

**Administration of Tribal Women Welfare Policies:
With Special Reference to Udaipur, Dungarpur and
Banswara**



A

Thesis

**Submitted to School of Humanities and Social Science for the
Award of the Degree of
Doctor of Philosophy (Ph. D.) in the Public Administration**

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DECLARATION

This is to certify that the thesis entitled “Administration of Tribal Women Welfare Policies: With Special Reference to Udaipur, Dungarpur and Banswara” has been carried out by me duly following UGC Regulations on Minimum Standard and Procedure for the award of M.Phil./Ph.D. degree regulations 2009 at the Department of Public Administration, Vardhman Mahaveer Open University, Kota, Rajasthan, India. The work submitted for consideration of the award of Ph.D. is original based upon the data collected by me. No part of this thesis has formed the basis for the award of any degree or fellowship previously.

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CERTIFICATE

This is to certify that the thesis entitled “*Administration of Tribal Women Welfare Policies : With Special Reference to Udaipur, Dungarpur and Banswara*” embodies result of original investigation which has carries out by Chetna Shukal (reg no: VMOU/Research/Ph.D./pa/2014/36) under my supervision in the department of Public Administration, School of Humanities and Social Science, Vardhman Mahaveer Open University, Kota, Rajasthan, India for the partial fulfillment of Ph.D. degree to be awarded by Vardhman Mahaveer Open University, Kota, Rajasthan.

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COURSE WORK COMPLETION CERTIFICATE

This is to certify that Chetna Shukal, the research scholar of the School of Humanities and Social Science, Vardhman Mahaveer Open University, Kota has satisfactorily completed the course work requirement which is a part of her PhD programme as per the UGC Regulation 2009.

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(CHETNA SHUKAL)

Executive Summary

India is second largest home for tribal group after Africa. In India, tribal group is believed to be indigenous to this land. Rajasthan is a state of royalty having various tribal and nomadic groups. Around 12.4% of population of Rajasthan belongs to tribal group. Each tribe can be recognized by their own custom, culture, costumes, jewellery, trades, festivals and fairs. The majority of population of tribes belong to two main communities i.e. Minas and Bhils. In our study of administration of tribal women welfare policies we are mainly focusing on women of three districts that are Udaipur, Dungarpur, Banswara. In 1950, first time schedule area was notified. In 1981, as constitution orders Rajasthan for specifying the schedule area. But reorganization as well as schedule tribes population changes as per 2011 census, Rajasthan government appealed for extension of schedule area. The government specified a new extent comprises of three districts Pratapgarh, Dungarpur, Banswara including 9 tehsils, one block and 46 gram panchayats which covers 227 villages in three districts. This step of government will prove very useful as provision of Panchayats Act 1996 will be applied. So it will give local communities control over minor minerals, the minor forest produce and other development activities in these areas.

In our society women has assigned unique place and respect. Women have distinguished status in different communities of society. For the upliftment of women constitution has made 33% of reservation for them. But till today there is still a big question mark on equality status of women in different section of society. Like any other communities, in tribal group

Also women constitutes about half of the total population i.e. the sex ratio in tribal' sare higher in comparison to general population. But tribal women are more illiterate in comparison to women of other section of society. Like any other communities tribal women work more in comparison to man when primary and secondary activities are counted.

The status of women in tribal communities is very significant and critical. As economy of their family and management depends on tribal women. Tribal women enjoy equal status with tribal men. A tribal women perform variety of works along with domestic works like fetching water, collecting woods for fuel from forest, doing agriculture activities ,tending animals, collecting cow dung's and converting cow dung to cake for selling etc. Along with this works sometimes she also help in extra income off family by working as wage worker or collecting the forest produce or woods and sell them market. Bride price or bride wealth is very common among tribes. Tribal women has right of divorce, remarriage and widow marriage. In field of education national literacy rate on an average is only 29% with 36% in Gujarat i.e. highest literacy rate in tribals. Rajasthan has only 19.44% literacy rate with 33.29% male and 4.22% female. In India government created many plans and policies for abolishing illiteracy especially for tribal women but there are hurdles in their implementation. Due to problems in implementing the policies still tribal women is facing many challenges in their day to day life.

The main purpose of our research is, study in depth the administration of welfare policies with special reference to women, to evaluate the implementation of different policies and impact of the policies in welfare of women .At last most importantly the hurdles or problem

administration that act as barrier in implementation of policies and providing better suggestion for effective implement.

List of Research Publications and Paper Presentations

Paper Presented:

1. Attended National Seminar on “Police Reforms: Initiatives and Impediments organized by Department of Public Administration, Mohanlal Sukhadiya University, Udaipur, from 27-28 February, 2016 and presented a paper titled “ Role of Police in Prevention Violence against Women in India”
2. Attended International Seminar on “ Aadiwasi Tribes of India: Challenges and Possibilities” organized by Department of Political Science, Jai Narain Vyas University, Jodhpur and M. V. Sansthan, Jodhpur, from 09-10 August, 2016 and presented a paper titled “Youth Dormitories in Tribal of Rajasthan.
3. Attended International Seminar on Governance, Public Policy and Public Administration” organized by Department of Public Administration, University of Rajasthan, Jaipur, from 29-31 March, 2017 and presented a paper titled “Role of Public Administration as a Discipline in Indian Education System”.

Chapter Published in Book & Paper Published in Journal:

1. Chapter titled “ Position of Tribal Women and Role of Administration in Their Development” published in book titled “Aadiwasi : Tribes of India” Edited by Dr. Janak Singh Meena (Asst. Professor, Jai Narain Vyas University, Jodhpur) Published by Akhand Publishing House,

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CHAPTER - 1

INTRODUCTION

Nation building is a complex and multi dimensional process signifying the political will enunciated through properly formulated development policies. Economic, educational and social infrastructures are needed to enhance the capability and provide opportunity to each individual to realize his fullest potential.

India is the second largest home for tribal's group after Africa. In India, tribal's group is believed to be indigenous on this land. Rajasthan is a state of royalty having various tribals and nomadic groups. Around 12.4% of population of Rajasthan belongs to tribal's group. Each tribe can be recognized by their own custom, culture, costumes, jewellery, trades, festivals and fair. In our study of administration of tribal's women welfare policies we are mainly focusing on women of three districts that are Udaipur, Dungarpur and Banswara.

In 1950, first time schedule area was notified .in 1981, as Constitution orders Rajasthan for specifying the schedule area. But reorganization as well as schedule tribes population changes as per as 2011 census, Rajasthan government appealed for extension of schedule area. The government specified a new extent comprises of three districts Udaipur, Dungarpur, Banswara including 9 tehsil, one block and 46 gram Panchayat which covers 227 villages in three districts. This step of government will prove very useful as provision of Panchayat Act 1996 will be applied. So it will give local communities control over minor minerals, the minor forest produce and other development activities in this area.

In our society women has assigned unique place and respect. Women have distinguishable status in different communities of society. For the upliftment of women Constitution has made 33% of reservation for them. But till today there is still a big question mark on equality status of women in different section of society. Like any other communities, in tribal's group also women constitutes about half of the total population i.e. the sex ratio in tribal's are higher in comparison to general population. But tribal's women are illiterate in comparison to women of other section of society. Like any other communities tribal's women work more in comparison to man when primary and secondary activities are counted.

The status of women in tribal communities is very significant and critical, as economy of their family largely also depends on women. Tribal's women enjoy equal status with tribal men. A tribal women perform variety of works along with domestic works like fetching water , collecting woods for fuel from forest, doing agriculture activities ,tending animals, collecting cow dung's and converting cow dung to cake for selling etc. Along with this work sometimes she also help in extra income of family by working as wage worker or collecting the forest produce or woods and sell them in the market. Bride price or bride wealth is very common among tribes. Tribal women has right of divorce, remarriage and widow marriage.

In field of education national literacy rate on an average is only 29% with 36% in Gujarat i.e. highest literacy rate in tribal. Rajasthan has only 19.44% literacy rate with 33.29% male and 4.22% female. In India government created many plans and policies for abolishing illiteracy especially for tribal's women but there are hurdles in their

Implementation. Due to problems in implementing the policies tribal's women are facing many challenges in their day to day life.

The main purpose of our research is, study in depth the administration of welfare policies with special reference to tribal women, to evaluate the implementation of different policies and impact of the policies in welfare of women. Most importantly the hurdles in administration act as a barrier in implementation of policies and providing better alternative for effective implementation

The progress and development of a Nation is judged from the socio-economic status of its population especially of the weaker section of the society suffering from poverty, disease and unemployment and so on. For the development of marginalized section like women, children, STs and SCs governments provides many facilities through the various programs and policies. A number of Constitutional provisions exist for protections and promotion of interests of this section. In conformity with the Directive Principles of State policy, social justice has been an avowed goal of development. During the four decades of planning, a variety of programs were launched with the objective of improving the socio-economic condition of the ST's. In this context we should emphasis on the role of public administration, as administration plays a crucial role in implementation of these efforts.

Administration is a wider term encompassing activities like the spelling out of policies objectives and establishing of suitable organizational structure to conduct and promote an organized task providing necessary resources for the realization of the objectives etc. Administration is thus a

Rational action, an endeavor to maximize the achievement of goals or objectives, by a group of people.

The National and State government comes to provide the necessary facilities for society. With the growing importance of government in the wake of expanding public function, public administration became highly complex and more and more specialized. Public administration includes all operations required for their purpose of fulfillment or enforcement of public policies. Science of public administration can be defined as an exploration as to how policies may be best carried out into operations. Public administration has an important role to play in the action part of government which it took for achieving the goals set by the political decision maker because of above role it has to coexist with each and every political system as an aspect of government activity, public administration has been coexisting with every political system as the action part of government for the fulfillment of the objectives set by the political decision makers. Public administration is a part of executive branch of government. It is related with the activities of the state. It carries out the public policies and realizes the aspirations of the people as formulated and expressed in the laws.

Public administration has been considered as an important instrument for achieving the goals and tasks of development. There is, thus, a great pressure on government to accelerate national development, make use of up-to-date and relevant technological innovations, adopt and facilitate necessary institutional changes, increase national production, make full use of human and other resources and improve the standard of living of people.

Status of Women in India

In India, where religious myths and traditional attitudes define virtues and vices (relative to interpretation) , and these in turn condition popular imagination to form the social culture, the ideal and permissible cultural role of a woman becomes a contentious issue that can barely be assessed in uniform terms. The status of women was always in fluctuation in India. Sometimes women enjoyed much honored position and sometimes she was considered as an object of delight and lead life of servants in their own house with suppressing all their desire of even basic necessity. The role of women in Indian society is too often viewed as a kind of liability. They are seen as people who have to be maintained and taken care of at different phases of their life. This is reinforced by women surrendering to such dis-empowering notions and beliefs that govern what they are capable of and are “meant” to do. In the modern industrial societies the status of women deteriorated still further. According to Marx the distinction can be explained in terms of values. Values are of two types, use values and exchange values. In pre-modern societies men and women performed different tasks to produce for subsistence, hence both were producers of use values. As specialization in work took place and production became market oriented, men started producing most for selling and they became producers of exchange value, while women continued to be the producers of use value. The distinction between work and employment became clear. Although women worked at home but they were not paid for it, hence they were considered unemployed. The terms “working women” and “mere housewife” indicate the importance attached to work outside home and insignificance of work done at home Thusman

As the main producer of exchange values was called “breadwinner” and woman despite the lot of work being done at home was given the status of “dependent”. To fully understand the status of women of India we have to study the status women in different time periods.

Women in ancient India: Study reveals that Indian culture begins with Vedas. The Vedic period ranges between 300 BC to 600 B.C. Through broader generalization we can confine the status women in different time periods ¹

During Epic period women enjoyed a splendid status. In this period women is considered as a root of enjoyment, prosperity and dharma. We found many stories related to courage, velour and strong willpower of women like Sita, Draupadi, Kaikeye, Satyabhama, Mannasunderi and others.

Women Status during the period of the period Purans and Dharmashashtra declining gradually and major changes can be viewed. Girls are now kept apart from formal education. Daughters are treated low in comparison to son. Restrictions are imposed on the freedom of women. Girls were restrained from studying Vedas and becoming Brahma Charinis. Manu gave the statement ‘those women should be under father in childhood, under their husband during youth and during old age they should be under son’. He balanced the statement by contributing that without honoring women in society that society will lead todamnation.

¹<http://www.yourarticlelibrary.com/women/status-of-women-in-ancient-india/47636>

This period gave rise to pre-puberty marriage, prohibition of widow remarriage, husband was considered as God, depriving women from education, Sati came to existence, polygamy is introduced in marriage system and *pardah* came to existence. Women share on husband's property is denied and even in religious field they were stopped from offering sacrifices, prayers, penance practice and undertaking pilgrimage. During Buddhist period status of women is again improved. Some relaxation were introduced in restriction and rigidities forced by caste system. Buddha in their preaching taught equality and tried to enhance the social, economic and religious status of women. Due to Buddhist Kings women gain back their freedom and status and Women are free to make their educational career if they are desired. Women are not only confined to household work but they can become "Sanyasia" and enjoyed a superior status. Women played important role in Buddhist monastic-life, as they form Bhikshuni Sangha which are directed by rules and regulation same as monks. The political and economic status of women during this period remained unchanged.

After the above periods women somewhat enjoyed freedom, as they were free from "*pardah*" system. During this period they are free to take part in public activities and they also have freedom of choosing their groom. They are not restricted from taking education and there are arrangements for widow remarriage. They have given freedom in partition of family matters and their view was valued.²

²Status of Woman in Ancient, Medieval and Modern Period.

They were never went through ill-treatment .Girls are also went through “Brahmacharya” discipline which include “Upanayana” ritual like boys. Child marriage is not prevailed in this period. Women have right to select their life-partners after completion of their education. In Vedic period, Monogamy was the form of marriage. Widow is also having right for remarriage .The practice of “sati” is not mentioned in Rig-Veda. “Niyoga” was practiced in this period. Niyoga means remarrying of widow with nearest relative of deceased husband with elder’s permission. Though husband have greater power but wife in many aspects were treated equal to husband and obedient to husband and help her husband in performing his duty.

During Vedic period women has economic freedom. They work as teacher or perform spinning, weaving at home and also help their husband in agriculture. Married women during this period don’t have share in their father’s property. Even women don’t have direct claim on husband’s property also. Women enjoy full freedom in performing religious activity. A woman has no bar in studying four of the sacred literature. All religious ceremony and sacrifices was jointly performed by husband and wife both. Women occupy distinguish position in social gatherings but they are kept away from sabhas because in sabhas along with political decision making other activities like drinking liquor, gambling etc are also carried out. We can conclude that women enjoyed a higher ranking status and also preoccupy honorable status. They have abundant rights in religious and social fields but have limitation in rights in political and economic field.

Women in Medieval India:

Medieval Era has started with the arrival of Muslim Ruler they brought their culture with them. This time was again become difficult for women of India. It also adversely affected their education and movements in the society. Therefore, education could be provided to them only at homes which could be afforded only by the rich. The birth of a daughter was regarded as a bad omen and that resulted in the practice of female- infanticide. Both Muslims and Hindu women are undergone through low status. Muslim women also did not enjoy a respectable status in the society. Polygamy was widely prevalent among the Muslims. Every Muslim had a right to keep at least four wives or slaves. Purdha- system was strictly observed among Muslim-women. They were devoid of education because of this social-custom. However, they were better placed in certain respects as compared to Hindu women. They could divorce their husbands, remarry and could claim their share in the property of their parents. There was no practice of sati among MuslimwomenPosition of women in India was much inferior to men during the period of the Sultanate and they suffered from many social evils and other handicaps. Primarily, the women were regarded as articles of pleasure, a woman in this Era were treated as mere property of man. This thinking was crept by Muslim rule in Indian people mind which resulted in degradation of women status. As they follow polygamy i.e. they pickup any women and kept in there in “Harems”. For safeguarding women from Muslim they started purdah system which covers full body. Due to following reason freedom of women is also restricted. In this era mindset of people changed towards women and it started creating problems for womenandmadetheirlifefullofmisery.Manynewevilritualsstarted

During this period.³Ritual of sati was started, which is dying at the funeral pyre of husband. Initially Sati was not obligatory for women. According to Hindu myths the woman who performs Sati goes directly to heaven and that woman is very much respected by the society and many times women are forced to perform Sati.

The custom of Jauhar started mainly in Rajput society. It was similar to sati only difference is this done at mass level. According to this custom woman sacrifice they when their husband went to fight a battle and they were sure that they will be defeated. It was done to protect their sacredness.

Women were married in the age 8-10 years. Women are considered as a burden and their parents consider them as burden because at that time they are not free to go out and cannot generate income for families. Due to this reasons girls are married off early and faces consequences like high mortality rate of children and women, poor health or even death due to repeated pregnancy.

Restriction of widow remarriage was there among all types of societies and they suffered from worst condition. They undergo more restriction as compared to normal women. They presence in any celebration or any auspicious work is considered as bad omen. They are even made bald also because hairs are considered to be sign of beauty and they are not allowed to look beautiful. This cruelty towards widows forces them to choose sati over widow life.

³<http://www.yourarticlelibrary.com/women/the-position-of-women-during-the-medieval-period/47394>

Pardah System was introduced to safeguard women folks from eyes of foreign invaders who came to India at Medieval period and it became a big hurdle in the freedom of women. Girls in the medieval India especially kept apart from formal education. It was believed that Girls should be educated only in household chores. 'Vatsyayana' the famous Indian philosopher wrote that women required to be perfect in sixty four arts that includes grinding, spinning cooking, recitation, knowledge of medicine etc. It seems a northern Indian woman has worst status compared to Southern Indian women. There was evidence of public school in Southern India but no evidence of public school in Northern India. According to famous historian Ibn Batuta there were 13 schools for girls and 24 for boy's in Honavar.

Only common evil present in southern India was the 'Devadasis' means servant of God. Devadasis are those girls which were dedicated in the name of Gods and Goddesses to temple. Devadasis were meant to live the celibacy life and their all requirement were fulfilled by the temples grants. Their times are devoted in the worship of God by singing and dancing in front of God. They were invited by some kings to perform at their court for the gratification of courtiers and sometimes they were converted to Rajadasis (palace dancers) prevalent in some tribes of South India.

Women in Modern India:

Status of Women began to change progressively during this period. Modern India refers to the period from 1700 A.D. to 1947 A.D. In the background of the intellectual upheaval of the 18th and 19th century, there was a worldwide demand for establishing of independent and egalitarian

Nationalist societies which invariably emphasized the equality of women with men⁴.

The status of Indian women during this period can be divided into two stages:

(a) Status of women During the British Rule:

The fall of Mughal Empire due to decisive Battle of Plessey (1775 A.D.) paved the way for British to rule the Indian people with their political supremacy. Under British rule, structure of Indian society underwent number of social and economic changes. During the British rule, a number of changes were made in the economic and social structures of Indian society, and some substantial progress was achieved in elimination of inequalities between men and women, in education, employment, social rights, etc. By suitable legislations some social evils such as prohibition of widow remarriage, child marriage, Pardah system, sati system, Devadasi system are either controlled or abolished to an extent, as they are great hurdle in the success of women.

After the Bhakti Movement, the Christian Missionaries took interest in the education of the girls. The Hunter Commission too emphasized on the need for female education in 1882. The Calcutta, Bombay, and Madras (now Kolkata, Mumbai, and Chennai) institutions did not permit the admission of girls till 1875. It was only after 1882 that girls were allowed to go for higher education.

⁴Status of Woman in Ancient, Medieval and Modern Period

The idea of educating women emerged in British period only. Earlier, it was universally accepted that there is no requirement of educating women as they don't have to earn livelihood instead they are trained for performing household chores and Christian Missionaries came forward for educating girls. In 1882, Hunter commission emphasize on need of female education. Institution in Madras, Calcutta and Bombay strictly prohibited girls admission till 1875 and due to it girls are allowed to go for Higher education. Since then, little progress in field of girl's education was noticed. Though the numbers of females in comparison to their male counterparts are low at different level of education but there was increase in number of educated females since 1941. Lifestyle of British influenced Indians and bold steps were taken by British Government to reform Indian society which were having many social evil There are some enlightened Indians who were in support of Britisher's for making an attempt of abolishing Indian social evils.

Raja Ram Mohan Roy started campaign to enlighten Indian people about Sati that it's not religious ritual and British Rulers abolish sati on the grounds of ill human practice. British Government passed rule according to which sati was declared as crime which is punishable with fine, imprisonment or both. If we look into history, maximum reform movements were led by male reformers who set a goal of freedom for women. In 1856, Widow Remarriage law came into existence, this act resulted in fewer remarriages taking place.

Women in modern India have largely been influenced by the programs of reform and up-liftment largely influenced by the western democratic and

Liberal ideology. Since then, there has been a continuous progress in the area of education among females. Though the number of girls studying at various levels was low, yet there has been a marked increase in the number of female students at every level from 1941 onwards. Through the large scale participation of women in the national freedom movement, the system many social evils disappeared without any specific legislative measure taken against it.

(b) The status of women in Post Independent India till present:

From second decade of twenty-first century till date, women still dependent on their male counterpart. Women are deprived of their basic rights; they are forced to perform only that task which males of their family or society want them to do. If women decide to work outside than also he has to work according to guidelines set up by her father, brother or husband. As the women have not gotten their a position from the society even in the second decade of twenty-first century, the question of gender equity is raised again and this will raise again and again until the gender equity will have not practically established. To progress in a society it becomes very important that both male and female have equal opportunity for participation and contribution in each aspect of society. Swami Vivekananda the great philosopher of India said once that if a bird want to fly in the sky he require both feathers, similarly for proper functioning of society equal participation of both the male and female is required . According to him in the bird of society, male belongs in one feather and women on the other side, without the same participation and same

contributionofboththemaleandfemalethesocietywillneverprogress.

Once in a time only the male had power to decorate the women through their eyes and through their pens, but now the female have raised their own hands to portrait themselves in many fields. There are drastic changes in the status of women. Structural, cultural and attitude changes raise the opportunities for women in different field like employment, education, political participation etc. To pursue their interest women's organization are provided with better orientation and more freedom. Modern women want education, equality and recognition. She is earning fame in each and every profession. The success of women is most significant truth of modern India but this success is incomplete without including the position of tribal's women in modernIndia.

Tribal women are an integral part of the society and have equal status with their men. In addition to attending the domestic chores, they also perform various activities like: tending animals, collection of MFP, fetching water, fuel wood collection, farming and construction. This inferior status is attributed to the patrilineal nature of the tribal family where females do not enjoy any right in the parental property. In tribal's society women work hard in comparison to men and they are vulnerable to male chauvinism and treated badly. What is worse with the tribal's women is that they work all through their life on land, and have no rights in the entitlement ofland.⁵

In most of the tribes of India, women almost enjoy more or less the same rights; she is vulnerable to ill treatment, cruelty by her husband. The status

⁵Mitra, A. (2007) "The status of women among the Schedule tribes in India."The Journal of Socio-economic.doi 10.1016/j.socec.2006.12.077

Of women is mainly determined on the basis of various taboos attached to women. Although, she contributes equal labor but her status is not equal to their male counterpart. Female literacy is still low among the tribal's. Similarly, their health and nutrition level requires attention. In some areas where they were thriving on mining they have been replaced by men. Tribal's Women in Rajasthan have been exposed most ruthlessly to the operation of market and commercial forces, unscrupulous elements have flocked in tribal's areas in the wave of exploitation of mines and industries. The Tribal's Women in Rajasthan are both physically and economically exploited. The Constitution of India has provided different provision for initiating various welfare programs for tribals. It is necessary to have development program to look after the tribal's female folk in modern India but we have to keep in mind that they are not exploited in the name of development. As rightly said by 'Christian missionary Verrier Elwin, who came to India in 1927 .According to Elwin tribal's should be kept apart from the mainstream society as they are more vulnerable group .Elwin suggested that tribal's should be isolated in order to preserve and conserve their culture, their ethnic identity ,social structure and their way of life. He strongly feels that tribal's contact with other part society will expose them to exploitation which is virtually unlimited'.

Tribal's development is broadly classified into three categories:

- Assimilations
- Isolationist
- Integrationist⁶

The 'assimilations' approach is the process where people or group of people once separated merge with the society. First, it was believed that only the assimilation can solve the problem of tribal's permanently. In India, the action of assimilation carried over in various parts of the country, resulting in the gentle adoption of Hindu customs by the tribal's. This approach also suffered from criticism. It was proved disadvantageous on different keystone. Through this approach danger of modifying tribal's through imposing traditions and customs of non-tribal arises. This approach is proved to be big failure.

With the past experience, failure of both policies assimilation and isolation, compel the planner to think for a middle way i.e. a approach which allow them to mingle with other parts of society while safeguarding their culture and values. This approach is named as integration approach. The integration policy consist of two types of measures; 1) promotional measures 2) protective measures. Integration approach was creative adjustment between non-tribal and tribal's .This approach was supported by leaders like Pandit Jawaharlal Nehru and others. The above approach is equally applicable to the Rajasthan also. The protective measure of integration approach consist of different policies related to land, forest, culture and traditions .The promotional measure taken up in Rajasthan include different welfare and development program undertook by government and different non-profitable organization for making tribal's

⁶Planning Commission, Government of India, First Five Year Plan, (1951 - 1956) New Delhi, pp.636 -640.

Life better. Tribal's empowerment in Rajasthan started at economic and social level by focusing on areas like health, food, education, security, income generation and employment.

Some of the main features of Nehru's Integrationist model were:

- Right of forest and land of tribal people should be respected.
- Encouragement for tribal traditional arts and culture should be given and they should be free to develop according to their own genius.
- For the administration and development of tribal we must try to train the people among them and select people among them only to build a team.
- We should try to rule over them or over-administer them rather than work together with them according to their culture and social institutions.
- Result should judge on the basis of quality of human character evolved rather than on the grounds of statistics or total amount spent.

Policies for Tribal Women

The tribal women, constitute like any other social group, about half of the total population. The tribal women, as women in all social groups, are more illiterate than men. Like others social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of

Women varies in different societies. The conceptual framework to analyze women's status comprises the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual. In order to appraise the social status of women in these diverse ecological areas, the findings have been divided in two subsequent categories: - (a) a girl; daughter; a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman.

Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. The tribal women work very hard, in some cases even more than the men. All the tribal societies in the study area are patriarchal in which men dominate in public sector. However, in their own world women have a freedom, and a self-expression. With the onset of development programs economic changes are taking place but tribal women remain traditional in their dress, language, tools and resources, because they grow food crops rather than cash crops. Modernization is bringing changes, which affect men and women differently. India as a whole is characterized by sharp gender disparities, although women's status varies considerably by region. On virtually all frontiers of human societal pursuits-economic, educational, scientific, legal, political, official, political and religious sphere Indian women suffer profoundly. For all time there are socio-cultural factors, which validate for the status of women in particular society. It is always culture (a set of collective experiences of ideas, norms, values and beliefs associated with a people) with its gender role inequalities and socialization(theintricateprocessthroughwhichcultureistransmitted

From one generation to another) determines the position of women in a society.

Gender roles are socially constructed. The family structure in India is patriarchal, patrilocal and patrilineal. Patriarchy denotes a culture of power relationship that promotes man's supremacy and women subjugation. It encompasses institutional endorsement of man's ascendancy within the family and other social structures. It justifies the normative process pertaining to the recognition and sustainability of his dominance in society. Consequently a boy is looked upon as the perpetuator of the family line, and a girl 'a bird of passage'. The Indian family organization makes discrimination between the sexes. It promotes a hierarchy of classification in which man centered issues take dominance where as women derive their personalities from their fathers', husbands', brothers' and sons. With a secondary status, women play but a submissive role in social life. Despite several economic, political and social changes, women, are still far behind. One of the most unflattering statistics concerning India's girl child shows that the preference for a son runs across rich as well as poor households, educated as well as illiterate families. Widespread use of modern technology, a joint failure of medical ethics and failure to shed concept of a male heir has pushed female feticide to high proportions

Increasing the numbers and role of women in police has slowly, albeit firmly, gained policy recognition in India. Through several initiatives, the Government of India reiterates gender diversity in policing as an important measure for affording greater protection to, and preventing crimes against, women, and for “improving the image of the police...and

Making the police station a gender-sensitive place. Achieving substantive equality between men and women within the police requires a multipronged approach. It requires systematic planning towards an incremental increase in the overall representation of women at all levels, within a specified time period and towards the ultimate goal of achieving proportionate representation of men and women. Simultaneously, it requires urgent measures to identify and address systemic gaps in facilities, structures, processes and practices that disadvantage women with a view to creating a supportive and a welcoming environment. It is important that efforts at both increasing women's numbers in the police, and improving facilities and processes, go hand in hand. Any attempt to condition either on the progress against the other – increase numbers only when facilities improve, or conversely, improve facilities only when numbers increase – will be facile and signal resistance towards genuine diversity.

Not a single state or the central government has developed such a comprehensive framework. Without it, efforts at increasing women representation will remain ad-hoc and disconnected with need and reality. These policies seek to fill this gap. Recognizing that policing is a state subject and those state-specific policies will be more effective and relevant; it is designed to serve as a template model to lay down clear, time-bound and actionable measures to bridge the imbalance between men and women within the police. It rests on the premise that policing needs women and not the other way around. It emphasizes parity at every step, bringing in proactive and special measures as needed, as the benchmark to integrate a genuine gender perspective into all organizational policies and

Processes, and take all measures needed to achieve gender equality. Policy is the principled guide to action taken by the administrative executive branches of the state with regard to a class of issues in a manner consistent with law and custom. Policy is made in response to some sort of issue or problem that requires attention. Policy is what the government chooses to do (actual) or not do (implied) about a particular issue or problem. Social welfare policy, in turn, is a subset or one portion of social policy. Social welfare policies may be thought of as those policies that affect the distribution of resources.⁷ The range of services included under social welfare is awesome. Social welfare policy is the mechanism used by governments to distribute limited resources. Understanding gender divisions is important for social policy, partly because issues affecting women are part of the agenda which social policy must tackle, but also because many of the concerns of social welfare - like poverty, health and old age - are related to gender. The reach of the developmental facilities to tribal females in Rajasthan and overall India is minimal. The Constitution intends to remove social and economic inequality, to make equal opportunities available to all the citizens including poor and the disadvantaged.

Pt. Jawaharlal Nehru said once “you can tell the condition of nation by looking at the status of its women”. The welfare of women has been the central focus in developmental planning since independence. The

⁷Policy Making in India: An Approach to Optimization by Krishan Saigal 1983

Principles of gender equality are enshrined in the Indian Constitution in its preamble, fundamental rights, fundamental duties and directive principles. The fountain head of the social policy in India is the Preamble pledge, which seeks to ensure for every citizen of India, irrespective of his caste, color, creed, region, sex, community and economic status: social, economic and political justice, liberty of thought, expression, belief, faith and worship, equality of status and opportunity so as to promote among them all, fraternity and freedom of the nation. The founding fathers of the Indian Constitution, as had suffered the pangs of freedom movement, firmly believed that national unity could not be sustained as long as widespread social and economic inequalities persisted among different sections of the society. Through the provisions of Fundamental Rights they sought to ensure political justice and through Directive Principles of State Policy, an attempt was made to achieve economic and social justice so as to eliminate inequalities of our society and to remove exploitation of the weaker sections, specially the SC's and ST's. In the Indian context, the concept of welfare is rooted in the Constitution, which is based on the values of equality, human dignity and social justice.

The Constitution not only grants equality the women, but also empowers the state to adopt measures of positive discrimination in favor of women. In India numerous steps have been undertaken to provide Constitutional safeguards and institutional framework for activities pertaining to women welfare. There have been various shifts in policy approaches during the last twenty years from the concept of welfare in the 1970s to development in 1980s and empowerment in the 1990s. In the Constitution, government has endeavoring and promoting schemes for all-around amelioration and

Development of socio- economic conditions of tribal women. Several types of welfare programs are operating for tribal's women. All the Commissions, Committees, Study teams, task forces, working groups, the regular studies by the Commissioner and Commission of the Scheduled Castes and Scheduled tribes describe that the developmental and protective measures as envisaged in the Constitutional legislature and administrative provisions have not been able to effect improvement in the general living conditions of the tribal's people. The impact of development planning needs to be evaluated in terms of desired and unanticipated consequences.

Condition of Tribal female folks in Rajasthan

Various schemes and programs are implemented in past decades in Rajasthan and overall India for promoting women empowerment and accelerate progress of gender equity. The Women Development programs initiated in the eighties, related to policy work like formation of a new Directorate of Women Empowerment under the Women and Child Development Department, creating legislations for the various social evils and different strategic action plan to deal with these evils in Rajasthan. Special care is taken for tribal's female folk in Rajasthan.⁸

In the Rajasthan State, National Health Mission implemented in last decades leads to percentage increase of institutional deliveries which in turn result in decreasing in Maternal and Infant Mortality rate among the tribal's and other women. This program is executed in some identified

⁸Status of Tribal Women in India, March 2012, by J.J. Roy Burman

Clinics and through peer educator development network it is implemented in many districts. Several scholarships at different levels are initiated by the Government and bicycles for tribal and other girls are also provided by the government so that girls can have higher education access in tribal and other areas in Rajasthan. Various National level programs like Sarva Shiksha Abhiyan, Madhyamik Shiksha Abhiyan are initiated and implemented in the education sector for achieving the objectives of primary and secondary education.

For making the women independent and generate a sense of security Bhamasha Scheme is introduced. This scheme provides women empowerment for accessing various schemes and programs without any hurdle. Empowering Adolescent girls- Schemes like SABLA and Kishori Shakti Yojana for addressing gender based discrimination and empowering girls, to reach out to out of school adolescent girls and provide them access point for accessing information related to nutrition, health, life skills and opportunities are implemented for vocational education. Rajshree Yojana which is a landmark scheme was launched for enhancing the girl child value, health, survival and education was implemented from 2016 onwards. The scheme provides financial assistance for girls.

The Integrated Child Protection Scheme (ICPS) focuses on creating a protective environment and also provides helping hand in contributing in improving difficult conditions in welfare of children and also reduces the situations and actions that result in abuse, exploitation, neglect and separation of children especially in the tribal areas of Rajasthan. For widow and young women several welfare schemes are introduced by the

Social justice and empowerment department like financial assistance for widow remarriage, marriage of widow's daughter etc. For establishing them as economically independent several skill development trainings by the women and child department and State Livelihoods Development Corporation has been started.

Rajasthan has established Mahila Suraksha Evam Salah Kendra (MSSK) in order to address women who faced violence against her in every district police station for dealing with cases related to violence against women and discrimination based on gender. This has proved helpful for tribal's women. In order to bring community harmony among all people a scheme named "CHIRALI: Friends Forever" come to existence for removing violence against women was launched in 2017 and encourages community involvement in eradicating the violence. The Rajasthan State Policy for Women is to fasten the process of overall women empowerment and special care for tribal's women in achieving gender equality.

Operational Definitions:

Administration: Administration is defined as the organization and management of human and material resources to fulfill the objectives laid down by the government. It covers all three branches of the government- the executive, the legislature and the judiciary. Administration is a task for a particular purpose. It is a system of organization and action concerned with performance of many activities. It can best be looked at as an instrument that is used for the utilization of the goals of government. It deals especially with the machinery and procedures of government as those are used in the effective performance of government activities. Please check reference is to be given or not

Welfare policies: According to Charles L. Cochran policy consists of political decisions for implementing programs to achieve societal goals. Welfare policies are services which provided by a government for its citizens. Welfare policy is the mechanism used by governments to distribute limited resources. Four premises, often unarticulated, underlie this concept of social welfare policy. Welfare policy, in turn, is a subset or one portion of social policy. Social welfare policies may be thought of as those policies that affect the distribution of resources.

Concept of Tribe: The term ‘scheduled tribe’ is a Constitutional and administrative notion⁹. ‘Tribal’s folk’ is defined as group people living in a certain place, who enter into alliance among themselves, they have no exceptional skills in any work, traditionally they are ruled by person who is one among them speaks their local language ,having their own rules for governing ,their beliefs ,traditions and customs. In the Constitution of India under Article 366 (25) referred Schedule Tribes as those group of people who are organize according to Constitutions Article 342. Article defines that only that community comes under Tribal’s group which is declared by President of India through notice issued publically or through parliament amending Act. Important characteristic used for declaring tribes as ST was laid down firstly by LokurCommittee.

Tribes are having –

- (a) Distinctive culture
- (b) Social and economic backwardness

⁹Andre Beteille, 1977, The Definition of Tribe, in Romesh Thapar (ed.) Tribe Caste and Religion in India, Macmillan India Limited, New Delhi, p. 7

(c) Primitivetraits

(d) Isolation from rest of thecommunity

(e) Geographical isolation;

Tribal: A group of people often of related families who live together, sharing the same language, culture and history especially those who do not live in towns and cities. Tribes are also known as the adivasi's are mainly deprived section in the country that is still dependent on hunting, agriculture and fishing.

TRIBES IN RAJASTHAN: AN OVERVIEW: Rajasthan s largest state of India covering 342,339 sq. km in area i.e. it covers 10.4% of total geographical area of India. As per 2012 census, population of Rajasthan is 6.89 crore which forms 5.66 percent of total population of India. There are around 33 districts, 244 tehsil, 320 towns and 44,672 villages .Around 13.48% population of Rajasthan belongs to schedule tribes. Number of schedule tribe women are 44,95,591.¹⁰

In the Constitution order of India dated on 6th September 1950 includes the following tribes name in Rajasthan: ¹¹

Bhil, Garasia, Tadvil Bhil, Mewasi Bhil, Bhil Garasia, Dholi Bhil, Dungri, Rawal Bhil, Bhagalia, Pawra, Bhilala, Vasava, Vasave; Bhil Mina; Tetaria, Valvi, Dhanka, Tadvil Darnor, Damaria; Katkari, Kathodi, DhorKathodi, DhorKatkari, Son Katkari, Son Kathodi; Garasia

¹⁰www.censusindia.gov.in

¹¹⁵ P.K. Bhowmick, "Reports of Scheduled Tribes an Appraisal" in L.P Vidyarthi (ed.) Tribal Development and its Administration, Concept Publishing Company, New Delhi, 198

(Excluding Rajput Garasia); Kokni, Kukna, Kokna; TokreKoli, Kolcha, KoliDhor, Kolgha Patelia;Seharia, Sahariya and sehria.

Highest schedule tribe populated Area is Banswara which have around 72.63 percent of total population .Second is Dungarpur District which have around 64.44 percent of total tribal's population. Udaipur comes at third place with 36.8 percent. Other district with higher proportions are Sirohi with 23.4%, Sawai Madhopur with 22.6%, Bundi with 20.8%, Chittorgarh with 20.3%, and Kota 14.2%.Among all tribal's group the Minas and the Bhils along with their sub group, Damor, Saharia, and Garasia constitute major part of the tribal's population. Bhils are the largest is tribe of Rajasthan and Banswara is main resident area of this tribe. They were fine archers. Bhils bowmen has there reference in great epic book Ramayana and Mahabharata. They were mainly Food gatherers. And in present, they took small scale agriculture and have become city resident.

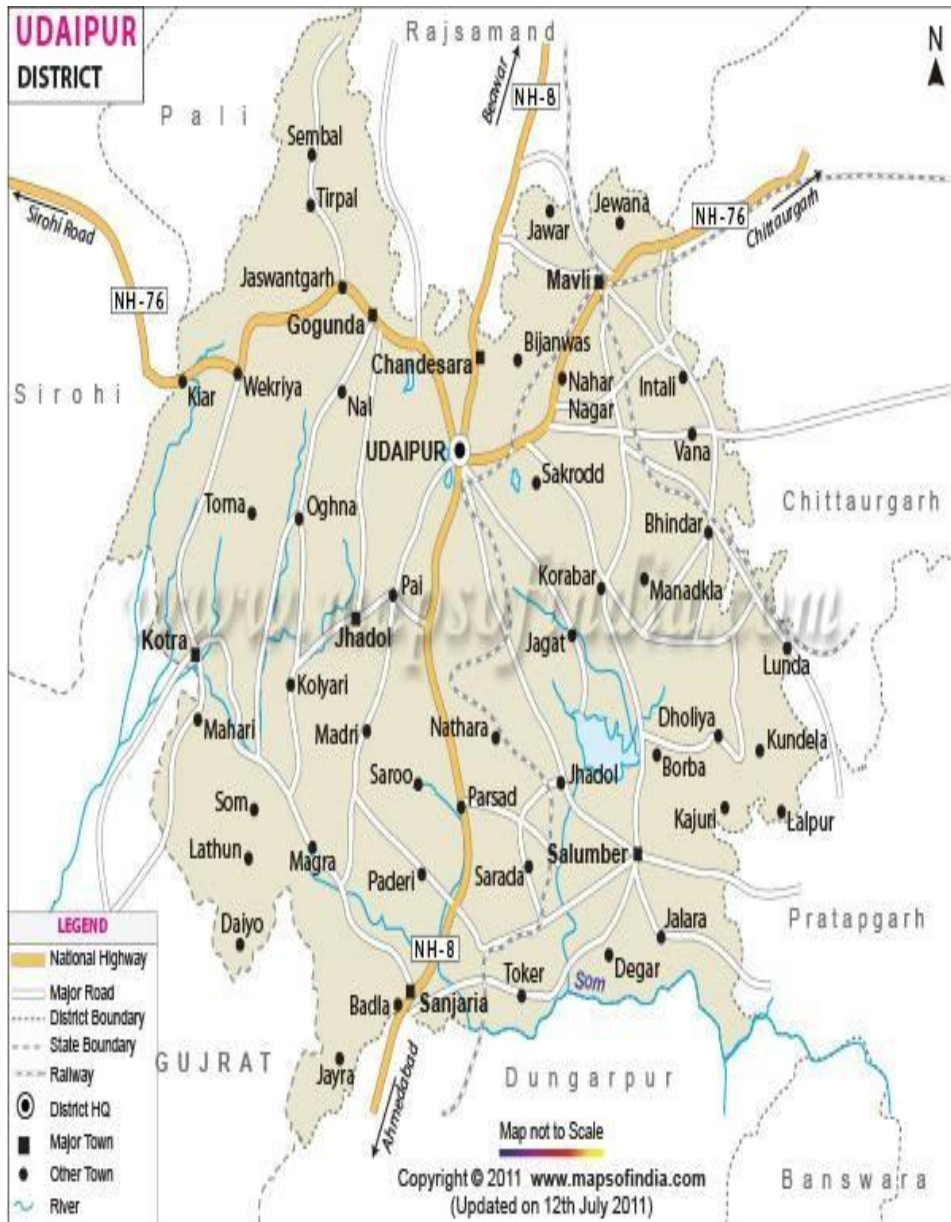
Minas, was derived from 'Meen' meaning fish in Sanskrit. Minas claim descendent of Vishu's Matsya Avatar. Before rise of Rajputs, Mina had multiple kingdoms. Mainly they live in and around Jaipur region.

Garasia is a Small Tribe, which Lives in Abu Road area of Southern Rajasthan. DAMOR tribe main occupation is cultivation and manual laborers. They Speaks Vagri, an Indo Aryan language similar to Gujarati and Mewari. They reside mostly Udaipur and Dungarpur districts.

Saharia are believed to be originated from Bhils. They mainly reside in southeast Rajasthan i.e. Kota, Dungarpur and Sawai Madhopur. Their main occupation is fishers, shifting cultivator and hunters. It is the most backward tribe and included in Particularly VulnerableTribe.

Udaipur :Udaipur is popularly called ‘city of Lakes’ and the ‘Venice of the east’. Most of tribal’s development organizations are located in this city. Udaipur is the historic capital of the kingdom of Mewar .The Sisodia clan of Rajputs ruled the Mewar and its capital were shifted from Rajasthan in western India. Udaipur district comprises of 7 sub- divisions which are further sub divided into 11 Tehsils namely- Girwa, Gogunda, Kherwada, Rishabhdev, Mavli, Vallabhnagar, Kotda, Jhadol Lasadia Salumber and Sarada. Udaipur district has 2479 villages among 2471 village is inhabited and 8 villages are uninhabited.

Udaipur district ranks 5th in terms of population, 8th in terms of area and 14th intermsofpopulationdensity.Itconsistsof80.2percentruraland 19.8 percent urban population where the percentage of urban and rural population is 24.9 and 75.1 respectively. In comparison to state sexration i.e. 928 Udaipur district sex ratio is higher i.e. 958.The Schedule Tribes population in Udaipur district is 49.7percent whereas State schedule tribe population is 13.5 respectively.



Source:

<https://www.mapsofindia.com/maps/rajasthan/districts/udaipur.htm>

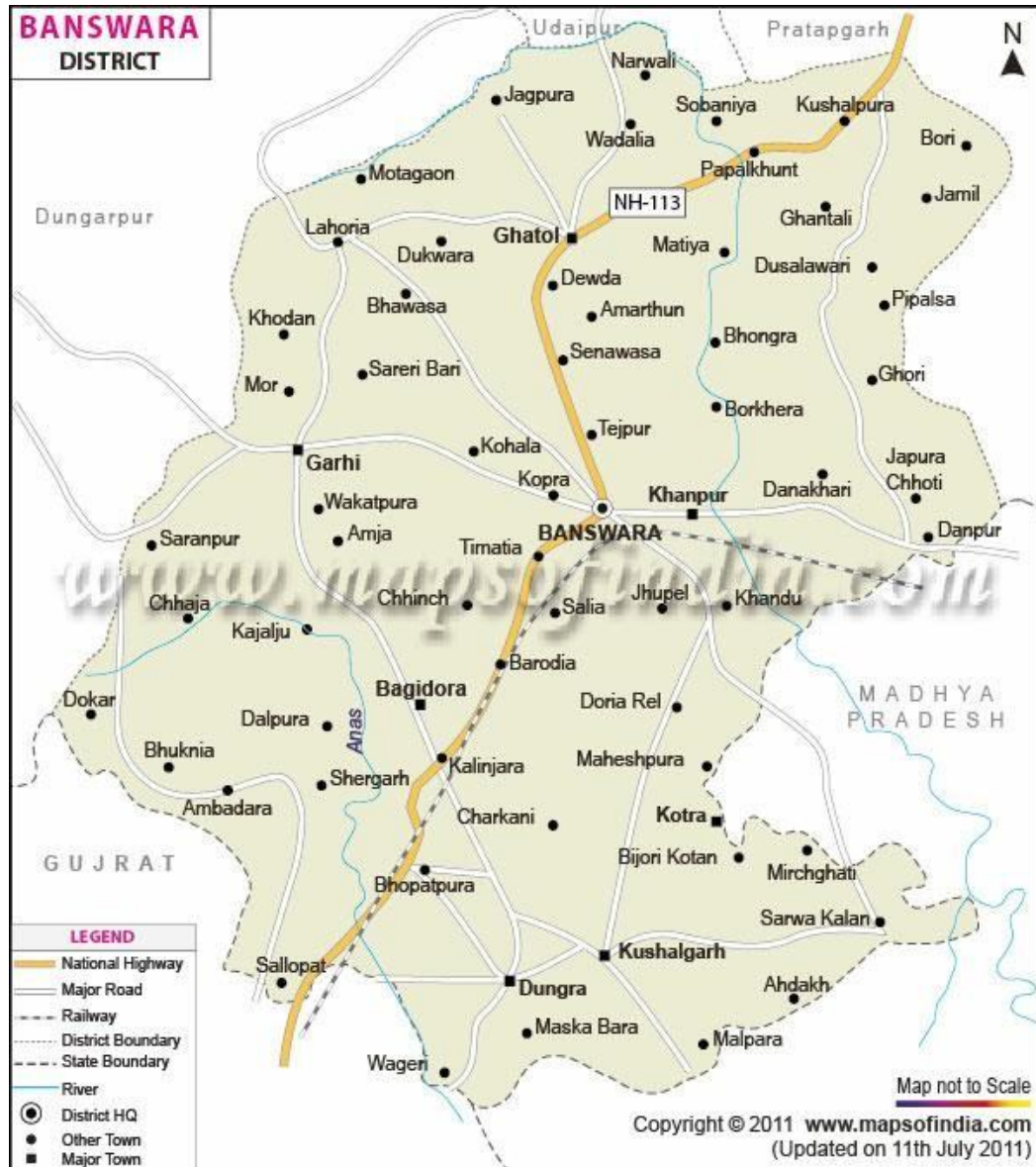
Fig 1.1: Map of Udaipur District

The district covered by Aravali ranges from north to south. The eastern and northern part is covered with elevated plateaus though long strip of waste are there and rocky sierras with hills rising here and there.

Banswara : The District is predominantly inhabited by tribes. The Banswara district forms eastern part of the region state. Banswara District is one among six districts which come under Udaipur division. For proper administration and development, Banswara district is divided into Tehsils and Sub-Division. District is divided into eight Blocks or Panchayat Samiti for the view of implementation of rural development schemes/Projects. The 8 Panchayat samiti are viz. Ghatol, garhi, Banswara, Sajjangarh, Chhoti Sarvan, Anandpuri, Kushalgarh and Bagidora.

It is named Banswara, as bamboos (Bans) were found in abundance in the forests. In 1913 some Bhils revolted under the headship of a social reformer Govindgiri and Punja which was suppressed in November, 1913. Hundreds of Bhils were shot dead at the Mangarh hillock where they were holding known as Vagad or Vagwar. With the merger of the princely states in the Union of India, the Banswara State and Kushalgarh chief ship got merged in the Greater Rajasthan in 1949 and Banswara was carved out as a separate district by merging these principalities. Banswara district has 92.9 percent rural population and 7.1 percent urban population whereas state has 75.1 and 24.9 percent of rural and urban population. The Schedule tribe population of Banswara district is 76.4 percent which is very much high in comparison to state as state has only 13.5 percent tribal's population. District is quadrangular in shape and open in west, but it is covered by nature. Central and Western part are cultivable plains.

Mahi River flow in this Wagad region of Rajasthan, Over Mahi river Mahi dam is built in Banswara district.



Source:

<https://www.mapsofindia.com/maps/rajasthan/districts/banswara.htm>

Fig 1.2: Map of Banswara District

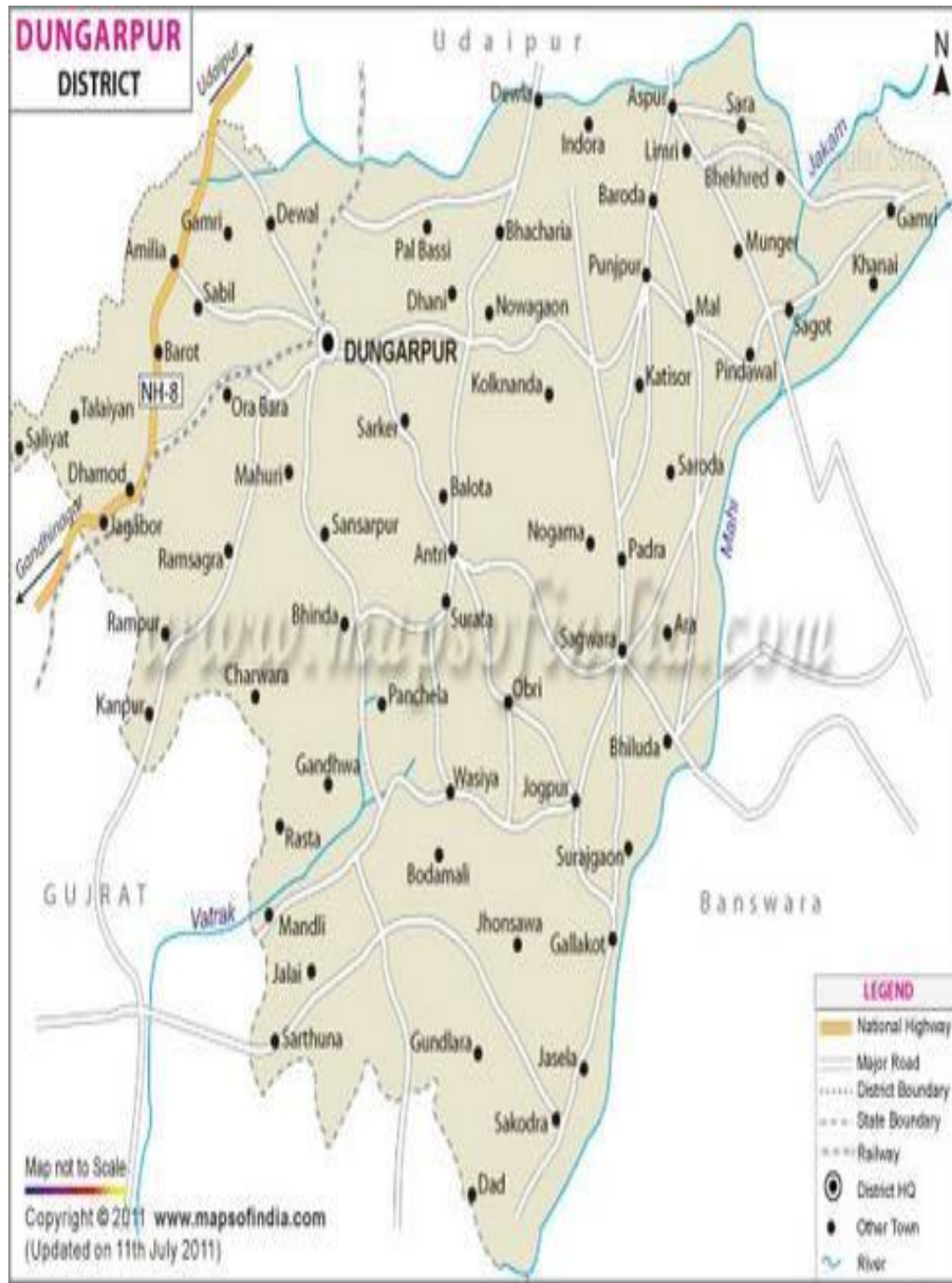
Dungarpur : Dungarpur district is located in the southern part of Rajasthan. It is well known for Baneshwar fair which is a popular tribal's fair. Dungarpur has an interesting topography, ranging from wild and rugged terrain in the north-east to fertile plains of alluvial soil in the south-west. Two magnificent rivers - the Mahi and the Som flow through the area. While the former separates the district from Banswara, the latter draws a natural boundary between the district and Udaipur. Dungarpur was founded in 1282 AD by Rawal Veer Singh. - When he took over this part of the state from the Bhil Chieftain, Dungaria.

Dungarpur is one of the six Districts that come under Udaipur division. For proper development and Administration district is divided into tehsil and sub divisions. In Dungarpur district there are four Sub divisions. There are four headquarters of Tehsil in District of Dungarpur. District is divided into 5 Panchayati Raj Samiti they are Bichhiwara, Dungarpur, Aspur, Sagwara, Simalwara and no. of Gram Panchayat are 48, 35, 49, 46, 58 respectively. Around 976 villages are there in Dungarpur District.

Dungarpur district consist of 93.6 as rural population and 6.4 percent as urban population however state percent of urban and rural population is 75.1 percent and 24.9 percent. The schedule tribe Population in

Dungarpur district is 70.8 percentages, whereas State percentage of schedule tribe is

13.5 District is spread with stony hills which are covered with jungle of jujube-tree, cactus and Salar, a gum producing tree. The two rivers which are perennial in nature flow in the district viz, Som and Mahi.



Source:

<https://www.mapsofindia.com/maps/rajasthan/districts/dungarpur.htm>

Fig 1.3: Map of Dungarpur District

NOTE: The above districts major part of population belongs to tribal section. The tribal population of above districts is extremely poor. Due to this backward condition, all the three districts comes under the category of disadvantaged district

Rationale: The success of public administration for development is directly related to the effective implementation of policies. Policy implementation is of crucial importance to the success of government. No policy can succeed if the implementation does not relate to the intentions of the policy adopters. The implementation aspect is now becoming a concern and powerful key element in development strategy.

The rationales and scope of the study are:

1. The study of Public Policy is significant in present scenario. It deals with the study of problems in policy formation. In policy formulation, political power just work upon the problem .They doesn't focus on its implementation or how benefit better receive by the policyadopter.
2. Study of policy help us to apply practical knowledge regarding to policies to the solution of practical socialproblems.
3. Policy study helps to suggest ineffective model for policy formulation and their implementation.

Hypothesis of study:

- Is Policy which is formulated till date covers all aspects of women cycle ofup-liftment.
- All policies which are formulated are properlyimplemented.

Objectives of study:

In general, research objectives describe what we expect to achieve by a project. Research objectives are usually expressed in lay terms and are

Directed as much to the client as to the researcher. Research objectives may be linked with a hypothesis or used as a statement of purpose in a study that does not have a hypothesis. Even if the nature of the research has not been clear to the layperson from the hypotheses, she should be able to understand the research from the objectives.

The main focus of study is to know how different Government Policies are implemented and executed. How much benefit is received by Tribal's women of Banswara, Udaipur, and Dungarpur Districts?

Objectives: The objectives of proposed research topic are as follows:

- To study general administration of welfare policies
- To examine formulation and implementation of various tribal's women welfare policies of Government of Rajasthan
- To evaluate the impact of these welfare policies on women
- To find out/enquire the efficacy or loopholes of administration which create barriers in implementation of these policies.
- To suggest a model for effective implementation of these policies

CHAPTER 2

LITERATURE SURVEY

The literature review is important because it describes how the proposed research is related to prior research in a particular field. Your research work is a substantial and lengthy piece of professional work that must satisfy a number of academic requirements. The literature review is a critical discussion and summary of statistical literature that is of ‘general’ and ‘specialized’ relevance to the particular area and topic of the research. You should spend a lot of time on your literature review because if you do it well, you can use most of it in your research work. Every statement in a literature review must be supported either by a reference to published literature. In a literature review, you do not present all of the details found in the references. By providing the source of the reference, your advisor and committee can go to the original reference for all of the details. In your literature search you will: – discover what knowledge exists related to you research topic –it increase your knowledge in your research area and find gaps (and possibly errors) in published research. It will generate new original ideas and avoid duplicating results of other researchers, which will justify the relevance of your research. It should be long enough to convince you and others that you have thoroughly explored the research topic. In a literary survey, students analyze critically and concisely earlier research and literature related to a particular research problem, and utilizes them for their own research purposes. It helps students in understanding the significance of new research and its connectionstoearlierwork. Thesurveyemaydisplayaninsufficiencyin

the literature, which a new research can correct. In such case, the survey focuses on what is known about the topic and what is not known. In the master's thesis, a literary survey usually forms a theoretical background for the research, in which case it focuses on literature crucial to the research problem. The survey presents earlier viewpoints and research, and how the student's work relates to these. In examining literature, attention is paid to research methods, main results and conclusions. The literature survey demonstrates viewpoints, methodological solutions and research results related to the area. The existing information is critically analyzed so that contradicting and differing research methods are shown. Only material that is relevant and directly related to the research is selected in the survey. Critical approach is recommended in selecting the literature.

The research problem and personal aims must be kept in mind when compiling the survey.

It demonstrates that the student has read a large amount of literature to prove that the student is aware of the wide range of research in theory and methodology related to the proposed research topic. It provides proof that the student has a deep understanding of the published research related to the topic of his/her research. It should support the originality and relevance for the Ph.D. research problem. The originality can be an extension of research that has been published or a modification of existing methodology or theory that can be used to perform the Ph.D. research. Without a good literature review, you cannot convince your committee that that the proposed research is original. Remember that the Literature Review is more than a summary of publications. It provides evidencethat

your research will be an original and relevant contribution to the subject. The data collected in the past are examine in the form of literature review. Here we are mentioning different research paper and books related research so we can have sound knowledge of our topic.

Books Reviewed:

Author described in this book about policy development approaches, environment and constraints. Author has also taken perspective about different types of policies. Such as economic, defense and foreign etc. he explicit that two approaches is founded in government for policy development. One is those who believe that policies are made through the process of political bargaining and accommodation among competing demands and pressures. And second is presented by those who believe in possibility of discerning patterns and trends in human affairs and advocate injection of greater rationality in the management of national affairs so as to be able to steer national system in desired directions. Author conclude that the Indian government with its ambitious goals, low resource base and slow rates of change has no option but to adopt the second approach and accept the validity of policy analysis and development as important vehicles for managing public affairs. Finally this book draws upon the powerful analytical and computational techniques of the ongoing managerial revolution to develop alternative organizational patterns to articulate an integrated policy package **Saigal(1983)**.

In this book author found that Tribal's Development programs tend to present special problems to assessment because their action nature as well as their intended impact is generally different from those of straight forward capital project. Tribal's development objectives are often

specified in terms of development of tribal's well being and sustainable local area development capability program action tend to consciously deal more directly with target group, individual aspirations social action propensities and similar characteristic of the development process. The process of tribal's development involve the interrelationship of many factors which are both difficult to specify and measure as well as complex in their basic social, economic and technical characteristics yet an appropriate tribal's development approach at the program level is virtually unknown in literature and actual practice. However the issues relating to monitoring and evaluation of tribal's development program are numerous and complex. This book is an attempt to provide a very wide range of coverage to these issues so that planners, programmers, administrators and scholars will derive adequate guidelines for formulating appreciates programs design **Pati(1989)**.

Author enunciate that In Rajasthan Tribal's women labor of Tribal's Sub Plan Area (TSP) today work under in an economy which remain no more isolated but covered under development programs which is specially designed. The main focus area of Five Year Development Plan of India, to promote the schedule tribe economic development, increase literacy among them and provide protection from economic exploitation and social injustice (TSP in Rajasthan, 1986-87). Due to these steps taken by government a change can be noticed in tribal's economy. Moreover, the tribal's people and its economy today became visible more than before to non-tribal's's which results in a good change in tribal's women economic condition. Since the operation of the Fifth Plan enough information is unavailable regarding the changes which tribal's women of tribal's belt of

Rajasthan are undergone. Therefore author attempts have been made to study how far tribal's women labor is affected by these changes in the district of Dungarpur, Rajasthan. This study mainly focused on the Bhil tribe women labor, a predominant tribe of the district of Dungarpur **Chakravati(1990).**

The main focus of author of this book is about government changing forest policy which is existing from British rule and what economic status tribal's undergone because of this policy. In India before arrivals of British the forest was well maintained and managed by the local tribes residing in those forests. But British came up with the idea of scientific management which ends up into forests commercial exploitation. After independence Government approach is also the revenue-oriented approach Like British. The current situation of forest is worsened to large extend and situation tribal's is also worsened. They are the poor, uneducated, weak section of society. Now government and tribal's both blame each other for the condition of tribal's i.e. Government blames the tribal's for their degradation on the other hand tribal's blame Government's policies that force tribal's for leaving their forests and degrade their life status **Ghate(1993).**

The book tries to trace the development of the administrative measures for tribal's development right, from the beginning up to the time of the Eighth Five- year plan. Planned efforts have also been made and innovative structures and institutions have been created with a view to bring about a desired change in the life of our tribal's people. An elaborate administrative organization and process are being tired for attaining success in tribal's development. The job for the administration has been

More challenging in the area of tribal's development as compared to that in other non-tribal's areas and hence different experiments in approach and methods had to be tried based on the feed-back of earlier efforts **Deogaonkar(1994).**

In this book author explicit that the government of Rajasthan has introduced a large no. of programs towards all round welfare of the public living in tribal's areas. This study has conducted to analyze the role of agencies involved in their implementation as also impact of these programs on the life of the people in the area. Author also described that for their effective implementation monitory system is also necessary. An effective monitoring system embodies the potentialities to identify the problem as the implementation level so that solution of these problems becomes quicker. It is an optimum criterion and a useful aid to decision makers who are sensitive to massive public projects while funding them for implementation is attaining the desired objectives. **Lamba(1994).**

Author described that Tribal's who are residing in forests and hills in isolation from the mainline civilization are unaware of the idea about castiesm prevailing in non-tribal's groups. Historically, the first time tribal's interaction with Hindu castes and Christian took place when the people of this group came into contact of tribal's hinterland. This brought the tribal's face to face with an alien ideology of Hinduism and Christianity. The present study is focused on the social changes that tribal's undergone as a result of influences of ethics, Bhagatism and Christianity. The author proclaim on the firmness of data collected from the tribal's of South Rajasthan that those who have adopted Bhagatism—a native reform cult drawing heavily from Hinduism and Christianity tend

to become more progressive and forward looking. It is this group which has largely benefited from development programs. The native Bhils, on the other hand, who continue to practice primordials, are deprived of the benefits of tribal's development programs. The author has analyzed the field data with all scientific rigors. The Bhils who constitute the dominant tribal's group have been intensively studied by the author. Christianity, ideology and social change among tribes **Jain(1995)**.

In this book author found that In India, the tribal's people who constitute seven crores of the total population are victims of brutal capitalist and semi-feudal exploitation. Their lands are alienated from them, the right to forests denied and they are a source of cheap and bonded labor for the contractors and landlords. In some states there are compact areas inhabited by tribal's people who have their own distinct languages and culture. The tribal's people have been roused to new consciousness to defend their rights for advancement while preserving their identity and culture. He has made special study in Land development work in Rajasthan. Mr. Dixit has attended workshop on personality assessment and sensitivity module using Myers Brigs Type Indicator, Life skills and needs of street children. He is founder member of Disha. He has presented papers on street and working children-2002 on Gujarat Earth Quake-impact and interventions and also entrepreneurship development for job generation-2000, Department of Business Studies, Jamia Millia Islamia, New Delhi. Contents: Preface Social Problems of Tribal's Impact of Globalization on Tribal's and Social Exclusion Health Problems of Tribal's Human Rights Issues of Tribal's Marginalization of Adivasis Land Alienation and Tribal'sRightsTribal'sSelf-RuleDraftNationalPolicyonTribal'sThe

Scheduled Tribes (Recognition of Forest Rights) Bill, 2005 Convention Concerning Indigenous and Tribal's Peoples in Independent Countries **Dixit (2006).**

Author enunciates that policy is intended to affect the 'real world' by guiding the decision that is made. Author classified the policies in different ways like: distributive, regulatory, constituent and miscellaneous etc. in these types distributive policies are much related to present study/research theme. These types of policies extend goods and services to members of an organization, as well as distributing the costs of the goods/services amongst the members of the organization. Examples include government policies that impact spending for welfare, public education, highways, public safety etc. Author also described that due to lack of policy implementation and enforcement we found a gulf between stated policy and the actions the organization actually takes **Singh (2008).**

Author found that Development of welfare policies for the tribal's population must fulfill two important conditions for their success namely, conformity to the social values and patterns of the people for whom they are intended and even more so their psychological receptivity and ability to absorb. Theoretical perfection of a policy or schemes or its applicability to people in general must not be regarded as the criterion for tribal's people. Avoidance of these crucial factors and inability to appreciate them and effective monitoring are responsible factor for the slow progress of many welfare policies and schemes which by themselves are unexceptionable. Backward of the tribes is due to non implementation and scarcity of monitoring of existing policies. These programs for STshave

Been planned for, based on respect and understanding of their culture and tradition and should be based on their problem **Goel (2010)**.

In this book author found that the Inherent nature of culture is change. No culture is static and culture is human civilization's permanent factor, which goes on eat all times and everywhere. The largest group of tribal's are Bhils which commonly known as the bowmen or the desert dwellers group in the Araavali belt of Rajasthan. Bhils are considered as oldest inhabitants of continent of India. Hence these Araavali dwellers came across the different agents of change. In past, Bhils assisted the Rajputs and divulge their determination against the Britisher's. To assess the nature and learn the change, the author tried to inspect the Bhils in their present stage and attempted to study the comparison between Bhils of pre-independence and post-independence. Hence the study aspire to attract a record of change that gone through this oldest inhabitants from its ancient times to recently with the main perspective to study post-independence period of the Bhils in India. The study gives an idea about the situation of a particular tribe in almost in all aspects and it also helps us to know as how these bowmen's social structure altered in the light of awareness, education and the contacts with the non-tribal's which mobilized them from their conventional occupation agriculture to the most recent professions, in which not only the young Bhil boys but also the young girls are involved **Majhi(2010)**.

This book is about women empowerment. Women are foundation of human society. Women always stand for men in the form of mother, sister, wife, and daughter but for women there couldn't be any man. Women are the mother of mankind. After acquiring such an important,

Respectable and unquestionable position, and then also structure of women life is designed by men over millennia. Empowerment is term coined for increasing the political, spiritual, economic and social strength of individuals as well as communities. Empowerment also has role in their capacities for developing confidence. The process of obtaining all basic opportunities for marginalized people either providing directly to this people or with the help of non-marginalized people who share their own accessibility to their opportunities. Empowerment also includes developing and encouraging the skills for self-sufficiency, with a focus on abolishing the future requirement for donation for welfare of the group individuals. This following activity is very hard to start and to implement effectively, but there are several examples of many successful projects of empowerment. At the inception of the 21st century, today women all over the world are enjoying the position of advantage. So author describes how a woman is empowering day to day **Lal(2011)**.

This book focused that Tribal's women social status is heterogeneous; it differs tribe to tribe regionally between the tribes as well. After all government policies, legal safeguards and implementation of different programs for development, tribal's women still suffer from exploitation, oppression and discrimination in different phases of life. This book attempts to provide inside view on the status of tribal's women of different regions of India in various phases of life in the historical perspective. It also provides knowledge about factors and conditions which play important role for the changing tribal's womenstatus.

Few pertinent questions which this book tries to address are:

- How tribal's women can be educated and make them cognizant about their fundamental rights and claims?
- How schemes and policies are formulated and implemented as per their requirements?
- How to resolve issue of widening gap between accomplishment and aspiration of tribal women?
- How forces of globalization should be transform which operates at the village level in support of tribal's women?
- How government programs should be vitalizing with the broader interest of tribal woman?

This book is very useful for scholars, students, policy makers, NGOs and change agents engaged in the understanding and development of tribal's women **Chaudhary (2015)**.

Research Paper Reviewed:

Any community can be identified and distinguished based on their occupation language, caste, tribe and religion .Different researcher defined the word tribe differently. According to Majumdar “a tribe is name assigned for group of people or families having common name, living in same territory, speaks same language, and follow certain proscription regarding occupation, marriage and well determine system of correlativity and mutuality of obligation.”^[2]

In socio economic structure of their society tribal's women plays important role. In comparison to the women in caste hierarchy Tribal's

Women enjoy more freedom in various stages of life. The social change which has impact on social structure has degraded the life of tribal's women from bad to worst. In shifting cultivation tribal's women actively participate and had made an important place in farming. With the advancement in farming as settle farming came into picture it degraded the importance of tribal's women in farming. The important role to play for tribal's women was food gathering by which women contribute a lot towards her family. But with degradation of forest her role is also shorten for food gathering. In comparison to tribal's men, women has important role in sustainable development as they harvest in considerable amount without deteriorating the resources and their approach of forest interaction and natural resource management are traditional.

In 1940, first time India vision tribal's policy resulting in creating echo in international bodies like ILO and UNO. Than after this international bodies formulate law on tribes internationally by acknowledge this people as indigenous people. Rights of Indigenous people was declared by UN contain 45 Articles upholding their right to health, culture, education, development, political autonomy, territory and so on. The term indigenous refer to people who are considering as actual descendants of inhabitants of particular territories and regions. More precisely indigenous people, Communities and nations are those which still continue historical values with pre-colonial and pre-invasion societies which are formed on their territories. This Indigenous or tribal's people considered themselves unequivocal from other people of the society which are started residing in their territories or part of them. Tribal's people are non prevailing part of society and intent to safeguard, develop and transmit to their future

descendant their hereditary territories and their cultural identity, as the support of their steady existence in accordance with their own cultural patterns, legal systems and social institutions **Coba and Jose(1987)**.

In every tribal society in public sector men dominate women. Development program brings economic changes but tribal's women remain traditional in their dressing, language, resources and tools. In last two decades significant changes came to existence. Changes done by modernization effect both man and women. Some were this changes which came effect due to outsider result in male dominant ideology while proving women as incapable. The new techniques are introduced by men for men. Such changes' reflect that development solely depend on technologies and advancement of economic which inherently effect of environment and women **Hewitt(1989)**.

The invasion of modernity has tribal age old system and customs. Chaudhari evaluated the changing tribal's scenario minutely and made a detailed record of the ancient customs, community, different rituals of their life cycle and cultural and socio economic progress of different Indian Tribes. The authors looked anew at the micro and macro level variation in situation of the tribal's of India. The author after studying the sub-continent socio-cultural realities highlighted that modernization has affected at large level the values and customs of tribes **Chaudhary (1992)**.

The South of Rajasthan, particularly, Udaipur District has been recognized as primarily a tribal's area. The two major tribes residing here are Bhils and Meenas. There are some cultural differences in the two tribes, the economic and education level also vary from area to area, but as far as

Women are concerned the situation is more or less the same. In this paper there is nothing special effort, in fact, ever since the women's decade there have been number of studies and researches undertaken, government has also analyzed the situation and the problems of tribal's women are fairly obvious. This paper is based on writer's own experience of working with tribal's women since last seven years **Bhandhari(1993)**.

For the women development most important concern is to pursue economic freedom. For motivating and mobilizing women, different programs and policies for women development are formed. They are encouraged for participating activities which provide them labor and help them to enjoy the fruit of their income, define the integrated human attitude of a community. A self respect and independence to women can be provided by job centered economic development. The rolling out of policies and programs based on social justice and equality and identification of wish of poor women on social insurance and social security have extensive growth consequence. Development of women is only possible if they have given special treatment and protection.

Therefore, in India women's social development must take into consideration as corrective measures. Backbone of such development is social justice **Devasia(1994)**.

In comparison to tribal's men, women work harder and longer and have more responsibilities. Tribal's women still have significant role to play even after industrialization which result in commercialization introduce in the economy of tribal's. Mainly women and children of tribal's collect minor forest produce. Tribal's women contribute in their family income through working as laborers in construction industries, households and

other industries. Tribal laborers are very honest and sincere in spite of their exploitation by managers and contractors. The life of tribal are drastically affected with industrialization and its harmful side. Industrialist has deteriorated their natural resources which results in shifting of tribal's and significant fall in their life. Several programs are launched by government and different Non profitable organization to improve quality of life of tribal's women **Tripathy(1996)**.

The term 'weaker sections' is fabricated for certain social category of people of Indian society. This term is popularly employed in all the fields of social science literature. Prior to 1950 the term weaker sections is used equivocally. After independence in the country, for a planned socio-economic development a number of government schemes are initiated. To improve the poor situation of tribal's masses and rural people most of the schemes are launched. By the economist like Malcolm S. Adiseshiah referred tribal and rural masses as those who are below nutritional poverty line. He elaborated weaker sections people are those who do not have minimum shelter, clothing, do not have access education or health care, do not even have organizational and legal sources to fight for their basic rights and socially excluded. This section of society is generally underprivileged and exploited. Under the Article 46 of the Directive Principles of State Policy, the Indian Constitution recognized the scheduled tribes, the scheduled castes and other weaker sections. Constitution of India directed all the states for promoting economic and education interest of people of the weaker section. Under Article 340 Constitution mentioned the social and educational interest of backward classes **Rao and Francis (2000)**.

India has been depicted as a country of tribal's as it has second largest population of tribal's in the world. Its irony that the tribes who are poorest people of India, are living in richest natural resources areas. Tribes constitute around 8.2% of the total population of the India as per the 2011 census. Around 461 types of tribes are recognized as ethnic group in India and they are meant as autochthonous to India. According to the Anthropological Survey today of 4,635 tribal's communities are living in India today. Out of this, 732 are most primeval communities. The subgroup size ranged from 300-odd Jarawa of Andaman and Nicobar Islands to more than 7 million Bhils of Rajasthan, Maharashtra, Gujarat and Madhya Pradesh. State of Orissa is first in containing around 62 tribal's sub groups and State of Sikkim is lowest containing only 2 tribal's sub group. Around 74 primitive tribal's communities have been identified in India **Basu(2000)**.

For women empowerment, women's role plays an important factor and its role need to be considered in decision making process. Mainstreaming of women through gender specific policies is important condition for meaningful development. There is a gap between reform agenda and gender specific policies. He put forward that government policies like reservation of seat can numerically provide access to development projects and women empowerment but practically it does not much effect. The main cause of low participation in decision making process is patriarchy, illiteracy, unawareness and lack of clarity in policies for empowerment of women by the government. The relevant participation of women can be guaranteed only through awareness about their rights and policies; women status monitoring on regular basis; research should be

Conducted on participation of women in social sphere, etc. According to author importance should be given on qualitative participation rather than quantitative representation **Khan (2001)**.

For analyzing the Women the conceptual framework consists of seven role that women play in his work and life that are: individual, parental, domestic, spousal, clan, professional, and community. In India as a whole is suffering from sex discrimination. In each part society everyone preferred male child over female child. Worst of all is that a woman who has choice also go for male child as she feels that giving birth to boy increase their status .Due to modernization in technology people get to know about feticide and they abort female feticide resulting uneven sex ratio. Above reason forced government for making policies and women centered programs for up-liftment of women which tended to overlook the men-women relationship. Though many efforts are carried out for improving condition of women in different countries but then also result in unequal world **Basin (2007)**.

In this research author done a comparative study on the women's status among schedule tribes in India and status of women in main stream Hindus on the factor of social and cultural practices. Study reveals that isolation of tribal's from society for many years actually has positive impact on status of women as they enjoyed relatively high status and even in many tribal's communities no gender discrimination is prevailing. The discrimination on the basis of gender occurs in some tribal's only because of assimilation of tribal's with main stream Hindu culture and tradition **Mitra (2007)**.

Present paper is based on importance of education among tribal's women. In a study author found that today in most parts of the country the tribal's women remains stepped in superstitious and ignorance with men presiding over their destiny. The main aim of the education is to change the cultural norms and patterns of life of tribal's women to make them independent, to organize themselves to form strong group so as to analyze their situation and conditions of living, understand their rights and responsibilities and to enable them to participate and contribute to the development of women and the entire society. It was also explained that to utilize their creativity, adoptive and organizational ability and to motivate them to participate in education, development of their own group is actually required **Rani (2011)**.

The tribal's communities are more vulnerable for various social problems. Although governments are providing many facilities through schemes but inaccessibility of various services that are being provided by government is the predominant reason for their backwardness. Due to this, the tribal's community always remained in isolation. Government policies are responsible for their exploitation, a prominent observation of the study is that though the Constitution has made several provisions for their upliftment but the results are not as anticipate. While study author has found some reasons which create barriers on their development like: teacher's absenteeism in schools, reluctance of doctors in hospitals and non availability of medical personnel etc. **Kulkarni(2012)**.

In this paper it has been explained that Indian tribes are at widely different stages of social as well as economic development and their problems differ from area to area within their own group. The British rulers did

Something in providing certain facilities in villages and towns. After independence the Constitution of India has made definite provisions for their up-liftment and welfare. According to Constitution provisions the President of India and the state government are responsible for reviewing the administration as well as the development of Republic area. It is also mentioned that a number of commissions and committees were appointed to look in to the problems of Development in the tribal's areas.

Through the review of five years plan it has explained that certain groups and regions in tribal's areas still remained very backward while others recorded a slow rate of progress **Padhi(2013)**.

This paper has started to the role of tribal's women in these societies. It is found that empowerment for these women are about self awareness, consciousness and confidence within. Tribal's women empowerment can be viewed as creation of an environment in which one can make choice and decision for social transformation and also feminist idea will led to the tremendous improvement in conditions of tribal's women. The hours need is to ponder on the issues such as poverty, illiteracy, ignorance related to health and nutrition and ecosystem destruction with special reference to Southern Rajasthan for development of tribal's women, eradication of the related barriers is necessary at all levels. It is also suggested that empowerment of these women could only be achieved by the improvement of their economic and social status **Rathore(2013)**.

This paper is addressing the socio- economic status of the tribes in Vishakhapatnam District of Andhra Pradesh. Author explain that in modern Indian Social System there are two more marginalized caste groups namely, STs and SCs, living of outside and illiteracy are themain

Causes of their backwardness. Author enunciates that more than 70% of total populations are illiterate. The incomes of STs are paltry when compared to the incomes of general population. This indicates more attention from the part of the government. There is need to put more attention on educational aspect of STs, where this only can motivate them for their future **Rao(2014)**.

This paper examines the empowerment of ST women and Panchayati Raj institutions with reference of Karnataka state. It is explained that in determining the empowerment of women, factors such as role in the decision making power in the family and community, their education status, their participation in social and political activities their position in various professions. The approach to Women's empowerment should be comprehensive and integrated in nature. Benefits of 73rd amendment of Constitution were also explained in paper. It was described that the statutory reservation of seats for women in Panchayat bodies has provided an opportunity for their formal involvement in the development **Kusugal(2014)**.

The paper mainly focuses on tribal's population profile through investigating different indicators of economic and social like work participation, occupational pattern, literacy, livelihood, migration, poverty and health. Other focus area of author was to study the impact of urbanization and industrialization on the tribal's population of different regions. The diversity of nation can be viewed in small area where different tribe resides having different languages, culture etc. The tribal's people face many problems like exploitation, forced migration due to industrialization, poverty and trap of debts. Author concluded with

Different suggestion for application of policies based on issues related to specific region. Because of efforts by government and different Non-profitable organization worthwhile efforts are carried over to bring for constructive changes and rectify the issues faced by tribal's people. Such efforts resulted in progress but still this field requires lot of attention. Author suggested that regional specific approach should be taken for particular problems. For example, unemployment in any island can be solved by encouraging fishery industry and tourism industry. In low literacy rate state the tribal's are unaware about different programs that government run for their education. Another reason for lesser people receiving benefit is complicated procedure for availing benefits. To deals with lesser beneficiary's problem special camp should be established to aware them about policies for educational benefit and strategies should be designed so that complication for availing profit is less. Death due to starvation in many states like Rajasthan is reducing due to implementation of NREGA. Traditional agriculture practice among tribes should be encouraged. Financial assistance and different training for upgrading their skills should be given for artisan and farmers. For tribal's banking facilities should be less complicated so that they can have been part of the banking facilities. Focus on improving only literacy rate is not sufficient, different vocational and professional training using local resources should be provided **Singh (2014)**.

Tribals are duly listed in Constitution which also accords those special rights and privileges. Madhya Pradesh, Orissa, Gujarat, Andhra Pradesh, southern Rajasthan are the states having the largest no. of STs. The greatest challenge that the Government of India has been facing since

Independence is the proper vision of social justice to the ST people by ameliorating their socio-economic conditions. They are weaker section of country. From the historical point of view, they have been subjected to the worst type of exploitation. For creating India a super power, every community should get the exposure of education as perceived a stronger tool for social change and mightier than sword. Effective steps should be taken to address the tribal's specific issues. At present the Government of India is supporting ample schemes both at centre and state level. In this article writer notify the central Government policies for the tribal's development **Rafaqi (2014)**.

An important base for up gradation of social and economic status of the status of any society is Education. It becomes very important Scheduled Tribes case. On the part Government it is evident through their policies and programs that they do lot for improving tribal's educational status in India. After starting Sarva Siksha Abhiyan, only 88.46 percent of ST households were covered by primary schools in a radius of 1 KM. After government effort there is a gradual declination in out-of-school children percentage and also declination in percentage of drop-out children among tribal's communities, for progressive success, mother tongue should be used for curriculum preparation. Also, there should be provision for appointing teachers from their community where ever possible. This approach will built confidence and provide motivation among the students of tribal to join school. Necessary step should be taken by government for opening Ashram schools in tribal's areas by providing relaxation in the rules of government rules which result in more children enrolling their names in the schools. In view of such a condition, for the betterment of

Tribal's children on a priority basis preparation and implementation of sector wise plans should be done **Bosu(2015)**.

The tribal's are known as "son of soil" as they live in isolation with nature. They are forestland cultivators, hunters and minor forest product collectors. The impoverished economy effect population growth, literacy, sex ratio, pregnancy procedure and health care. The growth rate of tribal's population was higher than the growth rate of total population of the state. About 12.4 percent of the entire population of the state belongs to scheduled tribes. Five districts Viz. Udaipur, Banswara, Dungarpur, Jaipur and Sawai Madhopur together contributed two third of the state's tribal's population. The sex ratio of tribal's population was higher than the general population. No discrimination of sex of birth in the tribes. The position of literacy among tribal's of Rajasthan is extremely poor, and more so in the case of female literacy. Most of the tribal's use their children for ancillary services, child laborers is common in the tribes. A tribal's woman produced 4.3 children during her reproductive life but they want only 2.7 children and consider on an average 2.9 children as ideal in their family. The tribal's maintain sufficient space between births of two children. The infant and child mortality was higher in the tribes. The major causes of infant and child mortality in tribes were acute respiratory infections, diarrhea and anemia. Tribal's practices different type of diagnosis and treatments during illness of person. The interference of supernatural agency is particularly strong in context of health and disease. The dependency on super naturals is responsible for the non-acceptance of modern medicine. The decision about the nature of treatment taken at the community level because of traditional health care system and treatment

Are based on their deep observation and understanding of nature. More than half of tribal's mothers were not accepted antenatal care during their pregnancy because; it is not necessary and customary. About 86 percent deliveries performed at their home and three fourth of deliveries conducted by untrained Dais and other untrained persons. Few numbers of mothers started breast-feeding within one hour of birth and 74 percent of the mothers squeezed first milk from breast. The complete immunization of children was only 10.3 percent among the tribes. Majority of women had BMI below 18.5, indicating higher nutritional deficiency among tribal's women. More than half of women and three fourth of children were suffering from anemia. About 42 percent of tribal's women suffered from one of the symptoms of reproductive tract infections. The health conditions in tribal's present an alarming situation. At the time of delivery, prefer to cut the naval cord with a bamboo strip because it is safer from infections. The supplementary food is given to child after 5-6 months. They used several types of forest products and Jadibuties (Herbals) for controlling the birth as well as removing the sterility. The medical facilities in the tribal's areas are just rudimentary. There is no proper link road between the tribal's villages and health centers. Tribal's are economically hand to mouth and no provision of free medicine and treatment except some diseases like malaria, polio, diarrhea, T.B. etc. The entire development program in tribal's areas is running separately. There is no integration between different development programs. For improving the level of literacy, nutrition and health condition, adequate infrastructure facilities needed. For uplifting economic status of tribes, new job avenues needed based on agriculture, forest, forest production etc. and industries

Needed to establish in tribal's areas based on tribal's resources **Nagda (2017)**.

Thesis Reviewed

The process of organizing themselves which help them to increase their own self reliance resulting in making them independent regarding their choices, control of resource is called Empowerment. Empowerment makes them able for challenging and eliminating their own subordination. Main problems of tribal areas are poverty and Unemployment. Due to family responsibilities, socio economic barrier and illiteracy are the factors due to which women basically avoid to work as a wage worker. Government of India taking this into consideration is launching day by day different programs for tribal development so that socio economic status of tribal women can be improved. Among all the programs for development, programs related to income generation have allured the interest of academics because they have huge impact on increasing socio economic condition of women. When a study is conducted on Khammam district of Andhra Pradesh under for income generation activities i.e. Petty shop, Dairy, Vegetable Cultivation, Non-Timber Forest Produce (NTFP). Study revealed that women who are young aged and illiterates when received training of 15 days they are benefitted with the training and increased their income to 20,000- 30, 000 with medium marketing behavior, self confidence, risk orientation, competitive spirit, utilization of resource information, leadership ability contact to Velugu project officials, friends, successful tribal women, listening radio programs and family members are main information sources utilized by the effected women. For taking income generating activities factors which hinder the

Women is poor financial condition, expected increase in income, inspiration from friends, and maximum days of employment and requires very less investment. Around Rs 9,150, Rs.7, 675 andRs.1112.50 is additional income is generated after taking up selected income generation activities. Correlation analysis finding indicate that there is significant and positive relation between independent variable such as education, training received, marketing behavior, economic status, self confidence, competitive spirit, leadership ability, information sources utilization with their participation in activities of income generation **Pallavi(2006)**.

By studying society and culture of Meena tribe, we can evaluate and can develop reviews about the tribe. Unlike other states, Rajasthan tribal area associated with dispersed population, scale down forests, hilly and inapproachable forest along Aravalli ranges which are rich in natural resources. Around 12 percent of the total population is tribal population of Rajasthan. Many research works is done on Meenas but it's not of anthropological nature. There is lot literature on kings, palaces and Rajasthani women but very less on Meenas social history. Available literature on Meenas is not much of anthropological type as authors are of different field and their approaches for study are different. Researcher follows the survey as their research strategy. This survey is conducted basically on large population. In survey, information is gathered from small sample which are generalized to whole population. Basically, Author conducted research to know the development and origin of the Meena tribe of Rajasthan. On the basis of historical study of Meenas and their present status, author evaluates their social structure in broad spectrumoftheHindu social organization.TheMeenashavelongbeen

backward and cut off from the main stream of the nation due to illiteracy, ignorance and dwelling in the remote areas. At present several central government and state government schemes are operating in the tribal areas for their up-liftment. But the practice says that there is very low percentage of the Meenas who are aware of such schemes and get their benefits and still most of them are deprived of such schemes. Those who are aware of the given schemes have changed their destiny by being educated **Singh(2016)**.

Research Gap:

Throughout the world women empowerment concept is attracting interest of many researchers. There are set of provisions and constitutional safeguards included in Indian constitution for the weaker section of society and for women empowerment by the framer of constitution and creator of modern India. Government of India both central and state are very concerned about tribal's specially women counterpart because of that they have introduced many new programs after independence for empowering the women. After so many new programs introduced by government still status of both tribal and general women is pathetic in country due to poor or non-implementation of different development programs. Different studies revealed that tribal women still not receiving the full advantage of programs which are built for their up-liftment. Available literature synthesis suggest that governmental, societal and educational for women empowerment of general and tribal women in particular with special reference of Udaipur, Banswara and Dungarpur suffer from certain limitations from research and development points of view. Therefore, main point of concern of present study were focused on

Acknowledging a random sample of stakeholders from above three districts of Rajasthan to assess their views about the policies framed for their beneficiary. The present topic was chosen because:

Women Empowerment has become important development goal of this Millennium. Development of tribal's has become trust are for development of nation. Empowerment of tribal women is challenging task as their life are surrounded by different myths on which they have strong belief. Rajasthan state is largest state with most of the tribal population living in three districts viz. Banswara, Dungarpur, Udaipur. A constant and continued research on the administration of tribal women policies in empowering of tribal women is imperative in a developing state like Rajasthan.

CHAPTER-3

RESEARCH METHODOLOGY

Methodology basically defines as theoretical and systematic analysis of method those are applied to the field of our concern. It involves analysis of the methods and principals enrollment on theoretical basis which are associated with that particular branch of knowledge. Methodology is not same as method and methodology is not responsible for providing solutions. Methodology provide in deep understanding of different methods which can suggest best practices to be incorporate in particular case. This can be defined as follows:

- In-depth study of Methods and their enrollment
- Organized study of method that can have been applied in past, present and future with respect to particular discipline

Exploration of the principles of postulates, rules and methods employed by a discipline The Present study concerned about immense need to understand the problems of tribal women's of Rajasthan especially of above three districts and come out with development strategies that are design to enhance the status of women and improve their quality of life.

Research Design:

Research design is the plan structure and strategy of investigation concerned so as to answer to research question and to control variance. The research design in this study is Sequential Exploratory Design to know the administration which includes formulation and implementation of Tribal Women Welfare Policies. Sequential Exploratory Design is

Characterized by the collection and analysis of qualitative data followed by the collection and analysis of quantitative data. Priority is typically given to the qualitative data. (Creswell, J.W., 1994). Therefore in the present investigation Mixed Method (Sequential Exploratory Design) would be considered more appropriate for this research.

Objectives	Sample and Sampling	Tools	Data Analysis
Examine and analyze tribal women welfare policies	Sample- policy document Method- purposive	Reports etc.	Content analysis
Evaluate impact of these policies	Sample- women Size- 45 women Method- Random stratified sampling	Interview and questionnaire	Descriptive and inferential statistics
To find efficacy and loopholes	Sample- women Size- 45 women Method- Simple random sampling	Interview and Survey	Descriptive and inferential analysis
Suggest a model for effective implementation	Sample-Related people Size- 45 people	Interview and Focus group discussion	Descriptive and inferential analysis

Sampling: The researcher must decide the way of selecting a sample or what is popularly known as the sample design. In other words, a sample design is a definite plan determined before any data are actually collected for obtaining a sample from a given population. Samples can be either probability samples or non-probability samples. With probability samples each element has a known probability of being included in the sample but the non-probability samples do not allow the researcher to determine this probability. Probability samples are those based on simple random sampling, systematic sampling, stratified sampling, cluster/area sampling. In order to get brief idea about how many women are benefitted by different policies of government, randomly we selected 15 women among whole population of tribal women from each district. Hence the sample size in total will be of 45 respondents.

Methods and Tools of Data Collection:

In dealing with any real life problem it is often found that data at hand are inadequate, and hence, it becomes necessary to collect data that are appropriate. There are several ways of collecting the appropriate data which differ considerably in context of money costs, time and other resources at the disposal of the researcher. Primary data can be collected either through experiment or through survey. If the researcher conducts an experiment, he observes some quantitative measurements, or the data, with the help of which he examines the truth contained in his hypothesis. But in the case of a survey, data can be collected by any one or more of the following ways:

By observation: This method implies the collection of information by way of investigator's own observation, without interviewing the respondents.

The information obtained relates to what is currently happening and is not complicated by either the past behavior or future intentions or attitudes of respondents. This method is no doubt an expensive method and the information provided by this method is also very limited. As such this method is not suitable in inquiries where large samples are concerned.

Through personal interview: The investigator follows a rigid procedure and seeks answers to a set of pre-conceived questions through personal interviews. This method of collecting data is usually carried out in a structured way where output depends upon the ability of the interviewer to a large extent. Through telephone interviews: This method of collecting information involves contacting the respondents on telephone itself. This is not a very widely used method but it plays an important role in industrial surveys in developed regions, particularly, when the survey has to be accomplished in a very limited time. Questionnaires are mailed to the respondents with a request to return after completing the same. It is the most extensively used method in various economic and business surveys. Before applying this method, usually a Pilot Study for testing the questionnaire is conducted which reveals the weaknesses, if any, of the questionnaire?

Questionnaire to be used must be prepared very carefully so that it may prove to be effective in collecting the relevant information. (v) Through schedules: Under this method the enumerators are appointed and given training. They are provided with schedules containing relevant questions. These enumerators go to respondents with these schedules. Data are collected by filling up the schedules by enumerators on the basis of replies given by respondents. Much depends upon the capability of enumerators

so far as this method is concerned. Some occasional field checks on the work of the enumerators may ensure sincere work.

This is proved by researcher that interview schedule are most prominent way among all tools for data collection for any social work of present type. To gather data required for concern study self prepared interview schedule is used. According to researchers, before preparing interview schedule we have to first identify the type information we have to gather. While interview schedule is prepared, we have to make very conscious effort to include all kind of element that can accelerate the study with accurate, proper and precise information. In the interview schedule the selected 15 women's occupy the role of primary respondents.

Before finalizing the interview schedule we should go through previous study that is reviewed. On the basis of sources of past and present, a Performa is prepared which covers: age, religion, tribe, mother tongue, educational status, health status(to learn about where delivery is perform if married), economic status, their freedom to participate in decision making of their family related matters other than house work.

Pre Testing of the Tools: The objective of study is kept in mind while preparing interview schedule. Before finalizing interview schedule it should first tested on few respondents to test whether following question are appropriate, relevant and sufficient to generate required data. After pre testing there can changes in interview schedule some question will changed or deleted.

□ Sources of Data

Primary Sources: Primary sources are those from which data is collected directly. It is original sources of data which collected first hand for any particular research purpose by the researcher. For study purpose researcher used following primary sources:

Interview Schedule: An interview schedule is designed depending on the required information to be collected to reach out generalization of facts. The data is collected directly by the sample under observation.

Observation: Most commonly used and important method. Here the information generated by the researcher own point of observation and assessment while he is collecting data.

Formal and Informal Discussion: Researches collect the other additional information and valid facts by making informal or formal discussion by government officers , NGO workers , respondents and their family members during data collection period. Discussion can be performed by asking about feeling and status after they received the required support.

Questionnaire: Questionnaire is the most complete and accurate form of data collection. Questionnaire is considered as an instrument of research which consists of bundle questions related to the area for which data is to be collected. Using this question we can get relevant information from the respondents who are part of our chosen sample size. Before designing questionnaire we have to remember some steps:

- Objective of study should be achieved from our series of question
- Decide our target respondents.
- Ways to reach out our respondents.

- Question should be designed according to the level of respondents understanding.
- Pilot testing should be done of questionnaire.
- Result interpretation.

A questionnaire should be well designed so that objective and research goal should be achieved. Questionnaire should design in such way that it should have less no. of unanswered question as it is very common problem which bounded many surveys.

The purpose of research is to discover answers to questions through the application of scientific procedures. The main aim of research is to find out the truth which is hidden and which has not been discovered as yet. Though each research study has its own specific purpose, we may think of research objectives as falling into a number of following broad groupings: To gain familiarity with a phenomenon or to achieve new insights into it (studies with this object in view are termed as exploratory or formulative research studies). To portray accurately the characteristics of a particular individual, situation or a group (studies with this object in view are known as descriptive research studies). To determine the frequency with which something occurs or with which it is associated with something else (studies with this object in view are known as diagnostic research studies). To test a hypothesis of a causal relationship between variables (such studies are known as hypothesis-testing research studies).

Secondary sources: Secondary data is those which already collected by the researcher and went through compilation process. Secondary sources data is basically divided into categories:

- Published data

- Unpublished data

As our work is based on two approaches of information gathering i.e. primary and secondary. First we will reveal both secondary approaches. Mainly Secondary data is taken from official website of government i.e. <http://censusindia.gov.in> .Here got all the relevant data regarding Tribal's women like their population percentage, Literacy rate etc. But this data is of 2011. As we know government perform their in every ten year.

The Present condition of Tribal's women is not available officially. So to know the progress of tribal's women we prepare a questionnaire and interviewed 15 women of each district. The following questions are part of questionnaire:

- Do they receive the benefit of Supplementation of Iron and Folic acid?
- Do they receive the benefit of Health Checkup Referrals?
- Do they receive the benefit of Janani Suraksha Yojana

CHAPTER 4
POLICY ADMINISTRATION: APPROACHES, STRATEGIES
AND POLICIES

Since the Colonial period many strategies and policy are came into picture for the up-liftment of tribal's people and their areas. For the protection of tribal interest in forest, from the very beginning i.e. First Five Year Plan¹², the Planning Commission, the Ministry of Tribal Affairs formed in 1999. Different commission and committees originated time to time different policies and has suggested plans for addressing the problem of tribal folks. From the Fifth Five Year Plan the State and Central Government made separate development strategies for up-liftment of tribe and schedule caste.

Sustainable development of any society depends wholly on increasing and modifying the distribution of resources, opportunities and choices for both male and female which result in having equal potential to structuring their lives. The Indian Constitution enunciates special interest of tribal's folks with utmost priority. The Constitution extends powers to take adequate measures in enrolling the rights of women and providing them with equal opportunities for their flourished development. A number global agreement has been signed by India for protection of women and their empowerment for example (CEDAW) convention on elimination of all forms of discrimination against women, Beijing Platform for Action and Convention on rights of child. Most recently India signed or SDG

¹²Planning Commission, Government of India, First Five Year Plan, (1951 - 1956) New Delhi, pp.636 - 640 (<https://tribal.nic.in/writereaddata/AnnualReport/TwelfthFiveYearPlan2012-17.pdf>)

(Sustainable Development Goal) an agenda to be achieved till 2030 having 17 global goals in which gender equality ranked fifth.

The Rajasthan government understood the importance of women empowerment and gender equality in overall socio economic development of society. Rajasthan is always been a State where women suffer from underprivileged status. State Government is continuously working for women up-liftment through different development plans, policies and programs. Identifying the need for increasing women position in society and bringing gender equality, Rajasthan Government drafted the “state policy for women, 2000”.

The objectives of tribal women welfare are:

- To enable women to realize full potential by creating an environment for full development of women through positive social and economic policies
- At all social, economic cultural, political and civil spheres, creating an environment for women so that she can enjoy on equal basis with men all fundamental freedoms and humanrights.
- Creating an environment where women can have equal access to quality education, health care, career and vocational guidance, employment, unbiased remuneration, occupational safety and health, social securityetc.
- Restructuring legal systems with focus on elimination of discrimination prevailing in the society

- Introducing changes in social practices by active participation of both women and men

Particularly women's organizations partnership with civil society should be building and strengthened.¹³

Constitutional Safeguards for Tribes and Tribal's women

Statutory recognition to Tribal's communities, scheduled areas identification for extensive tribal development and Special representation for tribal in the legislative bodies at all levels. For administration and other purposes acceptance of the right to use local language and affirm to their faith

Article 275 (1) of the Constitution provides grant-in-aid for increasing the level of governance of Schedule Tribes or for encouraging the Schedule tribes welfare. The grant is provided from Union to States. A Commission is to be appointed for protecting the rights of schedule tribes as enshrined by the Constitution. In 1961, under the Chairmanship of Sri.U.N. Dhebar. The Commission for Scheduled Tribes and Scheduled Areas is formed. This commission approved the policy of "Not to disturb the tribal harmony but side by side work for their advancement, not to force anything on tribal but work for welfare and integration as they are the members of our Indian family.

In another step a study team is appointed by the Planning Commission was appointed under the Chairmanship of P. Shilu A.O. The purpose propose of the team was to "focus of welfare policy for tribal's should be progressive advancement and socio-economic development of tribal,with

¹³Kelkar, G. and Devnathan, 1993, "Women's Law Rights and Witches" in M. Miri (ed.), Continuity and Change in Tribal Society; Shimla: IAS (<https://www.mainstreamweekly.net/article3314.html>)

the aim for their assimilation with whole community and with achieving equality on some variable time intervals. For disadvantage sections of Indian people, Constitution of India provides political, social and economic a guarantees. Specific provisions for the Scheduled Tribes are:

Social: Article 14: Equality before Law

Article is clearly in two parts –while it commands the State not to deny to any person equality before law’, it also commands the State not to deny the ‘equal protection of the laws’. Equality before law prohibits discrimination.

Article 15 (4): Special provisions should be made by state for the welfare of any educationally and socially for backward classes, schedule caste and tribe. Article 15(4) capacitates the state to create special arrangements for promoting the interests and welfare of socially and educationally backward classes of the society such as SC and STs.

Article 16: For any job under state office equal opportunity for each and every citizen. This Article also provides the autonomy to the State to grant special provisions for the backward classes, under-represented States, SC & ST for posts under the State. Local candidates may also be given preference in certain posts.

Article 16 (4): For any backward classes, reservation in appointment or post is provision provided by State which is state itself opinion if job is not adequately represented in the services under the State.

Article 338A: Matters related to Schedule Tribe Constitutional safeguard, a National Commission is set up for investigating and evaluating.

There shall be a Commission for the Scheduled Tribes to be known as the National Commission for the Scheduled Tribes.

Subject to the provisions of any law made in this behalf by Parliament, the Commission shall consist of a Chairperson, Vice-Chairperson and three other Members and the conditions of service and tenure of office of the Chairperson, Vice-Chairperson and other Members so appointed shall be such as the President may by rule determine. The Chairperson, Vice-Chairperson and other Members of the Commission shall be appointed by the President by warrant under his hand and seal,

The Commission shall have the power to regulate its own procedure. It shall be the duty of the Commission--

To investigate and monitor all matters relating to the safeguards provided for the Scheduled Tribes under this Constitution or under any other law for the time being in force or under any order of the Government and to evaluate the working of suchsafeguards;

To inquire into specific complaints with respect to the deprivation of rights and safeguards of the Scheduled Tribes;

To participate and advise on the planning process of socio-economic development of the Scheduled Tribes and to evaluate the progress of their development under the Union and any State;

To present to the President, annually and at such other times as the Commission may deem fit, reports upon the working of those safeguards;

To make in such reports recommendations as to the measures that should be taken by the Union or any State for the effective implementation of those safeguards and other measures for the protection, welfare and socio-economic development of the Scheduled Tribes; and

To discharge such other functions in relation to the protection, welfare and development and advancement of the Scheduled Tribes as the President may, subject to the provisions of any law made by Parliament, by rule specify.

The President shall cause all such reports to be laid before each House of Parliament along with a memorandum explaining the action taken or proposed to be taken on the recommendations relating to the Union and the reasons for the non-acceptance, if any, of any of such recommendations.

Where any such report, or any part thereof, relates to any matter with which any State Government is concerned, a copy of such report shall be forwarded to the Governor of the State who shall cause it to be laid before the Legislature of the State along with a memorandum explaining the action taken or proposed to be taken on the recommendations relating to the State and the reasons for the non-acceptance, if any, of any of such recommendations.

The Commission shall, while investigating any matter referred to in sub-clause (a) or inquiring into any complaint referred to in sub-clause (b) of

Clause (5), have all the powers of a civil court trying a suit and in particular in respect of the following matters, namely:--

(a) Summoning and enforcing the attendance of any person from any part of India and examining him on oath;

(b) Requiring the discovery and production of any document;

(c) Receiving evidence on affidavits;

(d) Requisitioning any public record or copy thereof from any court or office;

(e) Issuing commissions for the examination of witnesses and documents;

(f) Any other matter which the President may, by rule, determine.

(9) The Union and every State Government shall consult the Commission on all major policy matters affecting Scheduled Tribes.

Article 339(1): A commission is appointed for reporting on administration of schedule Area and Schedule Tribe welfare in the state. The President may at any time and shall, at the expiration of ten years from the commencement of this Constitution by order appoint a Commission to report on the administration of the Scheduled Areas and the welfare of this Scheduled Tribes in the States The order may define the composition, powers and procedure of the Commission and may contain such incidental or ancillary provisions as the President may consider necessary or desirable

Article 46: For protecting schedule caste and schedule tribe from all forms of exploitation and social injustice and state has to promote with care the economic and educational interest of societies weaker sections particularly SC/ST.

Article 243D: In every Panchayat, reservation of seats for schedule Tribe and castes.

Seats shall be reserved for

(a) The Scheduled Castes; and

(b) the Scheduled Tribes, in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the, total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat

(2) Not less than one third of the total number of seats reserved under clause (1) shall be reserved for women belonging, to the Scheduled Castes or, as the case may be, the Scheduled Tribes

(3) Not less than one third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat

(4) The offices of the Chairpersons in the Panchayat at the village or any other level shall be reserved for the Scheduled Castes the Scheduled Tribes and women in such manner as the Legislature of a State may, by

law, provide: Provided that the number of offices of Chairpersons reserved for the Scheduled Castes and the Scheduled Tribes in the Panchayat at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayat at each level as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State: Provided further that not less than one third of the total number of offices of Chairpersons in the Panchayat at each level shall be reserved for women: Provided also that the number of offices reserved under this clause shall be allotted by rotation to different Panchayat at each level Tribal welfare ministry:

The Ministry was set up in 1999 after the bifurcation of Ministry of Social Justice and Empowerment with the objective of providing more focused approach on the integrated socio-economic development of the Scheduled Tribes (STs), the most underprivileged of the Indian Society, in a coordinated and planned manner. Before the formation of the Ministry, tribal affairs were handled by different Ministries at different points in time.

The Ministry of Tribal Affairs is the nodal Ministry for overall policy, planning and coordination of programmers for development of ST's. To this end, Ministry of Tribal Affairs has undertaken activities that follow from the subjects allocated under the Government of India (Allocation of Business) Rules, 1961. And amendment(s) thereafter. The subjects allocated to the Ministry of Tribal Affairs are asunder:

- It covers all tribal people and all areas with tribal population across the country.

- Social security and social insurance to the Scheduled Tribes;
- Tribal Welfare: - Planning, project formulation, research, evaluation, statistics and training;
- Promotion and development of voluntary efforts on tribal welfare;
- Development of Scheduled Tribes
- Scheduled Areas

Monitoring of Tribal Sub-Plan, based on the framework and mechanism designed by NITI Ayog

The National Commission for Scheduled Tribes

Commission to report on the administration of Scheduled Areas and the welfare of the Scheduled Tribes;

Implementation of the Protection of Civil Rights Act, 1955 and the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, excluding administration of criminal justice in regard to offences in so far as they relate to Scheduled Tribes.

The Directorate of Tribal's development was established in 1972 for implementation of welfare schemes for tribals effectively. The Commissionerate of tribal's development was formed as independent department in 1976 and again with new it was formed on 22nd April 1983 and in 1992 it was merged in commission and worked till 1999. The Ministry of Tribal's Affairs was formed by dividing Social Justice and Empowerment Ministry. For development of Scheduled tribe, Tribal's Affairs Ministry act at nodal level for planning and coordination of policies

And programs. The issues that Tribal's Affair Ministry deals with:¹⁴Schedule areas and planning tribal's welfare projects, designing, researching, assessing, drawing statistics and provide training. On tribal's welfare voluntary efforts are encouraged and enlarged. At the top of Tribal's Ministry there is Union Minister of Tribal's Affair.

¹⁴Tribal Development in India by Rabindra Nath Pati, LalitenduJagatdeb 1989(https://books.google.co.in/books?id=qBPOcFuG9TEC&pg=PA8&lpg=PA8&dq=Tribal+Development+in+India+by+Rabindra+Nath+Pati,+%E2%80%8ELalitendu+Jagatdeb+1989&source=bl&ots=37XnWhSqy5&sig=ACfU3U1ouF38hH9wimVXmsb2cnvX0FpiA&hl=en&sa=X&ved=2ahUKEwjpk5KUwZ7oAhWZ4zgGHTi_B_kQ6AEwAHoECAoQAQ#v=onepage&q=Tribal%20Development%20in%20India%20by%20Rabindra%20Nath%20Pati%2C%20%E2%80%8ELalitendu%20Jagatdeb%201989&f=false)

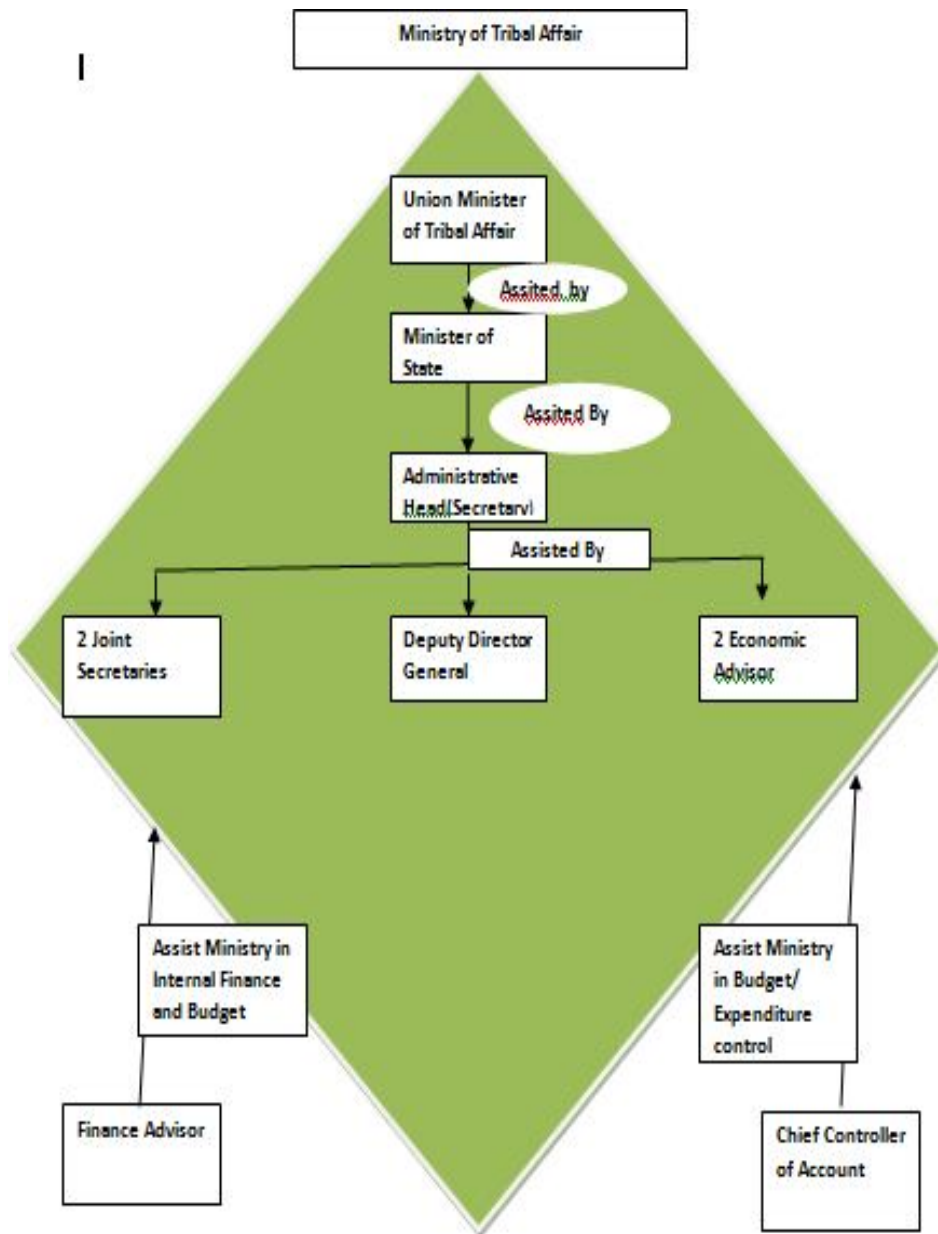


Fig 3.1 Organization of Tribal Ministry

Policies for Women:

Policy is the principled guide to action taken by the administrative executive branches of the state with regard to a class of issues in a manner consistent with law and institutional custom. Policy is made in response to some sort of issue or problem that requires attention. Policy is what the government chooses to do (actual) or not do (implied) about a particular issue or problem. Social welfare policy, in turn, is a subset or one portion of social policy. Social welfare policies may be thought of as those policies that affect the distribution of resources. Policy can be defined as a Set of ideas or plan of action that is chosen by the government, etc for making decisions to solve the issues in the country. Policies not only have its influence on countries economy's growth rate, but policies play significant role in day to day life. The welfare of women has been the central focus in developmental planning since independence. There have been various shifts in policy approaches during the last twenty years from the concept of welfare in the 1970s to development in 1980s and empowerment in the 1990s.

In India main focus of the social policy is the preamble pledge, which seeks to ensure for every citizen of India, irrespective of his caste, color, creed, region, sex, community and economic status: social, economic and political justice, liberty of thought, expression, belief, faith and worship, equality of status and opportunity so as to promote among them all, fraternity and freedom of the nation. Social welfare policy is concerned mainly with the transfer of goods and services to individuals and families, either through government agencies, voluntary nonprofit organizations or profit making companies. The range of services included under social welfare is awesome. Social welfare policy is the mechanism used by

governments to distribute limited resources. Four premises, often unarticulated, underlie this concept of social welfare policy.

Social roles, or expectations, determine the range of opportunities for women and men. Understanding gender divisions is important for social policy, partly because issues affecting women are part of the agenda which social policy must tackle, but also because many of the concerns of social welfare - like poverty, health and old age - are related to gender. The reach of the developmental facilities to her is minimal. The Constitution intends to remove social and economic inequality, to make equal opportunities available to all the citizens including poor and the disadvantaged groups.

Now the emphasis on the inclusion of women in decision making and their participation at the policy formulation level, so that some new schemes are planned and implemented which result in welfare of all women include schedule tribe womenlike:

Beti Bachao Beti Padhao Scheme: this scheme was launched by Prime Minister Narendra Modi on 22nd January with initial fund of 100 Crore. A social communication and mobilization campaign was designed and implement to aware people about the value of girl child and of education of girl child. For improvement of decreasing sex ratio improving awareness of the people with Special eye on gender critical districts and cities.

One Stop Centre Scheme: One Stop Centers (OSC) is created for the women who suffered from any kind of violence in public or private space like family, community or workplace. Irrespective of age, class, caste, race, culture, marital status or education status if women facing anyabuse

Whether sexual, emotional, physical, psychological that addressed here. If Women who are victim are threaten due to attempted crime is also provided by special services if they reach to OSC. Women Helpline Scheme: Universal scheme of Women Helpline is meant to provide 24 hours immediate and emergency response to women affected by violence. Ujjawala : Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation Working Women Hostel: The main focus to this scheme is to provide facility for safe and convenient accommodation for working women, along with facility of day care for their children in urban, semi urban, or even rural areas which have employmentoption..

Rajiv Gandhi National Crèche Scheme for the Children of Working Mothers: This Scheme is for the Children of Whose Mothers are working .Under these scheme day care facilities are provided for the children up to age 0-6 years and whose family income is less than twelve thousand per month.

Target for tribal's women in India:

Government objectives for framing the schemes are as under:

To bring tribal's women to mainstream of development different policies and programs are enrolled.¹⁵For women development it is very important that tribal's women have confidence about their self sustenance. So, first approach in women empowerment is regarding increasing confidence in

¹⁵Management of Tribal Development: A Case Study of Rajasthan Ranveer SinghLamba 1994(<http://festaringressos.com.br/read/by-ranveer-singh-lamba-management-of-tribal-development-a-case-study-of-rajasthan.pdf>)

women for self reliance. Tribal's sub plan based on economic and human resource development was adopted from fifth plan onwards.

Health Mission from Government:

The national rural health mission in year 2005 announced by government is same as schemes announced in 2001 which resulting in decreasing MMR rate i.e. This Yojana still in process for tribal's women who have 2 children. It gives motivation for tribal's women in the following manner; Compensation for Loss of Daily Wages: The mother or father of sick tribal's child is paid Rs 40 if they bring child to hospital .This was to encourage them to bring child to hospital as they avoid it due to illiteracy and poverty. ¹⁶

The 11th (2007-2012)

For empowerment of tribal's folks some objectives are continued but in its targets and objectives some new things are added. Other Ministries should also follow program related to women child and women. SC/ST women are taken care through general program, general program for women, Special program for special range and targeted group. The overall development of tribal's women is necessary for national development which in turn helps in women socio-economic and political empowerment. Swawlabamban STEP- Swawlabamban is a skill training scheme. This scheme was started with the view that women can become self sustainable by employment or self employment on the basis of traditional and non traditional way. At first it was under the center

¹⁶Tribal Population And Health In Rajasthan, B.L. Nagda

2017(<https://www.tandfonline.com/doi/abs/10.1080/0972639X.2004.11886496>)

Government but from April 2006, it is transferred to state. STEP and Swayamsidha is linked with Rashtriya Mahila Kosh for credits.

In the 11th plan, vision of making Rashtriya Mahila Kosh as a micro credit agency at nodal level for evaluation of women with the view of special reference to ST/SC women, minimum interest rate, enhancing the agenda of strength building and help uplift women from traditional division and labor.

Any nation development is fully dependent of the literacy rate. But in India women suffer partiality even in education field. Literacy rate in women are much less as compared to male members of society and it is worst in case schedule tribe women. So government focuses on education after independence at priority basis. But since 1997-98 government has kept special fund for education. And for Ekalavya Model Residential school special grant are made available by the Ministry of state.

Rajasthan state: Policy for general and tribal's women

Various programs and schemes are implemented by Rajasthan government in the past decade to promote women empowerment and so that state's progress can be accelerated towards gender equity. Under the Women Development program in eighties pioneering work is initiated, Policy level work in the area of Girl Child Policy and Women's policy, formation of different Directorate of Women Empowerment under the Women and Child Development Department, Framing body of law for dealing with Witch hunting and establishing calculated action plan to make Rajasthan Child Marriage Free.

Health-In Rajasthan, Implementation of National Health Mission in last decade has resulted in increase in institutional delivery percentage,

maternal and infant mortality rate is decreased and for the eligible couples enhancement in the access of family planning methods. Under National Health Mission Rastriya Kishor Swastya Karayakram is launched to address the Nutritional, Health, Reproductive Health and mental needs with the offerings of adolescent health service for tribal's women through recognize clinics and in ten high priority districts which are identified, implementation of peer educators network is done. Some weekly schemes are also introduce in tribal's adolescents like Menstrual Hygiene scheme (MHS) and Weekly Iron and Folic Acid Supplementation Program (WIFS) are implemented across state to solve the reproductive and nutritional health problem of the women.

Education - In terms of education, Several Scholarship Program is launched by Government at different levels and they also launched scheme for providing Bicycles for girls so that they can have access to higher education. For removing economic hurdles, transport voucher like innovative schemes are initiated. Various programs like Madhyamik Shiksha Abhiyan, SarvaShikhsa Abhiyan have been implemented in general and for tribal's women with objective of achieving primary and secondary education objectives.

Social Security – Rajasthan government launched Bhamasha Scheme for developing a sense of freedom and security to empower women in general and tribal's in particular, so that they can access different schemes and programs which are framed by government for them without any hurdle.

Empowering Adolescent girls – To address gender based discrimination and empowering girls, schemes like Kishori shakti Yojana and SABLA is introduced. Through this scheme, those adolescent girls can be reach out

who left schools and they can be inform about avenue to access health related information, nutrition, life skills and paving way to avail opportunities for vocational and non formal education.

In the State, Directorate of Women Empowerment for addressing girl's education and sex selection spearheaded the enforcement of Beti Bachao BetiPadaoScheme. In 2016, Rajshree Yojana which is landmark scheme was launched to enhance the value of the girl child survival, education and health. The scheme provides financial assistance to the girls at clear cut intervals linked to the critical milestones in the area of health education. For holistic growth of child it became important to Protect Rights of a child which ensure overall growth. The Integrated Child Protection Scheme (ICPS) is launched for creating a safe environment for children and this scheme also work in contributing in the enhancement of well-being of children in perplexing circumstances, as well as to the reduction of vulnerabilities, and actions and situations that are cause of neglect, abuse, abandonment exploitation and separation of children. Rajasthan Government started a scheme i.e. Aap ki Beti Yojana, which provides cash incentive to BPL household girls who have one surviving parent girls or orphans and enrolled in class 1-12. In 2011-12 , a new step were taken by government of Rajasthan in the form of Mukhya Mantri Hunar Vikash Yojana” for providing benefit of higher education or skill building program to the beneficiaries of Palanhar yojana and children who are staying in Institutional Home which can be Government or Non Government.

In order to address cases related to violence against women and discrimination based on gender, Rajasthan Government established

Mahila Suraksha Evam Salah Kendra (MSSK) in every district's police station. MSSK act as service provider and ensure security and safety of the oppressed women. One stop crisis center called 'Aprajita' which first introduce in one Jaipur hospital is now scaled up and spread to 14 District hospitals. Through this center rehabilitation and counseling of victims can be done against violence of women. Further in order to execute community partnership strategy of, "CHIRALI: Friends Forever" -a scheme to constitute Community Action Groups encouraging community involvement in curbing violence against women was launched in 2017.

To empower women and girls in the state in the area of Health, economic education and legal rights many initiatives have been undertaken. A vicious circle of poverty, patriarchy and lack of adequate awareness has resulted in exclusion of women from social, political and economic spheres. In addition, neo-liberal globalization driven economic scenario has presented new challenges for the realization of the goal of gender equality. Therefore, this is an opportune time to relook at the existing policy (including programs/schemes) initiatives, as the major state efforts to reduce gender gaps have hitherto met only partial success. The State Policy for Women especially for tribal's women is an instrument to hasten the process of women empowerment through a renewed policy framework and stronger implementation steps to achieve gender equality.

Envision for tribal's women

To create a society which are free from all kind of gender inequalities. All enjoys the same status i.e. they all treated with equal respect; all have equal opportunities in areas like health, economic development, social, decision making and political participation. Scaling up legal system so the

discrimination against women or girl can be lowered down and guaranteed access to education, good health care, employment. Opportunity for women at all platforms of Governance resulting in strong decision making power.

Recognize and abolish evil practices against women which slow down the progress of tribal women and even create difficulties in their survival and prosperity. Through inclusive approach and optimistic social and economic policies by creating conducive and prepare environment for complete development of women and girls. Discussion with boys and men regarding gender equality issues and mobilize their ideas, opinion and activity to assist in creating society having gender equality. To ensure that the schemes delivered achieve the goal of gender equality. Guaranteed to capture gender disaggregated indicators and decisions are made. Taking cognizance of the prevailing situational analysis and building on the efforts undertaken by the State Government, the Women's Policy would take a critical look at the various thematic priorities and give policy directions to achieve Gender equality in the State.

Operationalization of Strategic action plan:

Rajasthan State Policy for Women needs a robust institutional mechanism to plan, implement, monitor and review and to achieve the envisaged impact under the policy. As the components of the Policy cuts across various sectors and many of the action points requires policy decisions , the institutional mechanism needs to reflect the seriousness and the intent to make the policy objectives a reality. In order to facilitate the operationalization of the policy, comprehensive action plan will be developed that touches upon across various sectors in the State. The

Action plan will contain strategies and activities which will be implemented at short, medium and long term. Short term action plan will focus on the activities and deliverables which will be implemented within first two year of launch of policy. It will primarily focus on soft activities and strengthening the existing mechanisms to deliver gender equitable programs. While the medium-term action plan will focus on the activities & deliverables which will require 3-5 years of implementation and involves policy decisions, change in existing systems and allocation of budget .The long term action plan will focus on those activities which either require significant inputs/ changes or those social practices which requires sustained long term efforts. The indicators will be also developed to monitor the progress of action plan & regularly its progress will be monitored. In order to ensure effective implementation of the policy, developing efficient coordination mechanism for convergence is very important. Gender responsive budgeting is a very important tool to promote gender mainstreaming and monitoring the allocation of financial resources for tribal women's development & addressing their need. The Department of Women and Child Development in co-ordination with Department of Planning would steer the process of Gender Responsive Budgeting. Departments will be made accountable and responsible for reporting on critical deliverables that promote Gender Responsive Budgeting.

Gender mainstreaming is an important strategy to promote gender equality. It ensures that gender perspective is included in all stages of policy & programs development and implementation with an aim to combat gender based discrimination. A plan will be developed to integrate

Gender perspective in all stages of relevant policy & programs development and implementation by different stakeholders. The progress of gender mainstreaming in different departments will be regularly monitored. Availability of gender disaggregated data is very important to understand existing challenges and identify vulnerable groups. It will also help in monitoring the progress of policy and different initiatives. The need of gender disaggregated data in different areas will be listed and existing data sources will be mapped. Data gaps will be identified and a strategy will be developed to generate the Gender disaggregated data. Department of Women and Child Development will co-ordinate with Directorate of Economics and Statistics to generate reports of all the sectors with gender disaggregated data. In order to facilitate evidence based policy making and identify existing gaps, evidence generation will be integral part of the policy implementation. Existing evidences & data will be reviewed and analyzed& gaps in the same will be identified. An action plan will be developed to address the existing gaps. Both quantitative and qualitative studies will be undertaken to generate evidences. Besides that, data generated through existing surveys and studies will be regularly analyzed& policy briefs will be alsodeveloped. In order to create enabling environment for women and to address structural issues, advocacy will be undertaken with concerned stakeholders. Existing barriers in empowerment & protection of women's rights will be identified and advocacy will be undertaken to address the same. A comprehensive advocacy strategy will be developed to ensure that all the concerned stakeholders are reached. Coalition and network withlike-mindedorganizationswillbealsodevelopedtoundertake

advocacy on issues pertaining to women and to create enabling environment. The patriarchal norms and traditional norms that fuels gender inequalities needs to be addressed effectively in order to develop a gender equitable society. In this context, State Government will take steps to involve community members in the various community level structures of the various programs of the Government. Civil Societies participation will be encouraged to share Gender related concerns and also to articulate the voices of the community in the various platforms of the Government programs and institutional mechanisms.

The various partners in implementing the Women Policy are –

The implementation of the State Policy of Women needs to observe with a Horizontal and Vertical Coordination. As every sector has a role to play in the care protection and the empowerment of girls and women, it is important that concerted actions are planned across different departments and sectors, from the State to the Panchayat level.

Government of Rajasthan: The State Government in collaboration with civil society organizations, including the NGOs, and development partners, will work towards strengthening the capacities of the families and providing essential services in the interests of the girlchild.

Panchayati Raj Institutions: As institutions of the state that are the closest to the communities, they will provide support to families through development interventions, including schemes targeting poor and marginalized households and girls, undertake activities that highlight gender differentials in different spheres, raise public awareness of the entitlements of girls and women, facilitate delivery of basic services, and social audits. The Gram Panchayat, in particular, shall monitor the

coverage and quality of essential basic services for women and girls. It shall also facilitate engagement with communities to highlight the value of the girl child and dignity of the woman. In this process, they shall take the leadership in mobilizing communities on social issues concerning the girl child and motivate communities, households, women and girls.

In view of its growing role as a provider of basic services, notably health and education, the private sector will be expected to conform to the provisions and ethical standards articulated by the existing national and state laws and policies, and contribute resources for interventions promoting the well-being and entitlements of girls and women. Pro-active engagement with the academia and research institutions shall be sought for developing the knowledge base on the situation of girls and women in different contexts, the factors that determine their well-being and entitlements, and effective ways of working.

Rajasthan State Commission for Protection of Child Rights (RCPCR):the RCPCR will contribute to the implementation of this policy framework by systematically disseminating it widely, monitoring its implementation, conducting good quality researches and documentation on its various aspects, and serving as the for Government and civil society dialogue and collaboration.

Rajasthan State Commission for Women (RSCW): One of the key agencies that would support in monitoring the policy would be the State Women's Commission, since the primary role of the State Commission is to "examine and intervene into discriminatory practices adversely affecting women and "formulate comprehensive and affirmative schemes for securing equal opportunities for women along with devising programs

For implementing such schemes". As such the State Women's Commission needs to be strengthened. Sufficient Budgetary allocations need to be earmarked for the diverse roles which would include adequate and trained Human Resource personnel, well equipped office infrastructure with sufficient computers, telephones and its own vehicle among other requirements. A well-equipped Women's commission would facilitate efficiency in its work.

It is envisaged that several organizations working at the community level and engaging with the State institutions shall contribute their strength in awareness building, advocacy and social mobilization, capacity development of the stakeholders, including girls, women and other members of local communities, developing the knowledge base, innovating good practices, and monitoring the situation. As primary duty bearers and repositories of social values, they are expected to provide care, protection, nutrition, basic values and education, which are the critical inputs for the realization of girls' rights.

CHAPTER 5

IMPLEMENTATION OF POLICIES- ROLE OF GOVERNMENT

Role of Government Role for up-liftment of Tribal's

State government of Rajasthan from time to time introduce new Schemes and Policies for providing opportunities to different sectors of society and also focused on new initiatives for their implementation. Like other states of India, Rajasthan also came up with many schemes to facilitate different weaker groups and tribal's, so that they can flourish at their fullest. It provides policies related to education, job opportunity, health, sanitation etc. The government setup a different Ministry for tribal's i.e. Ministry of Tribal's Affairs, so that it can provide more focused approach for full flourished development of tribal's based on integrated social- economic development in a systematic and planned manner. The Schemes and programs of this Ministry are aimed to support and nourish the efforts basically of other central ministries, State Government and voluntary organization by the financial aid .Through tailored schemes Ministry¹⁷

¹⁷Tribal development Framework by state Project Support Unit- RRLP.

Udaipur District

NUMBER AND PERCENTAGE OF SCHEDULED TRIBES LITERATES AND ILLITERATES BY SEX IN CD BLOCKS, 2011

Sr. No.	Name of CD Block	Number of literates and illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12
1	0233-Mavli	15721	11148	4573	32894	13555	19339	40.24	56.48	23.66	32.82
2	0234-Gogunda	29255	20775	8480	76706	33018	43688	35.72	49.95	21.03	28.92
3	0235-Kotra	41333	28968	12365	179572	82703	96869	24.88	34.55	15.03	19.52
4	0236-Jhadol	71622	46329	25293	117303	48707	68596	48.04	61.98	34.02	27.96
5	0237-Bargaon	22050	14857	7193	28824	10861	17963	53.25	71.20	35.02	36.18
6	0238-Girva	67618	44793	22825	101319	40844	60475	49.96	65.35	34.16	31.19
7	0239-Bhindar	17670	11981	5689	30146	12234	17912	45.55	61.47	29.48	31.99
8	0240-Lasadiya	20349	14584	5765	60086	26257	33829	31.79	44.96	18.26	26.70
9	0241-Salumber	47310	31751	15559	84737	34874	49863	44.61	59.66	29.45	30.21
10	0242-Sarada	76596	49445	27151	96551	38545	58006	54.99	70.01	39.54	30.47
11	0243-Kherwara	133872	84944	48928	131501	49936	81565	62.83	78.79	46.48	32.31
Total		543396	359575	183821	939639	391534	548105	46.28	60.65	31.62	29.03

Fig 5.5 Table of Number and Percentage of Schedule Tribe Literates and Illiterates By Sex in CD Blocks 2011 of Udaipur District

In Udaipur district, CD block overall literacy rate of scheduled tribes is 46.28. Where total male literacy rate is 60.65 and total female literacy rate is 31.62. The gaps between literacy rate of male and female is 29.03. Literacy rate of CD block varies between highest literacy rate of Kherwara i.e. 62.83 percent and lowest literacy rate of 24.88 percent in Kotra. Kherwara is registered for highest male's literacy rate i.e. 78.79 whereas Kotra is registered for lowest male Literacy rate i.e. 34.55. In case of female also Kherwara is also noted for highest female literacy rate also i.e. 46.48 percent whereas lowest literacy rate in female is 15.03 percent in Kotra C.D. The Bargoan (Rural) C.D. is noted for highest gap of 36.18 between male and female literacy rate whereas Kotra is noted for lowest literacy gap between male and female i.e. 19.5

**NUMBER AND PERCENTAGE OF SCHEDULED TRIBE LITERATES AND ILLITERATES
BY SEX IN TOWNS, 2011**

Sr. No.	Name of town	Number of Literates and Illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12
1	800622-Fatehnagar (M)	839	588	251	1605	676	929	41.66	56.54	25.77	30.77
2	105568-Mavli (CT)	501	272	229	363	135	228	67.52	77.05	58.87	18.18
3	105801-Gogunda (CT)	438	291	147	821	344	477	42.52	56.07	28.77	27.30
4	800623-Udaipur (M CI)	14231	8699	5532	8402	3296	5106	71.95	83.16	59.38	23.78
5	106672-Bedla (CT)	383	257	126	367	145	222	57.94	71.79	41.58	30.21
6	106673-Bargaon (Rural) (CT)	465	295	170	391	136	255	63.96	79.09	48.02	31.07
7	106674-Bhuwana (CT)	1468	885	583	1242	487	755	63.83	77.16	50.56	26.60
8	106675-Bichhni (CT)	547	357	190	642	256	386	56.45	71.98	40.17	31.81
9	800624-Bhinder (M)	525	362	163	800	320	480	49.53	67.41	31.17	36.24
10	800625-Kanor (M)	731	514	217	1360	589	771	42.95	57.43	26.89	30.54
11	800626-Salubar (M)	288	179	109	138	69	69	78.26	82.87	71.71	11.16
12	107554-Bhalariya (CT)	411	252	159	201	95	106	77.11	85.42	66.81	18.61
13	107555-Newa Talai (CT)	1108	708	400	883	323	560	66.87	82.13	50.31	31.82
14	107556-Chawand (CT)	257	146	111	303	113	190	55.27	67.91	44.40	23.51
15	107557-Semari (CT)	100	77	23	11	7	4	95.24	96.25	92.00	4.25
16	107683-Rishabhdeo (CT)	918	541	377	844	338	506	63.88	75.98	52.00	23.98

Fig 5.6: No. and percentage of schedule Tribe Literates and Illiterates By Sex in Towns, 2011 of Udaipur district:

In the towns of Udaipur district, Scheduled tribe have highest literacy rate in Semari(CT) with 95.24 percent whereas Fatehnagar(M) is recorded as lowest literacy rate i.e. 41.66 percent. Semari (CT) is known for both highest literacy rate in male and female with 96.25 and 92.00 percent. Semari (CT) is also known for lowest male-female literacy gap of 4.25. Gogunda(CT) is recorded for male lowest literacy rate 56.07 percent and lowest female literacy rate is in Fatehnagar (M) i.e.25.77. Bhindar(M) is also known for highest male-female literacy gap of 36.24 percent.

FOR SCHEDULED TRIBES										Total/ Rural/ Urban	District/CD Block/ Town
Literate			Illiterate			Total worker					
Person	Male	Female	Person	Male	Female	Person	Male	Female			
11	12	13	14	15	16	17	18	19	20	21	
5,67,142	3,74,294	1,92,848	3,58,147	3,98,919	5,53,228	7,20,835	3,97,318	3,23,517	Total	Udaipur - District	
5,43,396	3,59,575	1,83,821	3,39,639	3,91,334	5,48,105	7,04,958	3,86,053	3,18,905	Rural		
23,746	14,719	9,027	18,508	7,385	11,123	15,877	11,265	4,612	Urban		
16,222	11,420	4,802	33,257	13,690	19,567	23,610	13,938	9,672	Total	Mauli	
15,721	11,148	4,573	32,894	13,555	19,339	23,370	13,758	9,612	Rural		
501	272	229	363	135	228	240	180	60	Urban		
29,693	21,066	8,627	77,827	33,362	44,165	55,959	29,457	26,502	Total	Gogunda	
29,255	20,775	8,480	76,705	33,018	43,688	55,453	29,110	26,343	Rural		
438	291	147	821	344	477	506	347	159	Urban		
41,333	28,968	12,365	1,79,572	82,703	96,869	1,14,286	57,648	56,638	Total	Hotra	
41,333	28,968	12,365	1,79,572	82,703	96,869	1,14,286	57,648	56,638	Rural		
-	-	-	-	-	-	-	-	-	Urban		
71,622	46,329	25,293	1,17,303	48,707	68,596	90,980	47,696	43,284	Total	Jhalol	
71,622	46,329	25,293	1,17,303	48,707	68,596	90,980	47,696	43,284	Rural		
-	-	-	-	-	-	-	-	-	Urban		
24,366	16,294	8,072	30,824	11,629	19,195	24,671	15,467	9,204	Total	Bargaon	
22,050	14,857	7,193	28,824	10,861	17,963	22,888	14,253	8,635	Rural		
2,316	1,437	879	2,000	768	1,232	1,783	1,214	569	Urban		
68,165	45,150	23,015	1,01,961	41,100	60,861	72,592	44,914	27,678	Total	Ghwa	
67,618	44,793	22,825	1,01,319	40,844	60,475	72,200	44,588	27,612	Rural		
547	357	190	642	256	386	392	326	66	Urban		
17,670	11,981	5,689	30,146	12,234	17,912	24,327	13,557	10,770	Total	Bhindar	
17,670	11,981	5,689	30,146	12,234	17,912	24,327	13,557	10,770	Rural		
-	-	-	-	-	-	-	-	-	Urban		
20,349	14,584	5,765	60,086	26,257	33,829	43,400	22,550	20,850	Total	Lasadiya	
20,349	14,584	5,765	60,086	26,257	33,829	43,400	22,550	20,850	Rural		
-	-	-	-	-	-	-	-	-	Urban		
47,310	31,751	15,559	84,737	34,874	49,863	67,651	35,722	31,929	Total	Salambar	
47,310	31,751	15,559	84,737	34,874	49,863	67,651	35,722	31,929	Rural		
-	-	-	-	-	-	-	-	-	Urban		
78,472	50,628	27,844	97,949	39,083	58,866	76,428	44,401	32,027	Total	Saada	
76,596	49,445	27,151	96,551	38,545	58,006	75,029	43,584	31,445	Rural		
1,876	1,183	693	1,398	538	860	1,399	817	582	Urban		
1,35,325	85,781	49,545	1,32,480	50,330	82,150	1,16,303	64,216	52,087	Total	Kheawas	
1,33,872	84,944	48,928	1,31,501	49,936	81,565	1,15,374	63,587	51,787	Rural		
1,454	837	617	979	394	585	929	629	300	Urban		
839	588	251	1,605	676	929	906	701	205	Urban	URBAN Fatehnagar (M)	
501	272	229	363	135	228	240	180	60	Urban	Mauli (CT)	
438	291	147	821	344	477	506	347	159	Urban	Gogunda (CT)	
14,231	8,699	5,532	8,402	3,296	5,106	8,087	6,021	2,066	Urban	Udaipur (M Cb)	
383	257	126	367	145	222	366	251	115	Urban	Beda (CT)	
465	295	170	391	136	255	297	228	69	Urban	Bargaon (Rural) (CT)	
1,468	885	583	1,242	487	755	1,120	735	385	Urban	Bhawaia (CT)	
547	357	190	642	256	386	392	326	66	Urban	Bhindar (CT)	
525	362	163	800	320	480	561	349	212	Urban	Bhindar (M)	
731	514	217	1,360	589	771	934	573	361	Urban	Hotra (M)	
288	179	109	138	69	69	140	108	32	Urban	Salambar (M)	
411	252	159	201	95	106	168	146	22	Urban	Lasadiya (CT)	
1,108	708	400	883	323	560	940	518	422	Urban	Newa Tal (CT)	
257	146	111	303	113	190	266	135	131	Urban	Chaward (CT)	
100	77	23	11	7	4	25	18	7	Urban	Semari (CT)	
918	541	377	844	338	506	682	475	207	Urban	Rislabdeo (CT)	
536	296	240	135	56	79	247	154	93	Urban	Kheawas Chhawal (CT)	

Fig 5.7: Total literacy rate of both urban and rural on the basis of Sex

From the above census it is very clear that in Udaipur district overall tribal's women literacy rate of 41.50%. Empower their efforts through various developmental interventions in different critical sector.

¹⁸¹⁹Policies effect in Udaipur district:

Beti Bacho Beti Padho scheme: This scheme has some impact on Udaipur district tribal's women as their literacy rate is increased to 41.50% .But still it is less than 50%. So there is long way to go. To achieve 100% we have focus on practical implementation of scheme.

Support Training and employment program (STEP) – Different training Programs has helped many tribal women but still scheme is unavailable in interior parts where tribal's living.

Self Help Groups: More than 1000 Self Help Groups are present in Udaipur district. A different study reveals that economically positive difference came in status of women post and pre-SHG. SHG also produce positive effect on education status.

National Rural Health Mission 2005: This mission has increased awareness about the health and hygiene among tribal. This policy covered to categories motherhood and child health program. In Udaipur, Around 2471 villages are there. When we go through data we come to know that 42 villages are their where all medical facilities are available less than 5 km, 409 villages are there where medical facility is available in the range

¹⁸http://censusindia.gov.in/2011census/dchb/DCHB_A/08/0832_PART_A_DCHB_U DAIPUR.pdf

¹⁹http://censusindia.gov.in/2011census/dchb/0832_PART_B_DCHB_UDAIPUR.pdf

of 5-15 km, 1238 villages are there where medical facility are available between 16-50 km, 779 villages are there where medical facility are available in 51+ km. After all the efforts by government still a large no. of villages doesn't have basic amenities near their places.

Dungarpur

Literacy rate of Tribal's women in Dungarpur

NUMBER AND PERCENTAGE OF SCHEDULED TRIBES LITERATES AND ILLITERATES BY SEX IN CD BLOCKS, 2011											
Sr. No.	Name of CD Block	Number of literates and illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
1	2	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	12
1	0191- Bichhiwara	116066	71912	44154	146233	59641	86592	55.35	68.79	42.00	26.79
2	0192- Dungarpur	87728	54756	32972	102645	40523	62122	56.91	71.46	42.53	28.93
3	0193- Aspur	47036	29996	17040	72049	29206	42843	48.29	62.60	34.44	28.16
4	0194- Sagwara	64313	39998	24315	78432	30393	48039	55.35	70.64	40.81	29.83
5	0195- Simalwara	97549	61706	35843	155035	65204	89831	48.52	61.23	35.74	25.49
Total		412692	258368	154324	554394	224967	329427	53.01	66.85	39.37	27.48

Fig 5.8 Table of Number and Percentage of Schedule Tribe Literates and Illiterates By Sex in CD Blocks 2011 of Dungarpur District

Dungarpur C.D. block schedule tribe total literacy rate is 53.01, total male literacy rate in overall C.D. block is 66.85, overall female literacy rate is 39.37 and literacy gap is 27.48 percent. The literacy rate varies from highest of 56.91 percent in Dungarpur to lowest 48.29 percent in Aspur.

Dungarpur is also known for highest male's literacy rate of 71.46 percent and highest female literacy rate of 42.53 percent whereas lowest male literacy rate is 61.23 percent in Simalwara C.D. block and lowest female literacy rate of 34.44 percent in Aspur C.D. block. Sagwara is also known for highest male-female literacy gap of 29.83 percent and Simalwara for lowest literacy gap i.e. 25.49

**DISTRIBUTION OF VILLAGES BY LITERACY RATE RANGE FOR SCHEDULED TRIBES
POPULATION (RURAL), 2011**

Range of literacy rate for villages	Number of inhabited villages having Scheduled Tribes	Percentage distribution of villages	Scheduled Tribes population	Percentage distribution of population
1	2	3	4	5
0	1	0.10	2	0.00
1 - 10	1	0.10	157	0.02
11 - 20	2	0.21	1781	0.18
21 - 30	18	1.88	11975	1.24
31 - 40	79	8.24	81798	8.46
41 - 50	238	24.82	259314	26.81
51 - 60	393	40.98	435327	45.01
61 - 70	183	19.08	154877	16.01
71 - 80	35	3.65	20170	2.09
81 - 90	5	0.52	1369	0.14
91 - 99	0	0.00	0	0.00
100	4	0.42	316	0.03
District: Dungarpur(124)	959	100.00	967086	100.00
Literacy rate for District:	53.01			

Fig 5.9: Table for Distribution of Villages By Literacy Rate Range for schedule Tribes Population (Rural), 2011 Of Dungarpur district

Dungarpur district rural schedule tribe population literacy rate is 53.01 percent of total population. There are around 959 villages where schedule

Tribe population inhabited. From above data it is clear that among 959 villages only 4 villages have 100 percent literacy. If we look in to data we have view that no village have literacy rate between 91 to 99 percent. If we look population wise than 36.71 percent of scheduled tribes population have literacy rate up to 50 percent. Among these 8.46 percent have literacy rate ranging between 31 to 40percent.

**NUMBER AND PERCENTAGE OF SCHEDULED TRIBE LITERATES AND ILLITERATES
BY SEX IN TOWNS, 2011**

Sr. No.	Name of town	Number of Literates and Illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12
1	800599-Dungarpur (M)	3682	2087	1595	1799	757	1042	79.94	87.98	71.40	16.58
2	800600-Sagwara (M)	4148	2569	1579	3960	1509	2451	60.48	74.99	46.01	28.98
3	098173-Galiakot (CT)	711	431	280	637	246	391	64.93	79.67	50.54	29.13
4	098426-Seemalwara (CT)	850	467	383	564	230	334	71.25	78.22	64.26	13.96
District (Urban): Dungarpur(124)		9391	5554	3837	6960	2742	4218	68.29	80.07	56.29	23.78

Fig 5.10: No. and percentage of schedule Tribe Literates and Illiterates by Sex in Towns, 2011 of Dungarpur district

In Dungarpur district among the towns of scheduled tribe the highest percentage of literacy rate is 79.94 which recorded in Dungarpur (M) whereas Sagwara has lowest literacy rate that is 60.48. In Dungarpur (M) is known for males and female's highest literacy rate viz. 87.98 and 71.40. Sagwara (M) is known for lowest male and female literacy rate viz. 74.99

And 46.01. The highest gap between male-female literacy rate 29.13 percent in Galiakot(CT) and lowest percent male-female gap literacy rate is 13.96 percent in Simalwara (CT).

PRIMARY CENSUS ABSTRACT											
FOR SCHEDULED TRIBES											
Literates			Illiterates			Total workers			Total/	District/ CD Block/	
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Rural/	Urban	Town
11	12	13	14	15	16	17	18	19	3		2
4,22,083	2,63,922	1,58,161	5,61,354	2,27,709	3,33,645	4,61,019	2,38,706	2,22,313	Total	Dungarpur - District	
4,12,692	2,58,368	1,54,324	5,54,394	2,24,967	3,29,427	4,55,126	2,34,916	2,20,210	Rural		
9,391	5,554	3,837	6,960	2,742	4,218	5,893	3,790	2,103	Urban		
1,16,066	71,912	44,154	1,46,233	59,641	86,592	1,25,713	64,806	60,907	Total	Bichhiwara	
1,16,066	71,912	44,154	1,46,233	59,641	86,592	1,25,713	64,806	60,907	Rural		
-	-	-	-	-	-	-	-	-	Urban		
87,728	54,756	32,972	1,02,645	40,523	62,122	85,245	45,848	39,397	Total	Dungarpur	
87,728	54,756	32,972	1,02,645	40,523	62,122	85,245	45,848	39,397	Rural		
-	-	-	-	-	-	-	-	-	Urban		
47,036	29,996	17,040	72,049	29,206	42,843	57,615	29,864	27,751	Total	Aspur	
47,036	29,996	17,040	72,049	29,206	42,843	57,615	29,864	27,751	Rural		
-	-	-	-	-	-	-	-	-	Urban		
64,313	39,998	24,315	78,432	30,393	48,039	68,125	33,815	34,310	Total	Sagwara	
64,313	39,998	24,315	78,432	30,393	48,039	68,125	33,815	34,310	Rural		
-	-	-	-	-	-	-	-	-	Urban		
99,110	62,604	36,506	1,56,236	65,680	90,556	1,19,508	61,151	58,357	Total	Simalwara	
97,549	61,706	35,843	1,55,035	65,204	89,831	1,18,428	60,583	57,845	Rural		
1,561	898	663	1,201	476	725	1,080	568	512	Urban		
URBAN											
3,682	2,087	1,595	1,799	757	1,042	1,754	1,222	532	Urban	Dungarpur (M)	
4,148	2,569	1,579	3,960	1,509	2,451	3,059	2,000	1,059	Urban	Sagwara (M)	
711	431	280	637	246	391	609	337	272	Urban	Galiakot (CT)	
850	467	383	564	230	334	471	231	240	Urban	Seemalwara (CT)	

Fig 5.11: Total literacy rate of both urban and rural on the basis of Sex

From the above census it is very clear that overall literacy rate of tribal women of v Dungarpur is 47.52.²⁰²¹

Policies effect on Dungarpur district:

Beti Bacho Beti Padho scheme: This scheme has some impact on Dungarpur district, tribal women as their literacy rate is increased to 47.52% .But still it is less than 50%. In Dungarpur around 185 villages doesn't have even primary schools; in 161 villages primary schools are available in less than 5 kilometers. In case of middle schools, around 443 villages doesn't have this facility, for 369 villages this facility is available in less than 5 km , for 58 villages this facility is available at the distance of 5-10 km. Degree College is unavailable in villages. They are available in distance more than 10 kms.

Support Training and employment program (STEP) – Different training Programs has helped many tribal women but still scheme is unavailable in interior parts where tribal's live.

Self Help Groups: Around 1760 Self Help Groups are present in Dungarpur district. Self Help Groups provide facilities for income generation.SHG is one of the important channels used for overall development of women at the grass root level.

National Rural Health Mission: This mission has decreased Infant Mortality Rate and Mother Mortality Rate. In Dungarpur,Around972

²⁰http://censusindia.gov.in/2011census/dchb/0826_PART_B_DCHB_DUNGARPUR.pdf

²¹http://censusindia.gov.in/2011census/dchb/DCHB_A/08/0826_PART_A_DCHB_DUNGARPUR.pdf

Villages are there. When we go through data we come to know that 30 villages are there where all medical facilities are available less than 5 km, 163 villages are there where medical facility is available in the range of 5-15 km, 709 villages are there where medical facility are available between 16-50 km, 69 villages are there where medical facility are available in 51+ km. Government day by day taking different steps to cover all areas but still lot of population has to travel many km to get basic facilities.

Banswara

Literacy rate of tribal's women in Banswara district

NUMBER AND PERCENTAGE OF SCHEDULED TRIBES LITERATES AND ILLITERATES BY SEX IN CD BLOCKS, 2011											
Sr. No.	Name of CD Block	Number of literates and illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12
1	0196-Ghatol	92934	60609	32325	138397	55176	83221	49.71	65.26	34.35	30.91
2	0197-Garhi	80287	49678	30609	89413	35553	53860	56.43	70.09	42.88	27.21
3	0198-Banswara	89667	58224	31443	120710	47144	73566	52.89	68.99	36.93	32.06
4	0199-Chhoti Sarvan	30815	20163	10652	55719	23899	31820	45.15	58.09	31.76	26.33
5	0200-Anandpuri	57826	36181	21645	77105	32096	45009	52.94	65.71	39.97	25.74
6	0201-Bagidora	73491	46737	26754	110541	46110	64431	49.70	62.90	36.37	26.53
7	0202-Kushalgarh	57164	36757	20407	120861	52570	68291	41.11	52.95	29.30	23.65
8	0203-Sajjangarh	61296	39117	22179	101982	43090	58892	47.74	60.67	34.70	25.97
Total		543480	347466	196014	814728	335638	479090	49.79	63.63	35.94	27.69

Fig 5.1 Table of Number and Percentage of Schedule Tribe Literates and Illiterates by Sex in CD Blocks 2011 of Banswara District

The literacy rate at C.D. block level of schedule tribe ranges from highest of 56.43 percent in Garhi C.D. block to the lowest 41.11 percent in Kushalgarh C.D. block. The highest literacy rate among the males is in Garhi C.D. block i.e. 70.09 percent and lowest literacy rate among males is notify in Kushalgarh C.D. block i.e. 52.95 percent. Similarly in females highest literacy rate is in Garhi C.D. block i.e. 42.88 and females lowest literacy rate is in Kushalgarh C.D. block i.e. 29.3 percent. The highest gap between male and female literacy rate is in Banswara C.D. block i.e. 32.06 Whereas the lowest percent is notify in Kushalgarh C.D. block i.e. 23.65.

DISTRIBUTION OF VILLAGES BY LITERACY RATE RANGE FOR SCHEDULED TRIBES POPULATION (RURAL), 2011				
Range of literacy rate for villages	Number of inhabited villages having Scheduled Tribes	Percentage distribution of villages	Scheduled Tribes population	Percentage distribution of population
1	2	3	4	5
0	3	0.20	7	0.00
1 - 10	3	0.20	959	0.07
11 - 20	10	0.68	5035	0.37
21 - 30	54	3.68	40826	3.01
31 - 40	231	15.74	226486	16.68
41 - 50	423	28.81	421432	31.03
51 - 60	475	32.36	475578	35.02
61 - 70	219	14.92	163821	12.06
71 - 80	40	2.72	20477	1.51
81 - 90	8	0.54	3496	0.26
91 - 99	1	0.07	88	0.01
100	1	0.07	3	0.00
District: Banswara(125)	1468	100.00	1358208	100.00
Literacy rate for District:	49.79			

Fig 5.2: Table for Distribution of Villages By Literacy Rate Range for schedule Tribes Population (Rural), 2011 Of Banswara district

The total rural areas scheduled tribes literacy rate of district is 49.79 percent. In district there are around 1468 villages where tribal's population inhabited. From above data it is clear that among all villages only 1 village (0.07 percent) among 1468 has 100 percent literacy rate. Further from above data it is clear that around 231 villages are such that whose literacy rate ranges between 31-40 percent. With regard to population 51.16 percent i.e. majority of schedule tribes population have literacy rate up to 50 percent. Among these 15.74 have rate of literacy ranges between 31- 40percent.

**: NUMBER AND PERCENTAGE OF SCHEDULED TRIBE LITERATES AND ILLITERATES
BY SEX IN TOWNS, 2011**

Sr. No.	Name of town	Number of Literates and Illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12
1	098874-Garhi (CT)	884	543	341	725	258	467	63.37	77.79	48.92	28.87
2	098875-Partapur (CT)	909	539	370	848	318	530	60.84	73.73	48.49	25.24
3	800601-Banswara (M+OG)	5785	3383	2402	4272	1649	2623	68.67	81.03	56.53	24.50
4	800602-Kushalgarh (M)	854	468	386	514	214	300	72.01	79.86	64.33	15.53
District (Urban): Banswara(125)		8432	4933	3499	6359	2439	3920	67.46	79.69	55.46	24.23

Fig 5.3: No. and percentage of schedule Tribe Literates and Illiterates By Sex in Towns, 2011 of Banswara district

In Banswara district, among the scheduled tribes town of Banswara district Kushalgarh (M) has highest literacy rate of 72.01 whereasin

Partapur (CT) lowest literacy rate is recorded as 60.84. In case male's highest literacy rate is in Banswara (M+OG) i.e.81.03 percent and in Pratapur (CT) lowest literacy rate is noted i.e. 73.73 percent. In females highest rate is only 64.33 Kushalgarh (M) and lowest literacy rate is noted in Pratapur (CT) i.e.48.49 percent. The gap between literacy rate between male and female is highest in Garhi (CT) with 28.87 and lowest gap is in Kushalgarh (M) i.e. 15.53 percent.

PRIMARY CENSUS ABSTRACT										
FOR SCHEDULED TRIBES										
Literates			Illiterates			Total workers			Total/ Rural/	District/ CD Block/
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Urban	Town
11	12	13	14	15	16	17	18	19	3	2
5,51,912	3,52,399	1,99,513	8,21,087	3,38,077	4,83,010	7,21,783	3,63,460	3,58,323	Total	Banswara - District
5,43,480	3,47,466	1,96,014	8,14,728	3,35,638	4,79,090	7,16,323	3,59,913	3,56,410	Rural	
8,432	4,933	3,499	6,359	2,439	3,920	5,460	3,547	1,913	Urban	
92,934	60,609	32,325	1,38,397	55,176	83,221	1,25,835	62,103	63,732	Total	Ghatol
92,934	60,609	32,325	1,38,397	55,176	83,221	1,25,835	62,103	63,732	Rural	
-	-	-	-	-	-	-	-	-	Urban	
82,080	50,760	31,320	90,986	36,129	54,857	87,429	45,517	41,912	Total	Garhi
80,287	49,678	30,609	89,413	35,553	53,860	85,931	44,632	41,299	Rural	
1,793	1,082	711	1,573	576	997	1,498	885	613	Urban	
89,667	58,224	31,443	1,20,710	47,144	73,566	1,13,423	57,010	56,413	Total	Banswara
89,667	58,224	31,443	1,20,710	47,144	73,566	1,13,423	57,010	56,413	Rural	
-	-	-	-	-	-	-	-	-	Urban	
30,839	20,174	10,665	55,729	23,902	31,827	45,642	23,120	22,522	Total	Chhoti Sarvan
30,815	20,163	10,652	55,719	23,899	31,820	45,627	23,111	22,516	Rural	
24	11	13	10	3	7	15	9	6	Urban	
57,826	36,181	21,645	77,105	32,096	45,009	69,785	35,390	34,395	Total	Anandpuri
57,826	36,181	21,645	77,105	32,096	45,009	69,785	35,390	34,395	Rural	
-	-	-	-	-	-	-	-	-	Urban	
73,491	46,737	26,754	1,10,541	46,110	64,431	95,512	47,947	47,565	Total	Bagidora
73,491	46,737	26,754	1,10,541	46,110	64,431	95,512	47,947	47,565	Rural	
-	-	-	-	-	-	-	-	-	Urban	
57,164	36,757	20,407	1,20,861	52,570	68,291	92,590	45,955	46,635	Total	Kushalgarh
57,164	36,757	20,407	1,20,861	52,570	68,291	92,590	45,955	46,635	Rural	
-	-	-	-	-	-	-	-	-	Urban	
61,296	39,117	22,179	1,01,982	43,090	58,892	87,620	43,765	43,855	Total	Sajangarh
61,296	39,117	22,179	1,01,982	43,090	58,892	87,620	43,765	43,855	Rural	
-	-	-	-	-	-	-	-	-	Urban	
URBAN										
884	543	341	725	258	467	700	432	268	Urban	Garhi (CT)
909	539	370	848	318	530	798	453	345	Urban	Partapur (CT)
5,785	3,383	2,402	4,272	1,649	2,623	3,521	2,351	1,170	Urban	Banswara (M + OG)
854	468	386	514	214	300	441	311	130	Urban	Kushalgarh (M)

Fig 5.4: Total literacy rate of both urban and rural on the basis of Sex

From the census above it is very clear that overall female literacy rate in tribal is only 42.04%.²²²³

Policies effect on Banswara district:

Beti Bacho Beti Padho scheme: This scheme has some impact on Udaipur district tribal women as their literacy rate is increased to 42.04% .But still it is less than 50%. So there is long way to go. To achieve 100% we have focus on practical implementation of scheme. In Banswara around 381 villages doesn't have even primary schools; in 323 villages primary schools are available in less than 5 kilometers. In case of middle schools, around 875 villages doesn't have this facility, for 720 villages this facility is available in less than 5 km , for 138 villages this facility is available at the distance of 5-10 km. Degree College in around 1072 is available at the distance beyond 10kms.

Support Training and employment program (STEP) –Training programs has raised the standard of living of people by developing skills for earning their livelihood. There is a long way to go, as the benefitted people are very less than person who did not receive the benefit till now.

Self Help Groups: Banswara considered as absolute poverty region. Schedule tribe people of Banswara district have highest no. respondents from Schedule Tribes. Formation of Self Help Group has improved the

²²http://censusindia.gov.in/2011census/dchb/DCHB_A/08/0827_PART_A_DCHB_BANSWARA.pdf

²³http://censusindia.gov.in/2011census/dchb/0827_PART_B_DCHB_BANSWARA.pdf

Condition of people of Banswara district by providing opportunities for loans, extra income generation facility etc.

National Rural Health Mission: This mission has increased awareness about the health and hygiene among tribal. In 1485 inhabited villages around 1420 doesn't have hospitals. When we go through data we come to know that 39 villages are there where all medical facilities are available less than 5 kms, 237 villages are there where medical facility is available in the range of 5-15 kms, 955 villages are there where medical facility are available between 16-50 km, 254 villages are there where medical facility are available in 51+ km. After all the efforts by government still a large no. of villages doesn't have basic amenities near their places.

In Rajasthan role of NGO's in Tribal Welfare

Non Governmental Organizations (NGOs) are start up with various purposes. NGOs goal and objectives designed based on local region and their requirement. NGOs approach changes with requirement they are not generalized but specialized Based area and people. The full form of NGOs is Non Government Organizations are nonprofit organizations comprises with an agenda to encourage the poor and marginalized, underprivileged, unprivileged, impoverished and exploited groups. NGOs work dynamically in partnership with government individually or with worldwide agencies for various economical and social matters. These organizations were expected to exhibit how original and village staff can be used in better way and how their local knowledge, rural skills and human resources are not properly used. They suggest the ways for proper utilization of these resources for their own welfare. Through Co-operative creationcoordinatingpooranddeprivedonesresultinassisting

economical and social growth and acting as a helping hand of government not as adversary. Enable people to come up with the social and economical changes

NGOs in the development sector working progressively as they are grassroots driven organization and innovative in their approach. NGOs work with alliance with local people, as they are able to bring effective changes and able to remold weaker section of the society. NGOs are able to target that segment of rural population that cannot be even targeted by government on priority basis. They even reach out into remote areas and able to find the deprived section of communities who does not receive the benefit of welfare policies and expelled from process of development because they suffered isolation, lack of awareness and assets. The major element of NGOs programs and project is make poor involve in activities of capacity building like programs for literacy or credit handling or extension of agriculture. The following activities put base for fabricating organizations and local groups which connect with other groups having same interests. For addressing development issues NGOs plays an important role by designing new programs and its components, new procedures, initiatives, upgraded mechanism and approaches etc.

NGOs working in Rajasthan:

Udaipur district is acting as a host for highest number of NGO's in comparison to other part of southern Rajasthan and exclusively one of them is working for tribal's development i.e. Rajasthan Vanvasi Kalyan Parishad (RVKP) which was established in 1978.

Rajasthan Vanvasi Kalyan Parishad (RVKP)

Tribal's development is the main objective in their Constitution. It was established in the year 1952 at Akhil Bhartiya Vanvasi Kalyan Parishad regional center. It also has its independent identity registered locally having local leadership, resources and local tribal's concern. Its aim is to safeguard local culture of tribes from exterior forces through different program for development like siksha, swablamban, sanskar and swasthya i.e. education, independence, culture and health.

There is an immense requirement for creating a friendly environment of harmony and equality among children of other societies and children of tribal's. These schools provide an significant platform for other communities to have a better perception of the of condition of tribal people and take voluntary participation in the contribution to the comprehensive development of children of tribal's and enable them to fight against anti-national activities which are prevailing in their areas. The Schools are role model for promoting education and bestow tribal's children with cultural and ethical values.

Eklavya Vidya Mandir

Children of remote tribal areas does not have access to education, Parishad has started Eklavya Vidya Mandir, also known as "Single Teacher" School. These schools are headed by educated local persons with support from village communities. Due to this local people are expected to participate fully in all events related to cultural, social and ethical awareness along with educational development.

Astha Sansthan

Astha Sansthan formed in 1986 and earns publicity in a very short span of time around the region. It engaged more of political role rather than

Traditional developmental role. The well known contribution of this organization is in making aware tribal about their rights and providing freedom from local money lenders. The center of activities of this organization is Kotra Tehsil of Udaipur district which is schedule area. Here they organize various camps for training for various programs. The two important issues targeted by this organization are related to forest produce and land. Tendu leaves which are major forest produce of this area were exploited by money lenders and contractors. Astha help this Tribal people to be aware of their rights to the forest and they established different cooperative society for favoring tribes. For spreading awareness on various issues training is the basic strategy used by this institution. Second most important aim of this sansthan was issues related to women and their involvement in different programs for development. The main focus of its programs are women of tribe ,their minimum wages, health of women, contribution of women in Panchayati Raj, women saving group and their political roles. The anniversary of Astha Sansathan is celebrated as a 'Milan Mela' in Kotra tehsil for 2 day for discussing the problems of local people and shareexperiences.

Vidya Bhawan Society

This society is established in 1931 and its voluntary efforts are still going own. This society is result of efforts of Dr Mohan Singh Mehta and group of same thinking people. The basic goal of this organization is to increase a literacy rate by educating the rural people of the region where literacy rate percentage is only 4.9. Firstly organization started with a middle school education but with the time passes today around 12 various institutions are working under this organization .All theinstitution are

only concerned for development of rural having professional experts. These institutions not only provide formal education but also provide entrepreneurial training and provide professional course according to local needs. For instance, Anganwadi Workers Prasikshan kendra, Cellulose Waste Recycling Education Kendra, teachers training, Krishi Vigyan Kendra etc all focused to local requirement.

Rajasthan Vidyapith Kul (RVK)

One of oldest voluntary institution started in 1937 in Mewar by a Pandit Janardanray Nagar who is a local social reformer which now partly changed to is deemed university with numerous institutions. The initial steps in educating tribal's were took by Rajasthan Vidyapith by introducing schools in the interior of tribalarea such as Davok, Jhadol ,Pratapnagar before independence . All the Institution of Rajasthan Vidyapith as special reservation for tribal's students of that region. Along with this a unit of RVK i.e. Lok Sishan Sansthan was started in1939 and still working for development of rural of South Rajasthan. The core focus of this unit was to develop community through providing education to adult and extending their efforts for tribal also.

Seva Mandir (SM)

Most popular and Oldest Ngo in Udaipur district id Seva Mandir (literally means temple of service) .It is founded by Shri Mohan Singh Mehta in year 1960. It is active in five tribal dominated C.D. Block of Udaipur district i.e. Girwa, Jhadol, Kotra, Badagoan and Kherwara. Seva mandir work by setting their institution at each block of district and covers around 400 villages. The main focus of this group is most poor section society i.e. tribal people. They basically work to improve 'physical quality of life' by

making those available basic things like employment, health and sanitation, education, natural resource development.

Vagdhara: Empowering Tribal's Women

Headquarters in Banswara district and extended in the districts of Dungarpur, Pratapgarh, Chittorgarh and Udaipur. This NGO basically work for betterment of tribal's Community lives especially Tribal's women. To work for Gender Gap, VAAGDHARA helps tribal's women to change their lives through purposeful partnerships and pragmatic actions and by this it increases their participation in socio economic sphere. VAAGDHARA invested his long time in formation and reinforcement of community based organization with maximum female participation. It helps women to empower by self help group, community health group and Mother's group by providing information and training programs. Organization not only provide financial support for higher education of tribal's students but also provide information about government schemes for financial support for higher education of tribal's children especially girls.

Sadhna

Established in 1988 for providing women a source of extra income in Udaipur's tribal's, rural and urban slum belts. SADHNA introduced handicraft for the women of this region. SADHNA started teaching patch work, Tanka embroidery and Appliqué skills to women so that they can have secure earning facility.

Objectives of Government and NGO behind their Efforts

- To bring women to mainstream of development different policies and programs are enrolled.
- For women development it is very important that a woman has confidence about their self sustenance. So, first approach in women empowerment is regarding increasing confidence in women for self reliance.
- National policy for empowerment for women in 2001 and National perspective plan for women (1998-2000) former two important step taken by government.
- Till fourth plan, main focus was on education, social welfare and employment.
- Tribal sub plan based on economic and human resource development was adopted from fifth plan onwards.

CHAPTER 6

EFFICACY AND LOOPHOLES OF TRIBAL POLICIES

All research reveals that all the efforts governments are making by providing different facilities, still tribal people are not receiving full benefits of it. There are many issues which they face in accessing these favors. To achieve social and economic independence for women education is a key. In India women has right to an education but equality in access to education is still remain bigproblem.

In India a large portion of female population struggle for finishing school as they are forced by their parents, relatives, society to focus basically on household work and learn care giving and responsibility of child rearing. Educating a man means educating single individual but if we educate a women that means we are educating nation.

Issues in Tribal's women Education

In the Education of tribal's women many hurdles are there. They are:
Village Location: Tribal's people live in forest in scattered manner so it is impossible to open schools in each village as schools required strength is not present in each village. On the other hands, separate tribes leave in separate village having physical barrier between two tribal's villages. These barriers prove to be great hurdle for girls in attending schools. The only solution to this problem is opening more residential schools till post graduate level.

Parents Attitude: Most of the tribal's parents are themselves are early dropouts or illiterate. They are more interested in providing knowledge of household work as they felt that girls are only meant for marriage and aftermarriage theyhavetomanagetheirhusband'shouse. Tribalareless

Exposed to outer world so they won't understand the importance of girls education.

Negative attitude towards School Education: As most of the tribal girls doesn't found education as interesting process. They can't see the future benefits of education and feel education as time wasting process. According to them they can utilize their school going time in earning money by working on daily basis work.

Economic condition: Basically tribes survive around 8 months on forests and 4 month on agriculture. In collection of forest produce girls of age group 4-6 age group help their parents. Due to this reason parents doesn't want to waste their daughter's labor force by sending them to school. In the absence of economic stability in a family they cannot think about girl's education and distance of school may arose a fear of unsafe in the mind of parents.

Local Teacher Appointment: As teacher doesn't belong to their majority, a villager has no virtual relation with the teachers which result in no housing facility for teachers. They have to live in far way from remote tribal's areas which in turn make absence of teacher frequently resulting in irregularity in the curriculum and quality of education is suffered.

Lack of Proper Prohibition: Due to lack of coordination between school education department and tribal's welfare department proper monitoring is inhibited.

Nomadic nature of tribes: Some tribes are nomadic in nature for examples Banjaras of Rajasthan. Due to this these tribes doesn't stay on one place for long duration because of that their children can't attend schools properly.

Issues in Tribal's women in accessing Health Facilities

Availability of specialist doctor: As compared to non tribal's areas, tribal's area has much less public and private doctor and gynecologists and obstetricians. Many post related to medical field are still empty for example Lady Health Visitor (LHV), grass-root workers, medical officers etc.

Less scope for growth of medical professional: Doctor felt that they will face a sense of professional isolation in tribal's areas because in tribal area there is less scope for professional growth and interaction.

Lack of Primary facilities: As tribal areas are situated far away from cities. So they are not enriched with basic facilities like education, good shops for shopping etc. So doctor avoid to stay at such places because their children will not be supported with quality education and for fulfill their requirement they have travel km to reach to cities.

Lack of Entertainment Facilities: There are no entertainment facilities in such places so family doesn't show their interest in leading their life's in such areas.

Equal salary structure: There is same salary for doctors in tribal and non-tribal areas. And in non tribal areas they receive lesser house allowances so they prefer to have their posting in non tribal areas instead of tribal's areas.

Geographical Barriers: Even after availability of workforce health status of tribal's are not improved because to avail facilities geographical difficulties become big barrier as there is poor roads or even no roads to reach primary health center. There is even lack of public and private

transport services, no ambulance and even some areas are not connected by telephonerlines.

Language Barrier: Language is also plays important role in creating problems to take facilities provided by government. Due to language it's hard to establish communication between them and health worker.

Lack of Money: It also provide add itself in the path of accessing the medical facilities.

Loopholes in the policies

Educational system is still suffering from discrimination between girls and boys. After so many campaign and policies still tribal girls are not receiving whole benefits of policies of education. Main reason behind this situation is backward thinking of society. But other factors are also influencing it like schools are not present in accessible distance which is basic requirement of any girl child parent. Girls drop out ratio is also high because schools don't have basic facilities of drinking water and toilets. Teachers are not devoted to their work so if result of girl child is not satisfactory than parents ask them to sit at home and learn household work or help their parents in earning for livelihood rather wasting time in schools. Government before policy should also work on proper enrollment plan and the way of evaluation of the employees who are related to particular policy.

Absence of quality education, proper administration and teaching aids like curriculum, infrastructure, teachers and other materials are the main hurdles which come between success rates of any education related policy. Rajasthan tenancy act and the land laws should undergo through revision process so that equitable rights for women can be guaranteed.

Women are still facing discrimination in getting wages for same work as men. Government making laws for equality should make strict rules and regulation for paying same amount for same work.

Policies designed for education by education department are better on papers in comparison to practical implementation. Education department doesn't have any focus on ensuring quality education in all government schools.

Education department only focuses on making new policies, that to have more theoretical approach than practical one. Authorities are not working on proper enrollment of existing policies so that dropout rates of girls can be decreased.

Tribals girls are part of weaker section of society. So, the education which is imparted to them should be designed in a way that it should contain some life skill programme that can be helpful in earning their livelihood. But today's education lack this particular content.

Health Policies designed for tribal women doesn't produce expected outcomes. Policies about compensation of daily wages is either not known to everyone and if some people aware of it the process of getting money is complicated for them due to this they won't come hospital as they feel coming to hospital is wastage of their time.

National health policy launched to provide better facilities of health for tribal's but either non availability of good doctors or stock of medicine results in very less tribal's receiving benefit of it.

CHAPTER 7

DATA ANALYSIS

Our focus is basically on study of how far tribal's women are benefited with policy made by government. Our Data collection method is primary that is through interview. We made a sample size of 60 women of different age. We focus on age group of 14 to 60. We collected data from 4 district that is Pratapgarh, Udaipur, Dungarpur and Banswara from each district we interviewed 15 women.

We selected 15 women in each district from different places and different group. Some women whom we interviewed are related to some NGOs. We also get know these NGOs helped them to uplift their status. We prepare questionnaire and asked them few question. Prepared question for survey are as follow:

Educational status

Whether they received supplementation of Iron and folic acid, as they are now provided in schools for Girls and from Aganwadi for Pregnant women. Scheme for Health Checkup referrals are provided for women of every age. Janani Suraksha Yojana is introducing for pregnant women.

We also asked for the place of delivery whether at home or in hospital.

Employment Status-Type of Job, Income

If they are Part of other activities like playing some role in NGO and

Freedom of decision making.

DATA COLLECTED IN BANSWARA DISTRICT

When we look in the literacy rate of Banswara district according to the census of 2011 it is 42.04 for tribal's women. So many policies which government is enrolling for up-liftment of tribal's and general women but

after so many approaches till 2011 rate of literacy of tribal's women doesn't reached to 50% and this percentage is still low for who completed their schools or done graduation or post Graduation. When we collect data related to Health facility given by government is utilized by tribal's women or not, it can be concluded that after all facilities also due unawareness about the policies, women are still not benefitted with policy.

Sr.no	Tribe	Age	Marital Status	Education
1	Damor	15	Unmarried	Studying in 9 th
2	Bhil Meena	48	Married	Illiterate
3	Bhil	43	Married	5 th passed
4	Garasia	22	Unmarried	Graduate
5	Sahariya	27	Married	10 th passed
6	Nininamas	29	Married	8 th passed
7	Dhanka	42	Married	Illiterate
8	Sahariya	50	Widow	Illiterate
9	Gamete	33	Married	Graduate
10	Damor	19	Unmarried	Pursuing Graduation
11	Bhil	27	Married	12 th passed
12	Damor	17	Unmarried	7 th passed
13	Bhil Meena	54	Widow	6 th passed
14	Garasia	42	Married	12 th passed
15	Sahariya	45	Married	Illiterate

Table 6.1: Table For Basic and Education Related Data of Banswara Tribal women

The above table is about educational data collected for 15 women. If we look in to collected data we can see that among 15 women around 4

Women is illiterate, 2 are graduate, 3 are 12th passed and, one completed 10th and others are educated below 10th. We are still lagging lot behind in girl's education and in case of tribal percentage of women education is low.

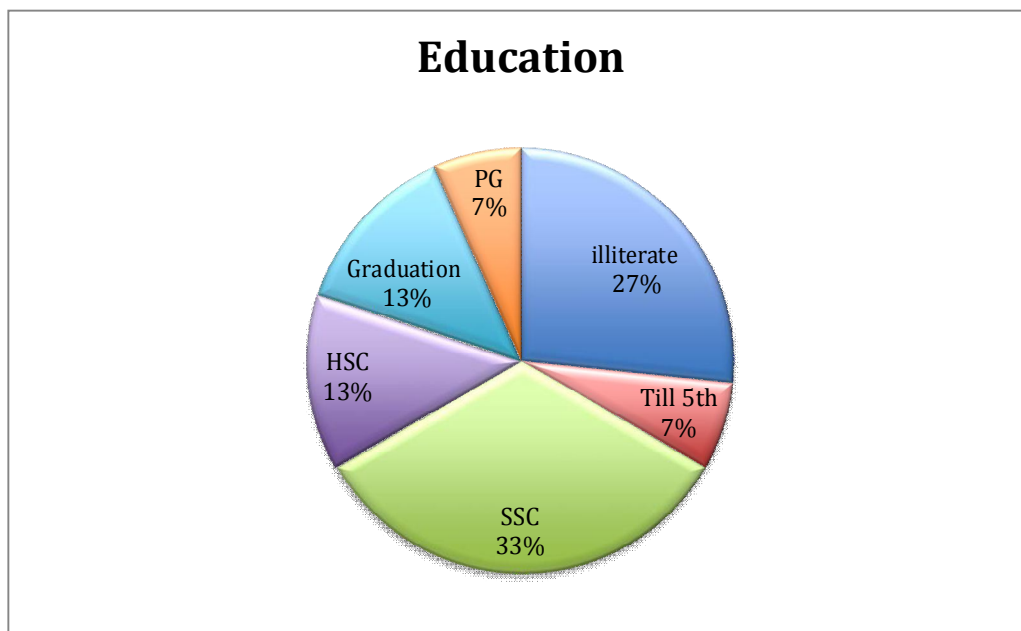


Fig 6.1 Chart of Education of Banswara Tribal women

The above Graph is about Education status of tribal's women. Here we divided data into six category i.e. illiterate, women who took education till 5th class, than we look into no of women who studied above 5th and below 11th, after that who completed HSC or below HSC but above . Now 5th category is above HSC and up till Graduation and at last completed Post Graduation. In Banswara around 4 women is illiterate, 1 is till 5th Around 5 women who studied above 5th and till 10th. There are only 2 women who has done HSC, 2 has done graduation and 1 has completed Post Graduation.

Health Status related Data of Banswara Tribal Women

Here we collected data about whether girls and women are taking benefit of different facility Government is providing for them. Government has started many policies for health benefit of women in different stages of life. Government started Supplementation of Iron in schools for girls because mainly girls suffer from anemia. Government has provided Health Check up referrals for women of every age. Janani Suraksha Yojana is started so that MMR (Maternal Mortality Rate) and IMR (Infant Mortality Rate) should be reduced by promoting among pregnant women institutional deli

Tribal's women facilitated by Health Related Policies				
Sr. no	Supplementation of Iron and folic Acid	Health Check up referrals	Janani Suraksha Yojana	Delivery place
1	Received benefit	No knowledge	Not eligible	Not eligible
2	No knowledge	No	Not available on their time	Home
3	Always during pre and post delivery	Not always	Benefitted	Hospital
4	Received	Received	Not eligible	Not eligible
5	Received	Sometimes	Benefitted	Hospital

6	No	Sometimes	Benefited	Hospital
7	No	No	No	Home
8	No	No	No	Home
9	Received	Received	Benefited	Hospital
10	Received	Received	Not Eligible	Not Eligible
11	No	No	Benefitted	Hospital
12	Received	Sometimes	Not eligible	Not eligible
13	No	No	No	Hospital
14	Received	Received	Benefited	Hospital
15	Received	Sometimes	No	Home

Table 6.2 Tribal's women facilitated by Health Related Policies of Banswara Tribal women

Below Given graph is about Health related policies of which tribal's women has taken benefit and also to know how many women took benefit. If we see Graph below there are two columns i.e. one is no. of women eligible for program as there are two schemes Janani Suraksha Yojana and Delivery Place for which only married women is eligible. For first two all 15 women are eligible but for last two only married women are eligible. In first two policies, we make use two values 1 and .5. 1 is given to those women who always take benefit of policy and .5 to those who sometimes took benefit of policy.

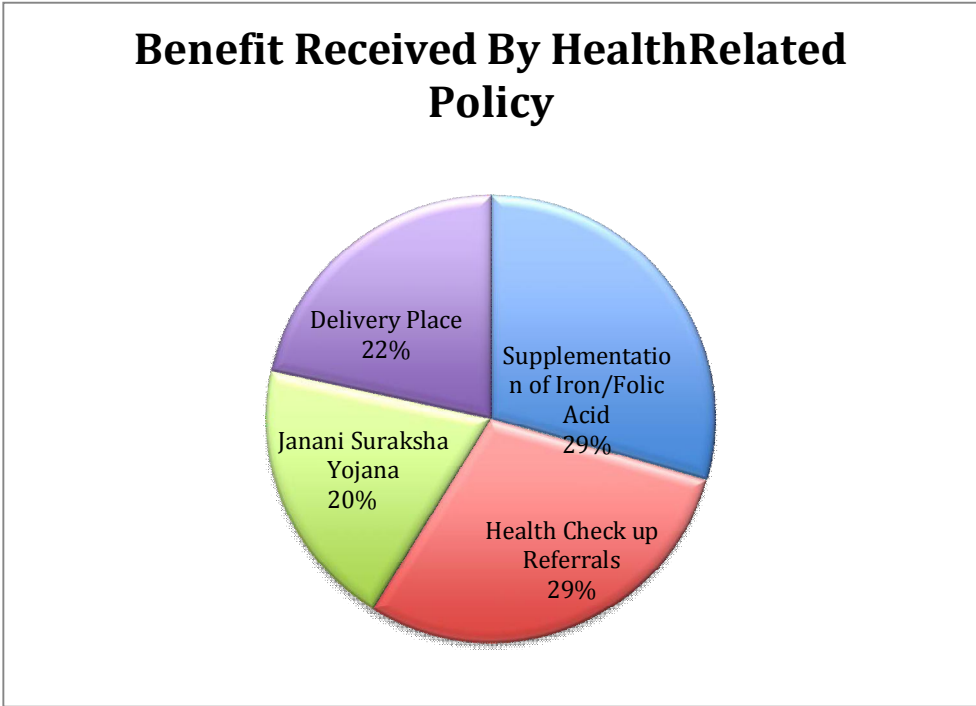


Fig 6.2: Chart related to Tribal's women facilitated by Health Related Policies of Banswara Tribal women

Tribal Women Different Economic Status

Employment status of women can be concluded by below table. There are many female who doesn't work outside; some prefer to work in their own fields. But in comparison to urban women rural women work participation is high. Mainly Female involve in Agriculture, MGNREGA, Very less are involve in small business or Govt. services. If we look into income it is very clear that if we look into per capita income it will between 2500-3000. Now we look if they are members of any other activity like Gram Sabha, SHG, Caste Panchayat, and Part of any NGOs etc. We have made studies about how free is women during making decisions related to household needs, visiting to market , visiting of relatives , work related decision, Decision related to children, their education and many other.

Among 15 women it is very clear that 6 women are Unemployed and 9 are employed. In 9 women, 3 of them involved in agriculture, 2 are involved in government sector, 1 is involved with VAAGDHARA as Path guru and other is become as village animator, one woman is part of MGNREGA and one woman is self employed. In others activity, women are involved with SHG, Aagan Wadi worker, Gram Sabha etc. If we make a look on collected data among 15 women only 1 woman is involved in every decision of family while others have limitation in decisionmaking.

Table for Employment status, income, Activity Participation and Decision Making					
Sr. no	Employment Status	Type of Job	Income	Activity participation	Decision making
1	Unemployed	Nil	Nil	Nil	Dependent on family
2	Employed	Agriculture	2000-3000	Nil	Only family related
3	Employed	Agriculture	2700	Nil	Only family related
4	Employed	Teaching	3000-4000	Path guru in Vaagdhara	To some extent
5	Employed	Others	3000-4000	Animator of village	Every decision

6	Employed	Govt.	3500-4000	Aangan wadi worker	Every decision
7	Unemployed	Nil	Nil	Nil	Only household related
8	Unemployed	Nil	Nil	Nil	To some extent
9	Employed	Self-employed	5000	Self Help Group	Every decision
10	Employed	Govt.	3000	Gram sabha	Some extent
11	Unemployed	Nil	Nil	Nil	Only household related
12	Employed	MGNREG A	2500-3000	Nil	No role
13	Unemployed	Nil	Nil	Nil	Household related
14	Employed	Agriculture	2700-3000	SHG	All decision
15	Unemployed	Nil	Nil	Nil	Household related

Table 6.3: Table for Employment status, income, and Activity Participation and Decision Making of Banswara Tribalwomen

Graph below represents two things how many women are employed and if They are employed what kind of job they are doing. We divided job roles

in to six categories i.e. Agriculture, Self employed, MGNREGA, Teaching, Government and others.

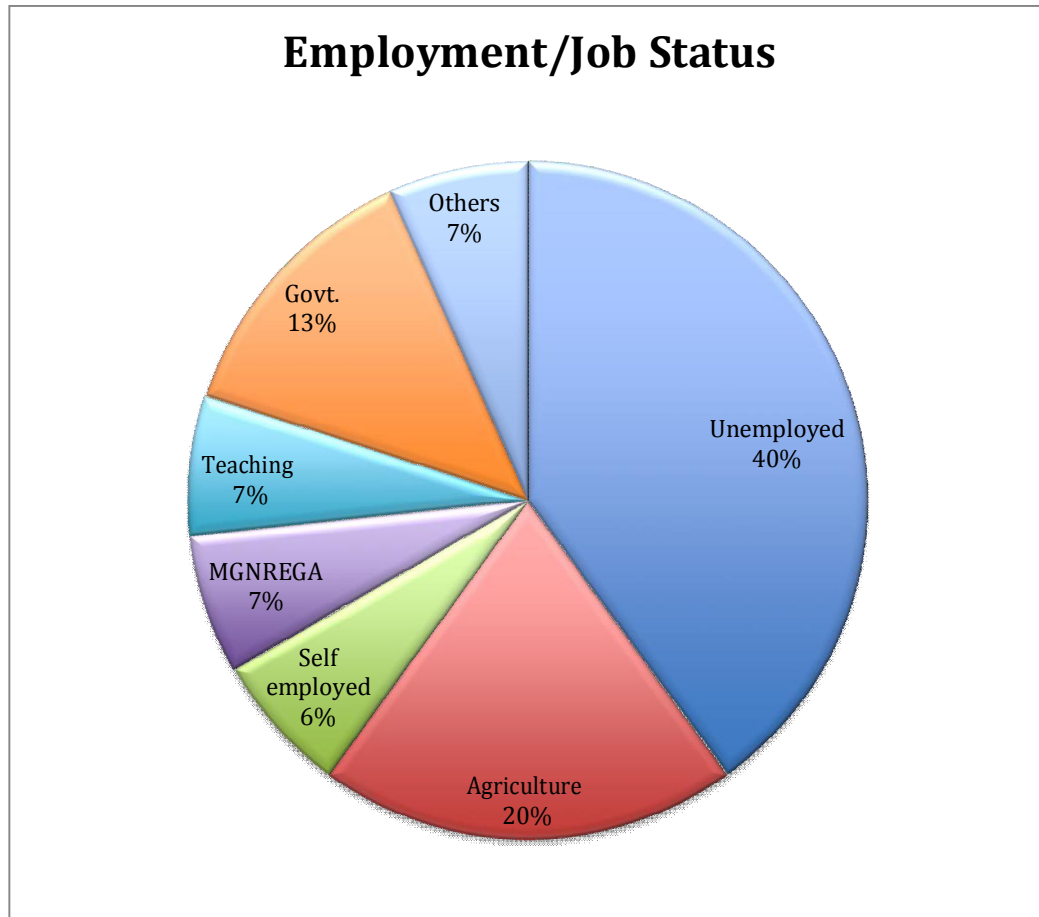


Fig 6.3: Chart of Employment/ Job status of Banswara Tribal women

The Graph below represent about amount income that women generate from their work. We divided income five categories i.e. nil, 0-2000, 2000-3000, 3000-4000, above 4000.

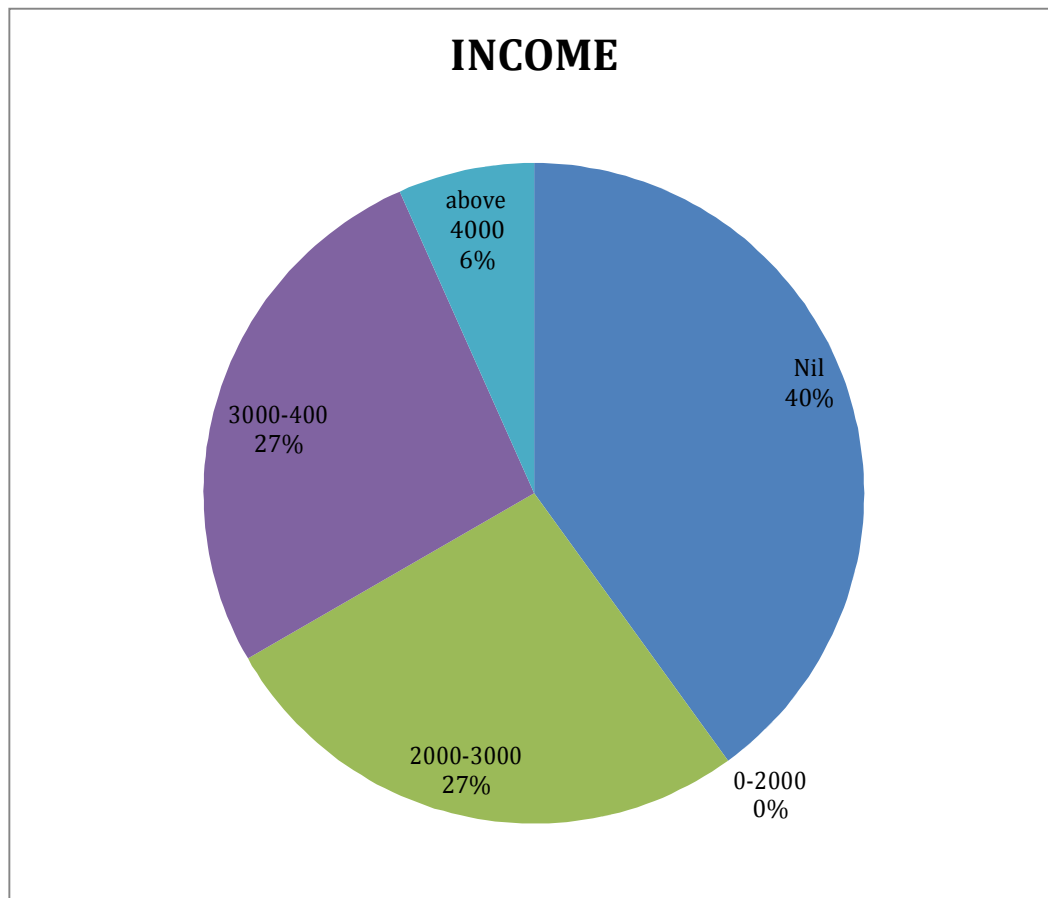


Fig 6.4: Chart of Income of Banswara Tribal women

The graph below represents extent of tribal's women in decision making .i.e. some women have no role to play in decision making, some women involved in only household related decision, some women has responsibility of taking part in family related decision, some have right to interfere in all decision but not always and at last there are women who take part in every decision and we look into graph some self dependent women has right to take al decision.



Fig 6.5: Chart of Participation in Decision Making of Tribal women of Banswara

DATA COLLECTION IN DUNGARPUR

In comparison of women of Banswara the Dungarpur women has good status when we talk about literacy rate .It is very clear from studies that lack of nutrition and Education make women to grow as weak adult .As tribal literacy rate is already very low and that to tribal's women is at the bottom in this respect. Literacy rate of tribal's women in Dungarpur is 47.52.

Sr. no	Tribe	Age	Maritial Status	Education
1	Dhanka	30	Married	12 th passed
2	Bhil Meena	24	Married	8 th passed
3	Mina	33	Married	10 th passed
4	Garasia	28	Married	12 th passed
5	Sahariya	50	Married	Illiterate
6	Damor	29	Married	8 th passed
7	Son kathodi	42	Married	Illiterate
8	Sahariya	50	Widow	Illiterate
9	Garasiya	20	Married	12 th passed
10	Pawara	22	Unmarried	Graduate
11	Bhil	28	Married	10 th passed
12	Naikda	17	Unmarried	7 th passed
13	Kolcha	54	Widow	6 th passed
14	Garasia	42	Married	12 th passed
15	Bhil	25	Married	12 th passed

Table 6.4: Table For Basic and Education Related Data of Dungarpur Tribal women

The above table above is about educational data collected for 15 women. If we look in to collected data we can see that among 15 women around 3 women is illiterate, 1 are graduate,5 are 12th passed and others are 10th passed or below it. Dungarpur have better literacy rate but whenwe see

the rate of higher education Dungarpur have good literacy rate but rate of drop out is also high.

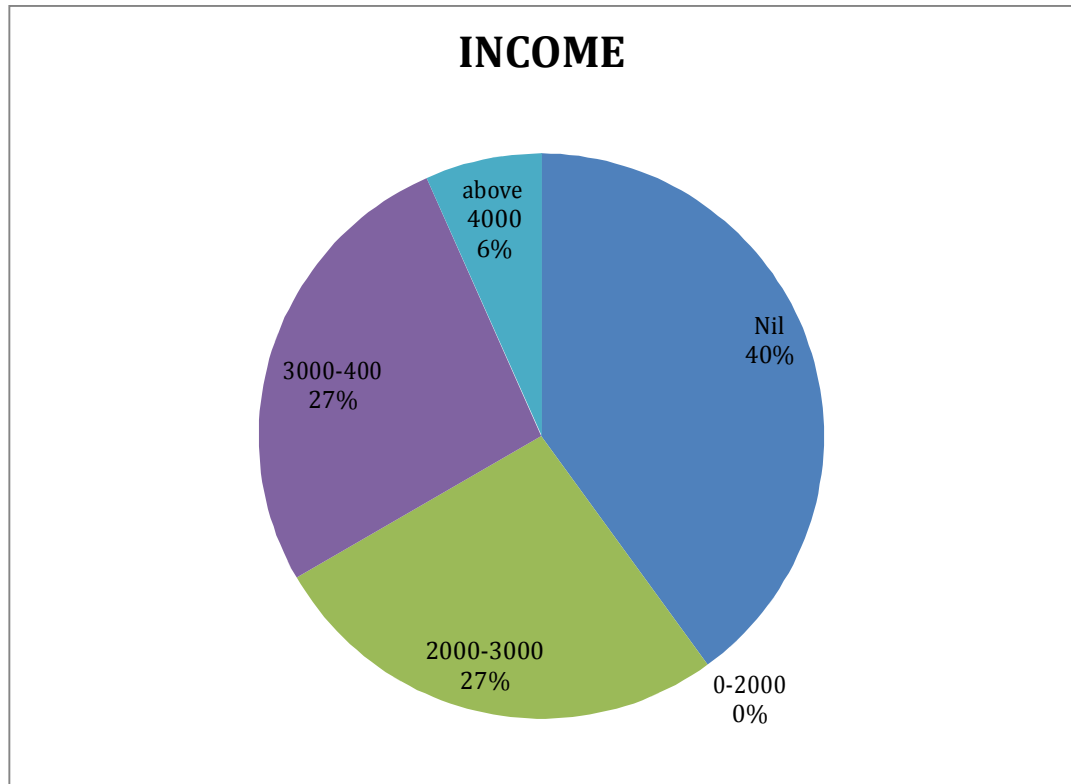


Fig 6.6 chart of Education of Dungarpur Tribal women

The chart above is about Education status of Tribal's women. As from chart it is clear that there is no women whose education is till 5th and their no women who has done Post graduation. Maximum have their studies done from 6th to 10th class. Than second no. there are women who has done their studies above SSC and done HSC. Among 15 there are 3 women who are illiterate and only one has done Graduation.

Health Status related Data of Dungarpur Tribal Women

Here we collected data about whether girls and women are taking benefit of different facility Government is providing for them. Government has started much policy for health benefit of women in different stages of life.

Government started Supplementation of Iron in schools for girls because mainly girls suffer from anemia. Government has provided Health Check up referrals for women of every age. Janani Suraksha Yojana is started so that MMR (Maternal Mortality Rate) and IMR (Infant Mortality Rate) should be reduced by promoting among pregnant women institutional delivery.

Tribal's women facilitated by Health Related Policies				
Sr.no	Supplementation of Iron and folic Acid	Health Checkup referrals	Janani Suraksha yojana	Delivery place
1	No knowledge	Unknown	benefitted	Hospital
2	Some extent	Sometimes	Benefited	Hospital
3	During pregnancy	Sometimes	benefitted	Hospital
4	Received	Received	Benefitted	Hospital
5	No	No	No	Home
6	Received	Received	No	Hospital
7	No	No	No	Home
8	No	No	No	Home
9	Received	Received	Benefited	Hospital
10	Received	Received	Not Eligible	Not Eligible
11	No	No	Benefitted	Hospital
12	Received	Sometimes	Not eligible	Not eligible

13	No	No	No	Home
14	Received	Received	Benefited	Hospital
15	Received	Sometimes	Benefitted	Hospital

Table 6.5: Tribal women facilitated by Health Related Policies of Dungarpur Tribal women

The above graph is about to what extent woman has taken benefit of govt. Health policy. There are two columns one for eligibility other for actual no. of women. As for last two policies only married women are eligible. In first two policies, we make use two values 1 and .5. 1 is given to those women who always take benefit of policy and .5 to those who sometimes took benefit of policy.

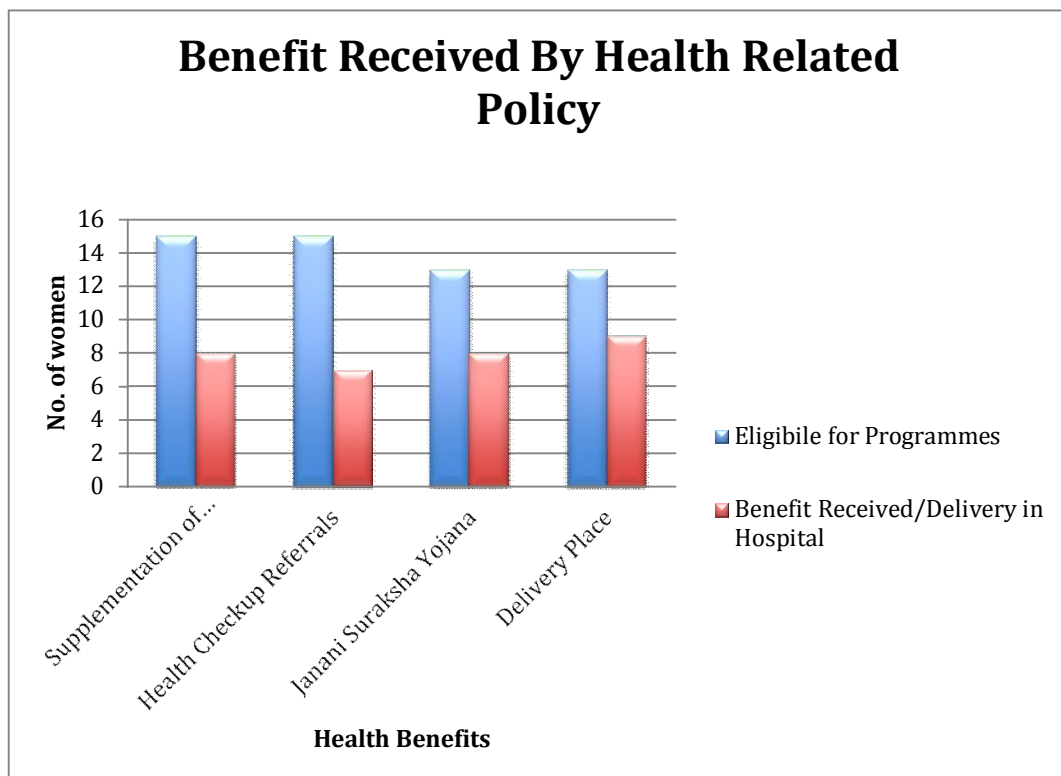


Fig 6.7: Chart of Tribal's women facilitated by Health Related Policies of Dungarpur Tribal women

As we can see from above table that even some women doesn't have knowledge about facility provided by government. After so many policies enrolled and so many campaign are working than also unawareness and myths are also working parallel which become speed breaker in the attainment of 100% success. But still people becoming aware, if we talk about new generation than we can see that maximum people prefer delivery in hospital and maximum people are getting benefitted by Janani Suraksha Yojana. Iron supplement is provided in every school due to which girls and women have up-liftment in their health status. As people are getting educated hence they are becoming aware and utilizing the benefits. From above data it is clear that all the deliveries which are perform at home was of women whose age is more than 40 years.

Tribal's Women Different Economic Status

Employment status of Dungalpur women can be concluded by below table. There are many female who doesn't work outside; some prefer to work in their own fields. But in comparison to Urban women Rural women work participation is high. Mainly Female involve in Agriculture, MGNREGA, very less are involve in small business or Govt. services. If we look into income it is very clear that if we look into per capita income it will between 2500-3000. Now we look if they are members of any other activity like Gram Sabha, SHG, Caste Panchayat, and Part of any NGOs etc. We have made studies about how free is women during making decisions related to household needs, visiting to market , visiting of relatives , work related decision, Decision related to children, their education and many other. Among 15 women it is very clear that2

women are Unemployed and 13 are employed. In 13 women, 5 of them involved in agriculture, 2 are involved in government sector, 1 is involved with with VAAGDHARA as Path guru and other is become as govt. teacher, three women is part of MGNREGA and one woman is self employed. In others activity, women are involved with SHG, Aagan wadi worker, Gram Sabha etc. Around 4 women is member of Self HelpGuru. One woman is activist. If we make a look on collected data among 15 women around four women is involved in every decision of family while others have limitation in decision making.

Table for Employment status, income, Activity Participation and Decision Making					
Sr.no	Employment Status	Type of job	Income	Activity participation	Decision making
1	Employed	MGNREGA	2000-3000	Nil	Dependent on family
2	Employed	Agriculture	2000	Nil	Only family related
3	Employed	Agriculture	2700	Nil	Only family related
4	Employed	Teaching	3000	Path guru in Vaagdhara	To some extent
5	Unemployed	Unemployed	Nil	Activist	Every decision

6	Employed	MGNREGA	2000-3000	Nil	Household related
7	Unemployed	Nil	Nil	Nil	Only household related
8	Unemployed	Nil	Nil	Nil	To some extent
9	Employed	Self-employed	5000	Self Help Group	Every decision
10	Employed	Govt.	5000	Teacher	Some extent
11	Employed	Agriculture	2000-3000	Self Help Group	Every decision
12	Employed	MGNREGA	1500-2500	Nil	No role
13	Employed	Others	3000	Nil	Household related
14	Employed	Agriculture	1700-2500	SHG	Every decision
15	Employed	Agriculture	1500-2500	SHG	Household related

Table 6.6: Table for Employment status, income, and Activity Participation and Decision Making of Dungarpur Tribalwomen

The below chart represent about employment status of Dungarpur Tribal women like whether they are employed or not and if they are employed what kind job they do

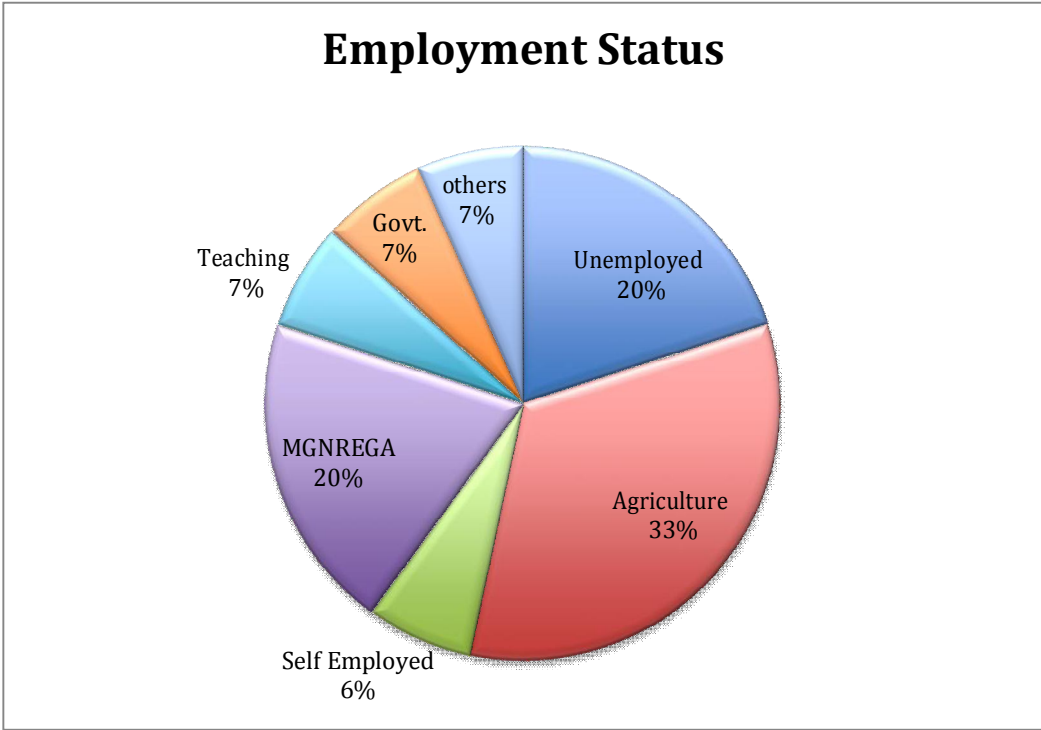


Fig 6.8 : Chart of Employment Status of Dungarpur Tribal women

The below graph reveal about the revenue generated by the tribal women. Some women who are unemployed don't generate any revenue, but others generate different amount of revenue.

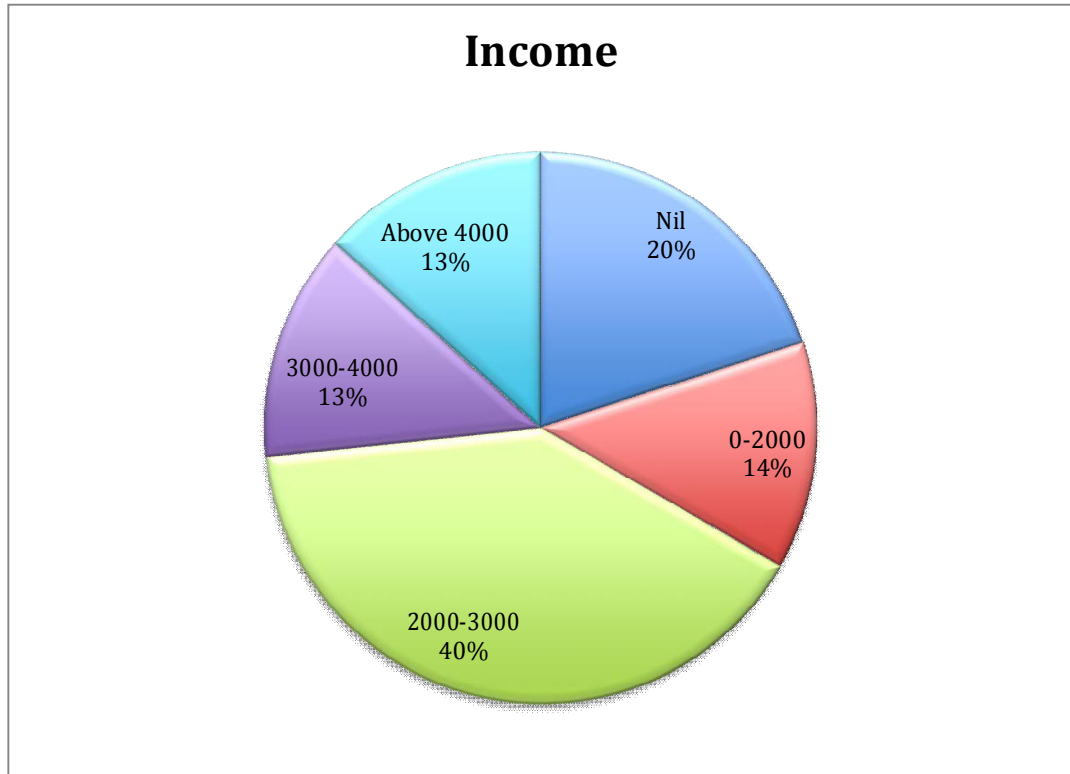


Fig 6.9: Chart of Income of Dungarpur Tribal's women

The graph below represent extends of women role in decision making in Udaipur district. A tribal's women can have its role in decision making from nil to all decision, But when we look in to data if a women want to have equality in decision making she has to first of all self dependent.



Fig 6.10 : Chart of Participation in Decision Making of Dungarpur Tribal's women

As women percentage is less in work participation or literacy but day by day awareness among women is increasing and their percentage is increasing.

DATA COLLECTION IN UDAIPUR

Udaipur district rank 5th for population, 8th for area and in population density its rank 14th. In Udaipur district population of Schedule Tribe is 49.7 percent among which women has 50.08 percent. Now we go through the collected data. We collect information in below table about Name, Tribe to which women belong, their age, Marital Status and their Education. The youngest tribal's women we interviewed is 15 years and

oldest tribal's women we interviewed is 57 year old. Total literacy rate of tribal's women in Udaipur district is 41.50 percent. But as from data it is also clear that even literacy rate is increasing but it doesn't mean that every one complete their education they are a huge percentage of drop out also. Among fifteen women 3 are illiterate, 7 are 10th or below 10th passed, Three are 12th passed and only two are graduate.

Sr.no	Tribe	Age	Marital Status	Education
1	Patelia	34	Married	9 th
2	Bhil Meena	26	Married	Illiterate
3	Garasia	22	Married	5 th passed
4	Sahriya	34	Married	8 th passed
5	Bhil	15	Unmarried	Studying in 8 th
6	Mina	40	Married	5 th passed
7	Damor	57	Widow	Illiterate
8	Bhil	30	married	12 th passed
9	Garasia	38	Married	12 th passed
10	Kokni	29	married	Graduate
11	Nayaka	27	Married	Graduate
12	Kolcha	17	Unmarried	Studying in 10 th
13	Mina	54	Widow	Illiterate
14	Bhil	30	Married	12 th passed
15	Sahariya	34	Married	8 th passed

Table 6.7: Table for Basic and Education Related Data of Udaipur Tribal Women

It is very clear from survey that there is impact of government policies but still things are not producing output of acceptable limit

The graph below is about education status of tribal's women of Udaipur district. From graph below it is very clear that there is no women among 15 women who has done PG.

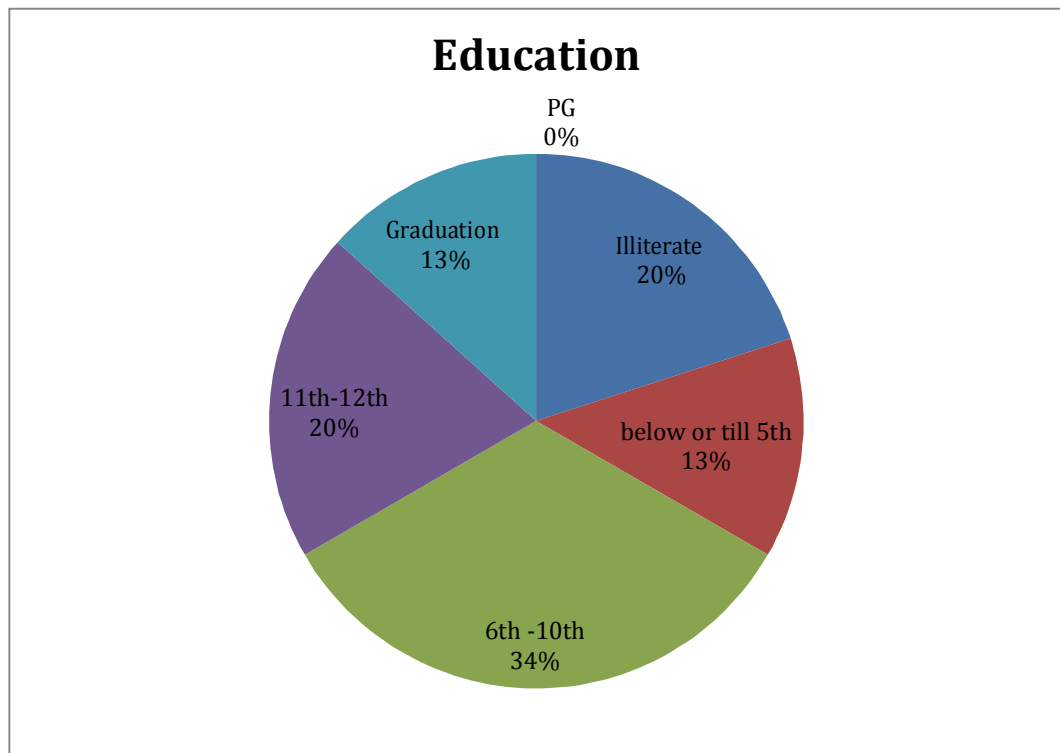


Fig 6.11: chart of Education of Tribal women Udaipur

Health Status related Data of Udaipur Tribal's Women

Here we collected data about whether girls and women are taking benefit of different facility Government is providing for them. Government has started many policies for health benefit of women in different stages of life. Government started Supplementation of Iron in schools for girls because mainly girls suffer from anemia. Government has provided Health Check up referrals for women of every age. Janani Suraksha

Yojana is started so that MMR (Maternal Mortality Rate) and IMR (Infant Mortality Rate) should be reduced by promoting among pregnant women institutional delivery.

Tribal's women facilitated by Health Related Policies				
Sr.no	Supplementation of Iron and folic Acid	Health Checkup referrals	Janani Suraksha yojana	Delivery place
1	No knowledge	Received	benefitted	Hospital
2	No	No	Benefited	Hospital
3	Received	Received	Benefitted	Hospital
4	Received	Received	Benefitted	Hospital
5	No	No	Not eligible	Not eligible
6	No	No	No	Hospital
7	No	No	No	Home
8	Received	Received	Benefited	Hospital
9	Received	Received	Benefited	Hospital
10	Received	Received	Benefitted	Hospital
11	Received	Received	Benefitted	Hospital
12	No	Sometimes	Not eligible	Not eligible
13	No	No	No	Home
14	Received	Received	Benefited	Hospital
15	Received	Sometimes	Benefited	Hospital

Table 6.8: Tribal women facilitated by Health Related Policies in Udaipur

As we can see from above table that even some women doesn't have knowledge about facility provided by government. After so many policies enrolled and so many campaign are working than also unawareness and myths are also working parallel which become speed breaker in the attainment of 100% success? But still people becoming aware, if we talk about new generation than we can see that maximum people prefer delivery in hospital and maximum people are getting benefitted by Janani Suraksha Yojana. Iron supplement is provided in every school due to which girls and women have up-liftment in their health status. As people are getting educated hence they are becoming aware and utilizing the benefits. From above data it is clear that all the deliveries, which are perform at home was of women whose age is more than 40 years.

Below Given graph is about Udaipur tribal's women Health related policies of which tribal's women has taken benefit and also to know how many women took benefit. If we see Graph below there are two columns i.e. one is no. of women eligible for program as there are two schemes Janani Suraksha Yojana and Delivery Place for which only married women is eligible. For first two all 15 women are eligible but for last two only married women are eligible. In first two policies, we make use two values 1 and .5. 1 is given to those women who always take benefit of policy and .5 to those who sometimes took benefit of policy.

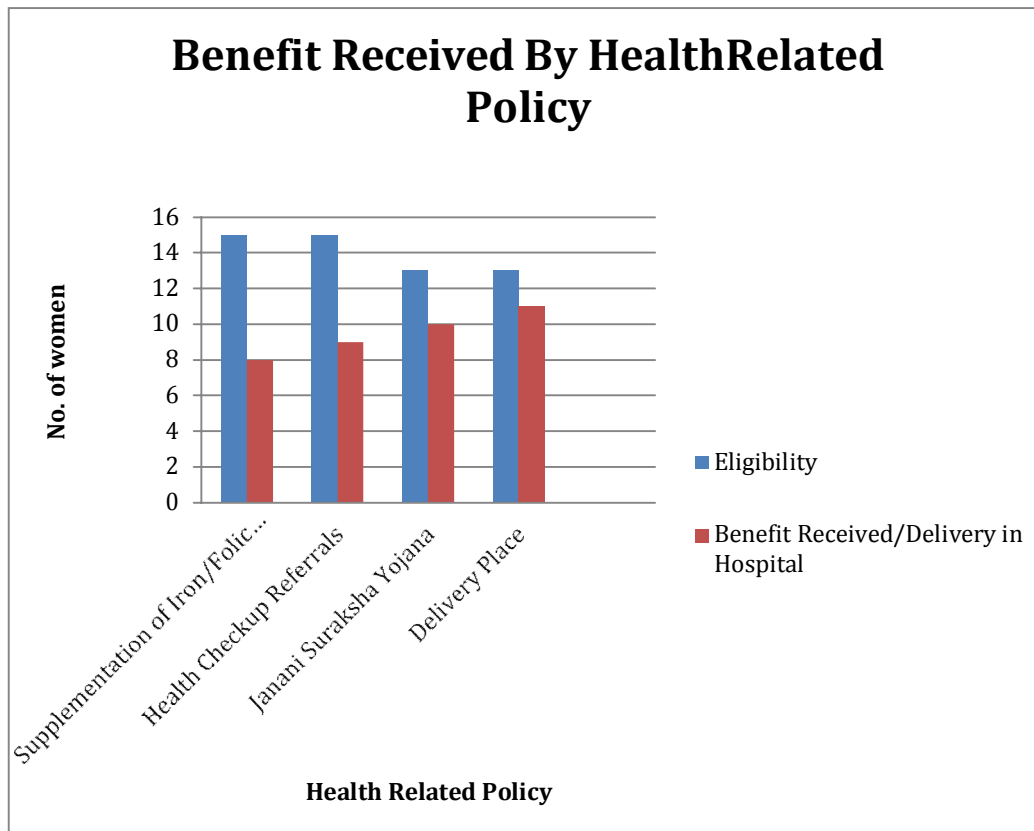


Fig 6.12 chart of Benefit Received by Health Related Policies by Tribal Women of Udaipur

Tribal Women Different Economic Status

Employment status of Dungarpur women can be concluded by below table. There are many female who doesn't work outside; some prefer to work in their own fields. But in comparison to Urban women Rural women work participation is high. Mainly Female involve in Agriculture, MGNREGA, Very less are involve in small business or Govt. services. If we look into income it is very clear that if we look into per capita income it will between 2500-3000. Now we look if they are members of any other activity like Gram Sabha, SHG, Caste Panchayat, and Part of any NGOs etc. We have made studies about how freis

women during making decisions related to household needs, visiting to market , visiting of relatives , work related decision, Decision related to children, their education and many other. Among 15 women it is very clear that 2 women are Unemployed and 13 are employed. In 13 women, 5 of them involved in agriculture, 2 are involved in government sector, 1 is involved with VAAGDHARA as Path guru and other is become as govt. teacher, three women is part of MGNREGA and one woman is self employed. In others activity, women are involved with SHG, Aagan Wadi worker, Gram Sabha etc. Around 4 women is member of Self Help Guru. One woman is activist. If we make a look on collected data among 15 women around four women is involved in every decision of family while others have limitation in decisionmaking.

Table for Employment status, income, Activity Participation and Decision Making					
Sr. no	Employment status	Type of job	Income	Activity participation	Decision making
1	Unemployed	Nil	Nil	Nil	Dependent on family
2	Employed	Agriculture	1500-2000	Nil	Only family related
3	Unemployed	Nil	Nil	Nil	Only family related
4	Employed	Others	2500-3000	SHG	To some extent
5	Unemployed	Nil	Nil	Nil	Dependant

					on family
6	Employed	MGNREG A	2000- 3000	Nil	Household related
7	Employed	Others	5000- 8000	Gram Sabha	All decision
8	Unemployed	Nil	Nil	Nil	To some extent
9	Employed	Self- employed	5000	Self Help Group	Every decision
10	Employed	Govt.	5000	Teacher	Some extent
11	Employed	Self employed	2000- 3000	Self Help Group	Every decision
12	Nil	Nil	Nil	Nil	Dependant on family
13	Employed	Others	3000	Nil	Household related
14	Employed	MGNREG A	1700- 2500	SHG	All decision
15	Employed	Agriculture	1500- 2500	SHG	Household related

Table 6.9: Table for Employment status, income, and Activity Participation and Decision Making of Udaipur Tribal women

As women percentage is less in work participation or literacy but day by day awareness among women is increasing and their percentage is increasing.

The chart below represents how many women are employed and if they are employed what job roles they are playing. From graph below it is very clear that among 15 women one-third are unemployed remaining has either opted for agriculture, MGNREGA, Self employed, Govt., teaching otherwise.

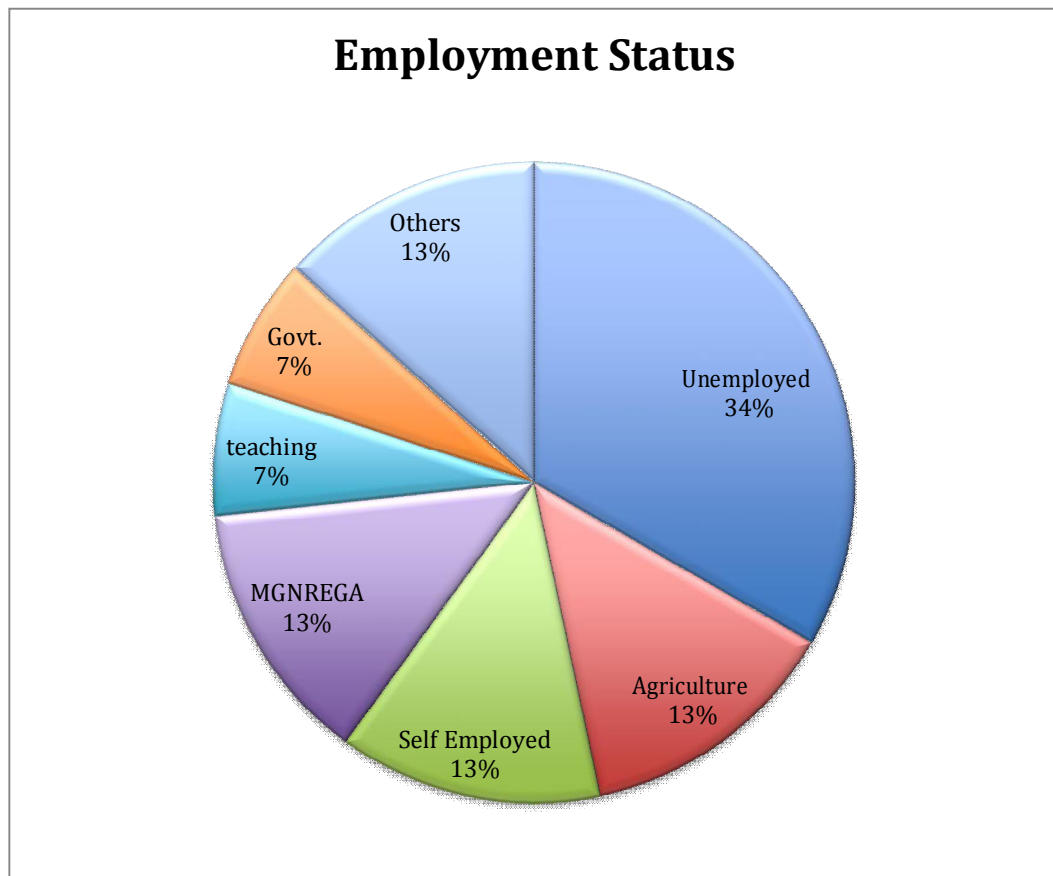


Fig 6.13: Chart of Employment status of Tribal women of Udaipur

The below graph reveal the amount of revenue generated by the tribal women. Some women who are unemployed don't generate any revenue but others generate different amount of revenue.

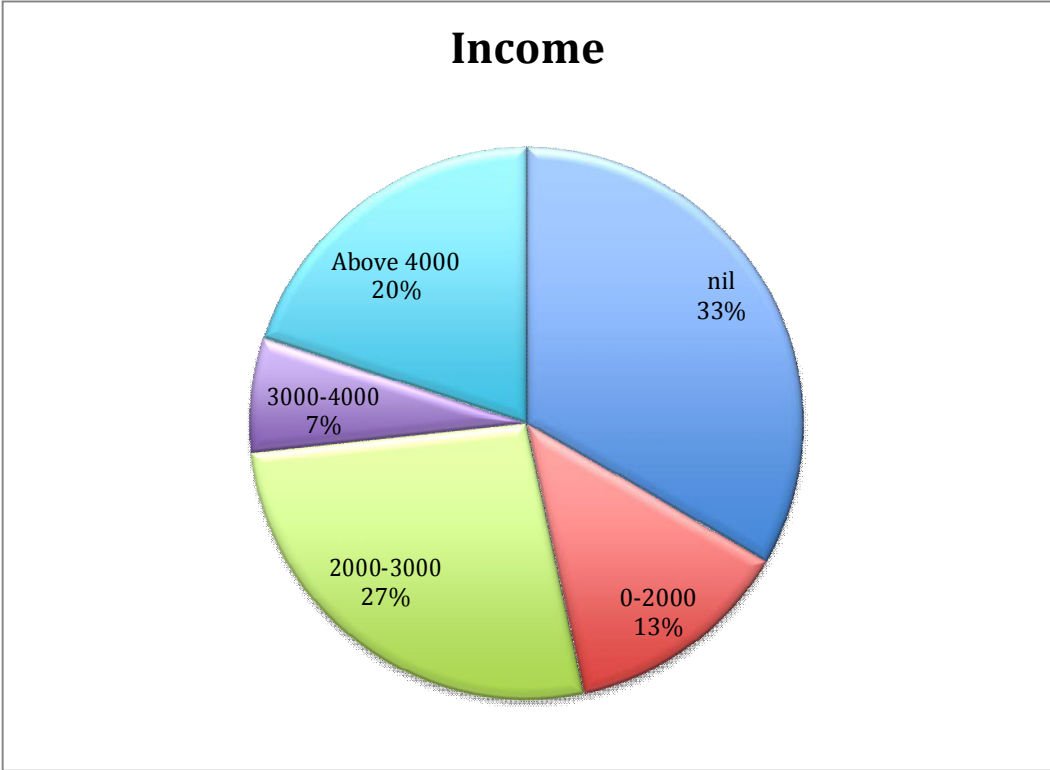


Fig 6.14: Chart of Income of Udaipur Tribal's Women

The graph below represent extends role of women in decision making in Udaipur district. A tribal's women can have its role in decision making from nil to all decision. But when we look in to data if women want to have equality in decision making she has to first of all self dependent.



Fig 6.15: Chart of Participation in Decision Making of Tribal Women of Udaipur

CHAPTER 8

IDENTIFICATION OF PROBLEMS

The purpose of our study is getting a deep view of administration of welfare policies with special reference to tribal women of four districts i.e. Banswara, Dungarpur, Udaipur and Pratapgarh. Here we evaluate the implementation of different policies and impact of the policies in welfare of women. At last most importantly the hurdles or problems in administration that act as barrier in implementation of policies and providing better suggestion for effective implementation of policies.

Access to tribal's community is not easy. To get the information about we have to take help from local representatives like Shikshakarmi, Anganwadi workers, health worker etc. for gaining confidence of tribal people.

The state and national government has separate department for both tribal and women. Rajasthan state government is working hard for welfare tribal and women specially. There are separate policies for tribal and women so we can say a tribal women group most benefitted receiving group. But then also their condition is not even good as normal women. The tribal women are still unaware about the facilities given by government. They still dependent over male members for their each and every decision so that's the reason they lag behind in receiving facilities that government providethem.

Governments are taking serious action against many evils prevailing in the society. We can say they are abolishing from society but still that evils doesn't extinct from society. Around 70 year has passed to bring the

society to this status, to empower the women but we are still waiting for the day to achieve 100 percent.

Still in society especially in tribal child marriage are still going own. In many tribes exploitation of women is done with pride. The male ego still prevailing in society, which stops women to full empowerment. The things can be changed in easier way but to change thinking we require next 70 years. In tribal in comparison to other part of society male child preference over female child is less. But difference male female exist. In some tribes women is so bounded that before taking breathe she has to take permission and in some tribes women enjoy equalstatus.

With the increase in literacy rate of tribal community their awareness about welfare program is also increased which lead to significant change in scenario. In present also tribal's maintained distance from outside environment. But in some extent tribal's community relaxed their norms by making active participation in Panchayati raj system. The elected women come out and establish contact with othercommunity.

The economic status of tribal's families is becoming strong day by day and in this tribal's woman plays important role. If we look status of average tribal's family it is miserable as they have very less option or opportunity for gainful employment. Activities for welfare of tribal are not properly published and awareness is not spread out properly. Even target-based approach of the prevailing activities can't fully satisfy the tribal need and expected benefit can't be received by them whatever they deserve.

Keeping tribal women in the core of economic well being the immense need for greater awareness generation, literacy and access to facility is

Required. After so many efforts still general complain regarding insufficient ration supply is arising hence it raise need for administer all issues properly.

The fight of women empowerment started in the year 1947. Some fights are won by women but some are lost by them. But the process of educating Indian women has started with full force and also activities to empower them is redesigning day by day so that women can receive full benefit. Many women have brightened the name of their country so we can hope in future all women whether general or backward classes can shine like astar.

COMPARISION OF BANSWARA, DUNGARPUR AND UDAIPUR DISTRICT ON DIFFERENT PARAMETERS

Below we have provided comparison graph between three on different parameters.

Comparison on the basis of education: when we compare 3 district on the basis of how much they studied it is very clear from graph that at one side illiteracy rate is higher in Banswara on the other side among all surveyed women only 1 women Banswara is completed her PG. Another point notice is Dungarpur lag behind at graduation completion also.

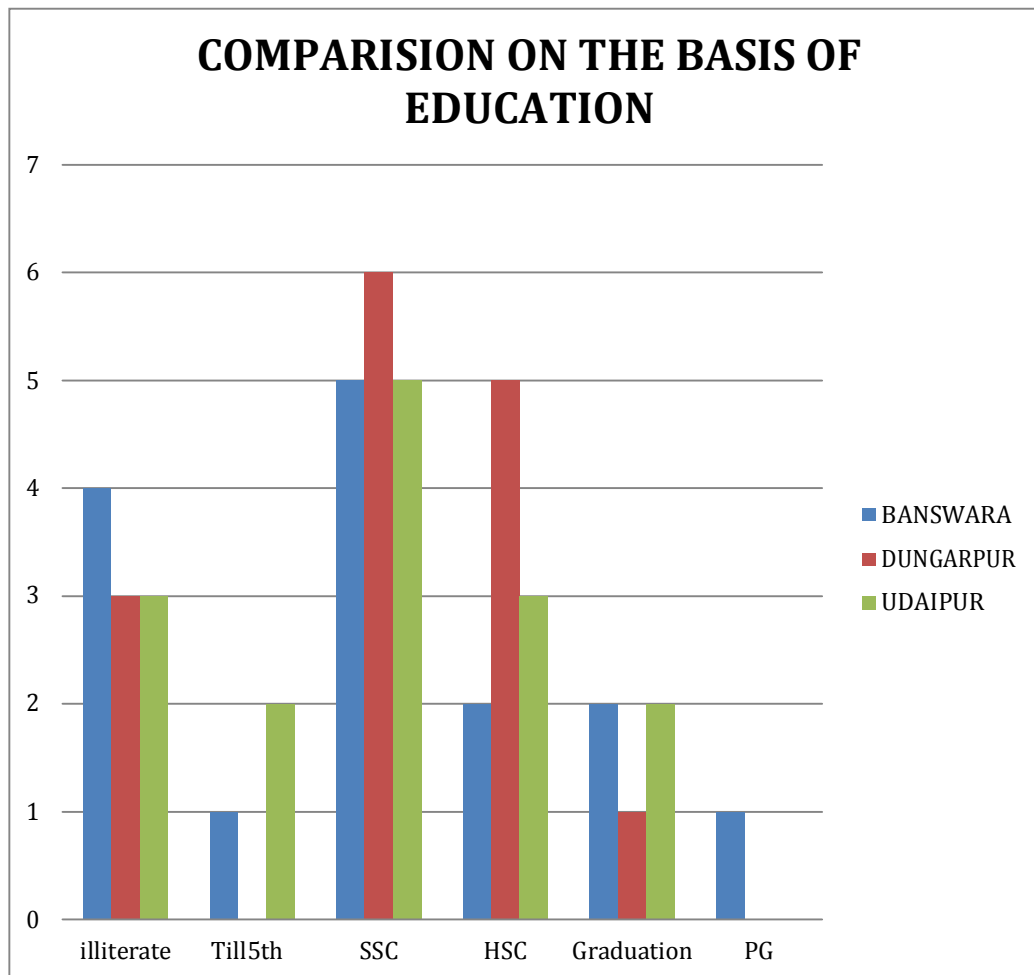


Fig 7.1: Chart of comparison on the basis of education of all Three District

Comparison of benefit received by supplementation of iron and folic acid :
 Extra supplementation of Iron and folic acid is very much required in women .This extra need for iron is about 10mg more as compared to men because to overcome the loss of iron during menstrual period. The extra need for folic acid is because women have capability to give birth. As we can see that among 15 women of each district around 60 percent women take benefit of this scheme of government. In graph below we have given

1 to those women who took benefits every time and .5 to those who took benefit sometimes.

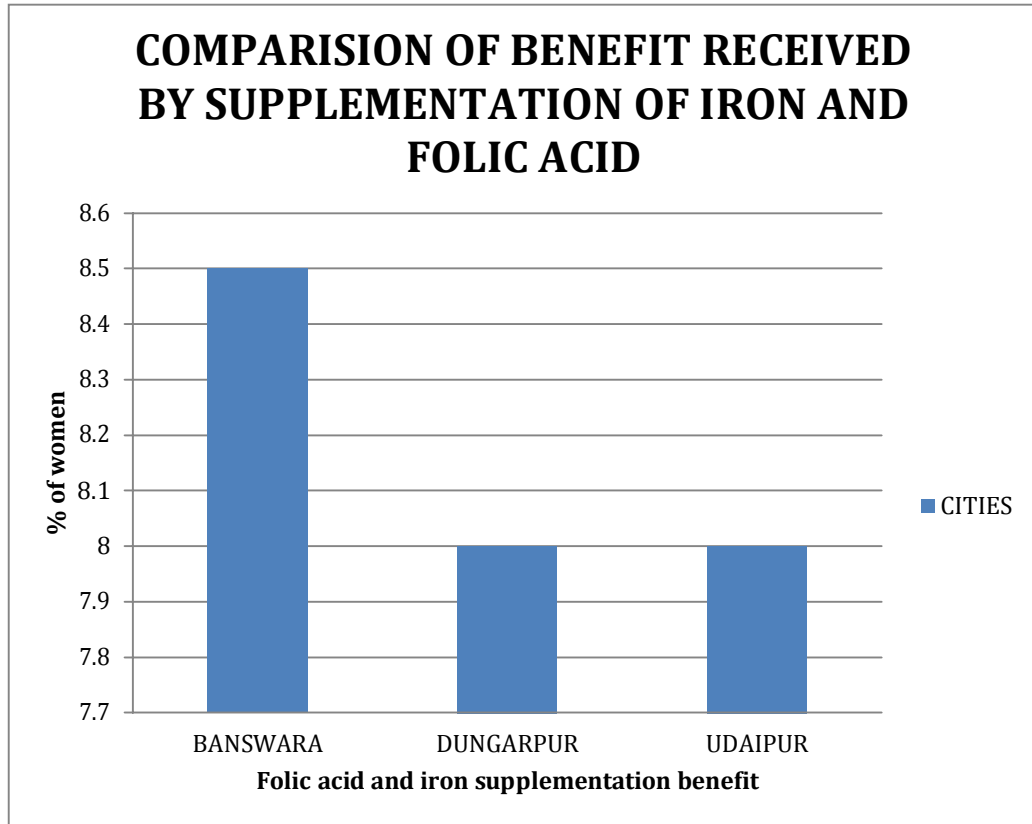


Fig 7.2: Comparison Of Benefit Received by Supplementation of Iron and Folic Acid of all Three District

Comparisons between Benefit Received by Health Checkup Referrals are shown below. It is clear that maximum benefit of this scheme is taken by Udaipur tribal women and least benefit of this scheme is taken by Banswara Tribal women. Here we have given 1 for women who took benefit of this scheme always and .5 to women who took benefit of this Scheme sometimes

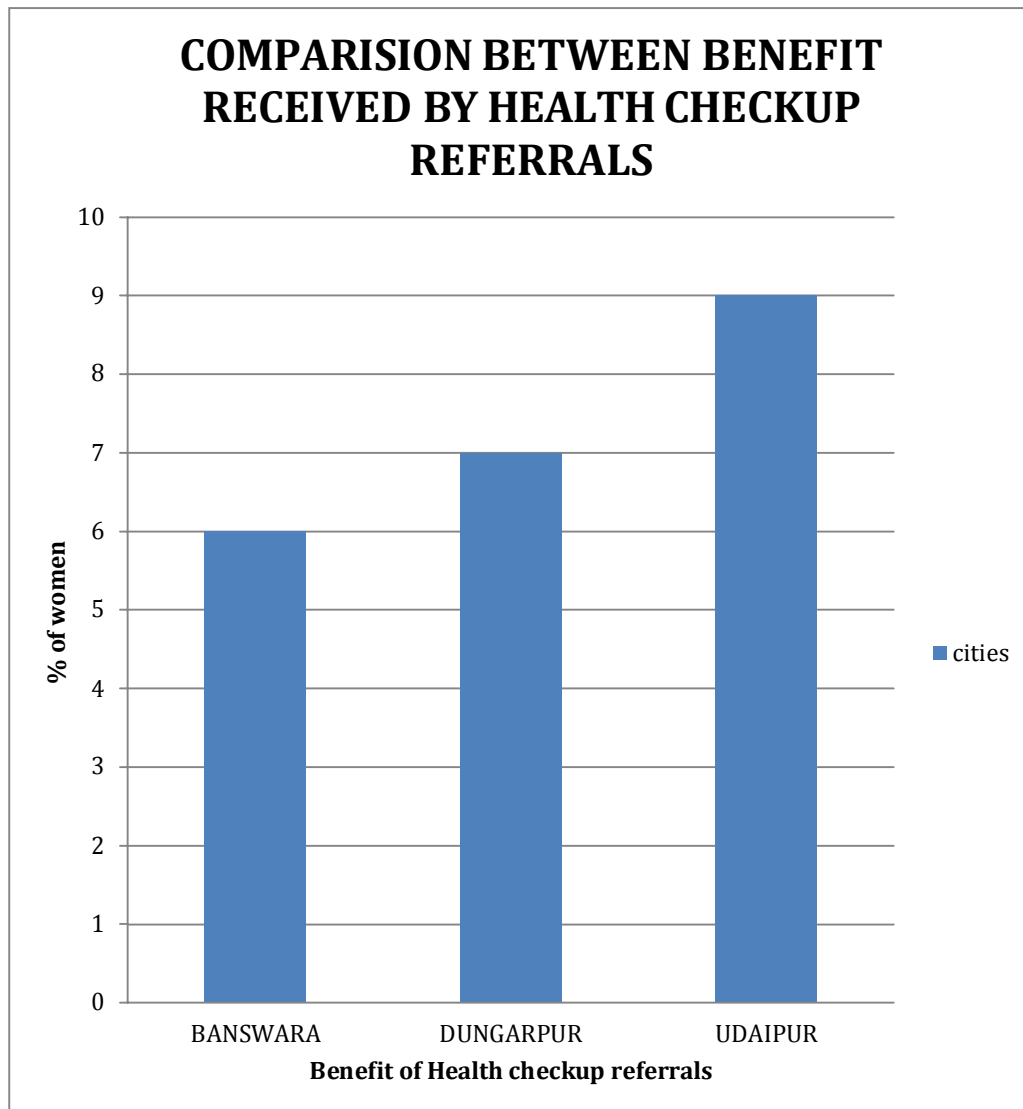


Fig 7.3: Comparison Between Benefit Received by Health Checkup Referrals of all three Districts

This Graph is comparison of no. of women who received Benefit of JANANI Suraksha Yojana and Delivery at Hospital. Udaipur is again for front as there around 80 percent tribal's women has received benefit of

Janani Suraksha Yojana and around 95% have their delivery in hospital.

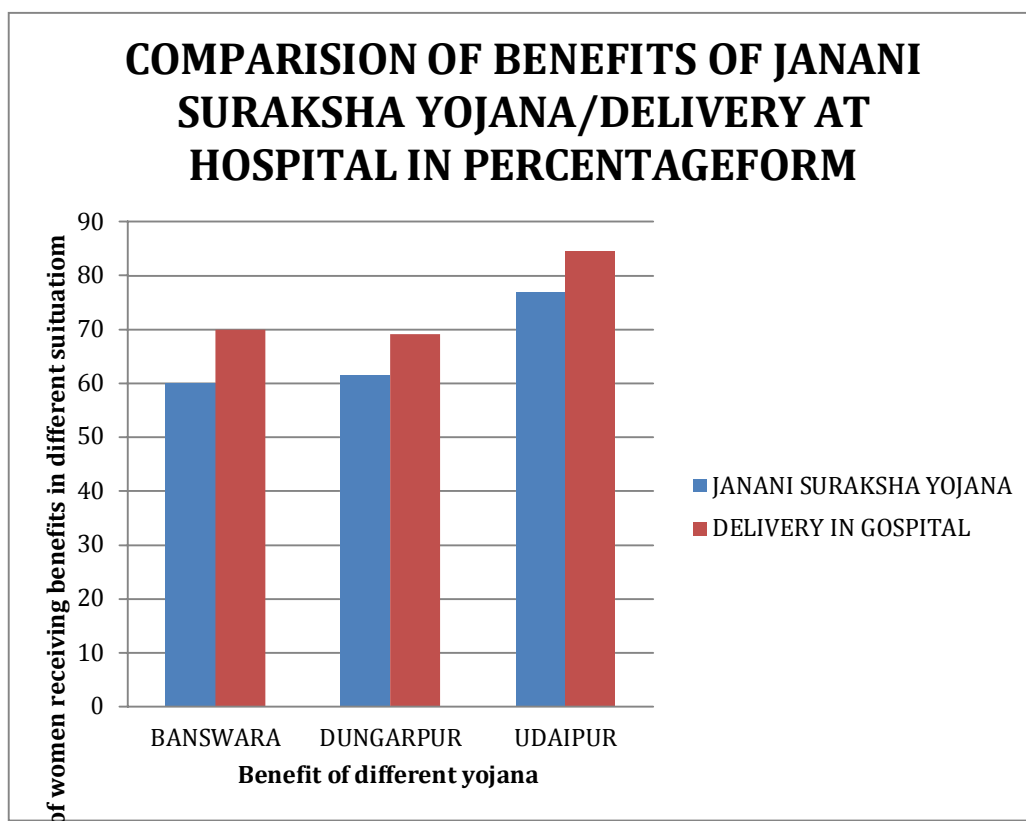


Fig 7.4: Comparison Of Benefits of Janani Suraksha Yojana/Delivery at Hospital in Percentage Form of all three Districts.

This shows Comparison of employment status in all of the three districts. As we can see Banswara district has highest number of Unemployed Women and Dungarpur have lowest number of Unemployed women. Dungarpur has highest no. of women involved in agriculture; Whereas Udaipur has highest no. of self employed. In MGNREGA, Dungarpur is at fore front. In teaching, all three have same condition. Government Jobs has their no less but then also Banswara highest no in comparison to other two.

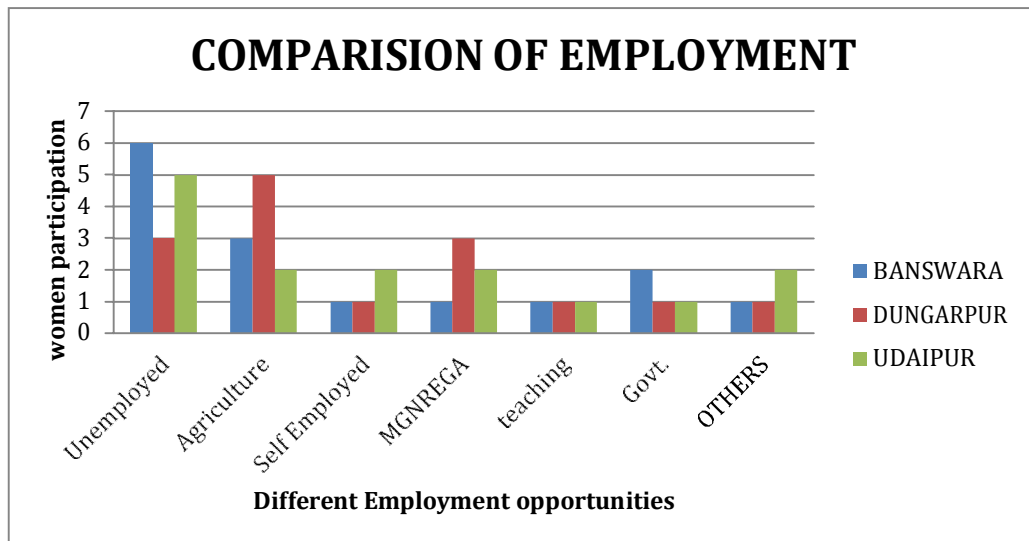


Fig 7.5: Comparison of Employment of all Three District

Below is Comparison Graph of Income. Banswara has highest no. of unemployment it has highest no. in Nil income. But on other side in Banswara there is no one who earn between 0-2000. Dungarpur has high no of women who earn between 2000-3000. Banswara has highest no of women who earn between 3000-4000. At last Udaipur is fore front as it has high no. women earning above4000.

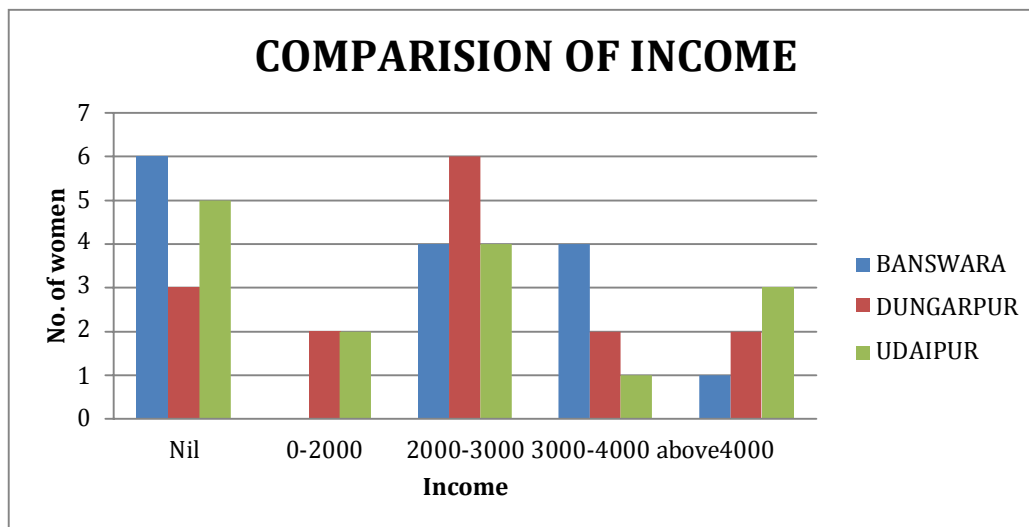


Fig 7.6: comparison of Income of all three Districts

To know about social status of women we took data regarding what is role in decision making of women. At some home women has no role especially if she is unmarried. Sometimes their participation in Decision making is limited to Household Related like what groceries has to be brought etc, Sometimes they have more freedom Decision making as they right to interfere in Family related matters like who can visit home, regarding their children etc. After if they have some more freedom so they participate in each decision but not fully. There are some women who have right to participate in every decision and their views are also considered valuable in everydecision.

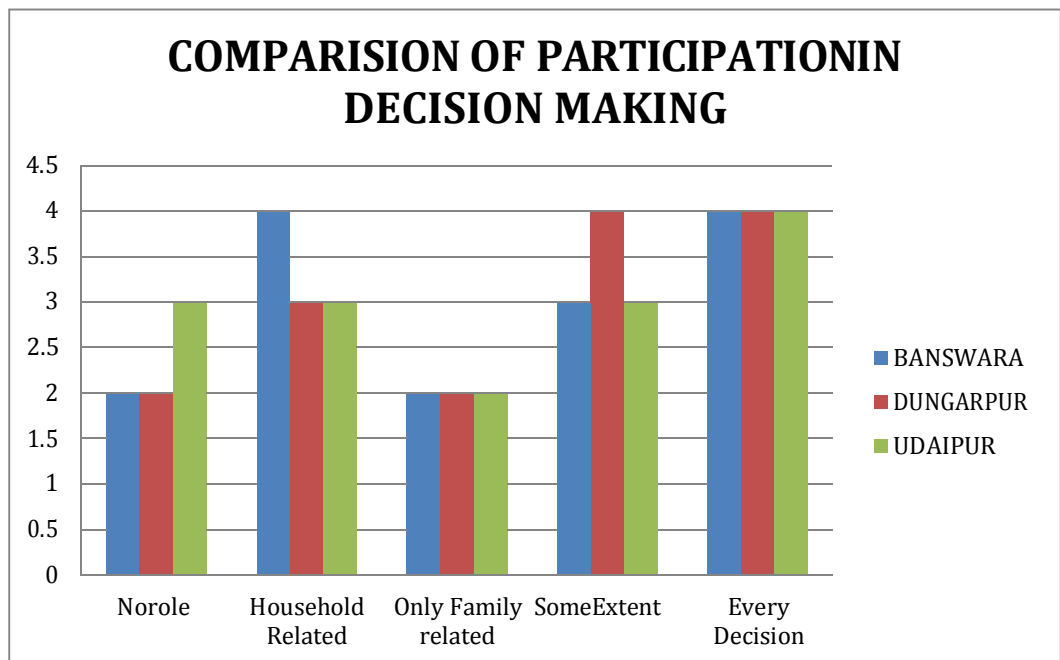


Fig 7.7: Comparison of Participation in Decision Making of all three districts

CHAPTER 9

CONCLUSION AND SUGGESTION:

The First chapter gives introduction about the research, as India is the second largest home for tribal's group after Africa. In India, tribal's group is believed to be indigenous on this land. Rajasthan is a state of royalty having various tribal's and nomadic groups. Around 12.4% of population of Rajasthan belongs to tribal's group.

Each tribe can be recognized by their own custom, culture, costumes, jewellery, trades, festivals and fair. In our study of administration of tribal's women welfare policies we are mainly focusing on women of three districts that are Udaipur, Dungarpur and Banswara.

In our society women has assigned unique place and respect. Women have distinguishable status in different communities of society. For the upliftment of women Constitution has made 33% of reservation for them. But till today there is still a big question mark on equality status of women in different section of society.

Like any other communities, in tribal's group also women constitutes about half of the total population i.e. the sex ratio in tribal's are higher in comparison to general population. But tribal's women are illiterate in comparison to women of other section of society. Like any other communities tribal's women work more in comparison to man when primary and secondary activities are counted.

Second chapter discuss literature review, as it is important to describe how the proposed research is related to prior research in a particular field. Your research work is a substantial and lengthy piece of professional work that must satisfy a number of academic requirements.

The literature review is a critical discussion and summary of statistical literature that is of 'general' and 'specialized' relevance to the particular area and topic of the research. You should spend a lot of time on your literature review because if you do it well, you can use most of it in your research work.

Every statement in a literature review must be supported either by a reference to published literature. In a literature review, you do not present all of the details found in the references. By providing the source of the reference, your advisor and committee can go to the original reference for all of the details

In Third Chapter Research Methodology was discussed, it basically defines as theoretical and systematic analysis of method those are applied to the field of our concern. It involves analysis of the methods and principals enrollment on theoretical basis which are associated with that particular branch of knowledge. Methodology is not same as method and methodology is not responsible for providing solutions.

Methodology provide in deep understanding of different methods which can suggest best practices to be incorporate in particular case. Exploration of the principles of postulates, rules and methods employed by a discipline The Present study concerned about immense need to understand the problems of tribal women's of Rajasthan especially of

above three districts and come out with development strategies that are design to enhance the status of women and improve their quality of life.

The Fourth chapter is on Policy Administration its approaches, strategies and policies .Since the Colonial period many strategies and policy are came into picture for the up-liftment of tribal's people and their areas. For the protection of tribal interest in forest, from the very beginning i.e. First Five Year Plan¹², the Planning Commission, the Ministry of Tribal Affairs formed in 1999.

Different Commission and Committees originated time to time different policies and has suggested plans for addressing the problem of tribal folks. From the Fifth Five Year Plan the State and Central Government made separate development strategies for up-liftment of tribe and schedule caste.

In the Fifth Chapter implementation of policies and role of government was taken up.State government of Rajasthan from time to time introduce new Schemes and Policies for providing opportunities to different sectors of society and also focused on new initiatives for their implementation. Like other states of India, Rajasthan also came up with many schemes to facilitate different weaker groups and tribal's, so that they can flourish at their fullest.

It provides policies related to education, job opportunity, health, sanitation etc. The government setup a different Ministry for tribal's i.e. Ministry of Tribal's Affairs, so that it can provide more focused approach for full flourished development of tribal's based on integrated social- economic development in a systematic and planned manner.

The Schemes and programs of this Ministry are aimed to support and nourish the efforts basically of other central ministries, State Government and voluntary organization by the financial aid

The Sixth chapter talk about efficacy and loopholes, as All research reveals that all the efforts governments are making by providing different facilities, still tribal people are not receiving full benefits of it. There are many issues which they face in accessing these favors. To achieve social and economic independence for women education is a key. In India women has right to an education but equality in access to education is still remain big problem.

In Seventh chapter data analysis was done by keeping in mind the study of how far tribal's women are benefited with policy made by government. Our Data collection method is primary that is through interview. We made a sample size of 60 women of different age. We focus on age group of 14 to 60. We collected data from 3 district that is Udaipur, Dungarpur and Banaswara from each district we interviewed 15women. We selected 15 women in each district from different places and different group. Some women whom we interviewed are related to some NGOs. We also get know these NGOs helped them to uplift their status. We prepare questionnaire and asked them few question.

In the Eight Chapter we took upon the identification of problem, as last most importantly the hurdles or problems in administration that act as barrier in implementation of policies and providing better suggestion for effective implementation of policies.

Access to tribal's community is not easy. To get the information about we have to take help from local representatives like Shikshakarmi, Anganwadi workers, health worker etc. for gaining confidence of tribal

people. The final Ninth Chapter gives the conclusion and some suggestions..

Suggestions for proper administration of policies:

1. Education is the key to tribal development. Tribal children have very low levels of participation.
2. Though the development of the tribes is taking place in India, but the pace of development has been rather slow.
3. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth.

So, there is an urgent need for various govt. interventions, planners and policymakers to address this problem and allocate more funds in the central and state budgets for tribal education.

- Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.
- Most important thing to focus is education. To increase the level of education Government and NGOs should come forward for building more and more schools so that each student can have schools within range of 2- 3 km. Other option is alternate or weekly scheme.

- Instead conducting daily classes in the interior of tribal's area some weekly or alternate classes should started such that this classes is available each and every villages. Distance of school is important hurdle in education of girls.
- Temptation for parent's girls should be given like job opportunity in teaching career. As if government opens more and more schools they require work task so this educated tribal can act as good work task as they are known to their people and they know their language also.
- Health related issues can be resolved if mobile hospital is introduce which come to each village once in a week, provide free checkup for women and provide them required supplement.
- To solve issues related to employment mobile training should be introduce who provide training on fields which suits that areas people best.
- To attract more and more people, head of village should given some commission per person and this will result in preparing trained work force which is turn result in developed country.

Women of different tribal group face different problems and government made generalized policy for all of them. It is hard for government to understand each and everyone's problem.

- Governance is best solution i.e. a governing body by government should be appointed among the tribal women to understand and solve their problem.
- Adoption scheme should be started. There two ways for rolling out this scheme one way is on the part of government and other way is on the part of general people who want to help others.
- Government should design a governing system such that each village there are some workers who are basically from them only but educated and aware.
- Now, these workers should give as caretaker responsibility of a particular no. family. They are liable for bringing benefits government policies to this tribal's women.
- Government should make rule that each everyone has to complete at least SSC. We can have a more aware, healthier and literate population. On the other we can ask general people who are financial stable to adopt some amount of family so from their donation we can build primary requirement center for this kind people.

When we want to uplift women one thing we have to take care those women easily won't come to facility, we have to bring facilities to them. As we know, an educated girl means educated generation.

- Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
- Attitude of the tribal parents - The attitude of the tribal parents toward education should be
 - improved through proper counseling and guidance.
- Relevant study materials in local languages - All study materials should be supplied in local languages of tribes.
- Appointment of Local teachers and female teachers - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas
- Stipends and various scholarships - Since higher education among the tribes is less, special STscholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
- Residential schools - More residential schools should be established in each states and districts and extended up to PG level

in tribal areas.

- Social security- Social security of students, especially of adolescent girls is of great concern in residential schools.
- Proper Monitoring - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.
- To comprehend basic goals of constitution, government should make such policy which can depreciate the inequality which is prevailing in the society.
- National policy for the development of tribes is to be formulated by the government in the new millennium.
- Different need model should be designed depending tribal areas according to their basic needs, infrastructural necessity and communal conveniences.
- A check should be done against the authorities who are responsible for enrolling tribal development projects and if they don't show their commitment towards their work then disciplinary action should be taken against them.
- Tribal people should be trained and made eligible so that they can participate in competitive environment driven market forces.
- Development of tribes cannot be viewed only in terms of material needs but development to have relation with fundamental rights and non material needs so according to that government should plan

their projects.

- More and more self employment and wage employment programs should be introduced and their coverage areas should also be increased.

- Field survey should be conducted to identify deserving tribal women and financial assistance should be given.
- Authorities should enable tribal women recipients to acquire equal rights on property.
- Financial benefits to hard working and deserving women should be extended so that they grow properly.

- Project designer should keep all aspects of tribal women current situation in mind before designing a new project for them so that project beneficiaries can receive full benefits of the projects.
- All authorities who are involved in the projects should properly be updated about current situation of project i.e. effect of project on women empowerment so that they can introduce changes time to time to achieve high success rate.

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Appendix I

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Appendix – ii

(Questionnaire)

अनुसंधानकर्ताका परिचय:

अनुसंधानकर्तानामचेतनाशुक्लहै, जो वर्धमानमहावीरखुलाविश्वविद्यालय, कोटाकेलोकप्रशासनविभागमें Ph.D. 2014 बैचकीशोधार्थीहै।

ऑकडेसंकलनकाउद्देश्य: अनुसंधानकाविषय “ जनजातीयमहिलाकल्याणकारीयोजनाओंकाप्रशासन: डूंगरपुर, उदयपुरववांसवाडाकेविशेषसंदर्भमें”

है। राजस्थानकी अनुसूचितजनजातियाँ इनक्षेत्रोंमें बड़ी संख्यामें निवास करती है। अनेक पुस्तकों व शोधपत्रों का अध्ययन करने के पश्चात् शोधार्थी ने यह निष्कर्ष प्राप्त किया है कि यहाँ निवास कर रही जनजातीय महिलाओं की स्थिति अन्य महिलाओं की तुलनामें निम्न है। केन्द्र व राज्य सरकार द्वारा चलायी जा रही अधिकांश जनजातीय महिला कल्याणकारी योजनाएं इन्हीं क्षेत्रों को विशेष ध्यान में रखकर संचालित की जा रही हैं। इन्हीं योजनाओं का यहाँ की महिलाओं पर पड़ने वाले प्रभावों का अध्ययन करने के लिए व उन की स्थिति में सुधार हेतु सुझाव देने के लिए ही उपर्युक्त शोधकार्य किया जा रहा है। इस हेतु इस अनुसूची के माध्यम से तथ्यों का संकलन किया जा रहा है।

दिशानिर्देश:

1. कृपया सभी प्रश्नों के उत्तर दें। जो प्रश्न आप पर लागू नहीं होता है उसके उत्तर के स्थान पर N.A. (NOT APPLICABLE) लिखें।
2. वे प्रश्न जिनमें उत्तर के लिए कोष्ठक () का प्रयोग किया गया है, का उत्तर सही अथवा हाँ के लिए () तथा ना के लिए () का प्रयोग करें।
3. कृपया इस प्रश्नावली को स्पष्ट शब्दों में भरें, ताकि इसे पढ़ने व समझने में आसानी रहे।
4. आपके द्वारा दी गयी जानकारी पूरी तरह गोपनीय राखी जाएगी तथा विश्लेषण हेतु सामूहिक रूप से प्रयुक्त की जाएगी, अतः आप निःसंकोच व स्पष्ट रूप से अपने विचार व्यक्त करें।
5. आप अपने सुझाव हमें ईमेल chetnashukal@gmail.com पर भी भेज सकते हैं।

प्रश्न :

1. नाम
2. पता
3. व्यवसाय
4. आयु
5. शिक्षा
6. निवास शहरी () / ग्रामीण ()

राजस्थान सरकार द्वारा भारत सरकार के सहयोग से जनजातीय महिलाओं के लिए अनेक कल्याणकारी योजनाएं चलायी जा रही हैं।

इनमेसेआपकोकितनीयोजनाओंकीसहीजानकारीहैतथाअभीतकआपनेयाआपकेपरिचितोंनेकितनीयोजनाओंकालाभउठायाहै।इस

कीजानकारीकोष्ठकमेंसहीकेचिह्नकेमाध्यमसेप्रदानकरें:

भाग – 1 (कामकाजीमहिलाओंहेतु)

1. व्यावसायिकप्रशिक्षणकार्यक्रमसेज्ञानएवंकौशलअर्जितकरप्रशिक्षणार्थियोंकेलिएरोजगारप्राप्तकरनासरलहु

आहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

)

2. आपकेहस्तनिर्मितसामानकीबिक्रीहेतुआपकेक्षेत्रमेंTRIFEDकार्यरतहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

3. TRIFED केमाध्यमसेअपनेहस्तनिर्मितउत्पादोंकीखरीद- बिक्रीसेजनजातीयक्षेत्रोंमेंआर्थिकउन्नतिहु ईहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

4. आपकेक्षेत्रमेंफूडक्राफ्टयोजनासंचालितहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

5. आपनेफूडक्राफ्टयोजनाकेअंतर्गतहोटलव्यवसायकाप्रशिक्षणप्राप्तकररोजगारप्राप्तकियाहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

6. भामाशाहरोजगारसृजनयोजनान्तर्गतस्वयंउद्यमस्थापितकरजनजातीयमहिलाएँस्वावलम्बीबनीहैं-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

7. भामाशाहरोजगारसृजनयोजनान्तर्गतव्यापारएवंसेवाहेतुआदिवासीमहिलाओंकोऋणराशिपरअनुदानमिलरहा

है-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

8. माँ-बाड़ीकेंद्रोंमेंजनजातीयमहिलाओंकोशिक्षाकर्मोंकेरूपमेंरोजगारप्राप्तहु आहैं

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

9. राज्यसरकारद्वारासंचालित'अनुप्रतियोजना'केमाध्यमसेजनजातीययुवाओंकेलिएउच्चसरकारीसेवाओंमेंजानेकेअवसरसुलभहु एहैं

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

10.आपसेपारिवारिकनिर्णयोंमेंरायलीजातीहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

11.आपकासमाजअन्यसमाजोंकीभाँतिपुनर्विवाहकोमान्यतादेताहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

12.राज्यसरकारद्वारासंचालितअचलसंपत्तिहस्तांतरणयोजनासेमहिलाओंकेनामपरिवारकीसंपत्तिहोनेसेजनजातीयमहिलाएँसशक्तहु ईहैं

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

13.आपकेनामअचलसंपत्तिहस्तांतरणकेएजानेपरआपनेस्टॉपशुल्कमेंअनुदानप्राप्तकियाहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

14.SC/ST/OBC केकल्याणहेतुकार्यरतमहिला/ संस्थाकोडॉ. अम्बेडकरसम्मानएवंपुरस्कारप्राप्तहु आहैं

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

15.महिलाकल्याणकारीनीतियोंकेनिर्माणसेआपकीसामाजिक,आर्थिक,एवंराजनीतिकस्थितिसुदृढहु ईहैं

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

16. सरकारद्वारासंचालित 'मिशनपूर्णशक्ति' कार्यक्रमसेसरकारीयोजनाओंकेउपयोगकेप्रतिजनजातीयक्षेत्रोंमेंजागरूकताबढ़ीहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

17. आपकेबच्चों (3-6 आयुवर्ग)

कोआंगनबाड़ीकेन्द्रोंद्वाराशालापूर्वशिक्षाएवंअल्पाहारनियमितरूपसेप्रदानकियाजारहाहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

18. स्वास्थ्यविभागद्वाराबेटियोंकेजन्मकोप्रोत्साहितकरने, उन्हेंशिक्षितकरने, उन्हेंसशक्तबनानेकेलियेआर्थिकसहायताप्रदानकीजातीहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

19. स्वास्थ्यएवंपरिवारकल्याणमंत्रालयप्रायोजित 'जननीशिशुसुरक्षायोजना' सेमातृवशिशुमृत्युदरमेंकमीएवंसंस्थागतप्रसवमेंवृद्धिहुईहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

20. 'जननीशिशुसुरक्षायोजना' द्वारागर्भवतीमहिलाओं, बीमारनवजातशिशुओंकेलिये (1 वर्षकीआयुतक) निशुल्कदवाइयाँवजाँचउपलब्धकरवायीजातीहैं-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

21. 'जननीसुरक्षायोजना' केअन्तर्गतआर्थिकसहायताप्रदानकीजातीहै-

पूर्णतःसहमत () आंशिकसहमत () कहानहींजासकता () आंशिकअसहमत () पूर्णतःअसहमत ()

22. 'जननीसुरक्षायोजना' के अन्तर्गत सरकार द्वारा आपको (ग्रामीण क्षेत्र-1400/-नगद, शहरी क्षेत्र- 1000/-)

सहायता राशि देय है-

पूर्णतः सहमत () आंशिक सहमत () कहानहीं जा सकता () आंशिक असहमत () पूर्णतः असहमत ()

23. आपको 'इन्दिरा गांधी मातृत्व सहयोग योजना' की जानकारी है-

पूर्णतः सहमत () आंशिक सहमत () कहानहीं जा सकता () आंशिक असहमत () पूर्णतः असहमत ()

24. 'इन्दिरा गांधी मातृत्व योजना' के अन्तर्गत गर्भावस्था एवं धात्रीवस्था में मातृत्व लाभ पहुँचाने हेतु मजदूरी की क्षतिपूर्ति

तिराशि प्राप्त की है-

पूर्णतः सहमत () आंशिक सहमत () कहानहीं जा सकता () आंशिक असहमत () पूर्णतः असहमत ()

25. आपके क्षेत्र में 'समेकित बाल विकास' कार्यक्रम संचालित है-

पूर्णतः सहमत () आंशिक सहमत () कहानहीं जा सकता () आंशिक असहमत () पूर्णतः असहमत ()

26. महिलाओं व नवजात शिशुओं को आंगन बाड़ी केन्द्रों में आवश्यक जाँच, टीकाकरण, पोषण एवं शिक्षा उपलब्ध करवायी

जाती है-

पूर्णतः सहमत () आंशिक सहमत () कहानहीं जा सकता () आंशिक असहमत () पूर्णतः असहमत ()

➤ आपके क्षेत्र में सरकार द्वारा संचालित आश्रम स्कूल अपने उद्देश्य प्राप्ति में कितने सफल हुए हैं

➤ आपके अनुसार महिला शैक्षिक उन्नति में महिला आवासीय विद्यालय एवं छात्रवृत्ति योजना कितनी सफल हुई है

➤ भामाशाहरोजगारसृजनयोजनानेआपकीआर्थिकस्थितिकोसुदृढ़करनेमेंक्यायोगदानदियाहै-

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➤ अपनेहस्तनिर्मितउत्पादोंकीबिक्रीकेलिएसरकारद्वाराचलायीजारही'अमृताहाटयोजना'नेआपकीआर्थिकसंवृद्धिमेंकितनासहयोगदियाहै-

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.....

➤ जनजातीयमहिलाओंकोसरकारद्वाराअचलसंपत्तिपंजीयनपरअनुदानराशिसेआपकीपारिवारिकस्थितिमेंकितनापरिवर्तनआयाहै-

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.....

➤ जनजातीयमहिलाकल्याणकारीयोजनाओंकोप्रभावीबनानेहेतुआपकेसुझावयाटिप्पणी-

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Appendix –III

Certificate of Conferences Attended



DEPARTMENT OF PUBLIC ADMINISTRATION

University College of Social Sciences and Humanities
MOHANLAL SUKHADIA UNIVERSITY, UDAIPUR
(NAAC Accredited 'A' Grade State University)

NATIONAL SEMINAR

on

POLICE REFORMS : INITIATIVES AND IMPEDIMENTS

(February 27-28, 2016)

CERTIFICATE

This is to Certify that Ms. Chetna Shukla

of Alwar, Rajasthan

has actively participated in the Seminar. He/She has also chaired the session/delivered a special lecture/

presented a paper entitled Role of Police in Prevention violence against women in India

Prof. Farida Shah

Dean, UCSSH

Prof. C.R. Suthar

Seminar Co-ordinator

Prof. S.K. Kataria

H.o.D.

Dr. Girraj Singh Chauhan

Asst. Professor & Seminar Director



Department of Political Science
Jai Narain Vyas University, Jodhpur
&
M.V. Sansthan, Jodhpur



INTERNATIONAL SEMINAR

on

Aadiwasi Tribes of India : Challenges & Possibilities
भारत की आदिवासी जनजातियाँ : चुनौतियाँ और संभावनाएँ

AUGUST 9-10, 2016

CERTIFICATE

This is to Certify that CHETNA SHUKAL
Designation Research scholar Department of Pub. Ad.
YMOU, KOTA has participated in the
International Seminar on Aadiwasi Tribes of India : Challenges &
Possibilities Organised by Department of Political Science, JNV
University Jodhpur & M.V. Sansthan, Jodhpur on August 9-10,
2016. He/She has actively Participated / Presented a Paper/
Chaired a session/delivered a lecture as Resource person on youth
territories in Tribes of Rajasthan


Prof. H. S. Rathore
Head
Political Science


Dr. Janak Singh Meena
Director Seminar &
Secretary, M.V. Sansthan

GOLDEN JUBILEE
INTERNATIONAL SEMINAR
ON
Governance, Public Policy
and Public Administration

29-31, March 2017

Organised by
Department of Public Administration
University of Rajasthan, Jaipur



In Collaboration with
SAP-DRS Phase-II (Pub. Admn.)
University of Rajasthan, Jaipur

CERTIFICATE

This is to certify that Prof./Dr./Shri/Ms. CHETNA SHUKAL, Research Scholar,

VMOU, Kota has participated in the Seminar as

Chairperson / Invited Speaker / Delegate. He/She has presented a paper on Role of Public administration
as a discipline in Indian Education System

His / Her participation was highly appreciated.

Prof. Sangeeta Sharma
Organizing Chairman

Dr. Om Mahala
Convener

Appendix-IV

Copy of Published ResearchArticles