

## **SOCIO ECONOMIC STATUS OF THE JENU KURUBA TRIBES IN MYSORE DISTRICT- KARNATAKA**

**ASHOK KUMAR H**

Faculty of Rural Development, Institute of Development Studies, University of Mysore, Manasagangothri, Mysore, India

### **ABSTRACT**

India has one of the largest tribal concentrations in the world. Prior to the adoption of Indian constitution the tribes were variously termed as aboriginals, adivasis, forest tribes, hill tribes, primitive tribes etc. Up to 1919, the tribes were included under the head of depressed classes, the Indian Franchise Committee in 1919 accorded a separate nomenclature for the census reports in 1931 primitive tribes; 1941 tribes and 1951 scheduled tribes. The word 'tribe' has been defined clearly in the Constitution of India. Article 342 of the Constitution of India empowers the President to draw up a list of scheduled tribes in consultation with the Governor of each State subject to the revision by the Parliament. Socio-economic profile is an important role in characterize the social life and behavior of an individual. Therefore, essential to analyze the socio-economic background of the Jenu Kuruba tribal women and to understand the pattern of relationship between Jenu Kuruba tribal women and local environment. At the same time, socio economic stratification determines the structure of political power. The nature of leadership is, however, greatly determined by variables such as age, caste, sex, religion and occupation, education, rural-urban background, family size and holdings etc. Women empowerment through PRIs, women not only get good position but also they get respect by the people. Here we find out that participation in panchayat by the women respondents creates good social and economic status as well as respect in the society. The social background and social status of the leaders would also enable us to anticipate as to the capacity of jenu kuruba women to discharge the responsibilities which are assigned to them women empowerment through PRIs, women not only get good position but also they get respect by the people. This paper mainly deals with to study the socioeconomic condition of Jenu Kuruba tribal women in the study area. to analyse representatives of Panchayat Raj institutions in the study area. to identify the decision making in tribal areas.

**KEYWORDS:** Socio-Economic, Women, Jenu Kuruba Tribal Women Participation

### **INTRODUCTION**

India has one of the largest tribal concentrations in the world. Prior to the adoption of Indian constitution the tribes were variously termed as aboriginals, adivasis, forest tribes, hill tribes, primitive tribes etc. Up to 1919, the tribes were included under the head of depressed classes, the Indian Franchise Committee in 1919 accorded a separate nomenclature for the census reports in 1931 primitive tribes; 1941 tribes and 1951 scheduled tribes (Verma.M M 1996:p7).

As per the 2001 census, the tribals inhabit in almost all the states and union territories. The government has identified more than 630 tribal communities in the country. Scheduled tribes have been divided into three major groups based on their distribution in three well-defined zones viz., the southern, the central and the northeastern zones (Verma C D 1987: p 37)

Southern zone consists of the part of peninsular India, south of the River Krishna. The tribes in this zone appear to be the most ancient inhabitants of India. Now, they are called as the Todas, Paniyans, Kurumbas / Kurubas, Kotas, Soligas, Malayalees, Kadars, Kanichars, Mutheevans, Mannans, Irulas, Uralis, Malapantarams, Koyas, Yendis, Yeravas, Chenchies etc. A Negrito characters found among some of the more primitive and isolated tribes like the Kadars, the Irulas, the Paniyans, and the Uralis. Their livelihood based on hunting, food collection and gathering. The village headman adjudicates the disputes of the tribal communities. The structure of society is based on the matriarchal character and there is, or was till recently evidence of polyandry among the Nilgiri tribes.

The central zone has provided refuge for the aboriginal population from time immemorial and it consists of the plateaus and mountainous belts between Indo-Gangetic basin in north and the Krishna River in the south. The Juangs, Kharias, Hos, Santhals, Gonds, Bhils, Mundas, Oraons, Birhors, Bhuiyas, Saoras, Khands, Baigas and Kols are the major tribes found in this region. They conform to the pattern of Austroloid characters. Shifting cultivation is the prevalent of food production. Community life is organized with village councils under headman. Contact with low country people and other persons of the surrounding areas have led to a considerable degree of assimilation of Indian ideas and religious rites among these tribes.

The Northeastern zone consists of the sub-Himalayan region and the hills and mountain ranges of northeastern India of the Tista valley and the Jamuna-Padma portion of the Brahmaputra valley. The main tribes found in this zone are the Nagas, Khouis, Gares, Mitrui, Limbus, Lepehas, Daflas, Abors, Mitims, Bodo and the Kuki-Lushais. The Mongoloid characters found among them.

### **Definition of the Scheduled Tribes**

The word 'tribe' has been defined clearly in the Constitution of India. Article 342 of the Constitution of India empowers the President to draw up a list of scheduled tribes in consultation with the Governor of each State subject to the revision by the Parliament. Accordingly the President has made orders, specifying the scheduled tribes in the different states of India. In post-independence period, the decision as to which community is a tribe and which one is not taken by the administration and not by the social scientists. Thus any community, which is listed in the schedule of the Constitution as a tribe is known as the scheduled tribes in India (Kumar B.B 1998: p 2-5).

Most of the definitions of tribes are confusing and vague. There is haziness and the definitions are never precise. Some of the definitions of the word tribe are given below.

An East Asian Conference defined "A tribal community as forming a group of people generally constituting a homogenous unit, speaking a common language, claiming a common ancestry, living in a particular geographical area, generally they are lacking in scientific knowledge and modern technology and having a social structure based on kinship".

According to Oxford Dictionary "A tribe is a group of people in primitive in barbarous stage of development, acknowledging the authority of a chief and usually regarding themselves as having a common ancestor".

According to Majumdar D.N. (1958 p-355) "A tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation. A tribe is ordinarily an endogenous unit, is a political unit in the sense that the tribal society owning a political organization of its own.

According to Mandelbaum (1956 p-295) “A tribe as the social unit larger than the local group with which the families of a local community almost have a sense belonging”. Dubey (1960 p-11) opines that “the tribe is generally refers to territorial communities living in isolation of hills and forests”.

Apart from the Scheduled Tribes, there are 75 indigenous groups in India known as ‘Primitive Tribal Groups’. The Tenth Plan of the Central Government observes that these vulnerable communities have experienced a ‘decline in their sustenance base and the resultant food insecurity, malnutrition and ill-health has forced them to live in the most fragile living conditions and some of them are even under the threat of getting extinct’. In Karnataka, the Koragas of Dakshina Kannada district and the Jenu Kurubas who are concentrated in the districts of Mysore, Chamarajnagar and Kodagu are classified as ‘primitive tribes’.

As a result of the restructuring the political administrative system provided by the constitutional amendment women had been elected to the local councils in unprecedented numbers. By 1994, 3,30,000 women had entered politics as a result of PRI and the percentage of women at various levels of political activity has shifted dramatically as a result of this constitutional change from 4-5 per cent before PRI to 25-40 per cent after PRI. This brought about a qualitative difference as they are making the state sensitive towards issues of poverty, inequality, and gender injustice by bringing their experience of governance of civic society in to governance of state.

Socio-economic profile is an important role in characterize the social life and behavior of an individual. Therefore, essential to analyze the socio-economic background of the Jenu Kuruba tribal women and to understand the pattern of relationship between Jenu Kuruba tribal women and local environment. In Indian society, caste and kinship has been influencing on the social life and acute disparity in terms of standard of living and sub-culture among various groups and regions exist, a study of the socio-economic conditions of a leader would help to reveal the sociological importance. At the same time, socio economic stratification determines the structure of political power. The nature of leadership is, however, greatly determined by variables such as age, caste, sex, religion and occupation, education, rural-urban background, family size and holdings etc. These variables besides giving us an insight into their personally makeup also enable us to look into their social basis in terms of the dominant class and caste to which they belong. The socio-economic profile, educational and political background of the leaders would also enable us to anticipate as to the capacity of Jenu Kuruba tribal women to discharge the responsibilities which are assigned to them.

### **History of Jenu Kuruba Tribal Community**

Jenu Kuruba Tribes of Karnataka are the original residents of the forests regions of the Western Ghats and also other places of South India. In the Kannada language, the term 'Jenu' signifies honey and 'kuruba' stands for caste. Therefore their name suggests that these Jenu Kuruba tribes have adapted the profession of honey gathering.

The anthropologists also have tracked out a rich history of the origination of this Jenu Kuruba tribal community of Karnataka. According to them, after the downfall of the Pallava dynasty, several Jenu Kuruba tribes have taken refuge in different places of the southern state of Indian subcontinent. The Jenu Kuruba tribes also have taken up occupations like small land employers and cultivators. Since many of these Jenu Kuruba tribes also have settled down in several forests hideouts, quite naturally these Jenu Kuruba tribes embraced the natural habitat of the forest region. Due to the elongated alienation, these Jenu Kuruba tribes have developed their own culture and ethnicity.

Moreover the Jenu Kuruba tribes lead a carefree lifestyle of a typical nomad, adapting to various occupations like conventional food collectors, shifting cultivators. These Jenu Kuruba tribes also carry on cultivation as a supplementary profession. Instead of plowing the field, these Jenu Kuruba tribes rub the surface with a sort of bamboo spear.

Housing settlements of these Jenu Kuruba tribes too witnesses the style and excellence of the whole of the Jenu Kuruba tribal community. Most of these Jenu Kuruba tribal communities reside in some tiny houses, popularly known as Hadi or Hatti. Only very currently, this Jenu Kuruba tribal community has settled down in numerous of huge hamlets, with the sincere initiatives of the government and other well fare organizations. The Jenu Kuruba tribal community converse in their local language which is known as Jenu Kuruba language.

### Objectives of the Study

- To study the socioeconomic condition of Jenu Kuruba tribal women in the study area.
- To analyse representatives of Panchayat Raj institutions in the study area.
- To identify the decision making in tribal areas.

### METHODOLOGY

The present paper is based on primary and secondary data and survey conducted in Mysore district of Karnataka state. Total number of taluks in the district 7. out of 7 taluks the majority of Jenu kuruba tribes are concentrate only two taluks namle, Heggadadevana kote and Hunsur taluks. Therefore the researcher selects these two taluk for study. In this paper, we attempted to understand the different aspects of social and economic status of respondents. The socio-economic status of Jenu Kuruba tribal women and influencing socio-economic factors on elected representatives of panchayat raj institutions (PRIs) in creating leadership qualities among Jenu Kuruba tribal women in the study area.

**Table 1: Taluk wise Distribution of Tribal population in Mysore District**

Taluks	No. of Hadies	Jenu Kuruba	Kadu Kuruba	Yarava	Soliga	Hakki Pikki	Dongri Gerasia	Total
H.D. Kote	114	16761 (47.79)	2430 (100)	1547 (94.33)	2630 (52.46)	512 (31.51)	-	23880 (51.67)
Hunsur	51	11329 (32.31)	-	93 (5.67)	1649 (32.89)	1113 (68.49)	396 (89.59)	14580 (31.55)
K.R. Nagara	-	-	-	-	-	-	-	-
Mysore	1	-	-	-	518 (10.33)	-	-	518 (1.12)
Nanjanagud	5	1195 (3.41)	-	-	40 (0.80)	-	-	1235 (2.67)
Periyapatna	30	5783 (16.49)	-	-	176 (3.52)	-	46 (10.41)	6005 (12.99)
T. Narasipura	-	-	-	-	-	-	-	-
<b>Total</b>	<b>201</b>	<b>35068 (100)</b>	<b>2430 (100)</b>	<b>1640 (100)</b>	<b>5013 (100)</b>	<b>1625 (100)</b>	<b>442 (100)</b>	<b>46218 (100)</b>

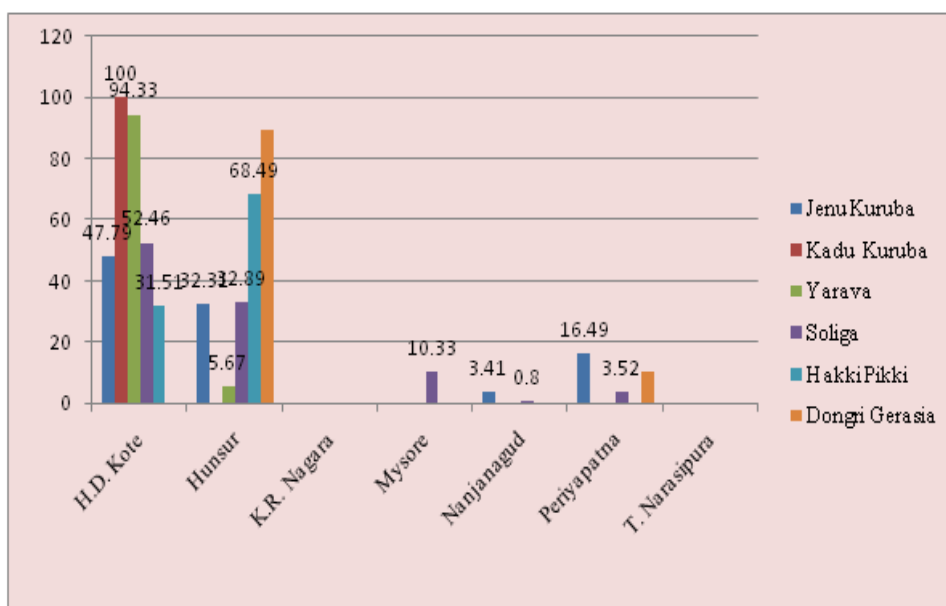
**Source:** Annual Report 2009-10 DSO, Mysore

Table 1 shows that talukwise distribution of tribal population in mysore District. H.D. Kote taluk had the highest number of 23,880 tribes which accounted for 51.67 per cent. Followed by Hunsur taluk with 14580 (31.55), Periyapatna taluk with 6005 (12.99%), Nanjanagud taluk with 1235 (2.67%) and lowest tribes in Mysore taluk with 518 which

accounted for 1.12 per cent. K.R. Nagara and T. Narasipura taluks was no tribal population.

The table also shows that distribution of sub category wise of tribes. As per annual report 2009-10 Mysore District has the highest of 35,068 June Kuruba tribes, followed by Soliga tribe 5013, Kadu Kuruba tribe 2430, Yarava tribe 1640, Hakki Pikki tribe 1625 and lowest number of 442 Dongri Geresia tribes.

H.D. Kote taluk have highest of 16761 Jenu Kuruba tribes which accounting by 47.79 per cent, followed by Hunsur taluk with 11329 (32.31%), Periyapatna taluk with 5783 (16.49%) and lowest in Nanjangud taluk with 1195 which accounted for 3.41 per cent. Kadu Kuruba or Betta Kuruba tribes are situated in H.D. Kote taluk with 2430. Yarava Tribes are situated in H.D. Kote taluk with 1547 and Hunsur taluk with 93, which accounting by 94.33 per cent and 5.67 per cent respectively. Highest Soliga tribes are situated in H.D. Kote Taluk with 2630 which accounted for 52.46 per cent, followed by Hunsur taluk with 1649 (32.89%), Mysore taluk with 518 (10.33 %), Periyapatna taluk with 176 (3.52%) and lowest soliga tribes situated in Nanjangud taluk with 40 which accounting by 0.80 per cent. Highest number of Hakki Pikki tribes are situated in Hunsur taluk with 1113 and H.D. Kote taluk with 512 which accounted for 68.49 per cent and 31.51 per cent respectively. The highest of Dongri Geresia tribes are situated in Hunsur taluk with 396 and Periyapatna taluk with 46 which accounting by 89.59 per cent and 10.41 per cent respectively. It is observed that highest number of tribes are situated in H.D. Kote taluk, Hunsur Taluk and Periyapatna taluks in Mysore District. And other taluks like Mysore, Nanjangud taluk are lowest. The K.R. Nagara taluk and T. Narasipura taluks are not having tribal people. (Figure-1).



**Figure 1: Taluk Wise Distribution of Tribal Population in Mysore District**

Age is one of the important factors, which affect the attitude and knowledge of a person. The age structure is significant to determine the experience, maturity and decision making with respect to political participation in Panchayat Raj System. The age of respondents is an important independent variable which affects the social status. The details about the age composition of the respondents are given in below table 2.

**Table 2: Age of Respondents**

Age structure	No. of Respondents	Percentage
25 to 30	17	11.33
31 to 35	35	23.33
36 to 40	73	48.67
41 to 45	10	6.67
46 to 50	8	5.33
50 & above	7	4.67
<b>Total</b>	<b>150</b>	<b>100</b>

**Source:** Primary Survey 2014

Table No.1 reveals that the different age groups of the respondents who are the members of Panchayat Raj Institution. Table indicates that the 11.33 percent of the respondents are in the age group of 25 to 30 years and 23.33 percent of the respondents are belongs to age group of 31 to 35, 48.67 percent belongs to the age group of 36 to 40. 6.67 percent respondents are belongs to 41 to 45, 5.33 percent of the respondents belongs to 46 to 50 age group and 4.67 percent of the respondents belongs to the age group of above 50 years. Thus, it is evident that significant number of the respondents belonging to the age group of 36 to 40. This shows that younger first generation shows the interest in the politics at the grass root level. Therefore it is good trend that young Jenu Kuruba tribal women show their interest in politics.

### **Religion Composition**

The religion system is elaborate and complex social system that combines all elements of the society unique feature of traditional Hindu social organization. It also decides the beliefs and practices and role of the family members. Hence, reveals the structure and functions of a rural society. At present India experiencing significant change in the Religion system. But the religion is the main determinant to get involved in the social interactions within the villages.

**Table3: Religion Composition**

Religion	No. of Respondents	Percentage
Hindu	133	80.67
Muslim	00	00
Christian	17	19.33
<b>Total</b>	<b>150</b>	<b>100</b>

**Source:** Primary Survey 2014

Table 3, shows that the distribution of religion belongs to Jenu Kuruba tribals in Mysore district, out of 200 respondents, 80.67 percent of the respondents belong to Hindu religion, and 19.33 percent of the respondents come under the Christian religion. Hindu religion has got official schedules tribe Hindu religion people are in large number in the Mysore District.

### **Type of Family**

Family is the basic unit of society, which assigns status, roles and social responsibilities to every individual. In the sense, whether the family is joint or nuclear family and it also determines the status and role of Jenu Kuruba tribal women.

**Table4: Type of Family of Jenu Kuruba Tribal in Mysore District**

Family type	No. of Respondents	Percentage
Joint family	33	22.00
Nuclear family	97	64.67
Single unit family	20	13.33
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Primary Survey 2014

Table 4, shows that 22.00 percent of the respondents belongs to joint families and 64.67 percent of the respondents belongs to the Nuclear family and remaining 13.33 percent of the respondents are living in the single family. Thus, the data indicate that the nuclear families more than the joint families of Jenu Kuruba tribals in Mysore District.

### Place of Living

Place of living is an influencing factor on people to change their lives. Here an attempt has been made to analyze of place of living which the respondents on their socio economic development.

**Table 5: Distribution of Living Place of Jenu Kuruba Tribes**

Living place	No. of respondents	Percentage
Living forest area	75	50.00
Living in Villages	56	37.33
Living in Taluk head quarters	12	8.00
Living in District head quarters	7	4.67
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Primary Survey 2014

Table 5, reveals that the 50.00 percent of the respondents lived in forest area, 37.33 percent respondents resided at village level, 8.00 percent are in taluks and only 4.67 percent of respondents residing at district level. This shows that the majority of respondents residing at village level.

### Marital Status

Marriage is an institution, which exists in every part of society. Marriage is not only a biological need but, also a social contract and a bond contributing towards happiness and contentment in one's life. Marriage bond between male and female in Indian society is considered sacred and significant for the individual.

**Table 6: Marital Status of Jenu Kuruba tribes in Mysore District**

Particulars	No. of respondents	Percentage
Unmarried	21	14.00
Married	109	72.67
Divorced	6	4.00
Widow	14	9.33
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Primary Survey 2014

Table 6 deals with marital status of Jenu kuruba tribes in mysore district. Out of 150 respondents, majority of that is 72.67 percent of the respondents are married, 14.00 percent of the respondents are unmarried, 7.00s percent respondents are divorced and 9.33 percent respondents are widow. This data reveals that more number of respondents is married.

## Educational Status

Education is the major issue of the development of the society. Education is an important dimension in an individual's life. It empowers one with the capacity to take rational decisions and analyze what is good and bad in a more realistic and pragmatic manner along with job opportunities and livelihood. In India, a woman in general and scheduled tribe women in particular has been denied even elementary education. The situation is much more critical among scheduled tribes. Since times immemorial they have been denied access to education and this continues more or less even today.

**Table 7: Educational status of Jenu Kuruba tribes in Mysore District**

<b>Educational Level</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Illiterate	32	21.33
Primary School	72	48.00
Middle School	12	8.00
High School	22	14.67
P.U.C.	8	5.33
Graduate	3	2.00
Post Graduate	-	-
Technical (ITI)	1	0.67
<b>Total</b>	<b>150</b>	<b>100</b>

**Source:** Primary Survey 2014

Table 7 deals with 21.33 percent respondents are illiterate, 48.00 percent of respondents have primary education, 8.00 percent respondents have middle school education, 14.67 percent respondents have high school education, 5.33 percent have pre university education, 2.00 percent of the respondents are complete graduation education, nobody can have post graduation in jenu kuruba tribes and 0.67 percent have technical (ITI) education. Data indicates that majority of the respondents are having primary school. Only 8.00 percent of the respondents have higher education. This shows that educational backwardness of tribal people.

## Occupational Status

Occupation is an important indicator of the economic status of the individual. The nature of occupational structure determines the individual, personality and standard of living. In the present paper information was collected about the occupational status of respondents. The study shows that a significant proportion of respondents are engaged in agriculture and remaining respondents are working in all kinds of occupation.

**Table 8: Educational status of Jenu Kuruba tribes in Mysore District**

<b>Occupation</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Agriculture	13	8.67
Agriculture Labour	81	54.00
Cooli	42	28.00
Social Work	1	0.67
Political	2	1.33
Any other	11	7.33
<b>Total</b>	<b>150</b>	<b>100</b>

**Source:** Primary Survey 2014

Table 8 reveals that 13.00 percent of the respondents are working in agriculture sector. 54.00 percent of the Respondents are as agriculture labor, 28.00 percent are Cooli, 0.67 percent of in the social work, 1.33 per cent of the respondents are political and 7.33 percent are engaged in other occupation. The study observed that majority of



respondents are engaged in agricultural occupation and other respondents have different kind of jobs.

### Income of the Respondents

The income of a person in general, is an indicator of his economic status. The economic status of a person will impact on his/her attitude. Therefore, the study assumes that, the attitude of women belonging to the families with higher income differs from that of the attitude of women who are in middle or lower level of the income group. The economic status of the family also plays an important role in the attitude, ideas and values of family members and their decision making.

**Table 9: Income of Jenu Kuruba tribes in Mysore District**

Income	No. of Respondents	Percentage
Less than Rs. 5000	26	17.33
Rs. 5001 to Rs. 10000	63	42.00
Rs. 10001 to Rs. 15000	34	22.68
Rs. 15001 to Rs. 20000	14	9.33
Rs. 20001 to Rs. 25000	5	3.33
Above 25000	8	5.33
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Primary Survey 2014

Table 8, shows that the distribution of income status of the jenu kuruba tribes in mysore district. out of 150 respondents, 17.33 percent of the respondents have annual income of upto 5,000, 42.00 percent respondents annual income is from 5,001 to 10,000, 22.68 percent of the respondents annual earning is 10,001 to 15,000, 9.33 per cent of the jenu kuruba tribes are having annual income is Rs. 15001 to 20000, 3.33 per cent of the respondents are 20001 to 25000 and 5.33 percent of the respondents are earning annual income of above 25,000. The majority of the respondents are having annual income of Rs. 5001 to 10000.

### Social Factors Responsible for Participation of Jenu kuruba Tribal Women

The Social factors influencing of responsible for participation of Jenu kuruba tribal women. Some major factors found here by the researcher which are collected by the jenu kuruba tribal women respondents.

**Table 10: Income of Jenu Kuruba tribes in Mysore District**

Income	No. of Respondents	Percentage
Family Background	49	32.67
Education	13	8.67
Socialization	8	5.33
Political interest	16	10.67
Training	10	6.67
Husband's support	19	12.67
Money	9	6.00
Gender	4	2.66
Others	22	14.66
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Primary Survey 2014

Table 9, shows that the factors responsible for participation of women respondents. Out of 150 respondents, 32.67 percent respondents have said that the factor that family background of respondents, 8.67 percent respondents have stressed that main factor to participation in education. 5.33 percent respondents have told that socialization factor,

10.67 percent respondents have told that their interest in politics, 6.67 percent respondents are having training, 12.67 percent respondents have told that husbands support is main factor, 6.00 percent respondents were felt that money is important factor, 2.66 percent respondents think that gender is factor to participate in politics, 14.66 percent respondents were think that other factors are important to participate in the political field. The data reveals that the as per the respondents perception and researcher perception, family background and also other factor influence them to participate in the politics.

### **Participate in Politics and Receive Respect from the People**

Women empowerment through PRIs, women not only get good position but also they get respect by the people. Here we find out that participation in panchayat by the women respondents creates good social and economic status as well as respect in the society. The present study analyse the relationship between entry to politics and the level of respect they receive from the people. Out of 150 respondents, 68 percent respondents have told that after entering to politics their social status has been enhanced and they have got respect and remaining 32 per cent of respondents have felt that there is no such kind of enhancing their status in the society.

There are certain issues that need to be understood regarding the political participation of jenu kuruba tribal women.

- Their participation in governance is related to their level of social and economic development and their access to various resources,
- To facilitate the participation of jenu kuruba tribal women an understanding of the significance of the diversity and differences among women representatives is important.
- The consequences of ethnic and social divisions in a society on women's role in governance cannot be ignored while planning interventions and,
- If women are to be effectively involved in governances there should be corresponding changes in their access to various domains of social and economic life.

### **CONCLUSIONS**

The socio economic profile, educational and political background of the leaders would also enable us to anticipate as to the capacity of jenu kuruba women to discharge the responsibilities which are assigned to them. The social background and social status of the leaders would also enable us to anticipate as to the capacity of jenu kuruba women to discharge the responsibilities which are assigned to them women empowerment through PRIs, women not only get good position but also they get respect by the people. Here we observed that participation in panchayat by the women respondents creates good social and economic status as well as respect in the society.

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