

TRIBAL WOMEN DEVELOPMENT: SPECIAL ATTENTION TO SELF HELP GROUPS OF HILL KHARIAS' OF JHENEI VILLAGE, SHAMAKHUNTA BLOCK, MAYURBHANJ DISTRICT, ODISHA.

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Abstract: - Women constitute nearly half of the segment of population in India as well as half of the world population and contribute to two thirds of human activity, hold the key to sustainable development. A UN Report rightly points out "Women constitute half the world's income and own less than one-hundredth of the world's property". No society and its economy have ever flourished without the substantial contribution of its women members. Women enjoy an unfavorable status in our states. Any attempt to assess the status of women a society should ideally start from the social framework, social structure, cultural norms and value systems are important determinants of women's roles and their position in society. The role of women Society, particularly rural women has been characterized by dependency, inferior social status and suffering. Women general and rural and women in particular are a bundle of all disadvantages. It can be said, women enjoy an unfavorable status in our states.

The Government has implemented several programmes through its different departments to bring about women's development and their empowerment. Hence, no development perspectives. Mahatma Gandhi Said during the National movement that the soul of India lies in villages and this is also true today as more than two thirds of the people live in rural areas. Therefore, rural development constitutes a basic component of the National development process. However, no rural development can be conceived of ignoring the development of the Women who constitute half of the rural population as well as 77 per of the country's female population, but enjoy an unequal, differentiated and lower Socio-Economic status. Women, especially in the rural areas have less economic freedom to take decisions than their male counterparts.

Women's ownership and control of property is far less than their male counterparts. The principle of gender equality is enshrined in the Indian constitution its preamble, Fundamental Rights, Fundamental Duties and Directive principles, the Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination favor of women. Theoretically, in our country, women have a place of honor, but there is a significant gap between the ideal, the aspiration and the reality and practice. Today, women are still discriminated against at every stage. Though Indian history is replete with several examples of women of Great Spirit, but the numbers of Such women is very few and the contraction is that the largest number of women are still being discriminated and subjugated to male dominance Society.

Key word:-women Development, Economic growth, Self Confident of the Hill Kharia Tribe

INTRODUCTION

The state of Odisha occupies an important place in the country having sizeable concentration of scheduled castes and scheduled tribal population. There are 62 scheduled tribe categories including to 13 primitive Tribal Groups (PTGs) and 93 categories of scheduled cast in the state.

Development of a nation depends on maximum utilization of her man power. For any country, participation of women in the development process is of the nation in true sense cannot be achieved without the proper development of women population. The status of women can be measured in terms of degree of equality and freedom enjoyed by them equal Participation of women with men in decision making, free expression of their views and participation in the community life help them to get recognized in the society. The power of expression and ability to solve problems and employment opportunity makes a women's voice asserting in the family.

While development program of women Self Help Groups (SHGs) defined a great success for rural women development Self Help Groups (SHGs) are small groups of individual member who voluntarily come together and form associations for achieving some common objectives. A self Help Groups (SHGs) are fast emerging as powerful tool of the poor in our rural areas. SHGs are a small body formed by the people for meeting their objective particularly credit.

Self-help groups (SHGs) are fast emerging as powerful tool of Socio-Economic empowerment of the poor in our rural areas. SHGs is a small body formed by the people for meeting their specific objective, particularly credit. A notable feature of SHG is that before its linkage with any financial institutions credit discipline imbibed among the members by loaning own savings within the group. The linkage of SHG with banks has improved the Socio-Economic conditions of its members by way of positive impact on income saving and self-confidence. The impact is more pronounced in the case of SHGs link through NGOs. SHGs have proved to be successful in addressing the interests of women in a sustained manner. SHGs in Odisha are started in the year 1990 with the help of NGOs later on state agencies like NABARD, SGSY (1999) Mission Shakti (2001) have promoted the intensity of SHGs functioning in the State. This proves from the numerical growth of SHGs in the state which was 2018 in 1999, increased to 2068 in 2000, to 8888 in 2001 and to the extent of 20,553 in 2002 (NABARD 2001-2002). The Share of loan provided to SHGs in Odisha is lower than the share of SHGs institutions having bank linkages. Only 2 percent SHGs in Odisha get financial support from bank when the state secures 5 percent of total SHGs of the country against the support provided to 50 percent in Andhra Pradesh, 14 percent in Tamilnadu and 7 percent in Karnataka.

SHGs group is very helpful for the tribal women development it provides economic support to the tribal people, it help sat the time of need and urgency, develop the savings of tribal people and empowers the women. In Self Help Groups, Specific modes of social support emerge. Through self-disclosure, members share their stories, stresses, fillings issues, and recovers. They are learning that they are not alone.

The governments of India and state union authorities alike have increasingly realized the importance of devoting attention to the economic betterment and development of rural women in India. The Indian constitution

guarantees that there shall be no discrimination on the grounds of gender. In reality, however, rural women have harder lives and are often discriminated against with regard to land and property rights.

SHGs can be an important local organization, which can mobilize the members of Gram Sabha and closely interact with the gram panchayat for implementing various development programmes in the future. After the 73rd amendment to the constitution of India, the Gram panchayat is the key organization responsible for carrying out all the development and welfare activities on behalf of the Government. However, in the absence of proper awareness and adequate motivation, the Gram Sabha may not play the expected role effectively. The important role of women in the welfare of the family is being realized gradually. The socio-economic progress of the community has a direct link with the empowerment of women; the programmes for women are receiving greater attention.

The SHGs programmes ensure effective participation of women development or empowerment in the community. Women movement internationally has gained a lot of attention and various plans and policies are implemented by both government and nongovernmental institutions. Women are capable of great success but still then it is seen that they become also exploited. The empowerment of women is not achieved by our state.

In patrilineal society women could not be occupied same status as men. Many plans and programmes formulated by but the position of women in India is still grim. According to Majumdar and Madan "The status of women in all types of societies, particularly in patrilineal is determined by various types of taboos that are attached to the women generally. These taboos can be protective, preventives or productive. It would be a scientific error to approach the women of a society with a rigid bias to the view that they have either a low or a high status, such dichotomies are generally misleading. There can be so many intermediate statuses, there can be polarity, though it may not be so striking. The status of women in the Indian context cannot be defined simply. During field study in Jhine village. I am faced with certain problems, the Kharia people did not tell about their social activities. Hill Kharia people are likely to hide some of their social patterns and religious techniques. Kharia women are so much shy by nature.

WOMENS DEVELOPMENT

Development of a nation depends on maximum utilization of her manpower. For any country, participation of women in the development process is of utmost necessity as they comprise of a half of the population percentage. Therefore, development of the nation in true sense cannot be achieved without proper development and empowerment of the women population. In a country like India this becomes doubly essential as India traditionally has been a country which worships its women only in temples, but its women are completely marginalized in all other sectors (Bhatt and Ela, 1984). Perhaps this philosophy was well accepted by Pandit Jawaharlal Nehru, he had given a brief statement that, "When a woman moves forward, then the entire family and village moves forward, and when the village moves then the entire nation moves." Realizing that this constant marginalization has become a bane for the Indian society that has hampered growth in every direction both government and private organizations have taken measures to empower the women and develop their socio-economic status through various plans and policies. During the 4th world conference of women in Beijing in 1995 we gave a call to the nations to look at the world through a women's eye. We made the governments develop and declare a plan of action for bringing about change in the status of their respective countries.

Devaluation of women commences at birth with the preference for male offspring and continues through a Childhood of conditioning to the submissive and later on, the subservient role required to them in the Marta home. A woman is never viewed as a person in her own right but always as someone's daughter, wife of mother especially in rural areas. Women treated as weaker section in all society of the world. Hence exploitation and many more phase like for Bride price Crime against Women, Rape and Molestation, Emancipation of women, Identify crisis, Discrimination and many other problems. Government have discussed and debated these problems and formed many plan and programmes are implemented by our constitutions. From the time immemorial women have been associated with domestic lives, whereas politics and livelihood generation is often viewed as male dominated activities. It is always culture (norms, values, and beliefs of people) with gender inequalities and socialization which determines position of women I societies

Smt. Anuradha Purohit in 1995 said "our World of Women that culminated me a dialogue with the UN Secretary General during October 2000 is yet to bring any change in the attitudes of governments of member nations. Thus, the struggle for our Rights remains globally an Everest task'. When we talk to equal right we presume that all of us are born equal yet some deny us to be equals. But one should not forget that in our being equal, kites an essential diversity. This diversity is not merely of societies and cultures, but that of the life we live in our specific worlds. There is little doubt that all of us are born to one world. But I this world each one of us has a World where she breathes, toils and earns a livelihood for life.

While developing the idea of forming Self Help Groups for initiating saving and credit activities was introduced to promote saving and additional income generation activities. Many women from lower income group felt that they may not be able to contribute regularly. Most of them felt that the office bearers may misuse their money, Ability to maintain the account and follow up to recover the loan were also doubtful. They were further discouraged by the men, who felt that micro-credit may not be of any help to their families.

As the women came together, they were willing to form groups of 8-10 members to discuss the project activities. Gradually, these Self Help Groups (SHGs) gained strength to organize various support services, such as group nurseries to raised and supply fruit and fuel wood saplings. Earlier the farmers had to purchase mango grafts at higher price from the nurseries located at a distance. With the initiative taken by women SHGs, better quality grafts were locally available at 30% of the market price. Realizing the need for improving the soil productivity of their orchards, the women came forward to take up the production of vermicomposting by using leafy material available in the forests, as it could benefit their orchards. After undertaking several such development activities, the women saved some money and contributed to their fund every month. They loaned this amount to their miners for consumption and productive uses. Looking to the success of these SHGs of women, the men also planned series of income generating activities through SHGs, which unclouded organizing band troupes, utensil hiring services, tree seed collection, and carpentry worked.

The strength of women groups and their influence on the success of horticulture development was very significant. Formation of SHGs was beneficial in empowering the women, while implementing various development activities successfully. Apart from savings and micro-enterprises, SHGs were also effective in discussing their family welfare and social disuses and in finding suitable solutions.

Geographical location:

The Kharia villages are situated in between the forest area. The village Jhinei is also located between the forest areas. Attach with the Similipal forest residence which is cover under the Shamakhunta block of Mayurbhanj District declared as Primitive tribal area of Hill Kharia. Road communication was not more good in to the Jhinei village. Threaten and Narrow Street is situated to Jhinei village from the main road. Jhinei village 15 kilometer away from the District headquarters, Baripada.

Generally the Hill Kharia villages are small in size with households varying from 20 to 30 families. In some places there are also much smaller villages having 10 to 25 households. The Hill Kharia villages which are located in the forest are homogeneous.

Water Resources

People of Jhinei village are mainly depends upon the water of tube well, and river. They used for their bathing, cooking and washing on this tube well water. Basically the Kharia people of Jhinei village were did not take bath every day. But still they are mostly depending upon the river for bathing. The Budhabalang River following nearest to the Kharia village. There are three tube-well situated in Jhinei village, the villagers are fulfill their needs of water from these tube wells.

Communication

The Hill field study was undertaken at the village of Jhinei among the Hill Kharia people of Shamakhunta Block. The village situated 16 K.M. away from Baripada, District headquarters. The place is nearby to Similipal biosphere, because the Jhinei village is established in forest area. So it is surrounded by mountains and dense forest. The road condition and communication facility was not good most of the people from that area came by barefoot cycle, bike or bullock cart. So to visit that area one has to wait for hours and the buses and autos are overloaded so it may cause road accidents.

House Pattern

The typical Hill Kharia house has either one multi-purpose room or two Row Room sat the most. If it one rooms house, it is partitioned into Two sloped. By a temporary thin wall, one of these spaces is used as a kitchen, while the other used to store grains and for multipurpose uses. If the house has more than one room, every room so separate in this function. The doors are either wooden or bamboo.

In the most of the cases, the Hill Kharia villages jhinei of Mayurbhanj District follow a linear pattern of settlement with two rows of house facing each other has its spacious room; premises containing the house proper cow-shed harvest grow and firewood. But it is completely opposite in the Kharia of jhinei village. They have not sufficient room, but they use open space in huge number. Before selecting a site for their village, the Kharia took account then earns of water Sources and forest. There has a sacred placed named "jahira, they called the Goddesses as "Gram Devi". It is place for their village deity surrounding by the Sal Trees and located preferably in the eastern direction of the village.

The site thus selected is cleared and levered. The layout of the houses are marked on the grounds by it owner. The longer side in the north-south direction. The north-western corner of the foundation is given more importance and therefore this side is made little longer. The first pole which is fixed on the grounds is called Murdhana and it is fixed in the middle on the eastern side of the foundation. The pit in which the pole is fixed in filled with earth not with hand but with his head. For which the owner of the house lays his head into the pit. After this post in fixed, the other posts are fixed on the grounds in their respective places. The spaces between the pillars is filled by the

ECONOMIC LIFE

The Hill Kharias basically linked with forest their livelihood totally depends of forest. They are believed as forest is their mother which nourishing them, giving food, shelter and provide satiety surroundings from her trees. This is surrounded over their village.

Kharia people are collecting minor forest produce like kendu, Mahua flowers, Sal, char seeds, Kusmanda, Honey, bees wax, Bahadagum, Genduli gum, Karanj seeds, sticks and broomstick, date palm leaves, tsar cocoons, hides and horns, tamarind, tapioca, resin and myrobalans, Most of these forest products find of market stale but lacking in cooperative organization, they do not get a fair price for these things. The local trader striders or money lenders (Sahukars) who live in the area exploit them I business or marketing of forest product.

The Hill Kharias aspects of the forest are their skills in collection of honey and preparation of Palua (arrow-root), a product extracted from tubers. They are expert collectors of honey and bee wax. The Hill Kharias with the help of ropes descending down to the precipitous places to tap these hives. These precipitous sites having innumerable3 bee-hives cannot be reached on foot. Therefore a ladder made of two ropes of twisted fibers of Siali creeper, with bars made of bamboo rods fixed to the ropes is fastened to the top end to some tree or heavy stone and is hung down so as to reach a little lower than the lever of the hive. Two or more ropes of Siali creeper are let down, one with an ignited bamboo torch emitting smoke and another with leaf basket or an empty Tim caster placed a hammock like swing attached to it.

POLITICAL ORGANIZATION

Hill Kharia villages have its traditional panchayat and village headman. The Hill Kharia village of Jhinei has also their traditional panchayat or headman and other leaders. The headman of jhinei village is called as pradhan who presides over the village meeting and decides interpersonal disputes, cases of breaches of social customs and customary laws. At time of epidemics and other serious happenings he raises funds to meet the expenses on ritual observance and other preventions.

In village Jhinei, there is a confederacy called Parha and Birha which is composed of a group of neighboring villages. This inter village council is a sort of kutumb sabha or council of agnates related to one another by blood. The headman of the Birha is known as *Dhirand Dandia* who is the eldest, wisest and most influential *pradhan* of the constituent villages. Matters and cases which cannot be settled at level of the village council are referred to the Birha confederacy for final settlements. Particularly cases of ex-communication are referred to the inter village council for the remittance of the guilty person into the society.

HILL KHARIA WOMEN

There are 75 types of PTG (Primitive tribal groups) in India. 13 type of PTG groups located are divided in to four techno economic states and such as Hunter and food gatherer (Birhor, Mankidia, Hill Kharia) Shifting cultivator (Bond, Didayi, Juang, Dongaria Kandha, Kutia Kandha, Lanjia saura, and paudi Bhuiyan) Terrac cultivator (Saora, Lanfiasaora), settled cultivators (Lodha, Chktia Bhunjia). The Kharia comprise three tribes namely The Dudh Kharia,

Dhelki Kharia and the Hill Kharia of these three sections Hill Kharia section identified as the primitive section of tribe. Hill Kharia tribe recorded a population of 1, 44,174 in Odisha as per the 2011 census. The majority of this tribe located in Mayurbhanj District. In the late 20th century, the population of Hill Kharia people was around 3000.000. The Kharia tribe are found in a of Odisha and Jharkhand. The Hill Kharia lives in different state of India. In Odisha, the Hill Kharia is mainly found in Jashipur , Karanjia and some others Blocks of Mayurbhanj District. The Hill Kharia are mostly forest dwellers they goes out for hunting, fishing and collect forest produces, Man and Women both contribute to the maintenance of their families but there division of work based on sex. Thus, the male member are goes out for hunting and fishing, were female members are goes out for collection for minor forest produce like fruits, tuber and edible herbs. House built or repaired by men but women are maintaining them. The women are cooked food and taking care of their Children. Today women development is an important topic to review the status of women both on National as well as state level. The women in all tribal communities are much freer as far as marriage is concerned. After marriage women are faced some boundaries. The Hill Kharia women are not having same status as Kharia men. They are being dominated by male people in their society.

DEVELOPMENT OF HILL KHARIA WOMEN

Woman and Girls are an important part of the solution needed to truly overcome poverty. The tribal women of the 21st century pose more daring, self-conscious and outspoken. As many as 427 tribal communities are residing in India, of whole 75 are declared as (PTG) Primitive tribal groups who are spread across the country.

Centuries after centuries, women suffer exploitation, negligence and apathy, which strangle the spirit of them. Nature also handicapped women by creating them physically weak and by giving them the pain to bear the burden of procreation, which definitely Cain women into universal helplessness. In addition to this unprecedented weakness, women are denied al privileges which the male world enjoy so freely and merrily. Again by Nature, women are gifted with the power of endurance and tolerance. Their mental strength is much higher than their today; they are the mute persons subject to male's whims very easily. That is why, today's women need total empathy rather than damp and foolish need total sympathy to stand erect in male dominated bastion. So to discuss the status and empowerment of women and that also of the tribal women is not only a very tough task but the result is also very bleak, whenever forward classes of women still do not find their footings as desired. Achievements of the tribal women in mass find it more hard and troublesome. Women tend to transfer improvements in their own lives into the lives of their Children, families and communities. When women earn an income they reinvest ninety percent of it in their families.

ROLE OF SELF HELP GROUP (SHGs)

Self Help Group (SHGs) started in 1990. In post independent period state formed many formal institutions to deliver services for the women. Basically the goal of these plans Self Help Groups is small affinity groups that mobilize their own savings, which are then used as loans to group members. Earnings from interest income are converted into group equity. SHGs managing their own savings have been particularly successful with indigenous women, especially in projects in India, papua Nuinea and Indonesia, but also in many other initiatives supported by the fund. IFAD has often facilitated the promotion of federation of SHGs. For example, Microfinance activities were carried out among Tankful women in the Khrul District of Manipur state, India. NERCRMP helped to introduce informal credit and

savings groups by sending 15 members of the Tangkhul Shanao Long, an apex women's organization, to visit project areas in Karnataka and Madhya Pradesh, where such groups were operating. The visiting women studied group operation and learned from it. By the year 2009, 69 groups with a total of 1375 women members were operating in 22 villages. The accumulated group savings were lent to each member in turn women used these resources to develop income generating activities in which they had experience (poultry and pig-raising, growing of maize and potatoes and weaving). This organization also played an important role in promoting human rights and conflict mitigation. Similar Successful initiatives were carried out in practically all projects in the Asia/pacific region. IFAD's experience in Latin America also shows the importance for women to organize themselves into groups in order to increase their mobility, strengthen their decision-making power and improve their income.

In new areas where people are not acquainted with the voluntary organizations, interaction with the community through suitable entry point activities will be helpful. Some of the effective entry point activities are.

1. Development of drinking water facilities.
2. Improving school building and community halls.
3. Construction of community toilets and washing platforms.
4. Organizing health awareness and health camps.
5. Organizing cattle health camp.

Self Help Groups (SHGs) are usually informal groups whose members have a common perception of need and importance towards collective action. These groups promote savings among members and use the pooled resources to meet the emergent needs of their members, including the consumption needs. The number members in SHGs are normally ranged from 10-20. It is expected that within the group, there should be true democratic culture in which all the members must participate actively in the decision making process by taking part in the debate rather he should say discussion. Though the cohesiveness among the members would be increased due to homogeneity of the groups in terms of education, occupation, income distribution, sex composition, but in the long term, stability of SHGs depends on their members' loyalty to it and adequacy of SHGs to meet the growing needs of the members. The author personally believes that caste should not be the yardstick of homogeneity rather castes hampers the mental development of individuals. It is obvious that collective work, leadership with fixed tenure, mutual trust and cooperative Philosophy would be the driving force for SHGs. The basic objective of Self-Help Group is to develop saving capability among the poorest section of the society, which in turn reduce dependence of financial institutions and develop self-reliance. Therefore, they became more and more dependent on financial support. At this moment, Government must realize that I would provide basic minimum facilities to the particularly marginalized sections with primary education to all women, men and children, primary health, rural area safe drinking water, sanitation and strong public distribution system. Then only, SHGs could go all out for all socio-economic development.

BENEFITS OF SELF HELP GROUPS

The significant achievement of SGGs programmes have been inefficient implementation of development activities such as economic development, water resources development, improve agricultural production, horticultural development, forestry development and tribal rehabilitation.

The self-Help Groups have excellent opportunities to initiate small business and to extend various essential services.

In village jhinei SHGs Kharia women are occupied some Benefits

1. Ability to identify the needs of the community and facilitate efficiently.
2. Exposure to external business environment, government programs and policies.
3. Enhanced capacity to demand better services from the local government.
4. Better networking to improve the productivity and profitable of farming and of farm activities.
5. Awareness on community health and environment pollution and social issues leading to improved life style.
Creating economic Self-reliance of the Hill Kharia women
6. Help the other people at the time of emergency.

Indeed the SHGs are empowering the local people to monitor public services and utilities provide by government apart from providing direct and indirect benefits to the Hill Kharia community.

SHGs can be an important local organization, which can mobilized the members of the Gram Sabha and closely interact with gram panchayat for implementing various development programs in the future .After 73rd amendment to the constitution of India, the panchayat is key organization responsible are carrying out the development and welfare activities on behalf of the government.

IMPACT OF SELF HELP GROUPS IN HILL KHARIA WOMEN OF JHINEI VILLAGE

In Kharia society man are Head. Kharia society is male dominated society by they respect women. Still the women are not occupied same position in their society as well as same to the man. A woman does not viewed as a person in her own right but always as someone's wife, mother and daughter especially in tribal society.

PLAN AND POLICY FOR WOMEN IN HILL KHARIA TRIBE

In post-independent period women faced exploitation in many ways. They lived in and under developed conditions. The Hill Kharia women are not having same status as Kharia men. They are being dominated by male people in their society. Mitra and shingh (internet) write that discrimination against women, occupation differentiation, and emphasis on status and hierarchical social ordering that characterize the predominant Hindu culture are generally absent among the tribal groups. Bhasin (2007) also writes that through tribes too have son preferences they do not discriminate against girls by female infanticide or sex determination tests. The socio-economic condition of Hindu women were very much low(Vasistha,1976). Lack of education, early marriage, non-existence of employment opportunities, absence of absolute property right were considered as main reason of inequality of sex in the socioeconomic field.

For eradicate these exploitation activities state government should formed many formal institution to deliver services for women. Basically aimed to improve the socio economic conditions of the people and country by way of providing financial support and technical assistance which are delivering through formal institution.

In village Jhinei SHG (Self Help Group) programmes implemented for women development running successfully. There are three SHGs working successfully in Jhinei village.

There are another more women development program is running in this area for women in Development. This programmed was not successes same like Self Help Group.

CONCLUSION

For last two decade the SHGs has been the alternative sources of credit for the poor, where a poor in his group affiliation fill smooth the rough edges of his behavior pattern of making her a more reliable borrower. The homogenous nature of the SHGs both in structure and operation, trust and cooperation help for economic enterprises. The largely believes that poverty of the poor can be minimized through people planning process, control over allocation and recovery of the resources. They have been able to build models of economic development.

- i. SHGs with banks with active support of Self Help Promotion Institutions (SHPIs)
- ii. Bank-SHG linkage with no intermediary and
- iii. Bank SHG linkage with SHPI intermediary (Nanda, 1994) Government banks and NGOs in India.

During field study in Jhinei village Imparked three SHGs named Ambika SHG, Maa Mansa SHG and Krishna SHG are implemented successfully. In these three groups women are avail many facilities for their livelihood.

Through these Self Help groups Hill Kharia women of the village able to occupied a better status developing their education strategy, Socio-economic development of their family and village. They may alleviate poverty. They are extremely useful in generating savings and develop their decision making capacity. The Hill Kharia SHGs women member and non-member are contributing to sustainable development. Kharia women had played crucial role in development of Jhinei village.

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