

EMPOWERMENT OF BEDA WOMEN WITH RESPECT TO THEIR SOCIO-ECONOMIC STATUS IN RAICHUR DISTRICT, KARNATAKA

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Abstract:

The society is claimed to be more civilized only when it has literary development. Beda women recognized the extraordinary significance of education and economic development. Education has a vital role to play in the socio-economic life of the people. Amongst the population of Raichur district in Karnataka State. Still many families are living under poverty line in other than the Beda women community. The Beda women educational system of the medieval period served the changing socio-economic and political needs of India for over six centuries become so irrelevant in the contemporary times. The introduction of modern education in India effected revolutionary changes in the socio-economic life of Indian Beda women. It brought rationalistic ideas and non-religious values among the Indian masses. As a result of their progress of education and improved economic condition the Tribals began to derive the utility of the modern household things and equipment's. The spread of modern education has increased the average marriage age of the Tribal girls. Previously girls got married in the age of fifteen or sixteen. Even though the Tribals of these regions are economically backward but when compared with their previous condition they are in a better status now; this credit goes to the spread of education among them only. However, it will help one to have a clear idea when pertinently examine the packages of rights that Tribal grants to the Beda women in Raichur district of Karnataka state.

Keywords: Beda Women, Empowerment of Beda Women, Socio-Economic Status, Raichur District, Karnataka State

I. Introduction:

Empowerment means self-competence, efficiency, and awareness for progress. In tribal societies, women are valued for their contributions to social, cultural, economic, and religious life. However, Beda women still lag in education, employment, health, and economic empowerment, so Beda women needed to be empowered. The main goals of the study are to integrate socio-economic activities with health and environment protection, Beda women's cultural contexts, invest science and technology in women's education and empowerment programs to help them develop scientific temper and engage their family and community in sustainable development through the "reflection-action" process find out changes in women's socio-economic conditions. The present paper discusses the economic empowerment of Beda women based on primary and secondary sources of data collection.

The empowerment of tribal women in the Raichur district of Karnataka is a critical area of development, with studies indicating a gradual, yet slow, shift in their socio-economic status. While traditionally marginalized, tribal women in this region are increasingly engaging in self-

employment, gaining education, and benefiting from government initiatives, though they continue to face significant barriers related to poverty, illiteracy, and patriarchal structures. Beda (Bedar/Valmiki) women in Karnataka are a resilient community traditionally rooted in hunting and agriculture, now primarily engaged as farm laborers, in animal husbandry, or in the informal sector. Despite their historical strength and contribution to household income, they face significant socio-economic challenges, including high illiteracy, poverty, gender-based wage disparities, and issues with alcoholism in their communities.

Beda women in Raichur district, part of a significant ST population (19% of the district), often face severe economic challenges and poor health conditions due to generations of neglect. They work primarily as agricultural labourers, with many fighting against local alcoholism, exemplified by large protests in Raichur for prohibition.

II. Review of literature:

Arnab Chowdhury and Dr. Sushanta Kumar Roul (2021)¹ The Tribals do not have proper information about the Tribals Managed Educational Institutions spread all over the country. They are under the general impression that the community is far aloof from advanced education. Hence, an information centre like 'Guidance Cell' should be established to supply proper information and counselling to Tribal students. The Tribal community must show itself that it has concluded that Tribals have included education into their agenda and despite their limited resources. If the Tribal intellectuals happen to come in a big way and enthusiastically for the guidance of institutions established for the welfare of the community, it would certainly gear up the educational, social & economical future of the Tribals of India.

Dr. B.R. Manjunatha and Prof. M.R.Gangadhar (2018)² In this study, we found that Bettakuruba women have multidimensional roles and responsibilities in their families. Their work burden is higher than that of men, but most of the time spent in their household activities. The literacy rate of Bettakuruba women is low. They are deprived from acquiring an education due to various social, personal, economic factors which are directly related to their incapacity to get a waged job. Only few Bettakuruba women own their houses and some land. Most of the Bettakuruba women must work more but have a comparatively less decision-making power than the male counterparts in agriculture. The decision-making role of men is superior in most of the variables.

Keya Pandey (2011)³ The status of women with reference to tribal India is hardly reduced by any disabling stigma or inferiority attached to women although periods of impurity in the monthly cycles are widely recognized, observed and feared. Within the caste system however as we move up towards higher castes, the position of women becomes subordinate, servile and sometimes hopeless. Anthropologists have good reasons to believe that woman as the child bearing; nursing half of humanity must have some influence on her status. The present study deals with the transhumant Gaddi population of Bharmour (Chamba district, Himachal Pradesh) that travel from one ecological zone to another in winter and summer. For about three to four months of winter's heavy snowfall, the Gaddis generally migrate to the lower hills and plains along with their flock of sheep and goats.

Sanjeeta Kumari Devi, Nibedita Dhal (2020)⁴ After decades of planning the tribal still shows

inaccessibility to adequate health and educational facilities. They must mortgage their valuable assets, mostly land being prime in this to get access to higher education of their children or to meet any health-related contingencies. Due to non-awareness, procedural delays, legal obligations etc. the tribal are still dependent on private sources to borrow money, which often leads to their exploitation to the extreme of getting deprived from their land assets. Violation of all major acts is observed to different extent with respect to mortgaging of immovable properties to private money lenders, bonded labour related acts, acts related to prevention of money lenders' exploitations, forest related acts and policies among others as observed above.

III. Objectives of the Study:

1. To know the Empowerment of Beda Women in Raichur District of Karnataka State.
2. To identify the Respect to Beda women Socio-Economic Status in Raichur district.

IV. Research Methodology:

This article is based on secondary data only, data collected through secondary sources like Websites, Reports, Articles and Newspapers, etc.

V. Empowerment of Beda Women in India:

The Government has adopted a holistic approach for overall development of tribal population, including tribal women, by providing support, inter alia, for education, health, employment, agriculture, horticulture, animal husbandry, sanitation, drinking water, skill development and livelihood across the country including the State of Madhya Pradesh. The Ministry of Tribal Affairs has been implementing schemes/ programmes with focused approach on the socio-economic development of the Scheduled Tribes (STs), including tribal women, in a coordinated and planned manner.

Ministry of Tribal Affairs through Tribal Co-Operative Marketing Development Federation of India (TRIFED) and National Scheduled Tribes Finance and Development Corporation (NSTFDC) helps and support to promote entrepreneurship among tribal people with special focus to Beda women in the States / UTs with notified STs including Karnataka, who are involved in traditional work through the following schemes:

‘Pradhan Mantri Jana Jatiya Vikas Mission (PMJVM)’ having two components “Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP” and “Institutional Support for Development and Marketing of Tribal Products / Produce”; and (ii) "Equity Support to National Scheduled Tribes Finance and Development Corporation (NSTFDC) / State Scheduled Tribes Finance and Development Corporations (STFDCs)". TRIFED is implementing Van Dhan Vikas Karyakaram (VDVK) under PMJVM in the areas with significant tribal population. The VDVK envisages setting up Van Dhan Vikas Kendras (VDVKs), each having about 300 members to promote value-addition and marketing of tribal products and minor forest products (MFP). Each VDVK consists of 15 Van Dhan Self Help Groups (VDSHG), each of which comprises of up to 20 members. Since August, 2019, TRIFED has sanctioned 3,110 Van Dhan Vikas Kendra wherein 52,976 Van Dhan Self Help Groups associated with 9.27 lakhs beneficiaries has been included in 25 States and 02 UTs. NSTFDC is implementing an exclusive scheme titled "Adivasi Mahila Sashaktikaran Yojana (AMSY)" for Tribal women to undertake any

income generation activity. Under this scheme, loan up to 90% of project costing up to Rs.2 lakh is provided at a highly concessional rate of interest of 4% per annum.

VI. Tribal Development in Karnataka:

Karnataka state has achieved notable progress in the fields of agriculture, industry, education, science, technology, human development, media management, and other sectors of development. The state has also emphasized the need and importance of tribal development in the post-independence era. Series of tribal development programmes are implemented across the state for the welfare and progress of tribal people. The government has also formulated a policy on tribal development and implemented Tribals Sub-Plan (TSP) which is the Special Component Plan (SCP) of national Fifth Five-Year Plan. In particular, the Department of Tribal Welfare was formed specifically to address the needs of STs in Karnataka. Its budget is part of the budget of the Department of Social Welfare. The Department of Tribal Welfare was formed specifically to address the needs of STs in Karnataka. Its budget is part of the budget of the Department of Social Welfare. The concept of the Tribal Sub-Plan (TSP) and its counterpart the Special Component Plan (SCP) emerged in the National Fifth Five-Year Plan. The Tribal Sub-Plan was first introduced in 1976-77 when it was implemented in select districts of Karnataka state. This project was extended to all districts in the state in 1992. The objectives of the TSP are poverty alleviation, protection of tribal culture, education, healthcare and providing basic minimum infrastructure. Chandrapoojari (2004:03) states: "Several programmes are also included for the welfare and progress of tribes under Tribal Sub-Plan. They include- agriculture and soil conservation, horticulture, animal husbandry, forest, co-operation, area development RD programmes – SGSY, minor irrigation, power-transmission, industries and commerce, sericulture, handloom and textiles, KIADB, primary and secondary education, adult education, PU education, collegiate education, technical education, vocational Education, university education, Kannada and culture, IREP, Karnataka panchayat grants, Karnataka rural service delivery project, non-conventional source of energy, rural water supply, tanks improvement, Rastriya Samvikas Yojana, rural roads, rural communications, rural employment, national employment guarantee scheme, grants to PRIs, road transport, housing department, IAY, scheduled tribes welfare, TSP pooled fund, labor, women and child welfare, PWD- roads and bridges, nutrition, water supply and sanitation, urban development, major and medium irrigation and health and family welfare".

VII. Beda women Socio-Economic Status in Raichur district:

Tribal women in Raichur district, Karnataka, face significant socio-economic challenges, characterized by high poverty, low literacy, and heavy reliance on manual agricultural labor. They often live in, or near, extreme poverty, lacking access to basic amenities, health facilities, and, frequently, are restricted by traditional societal norms that limit their economic and decision-making power.

- **Employment and Income:** A significant portion of tribal women in Raichur work as agricultural laborers or are self-employed. Studies show 52% of respondents in certain surveys were laborers, while 42% were self-employed. Approximately 58% of tribal women in specific studies reported low annual income (INR 10,001–20,000), indicating a high dependence on seasonal and low-paying work.

- **Education and Literacy:** While there is a noted increase in social awareness about education, 28% of tribal women were found to be illiterate in some surveys, with only a small percentage reaching higher education. Despite these challenges, some tribal women are entering the organized sector, including nursing and government services.
- **Housing and Lifestyle:** Roughly 54% of surveyed tribal women in Raichur reported residing in their own houses, though many are humble structures.
- **Social Challenges:** Despite progress, tribal women in Raichur face deep-rooted issues, including early marriage, high dropout rates for girls (driven by poverty), and low decision-making power in male-dominated households.
- **Economic Vulnerability:** A large percentage of tribal women in the region work as daily wage laborers (50.5%) or agricultural laborers (28.2%), with many households having limited income.
- **Education and Health:** Literacy rates are extremely low, with studies indicating high rates of illiteracy (51%) and low primary school completion rates. Health issues are prevalent, with poor access to modern sanitation and health infrastructure.
- **Social Status and Issues:** Tribal women often face challenges with traditional norms that restrict their participation in decision-making. Many live in impoverished conditions, with some groups (like the Iruliga) being largely cut off from the mainstream society, often exploited by landlords due to their ignorance of government benefits.
- **Development Challenges:** While some, such as the Nayakas, are considered more developed, other groups, such as the Jenu Kuruba, face severe deprivation. Issues such as low wages, lack of social security, and non-institutional borrowing are common.
- **Government Initiatives:** Despite various welfare programs aimed at improvement, challenges like improper housing, lack of potable water, and poor sanitation remain. The "Gruha Lakshmi" scheme has provided some financial support, reducing dependence on men, but has faced implementation issues like irregular payments.

Efforts to improve their status often involve vocational and agricultural training, but further intervention is needed to address the deep-rooted poverty and educational

VIII. Conclusion:

Education as an indicator of social well-being has increased among Tribals after a long debate, trial and efforts of the Tribal leaders and elites of the community in the twentieth century onwards. In India, the sons of Tribal were remotely removed from the rest of the Tribal world, as they could not keep pace with their brothers outside in material as well as in intellectual advancement. Consequently, their attainments in education were not as high as was expected. During the medieval period, India was in no way lagging behind the West. This condition was reversed only in the modern period because the East had failed to cope up with the Western advancement in science and arts. Moreover, the Beda women must concentrate more on imparting knowledge to their in the field of information technology also in Raichur district for more development. They are under the general impression that the community is far aloof from advanced social culture and education. The Tribal community must show itself that it has concluded that Beda women have included education into their agenda and despite their limited resources. By this way Beda women economically develop in the society.

IX. Reference:

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