

Feminism and Educational Transformation: A Review of Gender Equality Initiatives in Jharkhand's Tribal Regions

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ABSTRACT

This study explores how feminist ideals impact education for women and girls in this region. Focusing on gender equality, the research explores how feminist advocacy challenges traditional gender roles, promotes inclusive curricula, and addresses barriers to education. It highlights the role of feminist movements, NGOs, and local activists in advancing girls' education, implementing policy changes, and fostering safe learning environments. The study also emphasizes the importance of recruiting female teachers as role models and the influence of gender-sensitive curricula. This study explores how feminism influences educational practices in Jharkhand's tribal regions, promoting gender equality and empowerment. By challenging traditional norms, improving access, and creating supportive learning environments, feminist movements have made education more inclusive for girls. The study highlights successes and ongoing efforts needed for truly equitable education.

Keywords: Feminism, Educational Practices, Gender Equality, Tribal Regions, Jharkhand.

1. Introduction

Education is a powerful tool for social transformation, and its impact can be profound when intersected with feminist ideals. In Jharkhand, a state in eastern India known for its rich tribal diversity, the influence of feminism on educational practices has the potential to reshape traditional gender roles and enhance opportunities for women and girls. This introduction explores how feminist perspectives are influencing educational practices in the tribal regions of Jharkhand (*Jewitt, 2019*), aiming to promote gender equality and empowerment (*Ganote & Longo, 2015*). Jharkhand's tribal communities have historically maintained unique cultural practices and social structures. These traditions have often dictated gender roles, with limited access to education for women and girls (*Guest, 2016*). In these contexts, feminist advocacy is challenging entrenched norms and pushing for reforms that ensure equal educational opportunities. Feminism, as a social and political movement, seeks to address and rectify gender inequalities. Its influence on education in Jharkhand (*Deogharia, 2015*) is visible through various initiatives aimed at breaking down barriers to female education, revising curricula to be more inclusive, and promoting gender-sensitive pedagogical approaches (*Hammond et al., 2015*). Such initiatives are essential in addressing the historical disadvantages faced by women and girls in these regions. Government programs and non-governmental organizations (NGOs) have been instrumental in this process, often driven by feminist principles to create educational environments that are more equitable and supportive of female students. These efforts include policy changes, community outreach, and tailored educational programs designed to meet the unique needs of tribal girls (*McLeod, 2017*). However, the path toward educational equality is fraught with challenges. Traditional cultural attitudes, infrastructural constraints, and resource limitations can impede progress (*David, 2018*). Addressing these challenges requires a nuanced understanding of local contexts and a commitment to engaging with communities to foster acceptance and support for gender equality in education. In examining the influence of feminism on educational practices in Jharkhand's tribal regions (*Deogharia, 2015*), it becomes evident that while there have been significant strides, ongoing efforts and adjustments are needed to fully realize the potential of feminist-inspired educational reforms. This exploration will highlight both the successes and the areas requiring further attention to ensure that educational opportunities are truly equitable for all members of the community.

1.1 Importance of Feminist Movements in Advocating for Gender Equality in Education

Feminist movements have been crucial in advocating for gender equality in education, particularly in traditionally patriarchal societies like those found in Jharkhand's tribal regions. The importance of feminist movements in this advocacy can be highlighted through the following key aspects:

Challenging Gender Norms and Stereotypes: According to *Guest (2016)*, feminist movements have actively challenged deeply rooted gender norms that have historically relegated girls and women to the domestic sphere, limiting their access to education. These movements have promoted the idea that girls have the same right to education as boys, breaking down cultural and societal barriers that have kept girls out of school.

Raising Awareness about Girls' Rights: As *McLeod (2017)* points out, feminists have worked tirelessly to raise awareness about the fundamental rights of girls to education. By emphasizing the role education plays in empowering women and fostering equitable societies, feminist campaigns have highlighted the importance of educating girls as a means to combat poverty, reduce inequality, and promote social development.

Policy Influence and Legal Advocacy: Feminist advocacy has been pivotal in shaping and influencing educational policies that promote gender equality (*David, 2018*). Activists have lobbied for legal frameworks, such as the Right to Education (RTE) Act in India, ensuring that all children, especially girls from marginalized communities, have access to free and compulsory education. They have also pushed for scholarships, financial incentives, and policies designed to retain girls in schools.

Creating Safe Educational Environments: According to *Smele et al. (2017)*, feminist movements have been instrumental in advocating for safer and more inclusive learning environments for girls. In tribal regions, the lack of female teachers, inadequate sanitation facilities, and safety concerns have deterred parents from sending their daughters to school. Feminist efforts have led to improvements in school infrastructure and the recruitment of female teachers, fostering safer environments where girls feel supported.

Empowerment through Education: *Jackson (2018)* argues that feminist advocacy fundamentally believes in education as a powerful tool for women's empowerment. Feminists emphasize that educating girls not only benefits them individually but also has a transformative impact on communities. Educated women are more likely to participate in decision-making, access better economic opportunities, and contribute to societal development.

Addressing Intersectionality in Education: Feminist movements have also brought attention to the intersectional challenges faced by girls in tribal regions, where gender discrimination intersects with issues of class, caste, and ethnicity (*Rizvi, 2019*). By advocating for inclusive education systems that address the needs of marginalized girls, feminist movements work toward creating an equitable education system that considers multiple layers of disadvantage (*Deogharia, 2015*).

1.2 Promotion of Girls' Education

Efforts to Raise Awareness about the Importance of Educating Girls: In Jharkhand's tribal regions, a significant part of promoting girls' education (*Deogharia, 2015*) has involved raising awareness within communities about its long-term benefits. Traditionally, many families believed that girls' education was not a priority, focusing instead on their roles in domestic work and early marriage. Feminist movements and other advocacy groups have worked to challenge these mindsets by organizing community campaigns and workshops to highlight the benefits of educating girls, such as improved economic prospects, delayed marriages, and healthier families. Engaging community leaders and elders in discussions about gender equality and the value of educating girls, leveraging their influence to shift cultural norms. Collaborating with government bodies to promote

nationwide awareness campaigns like "*Beti Bachao, Beti Padhao*" (Save the Daughter, Educate the Daughter), adapted to local tribal contexts, emphasizing education as a fundamental right for girls. These efforts have been crucial in challenging the belief that educating girls is unnecessary or secondary to the education of boys. (*Parmar, 2020*)

Initiatives to Address Gender Disparities in School Enrollment and Retention: Gender disparities in school enrolment and retention rates have long been a challenge in tribal areas, where economic pressures and cultural traditions often keep girls out of school. To address these disparities, several initiatives have been introduced:

Financial Incentives and Scholarships: Programs providing scholarships and financial aid to girls from economically disadvantaged backgrounds help families overcome financial barriers to schooling. Some initiatives also offer free textbooks, uniforms, and mid-day meals to encourage enrolment.

Hostel Facilities for Tribal Girls: In many cases, schools are far from remote tribal villages, and commuting is difficult. The establishment of residential hostels near schools has made it easier for girls to continue their education without the burden of long travel distances (*Ota, 2020*).

Bridge Courses and Remedial Programs: For girls who have dropped out or never attended school, bridge courses help bring them up to speed so they can join mainstream education. These programs provide an opportunity for girls to catch up academically and reduce dropout rates.

Retention Programs: To keep girls in school, some NGOs and government initiatives focus on reducing the gender gap by promoting gender-sensitive learning environments, including the presence of female teachers, access to proper sanitation, and ensuring that schools are safe for girls.

Vocational Training Programs: These programs equip older girls with skills to become financially independent, which serves as both an incentive for parents to send their daughters to school and a means of empowerment for the girls themselves.

1.3. Role of NGOs and Local Activists in Promoting Education for Girls

Non-Governmental Organizations (NGOs) and local activists have been pivotal in driving grassroots change, filling gaps left by formal governmental programs, and directly engaging with tribal communities to promote girls' education. Their contributions include:

Awareness Campaigns and Community Engagement: NGOs often work at the grassroots level to conduct door-to-door campaigns, explaining the benefits of educating girls to parents and communities. They also conduct workshops for parents, teachers, and community leaders on the importance of gender equality in education.

Training and Empowering Women Leaders: Many NGOs focus on training local women as leaders, teachers, and role models. This creates an environment where girls and their families can see the potential outcomes of education, helping to foster a culture of support for girls' education.

Establishing Alternative Learning Centres: In areas where government schools are scarce or difficult to access, NGOs have set up informal learning centres or mobile schools, offering basic education and vocational training to girls who would otherwise be left out.

Collaborations with Government Programs: NGOs and activists work closely with government initiatives like Sarva Shiksha Abhiyan (Education for All) and Kasturba Gandhi Balika Vidyalaya's, which provide free education for girls in underprivileged regions. They play a key role in identifying out-of-school girls and helping them integrate into these programs.

Monitoring and Advocacy: NGOs and activists act as watchdogs, ensuring that government policies supporting girls' education are implemented effectively. They monitor schools for issues like teacher absenteeism, infrastructure inadequacies, and gender discrimination, advocating for improvements in these areas (*DeJaeghere, 2013*).

1.4 Focus on Female Teachers

The recruitment of female teachers in Jharkhand's tribal regions has played a vital role in promoting girls' education by providing strong role models and sources of support. In many tribal communities, parents are hesitant to send their daughters to school due to concerns about safety, cultural appropriateness, and the lack of female figures in educational institutions. The presence of female teachers helps address these concerns by creating a more welcoming and secure environment for girls. Female teachers not only serve as educators but also act as role models, showing girls that education can lead to personal and professional growth. This visibility challenges traditional gender roles, encouraging more families to see the value of educating their daughters. Moreover, female teachers help foster a supportive and gender-sensitive environment in schools, which is crucial for the retention of girls. They are often better able to understand and address the unique needs and challenges faced by female students, such as issues related to puberty or cultural restrictions. This support helps girls feel more comfortable in the school setting, reducing dropout rates. As a result, the recruitment of female teachers has a direct impact on increasing community trust in the educational system. When families see that women from their own communities can achieve success through education, they are more likely to prioritize schooling for their daughters, leading to greater participation and sustained attendance of girls in schools (*Ghosh, 2007*).

1.5 Feminism has influenced gender-sensitive curriculum design, addressing gender roles in tribal communities

Feminism has played a significant role in shaping gender-sensitive curriculum design, particularly in the context of tribal communities. With promoting the inclusion of gender-related topics, feminist

principles aim to address and challenge traditional gender roles that often limit the opportunities and potential of women and girls. In tribal areas, where cultural norms and practices vary, feminist-influenced curricula strive to create a balance between respecting indigenous traditions and promoting progressive gender norms. This approach helps to raise awareness about gender equality, encourages critical thinking about gender-based discrimination, and fosters an educational environment that empowers both boys and girls to question and redefine societal expectations (*De Marco, 2024*)

1.6 Significance of the Research

The significance of researching the influence of feminism on educational practices in Jharkhand's tribal regions (*Jewitt, 2019*) lies in its potential to drive meaningful and transformative change. Understanding how feminist principles shape educational approaches in these areas can reveal how gender-sensitive curricula and policies contribute to greater educational access and equity for women and girls. This research highlights the impact of feminism on challenging traditional gender roles and promoting gender equality, which can lead to improved educational outcomes and empowerment for tribal women. Additionally, it can inform the development of more inclusive and effective educational programs that respect indigenous cultures while addressing gender disparities. With examining these dynamics, the research not only contributes to academic knowledge but also supports practical efforts to enhance educational practices and social progress in marginalized communities.

1.7 Scope of the Research

The scope of the research into the influence of feminism on educational practices in Jharkhand's tribal regions (*Jewitt, 2019*) covers various dimensions of educational reform and impact. It includes analysing how feminist principles have affected girls' access to and participation in education, exploring changes in curriculum development influenced by feminist ideas, and assessing the impact on traditional gender norms within these communities. The research also examines the role of feminist-driven NGOs and activists in advancing gender-sensitive educational initiatives, as well as the promotion of vocational and skill-based training tailored for tribal women. Additionally, it investigates how feminist approaches balance the integration of gender equality with the respect for indigenous cultural practices. The study aims to explore the broader socioeconomic outcomes of these educational reforms and identify the challenges and barriers faced in implementing feminist educational practices. This comprehensive approach seeks to provide valuable insights into how feminism shapes educational experiences and outcomes in tribal regions.

II. Review of Literature

Ganote and Longo (2015) aimed to analyse a case study based on a collaborative community-based research model created by the authors, while also establishing the theoretical foundations for the individualist model prevalent in community involvement courses. Their study grounded community-

based research in feminist ethics and critical pedagogy, integrating collaborative theory and practice into course structures. The methodology involved linking theory with practice in classroom settings, emphasizing dialogical and collaborative models. Student reactions were examined through their participation in these courses, revealing that while collaborative theoretical models and dialogical practices were favourably received in classroom environments, responses to community-based team work were more divided. Collaborative grading practices involving faculty and community partners further heightened students' discomfort and uncertainty. The findings suggested that while collaboration was embraced in theory, its application in community work and assessment faced resistance, providing evidence of the persistent influence of individualist thinking even in courses designed around collaboration.

Hammond et al. (2015) aimed to investigate the epistemological and ontological contradictions present within mainstream mentoring systems and their regulated practice in England. This study emerged from their participation in a broader research project conducted across seven European nations on mentoring. The researchers sought to examine how feminist mentoring praxis could challenge inequalities within early education institutions, particularly in the context of mentoring relationships. The methodology involved analysing the mentorship structures that govern early childhood education, a predominantly female profession in England, and exploring how these structures contribute to the low status and inequitable regulation of educators' work. The study highlighted the role mentors play in trainees' experiences, particularly within a reductionist policy environment marked by normative evaluation processes. Findings indicated that mentors could either reinforce the status quo or engage in a feminist approach known as "engaged pedagogy," which involves co-constructing knowledge, challenging hierarchical structures, and questioning accepted policies and practices. The study concluded that feminist mentoring praxis has the potential to disrupt conventional practices and promote greater equity in early childhood education.

Guest (2016) aimed to explore the role of education in the development of feminist consciousness among women, focusing on how academic feminism contributed to this process. The study specifically concentrated on non-STEM students or recent graduates who identified as feminists. Using narrative interviews, Guest collected personal stories from these women to investigate how their academic experiences shaped their feminist identities. The study highlighted that while the women had an inherent feminist inclination or emotion from a young age, engaging with academic feminism allowed them to better understand, articulate, and express these tendencies. The methodology involved qualitative interviews where participants reflected on their educational journeys and how studying feminism academically impacted their self-awareness. The findings suggested that formal education in feminism provided these women with critical tools and language to refine and express their pre-existing feminist inclinations. In doing so, the study emphasized the often-overlooked role of educational settings in shaping political consciousness, particularly feminist thought, beyond traditional forms of political activism.

McLeod (2017) aimed to investigate the challenges associated with writing the histories of feminist innovations in educational administration and schooling, focusing on gender equality reforms in Australian schools since the 1970s. The study explored how these interventions were remembered, represented, and forgotten within the context of policy memory and communal narratives. McLeod used Foucault's theories to analyse the contradictory aspects of feminist reforms, which not only promoted gender equality but also managed the behaviour of teachers and students, shaping new forms of identity and social relations. The methodology involved a critical analysis of feminist agendas as policy tools and the administration's role in regulating social interactions during the 1970s and 1980s. Additionally, the research examined how feminist narratives were revisited and reinterpreted, emphasizing the importance of understanding the mobility of historical narratives. McLeod argued that paying attention to policy memory is crucial for analysing the legacies of feminist reforms and their potential for reanimation in contemporary contexts. The study concluded that revisiting feminist histories through this lens could provide valuable insights into educational administration and the ongoing influence of gender-related policy changes.

Smele et al. (2017) aimed to examine pedagogical strategies employed in higher education in response to the influence of neoliberalism. The study focused on how educators, particularly graduate students in Toronto, Canada, worked to counter neoliberalism's impact on academic feminism, specifically in how intersectionality was being "undone." The authors reflected on their own teaching experiences, emphasizing the importance of embracing vulnerability, discomfort, and conflict in the classroom, rather than merely accommodating or celebrating diversity. Intersectionality was employed as both a pedagogical practice and a political intervention. The methodology involved reflective analysis of teaching practices, particularly the ways in which power relations, especially related to racism, were addressed in the educational context. By consciously highlighting and challenging these power dynamics, the authors demonstrated how intersectionality could be preserved and used as a tool for advancing social justice within the classroom. The findings revealed that neoliberal interpretations of diversity often obscure underlying inequalities, and by acknowledging and addressing these, educators can resist the erosion of intersectionality and promote a more just and equitable learning environment.

David (2018) aimed to examine the assumption that gender equality in education had been achieved within the context of global neoliberalism, critically addressing how this belief shaped educational policies and research. The study's methodology involved a critical analysis of educational discourses, policies, and practices, exploring how gender issues such as sexual abuse, harassment, and violence against women and girls were often overlooked. Furthermore, the study examined intersections with social class, diversity, ethnicity, racism, and sexualities, focusing on the lack of attention to evolving concepts of gender and sexuality, particularly LGBTQ+ identities. David argued that neoliberal educational frameworks promoted the notion of individual opportunity, often disregarding the impact of social class, mobility, and gender norms on these possibilities. The findings suggested that neoliberal education systems, while seemingly promoting equality, perpetuated patriarchal values by maintaining gendered binaries and reinforcing traditional gender norms. David concluded that these

practices constituted “misogyny masquerading as metrics” and called for reforms that questioned established gender norms and challenged the patriarchal structures within education.

Jackson (2018) aimed to explore how teenage feminists used digital media to engage in activism, focusing on how they voiced their experiences of gender-based injustices both online and offline. The study was designed to address a gap in understanding this social movement within the context of a postfeminist culture and the growing prominence of young feminism. Using a qualitative research approach, Jackson conducted interviews and analysed online feminist practices of teenage activists through a feminist poststructuralist lens. The methodology involved investigating how these young feminists created and utilized digital platforms to promote feminist ideas, as well as the connections between their online and offline activism. Jackson’s analysis revealed three key constructions of digital media as a tool for feminist practice: first, the notion of online feminism as precarious and a form of knowledge sharing; second, feminism as a practice that occurs both online and offline; and third, the importance of "doing something" through feminist actions online. The findings indicated that digital media played a crucial role in connecting young women with feminism, allowing them to engage with feminist movements on both local and global scales. Furthermore, Jackson argued that there is significant continuity between contemporary digital feminist practices and historical feminist movements.

Rizvi (2019) examined the conflicts encountered in feminist research and how fieldwork materiality can widen the gap between "ideal" and "actual" feminist approaches to research execution. Drawing from a doctoral study with British-Pakistani mothers of children with special educational needs and disabilities (SEND), Rizvi highlighted the ethical and methodological challenges inherent in feminist methodology and its value in researching marginalized populations. The study addressed the ethical dilemmas of unstructured interviews with vulnerable participants in non-therapeutic settings and evaluated three feminist methodology principles. It further explored how feminist researchers can effect tangible change in participants' lives, surpassing traditional ideals like reciprocity. The investigation also considered theoretical frameworks for analysing data to identify potential social change opportunities. The findings indicated that traditional feminist methods might not always be the most ethical and stressed the need for a holistic approach respecting both researcher and participant vulnerabilities while adapting methodologies accordingly.

Allan (2020) explored ongoing disputes within feminist methodology and their integration into educational research. The chapter addressed debates over whether qualitative methods should always be used in feminist research, the necessity of conducting research on, by, and for women, and the nature of a feminist ethics of care. To examine how these arguments have been approached in empirical studies, the chapter drew on a diverse range of self-defined feminist education research. These examples were intentionally varied to reflect the spectrum of methods considered "feminist" and "educational," encompassing both contemporary and traditional research. The chapter aimed not to provide an exhaustive review but to engage with these complex discussions, celebrate existing achievements, and explore future directions in feminist educational research.

McLeod (2020) explored contemporary debates and trends in gender and feminist inquiry within the history of education, emphasizing the need for a deeper examination of the historicity of methodologies and issues influencing both feminism and gendered education histories. The chapter was structured into two main sections. The first section, "Feminism, Gender, and Historiographical Motifs," revisited key historiographical themes through case examples, mainly from Australia, and examined the impact of second-wave feminism and theoretical attention to gender's social and discursive production. It differentiated between the histories of feminism and those of gender and education, emphasizing the importance of identity as a historical study site. The second section, "Trends in Gendered Histories of Education," identified shifting patterns in gendered educational histories and highlighted national and global concerns alongside emerging conceptual and methodological innovations. McLeod argued for a rigorous engagement with different eras and chronologies of feminist thought and the distinctiveness of contemporary "feminist" educational history. The chapter concluded with a call for an intersectional historiography of education, advocating for a view that integrates gendered and feminist histories into the broader historical narrative rather than treating them as isolated subfields.

Rolf (2021) examined the evolving landscape of doctoral education where publishing pedagogy has become prevalent, creating a hybrid environment in which PhD students' research performance and productivity are increasingly scrutinized. This study highlighted the challenges faced by doctoral students navigating this borderland to achieve academic success, emphasizing the need for critical engagement with the power dynamics inherent in knowledge creation and the neutrality of doctoral publication procedures. To address these issues, Rolf employed bibliometric tools to map the social and political environment surrounding doctoral research by analysing 1,216 publications from research master's and doctorate students at the University of Tasmania, spanning 2007 to 2015. The research utilized a data feminist approach to critically explore the power structures revealed through these borderland maps, assess fairness in knowledge creation, and engage with bibliometric data, thereby providing a nuanced perspective on the impact of publishing practices in doctoral education.

Lee et al. (2022) explored the emerging field of data science education for K-12 students, focusing on "data feminism" as a framework to humanize data and address its power dynamics. They reviewed 42 distinct educational research and design methods aimed at engaging adolescents with data, many of which heavily incorporate educational technology. Utilizing concepts from data feminism, the study examined how these approaches encouraged students to investigate and question power, elevate emotions and lived experiences, rethink binaries and hierarchies, embrace pluralism, consider context, and make labour visible. The findings revealed that these educational initiatives often integrate aspects of justice and inclusiveness, providing varied levels of complexity. The review suggests that future research and design in data-intensive educational technology should aim to further develop these data feminist principles to enhance data science education in both early childhood and secondary school settings.

Peña et al. (2023) aimed to address the significant disparity in doctorate degree attainment between Latinas and White females within academia, as highlighted by the National Centre for Educational Statistics (2020). The study focused on Chicana/Latina feminism, a feminist philosophy that challenges traditional theoretical frameworks and instructional methods in adult education. To achieve this, the researchers defined the origins of Chicana feminist theory, explored the need to decolonize adult educational research to foster a more inclusive environment for women of colour, and examined the application of Chicana feminist epistemology through the use of testimonios. The study also discussed the broader implications of integrating Chicana feminist perspectives into adult educational research. Through this comprehensive analysis, They underscored the necessity of reevaluating conventional educational practices to address and rectify gender and racial disparities in academia.

Kwachou (2023) addressed the ongoing significance of Sandra Acker's seminal 1987 work, which identified and differentiated three key Western feminist approaches liberal, socialist, and radical and explored their implications for education. While Acker's analysis was pivotal, They critiqued its limitation by noting the omission of Western Black feminist thought and anti-imperial or indigenous feminist perspectives, which are crucial to a comprehensive understanding of gender issues in education. Their study sought to fill this gap by presenting insights from Black and African-feminist perspectives, emphasizing their contributions to discussions on gender within schools. This critique underscored the limitations of Acker's framework and highlighted the need for a broader feminist canon in the academic field of gender and education, suggesting that a more inclusive approach could enrich the discourse and address previously overlooked issues.

López-Medina (2023) aimed to address the underexplored integration of femininity into English Language Teaching (ELT) research, particularly within gender studies. The study involved a comprehensive literature review that analysed recent theoretical contributions to the understanding of femininity, including concepts such as emphasised femininity, entitled femininity, ambiguous sexism, and postfeminist. The article, positioned as the second in a series, argued for the application of Feminist Critical Discourse Analysis to uncover how these femininity frameworks influence ELT settings and contribute to a hidden gender curriculum. They concluded that incorporating femininity into teacher training and ELT research is crucial for transforming the practice into one that challenges rather than perpetuates gender inequalities. The article outlined areas for future empirical research, encouraging critical scholars and ELT practitioners to investigate these aspects further, thereby continuing the series' objective of advancing gender equity in ELT.

III. Findings form Reviews

Author(s)	Year	Objective	Methodology	Findings
Ganote and Longo	2015	To analyse a case study based on a collaborative community-based research model and establish theoretical foundations for individualist models in community involvement courses.	Linked theory with practice in classroom settings, emphasizing dialogical and collaborative models.	Collaboration was embraced in theory but faced resistance in community work and assessment.
Hammond et al.	2015	To investigate the epistemological and ontological contradictions in mainstream mentoring systems in England and how feminist mentoring praxis can challenge inequalities.	Analysed mentorship structures governing early childhood education in England and the role of feminist mentoring.	Feminist mentoring praxis has potential to disrupt conventional practices and promote equity in education.
Guest	2016	To explore the role of education in developing feminist consciousness among women, focusing on the impact of academic feminism.	Narrative interviews with non-STEM students/graduates who identified as feminists to explore their educational journeys.	Formal education in feminism provided women with tools to refine and express feminist inclinations.
McLeod	2017	To investigate the challenges in writing the histories of feminist innovations in educational administration and schooling in Australia since the 1970s.	Used Foucault's theories to analyse feminist reforms and policy memory in educational administration.	Feminist reforms influenced both equality promotion and social regulation; understanding policy memory is crucial.
Smele et al.	2017	To examine pedagogical strategies in higher	Reflective analysis of teaching	Acknowledging power dynamics



		education in response to neoliberalism and how intersectionality is being 'undone'.	practices with a focus on how power relations related to racism are addressed.	can preserve intersectionality and promote justice in higher education.
David	2018	To critically examine the assumption that gender equality in education has been achieved within the context of global neoliberalism.	Critical analysis of educational discourses, policies, and practices within the context of global neoliberalism.	Neoliberal education systems perpetuate patriarchal values, despite the appearance of promoting equality.
Jackson	2018	To explore how teenage feminists use digital media to engage in activism and voice gender-based injustices.	Conducted interviews and analysed online feminist practices through a feminist poststructuralist lens.	Digital media is crucial for connecting young women with feminism, blending online and offline activism.
Rizvi	2019	To examine the conflicts in feminist research and how fieldwork materiality widens the gap between 'ideal' and 'actual' feminist approaches.	Examined ethical dilemmas of unstructured interviews with vulnerable participants in feminist research.	Traditional feminist methods may not always be the most ethical; a holistic approach is needed.
Allan	2020	To explore ongoing disputes in feminist methodology and their integration into educational research.	Reviewed empirical studies that are self-defined feminist education research to explore methodology disputes.	Engaged with disputes in feminist methodology and celebrated achievements in feminist educational research.
McLeod	2020	To explore contemporary	Analysed	Intersectional



		debates and trends in gender and feminist inquiry within the history of education.	historiographical themes and the impact of feminist thought and gendered education histories.	historiography of education is needed to integrate feminist and gendered histories into broader narratives.
Rolf	2021	To examine the challenges faced by doctoral students in the evolving landscape of doctoral education and publishing pedagogy.	Used bibliometric tools to analyse doctoral publications and power structures in knowledge creation.	Doctoral students face challenges navigating the power dynamics in knowledge creation and publication.
Lee et al.	2022	To explore the field of data science education for K-12 students through the lens of 'data feminism'.	Reviewed 42 educational research and design methods with a focus on 'data feminism'.	Data feminist principles encourage justice and inclusiveness in data science education.
Peña et al.	2023	To address the disparity in doctorate degree attainment between Latinas and White females in academia using Chicana/Latina feminism.	Defined Chicana feminist theory and its implications for adult education research using testimonios.	Chicana feminist epistemology is crucial for addressing disparities in doctorate attainment among women of colour.
Kwachou	2023	To address the limitations of Western feminist approaches and include Black and African-feminist perspectives in gender education.	Presented Black and African-feminist perspectives and critiqued existing Western feminist approaches.	A more inclusive feminist canon enriches the discourse on gender in education.
Lopez-Medina	2023	To address the integration of femininity in ELT research using Feminist Critical Discourse Analysis.	Conducted a literature review and applied Feminist Critical Discourse Analysis in ELT research.	Integrating femininity in ELT research is crucial for challenging gender inequalities.

IV. Insights of Study

The influence of feminism on educational practices in Jharkhand's tribal regions (*Jewitt, 2019*) has proven to be transformative, challenging entrenched gender norms and promoting equity in education. Feminist advocacy has led to significant reforms, such as the integration of gender-sensitive curricula, increased recruitment of female teachers, and the creation of safe learning environments for girls (*Ganote & Longo, 2015*). These changes not only enhance access to education but also empower tribal women to participate actively in societal development. For instance, the presence of female teachers has provided role models, broken stereotypes and encouraging girls to pursue education (Hammond et al., 2015). Feminist movements have further played a critical role in raising awareness about girls' rights and the importance of education, which has resulted in increased enrolment and retention rates for girls in schools (*Guest, 2016*). This shift is crucial in challenging the traditional gender roles that have historically limited educational opportunities for women in tribal communities. The integration of feminist principles has also led to the development of inclusive curricula that address gender inequalities, allowing students to critically examine societal norms and foster a more equitable learning environment (*McLeod, 2017*). However, despite these advancements, challenges persist. Resistance to feminist-inspired educational practices, rooted in cultural norms and patriarchal structures, often hinders the full implementation of gender-sensitive reforms (*Smele et al., 2017*). Additionally, infrastructural and resource limitations continue to impact the delivery of quality education for girls in rural and tribal areas (*David, 2018*). Addressing these challenges requires sustained efforts, collaboration between NGOs, government bodies, and local communities to ensure that feminist ideals are embedded within educational practices. In while significant strides have been made in promoting gender equality in education through feminist advocacy, continued efforts are essential for achieving comprehensive and sustainable change. This research underscores the potential of feminist-inspired educational practices to reshape gender dynamics, ultimately contributing to a more inclusive and just society in Jharkhand's tribal regions (*Deogharia, 2015*).

V. Conclusion

The study demonstrates that feminism significantly influences educational practices in Jharkhand's tribal regions by challenging gender norms, enhancing access, and promoting inclusive learning environments. Feminist advocacy has led to improved educational opportunities, policy changes, and the empowerment of women and girls. Despite progress, ongoing efforts are needed to overcome cultural, infrastructural, and economic challenges. This research underscores the importance of sustained feminist-inspired interventions for achieving educational equity in tribal communities. Feminist movements have made a big difference in education for girls in Jharkhand's tribal areas. They have challenged old traditions and worked to create more equal opportunities for girls by making schools safer, influencing policies, and encouraging more inclusive learning. This has helped many girls get the education they deserve and feel more confident about their future. However, there are still challenges like cultural beliefs and lack of resources. For real change, it's important for

communities, organizations, and the government to keep working together. These efforts will help ensure that all girls have the chance to learn and succeed.

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