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**RESEARCH ARTICLE**

**ECONOMIC EMPOWERMENT OF TRIBAL WOMEN IN KALVARAYAN**

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**Abstract**

Empowerment of women is a process whereby powerless or disempowerment gain a greater share of control of resources and decision making. A monetary framework is the methods by which merchandise are created, conveyed or promoted and devoured. Every general public can and settle the issue of living inside the restrictions of its own assets: land, capital and innovation. It can also distribute goods according to its own priorities. Economic organization tribal women can be classified differently, according to their environmental setting like the rural, settled and cattle herding and horticulture sericulture types.

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been paved to 1000 at women and developments as a separate, development various socio-economic factors, history, geography and cultural pattern of the region play a significant role in the development of women anywhere in the world.

What is Empowerment of women?

**Introduction**

The status of women in India is interweaved socio-economic and political hierarching sing the vedic times and women have received different status depending on class and caste hierarchies.

Since the UN Declaration of the international declare for women (1980-1990) greater interest has

According to Narayana (1998) 'Empowerment of women is a process whereby powerless or disempowerment gain a greater share of control of resources and decision making., So the process of graining control over self, over ideology and over resources which determine power may also

be formed as empowerment. The Indian society and which is high inteltation and Make chavinitaic. They are not allowed to enjoy equally in opportunities in various fields.

A monetary framework is the methods by which merchandise are created, appropriated or advertised and devoured. Every general public can and settle the issue of living inside the constraints of its own assets: land, capital and innovation. It can likewise appropriate products as indicated by its own needs. Economic organization tribal communities can be classified differently, according to their environmental setting like the rural, settled and cattle herding and hunting and gathering types.

The objectives will be to reduce the percentage of Scheduled Tribal families living below poverty line to less than 10 per cent and to raise the economic status of this segment of the population. The strategies will be towards mobilising and organising the poor Scheduled Tribal families in Self-help Groups (SHGs), crating awareness onl literacy and health care, improving the capacity and ability of poor people to manage risks, promoting self reliance and thrift, supporting in infrastructure, forward and backward.linkages and other assistance for improvement in the income generating capacity of Scheduled Tribal families living below poverty line, improving thee skills of Scheduled Tribal by providing training and identification of appropriate institutions and activities, imparting wide range captive job oriented vocational training to the educated unemployed through Economic Development Programme promoting income generating capacities in industry secondary sector and service sector thereby providing mobility from low income areas of primary sector to high income areas of secondary and services sector, imparting entrepreneurial skills and giving financial and non-financial. support to the' SCs/STs to start small and medium scale enterprises in industrial and service sectors: The following are the new schemes under Economic Development.

- Special Economic Development Programme
- Skill Development Building Training to Below Poverty Line Families for the Promotion of Micro Enterprises
- Venture Capital Funding
- Vocational Training

Ability Search Training Program for Job Placements in Private Sector.

### **Cattle Sheds**

Cattle is an important asset to the tribal house holds. The women farmers keep draught animals, cow, sheep and goats and it is theirl subsidiary-occupation. Cattle also'provide on the one hand food and on the other animal power and manure needed for the fields. There are hybrid varieties of the livestock, especially cows, buffaloes and goats which yield high as well. They are kept normally in separate units of dwelling and they are thus protected from the inclemencies of weather.

### **Tribal Agriculture**

The Malaiylai system of agriculture is terraced and rain dependent. Tapioca and paddy are the principal crops raised on a large scale, while vegetable and the cereals are cultivated in lesser areas and small scale. Paddy is cultivated both in wet (irrigated, 'vayalkadu') and dry lands ('metu nilanv). There are two principal cultivating seasons, each depending mainly on one of the two monsoons, the first, the southwest monsoon, wets in early in June but previous to this there are showers towards the end of March and in April followed by downpour in May. he early showers are used for furrowing the dampness rich or soggy soil, and in May, if enough downpour is gotten, or in June (Adi), the dry harvests are planted after a substantial rain. The commonest of these are ragi, cholam (sorghum revolting), thinai (setaria Italica) a'varai (yia-faba), makka cholam (zea-mays), horsegram (dalichos-bifloras) and gingelly (sesamum-indicum). These harvests are either developed in isolated fields or whenever blended, it is sown in the same field. Another crops, locally called 'mettu nel' (paddy of the elevated land or simply dry pady), is a native variety growing in dry lands and has been brought from the Periyamalai Hills (Kollihills). It is sown in 'Adi' season and this crop does not require much water. It is thus grown with the occasional rainfall. As soon as wet lands are fuily irrigated, they are ploughed and manured and ploughing is continued at regular intervals. The dry crops take three to six months to mature.

The Integrated Tribal Development Agency, in cooperation with other sectoral Departments, has formulated and implemented these development programmes towards social and economic upliftment of the tribal households. The discusses the impact of various tribal development programmes on the socio-economic status of the tribal women.

### **Khadi and Village Industry**

In order to give employment opportunities to the widows; old ladies, physically handicapped women school drop Nils and orphans among the Malayalis of Kalvarayan hills the Khadi Unit workshop was inaugurated under the I.T.D.P. The workshop first trimming and the employment is given in (1) purification of honey (2) manufacturing of perfumes. (3) herbarial medical powders and Juice and (4) sugar cake from palmera tree and various household things from Palmera fiber. The manufactured items are sent to the Madras Unit of Khadi Board.

### **Horticultural Production**

The Government of Tamil Nadu had introduced the Horticultural garden to promote among the Malayalis of Kalvarayan utility of maintaining of fruit gardens in the places. Each garden in 10 hectare of lands and a agricultural officer has given the hills cultivating the (i) cashew nuts, (ii) guava fruit, (iii) mangoes various types of banana and pine-apples. In these gardens the Malayalis are settled and matured fruits are sent to Madras and Kerala.

### **Animal Husbandry**

The Malayalis are getting large income from this animal husbandry They are given lamps, goats, and calves and also money to maintain the cattle. These cattle are marked for identity. After 4-6 years the Government will purchase the cattle according to the market rates and the money will be given to them. The cattle maintenance enhances the economic status of the Malayalis. The economy derived from the cattle remarkably changed the outward appearance of the people.

### **Tailoring Programme**

In order to make their leisure time quite useful the tailoring programme was introduced among tribal girls, widows, and very poor people. After the learning programme is over, the trainee is given a sewing machine for the income. The present government introduced a plan for 4.50 crores for many welfare schemes and sent to the Central Government for approval.

### **Mahalir Mandram**

The Mahalir manram is an excellent example for their social awareness. All women are the members and educated girls are taking leading role in the deliberation. This manram is doing a noble service among the Malayalis in the following way:

- Prevention drinking intoxicating liquor by the Malayalis.
- Family Planning, child welfare and adult education among the women.
- Outline information about national matters: politics, general health and other matters relevant to the society.

Thus the social awareness, remain as the symbol social development, a product of education and other mass media.

### **Horticultural Training programme**

The Horticultural department gives free training to the tribal women's about the modern methods of crop cultivation. The Department of Forest likewise brings new estates up in the poramboke lands. Gradually, therefore, the grazing lands are reduced over the years. Ranchers diminish the quantity of their sheep and cows as a result of the non-accessibility of feed for cows and sheep. The Government has designated a few hectares of poramboke lands for every one of the villages, for brushing reason.

It has additionally been discovered that the poramboke lands are progressively infringed by tribals for developing dry yields. Tribals search along these lines for new fix of grounds for brushing. The department of forest does not allow the sheep

for grazing in the reserved forests. Considerable development has occurred in the hamlet, after the establishment of the animal husbandry; sub-centre in Veterinary doctor also visits all hamlets for treating the sick, cattle. Planned impregnation for some, cows is additionally attempted in this middle. The Malayalis likewise carry their bovines and sheep to the dispensary for treatment. Sheep rearing is one of the profitable occupations of the Malayali women's.

### **Sericulture Development**

Sericulture plays a major role in the economy of the Kalvarayan it was introduced in Kalvarayan Hill during the year 1987-88. According to a 1994 survey, 65 tribal households are engaged in mulberry cultivation and more than hundreds of tribal people were involved in rearing the silk worms and producing.

### **Sericulture Farm**

There is Government sericulture Farm and Technical Centre for Sericulture is found in Top hamlet, it was started in 1988. The main objectives of the Centre are as

- Provision of technical assistance to the tribal women's.
- Provision of loan facilities for raising cocoon production.
- Supply of mulberry leaves as well as mulberry stems.
- Motivating tribal women's to participate in sericulture activities.

### **Farm Activities**

The department, to promote sericulture Kalvarayan area gives loans to the tribal women with 90 per cent subsidy. Loans are given to the Tribal women according to the recommendation of the sericulture officers. The loans were given to tribal women's through LAMP Societies.

1. Total loan given to each tribal women is Rs.7,000.
2. Rs.5,500 is given for construction of building

3. Rs.700 for growing mulberry plants for buy in implements such as the stand.
4. Supply of eggs at subsidised rates.

### **ISSUES:**

- i. Rural employment programmes have been focusing largely on agricultural and related activities. This posed two sets of problems. Firstly, the rate of growth of agriculture has been much lower than other sectors which resulted in low rate of absorption of the unemployed. Secondly, the nature of employment generated has been mostly seasonal. This has contributed to growth in casual employment. Added to this, potential to create self-employment in agriculture has been declining as evidenced by facts that marginal and small farmers constituting overwhelming majority of self-employment in agriculture have not been able to sustain on income earned from agriculture. Many of them have leased out their land and converted themselves into wage-earners in agriculture and public works. This has again contributed to the decline in agricultural employment and the increase in casualisation.
- ii. Employment growth in rural areas is much lower than the urban areas, and female employment in particular is the lowest. Increasing workforce participation of women is, therefore, of paramount importance.
- iii. Rural-urban migration has also caused significant changes in the structure of urban employment. This floating population largely get accommodated in urban areas which led to emergence of urban slums. Innovative schemes are, therefore, needed in rural areas to encourage reverse migration.
- iv. Casual workers have very little scope to improve their employability through skill development. To facilitate transition of casual workers into regular industrial workers, there is need to have appropriate vocation at training programmes.

### Conclusion:

Kalvarayan hills tribal women can be the back to one of a family she can be trendsetter in the field of agriculture also but it needs encouragement from the society and policy backing. There is a need of change in the present situation to improve the position of women workforce it is necessary to improve their production. In Kalvarayan areas there is no woman who is just a house wife most of the time and energy of rural women is spent in providing types of goods and services which are usually bought for money in the advanced economies.

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