

**Scheduled Tribe Working Women:
A Sociological Study of Raichur District**

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Chapter. VII

Results, Discussion and Conclusion

7.1. Introduction:

When the socio-cultural studies of tribes are analysed, it is found that, earlier the tribes were living in forests, hilly areas and remote areas and even many of these tribes are also wandering tribes, which have no permanent or fixed place or residence. As such, they were deprived from basic human requirements such as permanent residence and they were away from civilization. Due to such distance from civilization, they have developed shyness and hesitation in society.

After independence, the Indian Constitution has assured equal human rights to all castes and tribes through different provisions. Consequently, many of the legislations were passed by the Government to ensure social justice by providing equal opportunities to lower castes and backward tribes in India. Later, the forest laws forced the tribes to vacate the forests. In this way, the tribes were displaced by the Government. On the other hand, the tribes were given different privileges such as reservation in education and employment, housing facilities, healthcare schemes, self-employment schemes, etc for the welfare of these tribes. By getting benefits from such welfare schemes, many of the tribes were gained education and working in employment at different sectors.

Though, the tribes are educated and employed in different sectors, they have not given up their tribal culture and they have retained their original culture. Due to their culture, they were isolated in modern society. The impact of such feature resulted in their behaviour as they feel shy and

hesitated to live in the society. Now, the scheduled tribes have become educated and employed. Still as revealed by many of the studies, women are much backward among scheduled tribes. Even though they are educated and employed, still due to their social culture, women are facing gender inequality among scheduled tribes. Hence, the present study is made to study the socio-cultural, educational, religious and economic status of tribal working women in Raichur district. The results from the present study are listed as under.

7.2. Results:

Following are the results derived from the present study:

1. None of the statistical sources are available on the total scheduled tribe women working in Government departments, institutions and organizations. Such statistics is essential to go for field survey. For this purpose, the researcher visited different Government departments personally. It is found that, tribal working women are rare in Government works. Finally, from the personal visit, the statistics on total number of scheduled tribe women working in these departments is gathered and collected statistics revealed that, there are total 416 scheduled tribe women are working in different Government departments and institutes in Raichur district.
2. As it is impossible to survey all the scheduled tribe working women in these Government departments and institutions due to time limitations, a sample survey of total 356 working women was made. Of the 356 scheduled tribe working women, only 315 scheduled tribe working women have given correct responses and the remaining 41 of these were given incorrect information and few of them are rejected to provide information. Hence, the present study is based on the

primary data collected from 315 scheduled tribe working women in Raichur district.

3. Age of the scheduled tribe working women surveyed revealed that, 56.51% of the respondents belongs to 31 to 50 years followed by, 29.52% are of young age group, that is between 18 to 30 years and the remaining 13.97% of the respondents are of old age, that is of more than 50 years. It shows that, there are majority of scheduled tribe working women belongs to middle age group.
4. Education of all the respondents disclosed that, 42.22% of the respondents have completed secondary education followed by, 24.13% have completed only primary education, 22.86% have completed their graduation or post-graduation and the remaining 10.79% have completed only pre-university education or under-graduation. It is found that, education of majority of the respondents is poor as they have completed only primary or secondary education. Due to their low education, these women may have working in lower category of jobs.
5. Marital status of the respondents depicted that, 90.79% of all the scheduled tribe working women are married and living with their husbands followed by, 4.76% are widows, 2.54% are unmarried respondents and remaining 1.90% are widows.
6. It is found from the study that, many of the respondents are from other districts and but living and settled in Raichur district. On the reasons for migration to Raichur district, 13.02% of the respondents have mentioned that they have got job in Raichur district, 10.48% have agreed that their parents are from other districts, but settled in Raichur district now, 18.72% of the respondents have remarked that they have married to husbands of Raichur district and it is not applicable to

57.78% of the scheduled tribe working women as they are from Raichur district.

7. The nature of employment shows that, 78.09% of all the scheduled tribe working women are working in departments and institutions under the State Government followed by, 12.70% are working under local government such as Panchayats and Municipalities and 9.21% are working in departments governed under the Central Government.
8. On the category of employment of scheduled tribe working women, it is found that, only 4.13% of these women are working as Class-I officers, 10.16% are working in Class-II posts, 35.55% are working in Class-III posts and the remaining 50.16% are working in Class-IV posts. It shows that, due to lower education, majority of the scheduled tribe working women are working in lower posts such as Class-III and Class-IV posts in Government departments and institutes.
9. Professional work experience of the respondents has revealed that, 14.28% of the respondents are with less than 05 years of experience in their professional work, 24.76% are with professional experience between 06 to 10 years, 55.87% are with professional experience between 11 to 25 years and the remaining 5.08% of these respondents have work experience of more than 25 years.
10. Only 37.46% of the respondents are living in joint families, whereas 62.54% are living in nuclear or single families. The reasons for increase in number of nuclear or single families is that, many of these tribal women are working in jobs, which are with frequent transfers. As such, there is frequent change of work places. Realizing the problems that arise due to transfers, the parents of the respondents, who may have well settled at their native places, may hesitate to come with the respondents. In this way, there is increase in nuclear or single families.

11. 54.92% of the tribal working women are from rural areas, whereas only 18.41% are from cities or urban areas and the remaining 26.67% are from suburban areas or towns.
12. Only 35.55% of the tribal working women are living in rural areas or villages, whereas 64.45% are living in urban areas including cities and towns. None of the respondents are living in hilly areas, forest areas or remote areas. It shows that, due to impact of education, employment and legal restrictions, the tribal families were shifted to villages, towns and cities now.
13. Places of the residences of the respondents disclosed that, 48.89% of the respondents are living in their own house, whereas 39.05% are living in rented houses and 12.06% are living in other settlements such as staff quarters.
14. Only 16.19% of the scheduled tribe working women are living in their own concrete building, 32.70% are living in their own mud houses with thatched roofs, 39.05% are living in rented houses and 12.06% are living in temporary settlements or huts.
15. Regarding the number of children of the respondents, it is disclosed that, 73.65% of the scheduled tribe working women have only 1-2 children followed by, 15.55% have 3-4 children, 8.25% have no children and it is not applicable to 2.54% of the respondents as they are unmarried.
16. Among all the scheduled tribe working women, 41.27% have expressed that they are making the family decisions along with their husbands followed by, 27.94% have agreed that their parents or parents-in-law are making the family decisions, 23.17% have stated that their husbands are making family decisions, 4.44% have remarked that others such as children of the respondents are making

the family decisions and only 3.17% of the respondents have mentioned that they are making the family decisions.

17. The reasons furnished by the respondents for not participating in family decision making revealed that, 14.28% of the respondents have felt that, it is male dominated society, 22.86% have opined that they respect their elders in their families and as such, the elders are making family decisions, 6.67% have remarked that they are unaware to make family decisions, 11.75% have expressed that they can't find time to look after family decisions and it is not applicable to 44.44% of the respondents as they are actively making the family decisions.
18. Only 3.81% of the tribal working women are facing problem of poverty or isolation from civilized society, 2.22% are facing discrimination and alienation from society, 7.30% of the scheduled tribe working women are facing exploitation and harassment in society, 14.60% are facing problems from suppression.
19. Only 7.30% of all the scheduled tribe working women are fully opposing dowry practice, 55.87% are supporting dowry due to pressure from their elders and 36.83% of the respondents are supporting dowry practice.
20. The reasons furnished by the respondents for their support to dowry practice shows that, 18.09% have mentioned that dowry is essential so as to lead new life for newly married couples, 16.19% have expressed that they believe in social culture related to dowry, 55.87% have felt that they can't able to oppose their elders and society regarding the practice of dowry and as such, they support the same, 2.54% have responded that, dowry practice is social stigma and it is not applicable to 7.30% of the respondents as they are opposing to dowry practice.
21. On facing domestic violence, as stated by all the respondents, 8.57% are facing use of filthy language and abuse from their family members

including husband, 6.03% are facing physical violence, attacks, etc in their families, 24.76% are facing mental depression, harassment and exploitation from their family members, 1.90% are facing other types of violence from their family members including husband, 10.16% are not expressed about the same and 48.57% of all the scheduled tribe working women are not facing any type of domestic violence in their families.

22. None of the respondents have lodged police complaint against domestic violence. Of all the respondents, 28.89% of the respondents, though facing domestic violence of different types from their family members, not registered complaint with police, 12.38% have not expressed on the same and it is not applicable to 58.73% of the respondents as they are not facing domestic violence.
23. The reasons furnished by the respondents for not lodging complaint with police against domestic violence disclosed that, 9.52% of the scheduled tribe working women have mentioned that there is loss of their respect in front of others, 8.89% of these women afraid of family disorganization, 17.46% have felt that it is against social custom to complain against own husband, 5.40% of the respondents have opined that they are shy and can't able to express about the domestic violence in front of others and it is not applicable to 58.73% of the respondents as they are not facing domestic violence.
24. On the ways to improve status of tribal women in society, 38.41% of the respondents have opined that higher education for women is essential to improve their status in society, 36.51% have responded that employment is needed for tribal women so as to get their status improved in society, 13.33% have remarked that there is need for separate reservation for tribal women for their improvement in status

and 11.75% have given other ways to improve status of tribal women in society.

25. Food habits of the respondents shows that, 8.25% of scheduled tribe working women are purely vegetarians, whereas 91.75% of them are non-vegetarians. It shows that, non-vegetarian food is part of their social culture.
26. All the of the scheduled tribe working women have agreed that education is essentially needed to tribal women in society now.
27. On the purposes of female education among tribes, 13.02% of the respondents have expressed that female education is strong measure against caste and gender inequality, 48.57% have mentioned that female education is needed to gain employment for women, 19.68% of the tribal working women have felt that women are needed education so as to gain knowledge about society and modernity, 13.65% of the tribal working women have remarked that education is needed for women to get better marriage prospects and 5.08% have given other purposes, for which education is needed for women.
28. Regarding the drawbacks, barriers and problems in their career, life and employment, 16.82% of the respondents have mentioned that their gender has become drawback in life, career and employment, 14.60% have remarked that their caste or tribe has become drawback, 47.94% of the respondents have opined that both gender and caste or tribe have become drawbacks to their life, career and employment and only 20.63% of the respondents have felt that there are no such drawbacks in their life, career and employment.
29. 16.83% of the scheduled tribe working women have faced and facing discrimination and suppression in their life, whereas 71.11% are not facing such discrimination and suppression and 12.06% of these women have not expressed their views on the same.

30. Few of the respondents are facing suppression and discrimination in more than one type of issue. Particularly, as stated by respondents, 10.79% of the respondents are discriminated and suppressed in socio-economic issues, 8.57% are discriminated and suppressed in educational issues, 3.49% of the respondents are discriminated and suppressed in political issues or decision making in family and society, 5.08% are facing discrimination and suppression in society due to their caste, tribe and gender and it is not applicable to 83.17% of the scheduled tribe women as they are not facing any discrimination and suppression.
31. On the persons motivated to get job, as expressed by the respondents, 35.87% are self-motivated followed by, 33.97% are motivated by their husbands, 14.60% are motivated by their parents or parents-in-law, 10.79% are motivated by their brothers or sisters and 4.76% are motivated by other persons to take up job and start their career. It shows that, self or husband are playing significant role in choice and development in career and job.
32. The reasons furnished by the respondents for getting the jobs revealed that, 23.17% of the respondents have taken up job to raise their standard of living and to earn wealth, 37.46% have taken up job so as to get economically independent, 29.84% of the respondents have taken up job to gain social status and respect in family and society, only 5.40% have taken up job so as to avoid family tension at their homes and 4.13% have taken up the job due to other reasons.
33. All the scheduled tribe working women are always attending their family work and activities. It shows that these women are playing dual role, that is in their family as well as in their offices or work places.

34. On the status of working women compared to housewives, 50.79% of the respondents have agreed that working women have higher status compared to housewives, 42.54% have opined that there is equal status for working women and housewives and 6.67% of these women have felt that there is lower status for working women compared to housewives.
35. The attitudes of husbands towards the respondents disclosed that, 12.37% of the tribal working women have opined that their husbands are violent, abuse and neglect, 16.51% have mentioned that their husbands shows dominance and suppress these women, 35.56% have expressed that their husbands express cooperation and equal treatment to the respondents, 26.35% have felt that their husbands are always giving importance to them and it is not applicable to 9.21% of the scheduled tribe working women as they include widows, divorcees and unmarried respondents.
36. Regarding the support, help and cooperation of husbands of the respondents in household and family work, 16.51% of the respondents have opined that their husbands cooperate them in kitchen work, 31.74% have agreed that their husbands are cooperating them in other household work, 13.65% have remarked that their husbands are cooperative with the tribal working women in their office work, 28.89% have felt that their husbands are not at all cooperative in any of the household and family works and it is not applicable to 9.21% of the scheduled tribe working women as they include unmarried respondents, divorcees and widows.
37. The barriers faced by the respondents due to their outside work shows that, 26.35% of the respondents have stated that they are unable to take care of children, husband and family, 7.94% have expressed that there is lack of peace of mind due to outside work, 6.67% have mentioned

that there is frequent ill health due to outside work, 18.09% have remarked that they can't find adequate time for household work and only 40.95% of the respondents are not facing any of such barriers due to outside work.

38. A few of the scheduled tribe working women have children of more than 06 years of age and these will go to schools and colleges. Hence, to a question, as whom are looking after their children, when they will go to work places or outside work, few of the respondents have children of more than 06 years and based on their past experience, they have given the information. It is revealed that, 25.40% of all the scheduled tribe working women have stated that their parents or parents-in-law are looking after their children during office hours, 19.36% have expressed that other relatives are taking care of their children during their office hours, 22.86% of the respondents have remarked that servants are looking after their children during office hours, 21.59% have mentioned that other persons such as neighbours, family friends, babysitting, etc are looking after their children during office hours and it is not applicable to 10.79% of the respondents as they don't have children.
39. Regarding the gender inequality issues faced by the respondents by their parents during childhood, it is found that, parents of 49.21% of the respondents have equally treated the respondents with brothers and sisters during childhood, whereas parents of 40.00% of the respondents have not treated the respondents equal to their brothers and sisters and it is not applicable to 10.79% of the respondents as they don't have brothers or sisters in their families.
40. Among all the respondents, 16.83% have expressed that they have got job on the basis of merit, 43.49% have stated that they have got job on the basis of merit cum reservation, 15.55% have mentioned that they

have got job on the basis of influence, etc and 24.13% have remarked that they have got job due to their hard work and luck.

41. Only 39.36% of all the respondents are fully satisfied with their work and job, whereas 27.62% are satisfied to a greater extent and 33.02% of the respondents are dissatisfied with their work and job.
42. The reasons furnished by the respondents for dissatisfaction in their work and jobs revealed that, among all the respondents, 5.71% have stated that there are poor working conditions at their work places, 21.27% have expressed that there is lower salary, job insecurity, poor incentives, etc in their work and job, 3.17% have felt that there is gender discrimination at their work places, 2.86% of the respondents have remarked that there is caste based suppression and harassment at their work places and it is not applicable to 66.98% of all the respondents as they are fully or greatly satisfied with their work and job.
43. On the problems faced by tribal girls, 18.73% of the respondents have stated that there is early (child) marriage, illiteracy and lower education, 10.16% have mentioned that there is social evil practices such as Devadasi, Jogini, Dowry, etc, 20.00% of the respondents have felt that there is gender and caste (tribe) based inequality and discrimination for tribal girls, 13.97% of the respondents have remarked that there is gender based violence faced by tribal girls, 11.43% have agreed that there is lack of civilization and poverty and only 25.71% of the tribal working women have stated that tribal girls are not facing any of such problems in society.
44. As stated by all the respondents on their family occupations, it is found that, family occupations of 16.82% of the respondents is tribal occupation, family occupation of 17.46% of the respondents is agriculture and animal husbandry, that of 19.68% of the respondents

is small industry or business, family occupations of 8.57% of the respondents is employment in organized sector, that of 27.30% of the respondents is employment in unorganized sector or seasonal employment and family occupations of 10.16% of the respondents is self-employment or professional practice.

45. As expressed by all the respondents on the occupations of their husbands, it revealed that, husbands of 5.40% of the respondents are engaged in caste (tribe) based occupation, that of 8.25% of the respondents are working in agriculture and animal husbandry, husbands of 14.92% of the respondents are engaged in small industry and business, that of 39.05% of the respondents are working in organized sector, husbands of 7.62% of the respondents are working in unorganized sector or seasonal employment, husbands of 15.55% of the respondents are self-employed or engaged in professional practice and it is not applicable to 9.21% of the respondents as they include widows, divorcees and unmarried respondents.
46. On the annual income earned by them, 30.48% of the respondents have stated that they are earning less than Rs. 120000 per annum, 35.24% of the respondents have expressed that, they are earning annual income between Rs. 1.2 lakhs to Rs. 2.5 lakhs, 18.41% have remarked that they are earning annual income between Rs. 2.5 lakhs to Rs. 4 lakhs and the remaining only 15.87% have agreed that they are earning more than Rs. 4 lakhs per annum. It shows that, though working in Government departments and institutions, the income of scheduled tribe working women is lower and the reason for the same is that they are low-educated and hence, employed in lower posts.
47. Similarly, family income, that is income generated by all the family members plays significant role in economic conditions and standard of living of families. In this regard, annual family income of 14.92%

of the respondents is less than Rs. 3 lakhs, that of 31.11% of the respondents is between Rs. 3 lakhs to Rs. 5 lakhs, annual family income of 30.48% of the respondents is between Rs. 5 lakhs to Rs. 10 lakhs and the family annual income of 23.49% of the respondents is more than Rs. 10 lakhs. It shows that, the family income from all the sources of the scheduled tribe working women is higher.

48. On the worth of properties owned by respondents in their personal names, it is disclosed that, 25.08% of the respondents have owned properties worth of less than Rs. 2 lakhs in their personal names, 11.74% have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 10.79% of the tribal working women have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs and surprisingly, it is highlighted that, 52.38% of the respondents have not owned any properties in their personal name.
49. Regarding the worth of properties owned by all the family members of the scheduled tribe working women, it is found that, the families of 21.90% of the respondents have owned worth of properties between Rs. 3 lakhs to Rs. 10 lakhs, the families of 42.86% of the respondents have owned properties worth between Rs. 10 lakhs to Rs. 20 lakhs, the families of 5.08% have owned properties worth more than Rs. 20 lakhs and the families of 30.16% of the respondents have not owned any of the properties.
50. Only 25.08% of the scheduled tribe working women are spending their personal income lavishly, whereas 74.92% are not spending their personal income lavishly.
51. The reasons furnished by the respondents to spend their income lavishly revealed that, 8.57% of the respondents have stated that they have adequate freedom in family especially in economic matters, 4.76% of the respondents have mentioned that they are female heads

of their families, 11.75% have expressed that there is good cooperation from their husbands in economic matters and it is not applicable to 74.92% of the respondents as they are not spending their personal income lavishly.

52. The reasons furnished by the respondents for not spending their personal income lavishly, 24.13% have agreed that male dominated society has not allowed them to spend their personal income, 10.79% have opined that they are not interested to spend their personal income, 40.00% have felt that there are restrictions from their elders and husband to spend their income lavishly and it is not applicable to 25.08% of the respondents as they are spending their personal income lavishly.
53. Regarding making of financial decisions in their families, 20.32% of the respondents have mentioned that their parents or parents-in-law are making financial decisions in their families, 28.57% have responded that their husbands are making financial decisions in their families, 41.27% have agreed that they are making the financial decisions along with their husband, 5.40% of the respondents have remarked that they are making the financial decisions and 4.44% have agreed that others such as children are making financial decisions in their families.
54. Only 81.59% of the scheduled tribe working women have agreed that their employment or job commensurate with the education they have possessed, whereas 18.41% have disagreed to the same. It shows that, majority of these women are working in jobs, which are suitable to their educational qualifications.
55. As few of the respondents have agreed that they are working in jobs, which are not suitable to their educational level. On whether they have tried to get different job, which is suitable and commensurate to

their educational shows that, only 4.44% of the respondents have agreed that, they have tried to get other jobs which are suitable to their education, whereas 13.97% have not tried for the same and it is not applicable to 81.59% of the respondents as they are working in the jobs which commensurate with their education. Whenever the women are working in Government departments, generally they marry with other government employees. In such cases, there may be frequent transfers, if they get promotion or other jobs. Under such circumstances, there may be family disorganization due to different work places of both husband and wife. Ultimately, working women have to sacrifice their career as they have to live with their husbands and for this purpose, generally working women won't go for other jobs or promotions.

56. Among all the respondents for not trying to get different jobs based on their educational level, 2.22% have agreed that their age limit to try for other jobs has been exceeded, 6.67% of the respondents feel that, if they get others jobs and it will be possible to get such jobs at other places and such change may result in family disorganization, 5.08% of the respondents are satisfied with their present job and it is not applicable to 86.03% of the respondents as they are working in jobs, which commensurate with their educational qualifications.
57. As expressed by the scheduled tribe working women, fathers of 40.00% of the respondents are illiterates or completed education only up to primary, that of 42.22% of the respondents have completed only secondary education, fathers of 7.62% of the respondents have completed only pre-university course or under-graduation and fathers of only 10.16% of the respondents are graduates or post-graduates. It shows that, education of fathers of the respondents is lower and as a

result, the majority of their children (respondents) may have lower education.

58. As expressed by the scheduled tribe working women, mothers of 45.40% of the respondents were illiterates or educated up to primary level only, that of 39.68% of the respondents were completed secondary education, mothers of 3.49% of the respondents were completed only pre-university or under-graduation and the mothers of the remaining 11.43% of the respondents were completed graduation or post-graduation.
59. On their husband's education, 19.68% of the respondents have stated that their husbands are illiterates or completed education up to primary level, 33.33% have expressed that their husbands were completed education up to secondary level, 9.84% of the scheduled tribe working women have mentioned that their husbands were completed education up to pre-university level or under-graduation, 27.94% have remarked that their husbands were completed education up to graduation or post-graduation and it is not applicable to 9.21% of the respondents as they include widows, divorcees and unmarried respondents.
60. 51.43% of the respondents have stated that they are sending their children to schools and colleges, whereas 37.78% have expressed that they are not sending their children to schools and colleges to get education and it is not applicable to 10.79% of the respondents as they don't have children and a few of them have not married so far.
61. The reasons furnished by the respondents for not sending their children to schools and colleges to get education, 18.41% have agreed that their children were completed professional or higher education already, 5.08% have stated that their children are drop outs, 6.35% of the respondents have felt that the schools and colleges are far away, 5.40% of the respondents have mention that the fees levied by the

schools are costly and not affordable, 2.54% of the respondents have given other reasons and it is not applicable to 62.22% of the respondents, as their children are going to schools and colleges or few of them don't have children.

62. On the need for higher education to children, among all the respondents, 42.54% have expressed that good employment is essentially needed for their children, 11.43% have agreed that there is need of higher education to their children to get better marriage prospects, 7.30% have opined that higher education is needed to children to increase knowledge and modern living, 6.67% have felt that there is need to get degree, name and fame for their children and hence, higher education is essential, 1.90% have remarked that higher education is needed to their children so as to curb social and gender discrimination and it is not applicable to 30.16% of the respondents as they don't have children or they are not sending their children to schools and colleges.
63. 57.78% of the scheduled tribe working women have agreed that there is need for internal reservation to tribal girls, whereas 23.49% have disagreed to the same and 18.73% have not expressed their views on the same.
64. Many of the respondents have given many of the areas of internal reservation for tribal girls. Particularly, among all the respondents, 49.52% have expressed that there is need for internal reservation for tribal girls in higher education or professional education, 57.78% have stated that there is need for internal reservation for tribal girls in employment, 7.30% have agreed that there is need for reservation for tribal girls in political representation, 13.02% of the respondents have remarked that there is need of internal reservation for tribal girls in self-employment schemes, 3.81% of the respondents have remarked

that there is need of internal reservation for tribal girls in other areas and it is not applicable to 42.22% of the respondents as they have stated that there is no need of internal reservation for tribal girls or not expressed their opinions on the same.

65. Only 23.17% of all the scheduled tribe working women have agreed that they have gained full benefits from the welfare schemes and programmes, whereas 51.43% have remarked that they are somewhat gained benefits from such schemes and programmes and 25.40% have felt that they have not gained benefits from such schemes and programmes.
66. Of all the respondents, 35.55% have expressed that the present reservation is satisfactory, 12.06% have stated that there is need to keep creamy layer outside the reservation, 14.92% have mentioned that the reservation should be based on individual tribe and 37.46% have opined that there is need to increase the percentage of reservation.
67. The factors that govern choice of education and career as stated by the respondents have revealed that, 8.57% of the respondents have expressed that the choice of education and career is depending on caste and tribe, 46.03% have stated that choice of education and career is depending on money, 5.40% have felt that the choice of education and career is depending on gender, 3.81% have opined that choice and career is depending on social status and respect, 20.32% have felt that choice of education and career depends on personal interest and 15.87% of the respondents have opined that education and career are not depending on any factors.
68. Many of the respondents have given many of the areas in which tribes are needed reservation. In particular, all the respondents have mentioned that there is need for reservation in education and

employment, 90.16% have remarked that there is need for reservation in promotion and 42.86% have agreed that there is need for reservation in housing, social welfare schemes, self-employment schemes, etc. It shows that, there is need of reservation for the tribes in all the areas so as to empower them.

69. As expressed by the scheduled tribe working women surveyed, 21.27% have agreed that the reservation should be based on castes and tribes to get social justice, 6.98% have opined that the reservation should be based on gender, 55.24% have felt that there is need of reservation based both on caste and gender and 16.51% of the respondents have opined that the reservation should be based on economic status so as to ensure social justice.
70. Only 59.05% of all the respondents have agreed that tribal girls are getting lesser opportunities compared to others, whereas 15.55% have disagreed to the same and 25.40% of the respondents have not expressed their views.
71. Of all the scheduled tribe working women covered under the study, only 40.00% have agreed that their brothers and sisters were preferred in education followed by, 25.40% have stated that they were very much agreed that only their brothers and sisters were preferred in education compared to them, 23.81% have mentioned that their brothers and sisters were somewhat preferred in education compared to them and it is not applicable to 10.79% of the respondents as they don't have brothers and sisters in their families.
72. Only 41.90% of the respondents have agreed that they are getting regular promotions, whereas 58.09% have disagreed to the same. There are different posts, which don't have promotions and these posts include, storekeepers, Anganawadi workers, ASHA workers, police

constables, etc and the women working in these posts have to work on these posts without any promotions.

73. The reasons furnished by the respondents for not getting promotions disclosed that, 22.22% of these respondents have stated that there are no promotions in their jobs, 10.48% have mentioned that there are promotions, but they are depending on bias of higher officers, 18.09% of the respondents have felt that, promotion leads to transfer to other places, thereby results in family disorganization and hence, these respondents are not getting promotions voluntarily, 7.30% have remarked that there is lack of proper education and knowledge about promotions in their posts and it is not applicable to 41.90% of the respondents as they are getting regular promotions.
74. To get treatment for their illness, 34.26% of the respondents and their family members are visiting public or government hospitals, 45.40% are visiting to private hospitals and clinics to get cure of ill health, 11.43% of the respondents are trying to get rid of ill health by use of herbal medicines and 8.89% are getting advice from elders to get treatment of their ill health. It shows that, though almost respondents and their family members are getting modernized healthcare facilities to get treatment for their ill health, still a meagre of respondents, who are depending on the knowledge of elders and herbal remedies.
75. 79.05% of the respondents have agreed that they are always cared by their members during illness, whereas 20.95% have mentioned that, they are somewhat cared by their family members during ill health. It shows that, almost all the respondents are getting good health care by their families.
76. Among all the respondents, 6.67% have agreed that they are discriminated by doctors in healthcare centres and hospitals, 46.35% have felt that the doctors are sympathetic and positive towards them

and 46.98% have opined that, they are being treated as equal with all other patients at hospitals and healthcare centres.

77. 9.52% of the scheduled tribe working women have felt that they are discriminated and exploited in life, whereas 75.87% have disagreed to the same and 14.60% have not expressed their views on the same.
78. 1.59% of the respondents have agreed that, they were discriminated and alienated during their education, 2.54% have felt that they were being exploited and discriminated due to their caste and tribe, 3.81% have opined that they were faced gender and caste based harassment and exploitation in society, 1.59% have agreed that they are facing suppression at their work places and it is not applicable to 90.47% of the respondents as they are not facing any discrimination and exploitation in society.
79. Opinions on their tribes disclosed that, 60.95% of the respondents have felt proud about their tribe, 30.48% have felt feel inferior attitudes on their tribe and 8.57% have felt their hatredness against entire hierarchy based tribal system. It shows that, though majority of the respondents have proud about their tribes, still a few of them have increased inferior feeling due to social suppression and discrimination.
80. Of all the respondents, only 20.63% have mentioned that they have very good working conditions at their work places, 30.79% have felt that there are comfortable working conditions at their work places, 20.67% have opined that there are satisfactory working conditions at their work places and 21.90% have mentioned that the working conditions at their work places are dissatisfactory.
81. On the attitudes of their superior officers at their work places towards them, 29.30% of the respondents have expressed that their superior officers respect and show sympathy towards them, 41.90% have

mentioned that their superior officers are cooperative and mutually helpful, 17.14% of the respondents have remarked that there are differences of opinions or no social contacts of their superior officers and 11.75% have felt that there is jealous or hate attitudes of their superior officers towards them.

82. The attitudes of peers or coordinates towards them at their work places revealed that, 29.52% of the tribal working women have felt that there is respect and sympathy from their peers and coordinates, 35.24% have opined that their peers or coordinates are cooperative and mutually helpful, 20.00% have felt that their peers or coordinates have differences of opinions with them and 15.24% of the respondents have remarked that their peers or coordinates show hatredness or jealous towards them.
83. The attitudes of subordinates working at their work places towards the respondents disclosed that, 28.25% of the respondents have stated that there is respect and sympathy from their subordinates, 29.52% have mentioned that their subordinates are cooperative and mutually helpful, 25.08% have agreed that their subordinates have differences of opinions or not social with the respondents and 17.14% of the respondents have stated that their subordinates are jealous towards them.
84. Among all the respondents, 36.51% have stated that their male colleagues are showing respect and sympathy towards them, 30.79% have mentioned that their male colleagues are cooperative and mutually helpful, 23.17% have expressed that there is differences of opinions of their male colleagues and 9.52% have felt that there is hatredness or jealousy from their male colleagues.
85. After getting the job, as stated by the respondents, 43.49% have agreed that their socio-economic status and respect is improved, 29.52% have

felt that there is only improvement of their economic status, 9.52% have opined that there is socio-economic status and respect after they have got job and 17.46% have remarked that there is no change in their status after they have got job.

86. As expressed by all the scheduled tribe working women, 11.74% are facing exploitation and discrimination at their work places, 3.81% are facing alienation from colleagues due to caste (tribe) and gender, 14.28% are increased their inferiority about their tribe, 3.49% are also facing other problems at their work places and only 66.67% are not facing any of such problems at their work places.
87. On the attitudes of society towards their families as stated by all the respondents, 9.21% have expressed that their families are social discriminated and ill-treated, 19.68% have mentioned that their families are alienated from forward castes, 30.48% have stated that there is increased social status for their families due to increase in economic status and 40.63% have agreed that there is no differentiation or change in social status of their families.
88. Few of the respondents have given more than one measure needed to improve status of tribal women in society. Specifically, 74.28% of the respondents have mentioned that there is need for increase in reservation based on caste and gender, 21.27% have stated that there is need to amend laws for equal status for women in family, 40.95% have expressed that there need of punishments for Basavi Practice, Child Marriage, etc, 59.05% have remarked that there is need for compulsory higher education for tribal women and 2.86% have given other measures to improve the status of tribal working women in society.
89. Few of the respondents have given more than one or two or many facilities at their work places or offices. Particularly as stated by all

the scheduled tribe working women, 20.95% have agreed that there are medical facilities and First Aid Boxes at their work places, 61.27% have stated that there are separate toilets or rest rooms for women, 29.84% have mentioned that there is adequate safety and security for women at their work places, 78.73% have felt that there is availability of pure drinking water at their work places and 7.94% have also given other facilities that are available at their work places or offices.

90. All the respondents have agreed that there are no associations or unions of scheduled tribe working women at their offices or workplaces.
91. On whether their education and employment have become cause of conflict with their husbands, 8.57% of the scheduled tribe working women have agreed that education and employment have always become cause of conflict with their husbands, 32.38% have felt that education and employment are sometimes have become causes of conflict with their husbands, 49.84% have responded that these factors have never become cause of conflict with their husbands and it is not applicable to 9.21% of the respondents as they include unmarried respondents, divorcees and widows.
92. Only 4.13% of the respondents have expressed that the status of women in tribe and family is superior to men in their families and tribe, 27.94% have felt that, status of women in tribe and family is equal to men and majority that is, 67.93% of the respondents have felt that status of women in their tribe and family is lower or inferior.
93. 58.09% of respondents have mentioned that they expect full superiority of their husband in marital affairs, 33.33% have stated that they expect equal relation of husband and wife in family and 8.57% have remarked that they expect superiority of wife over her husband.

94. Regarding the strengths of tribal working women to manage family and also work outside, 48.57% of the respondents have ability to manage office and family equally and efficiently, 27.62% are intelligent, with well knowledge and hard workers and 23.81% of the scheduled tribe working women have the ability to face any difficulties in work and family.
95. As mentioned by all the respondents, 21.59% are facing caste based discrimination and alienation, 16.82% are facing gender based exploitation and harassment, 27.62% of the respondents are feeling inferiority due to caste (tribe) and gender, 6.67% are feeling lack of cooperation from their family members, 4.13% are facing other types of barriers and obstacles and 23.17% are not facing any of such barriers, problems and obstacles.
96. Many of the scheduled tribe working women have awareness about many of the legislations and a few (36.19%) of these respondents have no awareness about any of such legislations. Particularly, as stated by all the scheduled tribe working women, 19.36% are aware about the constitutional provisions that emphasize equality and welfare of women, 4.76% are aware about the Factories Act of 1948, 17.14% are aware about the Employees State Insurance Act, 1948, 26.35% are aware about the Contract Labour (Regulation and Abolition) Act, 1971, 13.65% are aware about Equal Remuneration Act, 1976, 30.16% are aware about the Indecent Representation of Women (Prevention) Act, 1986, 27.94% are aware about the Prevention of Atrocities Act, 1989, 45.08% are aware about the National Commission for Women Act, 1990, 55.55% are aware about the Maternity Benefit Act 1961 as amended in 1995, 59.05% of the respondents are aware about the Prohibition of Sexual Harassment of Women at Workplace, 2010, 37.14% are aware about the Protection

of Women from Domestic Violence Act, 2005, 10.16% are also aware about other Acts and legislations and 36.19% of all the scheduled tribe working women are unaware about any of the legislations and constitutional provisions on women.

97. 53.02% of all the respondents are fully satisfied in their work life, 38.73% are satisfied to a greater extent in their work life and 8.25% are dissatisfied in their work life.
98. 77.14% of all the respondents are fully satisfied in their family life, 17.14% are satisfied in their family life to a greater extent and 5.71% of these respondents are dissatisfied in their family life.
99. Of all the respondents, only 70.16% have agreed that the status of tribal women is much improved compared to earlier, whereas 16.82% have disagreed to the same and 13.02% have now expressed their views on the same.
100. 90.79% of all the scheduled tribe working women have agreed that there is need for more welfare schemes for the development of scheduled tribes, whereas 9.21% are not aware about the same.
101. Many of the scheduled tribe working women have suggested for welfare schemes in many of the areas. Specifically, it is revealed that, 40.00% of the respondents have mentioned that there is need for more welfare schemes in education, employment and income generation, 16.82% have expressed that there is need for more women empowerment schemes, 7.94% have stated that there is need for more welfare schemes to promote education, 30.48% have agreed that there is need for housing schemes for the tribes, 15.24% have felt that there is need for healthcare schemes, 4.76% have remarked that there is need for more welfare schemes in other areas and it is not applicable to 9.21% of the respondents as they are unaware about the social welfare schemes formulated for the welfare of tribes.

102. Only 10.79% of the scheduled tribe working women are visiting to holy places daily, 58.41% are visiting to these places weekly, 8.89% are visiting to these places monthly and 21.90% of the respondents are visiting to holy places occasionally or on festival days.
103. Among all the respondents surveyed, 77.14% have stated that their family deities are located in city, town or villages, 16.82% of them have agreed that their family deities are located in forests and 6.03% have mentioned that their family deities are located in hilly areas.
104. 16.82% of all the scheduled tribe working women have agreed that they are freely permitted to visit the holy places of their family deities, whereas it is not applicable to 83.17% of the respondents as their family deities are located in village, town or city.
105. Many of the scheduled tribe women and their family members are worshipping many of the tools and natural resources. Specifically, all the respondents have agreed that they worship weapons and ammunitions, 35.55% have stated that they are worshipping cultural costumes of elders, 61.97% have mentioned that they are worshipping trees, hills, rivers, etc and 37.46% of the respondents have expressed that they are worshipping other tools and natural resources also.
106. As agreed by all the scheduled tribe working women surveyed, 45.08% are practice folk songs and tribal dance, 9.84% are wearing tribal costumes, 74.60% are dedicating animals to their family deities, 15.24% are following and practicing other rituals and practices and 17.78% are not following or practicing any of such tribal rituals and practices. It shows that, though tribal women are educated and employed, still they are following tribal rituals and practices.
107. 74.92% of all the scheduled tribe working women are participating in tribal conventional and cultural activities, whereas 25.08% are not participating in such activities.

108. Of all the scheduled tribe working women, 6.67% have stated that they are not interested in cultural activities, 13.33% have agreed that they have no time to participate in such activities, 5.08% have felt that due to impact of modernization and civilization, they are not participating in such activities and it is not applicable to 74.92% of the respondents as they are participating in cultural and conventional activities actively.

7.3. Suggestions:

Following suggestions are derived from the present study:

1. It is suggested to tribal people in general and tribal girls in particular to get education and it is also suggested to the Government ensure higher education of all tribes. More educational welfare schemes are needed to be implemented to encourage education of tribal girls. It is also suggested to the tribal working women to send their children to schools and colleges to get education.
2. Many of the tribes are migrated from forests, hilly areas and villages and they have no permanent residence to live in cities and towns. For this purpose, it is suggested to the Government to rehabilitate tribal people by initiating more housing schemes.
3. It is suggested to the tribal families to consider gender equality in family, tribe and society. Tribal families should know the importance of women in care of the entire family and income generation from outside work like men. Considering these factors, gender equality should be maintained in tribal families. Consequently, it is suggested to the tribal families to provide decision making authority to women also in their families.

4. Strict implementation of laws passed against gender inequality, discrimination, suppression, exploitation, harassment, subjugation, etc of tribal women in family and society is essentially suggested.
5. It is suggested to the tribal working women to get awareness about the legislations passed against social evils such as dowry, child marriage, domestic violence, Devadasi, dedication of animals to family deities, etc. Further, there is need to restrict and prohibit such practices among tribes.
6. Compared to tribal population, the percentage of reservation provided by the Government is meagre. Hence, based on population, there is need to increase percentage of reservation for scheduled tribes in general and scheduled tribe women in particular. Even internal reservation for tribal girls is suggested.
7. It is suggested to the husbands of scheduled tribe working women to understand the importance of gender equality in their families and society. As such, they have to help and cooperate their wives in family and household work.
8. It is suggested to the tribal families to allow the family decision making with spending of incomes of the tribal working women independently to these women.
9. Wherever possible, it is suggested to the Government to promote the tribal women in their jobs and allow them to work at the local places, to prevent their family disorganization due to promotions.
10. It is essential on the part of the Government to increase awareness on the legislations passed against discrimination, exploitation, harassment, etc of women based on gender and caste at the work places. There is need to form a committee in each department, to curb such exploitation, discrimination and harassment of working women.

11. The tribal women should gain equal status and respect in family and society. For this purpose, they should convince their family members and impart knowledge on the legislations that are passed to ensure gender equality.
12. More welfare schemes especially on education, health, housing, self-employment, income generating activities, etc are needed for tribal women.

7.4. Discussion and Conclusion:

It has been already revealed in the methodology that, there are total 416 scheduled tribe women are working in different Government departments, institutes and organizations. Of which, the present study is made on 315 depending on their availability at their work places or families. Survey method was used and questionnaire was used to collect the primary data from the scheduled tribe working women in Raichur district.

Major portion (56.51%) of the scheduled tribe working women belongs to middle age group and only a few (22.86%) are highly educated. Almost (90.79%) are married and living with their husbands now and the remaining includes unmarried respondents, divorcees and widows. Many of these respondents (42.22%) were from other districts, but migrated to this area and settled here. The reasons for such migration are marriage, employment, stay of parents since many years, etc. compared to local government and central government, majority (78.09%) of these respondents are working under the Government of Karnataka. As there are meagre numbers of scheduled tribe working women in good jobs, the scheduled tribe women working under different Government schemes such as Anganawadi workers, Mid-day Meals workers and ASHA workers were also surveyed for the present study. It is highlighted that, only few (4.13%) of these

respondents are working in higher posts, whereas more than half (50.16%) of these respondents are working in lower posts or Class-IV posts. Due to lower education among scheduled tribe women, the respondents are working in lower posts. Majority (55.87%) of these respondents are serving in Government jobs since 11 to 25 years.

Though, joint families are part of social culture of the tribes, still 62.54% of the respondents are living in nuclear or single families. It may be due to employment of the respondents and their husbands and consequent migration from their villages and towns. Majority (54.92%) of the respondents are from rural areas and settled in cities and towns and as such, 64.45% of the respondents and their families are settled in these cities and towns. As they are from other villages and towns, 39.05% of the respondents are living in rented houses and only 48.89% have their own house. The tribal working women are following family planning practices as they have 1 to 2 children or maximum 3 children. Though, the scheduled tribe women are working outside, still many (55.56%) of the respondents are not possessed decision making authority in their own families. Male dominated society, gender inequality, elders' superiority, unawareness, etc are few of the reasons for not making decisions. Due to gender inequality in tribes, few (27.94%) of the tribal working women are also facing social problems such as poverty, isolation from civilized society, discrimination, exploitation, suppression, oppression, inferiority, etc in society.

Majority (55.87%) of the respondents, though aware about demerits of dowry and legal ban, still supporting dowry practice due to elders' pressure and wishes and even few (36.83%) of them are supporting the same on their own. They feel that, it is essential for newly wedded couples to start new life or social culture or even due to wishes of their parents. Physical violence,

attacks, use of filthy language by family members, abuse, mental depression and exploitation are few of the domestic violence acts faced by few of the tribal working women. Still they have not lodged complaints with police as they feel there may be threat of family disorganization or lose of their respect in society. It shows that, tribal women are approved gender inequality and agreed for the superiority of their husbands in their families.

For the development of tribal women, the respondents have suggested for higher education, employment and separate reservation in education and employment. As per the tribal culture, almost all the respondents are non-vegetarians with regard to their food habits. All the scheduled tribe working women have suggested for the education of girls. They believe that education is strong measure against caste and gender inequality, or education is needed to gain employment, modernity, knowledge of society and can gain better marriage prospects. From their experiences, tribal working women have agreed that their caste or tribe and gender has become drawback for them to get different opportunities in their life. Due to which, a few (16.83%) of them have faced discrimination and suppression in different aspects.

Though, many of the respondents (35.87%) are self-motivated to get job, still many of them are motivated by their husbands (33.97%) and parents or parents-in-law (14.60%). The reasons to take up job as stated by the respondents disclosed that, to raise the standard of living and to earn wealth (23.17%), to gain economic independence (37.46%) and to gain social status and respect (29.84%). These women believe that, status or working women is higher or equal to men in family and society. Though many of the husbands are cooperate and equally treat (35.56%) and give importance (26.35%), still few of the respondents are facing violence, abuse and neglect (12.37%) from their husbands and even a few of the respondents (16.51%)

felt that their husbands are dominant and suppress them. Regarding the support and cooperation from their husbands in family and household work, majority (61.90%) of the respondents are getting support and cooperation in different works such as kitchen works, household work and even office work from their husbands and only a few (28.89%) are not getting such support from their husbands. The different barriers faced by scheduled tribe working women revealed that, lack of care to children, husband and family (26.35%), lack of peace of mind (7.94%), ill health (6.67%) and inadequate time for housework (18.09%) and 40.95% of all the respondents are not facing any of such barriers.

As discussed above, the scheduled tribe working women are busy at their work life and their children are looked after by elders in their families or servants or any other relatives. Surprisingly, many of the respondents have agreed that their parents have not treated equal during their childhood compared to their brothers. It shows that, there is gender inequality in the families of scheduled tribe working women. Merit-cum-reservation, hard work and luck are major efforts of scheduled tribe women to gain present employment. Hence, it can be said that, the reservation is playing significant role in providing employment to scheduled tribe women. Of course, majority of the respondents (66.98%) are fully or moderately satisfied in their jobs. The reasons for dissatisfaction in their jobs as stated by respondents revealed that, poor working conditions, lower salary, poor incentives, gender discrimination, caste-based suppression and harassment, etc. The problems of scheduled tribe girls as stated by the respondents revealed that, child marriage, illiteracy, low-education, Devadasi, Dowry, gender and caste (tribe) based inequality and discrimination, gender-based violence, lack of civilization, poverty, etc.

The family occupations of the respondents revealed that, tribal occupations, agriculture, animal husbandry, industry, business, employment in organized sector, employment in unorganized sector, self-employment and professional practice. Of which, many (27.30%) are engaged in unorganized sector work followed by, industry and business (19.68%), agriculture and animal husbandry (17.46%), tribal occupation (16.82%), self-employment or professional practice (10.16%) and employment in organized sector (8.57%). The husbands of the scheduled tribe working women are also engaged in these occupations and it is noted that, considerably husbands of more number (39.05%) of the respondents are working in organized sector.

When the annual incomes of scheduled tribe working women are analysed, it is found that, comparatively as working women in organized sector, they are earning lesser income and the reason may be due to lower-education and lower (Class-III and Class-IV) jobs. But the family incomes of respondents is moderate or higher. Even though working outside and generating their own income, more than half (52.38%) of the scheduled tribe working women have not owned properties in their own personal names. It shows that, there is gender inequality is prevailed in their families. Even though earning good family income, still families of majority of the scheduled tribe working women have owned lower worth of properties. No doubt, the scheduled tribe working women are generating their own income, but they are deprived from spending their income lavishly. The reasons furnished by them for the same include, male dominated society, no interest and restrictions from their husbands to spend their income lavishly. Few of the scheduled tribe working women are engaged in outside job, which is lower compared to their education. In other words, though many of the scheduled tribe women are highly educated, still they are engaged in jobs which require lower level of education. Many of them are also not tried to

get other jobs, which commensurate their educational level and the reasons furnished by them include family disorganization due to other places of such jobs, satisfaction in the present job and higher age limit.

The educational background of the scheduled tribe working women is so poor as their father and mothers are illiterates or low-educated. As a result, these women were not got highly educated. Comparatively, the husbands of few (27.94%) of the respondents are highly educated. It is highlighted that, majority (51.43%) of the scheduled tribe working women are sending their children to schools and colleges to get education and children of few (18.41%) of the respondents have already completed higher education. Still a few of the respondents are not sending their children to schools and colleges and reasons furnished by these respondents for the same include, drop outs (5.08%), long distance of schools (6.35%), costlier fees (5.40%) and such others (2.54%). It shows that, though the scheduled tribe working women are interested in their children's education, still above-mentioned factors have become obstacles to a few of the respondents.

Outside employment (42.54%) and better marriage prospects (11.43%) are the major reasons for higher education of the children as stated by the scheduled tribe working women. Majority (57.78%) of the scheduled tribe working women have agreed that there is need for internal reservation for tribal girls. Major areas of such internal reservation as stated by the respondents revealed that, higher education (49.52%), employment (57.78%) and self-employment scheme benefits (13.02%). Only 23.17% of all the respondents have gained full benefits from all schemes and programmes implemented by the Government for the benefit of scheduled tribe working women. On the reservation, 35.55% of the respondents have felt that the present reservation is satisfactory, 12.06% have stated that there is need to

keep creamy layer outside the reservation, 14.92% of the respondents have expressed that the reservation should be based on individual tribe is needed and 37.46% have opined that there is need to increase percentage of reservation.

Money and personal interest are major factors to choose careers for the tribal working women. As such, the scheduled tribe working women have needed reservation in education, employment and promotions. As stated by the respondents, the reservation should be based on caste and gender. Majority (59.05%) of the respondents have felt that tribal girls are getting lesser opportunities. The study revealed that, many (49.21%) of the respondents were faced inequality during childhood when compared to their brothers and sisters in education. Few (41.90%) of the respondents are getting regular promotions in their jobs. Surprisingly, it is highlighted from the present study that, though there are promotions, a few (18.09%) of the respondents are not accepting the promotions as they fear transfers and consequent family disorganization.

The scheduled tribe working women are modernized while getting healthcare as they visit private hospitals, clinics and government hospitals whenever they feel ill health. The respondents are not facing any type of gender inequality with reference to healthcare. Though many of the studies have revealed that the scheduled tribes are facing ill-treatment in society, still it is noted that, the doctors are treating the scheduled tribe working women equally like all other patients. Meagre number (9.52%) of respondents are feel that they are exploited and discriminated in society. Such exploitation and discrimination is shown in their education, at work places, even there is caste (tribe) and gender based exploitation and discrimination in society. The

tribals are known for their bravery historically. As such, the scheduled tribe working women feel proud about their tribes.

To a greater extent, the work places of the scheduled tribe working women are very good, satisfactory or comfortable. As such, the scheduled tribe working women are getting cooperation and have possessed cordial and helpful relations with their superior officers, peers or coordinates and subordinates at their work places. Still meagre respondents are facing different problems such as inferior attitudes, discrimination, etc at their work places. Still few of the families of the respondents are socially discriminated and ill treated (9.21%) and alienated from forward castes (19.68%). But many (30.48%) of the families of the respondents have increased social status due to economic status and many (40.63%) have found no differentiation in attitudes of the society towards their families. Almost all the respondents have different facilities at their work places such as medical facilities and First Aid Box (20.95%), separate toilets and rest rooms for women (61.27%), safety and security for women (29.84%) and pure drinking water (78.73%). Even though there are associations and unions of the employees at the work places such as SC/ST Employees Association, none of the associations are formed by tribal women at their work places.

As suggested by the scheduled tribe working women to improve status of tribal women in society, there is need for increased reservation based on caste and gender (74.28%), need to amend laws for getting equal status for women in family (21.27%), punishments for social evils (40.95%), compulsory higher education for tribal girls (59.05%), etc. It is surprising to note that, though the tribal women are working outside equally with men, still their status is lower or inferior in their families. Even these tribal working women have accepted superiority of their husbands in their families.

It is observed that, though the parents of tribal working women have poor education, still they have gained education and also got employment in Government departments and institutions. It shows their strength. In this respect, the collected primary data is revealed that, these women are intelligent, well-knowledge, hard workers, able to face any difficulties in work and their families and efficiently managing their offices and family efficiently. Still, these women are facing barriers and obstacles due to caste and gender-based discrimination, exploitation, harassment and alienation, lack of cooperation from their own family members and feeling of inferior due to caste and gender.

It is surprising to note that, only few of the tribal working women are aware about only few of the legislations passed for the welfare of working women and these legislations include, the Contract Labour (Regulation & Abolition) Act, 1971, the Indecent Representation of Women (Prevention) Act, 1986, the Employees State Insurance Act, 1948, various provisions of Constitution, the Equal Remuneration Act, 1976, the Prevention of Atrocities Act, 1989, the National Commission for Women Act, 1990, the Maternity Benefit Act, 1961 & Amendment 1995, Prohibition of Sexual Harassment of Women at Workplace, 2010 and Protection of Women from Domestic Violence Act, 2005.

Majority (53.02%) of the tribal working women are fully satisfied and many (38.73%) are satisfied to a greater extent in their work life. Similarly, a great majority (77.14%) of the respondents are fully satisfied and many (17.14%) are satisfied to a greater extent in their family life. Based on their experiences, the scheduled tribe working women have agreed that, status of tribal women has much improved compared to earlier. Still, all the scheduled tribe working women have felt the need for more and more social welfare

schemes for the empowerment and development of tribal women and education, employment, housing, income generation activities, health, etc are few of the areas, in which there is need for welfare of tribal women.

It is found from the present study that, scheduled tribe working women are believing socio-religious rituals and practices as they are visiting to religious holy places frequently. Though, a few of the holy places of family deities of few of the tribal working women are located in forests, still they are freely allowed to visit the forests to worship their deities. The tribal working women are highly conventional, as they follow rituals such as worshipping weapons, family occupational tools, natural resources such as river, trees, forest and even they worship the cultural costumes of their elders, who were engaged in tribal occupations. Even though these respondents are educated and employed, still they perform or interested in tribal cultural entertainment such as playing music with old musical instruments, folk songs, folk dance, etc. Surprisingly, it is emphasized that, the dedication of animals to deities is banned and still the scheduled tribe working women have agreed that they follow the rituals of dedication of animals. Meagre number of tribal working women (25.08%) are not participating in tribal conventional and cultural activities and the reasons furnished by them for the same include, lack of time, impact of modernization and civilization and no interest.

To conclude, when the life of tribal working women is analysed, it is found that, it is mixture of conventional social culture and modernized education and employment. As a tribal culture, these women and their family members are following religious and social rituals and practices. As a result, gender inequality is associated with tribal culture and these women are facing different problems such as discrimination, suppression, exploitation, etc due to such inequality. Consequently, though they are educated and generating

income from Government employment, still their role in their families is subjugated and secondary. They have not changed and improved their psychology and ideas in accordance to their education and modernization. Regarding their work life, tribal working women are modernized as they are using modern technological tools such as cell phones, internet, social networking, etc. Of course, the tribal working women are also belonged to economically middle class or higher class. Due to their tribe, women are facing different problems and barriers at their work places, families and society. Further, realizing the under-development of education among tribes, the Government has provided reservation and such other facilities to tribal girls, still they are backward and literacy of these tribes is always lower compared to all other castes and communities in society. Of course, the tribes are most backward sections of the society and tribal girls and women are still more backward groups in society. Hence, there is essential need for tribal girls to get education and employment in different sectors. Lower percentage of reservation and suppression of females in their own families are the reasons for the same. For this purpose, there is need for tribal people to think on modern lines so as to provide equal status and respect to women and it is also suggested to the Government to increase percentage of reservation for tribes and internal reservation for tribal girls. It is also suggested to the Government to formulate more programmes and implement more social welfare schemes, exclusively for the empowerment and development of tribal girls.