

Status and Role of Women in Bhil-Gameti (Scheduled Tribe) Dangi (Scheduled Caste) and Banjare (Other Backward Class) of Badgaon Block District Udaipur, Rajasthan

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ABSTRACT Special places and respect is being given to a woman of our society. And she enjoys different status in various communities of a society. Now for their better upliftment, our constitution of India has offered them 33% reservation. But the question arises whether, a women is getting equal status in different sections of a society. Keeping all this in views, the present study has been carried out among the Bhil- Gamti Scheduled Tribe, Dangi Scheduled Caste and Banjare other Backward class of Udaipur District of Rajasthan so as to a comparative study of the status of women among the three different section of the same area and also to study the impact of women reservation on them. The data is based on randomly selected 46 Bhil-Gamti, 10 Banjare and 28 Dangi household women from villages Sabalpura, Pratappura, Nimachkhara and Sapatiya of Badgon Blocks of the same District. The concerning data were collected with the help of Schedule and interview. The findings will be discussed.

INTRODUCTION

India has a great variety of tribal population reflecting its great ethnic diversity. They constitute about 8% of the total country's population. The tribes are one of the social groups of the country, which are socially and economically backward. Among them comes a tribe the Bhil.

Indian constitution, under article 342 provides special considerations for tribal people. Constitution also provides 33% reservations to women.

The year 1985 marked the end of the UN Decade for women, a ten years period in which national government and the international community have realized that without the complete integration of women in development programmers, improvement in general quality of life will not be achieved. It was also felt that the improvement in the status and role of women is very important not merely because it would mean efficient use of resources but also because a women's status and opportunities are closely related to demographic variables.

The term "status" has been used differently by different sociologist. Bendix (1957) refers to "rank position with respect to chiefly income, prestige and power – one or all of these." Linton (1936) defines status as a – "collection of rights and duties." The word status here refers to the place of a woman in the society by virtue of her education, economic position and freedom she enjoys in taking decisions.

Women are discriminated due to several

historical, religious and other reasons. As has been reported by a women's workshop (1987) – "Women are suppressed, from the moments that they are born in terms of personal development. They are made to feel inferior and weak, and are given no opportunity for personal expression. Their sexuality is suppressed, their labour exploited, their property and other basic human rights denied to them and their humanity demolished. This situation, load as it is, has been made worse by the so called "national development", which has further displaced and marginalized women while at same time it has turned them into commodities, not just in terms of being used as machines for producing children, doing household work and even doing jobs outside but always controlled by men to whom they "belong."

As aptly summarized by Samaelson (1976), many myths are used to justify women's subordination in the society. They include the belief that "women are built by nature to tend babies in the home. They are emotional. They have monthly ups and downs. They cannot carry heavy weights. They lack self-confidence. Men will not work under a woman; man-to-man talk will be inhibited by the presence of woman. Woman lack imagination and real creativity. If you mix men and women on the job, they will carry on the detriments of efficiency and good morals. By the time you have trained a woman, she will get married and leave you; or have a baby or you won't be able ever to get rid of a woman once you have hired her. If a woman does turn out to

be a superlative in economic performance, she's not feminine; she is harsh and aggressive, with a chip on her shoulder against men and the world. Women workers, seeking pin money, take bread from the mouths of family breadwinners.

Above myths are only few and they can be multiplied by many sociological, psychological and economic clichés. One other most surprising thing about discrimination against women is that it is justified by many brilliant thinkers of the world; Mahatma Gandhi's thinking about women is a case in point. Mahatma Gandhi (1957) emphasis's that "a woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the activities of man and she has an equal right of freedom and liberty." But then he has a peculiar gender based division of labour. He suggests that, "Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that, he should have a greater knowledge there of; on the other hand, home life is entirely the sphere of women and therefore, in domestic affairs, in the upbringing and education of children, women ought to have a more knowledge". Thus, on one hand he protests against the view that "for women there can be no freedom" and on the other hand he oppresses women's participation in productive activities.

Today also in India regarding the status and role of women in society followed, which is proved from the report on "Status of Women in India" (1971) the secretary of the committee pointed out that though most women in India were backward, in general there are Harijan women in our country who are backward among the backwards and therefore, deserve special consideration not only to raise their status in their own communities but also to bring the man par with other women in all spheres of life.

But this does not means that in all spheres of society women have low status. Sabat and Das (1999) found that the Khond women posses a special economic power, an elevated social status and almost equal rights as that of men. However, there are certain spheres in which men continue to dominate as is culturally required. Moreover, community administration is still in the hands of men. There is an interesting picture found among the Khond women that men dominate in public and community affairs but act as nominal heads in their respective families whereas women enjoy greater authority in family and relish a great deal of social freedom.

Thus, we can say that status of woman vary in different societies. Referring to the Hill Korwas, Sandhwar (1990) found that in economic life a women has great freedom to work outside her home to join in all activities. She does not wholly depend on men but earns money herself for the family, which gives her a high status. A husband generally takes advice from his wife. She possesses all rights, which are beneficial to the family. But in political life women are not accepted in the traditional council. They can neither be head or *panch* of the council. It is thought that political activities are beyond a women's reach.

Thus, the study of women population has now become an essential issue in the domain of social science. Studies and views regarding the status of women have been quoted above and along with these are good number of studies, regarding women, have been carried out by various sociologist, psychologist, economists and medical scientists. Anthropological knowledge has enabled us to understand the position of the women in societies and world view of their own. Anthropologists have given specific attention on the roles played by the women folk and their behavioral patterns within specific cultural traditions. Keeping this in view, present studies have been made to assess the status and role of women among the Bhil - Gameti (schedule tribe) Dangi (schedule caste) and Banjare (other backward caste).

OBJECTIVES

The objectives of the present study are:

- (1) To investigate status and role of women in their society.
- (2) To study impact of women reservation in status and role of Bhil -Gameti, Dangi and Banjare.

Bhil -Gameti (Scheduled Tribe)

The Bhils constitute the third largest tribal group of India, the other two being the Santhals and the Gonds. The concentration of Bhils in the country is found in four states, namely, Madhya Pradesh, Rajasthan, Maharashtra and Gujrat.

In the state of Rajasthan, the total Bhil population comes to 10,64,265 persons according to the 1971 Census. Though they are spread broadly all over the state, their major concentration is in the district of Udaipur, Banswara and

Dungarpur where about 60% of their population resides. In the district of Udaipur they numbered about 3,15,911.

The Bhils as a tribal group in the state of Rajasthan have covered a long journey from subsistence economy to a competitive economy, from isolation to involvement in the local mainstream and from lawlessness to a law – abiding community. They have witnessed the development period of about 44 yrs. Some of their problems have been solved. They are on par with non – Bhils so far their dress pattern, housing, tastes and life – styles are concerned. If they have any ethnic specificity, the other multitude ethnic group of the region also has some ethnic specificity. Any group, tribal or non – tribal needs some socio – cultural identity. And, therefore, the thing particular about them is their mark of identification without it they cannot survive as a cultural group.

Dangi (Scheduled Caste)

The Dangi are an agriculturist community. They are also known as Patels, a term applied to a class of well to-do farming community. At Rajasthan they are mainly found in Dungarpur, Banwara, Chittorgarh, Bhilwara, Kota and Jhalwar district at Udaipur basin Dangi have 66, 000 persons distribution in 57 villages .

Dangis are ranked lower than Brahmananl, Bania and Rajput but higher than that of Bhil, Meghwal, Salvi and Kalal. But economically, socially, psychologically Dangis are prosperous, reputed and sagacious people. They are hard working people and all the time clinging to their agricultural pursuit.

Banjara (Other Backward Class)

The Banjara community which is classified as a nomadic tribe is one of the most colourful and progressive group which displays a level of acculturation rarely found in any other group from the backward community. They sometimes use their community name as surname. It has a long history of migration, of occupation, and at present which shows rapid progress. The Banjara are mainly distributed in Udaipur, Dungarpur and Chittorgarh districts .Their main connection is at Udaipur.

The Banjara have two broad endogamous

divisions namely -Bamnia and Labana. Each group is again divided into twelve exogamous clans having equal social status. The Banjara are an endogamous group. The Banjara have three main occupations, agriculture, trading in bullocks and buffalo, and wage earning through construction works.

MATERIAL AND METHODS

The data for the present study regarding status and role of women has been collected 46 Bhil-Gameti, 28 Dangi and 10 Banjara women from its pre-dominated inhabited villages of Badgaon Block i.e. Sabalpura, Pratappura, Nimachkera and Sapatiya of Udaipur district, Rajasthan, with the help of schedule and interview.

After the complete collection of data through schedule-interview, coding of each and every schedule was done. Simple average and percentages were used to analyze the data from qualitative to quantitative form, which helped in designing various tables. In order to assess the social status of women, findings have been divided into following subheads:

(a) A girl or Daughter or of a unmarried woman; (b) A Married woman; (c) A Widow; (d) A Barren Lady

Other than status, their roles have been discussed under following subheads:

(a) In Political Aspect; (b) In Religious Aspect; (c) In Social Aspect; (d) In Economics Aspect; (e) In Decision Making.

RESULTS AND DISCUSSION

In order to get information's on the status of women in Bhil-Gameti, Dangi and Banjara community, it is necessary to examine those functions on which their position depends. Before dealing with their positions in general, it is essential, to interpret the status that they enjoy in their own family.

Position of an Unmarried Daughter

Table 1 shows that all, the Bhil-Gameti, Dangi and Banjara, the work regarding the daughter is same, that means, daughter have to do all types of work at home, along with her mother and also at fields in agriculture. And if allowed then also go to school and it is clear from the table 2 that

Table 1: Status of daughter regarding her work

<i>Bhil-Gameti (S.T)</i>	<i>Dangi (S.C.)</i>	<i>Banjare (O.B.C.)</i>
Do all types of work at home along with mother and also at fields in agriculture. And if allowed then also go to school.	Do all types of work at home along with mother and also at fields in agriculture. And if allowed then also go to school.	Do all types of work at home along with mother and also at fields in agriculture. And if allowed then also go to school.

that 56.5% of Bhil-Gameti, 78.57% of Dangi and 80% of Banjare wish to educate their girl child but only up to or till her marriage takes place and only up to primary or middle. About 43.47% of Bhil-Gameti, 21.42% of Dangi and 20% of Banjare do not wish to educate daughter, because she have no time to go to school since she have to work at home and fields and other than that they will be married so no use of study (Table 4) and among Bhil-Gameti 73.91% respond negatively and 26.08%

Table 2: Percentage distribution of freedom in selection of life partner

<i>Freedom in selection of life partner</i>	<i>Bhil-Gameti (S.T.)</i>		<i>Dangi (S.C.)</i>		<i>Banjare (O.B.C.)</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Yes	-	-	18	64.28	-	-
No	46	100	16	35.71	10	100
Total	46	100	28	99.90	10	100

among 64.28% Dangi shows of responses that daughters are free to choose their life-partner and 35.71% shows that they are not free in selection of their life-partner. But on contrary, among Bhil-Gameti and Banjare, daughters are not at all free to choose their life-partners.

Table 3 shows responses regarding the case of a girl who becomes pregnant before marriage. Among all the Bhil-Gameti, Dangi and Banjare such cases usually do not takes place but if occurs then among Bhil-Gameti and Dangi issue is discussed in panchayat and then that girl is either married to that boy or that boy have to pay heavy amount as punishment. But in Dangi and Banjare other than giving punishment to that boy, the girl is aborted, if that boy does not marry the girl. And it is also notable from the table that Banjare discuss the issue within family and not in panchayat.

Regarding their education it has been found

Table 3: The responses regarding the case of a girl who becomes pregnant before marriage

<i>Bhil-Gameti (S.T)</i>	<i>Dangi (S.C.)</i>	<i>Banjare (O.B.C.)</i>
Usually it never happens. But if happens then the matter is discussed in panchyat and then either the boy have to marry that girl or the boy have to pay amount as a punishment.	After discussing matter in pan-chayat, either she is married to that boy or she remains with her parents.	Usually it never happens. But if occurs then the matter is discussed within family and then either the boy marry that girl or she is aborted secretly.

positively regarding daughter succession in father's property. Among Dangi 85.71% negatively and 14.28% positively and among Banjare 50% negatively and 50% positively responded

Table 4: Percentage responses regarding wish to educate daughters

<i>Group</i>	<i>Yes</i>		<i>No</i>		<i>No Then Why</i>	<i>Yes Then Up to</i>
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>		
Bhil-Gameti (S.T)	26	56.52	20	43.47	They have to work at home and field and they will be married.	Mostly upto her marriage and usually upto primary or middle
Dangi (S.C.)	22	78.57	6	21.42	They have to work at home and field and they will be married.	Mostly upto her marriage and usually up to primary or middle
Banjare (O.B.C.)	8	80.00	2	20.00	They have to work at home and field and they will be married.	Mostly up to her marriage and usually up to primary or middle

Table 5: Percentages of responses regarding daughter as the successor of father’s property

Daughter as successor of father’s property	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	12	26.08	4	14.28	5	50
No	34	73.91	24	85.71	5	50
Total	46	99.90	28	99.90	10	100

regarding daughter’s succession in father’s property (Table 5).

Position of a Married Women

Table 6 shows that, all types of work at home and fields are been do by women in Bhil-Gameti, Dangi and Banjare. But regarding work outside home i.e. labour work is only permmsible to the Bhil-Gameti and Banjare women and never does by Dangi women.

It is evident from the table 7, that, only among

Table 6: Status of married women regarding her work

Bhil-Gameti (S.T.)	Dangi (S.C.)	Banjare (O.B.C.)
Do al types of work at home and also at fields in agriculture. And also go for work outside home as laborer.	Do all types of work at home and also at fields in agriculture. But never go for work outside home.	Do all types of work at home and also go for work out side home as laborer.

Bhil-Gameti, about 45.66% of husband contribute in work at home regarding cooking and bringing water and wood, when their wives are ill or unable to do that and about 54.34% of husband do not contribute in work at home. And among Dangi and Banjare husband not at all contribute in work at home.

Among Dangis and Banjare both husband and wife take the responsibility of child when the family cannot afford it. And among Bhil-Gameti also about 93.47% of the child’s responsibility is of both husband and wife and only about 6.52% subject responded that it’s only the responsibility of husband (Table 8).

Table 9 exhibits that bride-price practice is not at all practiced by Dangis and Banjare. And it is prevalent among Bhil-Gameti and which is not at all returned when wife separate herself from her husband.

The causes of divorce, among Bhil-Gameti divorce is given whenever the husband wishes and divorce also takes place whenever there is quarrel and tensions due to heavy drinking and unlikeness due to variation in thinking. Same

Table 7: Percentage of responses regarding husband’s contribution in work at home

	Husband’s Contribution				If yes then description
	Yes		No		
	Total	Percent	Total	Percent	
Bhil-Gameti (S.T.)	21	45.66	25	54.34	Cooking and bringing water
Dangi (S.C.)	-	-	18	100.00	-
Banjare (O.B.C.)	-	-	10	100.00	-

Table 8: Percentage of responses regarding responsibility of child when family cannot afford it

Respones regarding responsibility	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Both	43	93.47	28	100	10	100
Husband	3	6.52	-	-	-	-
Total	46	99.90	18	100	10	100

Table 9: Percentage distribution of return of bride – price at the time of separation

Return of bride -price	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	-	-	-	-	-	-
No	46	100	-	-	-	-
Total	46	100	-	-	-	-

reasons are the cause of divorce among Dangis and Banjare. Along with that Dangi also consider early marriages as the cause of divorce (Table 10) and it may be pointed out that among Dangi and Banjare and about 91.30% Bhil-Gameti responses that Panchayat help in divorce case and only 8.69% of Bhil-Gameti respond negatively.

Remarriage of a divorced women is permitted among Dangis and Banjare and among Bhil-Gameti only 36.95% subject respond that remarriage of divorced women is permitted but maximum of 63.04% of subject responded that remarriage of a divorced women do not takes place (Table 11, 12); and it is clear from the table that, except keeping fast there is no prohibition for a women during her pregnancy period, among Bhil-Gameti, Dangi and Banjare (Table 13).

Table 14 and 15 shows that there are prohibitions in doing worship, cooking food and

Table 10: Responses regarding causes of divorce

<i>Bhil-Gameti (S.T)</i>	<i>Dangi (S.C.)</i>	<i>Banjare (O.B.C.)</i>
When husband wish but usually b'coz of quarrel and tensions due to heavy drinking, unlikeliness and different views.	Due to early marriages on finds variation in views which lead to quarrels, unlikeliness and heavy drinking.	Difference in thinking causes quarrels and tensions and unlikeliness among each other.

Table 11: Responses regarding help of panchayat at the time of divorce

<i>Panchayat help in divorce</i>	<i>Bhil-Gameti (S.T.)</i>		<i>Dangi (S.C.)</i>		<i>Banjare (O.B.C.)</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Yes	42	91.30	28	100	10	100
No	4	8.69	-	-	-	-
Total	46	99.90	28	100	10	100

Table 12: Percentage of responses regarding permission of remarriage of a divorced women

<i>Remarriage of divorced women</i>	<i>Bhil-Gameti (S.T.)</i>		<i>Dangi (S.C.)</i>		<i>Banjare (O.B.C.)</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Yes	17	36.95	28	100	10	100
No	29	63.04	-	-	-	-
Total	46	99.90	28	100	10	100

bringing water during menstruation period of women of Bhil-Gameti, Dangi and Banjara.

All women consider these prohibitions as valid because they consider themselves impure in doing such works during that period, among all the Bhil-Gameti, Dangi and Banjare.

For property ownership it has been noted that Dangi and Banjare women and about 82.60% of

women of Bhil-Gameti, responded that they have their right over the jewelry of their marriage and that she may give it to her husband only when there is any emergence case. And only 17.39% of Bhil-Gameti women respond that they don't have right over their marriage jewelry and almost all of the Banjare women and about 95.65% of Bhil-Gameti and about 89.28% of Dangis women were illiterate. And only 4.34% of Bhil-Gameti and 10.71% of Dangi women were literate (Table 16, 17).

Position of a Widow

Among Bhil-Gameti widows cannot be the successor of husband's property. Among Banjare women responded that a widow can be the successor and also not be the successor of property but it depends upon the conditions. And among Dangis, women responded that, 82.14 positively and only 17.85% negatively responded regarding widow's succession on husband's property (Table 18).

Position of Barren Women

Table 19 shows that, among Bhil-Gameti, Dangi and Banjare society, barren women is respected like other women. Husband is permitted to do second marriage but not at all leave her barren

wife. But in some cases among Dangi and Banjare husband do leave his barren wife.

Position in Religious Affairs

From table 20, it is clear that women are not given equal right in religious events like men among Bhil-Gameti, Dangi and Banjare. And this

Table 13: Responses regarding the prohibitions during pregnancy period

<i>Bhil-Gameti (S.T)</i>	<i>Dangi (S.C.)</i>	<i>Banjare (O.B.C.)</i>
No prohibitions, but cannot keep fast during that period.	No prohibitions, but cannot keep fast during that period.	No prohibitions, but cannot keep fast during that period.

Table 14: Responses regarding prohibitions on work during menstruation period

<i>Bhil-Gameti (S.T)</i>	<i>Dangi (S.C.)</i>	<i>Banjare (O.B.C.)</i>
Prohibitions in doing worship, cooking food and bringing water.	Prohibitions in doing worship, cooking food and bringing water.	Prohibitions in doing worship, cooking food and bringing water.

Table 15: Percentage of responses regarding validness of prohibitions during menstruation period

	<i>Yes</i>		<i>No</i>		<i>Yes then why</i>
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	
Bhil-Gameti (S.T.)	46	100	-	-	Consider themselves impure in do-ing such works during that period.
Dangi (S.C.)	28	100	-	-	Consider themselves impure in do-ing such works during that period.
Banjare (O.B.C.)	10	100	-	-	Consider themselves impure in do-ing such works during that period.

Table 16: Percentage of responses regarding right on jewelry of marriage

<i>Right on jewelry of marriage</i>	<i>Bhil-Gameti (S.T.)</i>		<i>Dangi (S.C.)</i>		<i>Banjare (O.B.C.)</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Yes	38	82.60	28	100	10	100
No	8	17.39	-	-	-	-
Total	46	99.99	28	100	10	100

Table 17: Percentage distribution of literate and illiterate women

<i>Education of women</i>	<i>Bhil-Gameti (S.T.)</i>		<i>Dangi (S.C.)</i>		<i>Banjare (O.B.C.)</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Literate	02	4.34	3	10.71	-	-
Illiterate	44	95.65	25	89.28	10	100
Total	46	99.99	28	99.99	10	100

Table 18: Percentage of responses regarding widow as successor of husband's property

<i>Widow as successor of husband's property</i>	<i>Bhil-Gameti (S.T.)</i>		<i>Dangi (S.C.)</i>		<i>Banjare (O.B.C.)</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Yes	-	-	5	17.85	5	50
No	46	100	23	82.14	5	50
Total	46	100	28	99.99	10	100

Table 19: Responses regarding status of barren women

<i>Bhil-Gameti (S.T)</i>	<i>Dangi (S.C.)</i>	<i>Banjare (O.B.C.)</i>
Respected in society like other women. Husband is permitted to do second marriage (Natra). But husband never left her.	Respected in society like other women. Husband is permitted to do second marriage but also don't leave her, but in some cases he can also leave her.	Respected in society like other women. Husband is permitted to do second marriage but also don't leave her. In some cases he can also leave her.

is so because, they are considered as impure so never allowed. They remain more busy at work at home and so cannot able to spare time for that so not allowed and women are not at all permitted to do work of Baiga among all the Bhil – Gameti the Dangi and the Banjare. Because, it would be against the tradition, consider them impure so ineligible. And women consider themselves sinner in doing it because they belief that it is only socially and religiously allowed for men (Table 21).

Table 20: Percentage of responses regarding equal right to men and women in religious events

	<i>Yes</i>		<i>No</i>		<i>No then why</i>
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	
Bhil-Gameti (S.T.)	-	-	46	100	They are considered as impure so never allowed. Remain more busy at home and so unable to spare time for that so not allowed.
Dangi (S.C.)	-	-	28	100	They are considered as impure so never allowed. Remain more busy at home and so unable to spare time for that so not allowed.
Banjare (O.B.C.)	-	-	10	100	They are considered as impure so never allowed. Remain more busy at home and so unable to spare time for that so not allowed.

The women of Bhil – Gameti, Dangi and Banjare not have right to offer sacrifice to ancestors. But, the Bhil – Gameti women can eat the sacrifice but, the Dangi and Banjare women can never eat it whereas Bhil – Gameti, Dangi and Banjare women are never permitted to do magic work (Table 22, 23).

Position in Social Affairs

Among Bhil- Gameti earlier it was allowed for men – women to dance together but now it is not allowed and among Dangi and Banjare it was never allowed. Because of quarrels due to disturbance it is not at all allowed and for the

same reason it is strictly banned by panchayat of Bhil – Gameti now. Along with that women also feel shy and don't like to dance together with men (Table 24) and 56.52%, 32.14% and 80% of nuclear families are found among Bhil – Gameti, Dangi and Banjare respectively. About 28.26 %, 67.85% and 20% of joint families are found among the Bhil – Gameti, Dangi and Banjare respectively. About 10.86% of polygamous (nuclear) and 4.34% of polygamous (joint) families is found among Bhil - Gameti but such type of family is not at all found among Dangi and Banjare. Only patrilocal form of families is found among all, the Bhil – Gameti, Dangi and Banjare. And none of them have matrilocal form of family (Table 25, 26).

Table 21: Responses regarding the permission of doing work of Baiga

	<i>Yes</i>		<i>No</i>		<i>No then why</i>
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	
Bhil-Gameti (S.T.)	-	-	46	100	Against tradition as consider them as impure so ineligible and also consider themselves sinner in doing it because it is only socially and religiously allowed to males.
Dangi (S.C.)	-	-	28	100	Against tradition as consider them as impure so ineligible and also consider themselves sinner in doing it because it is only socially and religiously allowed to males.
Banjare (O.B.C.)	-	-	10	100	Against tradition as consider them as impure so ineligible and also consider themselves sinner in doing it because it is only socially & religiously allowed to males.

Table 22: Percentage of responses regarding right of offering sacrifice to ancestors

	<i>Yes</i>		<i>No</i>		<i>Can eat</i>		<i>Cannot eat</i>	
	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>	<i>Total</i>	<i>Percent</i>
Bhil-Gameti (S.T.)	-	-	46	100	46	100	-	-
Dangi (S.C.)	-	-	28	100	-	-	28	100
Banjare (O.B.C.)	-	-	10	100	-	-	10	100

Table 23: Percentage of responses regarding permission to do magic

Responses regarding permission of doing magic	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	-	-	-	-	-	-
No	46	100	28	100	10	100
Total	46	100	28	100	10	100

Table 24: Percentage of responses regarding permission to dance with men in festivals

	Yes		No		If, no then why
	Total	Percent	Total	Percent	
Bhil-Gameti (S.T.)	-	-	46	100	Earlier they dance but at present is strictly banned by panchayat so socially not allowed in order to prevent quarrels due to disturbance. Feel shy and also don't like.
Dangi (S.C.)	-	-	28	100	Never dance together as socially not allowed and consider it against tradition because it causes disturbance.
Banjare (O.B.C.)	-	-	10	100	Never dance together as it is socially banned so not allowed because it causes disturbance. And they also feel shy.

Table 25: Percentage distribution of the type of family

Type of family	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Nuclear	26	56.52	9	32.14	8	80
Joint	13	28.26	19	67.85	2	20
Polygamous (Nuclear)	5	10.86	-	-	-	-
Polygamous (Joint)	2	4.34	-	-	-	-
Total	46	99.99	28	99.99	10	100

Table 26: Percentage distribution of form of family

Type of family	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Patrilocal	46	100	28	100	10	100
Matrilocal	-	-	-	-	-	-
Total	46	100	28	100	10	100

The mean age of boy is 17.45 years and girl is 15.26 years, which is similar to the age of subject 16.35 years and her husband 17.8 years at the time of their marriage, among the Bhil-Gameti and mean age of boy is 16.73 years and girl is 14.55 years, which is similar to the age of subject 15.75 years and her husband 17.89 years with slight variation too, among Dangi mean age of boy is 16.1 years and girl is 13.3 years which is similar to the age of subject 15.75 years with some variation but husband's age is similar i.e. 17.4 years among Banjare. This shows that, both girls and boys are married before 18 years among Bhil-Gameti, Dangi and Banjare (Table 27.1, 27.2).

Only monogamy type of marriage takes place among Dangi and Banjare. But among Bhil-Gameti about 84.78% of monogamy & only 15.21% of polygamy marriage takes place and women do all types of work at home except the work outside the home, at the occasion of marriage at home, among all, the Bhil-Gameti, Dangi and Banjare (Table 28, 29).

Whereas table 30 and 31 shows that bride price is not at all practiced by Banjare and Dangi and is practiced by Bhil-Gameti. Male elders or parents of family and panch of bride's side decide the bride price. Once taken bride price is not return in any case.

Table 27.1: The age of boys and girls at the time of marriage

Age at marriage (in years)	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Boy	Girl	Boy	Girl	Boy	Girl
>10	-	-	-	-	-	-
11-12	-	7	1	12	-	6
13-14	1	5	-	-	1	1
15-16	8	22	11	7	5	1
17-18	1	6	3	2	4	2
18>	36	6	13	7	-	-
Total	46	46	28	28	10	10
Mean	17.45 yrs	15.26. yrs	16.73 yrs.	14.55 yrs	16.1 yrs.	13.3 yrs.

Table 27.2: The age of subject and her husband at the time of marriage

Age at marriage (in years)	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Husband	Wife	Husband	Wife	Husband	Wife
>10	-	-	-	-	-	-
11-12	-	2	-	1	-	2
13-14	-	2	-	-	-	-
15-16	3	20	1	6	2	3
17-18	1	7	1	9	2	4
18>	42	15	26	12	6	1
Total	46	46	28	28	10	10
Mean	17.8 yrs.	16.35 yrs.	17.89 yrs.	15.75 yrs.	17.89 yrs.	15.75 yrs.

Table 28: Percentage distribution of type of marriage

Type of marriage (in years)	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Monogamy	39	84.78	28	100	10	100
Polygamy	7	15.21	-	-	-	-
Polyandry	-	-	-	-	-	-
Total	46	99.99	28	100	10	100

Table 29: The role or work of women at the occasion of marriage at home.

Bhil-Gameti (S.T.)	Dangi (S.C.)	Banjare (O.B.C.)
Women do all types of work at home except the work outside the home	Women do all types of work at home except the work outside the home	Women do all types of work at home except the work outside the home

Table 30: The decision in case of bride- price

Bhil-Gameti (S.T.)	Dangi (S.C.)	Banjare (O.B.C.)
Male elders or parents of family and panch of bride's side.		

Position in Making Decisions

Table 32.1 shows that, wife is not at all allowed to make decision in political affairs among Bhil-Gameti, Dangi and Banjare. About 95.65% and 92.85% of political decisions are taken by only husband among Bhil-Gameti and Dangi; and only 4.34% and 7.14% of decisions are taken by both among Bhil-Gameti and Dangi respectively. And among Banjare this decision is only taken by husband.

Whereas table 32.2 shows that, wife is not at all allowed to make decision in health problems of family in all three castes. Among Bhil-Gameti about 78.26% of women responded that decision is made by only husband and only 21.73% by both of them. Among Dangi and Banjare about 64.28% and 60% of women responded that

decision is made by both and only 35.71% and 40% of it is taken by husband only, respectively.

Table 32.3 shows that, wife is not at all allowed to make decision in educational affairs in all three castes. Among Dangi and Banjare, the decision is only made by both of them. But among Bhil-Gameti about 63.04% of women responded that the decision is taken by only husband and only 36.95% by both of them.

Among Bhil-Gameti 58.69%, Dangi 21.42 and Banjare 20% decision are made by husband only. About 41.36% Bhil-Gameti, 78.57% Dangi and 80% Banjare responded that decision is made by both of them (Table 32.4).

Regarding decision making it has been noted that, wife alone is not at all allowed to make decision in family-planning. About 82.60% of Bhil-Gameti husband and only 21.42% and 40% Dangi and Banjare husband make the decision. About only 17.39% of both of them take decision in Bhil-

Gameti, where as among Dangi 78.57% and Banjare 60% of decision is taken by both of them and wife alone is not at all allowed to make decision in immunization issue. About only 25% of husband only make decision in Dangi, whereas among Bhil-Gameti 76.08% and Banjare 70% of decision is made by only husband. About only 23.91% of Bhil-Gameti and 30% of Banjare, the both of them make decision where as among Dangi about 75% of decision are made by both of them (Table 32.5, 32.6).

Table 32.7 pointed out that wife is not at all allowed to make decision in family disputes. About 60.86% in Bhil-Gameti, 71.42% in Dangi and 70% in Banjare, the decision is made by only husband. And only 39.13% in Bhil-Gameti, 28.57% in Dangi and 30% in Banjare, the decision is made by both of them.

About 58.69% in Bhil-Gameti, 75% in Dangi and 80% in Banjare, the decision for expenditure is

Table 31: Percentage distribution of return of bride price

Return of Bride-price	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	-	-	-	-	-	-
No	46	100	-	-	-	-
Total	46	100	-	-	-	-

Table 32.1: Percentage distribution of decision making in political affairs

Decision making in political affairs	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	44	95.65	26	92.85	10	100
Both	2	4.34	2	7.14	-	-
Total	46	99.99	28	99.99	10	100

Table 32.2: Percentage distribution of decision making in health problems of family.

Decision making in health problems	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	36	78.26	10	35.71	4	40
Both	10	21.73	18	64.28	6	60
Total	46	99.99	28	99.99	10	100

Table 32.3: Percentage distribution of decision making in educational affairs

Decision making in educational affairs	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	29	63.04	-	-	-	-
Both	17	36.95	28	100	10	100
Total	46	99.99	28	100	10	100

made by only husband. And only 41.30% in Bhil-Gameti, 25% in Dangi and 20% in Banjare, the decision is made by both of them (Table 32.8) and a wife alone is not at all allowed to make decision in divorce case. About 95.65% by only husband and only 4.34% by both of them the decision is made among the Bhil-Gameti. Among Dangi, the decision is taken by both. And among Banjare decision is only made by husband (Table 32.9).

Among Bhil-Gameti and Dangi, the decision making in separation case is only done by husband. And among Dangi, about 92.85% by husband and wife both and only 7.14% by only

husband, the decision is made (Table 32.10).

Position in Economic Affairs

It is evident from the table 33 that about 89.13% in Bhil-Gameti, 80% in Banjare and all women of Dangi use to do work at home and at fields in agriculture. Only 10.86% in Bhil-Gameti and 20% in Banjare do the labour work with monthly income of Rs. 1000. But none of Dangi women do labour work.

Table 34 shows that, about 28.26% of Bhil-Gameti and 30% of Banjare women responded that there is no prohibitions in doing economic

Table 32.4: Percentage distribution of decision making in marriage.

Decision making in marriage	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	27	58.69	06	21.42	02	20
Both	19	41.36	22	78.57	08	80
Total	46	99.99	28	99.99	10	100

Table 32.5: Decision making in family planning

Decision making in family planning	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Husband	38	82.60	6	21.42	4	40
Both	8	17.39	22	78.57	6	60
Total	46	99.99	28	99.99	10	100

Table 32.6: Percentage distribution of decision making in immunization.

Decision making in immunization	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	35	76.08	7	25	7	70
Both	11	23.90	21	75	3	30
Total	46	99.99	28	100	10	100

Table 32.7: Percentage distribution of decision making in family disputes

Decision making in family disputes	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	28	60.86	20	71.42	7	70
Both	18	39.13	8	28.57	3	30
Total	46	99.99	28	99.90	10	100

Table 32.8: Percentage distribution of decision making in expenditure

Decision making in expenditure	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	27	58.69	21	75	8	80
Both	19	41.30	7	25	2	20
Total	46	99.99	28	100	10	100

Table 32.9: Percentage distribution of decision making in divorce case

Decision making in divorce case	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	44	95.65	-	-	10	100
Both	02	04.34	28	100	-	-
Total	46	99.99	28	100	10	100

Table 32.10: Percentage distribution of decision making separation case

Decision making in separation case	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Wife	-	-	-	-	-	-
Husband	46	100.0	2	7.14	10	100
Both	-	-	26	92.85	-	-
Total	46	100.0	28	99.99	10	100

Table 33: Percentage distributions of occupation and monthly income of women.

Type of occupation	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)		Monthly income
	Total	Percent	Total	Percent	Total	Percent	
Agriculture + wrok at home	41	89.13	28	100	8	80	-
Labour	5	10.86	-	-	2	20	1000 Rs.
Total	46	99.99	28	100	10	100	1000 Rs.

Table 34: Percentage distribution of presence of prohibitions in doing economical work

Prohibition in economical work	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	33	71.73	28	100	7	70
No	13	28.26	-	-	3	30
Total	46	99.99	28	100	10	100

work. But among Dangi there is a complete prohibition in doing economic work, whereas among Bhil-Gameti 71.73% and Banjare 70% responded that there is prohibition in doing economic work.

For economic affairs the Dangi and Banjare women are not at all allowed to go bazaar for selling things. But, among Bhil-Gameti about 17.39% of women responded that they are permitted to go to bazaar for selling things and about 82.60% respond negatively in this context. The Bhil-Gameti women use the money in fulfilling family needs or requirements from earned money whereas women not at all participate in small-scale industries among Bhil-Gameti, Dangi and Banjare (Table 35, 36).

Position in Political Affairs

The Bhil-Gameti, Dangi and Banjare women

not participate in political affairs (Table 37) and a women panch is chosen from a Bhil-Gameti and Dangi society but not in Banjare society. About 93.47% are satisfied and only 6.52% are unsatisfied with panch's work in Bhil-Gameti. And about 89.28% are satisfied and only 10.71% are satisfied with panch's work among Dangi (Table 38) whereas Table 39 shows that, Dangi and Banjare are totally satisfied with panchayat's work. About 93.47% are satisfied and only 6.52% are unsatisfied with panchayat's work. Dangi and Banjare are totally responded that there is no partiality in justice of men and women but among Bhil-Gameti 93.47% respond that there is no partiality but 6.52% of responses shows that there is partiality in justice of men and women because, they take money for that.

About 84.78% of Bhil-Gameti, 92.85% of Dangi and 90% of Banjare women gave vote and only 15.21% of Bhil-Gameti, 7.14% of Dangi and 10% of Banjare have not gave vote (Table 40).

Table 35: Percentage of responses regarding permission of going bazar for selling things

	Yes		No		Yes Then, What is done by earned money
	Total	Percent	Total	Percent	
Bhil-Gameti (S.T.)	8	17.39	38	82.6	Use that money in fulfilling needs or family requirements
Dangi (S.C.)	-	-	28	100	
Banjare (O.B.C.)	-	-	10	100	

Table 36: Percentage distribution of women participating in small scale industries

Participation in small scale industry	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	-	-	-	-	-	-
No	46	100	28	100	10	100
Total	46	100	28	100	10	100

Table 37: Percentage distribution of women participating in political affairs

Participation in small scale industry	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	-	-	-	-	-	-
No	46	100	28	100	10	100
Total	46	100	28	100	10	100

Table 38: Percentage distribution of women chosen as panch and about their work

	Yes		No		Satisfactory		Unsatisfied	
	Total	Percent	Total	Percent	Total	Percent	Total	Percent
Bhil-Gameti (S.T.)	46	100	-	-	43	93.47	03	6.52
Banjare (S.C.)	-	-	10	100	-	-	-	-
Dangi (O.B.C.)	28	100	-	-	25	89.28	03	10.71

Table 39: Percentage of responses of satisfaction with panchayat work and presence of partiality in justice of men-women

	Satisfied		Unsatisfied		Justice		Injustice	
	Total	Percent	Total	Percent	Total	Percent	Total	Percent
Bhil-Gameti (S.T.)	43	93.47	3	6.52	43	93.47	3	6.52
Banjare (O.B.C.)	10	100	-	-	10	100	-	-
Dangi (S.C.)	28	100	-	-	28	100	-	-

Table 40: Percentage distribution of women gave vote

Women given vote	Bhil-Gameti (S.T.)		Dangi (S.C.)		Banjare (O.B.C.)	
	Total	Percent	Total	Percent	Total	Percent
Yes	39	84.78	26	92.85	9	90
No	7	15.21	2	7.14	1	10
Total	46	99.99	28	99.99	10	100

CONCLUSION

The present study on role and status of women among Bhil-Gameti, Dangi and Banjare, was conducted at Badgaon Block, Udaipur district, Rajasthan. The sample size was 84 with

46 Bhil-Gameti, 28 Dangi and 10 Banjare. Role and status of women is been concluded by regarding her positions in different aspects of society, in comparison to three communities.

Position of an unmarried daughter or girl is considerably high among Bhils than Dangi and

Banjare, because of bride price. It is so because; the parents value her more since she brings a considerable amount of bride price (dapu) to her parents. Other than that compared to Dangi and Banjare girls who are not at all allowed to make selection of their life-partner, a Bhil-Gameti girl gets freedom to some extent in selection of life-partner. And other than this a Bhil-Gameti girl enjoy the same status as the Dangi and Banjare girl do, in getting education till her marriage and cannot be the successor of father's property except in case of having daughter only, where father's property divided among the daughters.

Compare to married women of Dangi and Banjare, a Bhil-Gameti married woman is more cared by her husband as he contribute her in her work of cooking, bringing water and wood. In case of divorce, a Bhil-Gameti women have to depend upon her husband's wish which make her position low, compare to women of Dangi and Banjare where women is free to give divorce. Along with that, a Bhil-Gameti divorced woman is not allowed to do remarriage whereas among Dangi and Banjare a divorced woman can remarry. And on regarding educational status of women of Bhil-Gameti, Dangi and Banjare, majority of women are illiterate.

Widow remarriage is prevalent among Bhil-Gameti, Dangi and Banjare. But on regarding the successor of husband's property, the status of a widow is lower than a Dangi and Banjare women as widow is given succession of husband's property among Dangi and Banjare but it is not so in case of Bhil-Gameti widow.

Status of a barren woman is same among the Bhil-Gameti, Dangi and Banjare. Where a barren women is respected like other women and husbands are permitted to do second marriage (natra) but also do not leave his barren wife.

Position of a Bhil-Gameti, Dangi and Banjare women is almost similar, as they are not been given equal right in religious events. Because they are considered as impure because of their menstruation period so socially not allowed. And also consider them to do work at home and take care of children.

Among Bhil-Gameti, decisions of political, health problems, family – planning, immunization, divorce and separation is only taken by husband and only the issues of expenditure, family – disputes, marriage and education is made by both husband and wife. Whereas among Dangi, decisions of political, family – disputes and

expenditure is only made by husband and rest of the decision is made by both of them. Similarly, among Banjare other than issues of political affairs, immunization, family – dispute, expenditure and separation, all decisions are taken by both of them. Thus, among Bhil – Gameti compare to Dangi and Banjare, decisions are mostly made by husband only, which again lowers its position compare to a Dangi and Banjare women.

Socially, a Bhil-Gameti, Dangi and Banjare women enjoys some status. Families are patrilocal, and patrilineal. Age of marriage of boys and girls is less than eighteen years. Mostly monogamy marriages are found. They are never allowed to dance together with men.

Economically, a Bhil – Gameti and Banjare women enjoys better status than Dang women as they also participate in economic activities of family along with their work at home. Whereas, Dang women are not allowed to participate in any type of economic activities outside the home. A Bhil – Gameti and Banjare women go for the work of labour and also go bazar for selling things and thus contribute in economic need of family.

Politically, a Bhil – Gameti women and a Dangi woman is been elected as the panch, which shows a remarkable change in the status of women. But among Banjare there is no women panch. This shows that slowly-slowly women are taking interest in political affairs of the society.

Thus, we can conclude that, the women of the three communities enjoy some status considerably among them but regarding the society as a whole, the women of three community enjoy low status as till today they are not been totally literate, not given equal rights in social, economic and religious affairs. Though, an improvement is been found in their political event's participation, but now it is just in its initial stage, it should be increased more and more participation of women into it and along with that the most important necessity for the improvement of the status of women is the need of education. As education leads to awareness and awareness leads to development and progress.

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