INTRODUCTION AND METHODOLOGY

Women constitute the important segment of any community and perform multiple roles as mothers, housewives and wage and income earners. Empowerment of Women means enhancing the self-respect and self-dignity of women. Recognizing women contribution, becoming economically independent and self-reliant and women controlling resources like land and property.

The status of any social group is determined by its levels of health-nutrition, literacy-education and standard of living. The tribal women, as women in all social groups, are more illiterate than men. The low educational status is reflected in their lower literacy rate, lower enrolment rate and their
presence in the school. United Nations has defined the status of women as the “conjunction of position a women occupies as a worker, student, wife, mother. Of the power and prestige attached to these positions, and of the right and duties she is expected to exercise”. “To what extent, do women, compared with men, have excess to knowledge, to economic resources and to political power, and to what degree of personal autonomy do these resources permit in the process of decision-making and choice at crucial points in the lifecycle” Women make up only 6% of India’s workforce and the numbers get skewed as you go up the corporate ladder. Only 4% women are at the senior management level and almost none in a leadership role. Status of women is generally measured using three indicators: - education, employment status and intra-household decision-making power. In general women with higher education tend to have a better position. In some cases, however, education alone may not be sufficient to enhance status unless it engages employment as well. In addition women ability to communicate with and convince their spouses or other members of the family indicates their decision-making autonomy. Women with great decision-making power are supposed to have a higher status in the household.¹

In India women are discriminated due to several historical, religious and other reasons. A girl child is suppressed from the movement she is born in terms of personal development. She is made to undergo the feelings of being inferior and feeble. She is denied the prospects for personal expression.

Tribal societies have been by and large characterised as egalitarian societies especially in relation to the hierarchical character of caste society.
However, it cannot be said of women status. Status of women varies in different societies. All societies offer its children the presence of two genders and related roles, according to kinship, sexuality, work, marriage and age. It also supplies the broad guidelines for undertaking these roles through a body of attitudes, specifications, metaphors and myths.\(^2\)

Status of tribal women in primitive society

In order to evaluate the status of a woman in tribal society, one has to consider her economic and political status besides her social status, the status of woman is known from her status in the family, the rights and duties of husband and wife, premarital rights and duties of a daughter, etc. If exceptions are left aside, the status of women in tribal societies is generally not lower than that of the male, the rights of son and daughter are generally the same and both enjoy freedom of movement. Among the tribes where there are dormitories, boy and girls both live in dormitories and though their functions may be the tribal woman has generally a free choice in the selection of a mate. Similarly the rules of divorce are similar for both the male and female. Due the custom of couvades the male also has to suffer during the period of female's pregnancy. Concerning freedom about sexual relationships there is no distinction between male and female.\(^3\)

Along with the social status, the economic status of the tribal woman is also not lower than that of the male. In productive activities, agriculture, animal husbandry, etc. male and female work together.\(^4\) Generally, the male's work is harder than that of the females. Thus the tribal woman has no occasion to suffer and face torture within the four walls of her home living as a
slave of her husband like her so many civilized sisters. Her status here is certainly better. So far as political rights are concerned, the tribal woman's status is not lower though her rights are less than that of the male's since in tribal life there is more emphasis upon duties than rights in the political sphere.5

The tribal chief has so many rights but then he has also the burden of the protection of the tribe. If he fails to carry out this burden he cannot hold the high office of the chief.6 In fact political power among tribal is gained by physical strength and the power of arms. Therefore naturally, males enjoy better political rights. But there are some tribal societies in which political power lies in the hands of woman. In brief, the status of women in tribal societies is no less than that of men.7

**Tribal women and education**

Education is essential for tribal women to be able to participate and benefit from the development process. Education can help women to enhance their literacy skills, better hygiene, caring for family health, utilization of their leisure time to develop their vocational skills for their economic enhancement, to fight against exploitation and to conquer the disadvantage and discrimination which they suffer from and that is indeed the greater and foremost empowerment, when women are educated their dependence automatically disappears or at least decreases. Education increases women awareness and lead to their overall development, thereby helping the nation to prosper.8
The tribal female literacy rate is very low but with the effect of modernization and urbanization and due to the efforts of various missionaries and social workers. Education is being spread over tribal area through constant motivation. Tribal women are now obtaining education and educated tribal women are also providing education to other students and their family members. The educated tribal women also encourage the female education among them for the upliftment of their society. A large percentage of tribal women are illiterate but both the literate and illiterate tribal women are contributing in the development of education as by sending their children to school and college by obtaining education of different levels and by providing education to other members of the society.9
The Scheduled Tribes Population Profile in India

The population of STs in India stood at 84.33 million as per the Census of 2001. STs constitute 8.2% of the total population of the country with 91.7% of them living in rural areas and 8.3% in urban areas. The sex ratio of ST population in 2001 was 978, which was much higher than the national average of 933. The proportion of ST population to the total population had also increased from 6.9% in 1971 to 8.2% in 2001. The table 1.1 gives clear view of total population and ST population.

Table-1.1
Total population and ST Population in India 1961-2001

<table>
<thead>
<tr>
<th>S. No</th>
<th>Year</th>
<th>General</th>
<th></th>
<th>ST</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
</tr>
<tr>
<td>1</td>
<td>1961</td>
<td>34.44</td>
<td>12.95</td>
<td>24.02</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>39.45</td>
<td>18.70</td>
<td>29.45</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>46.89</td>
<td>24.82</td>
<td>36.23</td>
</tr>
<tr>
<td>4</td>
<td>1991</td>
<td>64.1</td>
<td>39.3</td>
<td>52.2</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>75.3</td>
<td>53.7</td>
<td>12.9</td>
</tr>
</tbody>
</table>

Source: Ministry of Tribal Affairs, Govt. of India.

It is evident from the table 1.1 that the ST population in India is 8.53 millions in 1961. It is gradually increased and reached 47.10 millions by 2001. It means that the ST population increased nearly 8 times in five decades.
State – Wise Population of Scheduled Tribes (2001)

The region wise tribal population and its percentage against total population of the state / union territory and total tribal population of state / union territory is figured in table 1.2.

**Table: 1.2**
Region-wise Tribal Population of India

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Region</th>
<th>Total population of state/union territory</th>
<th>Tribal Population in State/Union Territory</th>
<th>Tribal Population Percent with respect to total population of State/ Union Territory</th>
<th>Tribal population percent with respect to total tribal population of the country</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madhya Pradesh</td>
<td>60,348,023</td>
<td>12,233,474</td>
<td>20.27</td>
<td>14.50</td>
</tr>
<tr>
<td>2</td>
<td>Orissa</td>
<td>36,804,660</td>
<td>8,145,081</td>
<td>22.13</td>
<td>9.66</td>
</tr>
<tr>
<td>3</td>
<td>Bihar</td>
<td>82,998,509</td>
<td>758,351</td>
<td>0.91</td>
<td>0.89</td>
</tr>
<tr>
<td>4</td>
<td>Andhra Pradesh</td>
<td>76,210,007</td>
<td>5,024,104</td>
<td>6.59</td>
<td>5.95</td>
</tr>
<tr>
<td>5</td>
<td>West Bengal</td>
<td>80,176,197</td>
<td>4,406,794</td>
<td>5.49</td>
<td>5.22</td>
</tr>
<tr>
<td>6</td>
<td>Jharkhand</td>
<td>26,945,829</td>
<td>7,087,066</td>
<td>26.30</td>
<td>8.40</td>
</tr>
<tr>
<td>7</td>
<td>Chattishgarh</td>
<td>20,833,803</td>
<td>6,616,596</td>
<td>31.75</td>
<td>7.85</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>384,317,028</strong></td>
<td><strong>44,271,466</strong></td>
<td><strong>11.51</strong></td>
<td><strong>52.50</strong></td>
</tr>
<tr>
<td></td>
<td><strong>II. Western Region</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Maharashtra</td>
<td>96,878,627</td>
<td>8,577,276</td>
<td>8.85</td>
<td>10.17</td>
</tr>
<tr>
<td>9</td>
<td>Gujarat</td>
<td>50,671,017</td>
<td>7,481,160</td>
<td>14.76</td>
<td>8.87</td>
</tr>
<tr>
<td>10</td>
<td>Rajasthan</td>
<td>56,507,188</td>
<td>7,097,706</td>
<td>12.56</td>
<td>8.42</td>
</tr>
<tr>
<td>11</td>
<td>Dadra and Nagar Haveli</td>
<td>220,490</td>
<td>137,225</td>
<td>62.23</td>
<td>0.16</td>
</tr>
<tr>
<td>12</td>
<td>Goa</td>
<td>1,347,668</td>
<td>566</td>
<td>0.04</td>
<td>0.001</td>
</tr>
<tr>
<td>13</td>
<td>Jharkhand</td>
<td>158,204</td>
<td>13,997</td>
<td>8.84</td>
<td>0.017</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>205,783,194</strong></td>
<td><strong>23,307,930</strong></td>
<td><strong>11.32</strong></td>
<td><strong>27.64</strong></td>
</tr>
</tbody>
</table>
### Table 1.2 (cont...)

#### III. North Eastern Region

<table>
<thead>
<tr>
<th></th>
<th>State</th>
<th>Urban</th>
<th>Rural</th>
<th>Urban%</th>
<th>Rural%</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Meghalaya</td>
<td>2,318,822</td>
<td>1,992,862</td>
<td>85.94</td>
<td>2.36</td>
</tr>
<tr>
<td>15</td>
<td>Arunachal</td>
<td>1,097,968</td>
<td>705,158</td>
<td>64.22</td>
<td>0.84</td>
</tr>
<tr>
<td>16</td>
<td>Nagaland</td>
<td>1,990,036</td>
<td>1,774,026</td>
<td>89.14</td>
<td>2.10</td>
</tr>
<tr>
<td>17</td>
<td>Manipur</td>
<td>2,166,788</td>
<td>741,141</td>
<td>34.2</td>
<td>0.88</td>
</tr>
<tr>
<td>18</td>
<td>Mizoram</td>
<td>888,573</td>
<td>839,310</td>
<td>94.45</td>
<td>1.00</td>
</tr>
<tr>
<td>19</td>
<td>Tripura</td>
<td>3,199,203</td>
<td>993,426</td>
<td>31.05</td>
<td>1.18</td>
</tr>
<tr>
<td>20</td>
<td>Sikkim</td>
<td>540,851</td>
<td>111,405</td>
<td>20.59</td>
<td>0.130</td>
</tr>
<tr>
<td>21</td>
<td>Assam</td>
<td>26,655,528</td>
<td>3,308,570</td>
<td>12.41</td>
<td>3.920</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>38,857,769</td>
<td>10,465,898</td>
<td>26.94</td>
<td>12.41</td>
</tr>
</tbody>
</table>

#### IV. North-Western Region

<table>
<thead>
<tr>
<th></th>
<th>State</th>
<th>Urban</th>
<th>Rural</th>
<th>Urban%</th>
<th>Rural%</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>Himachal Pradesh</td>
<td>6,077,900</td>
<td>244,587</td>
<td>4.02</td>
<td>0.29</td>
</tr>
<tr>
<td>23</td>
<td>Uttar Pradesh</td>
<td>166,197,921</td>
<td>107,963</td>
<td>0.06</td>
<td>0.13</td>
</tr>
<tr>
<td>24</td>
<td>Uttarakhand</td>
<td>8,489,394</td>
<td>256,129</td>
<td>3.01</td>
<td>0.30</td>
</tr>
<tr>
<td>25</td>
<td>Jammu &amp; Kashmir</td>
<td>10,143,700</td>
<td>1,105,979</td>
<td>10.90</td>
<td>1.31</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>190,908,915</td>
<td>1,714,658</td>
<td>0.89</td>
<td>2.03</td>
</tr>
</tbody>
</table>

#### V. Southern Region

<table>
<thead>
<tr>
<th></th>
<th>State</th>
<th>Urban</th>
<th>Rural</th>
<th>Urban%</th>
<th>Rural%</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Karnataka</td>
<td>52,850,562</td>
<td>3,463,986</td>
<td>6.55</td>
<td>4.11</td>
</tr>
<tr>
<td>27</td>
<td>Kerala</td>
<td>31,841,374</td>
<td>364,189</td>
<td>1.14</td>
<td>0.43</td>
</tr>
<tr>
<td>28</td>
<td>Tamilnadu</td>
<td>62,405,679</td>
<td>651,321</td>
<td>1.04</td>
<td>0.77</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>147,097,615</td>
<td>4,479,496</td>
<td>3.04</td>
<td>5.31</td>
</tr>
</tbody>
</table>

#### VI. Island Region

<table>
<thead>
<tr>
<th></th>
<th>State</th>
<th>Urban</th>
<th>Rural</th>
<th>Urban%</th>
<th>Rural%</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>Andaman and Nicobar</td>
<td>356,152</td>
<td>29,469</td>
<td>8.27</td>
<td>0.03</td>
</tr>
<tr>
<td>30</td>
<td>Lakshadweep</td>
<td>60,650</td>
<td>57,321</td>
<td>94.5</td>
<td>0.07</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>416,802</td>
<td>86,790</td>
<td>20.82</td>
<td>0.10</td>
</tr>
<tr>
<td>31</td>
<td>Delhi</td>
<td>13,850,507</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>32</td>
<td>Chandigarh</td>
<td>900,635</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>33</td>
<td>Pondicherry</td>
<td>974,345</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>34</td>
<td>Punjab</td>
<td>24,358,999</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>35</td>
<td>Haryana</td>
<td>21,144,564</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>61,229,050</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Grand Total</td>
<td>1028610373</td>
<td>84326238</td>
<td>8.20</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>


Among six regions, the central region consisting of seven states has 4.42 lakh (52.50%) tribal population followed by Western region 2.33 lakh (27.64%), North Eastern region 1.04 lakh (12.41%), Southern region 4.47 lakh (5.31%), North Western region 1.71 lakh (2.03%) and Island region 0.86 lakh (0.10%) against total tribal population of country. Thus, more than half (52.50%) of Adivasis are concentrated in central region consisting of Madhya Pradesh, Orissa, Bihar, Andhra Pradesh, West Bengal, Jharkhand and Chattishgardh while the North Western Region of Himachal Pradesh, Uttar Pradesh, Uttarakhand, Jammu & Kashmir have only 1.71 lakh (2.03%) off Adivas. The Island region of Andaman and Nicobar and Lakshadweep has been lesser Adivasi population with 0.86 lakh (0.10%). Further they are the highest in North Eastern Region States of Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Sikkim and Assam with 26.94 % and lowest in North Western region states of Himachal Pradesh, Uttar Pradesh, Pyttaranchal and Jammu & Kashmir with 0.89 %.

Among the Tribal groups in India, the Gonds with more than 50 lakh constitute the largest tribal group living in the states of Orissa, Madhya Pradesh and Andhra Pradesh. The Santal are the second largest number living in Bihar, West Benal and Orissa States and the Bills are the third largest tribal groups in North-Eastern states.

Regarding male and female Adivasi statistics of literacy rate among states, Lakshadweep has 97.2 % male literates, the highest, while Andhra Pradesh has 47.7 %, the lowest. Among female literates, it is Mizoram with 86.9 %, the highest and the lowest in the state of Bihar with 15.5 %. The map 1.1 clearly shows the ST population %age in different States and Union Territories.
Geographical distribution of tribals

Both geography of India and tribal demography permit a regional grouping and a zonal classification of the tribal people. Three tribal zones were demarcated by Guha (a) which includes the northern and north eastern area in the mountain valleys and eastern frontiers of India (b) the central belt which occupies the older hills and plateaus along the dividing line between peninsular India and the Indo-Gangetic plains. This zone also
includes the hills and the converging lines of the Western Ghats. This falls in the peninsular India i.e. between 16°N latitude. Majumdar and Madan also refer to these zones and present a somewhat similar distribution. They have called them northern and north eastern zone, the central or middle zone and the southern zone.

The northern and north eastern zone would be approximately between 31°7’N and 35°N at its western and 23°30’N and 28°N on its eastern and between 77°33’E and 97°E having for its out posts. Simla in the west and Lushai hills and the Mishmi tract in the east. The region brooders at its ends and narrows down in the middle. The areas of eastern Jammu and Kashmir, Himachal Pradesh and the Tarai area of Uttar Pradesh and north eastern region fall in this tribal zone.

The Central or middle zone would lie approximately between latitudes 20°N-25°N and longitudes 73°E and 90°E. It includes West Bengal, Bihar, Southern Uttar Pradesh, Madhya Pradesh, Orissa, Rajasthan, Gujarat and Maharashtra. In area and number of states it is the largest of the three tribal zones.10

The third zone is southern zone lies approximately between latitudes 8°N and 20°N and longitudes 75°E and 85°E. Andhra Pradesh, Karnataka, Kerala and Tamil Nadu fall within this zone. There are also tribal communities in the Nicobar and Andaman Islands which are a constituent of this zone.
Linguistic classification
Looking at the linguistic map of India and the languages found among the tribals we note that the Dravidians region in south India and a few pockets in middle India in Chotanagpur and north western boarder near Baluchistan. Another language family, "Austro-Asiatic is found in certain pockets in the north eastern Himalayan region in Meghalaya, in Nicobar Islands and extensively in middle India and adjoining western India. The third language which is traced on the map and is prevalent all along the Himalayan region is Tibeto-Chinese. The Indo-European language is found in the remaining major part of India. The Sauras of our study belong to the Munda Branch of Austro-Asiatic family.¹¹

Racial classification
The latest racial classifications of the Indian people are those attempted by Hutton, Guha, and Majumdar.

Guha has summed up his conclusions specifically as regards the racial composition of tribal India (1952) as follows:¹²
1. The Kadars the Irulas and the Paniyans of south India with frizzly hair have an undoubted Negrito strain.
2. The tribes of middle India belong to proto-Australoid stock.
3. The brachycephalic Mangoloids of north eastern India have typical features of the face and the eye, and
4. A slightly different mongoloid type with medium stature high head and medium nose lives in the Brahmaputra valley.

According to him (Guha, 1935) tribal people of India can be grouped in to three major categories.¹³
(a) **The Proto-Australoids**: this group is characterised by dark skin colour, sunken nose and lower forehead. Ex: The Munda, the Oraon, the Ho, the Gond, the Khond etc.

(b) **The Mongoloids**: Tribal people of the Himalayan Region specially of north Himalaya come under this category.

(c) **The Negrito**: The Kadars of Kerala and the Andamanese of the Andaman Island come under this stock.

**Classification based on levels of integration**

The tribals are an integral part of the Indian population. Their isolated ecology, economy, society, religious beliefs and centuries long association with the Hindu neighbours etc., have all given them a characteristic life and they have adjusted to the situation according to their own genius. A number of authorities have tried to find out the level of integration with the rest of Indian people and their culture.\(^{14}\)

The tribals like the Bhils, Bhumij etc., may be considered to be incorporated in the Hindu social order. They have accepted the ethos of the caste structure and can hardly be differentiated from the neighbouring Hindu peasantry. The tribes like the Santal, the Oraon, the Munda, the Gond etc., can be considered to be positively oriented towards the Hindu social order. Though the bulk of their population has not been included in the caste frame, to a considerable extent they have adopted the symbols, ethos, and the world views of their Hindu neighbours. The tribal communities like the Mizo and the Naga can be considered to be negatively oriented towards the Hindu social order.

They definitely reject caste as a frame for social organization. Most of the tribal communities in Arunachal can be considered to be indifferent to the Hindu social order.
They are hardly aware of the tenets of Hinduism. Many of them traditionally eat beef and their moral constraints and system of pollution and purity do not appear to bear any considerable degree of resemblance to those of the Hindus.

**Economic classification**

The economic life of the tribals is specific in nature. The broad economic classifications based on the manner in which they primarily and distinctively make their living are eight (a) Forest hunting type. (b) Hill cultivation type. (c) Settled agricultural type. (d) Simple Artisan type. (e) Cattle-herder type. (f) Agricultural labour and industrial type. (g) Folk artist type and (h) White collar jobs and trader type.

**Cultural classification**

Very close to the type of economy of the cultural type of the tribals. In evolving the cultural type, the significant factors are (i) their economy which has become a part and parcel of their life because of the centuries long association resulting in specialization, (ii) their ecology including human environment viz, man to man relationship etc. (iii) socio-cultural adaptation of the tribes to ecology and economy, (iv) their religious believes, and (v) emerging contemporary situation influx of other groups of people etc. In the broader framework of nature man spirit complex we find that all these function to give a particular way of life to the tribals. All are interdependent and interact within this framework. With these considerations we can classify the tribes of India into five cultural types.

(i) **Food-Hunting Type:** The tribals of this type live in a style of hunting and food collection. They also live in small groups in deep forests e.g. the Birhors, the Korwas, the tribes of south India in general etc.
(ii) Hill cultivation Type: The people live in hilly areas and have adopted shifting cultivation. They may settle in different areas but with similar cultural ecology. For instance the tribals of the hilly regions of northeastern Himalaya and in middle India specially bordering areas of two states have a similar ecological setting. They may have different historical backgrounds. The tribes in this type are the Mailer, the hill Kharia, the Binjhia, the Naga, the Khond, the Asur etc. The Asurs were traditionally iron smelters but due to social, economic and administrative factors, sought the help of nature and the neighbouring people and have also adopted hill cultivation.

(iii) Plain Agriculture type: These tribals live in undulating plateaus and are predominantly dependent on plough cultivation. They live in bigger villages with several tolas. Under this category are the major tribes like the Santhal, the Munda, the Ho, the Oraon, the Gond, the Bhil, the Mina etc.

(iv) Simple Artisan and Folk Artist Type: The tribals engaged in handicrafts and their folk arts to takeout their subsistence come under this category.

These tribes depend very much on the local market and village people. The Karmalis the Lohars the Gadulia Lohars, the Mahalis the Nats, the Pradhans etc., come under this type.

(v) Industrial and urban workers: The tribals who have accepted industrial life come under this category. Primarily the tribe may be an agriculturist or a forest hunting type or so on. No particular tribe however comes under this category. These tribals are subject to acculturation due to the industrial belt population. The tribals who work in the town area as office goers, traders etc., also come under this category.

Review of Literature
History records the past and guides the future. The existence of the present always rests on the findings of the past. History always ascertains the firmness of our policy prescriptions to deal with the present situations. Hence, a summary of the findings of the recognised authorities provides evidence that the research is familiar with what is already known and what is yet to be known and tested. Review of related literature helps to eliminate duplications and provides useful directions and helpful suggestions for significant investigation. Therefore, an attempt is made to study the important findings of scholars on the tribal community.

A study of Tribal economy in Gujarat undertaken by Vimal Shah (1967) was based on the All India Rural Debt and Investment Survey of Reserve Bank of India (RBI) (1961-62) and the study undertaken by Gujarat state, which effectively brought out that the tribal economy still continues to be stagnant due to little diversification in occupations. Agriculture continues to be the mainstay of the tribal population, very little investment is taking place to modernise it, very few inputs are made to increase the productivity of land and many people mostly depend upon traditional agencies for their credit requirements which are mainly for meeting their household expenditure. All these are obviously characteristics of a subsistence economy.

M.L. Patel (1974) was mainly concerned with the land problems of tribals. According to him during 17th and 18th centuries there were many tribal kingdoms in India. Gradually the expansions of the more advanced groups forced the tribals to retreat into the nearest hills and less fertile areas. During the British period, dispossession of tribal lands continued. A large number of tribals were reduced to agricultural labourers. This had made their economic condition deplorable. For
generations tribals have continued to live on their subsistence agriculture and earned their living as serfs or bonded labourers.

Prafulla Kumar Das (1975)\(^{19}\) explained that relatively inferior land held by the scheduled tribes is main point contributing to the difference in cropping pattern between tribal and non-tribal farms. The study suggests to reduce this difference, agricultural development programmes like land shaping, soil and water conservation, introduction of dry land technology, supply of farm requisites, provision of institutional credit in large scale, establishment of farm service societies, raising of community nursery and special subsidy programme are to be undertaken to increase their level of income.

The study of Gopal Rao (1978)\(^{20}\) examines the process of transfer of land from tribals to non-tribals due to taking of credit on land. Land has a tremendous prestige value in the rural context that is why it could stand as a security both for borrowing and lending.

Binay Kumar Rai (1979)\(^{21}\) has studied the tribals in the context of their economy which is based on forest irrespective of their economic types. The problem of getting the basic facts of economic life in a small non monetary or partially monetary economy of the tribal people is of specific nature. A comparative in sight in to the nature and functioning of the economic system or organization of tribals will present a true picture of their economic life which has system of mutual dependence and the influence of social forces on their economic behaviour.
K.S. Padhy and Puma Chandra Satapathy (1980)\textsuperscript{22} in their "Tribal India" argued that modernization does not mean the erosion and corrosion of all traditional values. It is simply a rational utilization of resources and a perfect synthesis of old and new values. Tribals, who are otherwise known as 'Adivasis" are docile, simple, honest, hard working and hospitable. But economically they are exploited, physically oppressed, socially ostracized and culturally isolated. They are politically unconscious as they have little education to understand the issues in right perspective.

Jaganath Pathy (1981)\textsuperscript{23} submitted classes and class relations in three villages of Orissa and considers the particular modes of production operative in them where the feudal interests use caste idiom for mobilising the various classes for their own sectional ends. Thus caste consciousness and practices continue because class practices have not yet become dominant at political level. The economically constituted class does not lead automatically to the self conscious class.

P. Ramaiah (1981)\textsuperscript{24} in a case study of the “Tribal Economy in Telangana”, presented the twin problems of credit and marketing facing the tribal economy-and problems of the tribals is examined. This is supposed to provide a basis to evolve a developmental plan for the tribal areas.

Pradeep Kumar Bose (1981)\textsuperscript{25} in his paper questions validity of observing stratification pattern among Indian tribes on the basis of caste hierarchy or 'sacred' hierarchy and instead recommends 'secular' hierarchy or division on class basis. This is observed in the context of Gujarat tribes, transition being undergone by tribes under the influence of modernization justified class as a valid principle for studying Indian tribes.
Tribal participation in modern market and production systems and their incorporation into modern political systems are shown in regional variations in occupations, use of modern machinery etc.

C. Parvathamma (1984)\(^ {26}\) has made a socio-economic survey of scheduled castes and scheduled tribes of Karnataka. While examining the main problem emanating from economic and social backwardness of scheduled castes and scheduled tribes it brings to light their everyday struggle. From times immemorial social inequality interwoven with institutional legitimization reduced some people to accept their ascribed low status. The constitutional provisions and policy formulations are intended to create conditions conducive for the establishment of equality between people.

Jagabandhu Samal (1985)\(^ {27}\) in his paper, "Tribal economy- A Regional Study" emphatically pointed out that the national efforts for the development of the scheduled tribes and scheduled areas has two important components namely protection and development. It was thought that elimination of exploitation coupled with rapid socio-economic development could alone bring lasting benefits to these groups.

A.K. Roy and Dr. K. Nanabuchi (1985)\(^ {28}\) have studied that the integrated tribal development projects of the district have implemented infrastructural development schemes, poverty amelioration programmes and anti-exploitation measures for the upliftment of the tribals in the sub-plan area. Though the development agencies provided the required infrastructure for the economic upliftment of the tribes, yet they are not sufficient to mitigate the needs of the tribal people.
Prof. B.C. Panda (1985) stated that the work participation among the tribals is higher than that of general population at the state level. Since independence a number of schemes have been initiated for improvement of the lot of tribals. Prof. B.C Panda has suggested certain strategies for the development of tribals. In the context of shifting cultivation, development of community land, foothill area development and development of small scale processing unit as an alternative occupation to podu cultivation can be taken up.

R.K. Choudhury (1985) has studied the socio-economic status of Kondhs of Kanipokhari and described planning was indifference towards their problems. In his words, "The Kandhas of Kanipokhari appeared poverty stricken at the first instance. The type of dress which the members of the families wore and the physical appearance did not give any indication of material possession. The type of food which the families are accustomed to is also indicative of the magnitude of their poverty". Choudhury has pointed out that the poor economic condition and the apathy of the people for work leads generally to indebtedness. In the context of the role of the co-operative society towards the credit needs of tribals he has said that though the social untouchability has been reduced economic untouchability has come up in added vigour in a new and varied form. He has also studied that the parents have no aptitude for education and are not interested.

R.K. Panda (1985) has suggested that before adopting any scheme a comprehensive survey of the region must be conducted and attitude of the people should be studied. Special functionaries should be posted for close and effective supervision of various developmental schemes pertaining to the tribal people.
S. Kanungo (1985)\textsuperscript{32} has estimated that the success achieved in lifting up the scheduled tribe families above the poverty line is said to be only 30 percent of the target during the sixth five-year plan. If this rate of progress is maintained it will take 36 years more to wipe out poverty. The only fruitful way in which the general level of consumption and living of these people can be improved is by providing them with productive work. But the productive work opportunities for such people should be created in three spheres related to the exploitation of the basic national economic resources.

P. Hanumantha Rayappa, and R. Mutharayappa (1986)\textsuperscript{33} have studied "Backwardness and welfare of scheduled castes and scheduled tribes in India". The study deals with dimensions of backwardness and efforts made so far to improve their living conditions. The emphasis has been mainly on economic backwardness such as asset ownership, employment, income, indebtedness and skills.

S.K. Ghosh (1987)\textsuperscript{34} has studied law enforcement in tribal areas. Any arbitrary application of the criminal and procedural law of the country was bound to foster dissatisfaction and hostility in their minds. They needed a much simpler and personal and humane administration free from legal technicalities. Conflicts may however arise because many customs prevalent among different tribes contravene the established laws, rules and regulations.

Dr.S.C. Patnaik (1988)\textsuperscript{35} has studied “Industrial Development in a backward Region-Dynamics of policy”, which explores how a potentially rich region remains industrially backward over decades largely due to unimaginative approach and faculty
policies and programmes catchy slogans like "one thousand industries in one thousand days with the investment of one thousand crores of rupees do not put a region firmly on the path of industrialization. It only results in the proliferation of industrial units-large, medium and small most of which emerge congenitally sick". Dr. Patnaik explores the reason by marshalling large amounts of data. He emphasises that industrial growth is never an autonomous process independent of the general forces of economic development of a backward region. The dynamics needed for industrialization of a backward region are highlighted with emphasis on policy and institutional changes.

V.S. Ramamani (1988)\textsuperscript{36} in his study, "Tribal economy problems and prospects presents a descriptive analysis of the main features of the "Tribal Economy" under the postulates of that the gap between tribals and non-tribals notwithstanding the fact of introducing protective measures, creation of new agencies and extension of credit by the nationalised banks and the tribal society is hierarchically organised. He pleads for the recognition of this latter fact in the formulation of policy presentation.

Verrier Elwin (1988)\textsuperscript{37} an outstanding scholar, English intellectual and a pioneer anthropologist epitomised his ideas and experiences, adjustments and reactions in remote adivasi villages of India in a book "The Tribal World of Verrier Elwin - an autobiography". He came to India as a missionary but was himself converted to Indian ways of thinking by his contact with Mahatma Gandhi, the national movement and tribal India. In the course of his carrier, he was in close touch with Gandhi as well as Nehru. He explored the tribal areas of Mandla, Bastar district and several of the country's little known tribes. He lived here for twenty-five years and was able to achieve complete
identification with tribals in these parts of the erstwhile Central Provinces. His ideas
experiences, reactions as well as his love for and conversion to India is described in this
very moving and wonderfully written book.

G.M.K. Madnani (1990)\textsuperscript{38} in his thesis, "A Prospective on mineral Development
policy and its impact on tribal population of Rajasthan" has studied the prevalence and
prospects of co-operative organisations, environmental pollution of mineral activities
and need for abatement and diminutive role of trade unions.

Sujit Sikidar (1990)\textsuperscript{39} studied, the "Economic Development of Tribal India". It is
an evaluative analysis of development programmes financed by institutionalised
agencies in the two hill districts. In this context focus has been thrown on certain
pertinent issues as pattern of land and asset ownership, institutional credit in rural
sectors, prevailing institutional infrastructure including banking agencies, flow of credit
to institutions, organizational set up at block level, district level horizontal and vertical
coordination among cross section of agencies. It highlights the assistance provided
during different plan periods as direct district plan allocation plus additive plan,
effectiveness of cash crops as an alternative to humming; socio-economic back ground
community organizations and individuals their reaction to the development programmes.

Shakeel Ahmed (2004)\textsuperscript{40} in his voluminous work entitled, “Five Decades of
Planning and Tribal Development: Jharkhand and Uttarakhal” examined various central
and centrally sponsored programmes for the welfare and development of the tribals in
India in general, Jharkhand and Uttarakhal in particular. The study assess the socio-
economic impact of these programmes. The study, revealed that most of the tribals
complained of government apathy towards their plight. There were demands for
development of infrastructure items like making the village roads pucca and also
providing rural electrification. He suggested that there is an urgent need to adopt a
comprehensive national policy for the empowerment of tribal national level, with definite
goals and targets.

G.S.Narwani (2004) in his work entitled, “Tribal Law in India” made an attempt
to discuss all the laws relating to tribals, including customary laws. He also explained
the role of various agencies like National Commission for Scheduled Tribes, Tribals
Advisory Council etc. He further discussed the important policies and programmes of
tribal development and constraints and limitations in implementation of these laws,
policies and programmes. He made special focus on tribal administration in North-
Eastern States of Assam, Arunachal Pradesh, Manipur, Mizoram, Nagaland and
Tripura.

Jitendra Prasad (2005) in his work entitled, “Tribal Movements in India”
identified the operational mechanism of the exploitative structure developed overtime
and its consequences on the tribal communities on the tribal communities in general
and the santhals in particular. For this purpose he examined three concepts viz.,
extortion, discrimination and oppression. With the help of these three concepts he
analysed the nature and character of exploitation during colonial and post colonial
period and tribal response to it. He found that during colonial regime the role of state
was exploitative in general and its imperialistic design adversely affected the tribal
economic, socio-cultural and political life. The situation changed after India gained independence when the nationalist state was established.

Rajan Kumar Sahoo (2005) in his book entitled, “Tribal Development in India”, made a comprehensive analysis of economic status of savara tribes in two blocks of backward Ganjam district in Orissa. The study revealed that despite government assistance and helps by other agencies many savaras not sending their children to school because of their excessive poverty and ignorance. The sources of water for drinking in the study area is not satisfactory, as most of them are depending on streams or ponds for water. The presence of medical institutions is almost nil in the study area. On the basis of his study he suggested that for the development of socio-economic overheads like schools, public health centres, village markets, post and telegraph offices, veterinary stockman centres, service cooperatives etc.

A.K.Vasudevachary (2006) in his article entitled, “Tribal Development in Andhra Pradesh” identified that to the basic problem of the tribal people is poverty. The problem of low standard of living, hunger, starvation, malnutrition, illiteracy, disease, poor sanitary and housing facilities etc., are serious compared to the non-tribals. He further says that due to the ignorance of tribals, the non-tribals such as money lenders, forest contractors, traders, landlords, officials and political have subjected the tribals to exploitation for centuries. To mitigate these problems the central and state government initiated several programmes. The author emphasized the need for the strengthening of educational schemes as a panacea for all tribal problems.

Pradesh” expresses that the poor infrastructural facilities, overall backwardness of tribal areas coupled with poor literacy rate have resulted in increased hardship for tribals. They further says that the government accord high priority to the accelerated development of tribals by implementing welfare and developmental programmes such as such as educational development programmes, cashew developments etc., which help the tribals, lead a better quality of life in terms of health, nutrition, education and employment etc. They concludes that since education play an important role in bridging the gap between the tribals and non-tribals and in helping the process of change and modernisation a considerable amount of attention is being paid to education.

P. Krishna Babu and V. Mahesh (2007)\textsuperscript{46} in their essay entitled, “Socio Cultural Dimensions with Reference to Tribal Types in Vizianagaram District” says that conventionally, anthropologists considered the people, as tribes who were backward in some sense or other, inhabited in remote, inaccessible areas and were not familiar with the art of writing. They live in isolation. However, they says such a concept, does not quite describe the tribes of India. These groups always had links with other people (who were not tribes) and shared with them a largely common cultural heritage. The term 'Scheduled tribes' in India is generally defined by the political and administration consideration for uplifting a section of the Indian people which has been relatively remotely situated in the hills and forests and which is backward in terms of the statistics of the development. The scheduled tribes have been identified in terms of the two parameters of relative isolation and backwardness.
K.Narasimhulu (2007) in his essay entitled, “Working and Living Conditions of Tribal Migrant Women in Tirupati Town – A Survey” carried out a case study in the Tirupati Town by selecting 100 respondents on the basis of convenience sample since proper data is not available through records. He analyses the working and living conditions of tribal migrant women working in one of the informal sectors as unskilled daily wage labour for construction work in Tirupati town. Tirupati is one of the world's renounced important pilgrim places attracting lakh of people from the various parts of the world. The developmental activities particularly the construction work is rampant to provide accommodation for the pilgrims and also to the natives for their residence. He regrets that in spite of the governmental efforts and also the efforts of NGO's India in general and Andhra Pradesh State in particular, the tribal working and living conditions are not improved satisfactorily.

N.T.K. Naik and S.Mansoor Rahiman (2007) in his essay entitled, “Status and Empowerment of Chenchu Tribal Women in Andhra Pradesh” says that the structure of tribal society is slowly undergoing a process of change due to increasing opportunities for education, greater geographical mobility, emergence of new economic patterns and impact of urbanization, industrialization, Westernization, politcalization and so on. He endeavours in his paper is to understand empowerment of tribal women in Andhra Pradesh. His study is primarily based on empirical observations and experiences in Andhra Pradesh State.

K.E.Rajpramukh and K.S.Naidu (2008) in his article entitled, “Tribal Development in India: Problems and Prospective” says that the problems of tribals
attracted a great deal of attention of the Indian polity much before independence, concrete efforts of solving their problems were taken up only after independence. They criticizes that, it has always been a top down approach from the bureaucrats sitting in for off places from the tribals which resulting failure of many tribal development programmes. They expresses that the bottom up approach envisages participation of tribals in the very designing and implementation of the projects. The tribal participation of tribals in such efforts remains at a negligible level, if at all it is there. They conclude that tribal development strategies have to be made more human centred.
Statement of the Problem

The status of women in a society is a significant reflection of the level of social justice in that society. Women status is often described in terms of their level of income, employment, education, health and fertility as well as their roles within the family, the community and society. In tribal communities, the role of women is substantial and crucial. They constitute about half the total population but in tribal society women are more important than in other social groups, because they work harder and the family economy and management depends on them. Even after industrialization and the resultant commercialization swamped the tribal economy, women continued to play a significant role. Collection of minor forest produce is done mostly by women and children. Many also work as laborers in industries, households and construction, contributing to their family income. Despite exploitation by contractors and managers, tribals are more sincere and honest than non tribals. However, tribal women face problems and challenges in getting a sustainable livelihood and a decent life due to environmental degradation and the interference of outsiders. The strategy for tribal development, and specially women, needs improvement, betterment, development and upliftment to effect their empowerment. Tribal women have adjusted themselves to live a traditional life style in the local environment and follow occupations based on natural resources. Undoubtedly, the programmes, oriented towards the empowerment of tribals, particularly women, have improved their socio-economic conditions and status. However, there are wide variations across regions and tribes in terms of work participation, sex ratio, economic productivity and social life. The impact of development planning needs to be evaluated in terms of desired and unanticipated consequences. The development process should be perceived as an involvement and reorganization
mechanism of not only the socio-economic system but the entire eco-system. Against this backdrop, the present paper reviews the emerging perspective in the context of the socio-economic empowerment of tribal women and changing paradigms of development.

**Objectives of the Study**

The specific objectives of the study are:

1) to discuss the status of women in India in general and Scheduled Tribe women in particular;

2) to narrate the socio-economic dimensions and resource endowment of the study area Anantapur district;

3) to critically analyse the various governmental programmes introduced and implemented for the welfare Scheduled Tribes with particular reference to women;

4) To study the role playing by Non-Governmental Organizations in addressing the issues related to women in the study area.

5) to assess the impact of welfare programmes on the generation of additional income and employment among the sample Scheduled Tribes women; and

6) to suggest measures, in the light of the empirical study, for the effective implementation of Scheduled tribes welfare programmes for enhancement of livelihood opportunities of tribal women.

**Hypothesis**

Following hypotheses have been empirically tested:
1. The awareness campaigns organised by Non-Governmental Organizations have tremendous impact on the knowledge levels of tribal women.

2. The welfare and development programmes of Central and State Governments implemented through NGOs have little impact on economic empowerment of tribal women.

3. The NGO’s work has brought out very clearly, the contradictions and the total failure of the approach followed by the government to change the realities the poor tribal women.

4. Non-Governmental Organizations showed the people an alternative way of coping with their problem.

**Significance of the Study**

Women constitute about half of the world population and play a crucial role in socio-economic context of the society. Therefore development of the nation in true sense can hardly be achieved without proper development and empowerment of women. Modernization and development process is affecting both men and women life differently. Gender Disparities is seen in each and every societies and it’s the social and cultural norms which validates the status of women in a society. Culture is transferred from one generation to another, and so also the gender role. (Transferred with culture). Therefore it is most essential in present context to know and identify the various factors that determines the status of women in a society and role of these factors in empowerment of women as no society can develop ignoring its half of the population.
Methodology

The study is based on both primary and secondary data. The primary sources material relates to the field survey conducted through interview schedule from sample beneficiaries who are benefited by NGO activities/programmes and eliciting their opinions on various aspects of the NGO functioning in Anantapur District. Informal discussions were also made with the officials of NGOs, who are linked with the implementation of various developmental programmes for ST members, on the practical problems being faced while implementing the programmes.

The secondary data was collected from the Government of India publications, State Government of A.P. Publications, unpublished Ph.D. Theses, Gazetteers, Magazines, Journals, Periodicals, Annual Reports, Half yearly reports, Quarterly reports, Daily Newspapers, apart from this the relevant literature was collected from the institutions like National Institute of Rural Development (NIRD), Centre for Economic and Social Studies (CESS), Society for Elimination of Rural Poverty (SERP), Statistical Abstracts of Government of Andhra Pradesh and Anantapur District, etc. Besides the information was collected from Libraries of various Universities.

As it is always not safe to take the published data at their face value, the data is analyzed carefully to make use of material that is suitable and adequate for in this context of the present problem. The reliability of the data is suitably examined. After the collection of data from the above mentioned source, the researcher analyzed and interpreted data and organized into various chapters.

Sampling
The activities of NGOs have been extended to all Mandal's of the Anantapur district. Almost all the villages, hamlets inhabited by tribals in the district are covered by the NGOs. For effective study of the impact of the NGOs intervention on Scheduled Tribe women, purposeful random sampling method was followed. For the collection of respondents' views and ideas on the intervention of the NGOs, two Mandal's from each revenue division is selected by taking into account the financial, caste, demographic factors of the beneficiaries. From each selected Mandal 25 Scheduled Tribe women from Sugali community and another 25 from Yerukala community were selected by purposive random sampling technique. So the universe of the sample constitutes 300. Table 1.3 gives the details of sampling.
### Table – 1.3

**Total Sample Universe for the study**

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Revenue Division</th>
<th>Name of the Mandal</th>
<th>No. of Sugali Respondents</th>
<th>No. of Yerukala Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Anantapur</td>
<td>Narpala</td>
<td>25</td>
<td>25</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rapthadu</td>
<td>25</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Dharmavaram</td>
<td>Kanaganapalli</td>
<td>25</td>
<td>25</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bathalapalli</td>
<td>25</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Penukonda</td>
<td>Bukkapatnam</td>
<td>25</td>
<td>25</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nallamada</td>
<td>25</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td></td>
<td></td>
<td><strong>150</strong></td>
<td><strong>150</strong></td>
<td><strong>300</strong></td>
</tr>
</tbody>
</table>

### Scope of the Study

In the tribal society, the female occupies a nuclear position. The important fact is that, the tribal women work shoulder to shoulder with men in agricultural field and substantially contributes to economic activities. She considered as an economic asset in their society but still she is lagging behind in the spheres of education, employment, good health, equal pay etc. Planning in India has by passed certain sections of society, and also some regions. Efforts to improve the situation have not been successful for various reasons. The resultant is these sections and regions remain as backward as before. The tribal people in general, and tribal women in particulars, continue to be neglected despite special programme being implemented for their upliftment. Even these programmes benefited the tribal males more than the tribal females. Therefore there is a need for empowerment of tribal women in order to overcome so many different aspects such as exploitation, discrimination, inequality, etc.

### Scheme of Presentation
The study is presented in six chapters. The first chapter - Introduction and Methodology - deals with a brief outline of the problem of study, objectives of the study, review of literature, importance of the study, scope, methodology and sample design, data base and limitations of the study.

In the second chapter - Tribal Women: Welfare and Development - an attempt is made to present the origin of status of tribal women and various programmes introduced for their benefit at national and state level.

The third chapter The Role of NGOs in Rural Development with Special Reference to Women - critically evaluates the functioning of NGOs in rural areas.

The fourth chapter Profile of Study Area - presents a profile of the study area with special reference to tribal development programmes.

In the fifth chapter Impact of NGOs Intervention on the Socio-Economic Conditions of ST women analyses the impact of NGO activities/ programme on the incomes, assets and employment position of sample beneficiaries and its impact on their overall livelihood opportunities.

The last chapter Summary and Conclusion presents the major findings and conclusions of the study. Based on empirical data and its analysis, an attempt is made to suggest certain measures for effective functioning of NGOs for betterment of tribal women.

Limitations of the Study
The study is district specific and target specific. The study is confined to assess the role of NGOs in the socio-economic development of tribal women of Anantapur district. Some of the women were reluctant to provide exact data on the income,
employment and degree of freedom. Inspite of this strenuous efforts were made to collect accurate information as far as possible.
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