

CHAPTER-VI

IMPACT OF CAPACITY BUILDING PROGRAMMES ON BHIL TRIBAL WOMEN'S

6.1 INTRODUCTION

The affirmative actions initiated by the state and central government in accordance to constitutional provisions towards Welfare and Development of Tribal people have generated positive and encouraging socio-economic changes among them. The tribal people in general and women members in particular have been benefited from these affirmative actions. Besides special provision; girls education, basic health services, supportive and substitute services were planned and implemented into the Tribal Areas. These interventions also helped the tribal women members to integrate with the other women. This not only help the tribal women in general and the women belongs to Bhil Tribe in particular to have exposure to socio-cultural, traditional and economic integration. This would motivate, create positive attitude and generate awareness towards their role, role performance, rights, equality, liberty, freedom dignity and duties. The Bhil women under study were assessed about the awareness and how far they benefited out of the women empowerment programmes in Zhabua district of Madhya Pradesh. The responses have been tabulated and presented as follows:

6.2 Extent of Participation and Involvement into Development Activities

6.2.1 Awareness about Govt's Women Empowerment Programmes:

The Jhabua district is one of the Tribal population dominated and backward districts of Madhya Pradesh. This has been attracted the attention of policy makers, planners of Govt, Non-Government national and international level agencies. Various interventions, programmes, schemes are being implemented towards women empowerment during last two decades. Hence the study revealed that how far these programmes are known to Bhil tribal Women. The responses of the respondents are presented in the following table 6.1

Table 6.1 Awareness of Government Policies and Programmes meant for Women Empowerment

Respondent's Response	No. of Respondents	Percent
Yes	103	34.3
No	197	65.7
Total	300	100.0

The data presented in the above table 6.1 clearly indicate that these interventions could not cover all the Tribal population. Majority 65.7% Bhil women were unaware of these programmes hence could not receive the benefits rest 34.3% were positive and were aware of the programmes being implemented by the govt. and non-government agencies towards women empowerment.

6.2.2 Awareness about Type of Programmes :

Table 6.2: Respondent's Responses toward Type of Programmes being implemented by Government Agencies in their Area.

Respondent's Responses	No. of Respondents	Percent
Self Help Groups	100	33.3
Ushakiran Yojna	1	.3
Old Age Pension Scheme	1	.3
No Response	198	66.0
Total	300	100.0

It is evident from the data presented in above table 6.2 that majority 66.0% women respondents could not name the Programmes / Schemes / Activities being implemented by the government agencies in their areas. This indicates that the publicity or proper information about these programmes is not reaching upto the target groups hence deprived of the benefits. Among rest of the respondents 33.3% could name the activity i.e. Self Help Group which could attracted the women members towards saving, thinking of their financial security and contribution towards their families. These women were found to have gained confidence, come out of hesitation, were interacting freely, their thoughts and vision towards well-being of family members were clear, gained additional knowledge and skills to express their views. It has also helped and encouraged them to participate into the process of House hold decision making.

6.2.3 Type of Benefits

The data presented in table 6.3 shows that more 32 women availed the facility of micro finance available through SHG. Very few 0.3% women respondents were receiving the benefits under Old pension scheme and same percentage of women respondents under study admitted that they

were supported with nutritional food. Majority 67.0% respondents did not respond the question.

Table 6.3 Type of Benefits Received by the Women Respondents under different govt. programmes.

Type of benefits	No. of Respondents	Percent
Loan	97	32.3
Pension amount	1	.3
Nutritional food	1	.3
No Response	201	67.0
Total	300	100.0

6.2.4 Satisfaction about the Benefits under Govt. Programmes:

So far as benefits being received from govt. organization are concerned only 36 women i.e. 12% women were positive and expressed that they are being benefited from the welfare and development activities implemented by the government agencies. Majority of the women respondents responded negatively and expressed dissatisfaction about the government programmes. It clearly indicates the fact that the Bhil women members were not happy with the benefits that they are getting under different programmes run by the government agencies. It was also brought into the notice by the women members that the quality and quantity of benefits extended does not fulfill their requirement. The procedures and formalities are difficult, money and time consuming which further affect on their daily life. The responses of the respondents have been presented in the following tableno. 6.4

Table 6.4 Respondent's Responses towards the Satisfaction about Benefit they received under Government Programmes

Respondent's Responses	No. of Respondents	Percent
Satisfied	36	12.0
Not Satisfied	264	88.0
Total	300	100.0

6.2.5 Awareness and Participation into NGO's Activities:

Besides government agencies the Non-Government Organizations are also playing an important role towards welfare and development of the Bhil women in the study area. It was observed that the Bhil women were directly or indirectly involved, receiving some or the other benefits from either government or non-government activities being implemented in the areas. But they did not show much concern about from where the benefits are reaching to them. As a result were unaware of the programmes, activities, names of the agencies etc. It is clearly reflect from the data presented in the following table 6.4 that majority of 81.7% respondents could not name the NGO's working in their area. About 18% women respondents responded that NABARD is working for their economic upliftment, and supporting their families. The responses of the respondents have been presented in the following table 6.5.

Table 6.5 Non-Government Organization Working in the Study Area.

Type of benefits	No. of Respondents	Percent
Prerna group	2	.7
Nabard	53	17.7
Not Known	245	81.7
Total	300	100.0

6.2.6 Impact of Government and Non-Government Programmes on Decision Making Capacities of the Respondents

The organizations working in the study area organizes awareness generation, capacity building, skill development and training programmes on different issues of women empowerment. It was learnt from interaction and group discussions that most of the women members participate into such programmes. This inculcate positive attitude, thinking, impart knowledge required for their day to day life. It encourages them to think differently and contribute towards well-being of their family members. Thus it was examined that how far the respondents could avail these opportunities, actively participated into it and whether it have had any impact on their decision making capacity. The responses of women respondents under study have been presented in the following table 6.6

Table 6.6: Respondent's Responses towards Opportunities Availed to develop their Decision Making Capacity from Programmes Implemented by Government and Non-government Organizations.

Respondent's Responses	No. of Respondents	Percent
Yes	97	32.3
No	203	67.7
Total	300	100.0

It is evident from the data presented in table 6.6 that considerable percentage 32.3% of the respondents admitted that they could participate into various activities organized by Government and Non-government organizations. This has positive impact on their capacities and abilities; such

as developed confidence, acquired skills, learnt to express thoughts efficiently, could overcome from the inferiority complexes and traditional blind faiths. More than 67% respondents responded negatively according to them either they were unaware of such activities, due to work load could not get time or were not allowed to participate into these activities. This clearly indicates that coverage of beneficiaries under such programmes needs proper monitoring. Publicity and motivational talks through home visits should be made by the functionaries of implementing agencies.

6.2.7 Participation into Community Based Organization

Community Based Organizations has an important role in strengthening and building up of abilities and capacities among the women members. This also inculcates cultural values extends opportunity for women to share responsibility, interact with community people. In study areas various CBO's are formed and actively involved in implementing different activities. The study found that among the women respondents 31% women were active members of different CBO's like MahilaMandal, Self-Help-Groups and holding up responsible positions too. Rest of the 69% women responded negatively. The details have been presented in the following table no-6.7

Table: 6.7 Respondent's Responses about Membership of Community Based Organization

Respondent's Responses	No. of Respondents	Percent
Yes	93	31.0
No	207	69.0
Total	300	100.0

6.2.8 Awareness About CBO's Activities:

The study further attempted to know type of activities being organized by the CBOs. It was observed in the study area that many CBOs were formed for preservation of socio-cultural norms and values which mainly organizes prayers, Bhajan, celebration of festivals, organization of community functions etc. Some CBO are also working in in the areas of skill up gradation, income generation activities and financial support too. Among these Self Help Groups are more familiar in the study area more than 30.3% women respondents under study were member of such groups and actively participated in its activities. They were contributing Rs.100 per month and from the collection were paying loans to its members. This had an impact on both sides' first financial conditions of the members i.e. one way they were saving and in other way helping the needy women financially by granting loan at minimum rate of interest. About 2.0% women respondents admitted that they were making saving 68% did not respond to the question. The details have been presented in table 6.8.

Table 6.8 Type of Activities organized by Community

Based Organization

Respondent's Responses	No. of Respondents	Percent
Member of SHG's & contributes Rs. 100/- per month	91	30.3
Savings	5	1.7
Not applicable	204	68.0
Total	300	100.0

6.2.9 Participation in CBO's Activities

The Bhil Tribal women work hard. Besides performing their domestic duties they have to work for wages, assist their male partner in

agriculture field, and also migrate with them from native place to work places. Besides this, the Bhil tribal women are still bound to follow the old family norms and traditions. This curtails their participation and involvements into other social, community activities. They get less time to participate into it.

Table 6.9 Extent of Participation by the Respondents into CBOs Activities

Respondent's Responses	No. of Respondents	Percent
Regularly	42	14.0
Most Often	25	8.3
Sometimes	29	9.7
Rarely	11	3.7
Not Applicable	193	64.3
Total	300	100.0

The study revealed that how far the Bhil women member could spend their time in participation of CBOs activities. Among the respondents under study only 14% women respondents replied that they could participate into CBO's activities regularly, more than 8% viewed most often and about 10% respondents could participate into the activities sometimes. More than 3% felt due to their pre-occupations they rarely find time to participate into the CBO's activities. 64.3% respondents did not respond to the question. The details have been presented in table 6.9

6.2.10 Expectations from CBO's Activities

Community Based Organization are formed locally, the members are known to each other hence there are more chances to interact and express thoughts freely, there are more possibilities of co-operation, proper co-ordination and maintenance of harmonious relations among the members. In such group the members join with some expectations. Thus the study

revealed the type and extent of fulfillment of those expectation by joining the CBO's as member. The responses of the respondents have been presented in the following table 6.10

Table 6.10 Type of Respondent's Expectation from CBO's

Respondent's Responses	No. of Respondents	Percent
Get Assistance and Co-operation	65	21.7
Develop Confidence& Abilities	28	9.3
To support Family	4	1.3
To gain knowledge	3	1.0
No Response	200	66.7
Total	300	100.0

The data presented in table 6.10 shows that 21.7 % woman respondents joined CBO's for getting assistance and co-operation from the members of their community. More than 9% women respondents expressed that by interacting with the group members and holding responsible positions they wanted to develop their personalities and abilities, 1.3% joined the group with the expectation to support their family and 1.0% women respondents expressed that by joining the CBO's wanted to gain knowledge.

6.2.11 Information and Encouragement to Join CBO's

The Bhil tribal women being either illiterate or attended school education did not aspire for responsible position at the community level. They are hesitant, feel shy, consider inferior than male members and continue to live under male domination. To get out of home and play an important role by holding responsible position is unrealistic dream for most

of the Bhil Tribal women under study. Thus the study made an effort to identify the sources that inspired, motivated and encouraged them to be in social life. The data collected from Bhil women respondents have been presented in table no 6.11

Table 6.11 Respondents Responses towards Receiving Information and Encouragement to Join CBO

Source of Information and Encouragement	No. of Respondents	Percent
Husband	4	1.3
Friends and Relatives	46	15.3
Community people/ PRI Representative/ Officials	50	16.7
Not Applicable	200	66.7
Total	300	100.0

The data presented in table 6.11 highlights the fact that the community's, PRI Representatives, and Officials played an important role in bringing out the women from the family bondages and giving them social responsibilities. Majority 16.7 percent women respondents admitted that, followed by Friends and Relatives who could motivate, inspire more than 15% respondents to join the social life through activities organized by the CBOs. Only 1.3% women respondents admitted that they were encouraged by their husbands.

6.3 Security and Self Defense Abilities among Bhil Tribal Women

Due to male domination and traditional myths associated with role and duties of women in a family, they are more prone to be the victims of

torture, insult, use of abusive languages, beating and sexual and physical assaults. It was observed and also pointed out by the respondents during discussion that such incidents are common into their day to day life. They just neglect it and cop up with the situation for maintaining harmonious relations among the family members. When torture is sever and could not cope up with it then she asks for help either from her parents or the neighbors. The study revealed that when such incidence occurs then does she or her parents go for legal assistance or not. If yes then how far they get justice, and type of constraints difficulties she/her parents face etc. was studied. The responses collected from the respondents have been presented and discussed in the following tables.

6.3.1 Domestic Violence against Bhil Tribal Women

The data presented in the following table 6.12 shows that more than 36% women respondents reported that they were the victims of domestic violence. Whereas more 63.7% did not respond to the question may be because of fear of insecurity and there are possibilities of not having any such incident. The details have been presented in the following table 6.12.

Table 6.12 Were you a Victim of Domestic Violence

Respondent's Responses	No. of Respondents	Percent
Yes	109	36.3
No Response / No	191	63.7
Total	300	100.0

6.3.2 Causes Domestic Violence against Bhil Tribal Women.

The Bhil women work hard, besides looking after the house hold responsibilities, they were performing grazing and caring of cattle and in agriculture they were found of performing tasks like weeding, hoeing,

harvesting and threshing. The Bhil women also work as labourers. Despite of these she has to face discriminatory, dominating, exploitative behaviors of the family members including her life partner. This results into domestic violence against her.

In the study an effort has been made to identify the major causes responsible for domestic violence against the Bhil women. The responses sought from the women respondents under study have been presented in the following table 6.13.

Table 6.13 Causes of Domestic Violence against the Respondents under Study.

Respondent's Responses	No. of Respondents	Percent
Quarrels and Tensions due to Heavy Drinking,	65	21.7
Arguments with mother in law	18	6.0
Behavior of Husbandunlikeness	24	8.0
Called <i>dakan</i> /witchcraft	2	.7
Not Applicable	191	63.7
Total	300	100.0

The data presented in the above table shows that majority 21.7% of women respondents became victims of domestic violence that took place due to quarrels and tensions due to heavy drinking, followed by Husband's non co-operative, dominating behavior and unlikeness and 6.0% women respondents reported that they had arguments with their mother-in-law which resulted into the domestic violence. The traditional practices prevalent among the Bhil tribes such as witchcraft calling *Dakan* etc. also is one of the root cause of domestic violence that took place in family. It was admitted by 0.7% women respondents.

6.3.3 Efforts made by the Victims of Domestic Violence

After being victim of domestic violence, many women do nothing. They just cry, think of their kids, their own security and keep on neglecting those cruel acts, behavior she faced. Even sometime she harms herself and makes an attempt to commit suicide. Such behaviors are commonly observed among the women who are less privileged, do not have support either from parents or from her husband, deprived of their rights, ignorance of their own rights and protective, legislative measures. When such women are brought out of the doors and imparted knowledge about their rights, laws, protective measures, source of assistance available for them. This would certainly have positive impact on the abilities of women. They get motivated, encouraged and forced to stand against the act of domestic violence. The study emphasized on assessing how far the respondents could develop abilities, sharpened their knowledge and was making proper efforts toward protecting their rights and seeking justice. In view of this the responses collected from the respondents were tabulated and presented in the following tables.

Table 6.14 Respondent's Response about Making Complain against the Incident of Domestic Violence

Respondent's Responses	No. of Respondents	Percent
Yes Complained to Parents	74	24.66
Did not report to any where	22	7.33
Reported in Police	13	4.33
No Response/ Not Applicable	201	67.0
Total	300	100.0

It is inferred from the data presented in above table that majority 24.66% women respondents who were victims of domestic violence

informed their parents to seek assistance only. More than 7% women did not take any action against the act. Only one respondent i.e.4.33% showed confidence to go to police for complaining the case. Rest of the 67% respondents did not answer.

6.4 Impact of Women Respondent's Involvement in Household Decision making Process

Active and effective involvement of Bhil Tribal women into Household Decision Making process could be considered as one of the major indicator of women empowerment. The study revealed that how far the Bhil women respondents could develop confidence so as to establish their individuality and influence the decisions to be taken by the male dominated, traditional, families. In this regard the responses collected from respondents have been tabulated and presented in the following tables.

6.4.1 Extent of Success in Influencing Household Decisions

The Bhil Tribal women by marking their presence as responsible member of a Family;involved intoHousehold decision making. To make the amicable family decisions the women members have to struggle, argue, quarrel, face the arguments of other family members and satisfy them so as to get their support to implement those decisions. During the process she may have to face different challenges of taking into considerations the different challenges; like individual liking, available sources to materialize the decisions, technicalities and feasibility for proper implementation of the decisions. With this in a view present study emphasized on far she succeeded in her efforts and the other family members could co-operate her was examined in the study. The respondent's responses have been presented in the following table 6.15

Table 6.15 Extent of Success in the Efforts made by Respondents towards House Hold Decision Making

Respondent's Responses	No. of Respondents	Percent
All Time	1	.3
Maximum Time	61	20.3
Few Time	195	65.0
Not At All	43	14.3
Total	300	100.0

So far as success in the efforts made by Bhil women towards house hold decisions is concerned; it was found from the study that negligible percent i.e. 0.3% could succeed always. They were accepted by their family members; 20.3% respondents reported that they could succeed maximum time because of some weaknesses or improper implementation and some of the disturbing family members she did not succeeded otherwise many time here decisions were taken into considerations by other family members. Majority 65% women respondents were of a view that they made efforts yet faced many challenges, arguments, lack of confidence, lack of resources, non-cooperations from husband, in-laws etc. lead them to be unsuccessful hence replied that they were succeeded few times. The details have been presented in the above table 6.15.

6.4.2 Contribution towards Wellbeing of Family Members by Involving into Household Decisions.

By involving into the decision making process respondent women member may have thought of different issues such as economic, social, educational, health, accumulation of wealth, care of young and old age members of the family, fulfillment of each member's expectations etc. It is

only possible when proper co-operation and co-ordination among family members is maintained. The thoughts expressed by women member is respected and taken into consideration while taking house hold decisions. It was observed from the study that the Bhil Tribal Women are still struggling for establishing their identity as an individual member of the family, she still feels dependent on male members. With such perceptions and attitudes she still devotes herself to protect the interest of an individual member of a family.

Table 6.16: Extent of Contribution made by the Respondents towards Family Wellbeing.

Respondent's Responses	No. of Respondents	Percent
To great extent	9	3.0
Very much	59	19.7
To some extent	220	73.3
Not at all	12	4.0
Total	300	100.0

Data presented in table 6.16 shows that majority 73.3% women respondents felt that by involving themselves into the decision making process they could contribute to some extent towards wellbeing of the family members. About 20% respondents viewed very much contribution and 3% reported that they contributed to a great extent.

6.4.3 Impact on Individual Family Members:

By nature women are more adjusting, kind and deals matter giving serious thoughts. They aspire better life not only for her but for all family members. Individual care, likings and disliking of the members are taken

care of by the women more effectively than male members. This keeps all the family united and makes them to bind together and creates not only harmonious relations among the family members but also encourages them to be progressive, carrier oriented, and work for the common goals. The Respondents under study were assessed with a aim to how far they could make changes within their families and it's members. The responses of the respondents have been presented in the following table 6.17

Table 6.17 Impact of Women Member's Involvement into House Hold Decisions on Family member

Respondent's Responses	No. of Respondents	Percent
Peace in family	80	26.7
Marriage	71	23.7
Children take education	45	15.0
Construction of house	14	4.7
Proper management of household responsibilities.	45	15.0
Minimized tensions and arguments among the family members.	45	15.0
Total	300	100.0

Data presented in the table no 6.17 shows that there is a positive impact on of the women members involvement into decision making process. It is evident that more than 26% respondent's could maintain peaceful life for their family members, 23.7% women respondents found proper partner for marriages of their family members and made arranged marriages without any difficulties. About 15 % respondents reported that they motivated their family members towards education of their children and put them into schools, 4.7% percen of women members thought about construction of their houses and managed to make the other family members to realize importance of construction of house accordingly

decision was taken and initiated the work. Equal distribution of responsibilities was done and each individual member of the family was forced to perform his/her duties seriously without any arguments, that's show 15% of women members reported that they could make proper management of household responsibilities. The details have been presented in the above table 6.17.

6.4.4 Feeling of the Respondents when their Decisions are Accepted and Respected.

Data presented in the table 6.18 shows that majority 87.3 % woman respondents felt secured and respected when they involved in decision making process and their views were taken into consideration and amicable decisions were taken by the family members followed by 11.3% women respondents who expressed self- satisfaction over their involvement into the decision making process. The details have been presented in the following table 6.18.

Table 6.18 Feeling of the Respondents when their Decisions are Accepted and Respected

Respondent's Responses	No. of Respondents	Percent
Self-satisfaction	34	11.3
Feel Secured and Respected	262	87.3
Not applicable	4	1.3
Total	300	100.0

6.4.5 Respondents Responses about quality of their Decisions.

Generally women are underestimated, considered inferior, their abilities were doubted but given a chance they proved to be the best. Those women could get a chance to participate in the Household decision have proved to be the best. So far as Bhil tribal women are considered the study found that majority 55% women considered to some extent their decisions were poor, they could have taken better decisions. It shows that despite of success the women were considering their decisions poor. This indicates the readiness to accept lacunae and like to improve them. Such realization would improve the quality of decision to be taken by the women member in future. It is also found from the study that considerable percentage 16.3% women were confident and considered their decisions were properly taken matching with the requirements of the family. There was not any draw back it worked and results were as per the expectations. Hence they were happy with their decisions. The details have been presented in the following table

6.19

Table 6.19 Feedback about the decisions taken by the Respondents

Respondent's Responses	No. of Respondents	Percent
Decisions were Poor	86	28.7
To some extent Decisions were Poor	165	55.0
Decisions were Proper and fetched expected Results	49	16.3
Total	300	100.0

6.4.5 Respondents Perceptions about Ineffective and Poor Decisions

The Household decisions taken by the respondent were considered as poor or to some extent poor. The study further explored that why the decisions were considered to be poor or to some extent poor. The respondents perceived various factors responsible which acted as barriers in implementing the decisions. The details of the responses have been presented in table 6.20

Table 6.20 Respondents Perceptions about Ineffective and Poor Decisions

Respondent's Responses	No. of Respondents	Percent
Male tendency	64	21.3
Superstitions	27	9.0
Cultural norms	58	19.3
Prevention from being politician	7	2.3
Illiteracy	94	31.3
Not applicable	50	16.7
Total	300	100.0

It is evident from the data presented in table 6.20 that Illiteracy was found to be the major drawback in decision making process. Majority 31.3% respondents experienced difficulties due to either illiteracy or low educational status. Lack of education certainly has adverse impact on abilities of a person. Ignorance of facts and figures, procedures, programmes and policies, inability to read or write is common among illiterate or low educated people. Thus it affected on their decision making capacities also. Another important factor which lead women's decision to be inferior is Male domination mentality which was faced by 21.3% women respondents. Another factors which made their decisions inferior were socio-cultural norms (19.3%), Superstitions (9.0%) , the women respondents were prevented from participation into local level politics (2.3%) this also affected on the decision taken by the women members of the family.

CHAPTER- VII

FINDINGS AND CONCLUSION

Introduction

Decision making in the family is a critical element in the status of family members, because it involves the allocation of resources and the distribution of roles within the family. Participation of women in the decision making process in the family is a strong indicator of their position in terms of equality with men. Family Decision making is a process that can be filled with tension, extremely pleasant and rewarding both or somewhere in between. In the decision making process, families can address the differences among members and negotiate their needs for closeness and independence.(Galvin and Brommel 2000) Women's decision-making power in family is direct relationship with women's self-efficacy, their socioeconomic level, life experiences, self character, status in self-family and community's perceive role of women in family. It need high self-efficacy, knowledge, experience, capability and risk take. So, process of decision-making both female and male leads stress and anxiety. Therefore, it is assumed that women are not equal level person with spouse respect decision-making in family. Women's obey decision decrease women's self-esteem. This conclude that they feel inadequate themselves. Those women feel self ineffective and inadequate in family decrease both their marital and life satisfaction.

The status of women in a society is a significant reflection of the level of social justice in that society. Women's 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. Social status of tribal women in all about subordination or subjugation and is primarily characterized by what is called a 'triple' burden of productivity, reproductivity and domestic labour. Although they lack control of material and social resources, their contribution to subsistence economy give them important and irreversible position. However, there are certain domains in which men continue to dominate, as is culturally required. Moreover, community still is in the hands of men. There is kind of duality observable here. Men dominate in public, in social and religious affairs, and continue to play the role of the head of the family and breadwinner, (Bhasin, 1991).

. Among Bhil tribes, birth of a girl child is not looked upon, because they are considered as economic assets. The women are encouraged to participate in all agriculture operations; they work in all sectors of indigenous cottage industries, tribal arts & production of artcrafts. But they are not free to take their own decisions as per their convenience, requirements, or wish. Thus women's involvement is limited to discharging her duties only and is not free to enjoy their rights. It proves from the study conducted by R.C. Swarankar that 76% respondent say that decision regarding education of children is taken by male, economic issues are decided solely by the men in 70% cases.

The family norms, values, traditions prevent them from participating or arguing on any of the issues of her concern. This would have negative impact not only on her personal growth and development but also on harmonious relation among the family members. The women are bound to surrender and work under the control of male dominated society. If at all a women does not obey or follow the household decisions taken by the male

members then she is prone to be the victim of domestic violence. In such a situation dream of women empowerment may remain as a dream only.

Family is defined by sociologist as a group of people bound together by blood, marriage or adoption. Therefore a family consist of parents (bound by marriage) and children (bound by blood or adoption) The family consists of man and wife having one or more children. Man and women in meeting their managerial problems in the home are constantly faced with situations that require decisions and action. There are big and important decisions in the family life which require group action and deliberation and need more time and thought. On the other hand there are other habitual decisions which require individual action and are completed quickly. Decisions making is a process consisting of the activities which results in the choice of an alternative or the commitment to a course of action. Decision making capacity of a human being is one of those criteria which distinguish human being from other species.

Women are traditionally less involved in decision making at all levels. Their important role is not recognized and therefore, still not accepted in decision making. The share of women in community decision making structure is still very low and their participation is mostly stressed by male. Women play a crucial role in the economic welfare of the family. Women perform different tasks depending on their socio-economic structure, number of people in the family the nature of professions they are involved in and many other factors(Reddy &Narayan,1987) without the active participation of women and incorporation of women's perspective at all levels of decision making, the goals of equality development & peace cannot be achieved.(Karl 1995)

It is acknowledge fact that women's role and status to large extent are determined by the nature of the household itself. Joint family is one of the basic characteristics of Indian family. A historical system of authority was distinctly specified. In this hierarchy age sequence and male domination were most effective inscriptive criteria.

The older generation had authority over the younger generation. The eldest male member was the acknowledged head of the family. His authority was absolute. Since authority was vested in him, he made all the important decisions, with or without consultation of other adult members in the family. His decision was binding and final. The female member was allotted subordinate position to men. She had to serve her husband and the family members. As river merges into sea losing its existence, She was expected to loose her individuality after marriage and had to depend on her husband. She had no say regarding the decisions concerning major family problems, nor had she any power to decide with regard to her own children's welfare. Regarding the authority structure of the joint family and the status of women **A. D Ross**writes "In the family women were theoretically allotted a subordinate position to men. The wife of the eldest male member usually grand mother had a clear position of authority as head of the domestic side of the household . Important household matters were controlled by grand mother, but day to day routine matters were completely under grandmother control. She administered the household, supervised or did the cooking and saw that the children were properly cared for."³The status of the other women in the household was determined by the status of their husbands and the length of time they had lived in the family. They were completely under the control and supervision of the eldest female member of the family.

Findings

Profile of Women Respondents

1. Women's decision-making power in family has direct relationship with women's self-efficacy, their socioeconomic level, life experiences, self-character, status in self-family and community's perceive role of women in family. It need high self-efficacy, knowledge, experience, capability and risk take.
2. Women status is measured in terms of her level of employment, income, education, health as well as decision making role she plays within the family, community and society. Women bear almost all responsibility for meeting basic needs of the family, yet are systematically denied the freedom of action they need to fulfill this responsibility.
3. Majority 65.3% women respondents were in the age group 22 to 35 year. The second largest age group was 36 to 45 years, which 26.7 % women respondents. The third and fourth age group is very less as compare to the first two age groups.
4. So far as Educational Status of the women respondents is concerned it was found that majority 64.7% of the respondents were illiterate, 20.3% studied upto lower primary and 4.7% upto upper primary Level. Only 5.0% and 3.7% could complete their studies upto high school and matriculation respectively. Very few i.e. 1.7% women respondents were found to be graduates. Lower educational status of Bhill women clearly indicates that practice of early marriages is still prevalent among them which systematically keep them away from the opportunity of education.

5. Nuclear Families were common among the Bhil Tribes in the study area. Majority 76.3% women respondents were living in nuclear families and only 23.7% of them reported that they are living in joint families. This is because of the problem of employment in the area that forces them to leave their birth places and hunt for employment in nearby villages, towns and other big cities.
6. Besides performing their regular household chores Bhil Tribal women under study were contributing economically by engaging themselves into the agriculture based jobs like ploughing, digging, sowing, and transplanting, weeding, harvesting, threshing, winnowing and storing food grain. Majority 84.7% women worked as agriculture labour and performed those activities. Only 2.67% women respondents reported that they work as government employee that too as either *Anganwadi Worker* or Class IV employee in Govt. school etc. Negligible percentage 0.3% of women respondents were found to be engaged in self-employment.
7. Majority 33.3% women respondents earned between Rs.3000-4000, 18.7% women respondents could earn between Rs.1000-2000. Considerable per cent of women respondents i.e. 10.7% admitted that they were earning between Rs.4000-5000 per month. More than 28% women did not disclose their earning, they just replied that they were housewives and do not have their own earning. It is inferred from the study that irrespective of their educational attainments the bhil tribal women were performing physical work at par with their men counterparts and supporting their families financially.
8. It is inferred from the study that despite of women's economic contribution towards accumulation of wealth she could not claim that

as right. It is obvious from the information provided by more than 90% respondents that they do not have saving account in bank, nor do they own any property such as house, agriculture land, housing plot etc. But about 60% women respondents reported that they have their own Jewelry only.

9. The families of the respondents were having land, House, Jewellery, animals, TV, LPG, Stove, Cow dug and woods. Whereas very few families were possessing items like Fridge, Washing Machine and Mixer.
10. Majority of women respondent 68.67% suffered from one or the other sickness. Twenty Nine per cent women respondents reported that they suffered from fever, 24 % were anemic, 15.3% suffered from communicable disease and 0.3 per cent were of the view that they were the victims of witch craft.
11. Government Hospitals in the area were the main source for treatment 51 % women respondents go for treatment into government hospitals only. 6.3 % women respondents took treatment from Private Hospital. The practice of getting treatment from Sadhu/Baba was still prevalent in the study area. About 5% women respondents believed in Sadhu/baba and hence go to them for treatment.
12. The study revealed that among Bhil tribes the husband of women had shown deep sensitivity towards their wife's health. Majority 47% women respondents expressed that during their sickness their husbands took to hospitals for treatment. Whereas considerable percentage 14.7% of women reported that they had to go to hospitals without any escorts. The family members did not either co-operate or help them during sickness. They had to take care of themselves.

13. It is commonly perceived that mother-in-law dominate and plays an important role in taking decisions with regard to family matters. Therefore it is mandatory for the women of young age especially the daughter-in-laws to follow her and maintain good relations so as to get support, protection, and encouragement from her. In this regard very few 12% of respondents under study informed that they were having very good relations with their mother-in-laws and majority 57% women rated their relations as good & 29% as average. Only 3% of them clearly replied that they did not have good relations with their mother-in-laws.
14. Harmonious relations with head of the family or father-in-law of women respondents facilitate and ensure their participation in the house hold decision. The study found that majority 65% women respondents were having good relations with head of the family or Father in-law 26% respondents reported that they were having average relations with their father-in-law, 8% of the women have very good relations with their father-in-law and only 1% of the women admitted that they had hard or not good relation with their father-in-law. It is inferred from the study that the Bhil women have encouraging environment into their families which facilitates establishing their individual identity.
15. Strong bondages among the Husband wife relations reflects smooth functioning of the families and sharing of responsibilities equally, care, respect and support for each other, minimum space for any conflicts which gives rise to tension and family disturbances. In the study area it was found that majority 72% of the women have very good relation with their husband, 25% of the women felt that they

have good relation with their husband and below 1% of the women have average relation, 1% of the women were found to be having hard relation with their husbands.

16. The practice of old redundant traditions adversely effect on the dignity and identity of women. It also act as barrier in gender equality, some practices are bound to be followed by women member only. In the study area it was observed that practice of *Pardha System*, *Tattoo making* and Traditional way marriages was found to be more common.

Patterns of Decision Making

17. It is ascertained from the study that women were free to take their own decisions for maintaining their health and sorting out it's related issues. Which further supported by their husbands. The practice of taking common decisions with mutual consent by the spouses was prevalent among the Bhill tribes. In such matters the women not only received support from their husband but also from other family members too. Sometimes or in an emergency cases husband takes his own decision and rush to hospital which shows strong attachments between husband and wife. Negligence by family members towards ill health of the women respondents was not reported by any of them. This clearly indicates the fact that there are attitudinal changes and sign of strong positive inter-dependary relations among the Bhil tribal families.
18. Decisions with regard to major purchases like Plot, Land, any movable and immovable assets for the family were taken by mutual consent of the family members. In this process the women members also participate and contribute substantially. Majority women respondents reported that the decisions on such issues are taken by both i.e. Husband and Wife. Very few women members reported that they take decisions independently on such matters. Thus the findings of the study indicates that among the Bhil Tribes discrimination on

the basis of gender is minimizing, women members receives equal treatment and respects, their views are considered for such important matters.

19. It was found from the study that very few 6.3% Bhil tribal women, besides household chores were enjoying the additional responsibilities of purchasing items required to fulfill their daily needs. They were free to go to market for purchasing items of their choices either for preparation of meals or for fulfillment of the requirements of other members of households. But the percentage of such women was found to be lower as compared to the women who replied that they go for purchasing along with their husbands. Majority 74.0% women respondents replied that on weekend they visit weekly *hats* in nearby towns along with their husband to purchase items required for fulfillment of daily needs. From the study it is inferred that women are still dependent on their husband without his consent or him as escort they are not allowed to go to market for purchasing materials required to fulfill their needs. More than 14.3% women respondents replied that the purchasing of materials required for fulfillment of day to day needs is done by their husbands only. The women are required to manage out of the materials provided by their husbands. It was also brought into the notice by 5.3% women that they go to purchasing with any other family members.
20. With regard to decisions related to visits to relatives were taken by Husband and Wife with mutual consent. More than 31% women respondents were of the view that such decisions were taken by their husbands only. They did not involve in such decisions and obey the decisions taken by them either the decisions are in favor or against the women. 4.7% women were of a view that they were involved in taking decision along with some other family members. This could be inferred from the study that Bhil tribal women members were allowed, their views are taken into consideration but final decisions

are made by the head of the household or male member of the family. It was also observed that lower educational status of the women members could not influence decision making practices prevalent among the Bhil tribals.

21. The study revealed that the family members of Bhil Tribal women were sensitive towards women's health and could extend care and treatment available in their area. The traditional way of treatment like- *Jadibuti, going to priest, worshiping god & goddess, sadhu baba, Black magic, Local vaid* etc. was found to be common among the Bhil Tribes. Beliefs, acceptance and accessibility of medical facilities are on increase in the area as a result have created space for arguments between old, traditional rigid minded and the people who realizing the advantages and disadvantages of prevalent traditional way of treatment and want to go for the modern way of treatment. In such situation very few 2.0% women could take decisions about their ill health independently. Whereas in remaining 98% cases involvement in taking decisions for treatment 2% women with other family members took decisions about their ill health. Majority of the respondents 67.3% were of a view that the decisions with regard to ill health of women are being taken jointly by the women and her husband. In case of 28.3% women respondent's decisions about their health have been taken by their husband only.

Extent of Women Involved in Taking Decisions

22. It is found from the study that after marriages Tribal women could not decide about the number of children she should have. This could be attributed to ignorance, early marriages, dependence and male domination and also the cultural values of the family. Some positive change due to awareness through education, health workers, and developmental intervention women are thinking of deciding how many time they should bear the burden of pregnancy. It is evident from the information provided by the respondents that only 15.0%

respondents involved to a great extent in deciding it. Whereas 57.7% women admitted that their involvement in deciding number of children was to some extent and 19% women respondents reported that they did not involve in deciding the number of times she should undergo pregnancy.

23. Bhil women are playing important role in using contraceptive for birth control. The women due to early marriages, shyness, lack of awareness about the contraceptives and hesitation to speak off, have open discussion with their sex partners could not get involved into deciding use of contraceptives. But now with increased awareness towards their health, contacts with other society, interaction with educated people and government officials the tribal women have developed positive attitude towards birth control hence making efforts in this direction. In the study 1.7% women respondents reported that could take decision in the process their involvement was to a great extent, 13.0% were of a view that they were involved to some extent, 30.3% reported occasionally they express their views about contraceptives before their husbands and made them to use contraceptives. Yet majority 55.0% Bhil women respondents admitted that they did not involve themselves in taking decision on using contraceptives.
24. Small family norms were found to be unfamiliar among the women respondents under study. Majority about 94% women respondents did express their views that they were not at all involved in making decision with regard to Family Planning. Only 1.0% respondents reported that they insisted their marriage partners to have family planning hence they motivated and made them to adopt small family norms hence considered their involvement into this decision to a great extent, 3.3% to some extent and 2.0% occasionally.
25. The Bhil Tribal women under study aspire for better life for their children. Realizing the fact that education is the only way out for better life of their children, they showed deep sensitivity and concern

towards their children's education. In this regard about 33.0 % women respondents influenced their family members and forced them to take decisions as per her wish and succeeded in it. Hence they considered their involvement into the decisions with regard to their children's education was to a great extent, 40.0% were of a view that to some extent and 17.3% were occasional.

26. Decisions with regard to age at marriage, selection of suitable partner, socio-cultural norms of both the families and financial as well as other requirements to be fulfilled are important in which the Bhil Tribal women are free to express their views and influence common decision. Accordingly it was found from the study that women are actively participating and marking their presence in such decisions. This clearly shows that the Bhil tribal women are itching for creating their identity as an individual. As a result about 90% women respondents accepted that they are making efforts in this direction. Out of these 10.0% feel that they are greatly involved, 60.0% may have been facing constraints in achieving their dreams hence feels that they are succeeded in influencing such decisions to some extent and 18.3% experienced occasionally success.
27. It has been observed that disputes in a family of the Bhils have been a regular activity on one or the other indispensable matters such as consumption of alcohol being tradition and culture of the Bhil tribes, unnecessary expenses on visitors, property matters, doubts on behaviors of the women members, indebtedness and exploitation at the hands of the land lords and money lenders etc. These disputes are being resolved by male members only. But women members of the family are also intervening in the matters and bringing out amicable solutions irrespective of adverse situations. In such situations the involvement of women have been observed in the study area. The information provided by the Bhil tribal women respondents shows that majority 45.0% respondents intervene in the disputes occasionally and sort out the issues, 39.7% replied that they are

involved in it some extent and 3.% of them reported that their involvement into such activities is to a great exten.

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CASE STUDIES

1. Smt.Demabai

Thirty three years old Smt. Demabai belongs to Bhil Tribe. She hails from Chandragarh village in Petlawad Block of Jhabua district, Madhya Pradesh. At young age i.e. at 4 years of her age Smt. Demabai had paralysis which resulted into amputation of her legs. She became permanent disabled. With such disability Smt. Demabai irrespective of her unfavorable family and Physical conditions attended school upto 8th standard. She failed in 8th standard hence her parents withdraw from the school and made her to marry with a person who is also disabled. She got married at 13 years of age with a disabled boy hailed from nearby village and studied upto 12th Standard.

After marriage Smt. Demabai was residing with her parents for two years. She realized that she is married and has to stay with her husband and in-laws. Despite of her disabilities and parent's wish she took a decision to go to her husband's place and stay with them. Husband's family was a joint family consisting mother, father, elder brother, elder brother's wife and their kids and unmarried younger brother. It was a challenge for Smt. Demabai to adjust in a new environment, new family members, and face the problem of disability. Economic condition of her husband's family was not good, he was unemployed elder brother and a small piece of agricultural land was the only source of earning for the family.

Since Smt. Demabai started living in the husband's joint family, she was facing different constraints at Individual as well as at the family level

that includes- health, financial, adjustment with the other family members, her own and her husband's idealness and dependency on other family members etc. In mean time she gave birth to two kids their up-bringing and education was the major challenge before her. On a whole situation became more worsened. Unemployment, disability and unfavorable conditions in the family were the major problems to be faced by Smt. Demabai.

Smt. Demabai neither lose confidence nor stopped her efforts. She discussed the problem with her in-laws, took them into confidence. Then motivated her husband, other family members to face the situation confidently and bring out proper solution for the well-being of all the family members. The initiative made by Smt. Damabai was taken positively. With the consensus of all the family members she took decision to work for earning, and made other members to cultivate the agricultural land owned by the family in a proper way. Accordingly along with her family members she started efforts. Smt. Demabai succeeded in her efforts within one or two months and got a Job as Anganwadi Worker which fetched her monthly income of Rs. 2000/- The other family members including in-laws and her brother in-laws made serious and honest efforts into their agricultural land that enhanced the financial condition of the family. As a result Smt. Damibai put her both the kids into a good school, harmonious and co-operative relations among the family members were established, all the biasness and hatred attitudes were removed and today the family is satisfied, happy and gives all the credit to Smt. Damibai.

2. Smt. Fudibai

Forty Two year's SmtFudibai born in a poor Bhil family. She is the eldest daughter among six siblings. Her parents worked as daily wage earner and had some domestic animals like cow and goats. Being a eldest daughter Fudibai had to take care of her younger siblings and the domestic animals at the age only. She had urge to be educated, dreams to attend school as the others were attending but the extra burden of household responsibilities and poor financial conditions deprived her from the right to be educated. She was active, vocal, and use to mix up with all people. That removed hesitation, inferiority complexes and developed better vocabulary, conversation, analytical, and leadership abilities.

Fudibai got married at the age of 13 years. The in-laws family was a joint family. More than 8 members were residing in the family. Her husband was working in a bank. Due to additional responsibilities at in-laws family she could not get an opportunity to make proper use of her inbuilt abilities. Despite of her wish Smt. Fudibai was forced to follow old redundant family traditions and rituals, like not allowing her to go out of home, not interacting with other male members, putting purdah on face, practicing blind faiths etc. She was against all these but being a daughter in-law could not oppose it. As the time passed away she had three kids including one daughter and two sons hence decided to fulfill her dream by educating them. At the same time she decided to abandon the old traditions rituals that are constraint in family progress.

Smt. Fudibai with these aims started working on it. Discussed with all the family members and motivated them, showed readiness to take responsibility of children's education. She also expressed wish to be in social life, interact with other community people, involve in community functions, and community development activities. After rigorous

arguments, and discussions, the family members agreed and permitted her to involve into social, and community activities.

Both decisions of Smt. Fudibai were taken positively by the family members and co-operated her.

In a short period with her inbuilt abilities to convince people, give proper solutions and suggestion, helping nature she became more familiar among them. SmtFudibai always dealt with the issues of common importance hence people also started believing her adopting the solutions. During PRI,s elections the community people made her to contest the election and she got elected with majority of votes. Smt. Fudibai was more concern about her children's education she could manage all the facilities and requirements of their education. Her two sons got higher education and now in govt. Job and daughter has completed master's Degree. SmtFudibai second time contested the election of Village Sarpanch and got again elected with majority of votes. Her family members are happy with her achievements and expressed that her vision and decision was proper and accordingly she worked very hard achieved her goal.

3. Smt. Shanti Bai

Smt. Shanti bai, age 27 hails from RupaPada, district Jhabua. Born in tweens, parents were not financially able to rare both the kids. So Smt. Shanti Bai was sent her to maternal uncle. Smt. Shanti Bai was brought up by maternal uncle, she studied upto10th class and got married to a person who was habitual of drinking alcohol. The family consisted of more than eight members including in-laws, two sons, their wives, and children.This created unrest among the family members. Use of abusive languages, beating, torture, on small issues was a regular activity. The financial condition was also not good, all the family members were living in hand to

mouth situation. Some time they use to have meal once a day only. Male dominated female members of the family. Hence female of the family could not take any action against the male members. Most of the family members were suffering from one or the other ailment.

Smt. Shanti bai, being educated upto high school did not like the unhealthy environment in her newly married home. She was disappointed, and wanted to leave the home. But it was not possible for her so decided to improve the conditions at home only. The domination of male members, their non-progressive thoughts, elder women's support to the male members, economic and health conditions of the family etc. were the major challenges before her. Initially when she interfered into the family matters then she was neglected, abused, underestimated, sometimes she was beaten up by her husband.

Smt. Shanti bai was aware of her rights, she argued, quarreled, and threatened the family members for making complain against them. Many times she went out for complain but did not do so. She realized that only she can make changes into the family. So she started making efforts. First she thought of establishing her identity and dignity among the family members. Very diplomatically she started taking care of individual member. She made them dependent on her. After laps of some period everyone in the family was giving respect and attention towards the thoughts expressed by her. That's how she became famous and loved one among each family members. Smt. Shanti bai utilized this opportunity to change the drinking habits of male members. Accordingly she raised the issue in front of the male members of the family, they hesitated, but agreed not to drink liquor. Today the male members of the family are out of the addiction, they realized their mistakes, became progressive and started

involving into constructive activities. The young members of the family were put into the school and after coming back from the school the elder members were made to take studies of the children.

4. Smt. Kamlibai

Smt. Kamlibai reside in a remote tribal village of Jhabua district. She is 35 years old, studied upto 5th std, married at the age of 13 years. Now she has 4 children two daughters and two sons. Kamala bai and her husband continuously migrate for work to the town of Gujarat. The family neither has agricultural land nor proper house to live in at their village. The family stayed in a hut, having old dilapidated kuchha house at their village.

Smt. Kamlibai was worried about her children's carrier, their education. She also wanted to construct the house. Frequent migration for work was affecting on education of her children. Her husband did not show much concern about the children's education. In-laws and other family members were staying in separate hut so they also were not concerned about the family members hence did not co-operate. Financial condition of the family was not good so as to put the children into Hostels and make them study.

Smt. Kamlibai thought not to migrate further for work. Her husband reacted violently to it; they were having quarrel arguments over the issue. This created tension, unrest among the family members. Smt. Kamlibai's husband was thinking that as the children will grow up. They will also migrate with them for work and support the family financially but she did not agree to it. Forcefully she decided to stay back with her children at village and put them into school. Accordingly she made her husband to migrate alone. By staying back Smt. Kamlibai, started working in agriculture fields, graze the domestic animal, and put her children into

government school. She made her children to study. For their education Smt. Kamlibai took all the pains, worked hard, as the time passed away her husband also realized that Smt. Kamalibai's decision was proper, and started supporting and co-operating her. Today all the four children have completed graduation, out of them two have government job, they have constructed their house, Smt. Kamlibai's husband has stopped migrating for work to towns. The family status also improved.

5. Smt. Sukhiyabai

Fifty years Smt. Sukhiyabai hails from Jhabua district of Madhya Pradesh. She could not attend school as her parents expired at young age. She was born and brought up by her grand-parents. Financial conditions of grandparents was very poor, there was no earning member in the family. At old age her grandparents were not able to work as daily wage worker. The condition was becoming worsened day by day. The community people and neighbor extended help, use to provide raw materials to eat. Begging was the only option for Smt. Sukhiyabai. She begged for survival upto the age of 10 years and fed her grant parents. At the age of 11 both the grandparents expired leaving her alone. Smt. Sukhiyabai did not have any support, As she was growing up she was facing the problems like eve teasing, physical and sexual exploitation from male members. The life for Smt. Sukhiyabai became difficult at her village. With such condition she got an opportunity to visit the traditional function Bhagoriya. Where she met with a boy and both decided to marry. She did not have any thing to pay as the practice prevalent among Bhil tribe. The boy agreed to it and took her to his home. Without any thing to pay and not having any relatives, the parents of the boy did not accepted her as his wife. Looking at the

condition of Smt. Sukhiyabai the community people convinced the parents of the boy to accept her as their daughter in-law.

Started living with her husband and in-laws, but had to face humiliation, mental and physical torture she bared all this as she did not have any alternative. As the time passed away she had two kids. Yet there was no improvement in the behaviours of the family members. Smt. Sukhiyabai came into the contact of a nurse who use to visit for medical aids to the people at her village. Smt. Sukhiyabai narrated the incidents that are taking place every day at her home. The nurse suggested to have faith in yourself and do not tolerate the miss behavior of the family members.

Smt. Sukhiyabai decided to behave according to suggestions of the nurse. She started arguing and opposing the family members for their misbehaviours. Her arguments, oppositions were not accepted by the family members. She was not respected, understood. Her existence as a family member was not accepted, as a result Smt. Sukhiyabai was thrown out of her home. Thus it was not easy for her to get involved into the house hold decision making process. Her husband also did not co-operate with her. Smt. Sukhiyabai failed to involve herself into the decision making process of the family. She did not had any alternative to survive so again came back to the home and surrendered herself. She agreed to stay with them as per their wish and follow the traditions, rules and regulations of the family, cope up with male domination etc.
