



Full Length Research

Socio-Economic Status of Tribal Women in Tiruvannamalai District of Tamil Nadu

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Abstract: Since history tribal women have faced problems on basis of two aspects, first one is caste discrimination and Caste discrimination is the social evil. Caste discrimination is a social evil. Various legal measures are being implemented to eliminate caste discrimination. However, caste discrimination could not be stopped. This discrimination is still practiced in the society till today. Second one is gender discrimination and women are not treated equally to men. Women are treated as inferior to men and they do not even get their basic rights. Their rights are denied by men. In these backgrounds the study tries to investigate historical perspectives of tribal and women and to understand socio economic status of Tribal women in Tiruvannamalai district of Tamil Nadu.

Keywords: Tamil Nadu: Caste System: Tribal Women: Economic Status: Socio-Economy: India.

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1.0 Introduction of the Study

India is the largest living democracy which is successful with its composite culture and diversity. The second largest country populated country in the world which is very rich in its heritage and culture (Hassan et al., 2022; Tsegaye, 2022). Likewise, the demography on the social classification of each and every community plays an important role with identity and culture as primitive and non-primitive in classification. In this classification tribes are the traditional habitats of this country they are identified as Adivasis in many parts of the country. The population of tribes are considered as the numerical minority which has multiplied recently which is less than 9 percent out of the total population in India. They are still lower in all aspects of socio, economic, political and cultural aspects due to lack of awareness. Their traditional habitats of owning land masses and natural habitat has a decrease of 50 percent in the recent years. Loss of control over natural resources has made them more isolated and has less access common property resources. Mostly of the tribal population have less access to education and only few residential institutions serve their purpose (Egounleti, 2022; Wubante et al., 2022). Further, they have lack of access to roads, transport, health and sanitation, public distribution system, etc. When we analyse the status of tribal women, they are very vulnerable compared with men folk in their community. They have less access in all the forms of socio, economic and political aspects which means they are double times discriminated from the society, men folk with their community.

In India tribal is the one of marginalized communities, their social ignored and economically underdeveloped. In olden days history of tribal is very vague and ambiguous, there are many legends explained their originality and history. Many scholars they have find the tribal community is trade and nomadic tribe (Ohanyelu, 2022; Mustapha, 2022). In the study area, there are number of problems like lack of travelling facilities, school accessibility, sometimes girls have to take care of her siblings and boys has to work in the agricultural field instead of parents. The Infrastructure of the school is very poor, with no basic facilities like playground and compound wall. The assumption of the researcher is to study about the tribal, close availability of schools to their places for attaining the regular education, the number of dropouts and factors influencing for not completing the regular education as mentioned above reasons. This study will find out the actual situation in the field and it will come out with a tremendous valuable truth.

In the chronology of the Indian tribes, they have strong belief in their culture and they do not cross the borders of the orders of the head of the group. But in this present generation, change their situations, one has to motivate them to come out from their past. In global point of view social, economic and educational status is important to all, and it is fundamental for every developments (Hassan et al., 2022; Tsegaye, 2022). By studying about the tribal person's social, economic and educational status, it can be different from other communities, especially those people who are living in rural areas. It is possible to make them to take part in the nation building process through improving their social, economic and educational situation. If we provide good social, economic and educational to the indigenous people it can be more helpful to them to uplift their economic circumstances and break the social barriers. Tribe is one of the communities who depend on the forest, agriculture, mainly; in earlier days they were not showing the interest in the education. But today the scene has been changed everybody wanted to send their children to school which is vital role play to promote social and economic status. Since there are the quality issues in tribal primary as well as in secondary education, if full fill the needs of the tribal education more betterment will be taking place in their community also.

2.0 Review of Literature

According to Kumar & Tiwari (2021) in their article says, Tribal women, like any other social group, account roughly half of the overall population. In all social groupings, tribal women are illiterate than men and have similar issues with health, sanitation, education, etc. Economic changes are occurring as a result of various development programmes, yet tribal women still depending to use traditional clothing, tools, and resources. In the age of globalisation, violence against the most vulnerable members of society is a discussion (James & Jonah, 2022; Falode & Mustapha, 2022a). The majority of tribal women are mostly defenceless group in society and are bearing the brunt of discrimination in social, economic, political aspects of development.

According to Paray (2019), in her article says, Tribal women are at the low levels of economic activity, social exclusion, low literacy level, and poor health, they are very essential in the rehabilitation of development. Even if they put in a lot of effort and significantly contribute to the family's financial stability, they continue to live in extreme poverty, primarily the absence of suitable efforts made to meet their own requirements are limited. In order for families to be able to get above the poverty line, they must have a minimum income. In terms of education, employment, and health, the condition of tribal women is not equal in comparison to tribal men, even with general women in the society. Education among tribal women would bring a change in their overall development.

According to Papparao & Kamalarao (2021), in their article says that, to be empowered in a society, the majority of tribal women must overcome a variety of obstacles. Despite the fact that labour collaboration among ancestral women is higher than it is in planned jobs and the general public, the professions of the ancestral people are neither permanent nor stable. Due to the absence of a consistent source of income, a large number of Tribal women are below the poverty line. Tribal women who reside in rural areas look for various low-level activities to help them meet their basic amenities. The state and federal governments have implemented a number of schemes and programmes, but many of them are inaccessible owing to a lack of knowledge and awareness.

According to Panigrahi (2017), in her article says, In India, tribal women have low-income sources despite exerting more effort than tribal men and contributing significantly to the family's income. The state of Tribal women's access to employment, healthcare, and education in southern Chattishgarh's (Bastar and Dantewara district) is lesser. Low levels of economic activity and living conditions below the poverty line have been mentioned as a significant issue for tribal women. Creating awareness, knowledge and training will enable them to form self-help groups would be a solution to uplift them economically (Falode & Mustapha, 2022b; Yani et al., 2022). The state has to emphasise the value of skill-development initiatives for tribal women. It is important for local government representatives and NGOs to get involved in creating SHGs among tribal women and encouraging them to start their own businesses outside their traditional habitats and villages.

2.1 Tribes in India

The term "tribe" was first coined by India's colonial rulers to describe a group of people who were considered to be a kinship-based group in the initial phases of evolution and who lack a written history. The most of individuals who were not originally a member of India's caste-based society were termed to as "tribe" by the colonial rulers. Similar to the Dalits, who either were outcasts or shudras within the caste system, the colonial rulers labelled many of these ethnicities as "criminal tribes," but this was rectified in 1949 after Independence.

Following independence, the Indian Constitution defines ST under Articles 366(25) and 342. The following characteristics are used to designate a community as ST: indications of 'primitive' qualities, distinctive culture, geographical isolation, fear in contacting the huge population, and insecurity. Although not explicitly stated in the Constitution, these standards have long been accepted. The definitions included in the 1931 Census, the First Backward Classes Commission reports from 1955, the Advisory Committee (Kalelkar) on the Revision of SC/ST lists from the Lokur Committee in 1965, and the Joint Committee of Parliament on the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill from 1967 are all included in this definition. The term "Tribe", "Scheduled Tribe", or "Adivasi" are not similar. Especially, the tribes of North-East India typically do not refer to themselves as "Adivasi". The Schedule Tribe status of a group is further decided by the concerned state governments. Therefore, people who are identified as STs in a state may not be the same in another state.

2.2 Status of Tribes in India

There are 705 distinct ethnic groups and other entities that have been notified as Scheduled Tribes throughout 28 States and UTs. According to the 2011 census, the country's tribal population is 10.43 crore, constituting 8.6% of the population in total and 89.97% of them reside in rural areas, while 10.03 dwell in cities. In contrast to the overall population's decadal growth rate of 17.69% in 2001 and the tribal population increased by 23.66% between the Censuses of 2001 and 2011. The entire population has a sex ratio of 940 females to every 1000 men, and Scheduled Tribes have a ratio of 990 females to every thousand males. In general, the STs live in two main geographic regions -like India's central region and the north-eastern region. India's Central region is home to more than half of the country's Scheduled Tribes., namely Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%), and Rajasthan (8.86%). The North East is a second significant region (Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim, and Arunachal Pradesh). Only seven states in India like Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand, and Chhattisgarh are home to more than two-thirds of the nation's ST population. In three States (Delhi NCR, Punjab, and Haryana) and two UTs (Puducherry and Chandigarh), as there is no Scheduled Tribe population.

2.3 Problems of Tribes in India

The majority of tribes are underdeveloped in social, political, economic and educational terms. Not every region of India has the same scenario. The situation has been tensed in the northeast for some years, while in the mainland (central India), problems such as poverty, unemployment, indebtedness, backwardness, and ignorance exist. In comparison to their counterparts in other regions, the tribes of the northeast are highly politicised, highly literate, and have high standards of living. The tribes were exiled from their own territories. The tribal landowners were progressively displaced by the landlords and moneylenders.

According to Burman (1972), the indigenous people are the most backward due to their low literacy and underdeveloped economies. Tribals are at various social, political, economic, and ecological levels, therefore their issues are also distinct in scope from one to another. These divisions can be visible between hill tribes vs plainsmen, between people who work as settled farmers and people who are engaged in forest-based economic activities, or between people who have been Hindus or converted to Christianity or Islam and others who still follow an unaltered tribal way of life. Despite these distinctions, people frequently face the following issues: 1. Exploitation and poverty 2. Backwardness in both economy and technology 3. Social and cultural disadvantages 4. Issues with assimilation among the non-tribal population.

According to Dube (1982), there are five types of tribal people: 1. those who live in isolation; 2. those who associate with the nearby non-tribal community while still keeping their distinctiveness; 3. those who coexist in the village with caste groups, sects, and religious organisations while still maintaining their identity; 4. those who have been reduced to the rank of untouchables; and 5. those who have high social, economic, and political status. Some of the major problems faced by tribals in India are lack of education where they have less access to educational institutions. They do not have access due to various social taboos inside the society starting from lots of superstitious beliefs, poverty, lack of interest, on availability of resources, etc. Tribal communities commonly get addicted with alcohol and tobacco products is widely common among tribes they consider as their custom and social ritual. They have their own home brewed alcohol called as Hadiya in some places and consuming it is ritual to stop hunger. It is said almost 51 percent of tribes in India consume alcohol in any form whether made in home or in shops, which makes a negative effect on their health.

Nextly, the rapid technological development and the unrivalled economic and political power of global capitalism has made it easier to exploit and take away the natural resources from tribal's vulnerable regions. Where tribals are prohibited from using forest resources by various laws, including those governing lands, forests, minor forest products, water resources, etc. Primary resources, like fuel, fodder, and minor forest products, which were once freely available to peasants, are now either non-existent or must be imported on a commercial scale. Globalization has been linked by the Tribes to increased costs, a loss of job stability, and a lack of access to healthcare.

In the advent of liberalisation, privatisation, and globalisation (LPG), the territories inhabited by tribal population have been the target of numerous protests due to forced displacement. As a result, the forcible displacement of tribal communities has made room for enormous infrastructure development projects has turned into a distressingly prevalent and rising phenomena in India. Over 21

million individuals, according to reports, have shown tribes are internally displaced as a result of development initiatives. Despite making up only 8% of the total population, tribal people make up more than 40% of the displacement due to infrastructure development. Whereas the rehabilitation of tribal communities displaced by development projects has some shortcomings. Out of the projected 85 lakh people who have been displaced by construction projects and natural disasters, only 21 lakh members of indigenous communities have received rehabilitation so far.

2.4 Status of Tribal Women

Tribal women make for 1 in every 12 Indian women and form half of their entire population, as compared in other societies. They are different from the status of other society women and play a significant role in the tribal community well-being. The common notion is that tribal women are more privileged than their non-tribal counterparts. To a certain extent there is no stigma associated with child marriage or on widowhood. She has the freedom to choose how to get married and they have bride status which is used as a substitute for dowry and denotes the tribal woman's high social position. A tribal woman has more simple customs to get a divorce, go for a remarriage and enjoys lots of financial autonomy.

Besides the general perception on tribes, there are other indicators which point out the vulnerable status of tribal women. For instance, she is denied from property rights unless she lives in a matrilineal community, which can be found only in few north eastern states of India. She receives lower pay than her male counterparts for the same work. There are numerous social taboo that discriminate tribal women in some tribal communities, signifying impureness and lower status. The position of being a priest is denied to tribal women similar to non-tribal groups starting from socio, economic factors.

Tribal Women make up the majority of the forest economy, and they are the ones who are most directly impacted due to corporate exploitation of their traditional habitats. Large-scale migration has exposed young women to move towards urban areas for their livelihood in poverty-stricken tribal areas. Their pay is meagre, their living circumstances are unhygienic which doesn't have access to toilets, and they are particularly vulnerable to exploitation by others. The tribal women have suffered as a result of the development projects and have to travel farther to acquire forest resources due to deforestation. There are also many contractors working in the mining and forestry industries have abused tribal women sexually.

Tribal communities are well-organized, and they have their own well-developed political and judicial systems. Tribal women have absolutely no political or religious responsibilities in their society. They are not permitted to hold any office in the village council or take part in council meetings. Generally, they speak to the village council members through their male counterparts or by their representatives in the community. Many tribal people have been empowered in the social and economic status, but still face various problems.

2.5 Objectives

1. To study about historical perspectives of women in Tamil Nadu.
2. To find about socio-economic status of Tribal women in Tiruvannamalai District of Tamil Nadu.

3.0 Research Methodology

The present study is mainly adopted by descriptive method. The basic objective of the present study is to understanding historical perspectives of women and socio economic status of tribal women in Tiruvannamalai district. The current research work is basically used secondary and primary sources. The primary data is collected through well prepared questions in schedule method was adopted.

4.0 Data Analysis and Interpretation

Present chapter discusses about data analyzing and interpretation. It seeks socio-economic status of respondents and 364 respondents were included in this study and interview schedule was adopted to collect the data which were analyzed through SPSS (20.0). The study formulates simple tabulations which are self explanatory based on the objectives of the.

Table 1: Distribution of the Respondent Based On Their Age

Sl. No	Age Group	No. of the Respondents	% of the Respondents
1.	19 to 24	154	42.3
2.	25 to 30	121	33.2
3.	31 to 35	89	24.5
Total		364	100.0

Age is one of the major determinants of utilization of maternal and child health services among tribal women in Tiruvannamalai district. There is close relations between age and health care services among women and Age influences to health care services. However, chronological age isn't always necessarily associated with either physical or mental improvement and it's also associated to overall social development. From the data, the age group is divided into three groups namely 19-24, 25-30 and 31-35. Above data

shows that Most of the respondents (42.3%) belong to the age group of 19 to 24, followed by 33.2 percent of the respondents belong to the age group of 25 to 30, and 24.5 percent of the respondents belong to the age group of 31 to 35.

It is observed that nearly half of the respondents (42.3%) belong to the age group of 19 to 24 and they are called as youth. The World Health Organization (WHO) defines “adolescents as individuals between 10-19 year age group and "youth" between 15-24 year age group. These two overlapping age groups are combined in the group "young people", covering the age range of 10-24 years”. The United Nations understands adolescents to include persons aged 10-19 years and youth as those between 15- 24 years for statistical purposes without prejudice to other definitions by Member States. Together, adolescents and youths are referred to as ‘young people’, encompassing the ages 10-24 years (UNFPA).

Table 3: Distribution of the respondents based on their age at the time Marriage

Sl. No	Age at the Time of Marriage	No. of the Respondents	% of the Respondents
1.	Below 18 age	131	36.0
2.	Above 18 age	233	64.0
Total		364	100

Marriage is one the social event in Indian system and it is about deciding the future. Marriage is additional responsible to health care services. Regier & Pardue said that Married people are generally healthier than unmarried people, as measured by numerous health outcomes and married adults were generally found to be healthier than adults in other marital status categories (Regier & Pardue, 2007; Schoenborn, 2004). It is highly noted that there is close relations between marriage and health. The government of India has proposed raising the minimum legal age of marriage for women from 18 to 21 years. Currently, the minimum legal age for women to marry is 18 years; for men, the corresponding age is 21 years and union government approving the proposal to rise the legal age of marriage for girls from 18 years to 21. Above data illustrates that Majority of respondents (60%) got married after completing 18 years of age and remaining 36 percent respondents get married before completing 18 years of age. It is came to know that nearly one third of tribal women population got married before completing 18 years of age. It should be highly noted for policy making to empowerment of the tribal women.

Table 4: Distribution of the respondents based on their family Type

Sl. No	Family Type	No. of the Respondents	% of the Respondents
1.	Nuclear Family	266	73.1
2.	Joint Family	98	26.9
Total		364	100

Family is primary social institution which leads to social mobilization through good health care services among the tribal women. Generally, Family is divided into two types such as joint and nuclear family. Nuclear family also called elementary family and group of people who are united by ties of partnership and parenthood and consisting of a pair of adults and their socially recognized children. Joint family in which members of a unilateral decent group lives together with their spouses and offspring in one homestead and under the authority of one of the member. Type of family is one of the main role plays to health care services. Above the table illustrates that majority (73.1%) of the respondents are living in nuclear family and 26.9 percent of the respondents are living in joint family. The study observed that majority (73.1%) of the respondents is living in nuclear family.

Table 5: Distribution of the respondents based on their level of education

Sl. No	Level of Education	No. of the Respondents	% of the Respondents
1.	Primary	60	16.5
2.	Pre Secondary	54	14.8
3.	Secondary	20	5.5
4.	Higher Secondary	9	2.5
5.	Degree	6	1.6
6.	Illiterate	215	59.1
Total		364	100

Education and health care services are closely related to each other. Formal education system leads to greater awareness of accessing health care services. Education makes people civilized which are associated with quality health care services. The present study divided education into five categories. Majority of respondents (59.1 %) are illiterate, 16.5 percent of respondents are educated up to primary level, 14.8 percent of respondents are studied up to pre-secondary level, 5.5 percent of respondents are studied up to secondary level, 2.5 percent of respondents are educated up to higher secondary level and only 1.6 percent of respondents are up to graduation. It is observed that majority of respondents (59.1 %) are illiterate and the present research evidence that literacy for tribal women still lag behind formal education.

Table 6: Distribution of the Respondents Based on their Husband's level of Education

Sl. No	Level of Education	No. of the Respondents	% of the Respondents
1.	Primary	48	13.2
2.	Pre Secondary	197	54.1
3.	Secondary	2	.5
4.	Higher Secondary	21	5.8
5.	Technical Education	44	12.1
6.	Degree Course	2	.5
7.	Illiterate	50	13.8
Total		364	100

Majority of respondents (54.1%) are studied up to pre-secondary level, 13.8 percent of the respondents are illiterate, 13.2 percent of respondents are educated up to primary, 12.1 percent of respondents are educated up to technical education level, 5.8 percent of respondents are educated higher secondary and 0.5 percent of respondents are educated secondary and degree level. Current research evidences that majority of the respondents (54.1%) are educated up to pre secondary level. The study highly noted that male tribal community is educated up to pre secondary level. Table 5 and 6 found that mainstream education has not reached the tribal community. As evidenced from Indian experience, 15th President of India from tribal communities which means of tribal empowerment, it is also shown that only the elite of tribal communities benefit from access to formal education.

Table 6: Distribution of the Respondents Based on their Occupation

Sl. No	Occupation	No. of the Respondents	% of the Respondents
1.	Daily Wager	45	12.4
2.	Agriculture	294	80.8
3.	Self Employee	11	3.0
4.	Seasonal Worker	7	1.9
5.	Self Help Group Worker	4	1.1
6.	House Wife	3	.8
Total		364	100

Above table illustrates that distribution of the respondents based on their occupation. Majority (80.8%) of the respondents are doing agriculture activities, 12.4 percent of respondents are working as daily wager, 3 percent of respondents are doing self employee, 1.9 percent of respondents are working as seasonal worker, and 1.1 percent of respondents are working in the SGHs, and only 0.8 percent of respondents are not going to work. The survey revealed that no one was employed as a monthly wage earner in private and government institutions.

Table 7: Distribution of the Respondents Based on their Husband's Occupation

Sl. No	Education	No. of the Respondents	% of the Respondents
1.	Daily Wager	86	23.6
2.	Agriculture	173	47.5
3.	Self Employee	91	25.0
4.	Private Sector Employee	1	.3
5.	Seasonal Worker	13	3.6
Total		364	100

The above table illustrates the distribution of respondents based on the occupation of the respondent's husband. Most (47.5%) of the respondents are doing agriculture activities, 23.6 percent of respondents are working as daily wager, 25 percent of respondents are doing self employee, 3.6 percent of respondents are working as seasonal worker, and 0.3 percent of respondent is working in private sector. Occupation mobilization leads to quality of life style. At the same time in this study is observed from the table 6 and 7, nobody works in government institutions from this tribal community which shows that tribal reservation still has not reached to tribal community.

Table 8: Distribution of the Respondents Based on their Housing Condition

Sl. No	Housing condition	No. of the Respondents	% of the Respondents
1.	Kucha Houses	71	19.5
2.	Tiled Houses	198	54.4
3.	Concrete Houses	95	26.1
Total		364	100

Housing conditions are responsible for access to good health care services among the tribal community, because good housing conditions can be prevented from disease. The above table shows that majority (54.4%) of the respondents live in tiled houses, 26.1 percent of the respondents live in concrete houses and 19.5 percent live in kutcha houses. It is worth noting that the government's housing schemes have not reached the tribal people and about 74 percent of tribal do not have good housing, which makes them susceptible to disease.

Table 9: Distribution of Household Toilet Facilities of the Respondents

Sl. No	Toilet facility	No. of the Respondents	% of the Respondents
1.	Available	42	11.6
2.	Unavailable	256	70.3
3.	Available but not used	66	18.1
Total		364	100

The above table shows the distribution of household toilet facilities of the respondents. Majority of the respondents (70.3%) said that they do not have household toilet facilities, 11.6 percent of respondents have household toilets and 18.1 percent of respondents do not use household toilets. Despite many schemes to support the Tribals, the Union and State Governments have failed to build toilets in their homes and have not created awareness about how to use toilets. Basic toilet facilities are essential for good health and open defecation causes physical and mental problems.

Table 10: Distribution of the Respondents Based on their Water facility

Sl. No	Water Facility	No. of the Respondents	% of the Respondents
1.	Tap Water	331	90.9
2.	Well Water	33	9.1
Total		364	100

Water facility means all facilities, land and equipment, surface and underground, used for water transportation, water treatment and water distribution, for the purpose of providing potable water fit for human consumption and use. In the present study two water facilities were found to be used among the tribal people such as tap and well water. Majority (90.9%) of the respondents is using tap water and 9.1 percent of the respondents are using well water.

Table 10: Distribution of the Respondents Based on their cooking fuel

Sl. No	Cooking Fuel	No. of the Respondents	% of the Respondents
1.	Wood	185	50.8
2.	Gas	179	49.2
Total		364	100

Cooking fuel is essential in every household to prepare good and safe food. Firewood, gas, electric induction stove, kerosene, natural biogas are used in the community as cooking fuel. This study found that two types of cooking fuels are used, i.e wood and gas. In the way, Majority of respondents (50.8%) use wood for cooking fuel and 49.2 percent of respondents use gas for cooking fuel. This is another significant point that tribal women do not use gas because the price of gas is often hiked and the Pradhan Mantri Ujjwala Yojana scheme is not available to tribal women.

5.0 Observations and Conclusion

India has a high concentration of indigenous/tribal people. As per Census 2011, tribal constitute 8.6 percent of the total population of the country. It was 8.2 percent according to Census 2001. As many as 705 groups are identified as tribal across 30 states. The number

was 461 before 1990. Among them, 75 groups have been identified as Particularly Vulnerable Tribal Groups (PVTGs) from 17 states. The first list of tribal was prepared in 1931 on the basis of primitiveness. In 1935 the list was prepared to look into backwardness and during 1950 and 1956 both primitiveness and backwardness was taken into consideration for enlisting tribal communities in the country. A large concentration of tribal communities is found in the central provinces of India, the middle belt and the north-eastern states. About 92 percent of the tribal people in India live in rural areas. Almost all of them live in areas which are dry, forested or hilly. Most of them depend on agriculture and minor forest produce to sustain their life. As are deemed under Article 342 to the Schedule Tribes (ST) for the intents of this Constitution". In Article 342, the procedure to be followed for specification of the Scheduled Tribes is prescribed. Nevertheless, it does not contain the criterion for the specification of any community as Schedule Tribe.

Tiruvannamalai district is contained scheduled tribes in rural and urban areas, totally 3.69% of schedule tribes living in the district population, it's below 5 percent of STs residing in urban areas and almost of STs in rural areas, rural area is suitable for this research work. The study observed that socio economic status of tribal women is not improving much. Accesses to government programmes and policies are off the tribal women in Tiruvannamalai district of Tamil Nadu. Since history Tribal community and women are the most marginalized community and denied even their basic rights. Most of the social security and welfare measures do not benefit the tribal community and women. Tribes are characterized by poor agricultural technology, acute poverty, and low level of literacy and lack of comprehensive health research. Poor accessibility and less utilization of maternal health care service leads to a high maternal mortality and morbidity among the primitive tribal women. Their socio-economic & contextual conditions have become barriers to access the reproductive and child health care services.

Indian Tribal women often have no access to education, face gender discrimination, child marriage, domestic violence, and dowry, do not enter the labor force, and do not have access to safe drinking water, face severe health risks. Tribal women's income is a key factor for the development of household expenditure; tribal women are working as daily wage labor. In modern time, there has been a speedy increase globally in the science and technological and economic development, social development; implying enhances the facility to overcome crisis related to poverty, malnutrition and poor health of tribal people. To overcome the poor health of tribal people, the Union and the State government have been spending a huge amount on the public health care system. In spite of government policies and programmes do not reach into tribal areas particularly women.

6.0 References of the Study

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