



**CHAPTER – II**  
**REVIEW OF RELATED LITERATURES**

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### REVIEW OF RELATED LITERATURES

#### 2.1. Introduction

The chapter presents the review of related literatures which revolves around the main concepts for the development of the study. In this section attempt is made by the researcher to review the related works by different authors, writers, scholars, institution and organisation. From the literatures which are reviewed, an attempt is made to extract the research gap, the important indicators which will highlight the socio-economic status and pathway finding towards the measurement of the socio-economic status of women. The literatures are clubbed into three sections namely

- **Women and Socio-economic status**
- **Measurements and Determinants of Socio-economic Status**
- **Tribals and the Kuki**

#### 2.2. Related Literatures: Women and Socio-economic Status

The historical background of Indian society can be evidence for that in the early Vedic times a woman was given a high status. As a mother, wife and sister she occupied an honoured place. She is the epitome of courage and boldness, love and affection, sacrifice and suffering. However during the course of time and development women lost their honoured place due to social, economic and political factors. Evil customs like sati, *Purdah*, child marriage, enforced widowhood, dowry system, crept in the society and this led to decline in women's status inside and outside the home. This section of the study discusses the literatures which revolve around the development and betterment of the women. The authors has put forward in their writing the present and the past scenario in which the women in our society have existed and many writers have made possible suggestion which can bring changes to the course of women life. This section consists of significant and sufficient number of review of Literatures to understand the status of women in different societies, which is presented one after another subsequently.

Grimwood, (1975), narrated in her writing that in Manipuri society women were not suppress as in the case of most part of India. In Manipur, as a rule every woman was obliged to do all the work. They perform the task of weaving their and family member cloths. They look after the household, work in the field and evening goes to the market with merchandise for sale or exchange. The women were not lock up in the home as it is often seen in the custom in other part of India. The women are more enlightened and intelligent as they enjoy their freedom.

Yambem, (1976), explains in his work on the Manipuri women about the leading role played by the women of Manipur in the emergence of a new Manipur. The second NupiLan (women war) which started as an agitation by Manipuri women against the economic policies of the Maharaja and the Marwari monopolists, later on changed its character to become a movement for constitutional and administrative reform in Manipur. Yambem pointed out that the uniqueness of the movement was that in the emergence of a new Manipur after the end of the Second World War, the core guard of the change was the women of Manipur. In day today life the women hold a high and free position, and all internal trade and commerce of the state is managed by them. However, on contrary to the high level of participation of the women in the economy of the state, their social status is not social satisfactory. For instance, the practice of polygamy prevails in the society. Thus the woman of Manipur cannot be termed as a fully liberated, content member in Manipuri society.

Bardhan, (1985), study shows the work structured in a patriarchal society in relation to the differentials in quantity and quality of work participation, the inequalities in work options, in remuneration, in access to the means and opportunities for better work; and in the organised bargaining capacity to change the terms of existing employment. Women productive labour is devalued and delinked from the control of, or claim to, the family resources. Beside general economic exploitation through the workings of the 'markets' for labour, capital and skills, women labourers are subjected to sexual exploitation, and to socially condoned, culturally rationalised discrimination and exclusion even within their class. Further the author pointed out that massive work participation (by time criterion, but mostly at low-productivity, technologically deprived work) is underestimated in the collection of statistic.

Singh, (1987), explains through his work about the important of participation of women in the process of Economic Development. The participation of women in the

economic activity is important for their personal advancement and for betterment of their status in the society. The work is carried out with a main objective to study the trends of female participation in the economic development during the last decade that is between 1971-81. Secondly, to compare these trends between the different states and analyse them. The study had referred to secondary data provided by the Census of India 1971-1981 and Ministry of Labour 1981. Female participation in economic activities has shown a rapid increase, particularly in the rural areas, but the gap between the males and females was still very wide. He suggested that the women must enter into the labour force of the country on an equal footing with men. They must realize that working should be compulsive, but it must not only because of socio-economic pressures. It is essential that the women must learn to visualize that they are an important part of the valuable human resource and can play an equally vital role in building the nation. With this attitude of work, the rate of female participation will definitely improve.

Brocas, et al. (1988), discuss about the equality of treatment for men and women in social security. Equal treatment for men and women has been one of the preoccupations of the major International organization. The International labour Conference adopted the maternity protection convention since then the need to protect the health of women worker during childbirth and to safeguard their employment has been in the Constitution of numerous countries. The principle of equal wages, without regard to sex, for work of equal value was laid down when the ILO was first founded. Equality should be embodied in law, should ensure equal opportunities in education and training as well in the condition of employment, including remuneration and social security. The rapid growth of female participation in economic activity, despite the tightness of the labour market, is the direct and irreversible consequence of the social and economic changes that have taken place over the past few decades.

Kuppuswamy, (1989), discusses in his work in the traditional joint family the social life of women was largely confined to family and relatives. Family was the only place for entertainment and the movement of women was limited in the outside world. There was separation of the perspective areas of work for men and women. This division of work of the gender in the family tends to characterize social life as well. They had much more restricted social life. Only a few women socially free to go out of their home or house without escort. The women were not allowed to join social

organisations or clubs. But with modernization have brought many changes in the urban society with respect to the social life of women. The social life has experiences as both men and women are educated and are developing new form of relationships. A large number of women are coming out of their comfort zone and working with males and making familiarity with them.

Singh, (1992), has clearly explained the difference between the women's movement in Manipur and women's movements in the other societies. Most of the movements were for the upliftment of their status in the society. The agitation was against the inferior treatment they experience in the society under the existing social laws. Therefore their demand was for equal political right and for the eradication of social evils. But the nature of movement in Manipur was different. It was during the British rule and the movement was not against the social evil but it was for the betterment of society as a whole. They demanded for the upliftment of the economic condition of the state and thus the leaders of the movement challenged the colonial economic policy of the British. So, this movement had a distinct character which did not exist in other women's movement and it shows the courage and involvement of the Manipuri women in Manipur.

Singh and Rajyalakshmi, (1993), have discussed in their paper the status of tribal women in India in term of their demography, health, education and employment. There has been many effort make towards their development but still they are the most backward ethnic groups in term of important indicator of development such as health, education and employment. There is a general images and perception about the tribal women that they are better off than their non-tribal counterpart. The health and educational status of tribal women is low in comparison to their non-tribal counterpart. The paper had characterised the status of the tribal women by over-work, invasion of sexually exploitative market forces in tribal society, illiteracy, high fertility, and high malnutrition and near absence of modern health care facilities.

Mahmud, (1994), discussed about in the paper the transition of the status of women to broader concept of "empowerment". He came up with a view that there is lacking of women empowerment in the development policy. The shift of examining women's status to a broader sense started during 1980. It not only relates education and fertility but also illuminate other dimension of women's live. The main areas of concern of this paper are on the objective to recognized women as a subject in the decision-

making affecting their health and reproduction. Moreover it aims to arrive a more better understanding of linkages between women's empowerment and reproductive behaviour and to see the shift from instrumental treatment of women' status to empowerment of their own need and well-being. With the improvement in the status of women due to education, relative to men, it will lead to fertility decline. Although women has risen to higher status levels but their subordination to men have not reduced. The need to increase women's 'power from within' and 'power to do' is required to empower women. In the concluding part stress has been given on for providing strategies to empower women to overcome their lack of power within the traditional individual and institutional interference governing their lives.

Jaya Kumar, (1994), puts forward that in our country the women play a very important role in the family and society taking up all the responsibilities. Providing need and comfort of the family member and running the household. They render services round the clock without any payment thereafter still consider to be financially dependent on the male member. The status of the women is subjugated and dependent. Traditional the women are not send for higher education as they are not supposed to be the earning member of the family. Even in recent the government has taken up enormous step to uplift the status of women. But no government effort can bring a change unless the people participate and respond to the changes brought with development. The author pointed out some factors which are responsible for better socio-economic status of middle class women in the society. They are advancement in science and technology, better health, change in social attitude towards women and advancement in employment

Chakrapani and Kumar, (1994), discussed the changes brought about by urbanisation, westernisation, industrialisation and politicalisation. During the Mughal period and British administration the status of women deteriorated. However gradually with coming of social reformer Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, D.K Karve, MahadevGovindRanade. With the passage of time, striking changes have taken place in the position of women. Now women actively participate in economic activities and involvement of active politics of contemporary India. With the coming of changes and development in the society, the role and status of women is also changing. The higher education of women and their entry towards the employment has brought radical changes to the concept of child rearing and is bringing a positive

outlook for the future. The authors added the ongoing changes will definitely bring equal recognition of the women with the men.

United Nation, (Human Development Report 1995), reveals that many of the women's work remain unrecognized and unvalued. Whatever works the women had performed; there was no adequate reward or recognition for the burden of work that women carry. This was because status in contemporary society was often equated with income-earning power. The income-earning of a person decide the position of that person in the society as a result woman had suffered an undervaluation of their economic status. The Report explained the reality that men's work in the market is often the result of 'joint production', which means that when they are working in the market the women at home perform the work to take care of their home and the children and it will be impossible if women didn't perform this task.

Ghosh and Ghosh, (1997), try to highlight in the study, the unique function of the women of Manipur belonging to various social groups. The women have courage to fight social evil and to create revolution, revolution means not only for social revolution but also for the welfare as well. The instances of First Nupi Lal and Second Nupi Lal are a perfect representation to show the valor of the Manipuri women. The most exclusive characteristic about the Manipuri women is that unlike the profession of trading mostly controlled universally by the men-folk, in Manipur and in the neighboring state, the trade and commerce is managed by women. It is one of the reasons that the Manipuri women are regarded in high position while comparing with women of the women in rest of the states. The author said that there have been a number of revolts during the British but the history record only the name of men and few women. So there could be number of brave women in various communities who remained unnamed.

Rao, (2000), in his work explained the socio-economic status of tribal women. The study is on the tribal women of Arunachal Pradesh, conducted with and objective for understanding the position of tribal women in term of their socio-economic position. The study is based on both primary and secondary data. Tools like pretest questionnaires are used to collect the data relating to the age, education status and size of the family. The respondents are young women less than the age of 30 years. It is found that higher the levels of education are relatively higher ages at marriage. The women are engages 8-12 hour of work/day. Most of their annual incomes fall in

15000-25000/annual income. Most of the women are not aware of health relating issues. Only 20 percent of the women have responses to have taken up family planning measure. They do not have the freedom of decision making as all the important activities is taken by the male member in the family. So the woman has to go a long way to attain a sound socio-economic status in the society.

Shimray, (2004), in her study attempts to examine participation in household work, workforce participation, division of labour and also the position of women in the Naga society. The study use qualitative approach to examine the average time spent on housework and agricultural activities and gender division of labour. The author highlight that in Naga society women enjoy considerable freedom but at same time women have a greater range of responsibilities within and outside the homestead. The household responsibility for men's is shrinking while women's work frontier is expanding.

Chanda, (2005), through her work explains about the changing status of tribal women in West Bengal. The study use secondary data from the 1981-1991 Census of India, All India Education Survey Reports and Bulletin from Cultural Research Institute of 1997. Using these secondary data, the literacy and education, the health status, the employment and working condition, the socio-cultural aspect and the right to property of the tribal women in West Bengal is analyse. The study reveals that the healthcare facilities provided to them need to be reorganise and well plan as the women belongs to different region and they are from different age's group. It further stress that often the policy with objective of bringing the illiterate tribal women to a better position have a mixed impact on them. At one time even if they are employed at the same time often they face exploitation at the work place. The tribal women are oppressing by their own communities and traditional authorities. Often women who struggle to get themselves educated are seen to be alienated from their society.

Chinnu, (2005), has expressed her view the threat and hindrance in a woman's life limits her ability to participate and contribute fully to the society. The women of Northeast India enjoy greater mobility that the women in rest part of India. In Manipur there are no such practice as dowry and bride burning system and as a result it has been assume that violence against women is not a major issue. However in reality the women do suffer from different kind of violence which have a major impact on their health. Few cases on domestic violence have been reported but most



of the incidences are never reported to the authorities. The history of Manipur has witness that the women were in the forefront taking up the leadership in the two mass movements (1904&1939). They have active participation in the trade and commerce in the state. However, the position of women in political participation and decision making is still very low. The paper concluded that women still have a very low status in the domestic sphere and they have submissive nature. This is because from childhood the society had condemned her to her expected role.

Mikkola, (2005), argues that prevailing of gender hierarchy in the society is evidence in family, inheritance laws and customs, valuations of women's work as opposed to men's work, and the power to make decisions, opportunities available for development, education, health and nutrition. The hierarchy is generally acceptable by both genders, and is not normally questioned. The author further stress that it is a general adequate to be relevant across nations, cultures and time periods with the underlying presumption that changes in the status of women will become apparent in development only over a longer time period.

Socio Economic and Research Division, (2006) in attempt to find out the economic participation of women in 4 districts of Bihar tried to find out the general condition of women for both of working & non-working women in Bihar in terms of their socio-economical position. It also discussed the unpaid work perform by the women in the household, which is not included in National account. The survey was based on absolute data as well as secondary information collected during the survey. The project concluded that in some way for some groups of women life have changes. But this trend remained in the Indian families of upper and upper middle class. Unless these changing trends reach the lower and middle class families, the vision for a better society will remained incomplete. The study has recommended cheap credit, training facilities to needy women so that they can generate self-employment.

Mitra, et al. (2007), the main focus of the study is to highlight the differences in literacy and schooling attainment among the Scheduled Tribe women in India. The authors pointed that both literacy and educational attainment are powerful indicators of social and economic development among the backward classes in India. Tribal are one of these least developed group which from the earlier period were influence by the Christian missionary organisations to educate themselves. The study has uses data from the Census of India, Department of Education in India and National Human

Development Report prepared by the Government of India. Existence of differences in literacy and schooling attainment among the Scheduled Tribe women in India was found by the study. The study ended with a conclusion that the low literacy and education of tribal women in India is mainly because of the prevalence of high poverty rates, social and cultural norms, proximity to the mainstream Hindu culture, and the role of women in the society are important factors in achieving literacy among tribal women.

Hunt, (2007), argue that women have taken up striking leadership roles, but it has been mostly as social reformers and entrepreneurs and very rarely found as politicians or government officials. The author further stresses as women are much more likely to wield influence from a Non Government Organization (NGO) than from public office, the women are still severely underrepresented in governments worldwide. Further, added that the World Bank report has shown that countries with a high number of women in parliament enjoy lower levels of corruption. Similarly, World Economic Forum report covering 115 countries notes that women have closed over 90 percent of the gender gap in education and in health but only 15 percent of it when it comes to political empowerment at the highest levels. Study shows that there is a correlation between women holding political office and the overall economic competitiveness of a nation. In this regard Hunt had raised a question that if having women in positions of political power is so beneficial, why are there not more female leaders? One important factor was pointed out in the study that is it often the women themselves who doubt their own leadership abilities and does not come forward.

Bhasin, (2007), had pointed out that men in most societies contribute more to primary subsistence activities and women are more engaged in secondary work at home as they have infant and child care responsibilities. By contributing to the secondary work, they were helping men to perform their duties. When primary and secondary subsistence activities are counted, women work more than men. Bhasin shows that in India the low status of women was due to the lack of control over material or social resources and from a lack of choice in the unfolding of one's destiny.

Mullah, (2007), in their study presents a brief description of the socio-economic characteristics of the Tribal people of Rangamati Sadar Thana on the basis of data collected through a field survey. The survey covered a random sample of 200 households. The authors explained the tribal women play important role in the society

but their socio-economic development is poor. Further highlight that tribal women play a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post-harvest operations but they remain backward due to traditional values, illiteracy, superstitions, dominant roles of men in decision making, social evils and many other cultural factors.

Panda, (2008), study the status and nature of domestic violence against the tribal women. The study found out that the women have very less control over the reproductive activities and many pregnant women work till the date of delivery. And the postnatal care is usually confined at home and the women are deprived of the health facilities to be provided. The condition of tribal women is inferior due to unhealthy surroundings, poor working conditions and pressures of physical labour. The study found that the rate of maternal death among the tribal women is high due to early marriage, negligence of health and lack of medication during pregnancy as well as post-delivery care.

Aparna, et al. (2008), highlights the differences in literacy and schooling attainment among the Scheduled Tribe women in India. The paper uses status data from the Census of India, Department of Education and National Human Development Report prepared by the Government of India. High poverty rates pose to be significant obstacles in attaining literacy and education among tribal women in India. However, large differences in literacy rates in the various states in India show that social and cultural norms, proximity to the mainstream Hindu culture, and the role of women are also important determinants in achieving literacy among tribal women.

SEWA, (Annual Report, 2008), shows that most of the women labours has been exploited despite their long hours of hard work. Many of them were working in the unorganised sector to earn their daily bread. As most of them were illiterate, they were not aware even if people take advantage of them. They lacked confidence, leadership qualities and were not able to raise a voice against injustice done to them. The report had further present the importance to strengthen women's leadership, their confidence and their representation in policy-making fore. Women were to be help in building their own capacities and in strengthening and developing their own economic organisations.

Rena, (2009), through his work has highlighted the important of girls' secondary and tertiary education. The paper expresses that girls' and women's access to secondary education is best for them to achieve their empowerment in all dimensions of wellbeing that is, economically, socially, politically, psychologically and technologically. When they are empowered in these dimensions, they will have their optimal efficiency for present and future developments.

Mishra, (2009), in his work highlight the status of tribal women in Orissa. Here, the status of tribal women is discusses in term of their position in demographic, education, health, economic pursuits and social behaviour. The tribal families are patriarchal and the women are mainly confined to household activities. The problem of tribal women differs from one area to another owing to their geographic location, historical background, bound in traditional and costume. The study is based on the tribal women of Orissa using secondary data compiled from Census of India 2001. From the data, it was found that the tribes do not show any sex preference and women are given their due respect. Their literacy rate are low which requires massive improvement in literacy and education standard. In health related matter they have various problems from malnutrition, maternal and infant mortality. They are not aware of the health care facilities and mostly dependence on local customs. The women are found to be working but it is concluded as a sign of status as social and economic compulsion force them to adopt primary subsistence level of occupation. It is mention that they are well off in their social empowerment than their economic empowerment. But as a whole they require better care and attention and for this purpose thorough thinking and planning is need.

Degi, (2009), in attempt to visualise the changing status of women in Monpa society, one of the tribes of Arunachal Pradesh backs up the fact that status of women has always been a matter of great importance in every society. These study shows that Monpa society appears as an exception for their non-discriminatory approach toward women in every aspect of society. The author stress further but inspite of all, few traces of gender bias has been found in the form of preference of son over daughter, transfer of property exclusively to sons, absences of perception of functional utility of education for their daughters. The study concluded that major drawback-both in passive and active way, the lacking development of women in Monpa tribal society is due to lack of proper communication and geographical isolation.

Laishram, (2009), through the study bring to light the importance of raising role of the women in Meitei society of Manipur valley. While defining status of women the work stresses on relative status of women in association with interrelated socio-cultural factors, economic settings, political organisation, legal system and ideology and religion. Under the light of some very important indicators like sex ratio, female participation in marginal worker in agriculture, female literacy rate, the study shows that there is no causal relation between the standard statistical data and special status enjoyed by the women in the Meitei society. Further it also shows that religion has played a very positive role in shaping up the status of Meitei women. The study conclude with a view that Meitei society is in a paradoxical situation in case of status of women where in some part women are empowered but at same time there is dominance of patriarchal society. The author suggested that collective efforts of women as a key factor for their betterment in society they live in.

Awais, et al. (2009), explained through their work, the importance for socio-economic empowerment of tribal women in India. In tribal communities, the role of women is extensive and crucial. To safeguard the natural surroundings various programmes are oriented towards the empowerment of tribal's, particularly women. These have improved their socio-economic conditions and status but more needs to be done in this regards. Healthcare is a major problem in far flung isolated tribal areas. Lack of food security, sanitation, and safe drinking water, poor nutrition and high poverty levels aggravate their poor health status. Tribal women play a major role in the co-management of their natural, social, economic resources and crop production, livestock production, horticulture and post-harvest operations but they remain backward because of their traditional principles, illiteracy, superstitions, indecision making, social evils and cultural factors.

Kipgen, (2010), highlighted the role of women of Manipur in the 20<sup>th</sup> century. The study covers all the women of the major subgroup such as the Meities, Nagas, Kukiand Meitei Pangal. Though the Manipuri society is patriarchal in nature the women are the bread earners and enjoy considerable amount of freedom. There is vast difference in the life styles and social structures among the women of Manipur but there are considerable similarities too. Women in the tribal area enjoyed more freedom of movement compared to their counterparts in the valley. The evil of the dowry system and purdah system does not plague the society. While the Meitei

women are found to have considerable voice in the political sphere as well as in economic activities. Kipgen further explained that in Kuki society women is responsible for taking care of the family and household and most often take the role of bread earner. Yet they enjoy limited power and position in the society. Most of the women were not aware of their right as they were illiterate. The author concluded that young girl should be given the opportunity to educate themselves and make them to decide their own likes and dislikes.

Ahmed, (2010), in his study examines a wide dimension of the existence of women in India. It attempts to highlight the status of women. It reveals the status of women from the earliest times of Vedic period to present modern age. With the various phases of development, there was a transformation in the status of women in the earliest period women enjoy equal right with men and with passage of time the position of women started deteriorating due to various social norm and restriction impose upon them. This period gradually stating changing with the arrival of the modern age as there was spreading of education, expansion of knowledge and social awareness. So, now the women are gaining status of their own and the society as whole will develop in every sphere if the women are given enough freedom and privileged to express their capacity.

Rao, et al. (2010), in their study highlight that the health of women is linked to their status in society and the study also made a comparison between the tribal women and rural counterparts. The authors argue that poor health of women will adversely affect the status of women in the society. Early marriage and child birth are pointed out as major determinant of women health and this indicators are also responsible for wide variation in the socio-economic status of the women The study has used data from National Nutrition Monitoring Bureau of nine states of India. Using the body mass index the nutritional status of the women was assessed. The tribal women were particularly vulnerable to under nutrition compared to women in rural area. It was found that there was a variation in women's health across the states because of variation in culture, religion and level of development.

Ghosh, (2011), in their study focuses on examining the status of the rural and urban tribal women. The study concluded that under demographic compulsion, rural people and particularly the women face lives of tremendous hardship, poverty and unemployment. It also pointed out that urban tribal women have gain in the sphere of

education, employment or personal mobility, which are significant in comparison to the rural tribal women.

Asem, (2011), makes a great emphasis to study the market participation and empowerment of the Manipuri women. The study was conducted in the market called “Khwairamband Keithel”. The market has a distinct characteristic as it shows the engagement of the women in the trade and commerce and socio-economic life in the state. A survey was conducted to find out the socio-economic, household background and participation in the market of the women vendor. Women of Manipur have been active in business related activities right from the pre-colonial to the post-colonial times of today. The result from the study shows that financial requirements, economic pressure and traditional occupation as the reason for joining the labour market. The study also shows a strong economic empowerment of women in household decision-making. The study makes a suggestion to assess the health and Nutritional status of the women for further study.

Pandey, (2011), through his study stresses that even if Gaddi women has special economic power, an elevated social status and authority almost equal to men However, there are certain domains in which men continue to dominate, as is culturally required. Moreover, community authority still is in the hands of men. Men dominate in public and community affairs and continue to play the role of the head of the family and bread winner, women enjoy greater say in family life, great deal of social freedom and several of their actions are condoned/tolerated. Further, stated that the freedom of movement tends to vary with the various age groups of women. The study found some major observation that the families of lower status girls have lot of restrictions whereas in families where people are educationally aware, they give lot of freedom in every aspect of life as given to the boys. In higher status families both the married and unmarried women are having better freedom.

Lal, (2011), finds through their study that the number of women employed in agriculture as a percentage of the economically active population is very high. The study further stated that even though, women are more than ever finally employed, differences in wages earned by women and men persist in all countries. Women also have less access to productive resources especially in developing countries. Due to these reasons and women’s lower education level compel the women have a greater tendency to remain in subsistence agriculture. The impact of liberalization and

globalization on women is important not only because they represent almost half of the total population, but also because they face constraints, which make them less beneficial from the liberalisation.

Das, (2012), through the present study measures the level of autonomy and decision making power of tribal women and impact of socio-economic status on decision making roles. The result drawn from study states that the tribal women enjoy autonomy at their household level, especially in social aspects and at some point enjoy equal rights along with their husbands in economic matters. But due to low literacy rate and unemployment the community participation of the women is inactive and autonomy level is very low.

### **2.3. Related Literatures: Measurements and Determinants of Socio-economic Status.**

This section includes the essential literatures relevant to understand the controversial issue on the authentic measure to socio-economic status. The following literatures shows that the different socio-economic measure had been developed, of which many are found to be outdated in the present time. Moreover, the measurement for women specific was very rare. Further, this section discusses the indicators which have been used in earlier work in the measure of socio-economic status. Under the light of these literatures, the study can understand which variable is suitable to use.

Prasad, (1961), formulated the socio-economic scale for measuring the socio-economic status of families which is applicable both in the rural and urban area. Prasad classification was based on the per capita monthly income of the family. The socio-economic status of the family was classified into five categories based on their monthly per capita income. The categories are Upper class for Rs 100 and above, Upper Middle class for Rs 50-99, Middle class for 30-49, Lower middle for 15-29 and Lower class for below Rs 15. This classification was modified in 1968 and 1970 by Prasad.

Swinehart, (1963), had discussed about the Socio-economic level, Status Aspiration and Maternal role of a woman. The paper tried to find out the relationship of socio-economic status and status aspiration. "Status Aspiration" refers to the desire of a woman to decline some aspects of their responsibility and a desire to be conventional



to community expectations. During the analysis socio-economic was taken major variable variables like occupation, education, income, living condition, wife's condition were taken into consideration. The families were classified into groups on the basis of their income. Status Aspiration was another variable used in the analysis. It refers to the desire to reject some aspects of the role and a desire to conform to community expectations concerning the "ideal mother" who is conscientiously devoted to her children.

Nam, et al. (1965), explain that the socio-economic status is a multidimensional concept and their study measure socio-economic status by taking average of occupation, education, and family income. The data were base from national 0.1 per cent sample enumerated 1960 census of population. The score for education were obtained by computing a cumulative percentage distribution of the education of the main income recipients in the families. The score assigned to each category of education was the midpoint of the cumulative percentage interval for the category. In the similar manner the score for the family income was obtained. In case of scores for occupation were based on the data for those male that were in the experienced civilian labor force as of 1950. The score for a given occupation was then determined by taking the midpoint of the cumulative percentage interval for that occupation. The authors computed the socio-economic status score by taking the average of occupation, education and family income scores for the chief income recipient.

Hollingshead, (1975), provides the Hollingshead Four Factor Index of Socio-economic Status is a survey designed to measure social status of an individual based on four domains: marital status, retired/employed status, educational attainment, and occupational prestige from a cross sectional data gathered in United States Census1970. Education was measured in terms of years of schooling completed. Occupation was measured with gainful employment graded into nine-step scale. The status is calculated by combining the information of the above four indicators. He further pointed out that the general relationship between occupational pursuit, pecuniary rewards and level of living results in the socio-economic division so vividly recognised in our society.

Kuppuswamy, (1981), develops a scale to measure the socio-economic status of individual/family for urban community. The scale incorporated three characteristics to be assessed and scored: as follows: Education level of the head of family (score 1-7),

occupation of the head of the family (1-10), and income per month (1-12). The total sum of weightage obtained from the above three mentioned socio-economic factors will give the socio-economic status score and depending on the total score so computed, the socio-economic status is categorized into five classes which are Upper(26-29), Upper Middle(16-25), Lower Middle(11-15), Upper lower(5-10) and Lower(<5).

Krishnaveni, (1984), in her work on “Status of Indian Women” mentions that a “Working Women” referred to a woman who works outside her home for a wage or salary. Now-a-days most of the women had been coming forward to work in order to create a meaning for them or out of economic necessity. Generally the women work equally along with men in informal sector and most of their work are remained unpaid and unnoticed. They were facing so many household responsibilities like cooking, cleaning, washing; child care. These were mainly the causes for low female work participation in informal sector. In such sectors there is no job security and maternity benefits and health facilities like women engaged in the organized sector.

Krishnakumari, (1987), makes an attempt to study the socio-economic background of single women, her family relationship, social interaction and attitude of society towards them. Single women include the unmarried, widows, divorcee and spinster. The author argued that the position and status of women in Indian society is not encouraging. Married women are placed in a better position in the society while single women are looked. The status and position of an individual holds in the society is largely determined by her economic status. The study reveals that the independent single women face economic problems to a lesser degree than those who are economically dependent. Employed single women are expected to hand over their income to their parents showing less decision making power. Moreover the cases is worse for employed widows as they are often exploited at work place. A comparative analysis of the status in society of the single women reveal that unmarried women have a slightly better position than enjoyed by the divorced or separated women

Adler, et al. (1994), studies the association of socio-economic status and health outcome. The study proves that individual in lower social status groups have the highest rates of morbidity and mortality within most human population. Socio-economic status is an immense concept so they have suggested that it should be

measured in terms of set of variables not just by the standard socio-economic status indicators. Base on their study, the authors have suggested a series of analytical and conceptual steps to elucidate the impact of SES on health. The vast majority of studies of SES and health have failed to examine the whole range of SES hierarchy therefore differentiation at upper as well as lower levels of the society need to be examined. Secondly socio-economic status is typically measures by a single variable, such as income or education. Although various components of socio-economic status are inter-correlated, they are not identical. Socio-economic status needs to be measured in light of combinations of the various variables.

Pandey, et al. (1996), in their effort to measure the socio-economic inequality of urban society of Canada turn up with a new composite indicator of Life Quality Index (LQI) which is the combination of the two diverse developments indicators Real GDP Per Capita and the Life Expectancy at Birth. Income inequality and the related life expectancy differentials are incorporated into a quality adjusted income (QAI) that accounts for the observed discrepancy in life-quality of various quintiles of the population are anticipated here. The Gini coefficient of QAI also brings in as a more realistic measure of socio-economic inequality than the conventional Gini coefficient of income. It also bring out that the shortening of life associated with poor social and economic conditions amounts to a double shortcoming to the poor.

Berkman, et al. (1997), raise the controversial issue on the concept and traditional thought in the measurement of socio-economic status. The progress in the measurement of socio-economic status depends on the ability to identify those aspects of socio-economic status that are most closely related to health, human development, and life expectancy. The study discusses measures of socio-economic status based on characteristics of the individual as well as on characteristics of the environment or more ecologically based measures. Each of these types of socio-economic status measures has strengths and weakness in measuring socio-economic status across diverse populations, it is also important to be sensitive to the ways in which measurement varies across different cultural, ethnic and demographic groups. In order to understand the profound relationship between the socio-economic status and health, efforts to identify not only those psychosocial or biological processes that occur downstream as a result of socio-economic status but also the nature of the social experience itself and those 'upstream' forces that place so many individuals at risk.

Kumari, (1998), exclaims that women's work participation can determine her status enhancement. Moreover, it has been found that the work for most of the women in the study area remains secondary, unreported, unpaid, undervalued and invisible. It further stress on having a direct association between economic development and women's work (income generating activities) and their status and has been statistically confirmed.

Braveman, et al. (2001), in their study focuses on the measurement of socio-economic status using the most frequently used dimensions of socio-economic status in the US literature of education and income. The study proceeds further to find out relationship of the two dimensions to the four important maternal health indicators. The sample consists of 10055 women taken from statewide survey of California Maternity population. The study was carried out only at the individual or household level and at a single point in the life cycle (i.e., around the time of pregnancy and childbirth). To analyse the associations between each socio-economic measure and each health indicator an unadjusted logistic regression models was constructed. The result shows that the correlations between measures of income and measures of education were moderate. The author highlighted that result vary by the socio-economic status measure and the specification of the dimensions. So, the study recommended for the investigation of multiple dimensions of socio-economic status that could be relevant (e.g., income, wealth, education, occupation) and multiple ways of specifying them (e.g., income as a continuous variable, income quartiles, income as a percentage of the poverty level).

Oakes, et al. (2003), highlights the history for the measurement and review relevant to the existing approaches of socio-economic status. They have strongly argued that lack of conceptual clarity and bypassing of standard psychometric techniques has retarded the measurement of socio-economic status. The authors further suggested a measure of socio-economic status (called as CAPSES) based on the Coleman's (1990) social theory. Three domains namely material capital, human capital and social capital are capturing the status of an individual. Each of the domains is measured by using multiple scale items. The item reduction was done through the principal component analysis. Data from National Survey of Families and Households (NSFH) was use to assess validity of CAPSES in terms of health outcomes. The result shows that the CAPSES to be a good measurement in overall health.

Rao, (2003), has investigated the determinants of socio-economic status of the tribal woman and various governmental programmes in Arunachal Pradesh. This study analyzed the marital status, economic status, workload and participation in decision making process of tribal women of Arunachal Pradesh. Both the primary and secondary data were used for the study a good number of Governmental programs and NGOs have been established for the emancipation of women and girl children of Arunachal Pradesh. These NGOs are working towards educational empowerment, social empowerment and improving the women status. The study reveal that considerable amount of development has taken place during the planned era and with a holistic approach of collective participation can bring about more development.

Zehol, (2003), defines the “Status” as a position of a person or category of persons in terms of prestige and honors attained through birth, inheritance or acquisition of wealth, power and authority. Status of women can be made only by taking into account both qualitative and quantitative factors. Using four factors such as social status, economic condition, occupation and livelihood, political emancipation and psychological condition, it explained that although the status of tribal women is higher as compared to their non-tribal counterparts but the men in their own societies do not treat them as their equals. In tribal societies there is no limited on women’s movement, food habits and attire; and widow remarriage. Even after this freedom, the customary laws of the tribes are in favour of men. So the study recommends to bridge the gap between men and women and to serve this purpose a concrete steps has to be made by the government and the women themselves.

Gupta, et al. (2004), have expressed in through their work on women empowerment with the rational that this ensures the human resources both qualitatively and quantitatively. It also signifies the fact that promoting empowerment of women will enable them to reach their full potential. The study use secondary data provided by National Family Health Survey of the reference period 1998-99 and 2000. The work gives a brief up of many indicators related to women empowerment in India. Indicators of evidence of empowerment: Two sets of indicators of evidence of empowerment are available in NFHS-2. First set purports to measure women's degree of control over their environment by measuring their participation in household decision-making and their freedom of movement. The second set addresses women's attitudes with regard to gender equality. The analysis makes use of data for India as a

whole and for each Indian state on well over twenty indicators of women's empowerment and indicators finds that the average woman in India is disempowered absolutely as well as relative to men, and there has been little change in her empowerment over time.

Srinivasan, (2004), in their paper examines the deprivation of basic Amenities by various caste and religion in India. The study is based on secondary data from NFHS (1992-1999). It attempt to estimate the levels of deprivation based on possessions at the household level of some basic amenities of life, information on fertility, mortality, contraceptive use, literacy level of the family members for the 16 states of the country separately for the rural and the urban areas and also by the caste and religion of the household. The study categorised the level of deprivation as abject deprivation, moderate deprivation, just above deprivation and well above deprivation across Indian states and also analyses changes in terms of caste and religion. The analysis show that in rural-urban, the level of deprivation in the rural areas are significantly higher than in the urban areas for all the states. When the level of deprivation was analysis according to the caste-wise, the ST& SC is in higher level compared to the rest of the population. It was also found that there has been a considerable improvement in the levels of deprivations in both the rural & the urban areas.

Ghatak, (2005), points out that the health status of a person reflects the socio-economic and cultural condition prevailing in the society. The health status was studied using indicators such as expectation of life at birth, sex-ratio, nutrition, anaemia, reproductive health, morbidities. A mixed picture of was found in comparison with all India scenario of health. Indicators such as Sex ratio, awareness of HIV/AIDS, the women in state was doing well then women in the other states of India. The prevalence of anaemia is also very high among the women in the state. The mean height and mean body mass index for women is one of the lowest among the other states. Even though there has been considerable progress in the social and economic development in the state, the issues on women health lags behind gains in other fields.

Mukhopadhyay, (2005), makes an attempt to assess the status of women in terms of their work. The study was conducted in two districts of the state namely Bankur and Purulia with a sample of 479 women. The sample respondents were either in agricultural fields or in home-based work or in informal industrial sectors as

subcontracted workers. The author further explanation on women's work shows that the work done by women can be distinguished into two ways. First, was the work for which they get paid and the other was unpaid. The unpaid work done by women was high compared to that of the paid work. Most of the work that women do was home-based work which was hard to put into account. The home based work perform by them was considered either as supplementary or invisible and most of the women are not aware that it can be a source of income for their family and for themselves. The very attitude of the society of considering women's income as supplementary and unwanted income if the family has no financial problems created hindrance to women empowerment.

Tiwari, et al. (2005), in their study examines to develop a cross regionally applicable scale for the purpose of enlisting true measures of socio-economic item applicable in Multilingual, multicultural, multi-religious of the country. For developing the scale, seven indicators such as house, materials possession, education, occupation, monthly income, land, social participation and understanding were selected. The indicators were name as profiles and every profile contained five alternatives. Scoring of scale was of qualitative type. All the seven profiles were equally weighted. The scale was administered on 610 families, 238 from rural and 372 from urban areas and in order to check the reliability of the scale, it was administered on a sample of 30 families (10 from urban and 20 from rural areas) it was found that the scale is valid, reliable and culture free instrument which could be used for assessment of socio-economic status of the families/individuals from urban as well as rural areas across the country.

Caro, (2006), demonstrates a step by step procedure for calculating a family socio-economic status index using data from the Progress in International Reading Literacy Study (PIRLS) 2006. The socio-economic status index is a composite of six socio-economic status items: mother's education, father's education, mother's occupational status, father's occupational status, home possessions, and financial status, with the last two items expected to capture the family wealth component. Socio-economic status index is formed using principal component analysis (PCA). Parental education exerted the greatest load on the socio-economic status index, followed by parental occupational status and the lowest weights corresponded to financial status and home possessions.

Ashraf, (2007), investigates the factors which affect the female employment in male dominating occupation using Census 1990 1 percent Public Use Micro Data Samples (PUMS 1990) and the Census 2000 1 percent Public Use Micro Data Samples (PUMS 2000) for the U.S. Factors such as effects of age, marital status, number of children, and education were used in the study. The study found out that age is found to be positively affecting but at a diminish rate. While being married and having larger numbers of children lower the probability of women to be employed in male dominated occupation. Higher level of education also shows a positive affect the female employment in male dominating occupation.

Cavaco, et al. (2007), explain that health and socio-economic status (SES) are linked through a bi-directional relationship. In addition, such a relationship takes place early in life and keeps on evolving over time so that both one's health and socio-economic status at a given point in time result from the cumulative effects of this spiral. The study suggests that any improvement of the living environment of children will make it less likely that they suffer from obesity at adult age. The study concluded that reverse causality is indeed a crucial issue: one's previous socio-economic status influences current health and previous health influences current socio-economic status there are cumulative effects in the sense that both health and socio-economic status depend on their past values.

Cutler, et.al (2007), in their study have highlighted the positive relationship between the health and the education. In adulthood, a considerable part of the association runs from health to socio-economic status, at least in the case of wealth. The authors claimed that the mechanisms linking the various dimensions of socio-economic status to health are diverse. Some dimensions of socio-economic status cause health, some are caused by health, and some are mutually determined with health and socio-economic status. The study concluded that there is a direct relationship between education and health—better educated individuals have more positive health outcomes.

Mahato, (2007), sets out to find out socio-economic factors responsible for health status of the women. In developing countries like Nepal, the socio-economic status of women is not equal to men. Women are less educated, under employed, low health status of women and have lower social status in comparison to men. The study was based on primary and secondary data. Stratified random sampling was done for



collecting socio-economic data of the Musahar. The selection of the women (reproductive age group 15- 49) was done through purposive random sampling. Facilities of health check-up are available but due to lack of money, poverty, lack of knowledge they used go to Dhami/Jhakri at the time of illness, because they are available nearly the village. The result shows that the socio-economic indicators such as low literacy rate of women, low economic status, low employment outside their homes and ignorance about health and healthcare services are the major factors affecting the health status of women.

Chakrabaty, (2008), in her paper attempts to reveals the status of women in Tripura in comparisons to the women in the North East Region. The study is based on the Secondary data collected from the Census Abstracts of the North Eastern states. The accepted indicators such as sex ratio, infant mortality rate, literacy rate, gender parity index and participation in the work force is used for reflecting the status of women. A composite weightage of the indicator was used for the study. When a comparison was carried out, it was found that the women in the north east India have a better status than the other places in the country.

Datta, (2008), in his study examines the status of women in the Tripura using demographic and socio-economic variables like gender ratio, level of education and work participation of women. The study was carried out using secondary data from the Census Report of Tripura. He further stresses out that imbalance in gender ratio affect the social, economic and community life in many ways. It explained that female education as a main for betterment of the women and this in return improve health condition and reduce family size. The work participant rate shows a poor economic condition of the women. Thought the society is having a positive attitude toward women yet disparities still prevail and for that reason the writer strongly recommend that special care need to be taken by the Government and frame suitable policies for empowerment of women.

Institute of Economic Affairs, (2008), through the study highlights the socio-economic profile of women in Kenya. There is prevalence of gender inequalities and it can be recognized in form of limited access and control over productive resources, access to financial services, insufficient access to education and technology, lack of skill, cultural impediments and other constraints limiting employment options and participation in decision making. All these factors seriously constrain women's ability

to efficiently participate in and benefit from economic development. The study was carried out using household data as provided by the Kenya Integrated Household Budget Survey (KIHBS) 2005/06. The analysis shows that there is low female representation in post primary education, formal employment, enterprise ownership outside wholesale and retail trade, and political decision making process socio-economic status. Further the study stresses that the women are also adversely affected by such factors as traditional and social practices, poverty and domestic violence, among other challenges.

Nembiakkim, (2008), shows how the Reproductive health status of tribal women is assess with the help of socio-cultural factor and to check the influences of missionaries on the education and health of the women. The study is conducted in two location namely Lamka town and Takvom village of Churachandpur district of Manipur. The status of tribal women in the present context is far better than earlier as they have made progress in almost every field. They adopted many unconventional occupations but still when compare with the male counterpart their status remain far from satisfactory. With modern day health facilities the women are more aware of health and hygienic. The study also emphasizes that with the entrance of the missionaries there has been changes in the social, economic, cultural and political life of the tribal women.

Dhargupta, (2009), conducts study on the socio-economic status and health status using variables like age, sex, education, family education status, income house type, marital status, family size, landholding, occupation, family type. The sample size consists of 320 respondents from Toto, Santal, Sabar and Lodha of Jalpaiguri and Purulia District of West Bengal using a pre-tested structured interview schedule for data collection. Methods such as Mean and Standard Error of all these socio-economic variables were calculated. These calculated means were further tested by Chi-square and Test of significance respectively. The study found that the practice of education was found common in Santal, Lodha, and Toto than Sabar. Cultivation was the main occupation on maximum respondents of all selected tribes. Majority of the Sabar respondents were under low income group. The variables such as Education, occupation, income, house types were highly significant in relation to health status among the Santals. Family education status, land type, land holding, family size,

family type and personal cosmopolite were highly significant to health status amongst the Lodhas.

Nagata, et al. (2009), through their study investigate and explains the relationship between body mass index (BMI), socio-economic status (SES) and related socio-behavioral practices (marriage and market visits) of the population of adult Tz'utujil Maya women in Santiago Atitlán, Guatemala. The sample respondents were from the age group 18-82. A well-structured interview mixed of both qualitative and quantitative and cross-sectional anthropometric measurements was used during the survey. The result shows that the Body Mass Index was positively associated all measures of SES namely the years of schooling, income and literacy. Moreover the statistical analysis of the data gives an indication that increased income, increased market visits and being married are significantly positively associated with BMI.

Duman, (2010), has pointed out education as an important factor of economic and social opportunities for every individual. Education not only provides the development of the individual but it also has positive spillovers. It brings benefits for the whole society and the economy. It enriches the future human capital for further progress and betterment of the society. The paper seeks to inspect the reason for inequalities prevailing among the female in terms of schooling distribution in Turkey. It further investigates the factors that disproportionately affect schooling decisions for girls. The study draws a conclusion that occupation of the household head, household size and composition; and education of the parents have a significant impact on the schooling decision for girls.

Ercan, (2010), in their study points out the factors which affects the women labour force participation to support women's employment. The study demonstrates their question base on two provinces namely Gaziantep and Konya. The women labour force participation is examined from a broad perspective, in terms of economics (labor market and employment), in terms of business administration (women's entrepreneurship), and in terms of sociology (obstacles in women's employment) by three academics. The result shows that women accesses to education is an important factor however others sociological factors hinders women's employment. Traditional perspective, divisional of work within the household, discriminatory practices experienced by women in the work place reduce the women's labour force participation.

Rao, et al. (2010), through their study attempt to identify the factors influencing inter-tribe and intra-tribe variations relating to the determinants of the relative socio-economic backwardness of the selected PTGs when compared to plain tribes. Factors such as Health status, literacy level, family size, work participation rate, size of operational land holding, the extent of consumption expenditure in intoxicant and Income of the household was taken for the study. A logistic regression was used to find out the significant factors. The study found that factors such as size of operational land holding, Income of the household and work participation rate have a positive relation and direct relationship with socio-economic status. The major inferences drawn from this study ultimately concludes that intra-tribe variations are prevalent within the selected PTGs as well as among the selected plain tribes relating to socio-economic conditions in the study area. Hence the PTGs households living in the interior hill areas need much intensive development policy package for their fast socio-economic transmission.

Das Gupta, (2011), has attempted to find the influences of human fertility by all customs, morals, caste, Family type, Socio-economic status, age of marriage. The main objective of his study is to examine the causes of fertility among Scheduled Caste, Scheduled Tribes and Tea-Tribes communities of Dibrugarh District, Assam. The Multiple Logistic Regression model was used to find out the socio-economic factors affecting the fertility of the tribal women. The result reveals that age at marriage is an important factor for controlling fertility and the fertility of women is significantly associated with caste/tribes, family types, socio-economic status, and wife education. Women with no education bear above two children three times more than that.

Marks, (2011), through his study highlight the issues in conceptualisation and measurement in socio-economic status. The study is conducted to examine different ways of measuring socio-economic background leading to differences in socio-economic inequalities in student achievement, cross-nationally. Indicators such as father and mother's occupation and father and mother's education were used to study student performance as a single measure and then as a composite measure. The study observed that single indicator measures, mother's education and father's occupation do not show a particularly high correspondence, cross-nationally. On theoretical and

empirical grounds, the preferred measure is a composite of both parents' occupation and education.

Rani, et al. (2011), has explained that education is one of the most essential factors to face any socio-economic changes taking place in the society. The study main focus was to analyse the educational status of tribal women and how education can bring changes in their life. The paper also mentions that level of aspiration of these women is low, so in order to develop and raise their level of aspiration, adequate educational opportunities are to be provided. The fact remains that a large number of tribal women have missed education at different stages and in order to empower them there is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self-reliance and even social transformation. The authors have added that instead of the traditional literacy, the functional literacy will be more appropriate for the tribal women. The analysis of the data had revealed that there has been increase in the literacy rate among the tribal women, which has been possible because of continuous efforts by the Government. It is also suggested to provide skill and vocational training programmes to tribal women living in rural areas.

Dutta, (2012), the author points out that it is very important to bring the deprived, marginalized and weaker sections of the society. The tribal woman belongs to the deprived group of the society. Education imparts the tribal women to know and overcome their problems associated with exploitation and also to avail socio-economic and political opportunities. And the authors has also added that factors like poverty, indifferent attitude of the parents and children, superstitions and prejudice, lack of suitable teacher, problems of language and communication, inadequate facilities in the educational institutions and high wastage and stagnation causes major hindrances in the process of spread of education among tribal women. For better educational advancement the tribal women education, it is necessary to distinctively to find out the hard realities the tribal women to obtained education.

El-Gilany, et al. (2012), in their study make an attempt to update an existing socio-economic scale in Egypt. The study has undertaken seven dimensions including the domains used in the earlier scale to assess socio-economic status. The sample respondents were a convenience sample of 100 households distributed proportionally between both urban and rural areas (40% and 60%, respectively). The original scale included items with no domains and the old scale was not tested for its reliability and

validity. It measured the woman's (and man's) education and occupation as 1 item and the author argue that this to be inappropriate as education does not necessarily correspond to occupation. The updated scale included all the variables of the previous one. In addition new items and domains were included. The domains was of Education and cultural, Occupation, Family, Family possessions, Economic, Home sanitation, Health care. The relative weight of each item and its allocation to different domains were defined by the relevant jury. Thereafter the score were obtained and higher the score indicates better socio-economic status.

Kantidas, (2012), has strongly highlighted the case for the socio-economic empowerment of the tribal women in India. This study identifies many social, political, economic, technological and physiological constraints in the way of tribal women empowerment. The author has attempted an analysis of constraints in women empowerment in the tribal area of Assam State. This study has found that, the geographical setting and infrastructural constraints are major obstacles for tribal development as well as tribal empowerment. In particular, he has pointed out that the main reason for the deprived empowerment of tribal women was found as lack of knowledge about new technology and information.

Puttaraja, et al. (2012), make an attempt to find out the factor and constraint of economic empowerment of the tribal women. Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life and are considered as an economic asset in their society. But they are still lagging far behind in the various walks of life like education, employment, good health and economic empowerment etc. The study comprise of 100 tribal household. Economic independence and education of tribal women will go a long way in attaining self-reliance for women. So empowerment awareness, education, competitiveness, willingness, confidence, self-motivation, mindset, encouragement from family and society is essential factors for the economic empowerment of tribal women. Reducing poverty and unemployment of the tribes would pave the way towards their empowerment.

Sreelaksmi, (2012), highlights the nutritional problem especially protein energy malnutrition to be quite uncontrolled among the tribal group and the condition is more severe among the tribal women and children. In light of this the study aims to analyse the prevalence of anemia and underweight among tribal women in the reproductive age group (15-45 years). The sample size consists of 346 tribal women from Palakkad

district of Kerala. The study shows that 78.32 percent of the women were having anemia. The BMI of almost half of the respondents were undernourished category. On the whole the nutritional status of this group of tribal women is not satisfactory and immediate action has to be envisaged, planned and execute for betterment of the current scenario. The socio-economic status of the tribal population is also found to be poor as compared to that of the general population of Kerala.

Talmaki, (2012), examines the status of tribal women in India taking factors like income, education and occupation for assessing socio-economic status of women. The author pointed out that the tribal communities, particularly the women is often excluded from the main stream economic development for the last so many decades. The study recommend that major importance is to be given to improve tribal women's education, vocational training, meaningful participation of tribal women in local self government bodies, anti alcohol efforts and prevention of domestic violence among tribal families, which is possible only by a collective efforts and social intervention.

Annapoorani, et al. (2013), through their study reveals that the tribal people remained by and large unaffected in all walks of life by the outside world and they were declared educationally backward. The study was related to 100 tribal households in Tholampalayam village in Karamadai block of Coimbatore district of Tamil Nadu during the time period of 2008 – 2009. Using a logit analysis the authors make an attempt to identify the determinants of tribal education and found that the important determinants of demand for education of scheduled tribes were father's education, father's occupation and mother's occupation. To improve the educational status of tribal students the study recommends that there is a need for establishing more number of schools within the locality and greater awareness has to be created about the importance of education through mass media and also with the help of non-governmental agencies.

Lakshmibai & Thokchom, (2013), their studies express Women empowerment is an essential tool to bring about changes in their socio-economic condition. Empowerment of women needs to begin with their participation in different spheres of life. And education as a means can bring about awareness to the women related to their social status; injustice and differentiation deliver out to them. handloom weaving is by far the largest and the most important cottage industry in the state and a enormous source of income generating activities for the Manipuri women .The

women in Manipur despite their major contributions in the socio-economic and political life of the state, they are not given their due position in society. Thus, there is a mismatch between women's role and status. The study concluded on the note that the contribution of women not only in the socio-economic sphere but also in the fields of cultural, political and sports should be recognized and a higher status must be given to them. Lastly, mentioned that using of simple correlation and regression severely limited the ability to disentangle the socio-economic status-health gradient.

Bhandari, (2014), shows education is an end and a means of realising other for any development. It develops the personality and rationality of individuals, qualifies them to fulfill certain economic, political and cultural functions and thereby improves socio-economic status. It has been recognized as a major tool, which societies can use to direct the course of transform and development towards desired goals. The movements for improving the women's' status all over the world has also emphasized. Education is considered the most significant instrument for changing women's subjugated position in the society and most important tools of empowering the women. Literacy level is highly correlated with health status of the population. But in spite of various policies and programmes initiated by government for girls' education and education to all, still India has a large number of illiterate females. The author pointed out that socio-economic deprivation and poverty are the major barriers for higher education.

Mangal, et al. (2014), critically discuss the need and update of Prasad socio-economic status of 1961. The BG Prasad scale was formulated in 1961 keeping the base of Consumer Price Index (CPI) for 1960 as 100. This was revised in 1982 by introducing a linking factor of 4.93 to convert CPI (1982) from the new base of 100 to the old base CPI (1960). Again a need was felt in 2001 to revise the base, which was done by introducing the linking factor of 4.63. These linking factors have been given by the Labour Bureau. The author's further stress the need to update money base socio-economic scale as inflation directly affects the socio-economic status of individuals and families by affecting their purchasing power. Constant changes in the price of goods and services in the country due to inflation make it mandatory to constantly update the income-based socio-economic scales. Therefore, the BG Prasad scale used widely to determine the socio-economic status in health studies has been updated for the most recent CPI (IW) for January 2014.



Singh, (2014), in her study strongly argues for the upliftment of the status of the women and bring into focus many factors that hinder the uplift of the status of Manipuri women in the present societal context. The women occupy a unique space in the society but because of the patriarchal and traditional nature prevailing in the Manipuri society restricted the women in certain ways even today. However, social status of Manipuri women in the society is considered quite high as compared with that of women belonging to other patriarchal societies of India. Although patience and endurance of hard-work and long-sufferings have become a part of their day-today lives. Under the burden of patriarchy, the women vent their feelings of insecurity and revolt on their own female gender instead. Serious wrong doings committed by sons even outside the family are often ignored and overlooked by women. But the same treatment was not given to daughter or daughter in-law. The author strongly pointed out the issues of women exclusion should be dealt with right from within the family and household matters. Further make suggestion that the mothers must be enlightened enough to look at her sons and daughters with an equal eye. Men must also be enlightened enough to understand the perception of equality with women in all respects of life. Importance should be given on higher education for women and employment which will empower them economically and enable them to live with dignity socially.

#### **2.4. Related Literatures: Tribals and the Kuki Tribe**

The last section of the literatures reviewed contain of the relevant literatures which has been studied by various scholars and writers on the subject matters of Tribals. Various literatures on the tribes of Kuki are also incorporated to understand their rich culture, origin, custom and most importantly to know the position of the Kuki women.

Hodson, (1901), in his study focuses on the detail history of the people of Manipur. At one point the author discuss about the custom of Bride Price followed by the Kuki society. He narrated that it was customary for the husband to pay a price for bride to her parents. Among the other tribe the price was fixed by custom, but for the Kukis the rank and status of the bride's family are factors of considerable importance in fixing the lady's price. When a couple run away together, some, but not many tribes, insist on turning them out of the village altogether, but in most cases they are only forbidden to enter the house of the girl's parents until the price has been paid together

with something extra by way of fine. Further, the payment of price continue when a women dies in the case of the Kukis and the Kabui Nagas, the man has to pay her parents or their heirs a fixed sum which is called the price of her bones. This price is the same in amount as that originally given at the time of the marriage.

Burmon, (1977), in his writing mentions that the major tribes of the northeast region are the Mizos, Khasis, Nagas, Mikirs, Kukis, Miris, Daflas, Abors, and Hmars. He further describe that the tribes speak different dialects or languages and differ widely in their ways of life. The principal food crop of these tribes is rice which is followed by maize and other food-grains. The main occupation of the tribes is agriculture and cultivation of pulses and chilies, fruits such as orange and pineapple, vegetables, and sugarcane constitutes the main source of livelihood of these tribes. The hill tribes of this region practice two main types of cultivation that are the predominant method of agricultural production known as jhum and terrace cultivation. The author concluded that the mode of tribal cultivation is still primitive and underdeveloped and hence production is extremely low. The study observed that for jhum cultivation the common land ownership prevail expect for the certain tribes in Manipur that are Kuki and Mizo. For them the land ownership is solely under the control of the Chief of the villages. And the growth of terrace cultivation in this region is becoming narrow as a result of natural barrier.

Von Fürer-Haimendorf, (1982), has carried out a systematic investigation of social and economic changes affecting the tribal societies, spanning the period from 1940 to 1980. The so-called advanced Indian society, with its linguistic, religious, and caste divisions, is far from uniform, and it has never been specified into which of the numerous divisions any particular tribal group could be integrated. India's tribal population is equally divided, for its heterogeneity extends to race, language, and cultural levels, quite apart from its scattered distribution over numerous disparate environments. The Vedoid element is found in most of the tribes of Southern and Middle India, and its prevalence among the Gond tribes is reflected in the term Gondid, which some physical anthropologists apply to one of the Vedoid subtypes. The Vedoid element is absent among the hill tribes of Northeast India, who belong to a racial stratum usually described as Palaeo-Mongoloid, which extends over wide areas of Southeast Asia, including Indonesia and the Philippines.

Das et al., (1992) in their study talks about the problem and prospect of the tribal in India. Land alienation, lack of opportunities for employment, education, misappropriation of wages, sexual abuse and lack of political representation are main features of a marginalized tribal community. In tribal society child bearing and rearing begins by the time a girl is 15 or 16 years old. Women in the tribal society seem to be suffering more than the men. For example, woman has no entitlements. On being widowed, the women are at the understanding of her sons to whom the land possessions, and in the absence of sons, the land is taken up by her brothers-in-law. The authors pointed out that the possibilities of improvement of the tribal are enormous. With giving more attention to the indicators such as the literacy, health and nutrition, political participation etc changes can be brought for the tribal.

Basu, (1993), in his work an attempt has been made to review the available literature on health and its correlates among tribal women, to indicate existing health status of the tribal women. He discusses the health status of the tribal women in relation to sex ratio, age at marriage, fertility, mortality, life expectancy, nutritional status, maternal and child health care practices, sexually transmitted diseases status, genetic disorders, etc. The study found that the health status of tribal women is found to be lower than that of the Indian women in general on most of these aspects. The status of tribal women in matrilineal societies has been observed to be somewhat better than that of women in a patrilineal society. Their legal status is much higher than that of their counter parts in patrilineal societies and they have a significant role in the tribal economy. Lack of knowledge regarding the health among the tribal women has been identified and the author suggested for improving their Health education, Maintenance of personal hygiene and adequate intake of nutritious diet of the women.

Dowerah, (1993), in his work explains the social status of Dimasa womenfolk in Assam. The Dimasa society is patriarchal and matriarchal in nature. The women in this society have more or less an equal status with men. In all sphere of life, the women take part along with man. The girl or women are mostly engage in weaving and weaving plays an important role in the Dimasa society. The women enjoy certain freedom such as the women has right to inheritance property, during marriage the bride family receive bride price from the groom and in many aspect a decision relating to the domestic affair is taken consulting the womenfolk of the family. But besides this the women are not given any opportunities for active participation in

decision making. In the field of education, they are lacking behind as compare to their male counterpart. So, for the improvement of the status of women the women need social, political and economic upliftment.

Sarma, (1993), puts forward the evolution of tribal from the colonial period to the post Independent era. The author discusses the realization of the adivasi of a nation of their own which lead to the demand for several tribes for separate statehood. But with this separation of state will bring fission among the tribes. With prolong agitation Jharkhand becomes a separate state. It is a necessity to pay more attention on the development of the areas inhabited by these minority groups. However, the features indicative of development, such as better roads, bridges, monetary banks, and schools have not yet brought the tribal people into greater contact with outsiders. The study suggest that a understanding the people themselves have to feel to be parts of the greater society is very much necessary, and efforts should be made to develop such understanding.

Singh & Rajlaxmi, (1993), have discussed in their paper the status of tribal women in India in term of their demography, health, education and employment. They have mention that the total numbers of tribal population in India is larger than the numbers of tribal population in any other country. There has been many effort make towards their development but still they are the most backward ethnic groups in term of important indicator of development such as health, education and employment. The developmental project like construction of dams, mines, factories and entry of the traders, businessman in the tribal land has affected them. They are deprived of their natural right's to the basic resources such as land, forest and water. There is a general images and perception about the tribal women that they are better off than their non-tribal counterpart. But there are also facts which indicate their low status in the society like she does not have property right except in matrilineal society which is a small portion of the total tribal population and a tribal woman can't hold the office of priest. The health and educational status of tribal women is low in comparison to their non-tribal counterpart. But work participation rate of the tribal's women was seen higher than the general population. The paper had characterized the status of the tribal women by over-work, invasion of sexually exploitative market forces in tribal society, illiteracy, high fertility, and high malnutrition and near absence of modern

health care facilities. The main conclusion of the paper was that to improve the status of women main focus has to be given to girl child.

Basu,(2000), highlights that the widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services and ineffective coverage of national health and nutritional services have been traced out in several studies as important factors to poor health conditions prevailing among the tribal population in India. In this article, the author focuses on certain interrelate factors like the infant mortality rate, life expectancy, genetic disorders, sexually transmitted diseases, nutritional status, forest ecology, child health and health care practices which are generally responsible for determining the health status and health behavior of tribal communities. The scheduled tribes are at different stages of social, cultural and economic development but their economic life is specific in nature. Based on the manner in which the tribe's primarily and distinctly make their living, the Indian tribes can be classified into seven groups that are Food Gatherers and Hunters, Food Gatherers and Hunters, Settled Agriculturists, Artisans, The Pastoralists and Cattle Herders, The Folk Artists and Wage Laborers.

Ali et al.,(2003), exclaims that the tribes and the tribal situation of North East India may be considered as concrete examples of the theme of variation and diversity of bio-social and cultural life in terms of genetic strains, languages, ideologies social organizations, cultural traditions, political organizations economic life, etc. The in-flow of people to North East India from various directions brought diverse racial and linguistic groups having diverse socio-cultural patterns and wide-range economic set up. In course of time, the people have transformed into different tribal and non-tribal entities. One of the conspicuous developments among the contemporary Tribals in North East India is ethnicity, which has its roots in the past and continuing throughout the history of North East India. One of the most significant developments among the tribes of North East India is the ethnic identity movements based on factors like territory, language, religion etc. The ethnic identity movement brought an influential role in various political developments in North East India.

Haokip, (2004), explains in his work about the origin and historical background of the Kukis tribes. The Kuki are original people of "Zale'n-gam". Zale'n-gam refers to the close ancestral lands situated in present-day Northeast India, Northwest Burma and the Chittagong Hill tracts in Bangladesh. They are a self-governing people comprising

numerous clans, each governed by its chieftain according to Kuki law, customs and tradition. In course of time they have suffer immense socio-economic and political hardships due to dismemberment of Kuki territory and its merger within the three independent nations: India, Burma and East Pakistan (now Bangladesh). The effects of this suffering and hardship still continue to haunt the people and to this day they are facing the problem of defining their own identity. However, despite the absence of a known script and lack of written contemporaneous history, the oral tradition is accepted as a foundation in the reconstruction of Kuki people's past and their identity. Other aspects that connect the people with the earlier period is their shared history, the mutually intelligible dialects, a common culture, customs and traditions, which have remained intact.

Bhowmik, (2005), shows that Kuki is one the tribes which have nearly remained unmoved towards development. The reason behind it may be they are not educated like in the tribes. The case is more severe for the women as they are less educated and the male member does not give keen interest in work except the very necessary one. So the women are force to take up the responsibilities of the house caretaking as well as work outside to sustain livelihood. Bhowmik had further explain that gender discrimination prevail in the kuki society as one can observe that they held a separate ceremony on birth of a male child. From this we can understand that the kuki women are suffering from gender discrimination in the society.

Chandra, (2005), has studied the demographic trends, literacy and education; Health, Employment and work and Socio-cultural aspect of the tribal women of West Bengal. The tribal women generally have been at the receiving end. Lack of adequate number of upper-primary and high school have kept them away from education. At the same time lack of minimum health care facilities and superstition beliefs have create a health hazard for the women. Large numbers of the tribal women are engaged in the unorganized sector and they are made to work for 10 to 12 hours a day. They do not receive deserving paid for their work and no mandatory safeguard required are provided to them. The inadequate supports from the concern authority and their least involvement in the development process have made the women to be economically dependent.

Sinha, et al. (2009), present the report of the changing of the socio-economic condition and livelihood of tribal of Orissa. The work intents to find out the source of

livelihood , the change in socio-economic condition and the impact of developmental intervention of Micro Project on the selected primitive tribal group. A sample of 800 respondents was drawn from the Primitive Tribal Communities in 22 villages of Kutia Kandha (289 households), 17 villages of Dongria Kandha (311 households) and 6 villages of Lanjia Saora (200 households). The intervention of Micro Project has shown a positive improvement in the field of Income generation Programme, promotion of education, Health and awareness, Credit facility and Supply of Agro Inputs. The study found that some of the villages are benefitted and developed under the Micro Projects and their livelihood condition is much better than before. The work further point out that the some villages are not yet developed because of lack of communication facilities, lack of health awareness and inadequate educational facilities.

Gangte, (2010 a), makes a remarkable attempt to understand the economic, political, social and religious life in the face of the embracement of the modern education system, Christianity and various development programs of the government. After independence, changes in the landscape through construction of roadways and establishment of schools have undoubtedly been drawing these traditional hill people towards spectacular changes. In a Kuki society, every village is an independent political unit and the Chief of the village and his Council of Ministers are the political leaders. The Chief is not elected but it is a hereditary process. The Kuki consists of numerous subgroup tribes which under the influences of political aspiration to form a Nation is suffering from ethnic identity

Gangte, (2010 b), in his essay gives a glimpse of the long evolutionary process the Kuki underwent since the primordial times to the present situation. Kuki is one of the native ethnic communities in Manipur having its glorious past and rich cultural heritage. The identity of Kuki undergoes a process of miniaturization into various smaller intermediary identities and many of the erstwhile Kuki tribes have accepted the Naga identity. The tribes belonging to Chin-Kuki-Mizo are one and same people who were collectively called Kuki in India and Chin in Myanmar. The accepted nomenclature Chin-Kuki-Mizo (CHIKIM) group is still eluding due to reason of various endogenous factors. Further added that socio-cultural affinity of tribes belonging to Kuki-Chin-Mizo in terms of their culture, traditions, language, custom and traditional administrative systems are very close.

Srivastava, (2010), in his working paper tracks down some significant trends and issues that were prevalent between the tribal's and the external social structures. Since the tribal live in contiguity with Hindu communities, and have viable social and economic exchanges with them, many tribal groups have increasingly absorbed Hindu traits and ways of living. Often the process of assimilation into Hindu religion and society has had mixed economic, social and cultural motives. In the course of time, some of the tribes gave up some of their earlier practices, for they found them to be obsolete. The tribal have never been isolated, although they have inhabited (and some still do), relatively inaccessible and difficult areas. In addition, as Government policies have evolved with various targeted schemes, some tribal groups have attempted to re-classify and re-position themselves to take advantage of Government categorization and positive discrimination.

Haokip, (2014), with his study discusses the role of civil societies as manifest by the pronouncement of different Kuki tribes and that of the chieftainship in the process of building stronger Kuki nationality and the unfolding conflict of ideas and interests therein. In Manipur every recognized tribe are befallen with three conflicts of interests. First is the problem of asserting one's tribe identity within the existing system, imagined nationality for better political space, and thirdly, they are under the oppression of their traditional institutions. Haokip stresses that the three mentioned conflicts of interest is more so amongst the Kuki tribes of Manipur. So far the term "Tribe recognition" appears to be more about identity assertion for achieving certain space than socio-economic benefits among the Kuki tribes. Lastly he put forward two factors for breaking down of the "United Kukis". They are as follows (1) the undivided Kukis was dominated by the Thadou-Kuki speakers who has been indeed numerically stronger if not otherwise, (2) adopting "divide and rule" policy by the Government of Manipur State may be another factor.

## **2.5. Conclusion: Research Gap**

From the plenteous literatures, the transition of women's status in the Indian society from the historical period to the contemporary society is vividly visible. In the earlier period women did have a high status equivalent to men. In ancient India, women occupied an honorable place. They used to participate in outdoor life as situation demand and there were barely any prescribed role exclusively earmarked for men. But



with the passage of time the status of the women has gone through up and down. In most of the literatures, it reflected that women remain subjugated to their counterpart. The women remain secondary in every sphere namely Health, Education, Income and Political. Even those women who are in the labor force experiences different forms of inequalities and assault. So, overall it can be said that development has not reached its ultimate goal.

It is observed that most of the work on socio-economic status has focused on the basis of area, household or on individual base on their occupation and income. But any empirical measurement especially to the study of socio-economic status of women is very rarely found in any literatures. Moreover the measurement used to study the socio-economic status of household or individual is found not suitable when a study concerning the socio-economic status of women. When measuring the socio-economic status of women, the variables and factors are to be cautiously selected. For example, when studying the health status of women, a more specific set of variables has to be considered. General health indicators will not be properly reflecting the health status of women. There is a need for greater understanding about specific measurement for women. Gaining insights about the measurement of socio-economic status of women is of particular value, and this is the new contribution of this research.

The Tribals has been from long time suffering ethnicity and identity. All the tribal communities have homogeneous characteristics but up to a certain scope because every group has a unique and distinct culture and beliefs. And this factors affect the status of the women in different society distinct way. This case is especially observed among the Tribals of the North east India.

Likewise, the Kuki has a unique tradition, custom, culture and they are striving to maintain this identify.

A research gap of the earlier literatures is that there is lack empirical research on the Kuki women of Manipur. Most of the study was carried out from historical and cultural perspectives. Hardly any study went to the root to study the socio-economic life of the Kuki women. So this work will be first of its kind to make a noble attempt to study the socio-economic status of Kuki women in Manipur.

The research work progress with the purpose to mend the existing gap: More meaningful measurement of the socio-economic status of women and bringing out the case of the Kuki women in with validate empirical analysis.