7.1. Introduction:

India is unique country with its diversity such as castes, religions, culture, traditions, etc. Apart from such diversity, India has unity among all people and developing with all castes and tribes. The tribes of India have their own social culture, traditions, religious characteristics and celebrations. Most of the tribes were living forests and hilly areas and according to their traditions and conventions, they have unique living habits, etiquette, customs, etc. Many of these tribes were also known warriors and brave as they have actively participated in freedom movement. But due to urbanization and industrialization, the forests are disappearing and due to forest policies, the tribes are also forcibly migrated to villages and towns. In this way, though tribes are playing significant role in history and economy, due to modernization, they have lost their identity and source of livelihood. Realizing this fact, though Government has formulated welfare schemes for the development of tribes, only few of the tribes were benefitted from such schemes as all the tribes are not aware about these welfare schemes due to illiteracy among tribes.

It is highlighted that though tribal women were equally participating in tribal occupations along with men in the forests and hilly areas, their status and respect is always lower in tribal society. With the urbanization, tribes are migrated to urban areas and rural areas and getting education, but when statistics of literacy and education of tribes is analyzed, women are most deprived from education and as such, their position in tribal society is vulnerable. Of course, few of tribal women have also got higher education and employment and settled in urban areas, but majority of tribal women are still illiterates are working in unorganized sector and even housewives. Hence, to analyze the socio-economic changes among tribal women, the present study is made. Total 500 scheduled tribe women from Koppal district were surveyed to collect primary data from the present study. The summaries of findings are shown as under.
7.2. Summaries of Findings:

The findings are classified into three heads, the findings from the primary data collected from working wives and housewives are shown separately and the primary data collected from both working wives and housewives together are listed under the title ‘Major Findings’.

Housewives:

1. Total 250 housewives from scheduled tribes are surveyed to collect the primary data and these housewives are not employed outside.

2. Age of the respondents revealed that, 20.8% of the respondents are of age between 36 to 45 years followed by, 26.0% are between 26 to 35 years, 20.8% are between 46 to 60 years, 11.6% are between 18 to 25 years, 6.4% are of more than 60 years and the remaining 1.6% of the housewives are of less than 18 years age respectively.

3. Marital status of the respondents shown that, only 2.0% are unmarried or single, 94.4% are married, 0.8% are divorcees and separated from their husbands and 2.8% are widows.

4. Of the housewives surveyed, majority that is 61.2% are living in rural areas, whereas 35.2% are living in urban areas and only 3.6% are living in forest or hilly areas or even remote areas.

5. The residential status of the housewives shows that, only 9.2% are living in their own building, 38.0% are living in their own mud house, 20.0% are living in rented house, 29.2% are living in temporary settlements or huts and 3.6% are living in tents and wandering shelters.

6. Many of the respondents have more than one type of facilities in their houses. Particularly, 28.8% of the respondents have toilet at their house, 73.6% have bath rooms at their houses, 38.4% have separate kitchen rooms at their houses, 26.4% of the respondents have radio in their house, 66.8% have television sets at their house, only 4.4% have computer or internet facilities at their house and 61.2% have telephone or mobile phones.
7. It is noted that, 62.4% of the housewives surveyed are living in joint families, whereas only 37.6% are living in nuclear or single families.

8. On management of family and family decision making, 48.4% of the respondents have expressed that their parents or parents-in-law, 39.2% have stated that their husbands are making the decisions on their own, only 6.0% have remarked that they are making decisions and managing family along with husband, 3.6% have agreed that they are managing family and making the decisions on their own and 2.8% have mentioned that the other persons like their children are making the family decisions.

9. On status of women compared to men among tribes, only 8.4% of the housewives have equal status in their families compared to male members, whereas almost all that is, 91.6% have lower status in their families.

10. Numbers of children of housewives shown that, 10.0% of housewives have no children, 28.4% have 1 to 2 children, 38.4% have 3 to 4 children, 38.4% have 3 to 4 children, 21.2% have more than 4 children and it is not applicable to 2.0% of the respondents as they are not married.

11. Many of the housewives are supporting more than one type of social practice. Particularly, 79.2% are supporting dowry practices, 15.6% are supporting Devadasi, Jogini or Basavi practice and also nude service (Bettale Seve) to deities, 10.4% are supporting child marriage, 13.2% are supporting remarriage of widows and majority that is 66.8% are supporting offering animals as prey to deities.

12. All the respondents have agreed that they prefer arranged marriage rather than love marriage, inter-caste marriage or even living together.

13. On their marital relations with their husbands as expressed by housewives, 36.8% have stated that they have best or cordial relationship with their husbands, 26.0% have expressed that they have very good and friendly relations with their husbands, 31.6% have remarked that they have satisfactory relationship with their husbands and it is not applicable to 5.6% of the respondents as they include widows, divorcees, separated and unmarried respondents.
14. On the nature of treatment given by the husbands of the housewives in family matters, 4.0% have stated that their husbands are violence, abuse and neglect them in family matters, 38.4% have agreed that their husbands are dominant and suppress them in family matters, 29.2% have felt that their husbands are cooperate and treat them equally in family matters, 22.8% have mentioned that their husbands always give importance to them in family matters and it is not applicable to 5.6% of the respondents as they include separated, divorcees, widows and unmarried respondents.

15. The problems of tribal women revealed that, few of the respondents are facing more than one type of problem and few of the respondents are not facing any of social problems. As responded by housewives, 70.4% are facing problems of poverty and isolation from civilization, 19.2% are facing problems of discrimination and alienation, 10.0% are facing problems of exploitation and harassment, 12.4% are facing problems of suppression, oppression and inferiority, 2.8% are also facing other problems and only 13.2% are not facing any of such social problems.

16. Only 17.6% of the housewives are purely vegetarians, whereas majority that is 82.4% are non-vegetarians.

17. Satisfaction in social life shows that, only 35.2% of housewives are fully satisfied, 55.6% are moderately satisfied and 9.2% are not satisfied.

18. Education of the respondents revealed that, 21.2% have not went to any schools and are illiterates, 29.6% have completed primary education, 34.0% have completed secondary education, 9.2% have completed pre-university or under-graduation and 6.0% have completed graduation or post-graduation.

19. The aims of higher education as stated by housewives, 49.2% have stated that higher education is to get good employment, 10.4% have agreed that higher education is to get good marriage prospects, only 18.4% have felt that higher education is to increase knowledge and civilization and 22.0% have mentioned that higher education is aimed to get degree, name and fame.
20. Among the housewives, 37.2% have expressed that their fathers are illiterates, 20.8% have stated that their fathers have completed education up to primary, 26.4% have responded that their fathers have completed secondary education, 10.0% have mentioned that their fathers have completed pre-university or under-graduation and only 5.6% have opined that their fathers have completed graduation or post-graduation.

21. On their mothers’ education, of the housewives, 42.4% have stated that their mothers are illiterates, 26.8% have expressed that their mothers have completed up to primary education, 14.0% have mentioned that their mothers have completed secondary education, 13.2% have remarked that their mothers have completed pre-university or under-graduation and 3.6% have mentioned that their mothers have completed graduation or post-graduation.

22. Education of husbands of the housewives shows that, 14.4% have mentioned that their husbands are illiterates, 31.2% have stated that their husbands have completed primary education, 25.2% have stated that their husbands have completed secondary education, 15.6% have expressed that their husbands have completed pre-university or under-graduation, 8.0% have responded that their husbands have completed graduation or post-graduation and it is not applicable to 5.6% of the respondents as they include widows, divorcees, separated and unmarried respondents.

23. Surprisingly, only 52.8% of the housewives have agreed that women need higher education, whereas 47.2% have not agreed to the same. On the reasons for women’s higher education, 27.2% have stated that higher education is needed to gain employment or job, 10.8% have stated that higher education is needed for women to gain knowledge, 11.6% have mentioned that higher education is needed for women to know reading and writing, 3.2% have responded that higher education is needed for women to manage family in modern way and it is not applicable to 47.2% of the housewives as they have already mentioned that higher education is not needed for women.
24. While getting their education, 64.4% of the housewives are deprived and faced problems, whereas 35.6% are not deprived and faced problems while getting education.

25. The deprivations and problems faced by housewives during their education show that, 13.2% have faced caste inequality in society, 20.8% have faced gender inequality faced in family, 9.6% have faced problems of schools as they are far away from their residence, 20.8% have faced problems due to their poverty, negligence and even unable to bear educational expenses and it is not applicable to 35.6% of the housewives as they have not faced any of such problems and deprivation.

26. Only 60.8% of the housewives are sending their children to schools and colleges, whereas 27.2% are not sending their children to schools and colleges and it is not applicable to 12.0% of the housewives as they don’t have children.

27. On the reasons for not sending their children to schools revealed that, 2.4% have expressed that their children have completed higher education, 4.4% have stated that their children are not interested to get education, 3.2% have given the reason that the schools are far away from their residences, 17.2% have responded that their children are working outside due to poverty and it is not applicable to 72.8% of the housewives as they are sending their children to schools and colleges or few of them don’t have children.

28. Tribal girls are facing many problems in society. Particularly, 73.2% have stated that tribal girls are facing problem of early marriage, illiteracy and low education, 20.8% have expressed that the tribal girls are facing problems of social practices such as Devadasi, Dowry, Jogini, etc., 41.6% have mentioned that the tribal girls are facing problems of gender and caste inequality and discrimination, 14.4% have remarked that tribal girls are facing the problems of gender based violence and 68.8% have responded that tribal girls are facing problems of lack of civilization and poverty.
29. Many of the respondents have gained or availed benefits from more than one type of scheme for education. Particularly, 10.0% have gained reservation for their children in admissions to schools and colleges, 33.6% have gained scholarships and fellowships for their children, 48.8% have gained benefits such as free uniforms, free school bags, free text books, etc., only 2.8% have gained benefits from remedial coaching, 14.8% have gained other benefits such as mid-day meals and it is not applicable to 39.2% of the housewives as their children are not going to schools and colleges.

30. Only 21.2% of the housewives have agreed that there is need for internal reservation based on individual tribe for tribal girls, whereas 47.6% have not agreed to the same and 31.2% have not expressed their views on the same.

31. Many of the respondents have given more than one aspect of internal reservation for tribal girls. Particularly, 14.0% of the housewives have stated that there is need for internal reservation in higher education and professional education for tribal girls, 20.0% have mentioned that there is need for internal reservation for tribal girls in employment, 6.0% have remarked that there is need of internal reservation for tribal girls in political decision making, 4.4% have stated that there is need of internal reservation for tribal girls in schemes of self-employment and it is not applicable to 78.8% of the housewives as they were not supported the internal reservation or not commented on the same.

32. During ill health, among the housewives, 52.8% have expressed that they are visiting government and public hospitals, 22.4% have stated that they are visiting private clinics and hospitals, 15.2% have remarked that they try herbal medicines that are easily available and 9.6% have opined that they consult their elders during the illness.

33. On the distance to the hospitals from their residences and among the housewives, 26.4% have mentioned that hospitals are less than 05 Kms away from their residences, 65.2% have stated that hospitals are 06 to 20 Kms away from their residences and 8.4% have expressed that the hospitals are between 20 to 40 Kms away from their residences.
34. Of the housewives, 55.6% have expressed that their family members always care during their ill health, whereas the remaining 44.4% have mentioned that their family members somewhat care during their ill health.

35. On the attitudes of doctors, 1.6% of housewives have stated that the doctors discriminated them and hesitated to treat during illness, 18.8% have mentioned that the doctors are sympathetic and positive during their illness and 79.6% have expressed that the doctors are treated them equally with all other patients.

36. Many of the housewives have stated more than one type of barrier faced by tribal girls to develop in society. Particularly, 14.4% have stated that alienation from civilized areas is barrier, 22.0% have remarked that discrimination and exploitation is barrier, 64.8% have felt that the lower status of girls in family and society is major barrier for development, 41.2% have opined that poverty and illiteracy are the barriers and even 2.4% have given other barriers for the development of tribal girls.

37. It is noted that, 66.4% of the housewives felt that tribal girls are getting lesser opportunities in education and employment compared to boys in family and society, 8.4% have not agreed to the same and 25.2% have not expressed their views on the same.

38. Among the housewives, 18.8% have stated that their brothers and sisters were preferred very much in education, 59.2% have mentioned that their brothers and sisters were somewhat preferred in education, 20.8% have remarked that their brothers and sisters are not preferred in education and it is not applicable to 1.2% of the housewives as they don’t have brothers or sisters in their family.

39. Only 22.8% of the housewives have agreed that education of tribal girls determine their marriage prospects very much, 40.4% have stated that education of tribal girls somewhat determine their marriage prospects and 36.8% housewives have mentioned that education of tribal girls don’t determine their marriage prospects.
40. Only 25.2% of the housewives have fully benefited from different welfare schemes and welfare programmes of the Government, whereas 32.8% have somewhat got the benefits from these schemes and 42.0% of the housewives have not got benefits from any of the welfare schemes.

41. On the need for revision of reservation for achieving socio-economic, educational and political equality of tribal women, among the housewives, 53.2% have mentioned that present reservation is satisfactory, 6.0% have remarked that there is need to keep creamy layer outside the reservation, 21.6% have stated that there is need for internal reservation based on individual tribe and 19.2% have opined that there is need to increase percentage of reservation.

42. Surprisingly, only 44.8% of the housewives have agreed that the status of tribal women is improved in all aspects, whereas 41.6% have not agreed to the same and 13.6% of housewives have not expressed their opinions on the same.

43. As expressed by the housewives on their family occupations, family occupations of 52.8% is agriculture, that of 13.6% of the housewives is business or industry, family occupations of 9.2% of the housewives is employment or job in organized sector, that of 3.6% of the housewives is professional practices such as lawyers, doctors, etc and family occupations of 20.8% of the housewives is tribe based occupation.

44. The housewives are not engaged in any of the occupations, but they have given information on the occupations engaged by their husband or parents-in-law. The present occupations of the housewives shows that, 39.2% are engaged in agriculture, 30.0% are working in business or industry, 16.4% are working in employment or job, 6.0% are engaged in professional practice and 8.4% are working in their tribe based occupation.

45. On the reasons for change in their family occupations, 7.2% of the housewives have expressed that they have changed their occupations due to education and modernization, 10.8% have mentioned that due to
government legislations to leave the forests, they have changed their occupations, 18.0% have stated that they have changed their occupations due to migration to urban areas, 2.4% have given other reasons for change in their occupations and it is not applicable to 61.6% of the housewives as their family occupations is same.

46. It is already stated that half of the total respondents are housewives and unemployed.

47. Few of the working wives are facing more than one type of problems from their outside work and it is not applicable to housewives as they are not working outside.

48. As stated by housewives, husbands of 24.0% are working in agriculture or animal husbandry, husbands of 28.8% of the housewives are working in industry, business or self-employment, husbands of 33.2% of the housewives are working in organized or unorganized sector, husbands of 8.4% of the housewives are working in tribe based occupation and it is not applicable to 5.6% of the housewives as they include divorcees, widows, separated and unmarried respondents.

49. Monthly family income of the housewives shows that, 17.2% have monthly family income up to only Rs. 5000, 32.4% have monthly family income between Rs. 5001 to Rs. 15000, about 36.8% have monthly family income between Rs. 15001 to Rs. 30000 and 13.6% have monthly family income between Rs. 30001 to Rs. 50000.

50. On the worth of properties owned personally, 60.8% have stated that they have not owned any of the properties, 18.4% have mentioned that they have owned properties worth upto Rs. 50000, 14.0% have responded that they have owned properties between Rs. 50001 to Rs. 1 lakh, 5.2% have remarked that they have owned properties between Rs. 1 lakh to Rs. 2 lakhs and 1.6% have expressed that they have owned properties between Rs. 2 to Rs. 5 lakhs.
51. Few of the respondents have owned more than one type of properties, whereas nearly half of the respondents have not owned any of the properties in their names. Particularly, of the housewives, 5.6% have owned agricultural land or residential land, 3.6% have owned residential building, 10.0% have owned bank deposits, shares, stocks, LICs, etc, 25.6% have owned Gold or silver, 3.6% have owned other types of properties also and it is not applicable to 60.8% of housewives as they have not owned any of the properties in their names.

52. On the worth of properties owned by families of the housewives, the families of 35.2% have not owned any of the properties, families of 30.4% have owned properties worth less than Rs. 2 lakhs, families of 21.2% have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, families of 10.8% of the housewives have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and families of 2.4% of housewives have owned properties worth more than Rs. 10 lakhs.

53. On whether their family income is able to meet their family expenses, it is noted that only 65.2% of the housewives have agreed to the same, whereas 24.0% have not agreed to the same and 10.8% have not expressed their opinions on the same.

54. Whenever there is excess expenses, 13.6% of housewives have stated that they borrow loans, 1.2% have expressed that their family members work for overtime in other occupations, 8.4% have mentioned that they reduce unnecessary expenses, 0.8% have given other ways to manage family expenses and it is not applicable to 76.0% of the housewives as they have already agreed that their family income is sufficient to meet their family expenses.

55. On the loans borrowed by the families of the housewives, 22.8% have stated that their families have not borrowed any loans, 12.4% have mentioned that their families borrowed loans worth less than Rs. 50000, 42.0% have remarked that their families have borrowed loans between Rs. 50001 to Rs. 1 lakh, 17.2% have expressed that their families have
borrowed loans between Rs. 1 lakh to Rs. 2 lakhs and 5.6% have stated that their families have borrowed loans of more than Rs. 2 lakhs.

56. Only 45.6% of the housewives are members of Self-Help Groups, whereas, 54.4% are not members of Self-Help Groups.

57. The benefits gained by housewives from Self-Help Groups shows that, 29.2% have gained economic independence and security, 4.4% have gained socio-economic equality in family and society, 9.6% have gained financial gains to start income generating activities, 2.4% have gained other benefits from Self-Help Groups and it is not applicable to 54.4% of the housewives as they are not members of Self-Help Groups.

58. On the status of unemployed housewives in society revealed that, 46.8% have agreed that they are living under subjugated or dependent status to husband, 32.4% have mentioned that they have significant status to look after their family, 13.2% have felt that they are neglected and inferior in family and 7.6% have stated that they are equal to all other family members in family.

59. On the attitudes of society towards housewives shows that, 33.2% have expressed that they have more socially recognized, 41.6% have mentioned that they have lesser socio-economic respect and status, 22.0% have opined that they have more social contacts and 3.2% have also mentioned other attitudes of society towards them.

60. All the housewives are visiting to holy places.

61. Only 2.4% of the housewives are visiting to holy places daily, 17.2% are visiting to holy places weekly, 54.8% are visiting holy places monthly and 25.6% are visiting to holy places occasionally or on festival days only.

62. The location of their family deity as stated by the housewives shows that, 37.2% have agreed that their family deities are located in cities, towns or villages, 27.6% have stated that their family deities are located in forests and 35.2% have mentioned that their family deities are located in hilly areas.
63. Few of the respondents are worshiping more than one type of tools and nature. Of the housewives, 57.2% have stated that they are praying weapons and ammunitions, 23.2% have expressed that they are praying traditional cultural costumes of elders, 37.6% have remarked that they are praying trees, hills, rivers, etc. and 5.6% have responded that they are also praying other tools and natural resources.

64. Many of the respondents are performing more than one type of rituals and cultural performances. Of the housewives, 63.2% are performing folk songs and tribal dance, 38.4% are wearing tribal costumes, 53.6% are worshipping animals to deities and 14.0% are performing other types of rituals and arts.

65. 85.2% of the housewives are actively participating in conventional cultural activities of the tribes, whereas 14.8% are not participating in these activities.

66. On the reasons for non-participation in tribe based cultural activities, among the housewives, 6.8% have expressed that they don’t believe in tribe and rituals, 2.4% have stated that they are not interested in such activities, 5.6% have responded that due to modernization and civilization, they are not participating in such activities and it is not applicable to 85.2% of the housewives as they are actively participating in such activities.

67. Few of the respondents have gained from more than one type of welfare scheme and majority of the respondents have not gained benefits from any of the welfare schemes specifically formulated for scheduled tribes. Among the housewives, only 15.6% have gained the benefits from Integrated Tribal Development Plan, 14.0% have gained benefits from Large Scale Adivasi Multi-Purpose Society (LAMPS), 23.2% have gained benefits from Ganga Kalyana scheme, 2.8% have also gained benefits from other schemes and 44.4% of the housewives or their family members have not gained benefits from any of the welfare schemes.
68. The reasons for not gaining benefits from welfare schemes as stated by housewives revealed that, 44.4% of the housewives are not aware about such schemes and it is not applicable to 55.6% of the housewives as they have gained from such welfare schemes.

69. All the respondents have stated that there is need to formulated more tribal welfare schemes for the overall development of scheduled tribes. Many of the respondents have suggested for more than one area for formulating tribal welfare schemes. Of the housewives, 70.4% have suggested for education, employment and income generation schemes, 37.2% have suggested for women empowerment schemes, 45.6% have suggested for housing for tribes, 16.8% have mentioned the health welfare schemes and 11.2% have given other suggestions or areas in which welfare schemes are needed for tribal’s.

70. On the status of tribal women since independence, among the housewives, 12.8% have remarked that it is fully changed or developed, 51.2% have mentioned that the status of tribal women is somewhat changed or somewhat developed since independence, 33.2% have stated that the status of tribal women is not changed and not developed and 2.8% have felt that status of tribal women is degraded or deteriorated since independence.

**Working Wives:**

1. Total 250 working wives from scheduled tribes were surveyed. These tribal women are working in different occupations such as agriculture, animal husbandry, small business, self-employment, handicrafts, artistic works, organized sector of employment and unorganized sector or seasonal employment.

2. Age of the respondents shows that, 1.2% of the respondents are of less than 18 years, 10.4% are between 18 to 25 years, 29.6% are between 26 to 35 years, 27.2% are between 36 to 45 years, 21.2% are between 46 to 60 years and the remaining 10.4% are of more than 60 years.
3. Among the working wives, only 3.6% are unmarried and single, 2.0% are divorcees or separated, 4.4% are widows and a great majority that is, 90.0% of the working wives are married and living with their husbands.

4. Among the working respondents, 56.8% are living in rural areas, whereas 41.2% are living in urban areas and 2.0% are living in forests or hilly areas and remote areas.

5. Residences of working wives revealed that, 14.0% are living in own concrete building, 40.8% are living in own mud house, 21.2% are living in rented house and 24.0% are living in temporary settlements and huts.

6. Many of the respondents have more than one type of facilities in their houses. As stated by the working respondents, 41.6% have toilets at their house, 80.8% have bath rooms at their houses, 46.0% have separate kitchen rooms at their houses, 18.0% have radio in their houses, 73.2% have television facilities, 5.6% have computer or internet facilities at their houses and 75.2% have telephone or mobile phones.

7. Nature of families of working wives shows that, 58.0% of the working wives are living in joint families, whereas 42.0% are living in nuclear or single families.

8. On management family and decision making, 43.2% of the working wives have agreed that their parents or parents-in-law are managing family by making decisions, 31.6% have agreed that their husbands are making family decisions on their own, only 17.2% of the respondents have felt that they are managing family with decision making with their husbands, 6.4% have stated that they are making the decisions and managing the families and 1.6% have mentioned that other persons like their children are making the decisions and managing the families.

9. Compared to male members in the families of working wives, only 13.2% have equal status compared to male members, whereas majority that is 86.8% have lower status compared to male members in their families.
10. Number of children working wives revealed that, 12.4% have no children, 35.6% have 1 to 2 children, 29.2% have 3 to 4 children, 19.2% have more than 4 children and it is not applicable to 3.6% of the respondents as they are unmarried.

11. Many of the working wives are supporting more than one type of social practice. Among working wives, 86.0% are supporting dowry practice, 10.4% are supporting Devadasi, Jogini, Basavi and Bettale Seve (Nude Service) to deities, 6.8% are supporting child marriage, 21.6% are supporting remarriage of widows and 73.6% are supporting animal offerings to deities.

12. All the respondents have agreed that they prefer arranged marriage rather than love marriage, inter-caste marriage or even living together.

13. On their marital relations with their husbands, 44.0% of the working wives agreed that they have best or cordial relationship with their husbands, 29.2% have agreed that there is very good and friendly relationship with their husbands and it is not applicable to 10.0% of the working wives as they constitute widows, separated, divorcees and unmarried respondents.

14. On the nature of treatment given by the husbands of the working wives in family matters, 2.4% of working wives have expressed that their husbands are violent, abuse and neglect them in family matters, 33.2% have mentioned that their husbands are dominant and suppress them in family matters, 35.2% have remarked that their husbands are cooperative and treat them equally in family matters, 19.2% have opined that their husbands always given importance to them in family matters and it is not applicable to 10.0% of the working wives as they include widows, divorcees, separated and unmarried respondents.

15. The problems of tribal women revealed that, few of the respondents are facing more than one type of problem and few of the respondents are not facing any of social problems. As stated by working wives, 51.6% are facing problems of poverty or isolation from civilization, 22.8% are facing
problems of discrimination and alienation, 7.2% are facing problems of exploitation and harassment, 13.6% are facing problems of suppression, oppression and inferiority, 3.6% are also facing other problems and only 18.0% of the working wives are not facing any problems.

16. Only 23.2% of the working wives are purely vegetarians, whereas 76.8% are non-vegetarians.

17. Satisfaction in social life revealed that, only 41.2% of working wives are fully satisfied, 50.8% are moderately satisfied and 8.0% are not satisfied.

18. Education of working wives shows that, 15.2% have not went to schools and are illiterates, 23.6% have completed education up to primary, 35.2% have completed secondary education, 12.4% have completed pre-university or under-graduation and 13.6% have completed graduation or post-graduation.

19. On the aims of higher education and among working wives, 65.6% have stated that the higher education is to get good employment, 13.2% have mentioned that higher education is to get good marriage prospects, 12.0% have remarked that higher education is to increase knowledge and civilization and 9.2% have opined that higher education is to get degree, name and fame.

20. On the father’s education, of the working wives, 23.6% have stated that their fathers are illiterates, 25.2% have responded that their fathers have completed up to primary education, 29.2% have agreed that their fathers have completed secondary education, 12.0% have felt that their fathers have completed pre-university or under-graduation and 10.0% have opined that their fathers were completed graduation and post-graduation.

21. Among the working wives, 32.4% have expressed that their mothers are illiterates, 19.2% have mentioned that their mothers have completed education up to primary, 25.6% have stated that their mothers have completed secondary education, 14.0% have remarked that their mothers have completed pre-university or under-graduation and 8.8% have responded that their mothers have completed graduation or post-graduation.
22. Of the working wives on their husband’s education, 16.4% have mentioned that their husbands are illiterates, 22.8% have stated that their husbands have completed education up to primary, 26.0% have remarked that their husbands have completed secondary education, 10.0% have stated that their husbands have completed pre-university or under-graduation, 14.8% have remarked that their husbands have completed graduation or post-graduation and it is not applicable to 10.0% of the working wives as they constitute divorcees, separated, widows and unmarried respondents.

23. Surprisingly, only 54.0% of the working wives have agreed that women need higher education, whereas 46.0% have not agreed to the same. On the reasons for women’s higher education, 30.8% have mentioned that higher education is needed for women to gain employment or job, 8.0% have remarked that higher education is needed for women to gain knowledge, 13.2% have stated that higher education is needed for women to know reading and writing, 2.0% have expressed that higher education is needed for women to manage family in modern way and it is not applicable to 46.0% of the working wives as they were already agreed that higher education is not needed for women.

24. While getting education, 73.2% of the working wives are deprived and faced problems, whereas 26.8% are not faced any problems and are not deprived while getting education.

25. On the problems and deprivations faced while getting education, 11.2% have faced deprivation due to caste inequality in society, 26.4% have faced deprivation due to gender inequality in society, 10.8% have faced problems of distance of schools as the schools were far away from their residences, 24.8% are deprived from education due to poverty, negligence and inability to bear educational expenses and it is not applicable to 26.8% of the working wives as they have not faced any of such problems while getting education.
26. Only 64.4% of working wives are sending their children to schools and colleges for getting education, whereas 19.6% are not sending their children to schools and colleges for getting education and it is not applicable to 16.0% of the working wives as they don’t have children.

27. Among the working wives, 3.6% have expressed that their children have completed higher education, 2.4% have stated that their children are not interested in education, 2.8% have mentioned that the schools are far away from their residences, 10.8% of the working wives have remarked that their children are working due to poverty and it is not applicable to 80.4% of the working wives as their children are getting education or few of them don’t have children.

28. Tribal girls are facing many problems in society. Particularly, 64.8% of the working wives have expressed that the tribal girls are facing the problems of early marriage, illiteracy and lower education, 14.0% have remarked that the tribal girls are facing problems of social practices such as Devadasi, Dowry, etc., 46.0% have mentioned that tribal girls are facing problems of gender inequality and caste inequality and related discrimination in family and society, 10.8% have responded that tribal girls are facing problems of gender based violence and 34.0% have remarked that tribal girls are facing problems of poverty and lack of civilization.

29. Many of the respondents have gained or availed benefits from more than one type of scheme for education. Specifically, 13.2% of working wives have gained benefits of reservations in admissions, 29.2% have gained scholarships and fellowships, 52.4% have gained benefits of free uniforms, free school bags, text books, etc., 4.0% have gained benefits of remedial coaching for their children, 17.6% have also gained benefits from other schemes such as mid-day meals, surprisingly 6.0% have not gained any benefits for their children and it is not applicable to 35.6% of the working wives as they are not sending their children to schools and colleges or few of them don’t have children.
30. Only 32.4% of the working wives have agreed that there is need for internal reservation based on individual tribe for tribal girls, whereas 40.8% have not agreed to the same and 26.8% have not expressed their opinions on the same.

31. Many of the respondents have given more than one aspect of internal reservation for tribal girls. Specifically, of the working wives, 30.0% have mentioned that internal reservation is needed for tribal girls in higher or professional education, 25.2% have stated that internal reservation is needed for tribal girls in employment, 10.4% have remarked that internal reservation is needed for tribal girls in political decision making, 6.0% have agreed that there is need for internal reservation for tribal girls in schemes of self-employment and it is not applicable to 67.6% of the respondents as they are not supported internal reservation for tribal girls or not expressed their views on the same.

32. During ill health, as stated by working wives, 55.6% are visiting government and public hospitals during their illness, 27.6% are visiting private clinics and hospitals during the illness, 9.2% are trying for herbal medicines that are easily available and 7.6% are consulting their elders in family during the illness.

33. On the distance of hospitals from the residences of working wives, 35.2% have expressed that the hospitals are less than 05 Kms away from their residences, 57.6% have mentioned that the hospitals are 06 to 20 Kms away from their residences and 7.2% have agreed that the hospitals are 20 to 40 Kms away from their residences.

34. Of the working wives, 62.8% have remarked that their family members always care during their ill health, whereas 37.2% have opined that their family members somewhat care during their ill health.

35. On the attitudes of doctors, 2.8% have agreed that their doctors have discriminated and hesitated to treat them during the illness, 26.0% have felt that the doctors are sympathetic and positive towards them while
getting treatment in hospitals and 71.2% have stated that the doctors have treated them equally with all other patients.

36. Many of the working wives have stated more than one type of barrier faced by tribal girls to develop in society. Particularly, 10.8% of the working wives have mentioned that alienation of tribal girls from civilized areas is major barrier, 27.2% have felt that the discrimination and exploitation of tribal girls hinders the development, 55.6% have opined that lower status of tribal girls in family and society hinders the development, 48.0% have felt that poverty and illiteracy have hindered the development of tribal girls and 1.6% have stated that there are other barriers, which have hindered the development of tribal girls.

37. Only 61.2% of working wives have agreed that tribal girls are getting lesser opportunities in education and employment compared to boys in family and society, whereas 17.2% have not agreed to the same and 21.6% have not stated their opinions on the same.

38. Of the working wives, 28.8% have very much agreed that their brothers and sisters were preferred in education, 54.0% have remarked that their brothers and sisters were somewhat preferred in education, 15.6% have felt that their brothers and sisters were not preferred compared to them in education and it is not applicable to 1.6% of the working wives as they don’t have any brothers or sisters.

39. Only 26.4% of the working wives have mentioned that education of tribal girls determine their marriage prospects very much, 44.0% have mentioned that education of tribal girls somewhat determine their marriage prospects and 29.6% have not agreed to the same.

40. As stated by the working wives, only 28.0% have got the full benefits from welfare schemes of the Government, 47.6% have somewhat got the benefits from welfare schemes of the Government and 24.4% have not got benefits from any of the schemes of the Government.
41. Of the working wives on the need for revision of reservation for achieving socio-economic, educational and political equality of tribal women, 47.2% have expressed that the present reservation is satisfactory, 9.2% have mentioned that there is need to keep creamy layer outside the reservation, 16.8% have agreed that there is need for internal reservation based on their individual tribes and 26.8% have stated that there is need to increase the percentage of reservation.

42. Surprisingly, only 32.4% of the working wives have agreed that the status of tribal women is improved in all aspects, whereas 50.8% have not agreed to the same and 16.8% have not expressed their views on the same.

43. On their family occupations, 45.2% of working wives have stated that their family occupation is agriculture, 20.4% have expressed that their family occupation is business or industry, 13.6% have mentioned that their family occupation is employment or job in organized sector, 5.2% have remarked that their family occupation is professional practice and 15.6% have responded that their family occupation is tribal occupation.

44. As stated by the working wives, families of 29.2% are engaged in agriculture, 32.8% are engaged in business or industry, 21.2% are working in employment or job, 8.8% are working in professional practice and 8.0% are engaged in tribal occupations.

45. On the reasons for change in their family occupations, 8.0% of working wives have stated that their family occupations were changed due to education and modernization, 6.4% remarked that the Government legislations ordered to leave the forests made them to change their occupations, 15.6% have mentioned that have migrated to urban areas and changed their occupations, 1.2% have given other reasons to change their occupations and it is not applicable to 68.8% of the working wives as their family occupation has not changed.

46. The reasons for working outside as stated by the working wives, 21.2% have stated that they are educated and skilled and as such, they are working outside, 31.6% have felt that they would like to be
economically independent and as such, they are working outside, 39.2% have mentioned that they are working outside so as to support their family economically and 8.0% are participating in caste based family occupations.

47. The nature of work or employment of working wives revealed that, 18.4% are working in organized sector, 36.8% are working in unorganized sector and 44.8% are working in self-employment or caste based employment.

48. Few of the working wives are facing more than one type of problems from their outside work and it is not applicable to housewives as they are not working outside. Particularly, 31.2% of the working wives are facing problems of role conflict, frequent quarrels, etc., in their families, 48.4% are not able to care their elders, husband and children and 26.4% are facing problems of stress, anxiety, fatigue, ill health, etc.

49. Few of the working wives have gained from more than one type of benefits from their outside employment or self-employment. Particularly, 44.8% of the working wives have gained benefits of economic independence, 30.0% have gained benefits of improved economic status and standard of living, 10.4% have gained benefits of caste and gender based equality in family and society, 13.6% have gained participation in family decision making and even 4.4% have gained other benefits also.

50. Among the working wives, 1.6% are working in Class-I posts, 3.6% are working in Class-II posts, 4.8% are working in Class-III posts, 8.4% are working in Class-IV posts and a great majority, that is 81.6% are self-employed or working in unorganized sector.

51. On the occupations of their husbands, 22.8% of working wives have expressed that their husbands are engaged in agriculture or animal husbandry, 34.4% have remarked that their husbands are working in industry or business or self-employment, 24.8% have responded that their husbands are engaged in employment in organized sector or unorganized sector.
sector, 8.0% have felt that their husbands are working in tribal occupations and it is not applicable to 10.0% of the working wives as they constitute widows, divorcees, separated and unmarried respondents.

52. The monthly income of working wives shows that, 18.0% have monthly income only up to Rs. 2500, 32.8% have monthly income ranging between Rs. 2501 to Rs. 5000, about 30.8% have monthly income between Rs. 5001 to Rs. 10000, 17.6% have monthly income between Rs. 10001 to Rs. 25000 and only 0.8% have monthly income between Rs. 25001 to Rs. 40000.

53. On their monthly family income and among the working wives, 22.8% have mentioned that their monthly income is up to Rs. 5000, 25.2% have stated that their family income is between Rs. 5001 to Rs. 15000, 35.2% have expressed that their monthly family income is between Rs. 15001 to Rs. 30000 and 16.8% have remarked that their monthly family income is between Rs. 30001 to Rs. 50000.

54. On the worth of properties owned individually, 26.4% of working wives have stated that they have not owned any of the properties, 29.2% have mentioned that they have owned properties worth up to Rs. 50000, 24.8% have expressed that they have owned properties worth between Rs. 50001 to Rs. 1 lakh, 10.8% have mentioned that they have owned properties worth between Rs. 1 to Rs. 2 lakhs, 6.0% have responded that they have owned properties worth between Rs. 2 to Rs. 5 lakhs and only 2.8% have given information that they have owned properties worth more than Rs. 5 lakhs.

55. Few of the respondents have owned more than one type of properties, whereas nearly half of the respondents have not owned any of the properties in their names. Among the working wives, 10.4% have owned agricultural land or residential land, 23.2% have owned residential building, 12.8% have owned bank deposits, shares, stocks, LICs, etc, 28.0% have owned Gold or Silver, 2.0% have owned other properties also and it is not applicable to 26.4% of the working wives as they have not owned any of the properties.
56. Among the working wives, 9.2% have stated that their families have not owned any properties, 15.2% have expressed that their families have owned properties worth less than Rs. 2 lakhs, 49.2% have remarked that their families have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 20.4% have responded that their families have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and 6.0% have stated that their families owned properties worth more than Rs. 10 lakhs.

57. 80.8% of the working wives have agreed that their family income is able to meet their family expenses, whereas 13.2% have not agreed to the same and 6.0% of the working wives have not expressed their views on the same.

58. Whenever there is more expenses, among the working wives, 5.2% have agreed that they borrow loans whenever there is excess expenses, 8.0% have mentioned that they reduce unnecessary expenses and it is not applicable to 86.8% of working wives as they have sufficient family income to meet family expenses.

59. Among the working wives, 19.2% have expressed that their families have not borrowed any loans, 14.0% have stated that their families have borrowed loans of less than Rs. 50000, 12.4% have responded that their families have borrowed loans between Rs. 50001 to Rs. 1 lakh, 38.8% have mentioned that their families have borrowed loans between Rs. 1 lakh to Rs. 2 lakhs and 15.6% have stated that their families have borrowed loans of more than Rs. 2 lakhs.

60. Only 65.2% of the working wives have gained memberships to Self-Help Groups, whereas 34.8% have not gained memberships to Self-Help Groups.

61. The benefits gained by working wives from Self-Help Groups revealed that, 26.0% have gained benefits of economic independence and economic security, 11.6% have gained benefits of socio-economic equality in family and society, 25.6% have gained financial gains to start income generating activities, 2.0% have gained other benefits and it is not applicable to 34.8% of the working wives as they are not members of Self-Help Groups.
62. On the attitudes of society towards the work and job of working wives, 34.4% have stated that they are personally recognized due to their work and job, 38.0% have mentioned that their work and job is appreciated and society is cooperative towards them, 16.4% have expressed that due to work and job, they have achieved caste and gender equality and 11.2% have remarked that they are facing hostility and feeling inferiority due to their work and job in society.

63. All the working wives are visiting to holy places.

64. Of the working wives, only 0.8% are visiting to holy places daily, 20.8% are visiting to holy places weekly, 47.2% are visiting to holy places monthly and 31.2% are visiting to holy places occasionally or on festival days.

65. Among the working wives, 43.6% have stated that their family deities are located in cities, towns and villages, 30.4% have mentioned that their family deities are located in forests and 26.0% have remarked that their family deities are located in hilly areas.

66. Few of the respondents are worship more than one type of tools and nature. As stated by the working wives, 48.8% are praying weapons and ammunitions, 26.0% are praying traditional cultural costumes of elders, 28.4% are praying nature such as trees, hills, rivers, etc. and 3.6% are praying other tools and resources.

67. Many of the respondents are performing more than one type of rituals and cultural performances. As expressed by the working wives, 41.2% are performing folk songs and tribal dance, 28.4% are wearing tribal costumes, 46.4% are dedicating animals to deities and 7.6% are following and performing other types of rituals and arts.

68. 81.6% of the working wives are participating in conventional cultural activities, whereas 18.4% are not participating in the same.

69. Among the working wives, 8.4% have mentioned that they don’t believe in tribe based cultural activities, 0.8% have stated that they are not interested in tribal cultural activities, 1.2% have expressed that they don’t find time to participate in cultural activities, 8.0% have remarked
that due to modernization and civilization, they are not participating in
tribal cultural activities and it is not applicable to 81.6% of the working
wives as they are actively participating in tribe based cultural activities.

70. Few of the respondents have gained from more than one type of welfare
scheme and majority of the respondents have not gained benefits from
any of the welfare schemes specifically formulated for scheduled tribes.
Of the working wives, only 25.2% have gained benefits from Integrated
Tribal Development Plan, 16.4% have gained benefits from Large Scale
Adivasi Multi-Purpose Society (LAMPS), 12.8% have gained benefits
from Ganga Kalyana Scheme, 1.6% had gained benefits of other
schemes and 65.2% have not gained benefits from any of the welfare
schemes formulated specifically for the scheduled tribes.

71. 17.2% of the working wives have not gained benefits from the welfare
schemes as they think they are not essential for them, 48.0% have
mentioned that they are not aware about welfare schemes and it is not
applicable to 34.8% of the working wives as they have already gained
benefits from welfare schemes.

72. All the respondents have stated that there is need to formulated more tribal
welfare schemes for the overall development of scheduled tribes. Many of
the respondents have suggested for more than one area for formulating tribal
welfare schemes. Among the working wives, 81.2% have suggested for
education, employment and income generation schemes for tribes, 44.8%
have suggested for women empowerment schemes, 26.8% have suggested
for housing schemes, 12.4% have suggested for health related schemes and
7.6% have suggested for other welfare schemes for tribes.

73. Among the working wives, 24.4% have stated that the status of tribal
women is fully changed or developed, 46.8% have mentioned that the
status of tribal women is somewhat changed or developed since
independence, 28.0% have felt that the status of tribal women is not
changed or not developed and 0.8% have felt that the status of tribal
women is degraded or deteriorated since independence.
Major Findings:

1. Total 500 scheduled tribe women were surveyed to collect the primary data, of which 250 are working wives and 250 are housewives, who are unemployed.

2. Age of all the respondents revealed that, 30.4% are between 36 to 45 years followed by, 27.8% are between 26 to 35 years, 21.0% are between 46 to 60 years, 11.0% are between 8.4% are of more than 60 years and 1.4% of the total respondents are of less than 18 years respectively. It is noted that to collect the primary data from different aged respondents, the researcher selected the respondents from all the age groups.

3. Marital status of the respondents, 92.2% of the total respondents are married followed by, 3.6% are widows, 2.8% are unmarried and single and 1.4% are divorcees and separated from their husbands respectively. It is observed that majority of the tribal women surveyed are married and living with their husbands.

4. The location of the respondents shows that, 59.0% are living in rural areas, whereas 38.2% are living in urban areas and 2.8% are living in forest or hilly areas and remote areas respectively. It is noted that there are rarely respondents living in remote areas and hilly areas.

5. The residential status of total respondents disclosed that, 11.6% are living in own concrete building, 39.4% are living in own mud house, 20.6% are living in rented house, 26.6% are living in temporary settlements and huts and 1.8% are living in tents and wander shelters. It is surprising to note that only few of the respondents are living in their own concrete buildings and considerable portion of the respondents are living in own mud houses. It shows that majority of the respondents have poor status with regard to their residences.

6. Many of the respondents have more than one type of facilities in their houses. The facilities in houses of all respondents shows that, only 35.2% have toilet facilities, 77.2% have bath room facilities at their houses, 42.2% have separate kitchen at their houses, 22.2% have radio at
their houses, 70.0% have television facilities at their houses, only 5.0%
have computers or internet facilities at their houses and 68.2% have
telephone or mobile phones at their houses. It is observed that rather
than possessing the essential facilities for life such as toilets, bath
rooms, separate kitchen rooms, the majority of the respondents have
given much importance to entertainment and communication facilities
by possessing television, telephone, Mobile phones, etc.

7. Of the total respondents, 60.2% are living in joint families, whereas
39.8% are living in nuclear families. It is noted that due to
modernization, there is increase in nuclear families, but majority of
tribes are living in joint families with all their relatives together.

8. On management of family and family decision making, among all the
respondents, 45.8% have agreed that their parents or parents-in-law are
making the family decisions and managing family, 35.4% have
mentioned that their husbands are managing family by making
decisions, 11.6% have remarked that they are making the decisions
along with their husbands, 5.0% have agreed that they are managing
family by making family decisions and 2.2% have felt that the other
persons like their children are making the family decisions. In terms of
decision making and managing family, only a few of the tribal women
have such authority and status and a great majority of the tribal are
deprived from decision making the managing family activities.

9. As expressed by all the respondents, only 10.8% have equal status,
whereas 89.2% have lower status in their families. It is surprising to note
that a great majority of the tribal women don’t have equal status
compared to male members in their families. It may be due to their
social culture, the tribal women are deprived from equal social status.

10. As stated by all the respondents on the number of children, 33.8% have
3 to children followed by, 32.0% have 1 to 2 children, 20.2% have more
than 4 children, 11.2% have no children and it is not applicable to 2.8%
of the respondents as they are not married. It is surprising to note that
the tribal women have more number of children and it seems that they are not following family planning practices. Hence, it is essentially needed to increase awareness of tribal women in determining number of children and family planning.

11. Many of the respondents are supporting more than one type of social practice. Of the total respondents, 82.6% are supporting dowry, 13.0% are supporting Devadasi, Jogini, Basavi or Bettale Seve (Nude Service) to deities, 8.6% are supporting child marriage, 17.4% are supporting remarriage of widows, 70.2% are supporting to animal offerings to deities. Though few practices such as Dowry, Devadasi, Jogini, Basavi, Bettale Seve, Child Marriage, animal offerings to deities, etc are banned strictly by law, still many of the tribal women are following and supporting the same. On the other hand, though in many of the communities remarriage of widows is not preferred, many of the tribal women have supported the same. It shows that tribe culture still dominated the tribal women and their family members though they are living in civilized and modernized environment.

12. All the respondents have agreed that they prefer arranged marriage rather than love marriage, inter-caste marriage or even living together.

13. On their marital relations with their husbands among the total respondents, 40.4% have expressed that there is best or cordial relationship with their husbands, followed by 27.6% have very good and friendly relationship with their husbands, 24.2% have satisfactory relationship with their husbands and it is not applicable to 7.8% of the respondents as they include divorcees, separated, widows and unmarried respondents. It is highlighted that marital relations are very good or best among tribal women.

14. On the nature of treatment given by the husbands of all the respondents in family matters, 3.2% of the respondents have agreed that their husbands are violent, abuse and neglect them in family matters, 35.8% have mentioned that their husbands are dominant and suppress them in
family matters, 32.2% have felt that their husbands are cooperative and equally treat them in family matters, 21.0% have opined that their husbands are always giving importance to them in family matters and it is not applicable to 7.8% of the respondents as they include divorcees, separated, widows and unmarried respondents.

15. The problems of tribal women revealed that, few of the respondents are facing more than one type of problem and few of the respondents are not facing any of social problems. Of all the respondents, 61.0% are facing problem of poverty or isolation from civilization, 21.0% are facing problem of discrimination and alienation, 8.6% are facing problem of exploitation and harassment, 13.0% are facing problem of suppression, oppression and inferiority, 3.2% of all the respondents are also facing other problems and only 15.6% of the total respondents are not facing any of such social problems. It is highlighted that due to the backwardness of their tribes, women are facing many of the social problems.

16. Of all the respondents, only 20.4% are purely vegetarians, whereas a great majority that is 79.6% of all the respondents are non-vegetarians. It shows that the social culture of tribes related to their food habits is not changed as almost all the respondents are non-vegetarians.

17. Social life satisfaction revealed that, 38.2% of all the respondents are fully satisfied in their social life, 53.2% are moderately satisfied and 8.6% are not satisfied in their social life. It is concluded that majority of the respondents are moderately satisfied in their social life.

18. Educational qualifications of all the respondents disclosed that, 18.2% have not gone to schools and are illiterates, 26.6% have completed education up to primary, 34.6% have completed secondary education, 10.8% have completed pre-university or under-graduation and 9.8% have completed graduation or post-graduation. It shows that educational level among majority of the tribal women is lowest.
19. On the aims of higher education and of all the respondents, 57.4% have mentioned that higher education is aimed to get good employment, 11.8% have remarked that higher education is aimed to get good marriage prospects, 15.2% have opined that higher education is aimed to increase the knowledge and civilization and 15.6% have agreed that higher education is aimed to get degree, name and fame. It is highlighted that majority of the tribal women are not realized the importance of education as they were not aware about the aims of higher education, because, higher education is aimed to increase knowledge and civilization of the human beings.

20. Of all the respondents, 30.4% have mentioned that their fathers are illiterates, 23.0% have remarked that their fathers have completed up to primary education, 27.8% have responded that their fathers have completed secondary education, 11.0% have expressed that their fathers have completed pre-university or under-graduation and 7.8% have responded that their fathers have completed graduation or post-graduation. It is summarized that the level of father’s education of the respondents is lowest as only a few of the respondents have agreed that their fathers have completed graduation or post-graduation.

21. On their mothers’ education, 37.4% have expressed that their mothers are illiterates, 23.0% have mentioned that their mothers have completed up to primary education, 19.8% have stated that their mothers have completed secondary education, 13.6% have remarked that their mothers have completed pre-university or under-graduation and 6.2% have opined that their mothers have completed graduation or post-graduation. It is highlighted that the education of the mothers of the respondents is lowest as stated by the respondents.

22. Of all the respondents on their husband’s education, 15.4% have expressed that their husbands are illiterates, 27.0% have stated that their husbands have completed up to primary education, 25.6% have mentioned that their husbands have completed secondary education, 12.8% have remarked that
their husbands have completed pre-university or under-graduation, 11.4% have opined that their husbands have completed graduation or post-graduation and it is not applicable to 7.8% of the respondents as they constitute widows, divorcees, separated and unmarried respondents. Like the education of the respondents, their parents, the education level of the husbands of the respondents is also lowest.

23. It is surprising to note that, only 53.4% of the total respondents have agreed that women need higher education, whereas 46.6% have stated that women don’t need higher education. Surprisingly, nearly half of the respondents have agreed that women don’t need education. It shows that orthodox culture of the women is leading among tribes. On the reasons for women’s higher education, 29.0% have expressed that higher education is needed for women to gain employment or job, 9.4% have agreed that higher education is needed for women to gain knowledge, 12.4% have felt that higher education is needed for women to know reading and writing, 2.6% have mentioned that higher education is needed for women to manage family in modern way and it is not applicable to 46.6% of all the respondents as they have already agreed that higher education is not needed for women.

24. While getting education, 68.8% of all the respondents are deprived and faced problems, whereas the remaining 31.2% of the respondents are not faced any problems and are not deprived.

25. On the reasons for deprivation and problems faced by all the respondents while getting education, 12.2% have faced deprivation and problems due to caste inequality in society, 23.6% have faced deprivation and problems due to gender inequality in family, 10.2% have faced deprivation and problems due to distance of schools as schools are far away from their residences, 22.8% have faced deprivation and problems due to their poverty, negligence and inability to bear educational expenses and it is not applicable to 31.2% of all the respondents as they have not faced any of such problems while getting their education.
26. Only 62.6% of the total respondents are sending their children to schools and colleges, whereas 23.4% are not sending their children to schools and colleges and it is not applicable to 14.0% of the respondents as they don’t have children.

27. Of all the respondents and on the reasons for not sending their children to schools and colleges, 3.0% have mentioned that their children have completed higher education, 3.4% have remarked that their children are not interested in education, 3.0% have stated that the schools are far away from their residences, 14.0% have expressed that their children are working outside due to their poverty and it is not applicable to 76.6% of the respondents as their children are going to schools and colleges to get education or few of them don’t have children. It is emphasized that due to poverty, many of the tribal women are not sending their children to schools and colleges to get education.

28. Tribal girls are facing many problems in society. Particularly, 69.0% of all the respondents have mentioned that tribal girls are facing the problems of early marriage, illiteracy and lower education, 17.4% have stated that tribal girls are facing the problems of social practices such as Devadasi, Dowry, etc., 43.8% have responded that tribal girls are facing the problems from gender and caste inequality and discrimination, 12.6% have remarked that tribal girls are facing problems of gender based violence and 51.4% have expressed that tribal girls are facing problems of poverty and lack of civilization. It is summarized from the problems faced by the tribal girls that the tribal girls are deprived due to their tribal culture and backwardness in society.

29. Many of the respondents have gained or availed benefits from more than one type of scheme for education. As stated by all the respondents, 11.6% have gained reservation in admission for their children, 31.4% have gained scholarships and fellowships for their children, 50.6% have gained free uniforms, free textbooks, free school bags, etc., for their children, only 3.4% have gained benefits from remedial coaching,
16.2% have also gained benefits from other schemes such as mid-day meals, 5.4% have not gained benefits from any of these schemes and it is not applicable to 37.4% of all the respondents as they are not sending their children to schools and colleges and a few of them don’t have children.

30. Only 26.8% of the total respondents have mentioned that there is need for internal reservation based on individual community for tribal girls, whereas 44.2% have not agreed to the same and 29.0% have not expressed their views on the same.

31. Many of the respondents have given more than one aspect of internal reservation for tribal girls. Of all the respondents, 22.0% have stated that there is need of internal reservation for tribal girls in higher education and professional education, 22.6% have mentioned that there is need of reservation for tribal girls in employment, 8.2% have remarked that there is need of internal reservation for tribal girls in political decision making, 5.2% have responded that there is need of internal reservation for tribal girls in schemes of self-employment and it is not applicable to 73.2% of the respondents as they were not expressed their views or they have not supported for internal reservation for tribal girls.

32. During ill health as stated by all the respondents, 54.2% are visiting to government and public hospitals, only 15.0% are visiting private clinics and hospitals, 12.2% are trying for herbal medicines that are easily available and 8.6% are consulting their elders in family whenever there is illness. It is noted that though medical science is well developed and modern health facilities are also available in villages, still many of the respondents believe in elders’ guidance and depend on herbal medicines.

33. On the distance to hospitals from the residences of all the respondents, 30.8% of all the respondents have stated that the hospitals are less than 05 Kms away from their residences, 61.4% have mentioned that hospitals are 06 to 20 Kms from their residences and 7.8% have felt that the hospitals are from 20 to 40 Kms away from their residences. It is
noted that the hospitals are located at a fair distance from the residences of tribal women, still few of the respondents are not visiting the hospitals and depend on herbal medicines and elders’ guidance.

34. Of all the respondents, 59.2% are always cared by their family members during their ill health, whereas 40.8% are somewhat cared by their family members during their ill health.

35. On the attitudes of doctors, 2.2% of all the respondents have mentioned that doctors have discriminated and hesitated to treat them in hospitals, 22.4% have remarked that the doctors are sympathetic and positive towards them while getting treatment at the hospitals and 75.4% have agreed that they are treated by doctors equally with all other patients in hospitals. It is highlighted that the doctors are cooperative with the tribal women while providing health services at the hospitals.

36. Many of the respondents have stated more than one type of barrier faced by tribal girls to develop in society. Of all the respondents, 12.6% have mentioned that alienation of tribal girls from civilized areas hindered their development, 24.6% have stated that discrimination and exploitation of tribal girls has hindered development of tribal girls, 60.2% have expressed that lower status in family and society has hindered the development of tribal girls, 44.6% have expressed that poverty and illiteracy have hindered the development of tribal girls and 2.0% have felt that other factors have hindered the development of tribal girls.

37. Of all the respondents, 63.8% have agreed that tribal girls are getting lesser opportunities compared to boys in family and society, whereas 12.8% have not agreed to the same and 23.4% of the total respondents have not commented on the same. It is highlighted that there is gender inequality among tribes as girls are getting lesser opportunities compared to boys in family and society.

38. Among all the respondents, 23.8% have agreed that their brothers and sisters were preferred very much in education in their families and society, 56.6% have mentioned that their brothers and sisters were
somewhat preferred in education, 18.2% have stated that their brothers and sisters were not at all preferred in education and it is not applicable to 1.4% of the respondents as they don’t have any brothers or sisters.

39. Among all the respondents, 24.6% have agreed that education of tribal girls very much determine their marriage prospects, 42.2% have expressed that education of tribal girls somewhat determine their marriage prospects and 33.2% have stated that education of tribal girls does not determine their marriage prospects.

40. Of all the respondents, only 26.6% have fully benefitted from social welfare schemes of the government, 40.2% have somewhat benefitted from welfare schemes and programmes and 33.2% have not got benefits from any of these welfare schemes.

41. Among all the respondents on the need for revision of reservation for achieving socio-economic, educational and political equality of tribal women, 50.2% have opined that present reservation system is satisfactory, 7.6% have mentioned that there is need to keep creamy layer outside reservation, 19.2% have stated that there is need for internal reservation based on individual tribe and 23.0% have remarked that there is need to increase percentage of reservation.

42. It is noted that, only 38.6% of all the respondents have expressed that the status of tribal women is improved in all aspects, whereas 46.2% have not agreed to the same and 15.2% of all the respondents have not commented on the same.

43. On their family occupations, 49.0% have stated that their family occupation is agriculture, 17.0% have mentioned that their family occupation is business or industry, 11.4% have remarked that their family occupation is employment or job, 4.4% have opined that their family occupation is professional practice such as lawyers, doctors, accountants, etc. and 18.2% have expressed that their family occupation is tribal occupation.
44. The present family occupations of all the respondents revealed that, 34.2% families of the respondents are working in agriculture, 31.4% are working in small business or industry, 18.8% are engaged in employment or job, 7.4% are engaged in professional practice and 8.2% are working in tribal occupations. It is noted that due to displacement of tribes from forests and destruction of forests, the tribal’s were migrated to civilized areas and as such their occupations were also changed from tribe based occupations to other occupations.

45. Among all the respondents on the reasons for change in their family occupations, 7.6% have expressed that their family occupation is changed due to education and modernization, 8.6% have stated that due to Government legislations to leave the forest, their occupations are changed, 16.8% have mentioned that due to migration to urban areas, their occupations are changed, 1.8% have given other reasons for change in their occupations and it is not applicable to 65.2% of the respondents as they have not changed their family occupations.

46. On the reasons for working outside, of all the respondents, 10.6% have stated that they are working outside as they are educated and skilled, 15.8% have expressed that they wish to be economically independent, 19.6% have mentioned that they are working outside so as to support their family economically, 4.0% have agreed that they are participating in caste based family occupations and it is not applicable to 50.0% of the total respondents as they are housewives and not working outside.

47. Of all the respondents, only 9.2% are working in organized sector, 18.4% are working in unorganized sector, 22.4% are working in self-employment or caste based employment and it is not applicable to 50.0% of all the respondents as they are not working outside.

48. Few of the working wives are facing more than one type of problems from their outside work and it is not applicable to housewives as they are not working outside. Of all the respondents, 15.6% are facing problems of role conflict, frequent quarrels, etc., 24.2% are not able to
care their husband, elders and children, 13.2% are facing problems of stress, anxiety, fatigue, ill health, etc. and it is not applicable to 50.0% of the respondents as they are not working outside. It is highlighted that many of the respondents working outside are facing many of the problems due to outside work.

49. Few of the respondents have gained more than one type of benefits from their outside work. Particularly, as remarked by all the respondents, 22.4% have gained benefits of economic independence, 15.0% have gained benefits of improved economic status and standard of living, 5.2% have gained benefits of caste and gender equality, 6.8% have gained participation in family decision making, 2.2% have gained in other aspects and it is not applicable to 50.0% of the respondents as they are not working and housewives.

50. It is noted that, only 0.8% of the total respondents are working in Class-I posts, 1.8% are working in Class-II posts, 2.4% are working in Class-III posts, 4.2% are working in Class-IV posts, 40.8% are self-employed or working in unorganized sector and it is not applicable to 50.0% of the total respondents as they are housewives and not working outside. It is concluded that only a few of the respondents are working in higher posts and the remaining respondents are unemployed or working in unorganized sector or self-employed or working lower posts in organized sector.

51. On the occupations of their husbands and among all the respondents, 23.4% have expressed that their husbands are working in agriculture or animal husbandry, 31.6% have felt that their husbands are engaged in industry, business or self-employment, 29.0% have agreed that their husbands are working in organized sector or unorganized sector, 8.2% have stated that their husbands are engaged in tribe based occupations and it is not applicable to 9.8% of the respondents as they include widows, divorcees, separated and unmarried respondents. It is observed that there is change in occupations of the tribal families as the husbands
of almost all the respondents are working in occupations that are other than tribal occupations.

52. Monthly income of all the respondents disclosed that, 9.0% have monthly income up to Rs. 2500, 16.4% have monthly income between Rs. 2501 to Rs. 5000, 15.4% have monthly income between Rs. 5001 to Rs. 10000, about 8.8% have monthly income between Rs. 10001 to Rs. 25000, only 0.4% have monthly income between Rs. 25001 to Rs. 40000 and it is not applicable to 50.0% of all the respondents as they are not working and are housewives.

53. Of all the respondents, 31.0% have expressed that their monthly family income is between Rs. 15001 to Rs. 30000, followed by 28.8% have mentioned that their monthly family income is between Rs. 5001 to Rs. 15000, only 20.0% have opined that their family monthly income is up to Rs. 5000 and 15.2% have stated that their monthly family income is between Rs. 30001 to Rs. 50000 respectively. It is noted that the family income shows that majority of the respondents have gained good income from family side and as such they are leading middle class life.

54. On the worth of properties owned by all respondents personally, 43.6% have stated that they have not owned any of the properties, 23.8% have mentioned that they have owned properties worth up to Rs. 50000, 19.4% have expressed that they have owned properties worth between Rs. 50001 to Rs. 1 lakh, 8.0% have remarked that they have owned properties worth between Rs. 1 lakh to Rs. 2 lakhs, 3.8% have responded that they have owned properties between Rs. 2 to Rs. 5 lakhs and 1.4% have stated that they have owned properties worth more than Rs. 5 lakhs.

55. Few of the respondents have owned more than one type of properties, whereas nearly half of the respondents have not owned any of the properties in their names. As expressed by all the respondents, 8.0% have owned agricultural land or residential land, 13.4% have owned residential building, 11.4% have owned bank deposits, shares, stocks, LICs, etc., 26.8% have owned Gold or Silver, 2.8% have owned other
forms of properties and it is not applicable to 43.6% of the respondents as they have not owned any properties in their names. It is highlighted that only few of the housewives have owned different types of properties in their names and when compared to housewives, a great majority of the working wives have owned many properties in their names. It shows that the work or employment has given tribal women economic status.

56. Of all the respondents, 22.2% have expressed that their families have not owned any properties, 22.8% have stated that their families have owned properties worth less than Rs. 2 lakhs, 35.2% have responded that their families have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 15.6% have remarked that their families have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and 4.2% have mentioned that their families have owned properties worth more than Rs. 10 lakhs.

57. Of all the respondents, 73.0% have agreed that their family income is sufficient to meet their family expenses, whereas 18.6% have not agreed to the same and 8.4% have not expressed their opinions on the same.

58. Whenever there are excess expenses, among all the respondents, 9.4% have stated that they borrow loans, 0.6% have mentioned that they work for overtime in other occupations, 8.2% have remarked that they reduce unnecessary expenses whenever there are more expenses, 0.4% have given other ways to manage excess expenses and it is not applicable to 81.4% of the respondents as they have felt that their family income is sufficient to meet their family expenses.

59. Of all the respondents, 21.0% have mentioned that their families have not borrowed any loans, 13.2% have stated that their families have borrowed loans of less than Rs. 50000, 27.2% have responded that their families have borrowed loans between Rs. 50001 to Rs. 1 lakh, 28.0% have expressed that their families have borrowed loans between Rs. 1 lakh to Rs. 2 lakhs and 10.6% have remarked that their families have borrowed loans of more than Rs. 2 lakhs.
55.4% of all the respondents are members to Self-Help Groups, whereas 44.6% are not members to Self-Help Groups.

The benefits gained by all the respondents from Self-Help Groups shows that, 27.6% have gained economic independence and security, 8.0% have gained socio-economic equality in family and society, 17.6% have gained financial gains to start income generating activities, 2.2% have gained other benefits and it is not applicable to 44.6% of the respondents as they are not members of Self-Help Groups. It is noted that the tribal women have got many socio-economic benefits from Self-Help Groups.

On the attitudes of society towards employment of women and among all the respondents, 17.2% have mentioned that they are personally recognized due to their work and job, 19.0% have stated that they are appreciated and cooperated by society due to their work and job, 8.2% have expressed that work and job are means to achieve caste and gender equality, 5.6% have remarked that they have felt hostility and as such feeling inferior due to their outside work and job. It is surprising to note that though tribal women are working outside, still only a few of the respondents are getting caste and gender equality and even few of the respondents are facing hostility and feeling inferiority due to their work and job.

Among all the respondents, 23.4% have responded that they are living in subjugated or dependent position or status to their husbands, 16.2% have agreed that they have significant status to look after family, 6.6% have felt that they are neglected and inferior in family, 3.8% have agreed that they have equal status to all other family members and it is not applicable to 50.0% of the respondents as they are working outside. It is concluded that work and job give tribal women status and respect in family and on the other hand, the tribal housewives are facing many of the problems such as subjugation and dependence in family and even few of them are neglected in family, as such they are feeling inferior.

As expressed by all the respondents on the attitudes towards housewives, only 16.6% have recognized socially, 20.8% have lesser socio-economic
status and respect, 11.0% have more social contacts, 1.6% have mentioned other types of attitudes of society towards them and it is not applicable to 50.0% of the respondents as they are working outside.

65. All the respondents are visiting to holy places.

66. Among all the respondents, 51.0% are visiting to holy places monthly followed by, 28.4% are visiting to holy places occasionally or on festival days, 19.0% are visiting to holy places weekly and 1.6% are visiting to holy places daily. It shows that tribal women are believing in deities and as such visiting holy places frequently.

67. 40.4% of all the respondents have mentioned that their family deities are located in cities, towns or villages, 29.0% have remarked that their family deities are located in forests and 30.6% have stated that their family deities are located in hilly areas.

68. Few of the respondents are worshiping more than one type of tools and nature. As expressed by all the respondents, 52.2% are praying weapons and ammunitions, 24.6% are praying traditional cultural costumes of elders, 33.0% are praying trees, hills, rivers, etc. and 4.6% are praying other means and resources. It shows that the tribal women are still believing in tribal rituals and following tribal culture though they are modernized.

69. Many of the respondents are performing more than one type of rituals and cultural performances. Of all the respondents, 52.2% are performing folk songs and tribal dance, 33.4% are wearing tribal costumes, 50.0% are dedicating animals to deities and 10.8% are performing and practicing other rituals and arts. It is highlighted that though tribes are settled in cities, towns and villages, majority of them have not left out their traditional arts and rituals as they are performing the same on different occasions.

70. 83.4% of all the respondents are participating in conventional cultural activities, whereas 16.6% are not participating in such activities.
71. Among all the respondents, 7.6% have mentioned that they don’t believe in tribe based cultural activities, 1.6% have stated that they are not interested to participate in tribe based cultural activities, 0.6% have remarked that they don’t have time to participate in tribe based cultural activities, 6.8% have stated that due to modernization and civilization, they are not participating in tribe based cultural activities and it is not applicable to 83.4% of the respondents as they are actively participating in tribe based cultural activities. As stated already, though educated and even working in different occupations, the tribal women did not forget their culture and as such majority of the respondents are actively participating in tribe based cultural activities.

72. Few of the respondents have gained from more than one type of welfare scheme and majority of the respondents have not gained benefits from any of the welfare schemes specifically formulated for scheduled tribes. Of all the respondents, 20.4% have gained benefits from Integrated Tribal Development Plan, 15.2% have gained benefits from Large Scale Adivasi Multi-Purpose Society, 18.0% have gained benefits from Ganga Kalyana Scheme, 2.2% have gained benefits from other schemes and 54.8% have not gained benefits from any of the welfare schemes formulated for the welfare of the scheduled tribes.

73. Of all the respondents, 8.6% have felt that welfare schemes are not essential for them, 46.2% have stated that they are not aware about the tribal welfare schemes and it is not applicable to 45.2% of the respondents as they have already gained benefits from tribal welfare schemes.

74. All the respondents have stated that there is need to formulate more tribal welfare schemes for the overall development of scheduled tribes. Many of the respondents have suggested for more than one area for formulating tribal welfare schemes. As stated by all the respondents, 75.8% have suggested for education, employment and income generation schemes for tribes, 41.0% have suggested for women empowerment schemes, 36.2% have suggested for housing schemes for tribes, 14.6% have suggested for
health welfare schemes and 9.4% have given other areas in which there are needs of social welfare schemes for tribal’s.

75. Of all the respondents, 18.6% have expressed that the status of tribal women is fully changed or fully developed, 49.0% have mentioned that status of tribal women is somewhat changed or somewhat developed since independence, 30.6% have stated that the status of tribal women is not changed or not developed since independence and 1.8% have stated that status of tribal women is degraded or deteriorated since independence. It can be concluded that the status of tribal women is changed and developed since independence, but there is slower or gradual change in socio-economic status of tribal women.

7.3. Discussion and Conclusion:

The study covered more middle aged married women and majority of tribal women are living in rural areas. It is noted that a few women are also living in hilly and remote areas of the district. It is revealed that majority of tribal women are poor as they are living in own mud house or temporary settlements or huts in slum areas. Even a few of the women are living in tents of wandering tribes. It shows that most of the tribes are poorest in Koppal district. It is surprising to note that majority of tribes have modern facilities such as television, mobile phones, etc., but only few tribes have essential facilities such as separate toilets, kitchen, bath room, etc., in their houses. Majority of the tribal women are living in joint families. In majority of the families of tribal women, decisions are made by elder males that are parents or parents-in-law and in few families husband of women respondents are making family decisions, it shows that there is no or lesser status for women in family. Only a few of tribal women have decision making authority in their families.

When compared to the status of males, the status of females is lower in tribal society. It is not changed though women are educated and employed among tribes. Surprisingly, the number of children among tribal women is
more as they are not aware about family planning practices. It is highlighted that, except few social practices such as dowry, animal offerings to deities, the other social practices such as Devadasi, Jogini, Basavi practice, child marriage, etc are reduced among tribal women. As the tribal women are conventional, all of them have supported only for arranged marriages.

The marital relations of tribal women with their husbands are cordial, best or satisfactory. The attitudes of husbands towards majority of tribal women in family matters are also positive. As such, almost tribal women are fully satisfied or moderately satisfied in their social life. However, in few cases, the husbands are also violent and abuse their wives. Isolation from civilization, poverty, discrimination and alienation are major problems faced by majority of tribal women in society.

Though Government is providing reservation to tribal women, it is surprising to note that only a few tribal women are highly educated. Employment is major purpose of education as opined by tribal women followed by marriage prospects, degree, name and fame. Though education of fathers of tribal women covered under the study is average high, the education level of mothers of tribal women is lower. Similarly, education of husbands of majority of tribal women is also lower. It shows that, education of tribal women is neglected in society. But it is noted that majority of tribal women supported for higher education of women. Surprisingly, majority of tribal women are deprived from higher education due to many reasons such as gender inequality in family and society, caste inequality, poverty, negligence, unable to bear educational expenses, etc.

The tribal women are though low-educated, have realized significance of education. As such, they are sending their children to schools and colleges to get education and they have even gained welfare schemes and facilities from Government for their children’s education. But few of tribal women are not sending their children to schools and colleges as they are poor and not able to
spend money on education. Early marriage and illiteracy are major problems faced by tribal girls. Lack of civilization, poverty, gender based violence, gender and caste based violence, etc., are the major problems faced by tribal girls. But internal reservation is not supported by tribal women for their children’s education.

On the health aspects, though majority of the tribal women are visiting to public and civil hospitals, still a few of tribal women believe in tribal and herbal medicine and even consult elders whenever there is illness. The hospitals are near to the tribal women’s residences. The tribal women are also getting equal treatment from the doctors at hospitals, it shows that there is no discrimination faced by tribal women due to their tribe. As observed by tribal women, lower status in family and tribe, poverty, illiteracy, discrimination, alienation from civilized society, etc are major problems faced by them.

The study revealed that there is gender inequality among tribal’s as girls are deprived in education and boys are getting more opportunities in education and employment compared to boys in society. It is also disclosed that, tribal women are realized the gender equality and treating both male and female children equal in their families. Though majority of tribal women have got benefits from social welfare schemes, still few of the respondents have not gained from these schemes. As opined by tribal women, the present reservation system is satisfactory and even few of them have stated that there is need to increase the percentage of reservation. To summarize, the status of tribal women is not improved or improved only to some extent.

The family occupations of the tribal women revealed that, agriculture, tribe based occupation and small business. However, there is gradual change in occupations of the families of tribal women as there is increase of employment in organized sector and decrease in tribe based occupations and agriculture. Education, modernization, migration to urban areas and reservations for tribes in education and employment are major reasons for such change in occupations of tribes.
Though majority of tribal women are low-educated, they are working outside, especially in self-employment, small business or unorganized sector of employment. Only a few of tribal women are employed in organized sector and of which, major portion of tribal women in low class posts. The tribal women working outside are also facing problems of negligence to their family members, role conflict, etc. Economic independence, economic status, increased standard of living, etc are few benefits gained by tribal women from their employment.

Personal monthly income of tribal women revealed that they have lower income. But the family income shows that, majority of tribal women are from middle class family background. Surprisingly, majority of tribal women have not owned any properties or owned lower worth of properties in their own name or in their families. It is highlighted that a few of the tribal women felt that their income is lowest as they can’t able to manage their household expenses from their income and as such, they are forced to borrow loans.

Majority of women have gained benefits from Self-Help Groups. Economic security, economic independence, financial gains to start income generating activities, socio-economic equality in family and society, etc are few of the benefits gained from the same. Due to their employment, the employed tribal women have gained status and respect in society and they think it is means to achieve gender and tribal equality in society. On the other hand, unemployed housewives among tribal women are subjugated in family and having neglected status in their families.

Tribal women are more conventional and orthodox, as all of them are visiting to holy places regularly. Generally, they are allowed to visit to their family deities located in urban areas or hilly and forest areas. Apart from their family deities, the tribal women also worship their occupation related tools such as arms, ammunitions, plough, trees, hills, rivers, traditional and cultural costumes, etc. Further, almost all tribal women are engaged in folk arts such as tribal songs, dance, customs, costumes, etc. Even almost all the tribal women actively participate in socio-cultural and religious festivals and functions.
It is surprising to note that majority of tribal women have not gained from welfare schemes formulated for the betterment of tribal’s. The basic reason for the same is lack of awareness among tribes on these schemes. Education, employment, self-employment, income generating activities, women empowerment, health, housing, etc., are few of the areas in which tribal women are needed more welfare schemes. As opined by majority of the tribal women, their status is changed to some extent or not changed since independence.

To conclude, it is very essential to give preference to education of tribal girls. It is also needed to encourage self-employment among tribal women especially in skills and art based works, in which they are expert in their tribes. The tribes also modernize their thoughts and ideas with reference to standard of living, by giving up the traditional social practices such as child marriage, Devadasi, etc. It is suggested to tribal society to give equal status and respect to tribal women in family and society.

7.4. Suggestions:

Following suggestions may be made from the present study:

1. The tribes should be given gender equality and tribal females should be given equal opportunities in family decision making, equal marital relations, education and employment.
2. The tribal women should be made aware of family planning practices so as to control number of children.
3. It is suggested to the Government to provide self-employment and income generating activities’ training along with financial assistance to start self-employment to tribal women as a means for tribal women empowerment.
4. Education of the tribal girls needed urgent attention and for this purpose, it is suggested to extend scholarships and fellowships and establish schools and colleges in tribal areas.
5. Tribal women must not believe in tribal or herbal medicine or consult elders, but have to visit hospitals during illness.

6. More housing facilities are essentially needed for tribal’s from the Government.

7. There is need to develop tribal arts such as tribal songs, tribal art, tribal dance, tribal costumes, etc., which depict unique culture of India.

8. It is essentially suggested to NGOs to increase awareness about the tribal welfare schemes among the tribal’s so that they can get maximum benefits from these schemes.