



Gender Equality: A tale of a Munda community, Sundarban.

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ABSTRACT: The term 'Gender equality' does not simply mean that men and women are the same ; rather, it means that they have equal rights, opportunities, responsibilities, and access to resources. We have seen from our field data that women are engaged in household work rather acquiring the formal education than males. Usually, women are still bound to do housework and men do the work outside the houses. Joining the labour force with the males was strictly forbidden in many cultures according to McBain , S. written in his paper published in 12th feb, 2014. But, the shift in people's, shift in people's mindset regarding women's rights are gradually changing since the end of the Second World War. Women are now encouraged to get education and empowered in many aspects by the society. Despite the current promotion of gender equality, women still received less wages compare to men and often are subjected to sexual harassment both at work and in houses (McBain , S. and Patten, E. in 2014). Argument has been raised over whether there should be gender equality in every aspect or equality should be measured according to by their capacity or equity.

In this paper we present our fieldwork data on Mundas of Sardarpara, Sundarban conducted in 2022. Where we have seen women are restrain and abstain themselves in many major household decisions, we compare the literacy rate between males and females, occupation and provided case studies etc. to describe the actual scenario of a remote Munda villages to see whether gender equality is a thing among these tribal people or not.

Through this paper we want to aware people for making a better society, we need to resolve the problem and eraser the concept of inequality. We respect the potential according to individual skill, will and the practices which they try.

The fact that we are biologically not the same does not mean we will treat each other illogically differently according to Alexander Goussas Ma. Belén Vera. So, through this paper we want to aware people and in order to become a better society, we need to resolve the problems and misunderstandings since equality between men and women is essential to creating a true "human community" in which everyone respects each other's potential as well as their own will (Juan David Caíta Cubides).

KEYWORDS: Munda, Sardarpara, Sundarbans, Inequalities, Women rights, Schedule Tribe.

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I. INTRODUCTION

The word "gender" in socio-cultural sense referring the socially-formed roles and responsibilities that societies consider appropriate for men and women. In true sense gender equality refers as men and women have equal power, rights, responsibilities and equal opportunities for financial independence, education and personal development. Gender equality is achieved when people are able to access and enjoy the same rewards, resources and opportunities regardless of whether they are a woman or a man. "The term *Gender equality* does not mean that men and women are necessarily exactly the same or that differences do not exist, but that they have equal rights, opportunities, responsibilities and access to resources as well as the enjoyment of them". Indian constitution provides the human rights and equality to the human kind under the protection of law and enforcements. Gender equality is also a precondition for advancing development and reducing poverty: Empowered women contribute to health and productivity of whole families and communities and they improve prospects for the next generation.

Gender inequality is the social phenomena in which men and women are not treated equally. The treatment may arise from distinctions regarding biological, psychological or cultural norms prevalent in the society. Gender inequality is discrimination on the basis of sex or gender to be routinely privileged or prioritized over another. Women are dominated by patriarchal kinship system that results in social and economic dependence of women on men and stipulate their relative lower status compared to men. This are considered as gender inequality in societies mainly.

Gender equality is a fundamental human right and that right is violated by gender-based discrimination which is then denoted as gender inequality. The rights have a legal sanction and are enforceable in court of law. The rights and freedom given by constitution of their respective country wise to their citizen. Every citizen of India has been given certain rights to protect their interest in the society against any violence which are put into effect by the courts and constitution of India with subject to some limitations. Among these fundamental rights, there is a right to equality granted to every citizen who protects them from discriminations and other gender equality issues which they face due to ill mind of the society. It discards the biasness toward the individuals and a right to stop the unfair treatment on the basis of caste, race, class, sex and religion. This practice of inequality can be seen in every corner of society i.e., the workplace, among the families, religious places etc.

The right to equality is the major privilege given to every citizen in the society, which is also being mentioned under Article 14,15,16 and 17 of the constitution of India. Equality forms the part of basic structure of the constitution of India here are some of the followings:

Article 14- 18- In article 14 to article 18 in Indian constitution provide the information about the human rights of equality for Indian citizen.

- Equality before law and enforcement.
- No discrimination on the basis of religion, race, caste, sex, place of birth.
- Equality of opportunity in matter of public employment and it also prevent on the exploitation. However special provisions are there for the reservation for ST, SC, OBC for the upliftment in the mainstream population.
- Abolish of untouchability.

Article 21- protection of life and personal Libert: No person shall be deprived of his life or personal liberty except according to procedure established by law.

Article 29-

- Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have right to conserve the same.
- No citizen shall be denied admission into any educational institution maintained by the state or received fund from state or central, on the grounds of religion, race, caste, language etc.

Article 46- The state shall promote with special care in educational and economic sector of the weaker section in particular SC and ST.

Article 15-18 prohibits all discrimination on any ground. Whereas Article 29 provide this specific recourse to only few of the non-admission into educational institution.

According to S. Shanthi. "Gender equality isn't only a fundamental right, but a necessary foundation for a peaceful, prosperous and sustainable world."

According to Lowie (1953 : 194) concludes that "neither superstition sentiments nor man's physical superiority have produced a greater department of primitive women, that she is generally well treated and able to influence masculine decisions regardless of all theory as to her inferiority or impurity and it is precisely among some of the rudest people that she enjoys practical equality with her mate" as per the Dhebar commission Report (1961).

According to Ashwini Deshpande & Smriti Sharma (2015) concerning India, the study has identified women and girls of lower caste groups experience a range of inequalities: in health and nutrition, education, wages, occupation and ownership, control, and access to assets and resources. This study has examined the difficulties and issues of tribal women in India. It concluded with an observation that illiteracy, poverty, early marriage and undernutrition are massive hurdles in their way of development and empowerment.

According to Veena Bhasin the tribal women, as women in all social groups, are more illiterate than men. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. The tribal women work very hard, in some cases even more than the men. All the tribal societies in the study area are patriarchal in which men dominate in public sector. With the onset of development programs economic changes are taking place but tribal women remain traditional in their dress, language, tools and resources, because they grow food crops rather than cash crops.

According to Anil Kumar Mohapatra, In the mainstream culture to identify oneself as a "feminist" has been a fashion. Feminism covers all issues degrading and depriving women of their due in society vis-à-vis male members and it has started a crusade against atrocities on women across the globe. It is therefore regarded as

synonymous with a movement and revolution to defend and promote issues involving women. However, the concerns that feminism raises do seem alien to tribal inhabitants in the Koraput district of Orissa, because, unknowingly, they are its champions. Its principles are ingrained in their very culture. They practice and follow feminism as a matter of habit that has come to them down the ages. They do not follow it out of fear, compassion, enlightenment, education or compulsion; it is a necessity that comes quite naturally to them. It has been spontaneous and indigenous.

This paper deals with the concept of gender equality and inequalities present in a Munda community of Sundarbans. For this reason, this paper shows first hand field data. Where and how the woman restrains from major household decisions are described. We also compare the literacy rate gender-wise, occupation engagements and its variations etc. to show the inequalities present in the era of modernization. This paper holds its unique position where gender inequalities were studied within in a Munda scheduled tribe community who inhabited within the coastal region of West Bengal, India. On one hand they face the consequences of harsh environment and on the other side is inequalities are described in this current study.

The Munda people are an Austroasiatic speaking ethnic group of India. The Tribes and Castes of Bengal H. H. Risley mentioned that the Munda is a large Dravidian tribe of Chota-nagpur who spoke the kolarian group of language, which was close to the HO, and Santals, the name Munda is of Sanskrit origin [Risley,1891]. Munda tribe mainly inhabit the region of Jharkhand, title though they populated in the various corners of the states like west Bengal, Chhattisgarh, Odisha and Bihar. Another section of these tribes was brought in by the local zamindars to the mangrove forest region of Sundarban in South Bengal. For the occupation Munda tribes cleared the forests and built-up embankment, cutting down the forests and then selling the wood and they have even taken up fishing. Munda tribes have remained hunters for centuries. Gradually they converted into the settled agriculturist. Most of them do not have land of their own and are largely dependent on the labour work in the fields to earn their livelihood (<https://www.indianmirror.com/tribes/mundatribe.html>).

1.1. Relevance of the present study: -

- Significantly this paper gives us light on the concept of gender inequality and equality with an example of first-hand data collection from a Munda village, Sundarban, West Bengal.
- Glimpses is shown where in the era of modernization what is the actual scenario in rural set up.
- Despite these this paper shows us the anthropological perspectives. Where, how anthropologist collect data and how demographic data reveal the inequalities or gender wise differences.

II. OBJECTIVES OF THE PRESENT STUDY

- To make an overall assessment how peoples of costal region, West Bengal, India are face different difficulties.
- To find out the gender equality and inequalities seen among Mundas of Sardarpara.
- To make assessment why women of the study areas abstain from different gainful economic activities.

III. METHOD AND METHODOLOGY

The data for this paper were mainly collected as part of the general fieldwork for the fulfilment of undergraduate course in Anthropology discipline and fieldwork was conducted on the month of April 2022. Current research are falls under descriptive study where socio-demographic methods are applied for data collection. We have applied interview, schedule method, case study, focus group discussion, household census survey and observation method. By applying this method, we can learn about the daily life of the people, their problems, their struggle, their thoughts, etc.

As we all know each and every research has its own problem to dealt with. Here in this study, we have chalk out some of the problem which we have faced during the research and we have explained in this table how we overcome those problems:

Problems faced during fieldwork	How did we Overcome
During age determination we have face problem because some of the villagers are not able to tell their ages.	We have solved this problem by verifying the official document such as aadhar card, voter ca rd. Except this we, back calculated their age with their age at marriage, pregnancy outcome, number of children with their age they have etc. For this issue we have communicated with them thoroughly.
During questioning at the beginning of fieldwork villagers sometimes unable to understand about our questions such as the topic gender equality. At the beginning of the field study during rapport establishment.	After some days of visiting and with the continuous interaction made them free to us which solved this issue. This issue we have adapted 2 approaches. At first, we have taken interview when male members are absent of those problematic

We have seen that males are dominant over female and they disrupt the interview process in the manner where they stop the female informant and respond themselves on behalf of her.

household. Secondly, we have visited the place again and again to make them understand about our study objectives. With the repeated visited and with our skill we have overcome this problem fluently.

IV. STUDY AREA

The Sundarban is a cluster islands which is expanding along India and Bangladesh. It is famous for its incomparable beauty of mangrove forest. Sundarban is one of the largest active delta regions the world spread along 40,000 km. The forest of Sundarban spread along 10,000km across India and Bangladesh. The Indian part of Sundarban forest lying across 4000km and remaining 6000km is in Bangladesh. Sundarban has been carrying the existence of various endangered species of flora and fauna for years. There are several villages near the Sundarbans National Park such as Dayapur, Pakhralaya, Sajnekhali. All these villages have a special attraction of tourists for the traditional lifestyle of the people.

Sundarban bears the variety of wildlife along with Royal Bengal Tiger. Tigers have a great dominance over Sundarban forest which is another attraction of the visitors, wildlife photographers etc. Except Royal Bengal Tiger others animals like fishing cats, macaques, leopard cats, Indian grey mongoose, wild boar, chital deer are found in this area, the marine life of Sundarban is full of various species. Species like Wild boars, spotted deer, turtle, venomous (cobra, king cobra), and non –venomous (python, dhaman).

Except the variety of the wildlife Sundarban is also a repository of different species of plant. In the deep forest of Sundarban has a variety of flora like, Golpata, Champa, Dhundul, Genwa and Hatal and Sundari tree etc. are found and on the other hand different species of mangrove are found in Sundarban.

The island of Satjelia is one of the most inhabitant island in Sundarban South 24 Parganas, West Bengal. It is located in the south of Sundarban. The island Satjelia is situated under the district of South 24-Pargana, at the eastern side of Gosaba Block, of Sundarban. The Police station & Post office of Satjelia is Gosaba, Postal Head Office is Gosaba. The Island Satjelia (615sq.km) is the biggest island under Gosaba block.

The village of sardarpara comes under the Sadhupur mouza (J.L.No.48) in the Lahiripur Gram Panchayat of the South 24 Parganas district of West Bengal. The village Sardarpara encircled by the river name ‘Datta’ river flows between eastern and southern part of the village and the forest. The village has an 8ft embankment which protected the village from the tidal wave of river. This embankment is also the main road of the village. The houses of Sardarpara village are decorated linearly along with the embankment and a small market named Tripligheri bazar on the north side of the village and paddy field on the western side. Sardarpara village is mainly inhabited by the Munda community. The communicating language of the villagers is Bengali. According to the government the people of the sardarpara village are comes under the category of schedule tribe (ST). The main haat/bazaar of the village starts before entering the Sardarpara village and the bazaar is locally known as Tipligheri market/bazaar. This weekly haat sits two days a week - Monday and Friday. Till 2018, the haat used to be from 2 pm - 6pm before electricity came but now the haat stays till 7:30 pm - 8:30pm. The people of Patharpara, Sardarpara, Khalpara, Luxbagan come to this haat. The Main Source of Drinking Water in Sardarpara Village is the Supply of Pipelines, which came from the Laxbagan villager under the Sajal Dhara Prokolpo. In the middle of the village there is a water call present beside the embankment beside their club house, which is previously used by WWF NGO as their solar light battery charging station. The people of this village used those as drinking water and pond water as their household work. From both the East and South side of the village Dutta River is encircled, where as in the West side agricultural field and khalpar village is situated and in the North side tripligheri bazaar is present. This is the brief description of our study area.

Under the reasoning for selection of the study areas. We can say it is both combination of opportunity and exploratory sampling method were used. Where in one hand this study area is inhabited by the one among the tribal community whose population comes under one among the largest tribal group in India. Secondly, this tribal population lived in a challenging environment where we have the opportunity to explore this region. Furthermost our fourth author have prior experiences in studying this region, which provide an immense advantage. These are the reason why we have selected this region for our study.

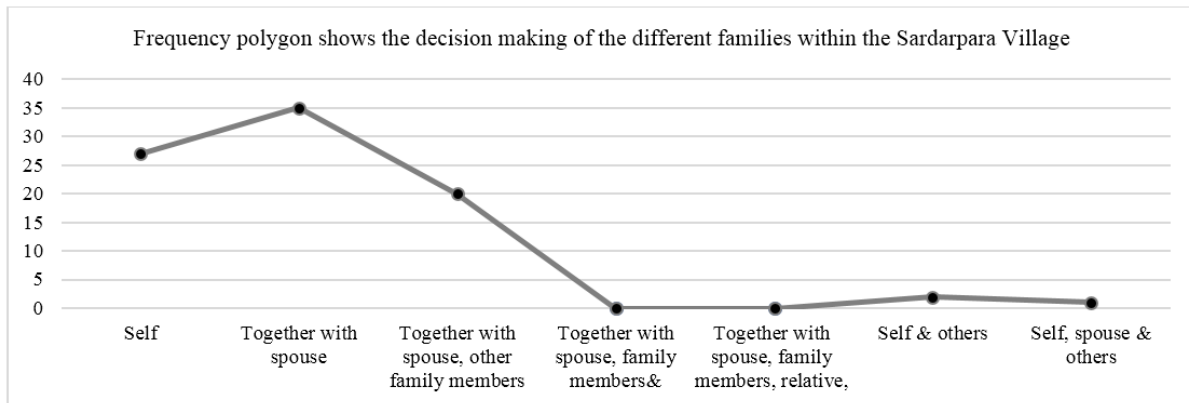
V. FINDINGS

To find out the gender equality, prejudice and misunderstanding among the Mundas of Sundarban, we have applied intensive, micro-level fieldwork and try to describe the glimpses the socio-demographic equalities and gender wise differences among them. For this reason, we have collected data on household decision making, participation in gainful economic activities, their literacy rate and reason for abstain in their economic participation. In this way we try to find out the gender inequalities among them within this short endeavour.

Table:1 Household & Livelihood Decisions making

Category	Self	Together with spouse	Together with spouse, other family members	Together with spouse, family members & relatives	Together with spouse, family members, relative, neighbors & others	Self & others	Self, spouse & others	Other	Total
No of Families	27 [30.33]	35 [39.32]	20 [22.47]	-	-	2 [2.24]	1 [1.12]	4 [4.49]	89 [100]

[]: Percentage represent out of total number of families belong within this village.



This table shows the engagement of family member in major household decision making; here decision of marriage, buying houses, land etc., are considered as a major decision in a household. In Sardarpara there is 99 household is present but in them 7 houses are uninhabited and 3 houses was locked during our fieldwork that is why we have calculated based on 89 household in this table.

In the household section we can find out that in the village of Sardarpara take their household decisions together with spouse that is 35 families are belong to this category which hold 39.32% of the total population. The second highest decision making are coming under the category of comes under self-30.33% out of the total population than the decisions made together with family members; here the term self refers to the male household member who they considered as a headman in a household and spouse that is 20 families and 22.47 of the total population. People in the village also take decisions with self and others and there are only two families that is 2.24% of the total population. Is also seen that self with spouse and others also make the household decisions but this is only 1 family who practice this which is 1.12 of the population and there are 4 family in the village whose household decisions is taken by others which is 4.49 of the total pollution. In short frequency polygon shows Sardarpara villagers are take their household decision mostly in a together with their household members. Although a shift towards nuclear family making is noticed where major chalk of household decision comes under the second category where decision with spouse is noticed.

Table:2 Economic Activities of males at Sardarpara Village

Age Group	Owner Cultivator	Agricultural Labourer	Non-Agricultural Labourer	Business	Forest Product Collector	Total
10-14	(1.47) 1 [0.45]	-	-	-	-	1 [0.45]
15-19	(10.29) 7 [3.16]	(11.88) 12 [5.42]	(8.69) 2 [0.90]	-	-	21 [9.50]
20-24	(8.82) 6 [2.71]	(15.48) 16 [7.23]	(21.74) 5 [2.26]	(28.57) 2 [0.90]	(13.64) 3 [1.35]	32 [14.47]
25-29	(17.65) 12 [5.42]	(24.75) 25 [11.31]	(30.43) 7 [3.16]	(14.28) 1 [0.45]	(31.82) 7 [3.16]	52 [23.52]
30-34	(14.70) 10 [4.52]	(9.90) 10 [4.52]	(4.35) 1 [0.45]	(14.28) 1 [0.45]	(18.18) 4 [1.80]	26 [11.76]
35-39	(10.29) 7 [3.16]	(10.89) 11 [4.97]	(4.35) 1 [0.45]	-	(9.09) 2 [0.90]	21 [9.50]
40-44	(2.94) 2 [0.90]	(4.95) 5 [2.26]	(4.35) 1 [0.45]	-	-	8 [3.61]
45-49	(1.47) 1 [0.45]	(3.96) 4 [1.80]	(8.69) 2 [0.90]	(14.28) 1 [0.45]	-	8 [3.61]
50-54	(11.76) 8 [3.61]	(7.92) 8 [3.61]	-	-	(4.54) 1 [0.45]	17 [7.69]
55-59	(11.76) 8 [3.61]	(5.94) 6 [2.71]	(4.35) 1 [0.45]	(28.57) 2 [0.90]	(9.09) 2 [0.90]	19 [8.59]
60-64	(4.41) 3 [1.35]	(3.96) 4 [1.80]	(8.69) 2 [0.90]	-	(9.09) 2 [0.90]	11 [4.97]
65-69	(1.47) 1 [0.45]	-	(4.35) 1 [0.45]	-	(4.54) 1 [0.45]	3 [1.35]
70-74	-	-	-	-	-	
75-79	(2.94) 2 [0.90]	-	-	-	-	2 [0.90]
Total	(100) 68 [30.76]	(100) 101 [45.70]	(100) 23 [10.40]	(100) 7 [3.16]	(100) 22 [9.95]	221 [100]

(*) Represents percentage out of Column Total [*] Represents percentage out of Grand Total

Bar Graph showing the frequency of economic activities of male at Sardarpara Village

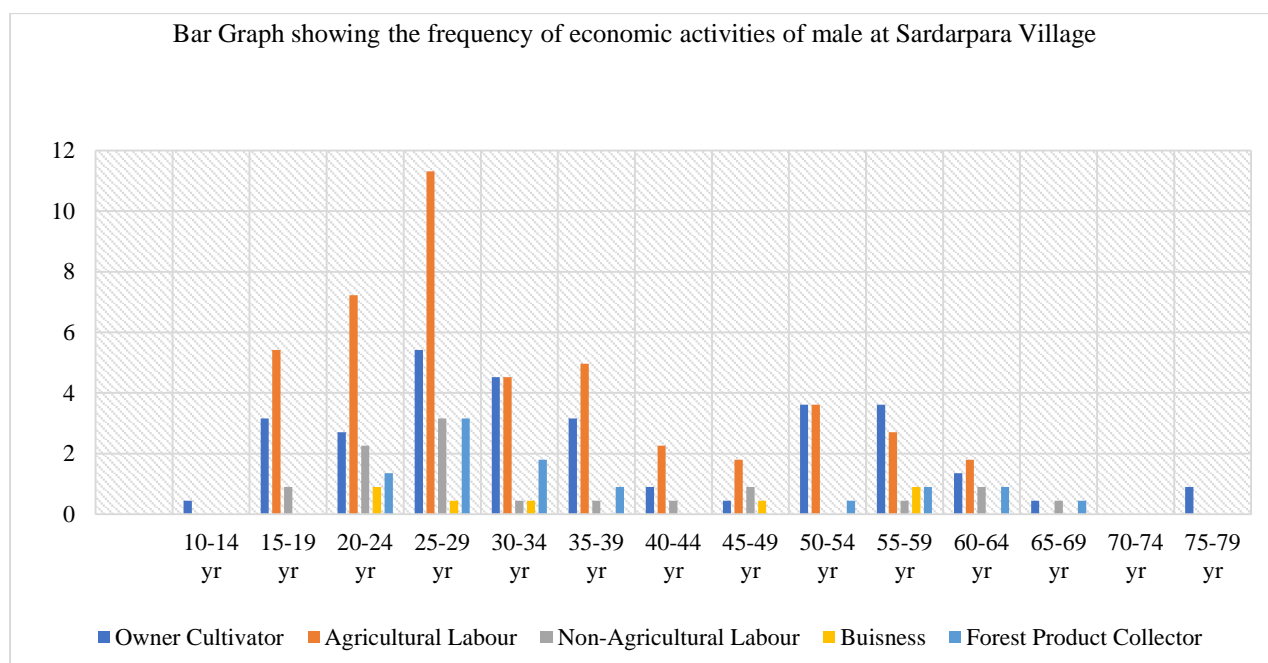
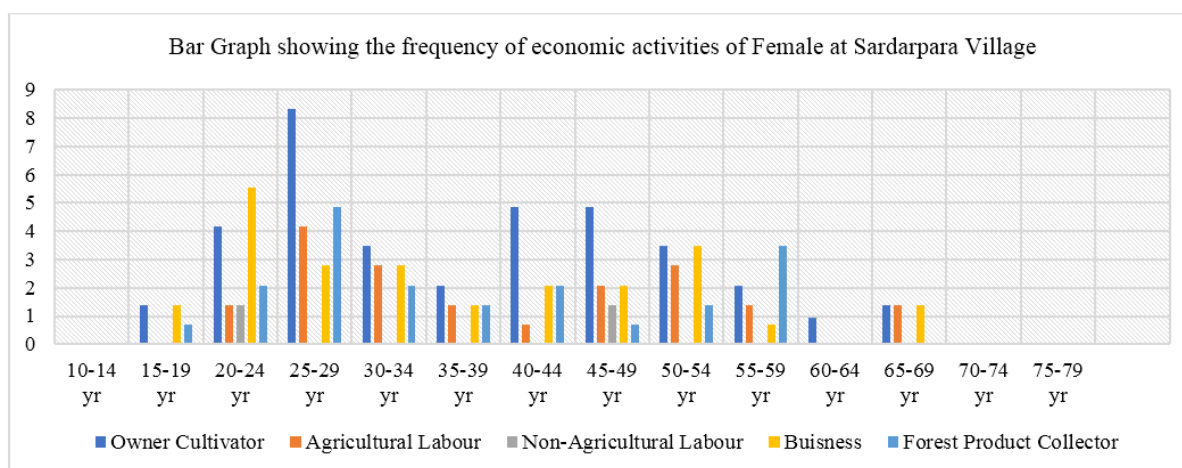


Table: 3 Economic Activities of Females at Sardarpara Village

Age Group	Owner Cultivator	Agricultural Labourer	Non-Agricultural Labourer	Business	Forest Product Collector	Total
10-14	-	-	-	-	-	-
15-19	(3.77) 2 [1.38]	-	-	(5.88) 2 [1.38]	(3.70) 1 [0.69]	5 [3.47]
20-24	(11.32) 6 [4.16]	(7.69) 2 [1.38]	(50) 2 [1.38]	(23.52) 8 [5.56]	(11.11) 3 [2.08]	21 [14.58]
25-29	(22.64) 12 [8.33]	(23.07) 6 [4.16]	-	(11.76) 4 [2.78]	(25.92) 7 [4.86]	29 [20.13]
30-34	(9.43) 5 [3.47]	(15.38) 4 [2.78]	-	(11.76) 4 [2.78]	(11.11) 3 [2.08]	16 [11.11]
35-39	(5.66) 3 [2.08]	(7.69) 2 [1.38]	-	(5.88) 2 [1.38]	(7.40) 2 [1.38]	9 [6.25]
40-44	(13.20) 7 [4.86]	(3.84) 1 [0.69]	-	(8.82) 3 [2.08]	(11.11) 3 [2.08]	14 [9.72]
45-49	(13.20) 7 [4.86]	(11.53) 3 [2.08]	(50) 2 [1.38]	(8.82) 3 [2.08]	(3.70) 1 [0.69]	16 [11.11]
50-54	(9.43) 5 [3.47]	(15.38) 4 [2.78]	-	(14.70) 5 [3.47]	(7.40) 2 [1.38]	16 [11.11]
55-59	(5.66) 3 [2.08]	(7.69) 2 [1.38]	-	(2.94) 1 [0.69]	(18.51) 5 [3.47]	11 [7.63]
60-64	(1.88) 1 [0.69]	-	-	-	-	1 [0.69]
65-69	(3.77) 2 [1.38]	(7.69) 2 [1.38]	-	(5.88) 2 [1.38]	-	6 [4.16]
70-74	-	-	-	-	-	-
75-79	-	-	-	-	-	-
Total	(100) 53 [36.80]	(100) 26 [18.05]	(100) 4 [2.78]	(100) 34 [23.61]	(100) 27 [18.75]	144[100]

(*) Represents percentage out of Column Total

[*] Represents percentage out of Grand Total



- Immense occupational diversity found in the village of Sardarpara. Where we can easily divide their economic activity into two broader category such as Agricultural and Non-agricultural work. The agricultural activity is further divided into two sections that are Owner Cultivator, Agricultural Labourers and the Non-agricultural activities represent Small Businesses, Forest Product Collection, non-agricultural labourer etc., under their gainful economic activities.
- In cases of males, the earning age group started for 10-14 and age group 15-19 there are 21 (9.50%) occupational engagement frequencies are found from this village. In case of female, the earning age group started from 15-19 but their occupational engagement frequencies is 3.47% only. It shows that the male with low age group were found to be more engaged in different occupational activities than females.
- The earner dependent ratio of male is-
(Individual 0-14 age + 60 & above age group)/ Individual of 15-59 age-group *100
(50+13)/139 *100 = 63/139*100 = 6300/139 = 45.32%

The earner dependent ratio of female is-

(Individual 0-14 age + 60 & above age group)/ Individual of 15-59 age-group *100

$(53+15)/130*100= 68/130*100= 6800/130= 52.31\%$

Those earners dependent ratio shows that the dependency of female population is higher than the male section.

- Only 15.84% of male population and 12.5% of female population at higher age group (55-59 and higher age group) engaged with different gainful occupational activity. Which shows a more male engagements than females.
- In case of agricultural activities male of Sardarpara found 45.70 % as themselves under Agricultural Labourer and 30.76% as Owner cultivator category but in females, the percentage of owner cultivator is 36.80% and 18.05% as owner cultivator. We can also see that there are 23.61% of female earn money through business that is much higher than the male category from this tables (table no: 2 and 3).
- The engagement of different occupation in both male and female increases and hold the highest engagement frequencies at the age group of 25-29. After and before that the engagement percentage are always shows preponderance.
- The preponderance found in age group of 15-19, 20-24, 25-29, 30-34, 35-39, 50-54, 55-59 respectively in male occupational activities and in case of females age group of 20-24, 25-29, 30-34, 40-44, 45-49, 50-54 shows a radical pattern. These preponderance shows the gender wise diversity in gainful economic practices.

Table: 4 Literacy rate of males of Sardarpara village

Age group	Illiterate	Below Primary	Primary	Up to VIII	Secondary	Higher Secondary	Undergraduate	Total
0-4	(19.67) 12 [5.94]	(4) 2 [0.99]	-	-	-	-	-	14[6.93]
5-9	(4.91) 3 [1.48]	(28) 14 [6.93]	(10) 1 [0.49]	-	-	-	-	18[8.91]
10-14	-	(6) 3 [1.48]	(10) 1 [0.49]	(18.03) 11 [5.44]	-	-	-	15[7.42]
15-19	-	(6) 3 [1.48]	(20) 2 [0.99]	(27.86) 17 [8.41]	(14.28) 1 [0.49]	-	-	23[11.38]
20-24	-	(8) 4 [1.98]	(10) 1 [0.49]	(21.31) 13 [6.43]	(14.28) 1 [0.49]	(33.33) 1 [0.49]	(75) 3 [1.48]	23[11.38]
25-29	(13.11) 8 [3.96]	(22) 11 [5.44]	(50) 5 [2.47]	(14.75) 9 [4.45]	(28.57) 2 [0.99]	-	-	35[17.32]
30-34	(11.47) 7 [3.46]	(6) 3 [1.48]	-	(3.27) 2 [0.99]	(14.28) 1 [0.49]	(33.33) 1 [0.49]	-	14[6.93]
35-39	(11.47) 7 [3.46]	(6) 3 [1.48]	-	(3.27) 2 [0.99]	(14.28) 1 [0.49]	(33.33) 1 [0.49]	-	14[6.93]
40-44	(8.196) 5 [2.47]	(4) 2 [0.99]	-	-	-	-	-	7[3.46]
45-49	(6.55) 4 [1.98]	(2) 1 [0.49]	-	(3.27) 2 [0.99]	-	-	-	7[3.46]
50-54	(6.55) 4 [1.98]	(4) 2 [0.99]	-	(3.27) 2 [0.99]	-	-	-	8[3.96]
55-59	(9.83) 6 [2.97]	(2) 1 [0.49]	-	(4.91) 3 [1.48]	-	-	(25) 1 [0.49]	11[5.44]
60-64	(9.83) 6 [2.97]	(2) 1 [0.49]	-	-	-	-	-	7[3.46]
65-69	(3.27) 2 [0.99]	-	-	-	-	-	-	2[0.99]
70-74	(1.63) 1 [0.49]	-	-	-	-	-	-	1[0.49]
75-79	(1.63) 1 [0.49]	-	-	-	(14.28) 1 [0.49]	-	-	2[0.99]
80-84	(1.63) 1 [0.49]	-	-	-	-	-	-	1[0.49]
Total	67[33.16]	50[24.75]	10[4.95]	61[30.19]	7[3.46]	3[1.48]	4[1.98]	202 [100]

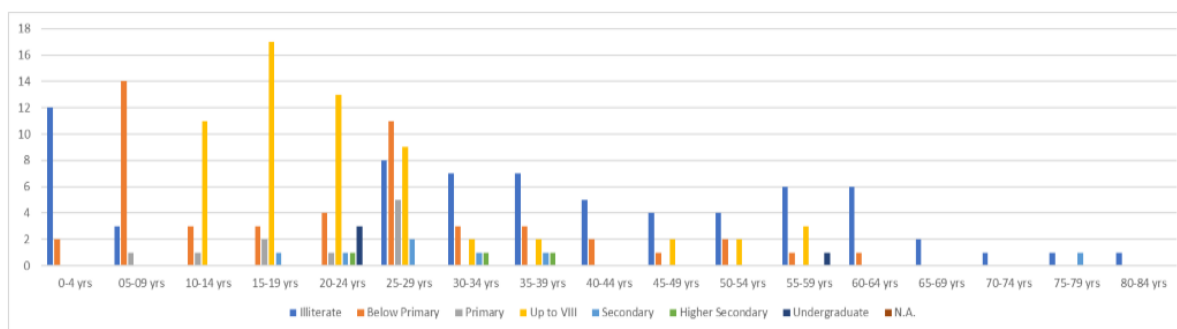
(): Represent percentage out of column total []: Represent percentage out of grand total

Table: 5 Literacy rate of females of Sardarpara village

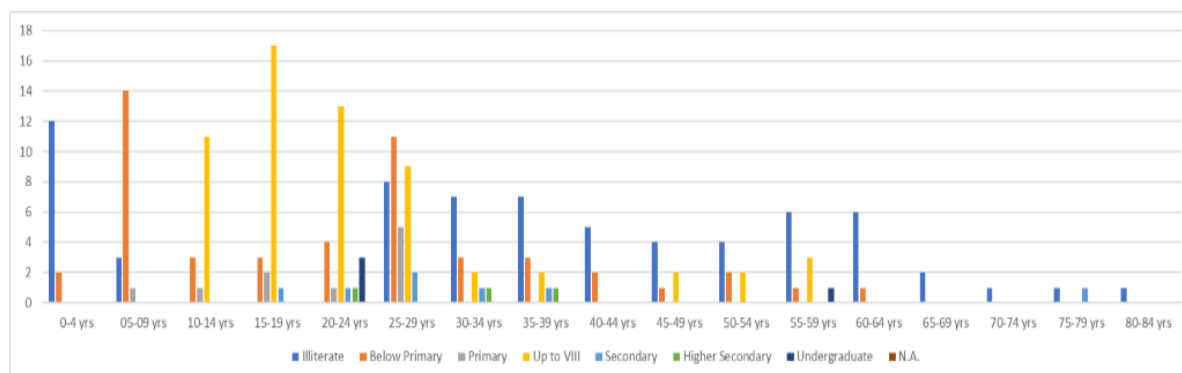
Age group	Illiterate	Below Primary	Primary	Up to VIII	Secondary	Higher Secondary	Undergraduate	Total
0-4	(15.95) 15 [7.57]	(22.22) 8 [4.04]	-	-	-	-	-	23 [11.61]
5-9	(2.12) 2 [1.01]	(38.88) 14 [7.07]	(9.09) 1 [.50]	-	-	-	-	17 [8.58]
10-14	-	(2.77) 1 [.50]	(9.09) 1 [.50]	(24.44) 11 [5.55]	-	-	-	13 [6.56]
15-19	(2.12) 2 [1.01]	(5.55) 2 [1.01]	(9.09) 1 [.50]	(20) 9 [4.54]	(50) 5 [2.52]	(50) 1 [.50]	-	20 [10.10]
20-24	(4.25) 4 [2.02]	(5.55) 2 [1.01]	(18.18) 2 [1.01]	(28.88) 13 [6.56]	(30) 3 [1.51]	-	-	24 [12.12]
25-29	(11.70) 11 [5.55]	(5.55) 2 [1.01]	(27.27) 3 [1.51]	(13.33) 6 [3.03]	(10) 1 [.50]	(50) 1 [.50]	-	24 [12.12]
30-34	(4.25) 4 [2.02]	(2.77) 1 [.50]	(9.09) 1 [.50]	(8.88) 4 [2.02]	-	-	-	10 [5.05]
35-39	(8.51) 8 [4.04]	(2.77) 1 [.50]	-	(2.22) 1 [.50]	-	-	-	10 [5.05]
40-44	(9.57) 9 [4.54]	(2.77) 1 [.50]	-	-	-	-	-	10 [5.05]
45-49	(11.70) 11 [5.55]	(8.33) 3 [1.51]	-	(2.22) 1 [.50]	-	-	-	15 [7.57]
50-54	(8.51) 8 [4.04]	(2.77) 1 [.50]	-	-	(10) 1 [.50]	-	-	10 [5.05]
55-59	(6.38) 6 [3.03]	-	(9.09) 1 [.50]	-	-	-	-	7 [3.53]
60-64	(7.44) 7 [3.53]	-	-	-	-	-	-	7 [3.53]
65-69	(5.31) 5 [2.52]	-	-	-	-	-	-	5 [2.52]
70-74	-	-	(9.09) 1 [.50]	-	-	-	-	1 [.50]
75-79	-	-	-	-	-	-	-	-
80-84	(1.06) 1 [.50]	-	-	-	-	-	-	1 [.50]
85-89	(1.06) 1 [.50]	-	-	-	-	-	-	1 [.50]
Total	94 [47.47]	36 [18.18]	11 [5.55]	45 [22.72]	10 [5.05]	2 [1.01]	-	198 [100]

(): Represent percentage out of column total []: Represent percentage out of grand total

Bar graph shows the literacy rate of males of Sardarpara villagers



Bar graph shows the literacy rate of females of Sardarpara villagers



This table shows us the diversity and preponderance in their literacy rate, where 33.16 % of males are illiterate and 47.47 % of females are illiterate from this village. The scenario is constant in case of below primary group where 6.57% (24.75%-18.18%) of males are much higher in this group than females. In primary section we can find out that the number females are outraged by just one (In this section there are 11 females making a percentage of 5.55 of the total population, with 10 males making a percentage of 4.95). In case of completing of secondary level female literacy is higher than males. But unfortunately, there is no female candidates are present

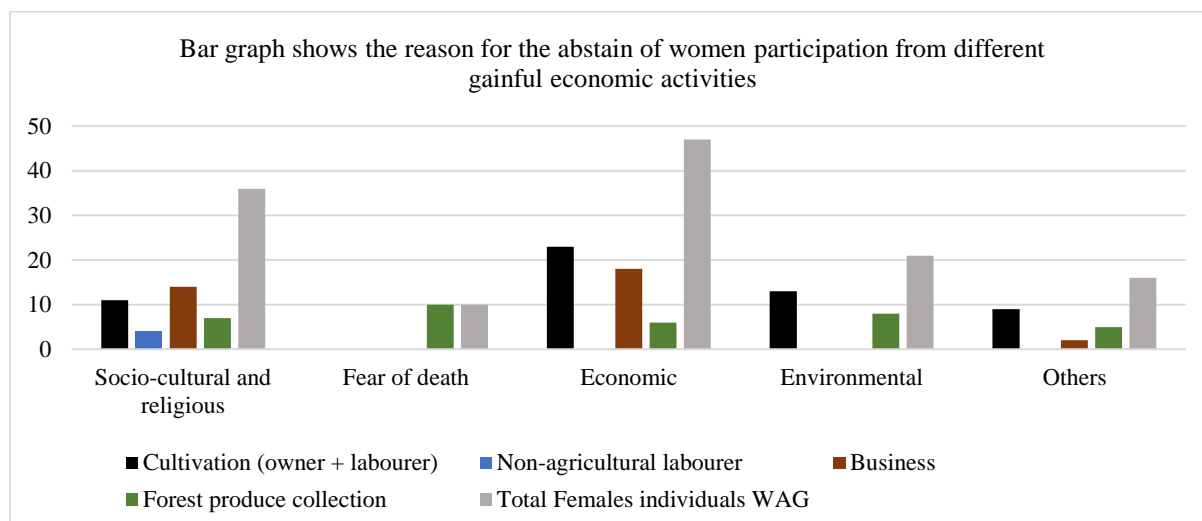
who completed their undergraduate (UG) level from this village but in case of males there is 1.98 % of male population who completed their UG level.

The trend of getting higher education is in favour of males than females are seen. Furthermore, we found that number of illiterate females are higher than males and it shows the inequalities in terms of availing the formal education.

Table:6 Table shows reason for women abstain of gainful economic activities

Occupation types/Reasons	Reason for the abstain of women participation from different gainful economic activities				
	Socio-cultural and religious	Fear of death	Economic	Environmental	Others
Cultivation (owner + labourer)	(30.55) 11 [8.46]	-	(48.93) 23 [17.69]	(61.9) 13 [10]	(56.25) 9 [6.92]
Non-agricultural labourer	(11.11) 4 [3.08]	-	-	-	-
Business	(38.89) 14 [10.76]	-	(38.29) 18 [13.84]	-	(12.5) 2 [1.53]
Forest produce collection	(19.44) 7 [5.38]	(100) 10 [7.69]	(12.77) 6 [4.61]	(38.1) 8 [6.15]	(31.25) 5 [3.84]
Total Females individuals WAG	(100) 36 [27.69]	(100) 10 [7.69]	(100) 47 [36.15]	(100) 21 [23.84]	(100) 16 [12.3]

(): Percentage out column total []: Percentage out of total working age group (WAG female individual of Sardarpara, which is 130).



This table hold its unique nature, where it reveals the different reasons for abstain of gainful economic activities of women from this village. Percentage within the first bracket shows the how many women restrain the occupation class for each categorical reason. which is 130 females in total out of 198 females who belong to the working age groups. Percentage within the second parentheses is calculated out of total working age group females and in them how many women are falls under each category. In Sardarpara it is seen that economic reason is the most prevalent here which restrain them to taking up new venture. They said for economic crisis neither they can buy agricultural land or they can buy or rent boat for forest product collection. Second restriction comes from socio-cultural and religious reasons where social stigma or not doing businesses or cultivation by the women play a crucial role here. On the other hand harsh challenging environment abstain them for taking up the agricultural work and doing forest product collection such as Honey, Crab, Fish etc., from this table we can also noticed that fear of death due to wild animal attack play occupational specific role; where forest product collection comes under this section. In this way this tables showed us how different stigma, problem restrain them to take up the different gainful economic activities from this village.

VI. CONCLUSION

It is actually very much difficult to access the inequality in full terms by analyzing only engagements in different gainful economic activities, literacy rate and power of decision making in major household activities. But still, it opens up a door to understand the inequality and difference at initial stage between the two opposite gender and that what this research did.

The major reason of inequalities is the combined outcome of inferiority complex among both male and female due to illiteracy, patriarchal mentality (to some extend), fear of trying new feet in case of women, high

illiteracy rate, in era of modernization they forgot to combine the good deeds of modern era along with their cultural beliefs. Are some of the reasons for inequalities among them.

- As the major household decisions of the study area shows that women take decisions with their husbands and within the family members. So can't say that patriarchal society has many influences over their decision making rather in the era of 20's they are much liberal to take decision after through discussion among themselves. But the major trend is seen where they take their major decision either among self or within their nuclear self (between husband and wife).
- In occupation table, we can see that the dependency ratio is higher for females than of males. We can also see that 23.61% of females earn money through business (small), which is much higher than males and forest product collection play a major role in case of females. For Handia selling (under small businesses) a clear-cut gender discrimination found where, Handia selling is female oriented jobs here but both males and females are the consumers.
- In case of literacy rate, the percentage of illiteracy is much higher in females than males. Even nearly half of the total female population are illiterate and no female individual are crossed the undergraduate level.
- The next major preponderance is found in the table no 6, where we have noticed that the females are found to be noncooperative in gainful economic activities are due to lack of economic strength mainly but the second major chank are noticed is falls under socio-cultural and religious beliefs. These are the noteworthy facts are found from the present study.

We belief that equal opportunities should be given who gain the opportunities according to their merit and capabilities but opportunities should be accessible for all without any discrimination. As we have conducted the fieldwork and based on our experiences, we have seen the females of Sardarpara village has the mentality of thinking themselves as inferior than males. Although those aforementioned tables do not show the said fact but our first-hand experiences conclude this sentence. These are small glimpses of gender differences in terms of their economic engagements, literacy rate and in their decision making.

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