although there are many inspiring stories of Indian women who have broken barriers and made significant contributions, and their overall situation has improved greatly over the years, there is still a sizable population of underprivileged Indian women. A nation's potential for growth and success can be illuminated by the illumination of knowledge and the improvement of educational facilities. The lack of adequate education is a major contributor to the backwardness of tribal communities, especially for women.

## 2. Review of Literature

Rani, G. S., Rajani, N., & Neeraja, P. (2011)<sup>1</sup>

The tribal group in India as a whole has been exposed to a variety of types of deprivation, such as alienation from land and other resources. These issues have permeated the whole country. Especially tribal women, although being cut off from the mainstream of national life, are not shielded from the influence of socioeconomic shifts that are taking place throughout society as a whole. As a result of this process of transformation, the tribal woman is compelled to conform to a set of standards that have the potential to deprive her of her independence, as well as her control over the conventional mode of production, her home, her family, and her children, and even her own life. It is sometimes said that the degree of ambition of these women as a group is fairly low, and that they are quite content with who they are and what they have at this point in their lives. It is most frequently true not just for women, but also for everyone who feels powerless and irritated. Women are not the only ones who fall victim to this. As a result, an effort has been made in this study to conduct an analysis of the current situation of educational facilities that are accessible to women and girls from indigenous communities. It has also

<sup>1</sup> Rani, G. S., Rajani, N., & Neeraja, P. (2011). An analysis of tribal women's education in India. In *International conference on social science and humanity* (Vol. 5, pp. 507-510).

been proposed that programs teaching indigenous women living in rural regions various skills and trades should be made available to them.

Bhasin, V. (2007)<sup>2</sup>

Women across all social groups, including the tribal women, have a lower literacy rate than men do. The reproductive health concerns that plague other social groups are also felt by the women of tribal communities. When both primary and secondary activities for subsistence are considered, women put in significantly more hours than men. The position of women varies greatly from culture to culture. The organization that serves Indian families is patriarchal, and it practices gender bias. It encourages a hierarchical classification system in which issues that are centered on men are given priority, while women are taught that their identities are derived from those of their fathers, husbands, brothers, and sons. Because of their subordinate position in society, women are expected to act in a submissive manner. Despite many recent advancements in economics, politics, and society, women continue to lag significantly behind. One of the most disheartening statistics regarding India's girl child population is the finding that families of all socioeconomic backgrounds, including those with and without access to education, show a strong preference for having a son. The widespread use of contemporary technology, the concomitant breakdown of medical ethics, and the inability to abandon the idea of a male heir are some of the factors that have contributed to the high rate of female foeticide. In India, there is a wide spectrum of behaviors that are anti-women, and female foeticide is just one extreme of that spectrum. The tragic reality is that even when given the option, women choose to have sons rather than daughters. They are under the impression that the birth of a son is necessary in order for them to advance in social standing.

Chennakrishnan, P. (2021)<sup>3</sup>

Learning is the key to making progress in life. The similar is applicable for females. In this planet, the attention of creators is directed on ladies. The ladies aren't familiar with themselves since they haven't taken the time to get to know them. Since she was a young girl, Lady has been a sister, a wife, and now a mother. Her role in the public eye has been consistent and marked throughout her life. The sincere

<sup>2</sup> Bhasin, V. (2007). Status of tribal women in India. *Studies on Home and Community Science*, 1(1), 1-16.

<sup>3</sup> Chennakrishnan, P. (2021). Higher education for Tribal women in India. Available at SSRN 3789512.

evaluation of their dedication to their families, their communities, and the country as a whole has seldom been done or counted up to this point. In this rapidly changing society and the globe at large, women need to have a greater awareness of themselves, their responsibilities, and their rights. The role that women play in today's society is recognized and valued in all aspects of the social fabric. They have proved in the past via a number of different concentrations that they are playing an imaginative role in nation building.

Mitra, A., & Singh, P. (2008)<sup>4</sup>

The development of India's tribal communities has been a success because the once-primitive communities that live in remote rural areas now send their children to school and maintain a standard of living that is acceptable. It is interesting to note that in addition to the efforts of several governmental agencies, the contributions of non-governmental organizations have been made in the provision of training and development in various sectors of the economy, particularly with regard to the tribal population. The goal of the study was to determine how people can improve their quality of life by acquiring these skills and knowledge. In addition, the project focused on a variety of programs designed to improve participants' skill sets, particularly those designed for women. This article explores the topic of training as well as the development of skills among the tribal women of Gujarat, India. Women are encouraged to organize themselves into self-help groups and look for solutions to their own issues through efforts coordinated by the government and non-governmental organizations (NGO). In this paper, the experiences of underrepresented women who have been successful in empowering themselves through the utilization of education and training are presented. It examines the women's participation in vocational and skill-based training programs in a number of tribal villages in Gujarat.

Mitra, A., & Singh, P. (2008)<sup>5</sup>

Literacy rates, enrolment ratios, and dropout rates of females in that area are significantly impacted by the high status of women among the indigenous communities that are found in the northeastern states.

The high rates of poverty faced by tribal women in India provide considerable challenges to their efforts to improve their literacy and education levels. The high rates of poverty faced by tribal women in India provide considerable challenges to their efforts to improve their literacy and education levels. However, the huge disparities in literacy rates amongst the different states in India indicate that social and cultural norms, closeness to the culture of mainstream Hinduism, and the status of women are all major factors in determining whether or not tribal women are literate.

Chowdhury, A., Roul, S. K., & Mete, J. K. (2022)<sup>6</sup>

Women in India, who were held in high esteem during the medieval period but were relegated to the background for many decades, are beginning to get more attention now. Because tribal societies are behind in terms of educational attainment as well as social and economic progress, it is difficult for them to assimilate into the "men-dominated" world of today. The majority of people living in tribal regions are said to be living in the stone age because to the correlation with the poor adoption of educational technologies. Tribal societies are characterized by their seclusion and isolation, since members of these cultures tend to congregate in small groups. This kind of education for rural development was undertaken in some capacity even before the country gained its independence, as part of the community experts who contributed to the formulation of the Programme. On the other hand, education has been confined to a select number of fields and programs, and extension services have been established only for the purpose of carrying out plans at the state or national level.

Chakraborty, S. (2013)<sup>7</sup>

Education is a cornerstone of women's empowerment in tribal communities because it gives them the tools they need to react to difficulties, fulfill their traditional roles, and alter their lives. Because education is such a powerful instrument for bringing about positive changes in the political and economic climate of a society, it is impossible for us to ignore its significance in relation to the liberation of women. In spite of the fact that India is on track to become a

<sup>4</sup> Mitra, A., & Singh, P. (2008). Trends in literacy rates and schooling among the scheduled tribe women in India. *International Journal of Social Economics*.

<sup>5</sup> Mitra, A., & Singh, P. (2008). Trends in literacy rates and schooling among the scheduled tribe women in India. *International Journal of Social Economics*.

<sup>6</sup> Chowdhury, A., Roul, S. K., & Mete, J. K. (2022). A Review on Tribal Literature Focus on Tribal Education With Special Reference to Tribal Women. *Journal of Higher Education Theory & Practice*, 22(4).

<sup>7</sup> Chakraborty, S. (2013). Empowering the Tribal Women through Education: Issue of Social Justice with Reference of West Bengal. *Afro Asian Journal of Anthropology and Social Policy*, 4(1), 24-28.

world power and a developed nation by the year 2020, the rate at which indigenous women in rural regions continue to advance their educational opportunities is relatively low. Up to this point, a significant proportion of the indigenous women in our nation are uneducated, physically unable, culturally undeveloped, and subjected to exploitation. Education not only helps individuals become more self-sufficient, but it also helps them become more respected members of their families. Education has the additional effect of increasing equality and bringing about social justice.

*Ghosh-Jerath, S., et al., (2018)*<sup>8</sup>

The purpose of this research was to determine whether or not members of the Oraon tribal community in Jharkhand, India are aware of the indigenous foods that are available to them, as well as to estimate their dietary intakes and nutritional status, with a particular focus on the consumption of indigenous foods. In the Oraon tribal group of Jharkhand, India, nutrient-rich native food resources are underused despite the fact that the society has a wealth of knowledge. Food and nutrition security might both be improved by developing plans to increase the variety of foods consumed by indigenous people by eating as much of their traditional fare as possible.

*Chanana, K. (1993)*<sup>9</sup>

Within the context of preferential treatment and supporting measures, this paper analyzes the expansion of higher education. It also examines the educational policy discourse, which gives higher education many different functions. Women's rights, minority integration, and the treatment of the Scheduled Castes and Tribes are only a few of them. It shows that these functions remain conceptually separated from one another, proving that educational policy fails to integrate them. Also, in India's multiethnic and multicultural culture, gender, caste, socioeconomic status, and geographical location all play important roles in deciding who gets access to higher education. Again, a woman's gender is the overarching negative feature that confers several disadvantages onto her. Educational policies and

programs, in conclusion, fail to close the gap between theory and practice because they can't account for the complexity of social reality within a single framework.

*Mukherjee, S. (2014)*<sup>10</sup>

At this point in time, the article will attempt to describe the state of tribal women's education within one of the most significant tribal tribes located in the Puruliya region of West Bengal. This community is known as the Santal. The Puruliya district is plagued by serious problems associated with economic underdevelopment. A significant amount of pressure brought on by everyday means of sustenance, in particular among the economically deprived tribal people, prevents individuals from receiving an education. The situation is much direr for tribal women culture. The district has a literacy rate that is about 38 percent lower for tribal men than it is for indigenous women. At this point, the study seeks to emphasize the position of tribal women education of the Santal community of a backward area of India by utilizing FEAI. Additionally, it prescribes a few ameliorative strategies to address the current scenario.

### 3. Research Gap

There is a need for community-based research to investigate the level, pattern, and socio-cultural factors underlying educational rights and awareness; and ways in which tribal women empowerment may be structured to respond to these needs, in light of educational developmental constraints. Even though the government makes efforts to assist those living in tribal areas, there are relatively few prospects for economic advancement in these regions. Despite these efforts, the situation is still not satisfactory. Women often have a pessimistic outlook on their own potential as well as that of their children's prospects for a better future. When compared to the population of other communities, the women in the tribal community make up half of the total population of the tribal community. The position of the women in the tribal society is an essential factor that plays a role in determining the overall health of the community, just as it does for any other group. In spite of the fact that there are numerous illustrious examples of individual accomplishments and that there has been a discernible improvement in their general condition over the course of the years, it is

<sup>8</sup> Ghosh-Jerath, S., Singh, A., Lyngdoh, T., Magsumbol, M. S., Kamboj, P., & Goldberg, G. (2018). Estimates of indigenous food consumption and their contribution to nutrient intake in Oraon Tribal Women of Jharkhand, India. *Food and Nutrition Bulletin*, 39(4), 581-594.

<sup>9</sup> Chanana, K. (1993). Accessing higher education: the dilemma of schooling women, minorities, Scheduled Castes and Scheduled Tribes in contemporary India. *Higher Education*, 26(1), 69-92.

<sup>10</sup> Mukherjee, S. (2014). Ignored claims: a focus on status of tribal women education of Santal community of Puruliya district, West Bengal, India. *Learning Community-An International Journal of Educational and Social Development*, 5(1), 43-49.

still the case that Indian women make up a significant portion of the population of people who do not enjoy the rights and privileges of citizenship. One country's potential for growth and ascendance to the pinnacle of the world stage may be illuminated by the illumination of knowledge and enhanced by the upgrading of educational facilities. The most important element contributing to the underdevelopment of society, particularly for women, is a lack of appropriate educational opportunities. The impact created on psychological influence towards tribal women education is assessed by the study to understand their perception.

#### **Statement of the Problem**

The health of a population, social equality, environmental consciousness, and political freedom are all boosted by widespread education. It's the most crucial component in both economic growth and social liberation. Education is especially important for those at the bottom of society's economic and social ladder because of how generations of ignorance have contributed to their oppression. The foundation of the knowledge-based economy is education. Gains in production due to education and training may be used to support better living conditions. It's easy to see that they're terribly deprived since their development metrics are so much below average. It has also become clear that environmental degradation, and particularly the slow but steady depletion of forest resources and diminution of land productivity, has weakened the economic base of tribal society. Corruption and graft charges continue to dominate media coverage, contributing to widespread public mistrust of governmental institutions and leaders. The widespread prejudice women face at home and in the wider society in India is a major barrier to women's empowerment in the country, alongside issues like corruption and a lack of funding for local projects. The social and religious construction of women's position and status contributes to discrimination against women throughout much of India. Education for indigenous women is urgently needed to combat all these negative outcomes. The purpose of this research is to investigate how higher education influences tribal women's mental health in Kodaikanal.

#### **Significance of the Study**

Ignorance and disrespect for tribal women's rights stem from a lack of education. The correct information, abilities, and strategies may help tribal women develop personally and socially, and education can also make them more sensitive to

societal issues. As women make up half of the population, their active engagement in public life is crucial to the success of any nation-building efforts. As a result, education has been the government's top priority. By teaching young tribal women about their rights as citizens and people, education not only frees them from ignorance, mistreatment, and dependency, but also enables them to demand a higher standard of living. Getting an education is a huge step toward tribal women's equality because it gives them the tools they need to adapt to new situations, break free from the constraints of their old gender roles, and transform their own lives. A person's self-worth and her ability to contribute to society are both bolstered by a solid education. Literacy and education are the only means by which tribal women in India may get a deeper understanding of and more fully benefit from the constitutional and legislative protections they enjoy. Education validates one's abilities and increases motivation. Tribal women's empowerment depends on their access to education so that they may participate in establishing strong, stable nations. At the moment, only a small number of tribal women occupy positions. With the correct education, women may develop their potential as individuals and as contributing members of society, and they can also develop a greater awareness of and empathy for societal issues. The study focus on examining the psychological influence tribal women gets based on the education.

#### **4. Aim of the Study**

- To measure the impacts of psychological influence based on education among tribal women in various blocks of Kodaikanal.

#### **Research Methodology**

The study relied on a survey to collect data. The purpose of a survey is to gather data about a specific population or set of programs without actively intervening in their environment. Methods of data collection include questionnaires, interviews, schedules, and observations. Cassette recorders, cassette tape recorders, are useful tools for keeping track of observations. Respondents fill out the questionnaires, while the researcher or someone else with expertise fills out the observation or scheduling forms. Sampling methods and appropriate statistical methods are often used to assist make broad conclusions. The results of a survey can be used as a basis for further experimental studies and other types of descriptive studies, such as a case study. The study is conducted among the tribal group living in the Kodaikanal district. The sample size of the study was fixed to be 225 which is determined based tribal

blocks. The selection of sample was determined using the snowball sampling technique. The collected data was analysed based on application of various tools using SPSS-21. The ANOVA and exploratory factor analysis was used for analyzing the data.

**Analysis and Interpretations**

The primary data were collected and analyzed categorically, depending on their relevance to the study's goals. Distinct psychological influences exerted by the level of literacy and education among tribal women. The following section elaborates on the analysis in light of the goals.

**Relationship between Education and Psychological Influence of tribal women**

The educational level of tribal women can have significant impact on the psychological influence on different areas. The impact of different categories of the education level is analysed using the one way ANOVA. The following hypothesis explains the relationship among education and psychological influence.

*H<sub>0</sub>* There is no significant relationship between Education and Psychological Influence of Women

*H<sub>1</sub>*: There is significant relationship between Education and Psychological Influence of Women

**Table – 1 One Way ANOVA- Relationship between Education and Psychological Influence of Women**

		Sum of Squares	df	Mean Square	F	Sig.
Ability to voice out their opinions	Between Groups	14.251	4	3.563	3.389	<b>0.010**</b>
	Within Groups	231.304	220	1.051		
	Total	245.556	224			
Involve in family decision making	Between Groups	22.722	4	5.680	5.251	<b>0.000**</b>
	Within Groups	238.007	220	1.082		
	Total	260.729	224			
Improved self confidence and self image	Between Groups	19.572	4	4.893	4.592	<b>0.001**</b>
	Within Groups	234.428	220	1.066		
	Total	254.000	224			
Enhanced the communication skills and conveying ability	Between Groups	24.787	4	6.197	5.136	<b>0.001**</b>
	Within Groups	265.453	220	1.207		
	Total	290.240	224			
To opt for higher studies and education	Between Groups	10.137	4	2.534	3.291	<b>0.012*</b>
	Within Groups	169.419	220	.770		
	Total	179.556	224			
Having sense of security to travel and attend function	Between Groups	9.844	4	2.461	3.110	<b>0.016*</b>
	Within Groups	174.085	220	.791		
	Total	183.929	224			
Ability to differentiate domestic violence for women	Between Groups	2.287	4	.572	.510	0.728
	Within Groups	246.602	220	1.121		
	Total	248.889	224			
Enabled to generate income	Between Groups	9.450	4	2.363	1.095	0.360

for the family	Within Groups	474.710	220	2.158		
	Total	484.160	224			
Differentiate living standards from social taboo practiced	Between Groups	8.846	4	2.212	2.896	<b>0.023*</b>
	Within Groups	168.016	220	.764		
	Total	176.862	224			
Enhanced image in the society and societal functions	Between Groups	3.032	4	.758	.822	0.513
	Within Groups	202.968	220	.923		
	Total	206.000	224			
Contributes towards social cause	Between Groups	7.457	4	1.864	1.800	0.130
	Within Groups	227.903	220	1.036		
	Total	235.360	224			
Opportunities to form groups for business	Between Groups	2.813	4	.703	.878	0.478
	Within Groups	176.147	220	.801		
	Total	178.960	224			
Know various rights towards property and claims	Between Groups	5.262	4	1.315	1.761	0.138
	Within Groups	164.321	220	.747		
	Total	169.582	224			
Improved intellectual ability in handling personal issues	Between Groups	8.679	4	2.170	2.032	0.091
	Within Groups	234.877	220	1.068		
	Total	243.556	224			

(\*\* - validates significant pair @ 1 percent Level & \* - validates significant pair @ 5 percent level)

The different categories of education is having significant impact on the psychological influence in the areas of Ability to voice out their opinions (0.010\*), Involve in family decision making (0.000\*\*), Improved self confidence and self image (0.001\*\*), Enhanced the communication skills and conveying ability (0.001\*\*), To opt for higher studies and education (0.012\*), Having sense of security to travel and attend function (0.016\*) and Differentiate living standards from social taboo practiced (0.023\*). The psychological influence that is not impacted by education are Ability to differentiate domestic violence for women (0.728), Enabled to generate income for the family (0.360), Enhanced image in the society and societal functions (0.513), Contributes towards social cause (0.130), Opportunities to form groups for business (0.478), Know various rights

towards property and claims (0.138) and Improved intellectual ability in handling personal issues (0.091). The education of the tribal women has created significant impacts on the psychological influence in the study area of Kodaikanal.

#### Factor analysis – Psychological Influence of Women

Using a number of factors organized by factor analysis, we can gauge the extent to which women in different tribal societies exert an educationally-related psychological influence on their female counterparts. The analysis provides a means of classifying variables in accordance with the views of tribal women and quantifying the range of opinion among tribal members. What follows is an explanation of the factor analysis's findings.

**Table – 2 KMO and Bartlett's Test**

KMO test of sampling adequacy		0.699
Bartlett's Test	Approx. Chi-Square	1757.206
	df	91
	Sig.	<0.001**

The testing has revealed that the variable distribution follows normal pattern and derived factors have high reliability which determines the psychological influence of tribal women based on education. The

study has significantly proved that the variables are following normal distribution which is vital for forecasting. The above test has validated the reliability of the factors derived.

**Table – 3 Variance Analysis**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.103	29.307	29.307	4.103	29.307	29.307	3.769	26.922	26.922
2	2.337	16.692	46.000	2.337	16.692	46.000	2.389	17.062	43.984
3	1.863	13.306	59.305	1.863	13.306	59.305	2.145	15.322	59.305
4	1.121	8.006	67.311						
5	.991	7.079	74.390						
6	.939	6.709	81.099						
7	.867	6.196	87.295						
8	.490	3.498	90.793						
9	.394	2.812	93.606						
10	.309	2.208	95.813						
11	.250	1.787	97.600						
12	.135	.961	98.561						
13	.116	.827	99.388						
14	.086	.612	100.000						

The variance table provides a concise summary of the survey answers from the female tribe members who took part in the research. The results of the study suggest that participants' perceptions of the psychological impact of education level are affected by their own levels of education. Due to the huge

disparities in the investigated factors and determinants, it is known that they have a major effect on psychological influence. Variance analysis indicates that the perspectives of 59% of the indigenous women who participated in the research have been recorded.



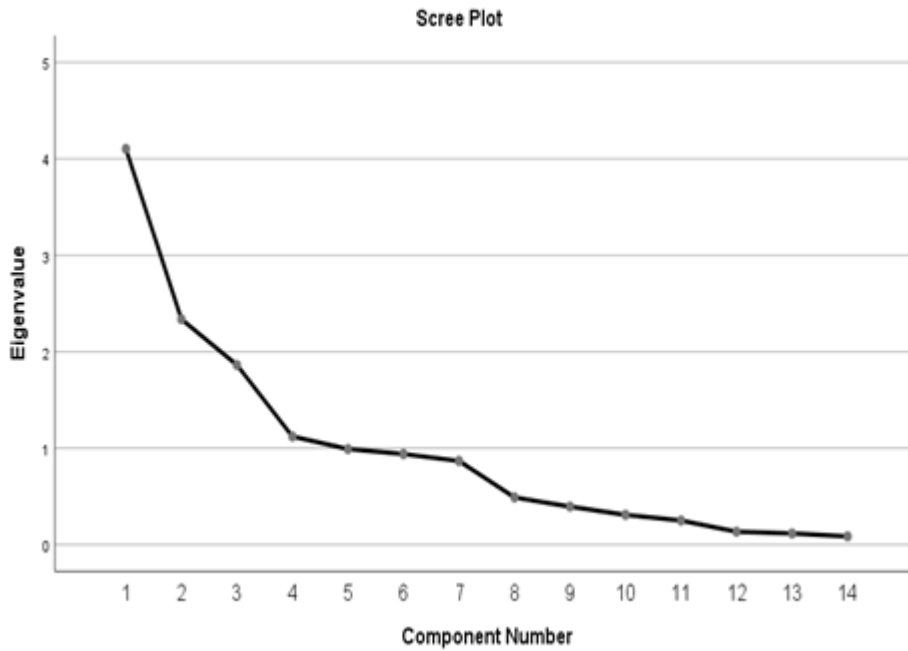


Chart – 1 - Psychological Influence of Women

Table – 4 Rotated Factor Matrix

	Component		
	1	2	3
Improved self confidence and self image	0.928		
Enhanced the communication skills and conveying ability	0.917		
Ability to voice out their opinions	0.914		
Involve in family decision making	0.907		
To opt for higher studies and education	0.372		
Enhanced image in the society and societal functions		0.854	
Opportunities to form groups for business		0.833	
Contributes towards social cause		0.819	
Know various rights towards property and claims		0.439	
Differentiate living standards from social taboo practiced		0.248	
Improved intellectual ability in handling personal issues			
Having sense of security to travel and attend function			0.797
Ability to differentiate domestic violence for women			0.788
Enabled to generate income for the family			0.752

The rotated component matrix explains that three factors are formed to examine the psychological

influence of tribal women based on the education and those factors are

### **Psychological Impact Area – I – Self Realisation and Development**

The psychological impact area of self realization and development is formed based on the variables that have significant factor loadings which involves Improved self confidence and self image (0.928), Enhanced the communication skills and conveying ability (0.917), Ability to voice out their opinions (0.914), Involve in family decision making (0.907) and To opt for higher studies and education (0.372).

### **Psychological Impact Area – II- Enhanced Social Image and Participation**

The education tend to improve the social image and participation of women in the following psychological areas of Enhanced image in the society and societal functions (0.854), Opportunities to form groups for business (0.833), Contributes towards social cause(0.819), Know various rights towards property and claims (0.439) and Differentiate living standards from social taboo practiced (0.248).

### **Psychological Impact Area – III- Knowledge Security and Domestic Violence**

The education has given significant influence on knowledge security and domestic violence which involves having sense of security to travel and attend function (0.797), Ability to differentiate domestic violence for women (0.788) and Enabled to generate income for the family (0.752).

## **5. Discussions**

The psychological influence of women is different when they are imparted with education which has the power to transform their lives. The educational impact is highly significant in the study area which was derived from the opinions of the tribal women. The areas of psychological influence are impacted and they tribal women are transforming themselves and get high recognition from their society when they are educated. The study has identified that the tribal women has the potential to identify the factors that are contributing for their psychological wellness and security based on the education. The tribal women are facing the tough practices of social taboo, domestic violence and societal oppression which has stranglehold on their lives. The education has the potential to break those shackles which is highly supported by the results of the study and education forms the foundation for transforming their lives with confidence and self-realisation.

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