National Seminar on

ACHIEVING SUSTAINABLE DEVELOPMENT GOALS (SDGs)
FROM RURAL WOMEN PERSPECTIVE (NSASDG – 2018)

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Rural women are key agents for achieving the transformational socio-economic, political and cultural changes for sustainable development. The concept of sustainable development is defined, as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It calls for concerted efforts towards building an inclusive, sustainable and resilient for people, planet, prosperity, peace and partnership. It can be achieved when the three core elements of economic growth, social inclusion and environmental protection are harmonized (UN, 2015). The ambitious Sustainable Development Goals (SDGs) of ‘Transforming our world: The 2030 Agenda for Sustainable Development’ with 17 goals and 169 targets came to effect from January 2016. SDGs aim that ‘no one is left behind’.

Indian Status quo

India is ranked 131 of 189 countries listed in the United Nationals latest Human Development report (HRD, 2016). In the Gender Inequality Index (GII), it is ranked as 125 of 159 countries. The ratio of maternal mortality is 174 against 100,000 live births. Women hold only 12.2 per cent of Parliament seats and 26.8 per cent of women above the age of 15 years are part of India’s labour force, compared to 79.1 per cent men. They are more deeply impacted than men by poverty, climate change, food insecurity, lack of health care and global economic crisis. Time has come that academicians, NGOs, development agencies, policy makers need to identify the various risks, vulnerabilities and issues faced by women in the rural households and evolve strategies to achieve sustainable development from these rural women perspective.
Current Issue

The current issue of the journal edited volume presents the various empirical studies that are conducted in the areas of education for empowerment and economic concerns of rural women from sustainable development perspective. Besides, imparting formal education, the studies also have come out with new paradigms of skill training, life long learning and village knowledge centres. From the economic dimension, the research papers have focused on these concerns of rural women engaged in agriculture and other menial occupations. This volume draws the attention of the academicians, administrators and policy makers to turn their attention towards the well being of rural women.

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## Contents

<table>
<thead>
<tr>
<th>S.No</th>
<th>Title</th>
<th>Pg.No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Enabling Rural Women to Create Empowered India: Pathways and Pitfalls</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><strong>Dr.A.Thomas</strong></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Teacher Educators in Promotion of Human Rights Education for Female Children</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td><strong>Prof.K.Chinnappan</strong></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Gender Inequality and Literacy in Rural India</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td><strong>Dr.Shobana karthikeyan &amp; D.Joshua Solomon</strong></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>A Study on Agricultural Women Empowerment Based on Gender Equality, Kallampatti Village, Melur Thaluk, Madurai District</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td><strong>R.M.Kalyani &amp; M.Bharathi Natarajan</strong></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Youth Skill Training - A Successful Way for Addressing Tribal Poverty Reduction through Inclusive and Sustainable Development</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td><strong>S.Srivaramangai &amp; J.O.Jeryda Gnanajane Eljo</strong></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Role of Information Communication and Technology [ICT] In Rural Women Empowerment</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td><strong>R.Venkata Ravi &amp; Aryanathu</strong></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Comprehending the Role of Tribal Women in Rural Economy: A Case Study of Mishing Women</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td><strong>Nayanjyoti Hazarika</strong></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Best Practices of Village Knowledge Centre [VKC] for Grassroots Development</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td><strong>Venkata Ravi &amp; S.Ramesh</strong></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Gender Inequality among Handloom Weavers – Strategy Towards Empowerment</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td><strong>N.Subbulakshmi &amp; Dr.C.Sivapragasam</strong></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Apparel Women Street Vendors Sales Conflicts in Monthly Open air Market at Wellington Bazaar, the Nilgiris</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td><strong>R.Anil Kumar &amp; Dr.V.Chinnamurugan</strong></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Vulnerability of Women Manual Scavengers in Tamil Nadu: Case Studies from Dindigul District</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td><strong>J.Maria Joseph Louis &amp; Dr.M.Hilaria Soundari</strong></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Socio-Economic Status of Paniya Tribal Women in Nilgiri Hills with Special Reference to Nawa</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td><strong>Bhukya Anil &amp; Dr.S.Gunasekaran</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>13</td>
<td>Turning Challenges into Opportunities by the Young Rural Women in</td>
<td>93</td>
</tr>
<tr>
<td></td>
<td>Kerala; A Meta- Analysis Approach</td>
<td></td>
</tr>
<tr>
<td></td>
<td>V.Abhilashnath &amp; Dr.A.Balakrishnan</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Socio Economic Status of Women Manual Scavengers in</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>Dindigul District</td>
<td></td>
</tr>
<tr>
<td></td>
<td>J.Maria Joseph Louis &amp; Dr.M.Hilaria Soundari</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Internal Rural Migration: Impact on Labour Mobility, Agriculture and</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td>Rural Development in India</td>
<td></td>
</tr>
<tr>
<td></td>
<td>CR. Monica</td>
<td></td>
</tr>
</tbody>
</table>
Abstract
Women in India hold high potential in leading the nation towards sustainable development. As per 2011 census, women account for 48.5 per cent of the total population and among them nearly 405.1 million live in rural India. While demography places them at par with male population, their representation in politics, economics, education and health remains unequal and underrepresented. This fact was driven home, rather sharply, by the recently released Human Development Report (HDR) 2016 which ranks India at 125 of 159 countries in the Gender Inequality Index (GII). McKinsey Global Institute (2015) went on to detail the centrality of Gender equality for achieving economic growth in India. Even the Indian Government’s Economic Survey 2017-18 has accentuated this point in its report. While Gender Development is Sine qua non for empowered India, its attainment remains an uphill task for the independent India for various reasons. This paper attempts to illustrate some of the pitfalls and pathways in enabling rural women to create an empowered India.

Keywords: Rural women, sustainable development, lifelong learning

Introduction
Women in India hold high potential in leading the nation towards sustainable development. As per 2011 census, women account for 48.5 per cent of the total population in India and among them nearly 405.1 million live in rural India. While demography places them at par with male population, their representation in politics, economics, education and health remains unequal and underrepresented. This fact was driven home, rather sharply, by the recently released Human Development Report (HDR) 2016 which ranks India at 125 of 159 countries in the Gender Inequality Index (GII). The sex ratio, yet another nagging problem in India, has shown signs of improvement from 933 (2001) to 943 (2011). However, the child sex ratio (0-6) continues to decline 945 in 1991 to 927 in 2001 and, further, to 918 in 2011 (Muktazur 2015). Women representation in Indian parliament remains around 12 per cent in the current situation. Analysing the Labour Force Participation Rate of women in India from 1993-94 to 2011-12 the World Bank Group Report 2017 observed that the female labour force participation declined during this period by 11.4 per cent and among them nearly 53 percent of this drop occurred in rural India (Andre et.al. 2017). What these numbers portray is that women in India, more specifically in rural India, are grossly underserved and unattended. They need to come to the mainstream and begin to play a decisive role in the nation building. Allowing women to play a proactive role in economy will not only improve their socio-economic wellbeing but will also lead to development of the country (Bhandare 2017). A report by McKinsey Global Institute (2015) went on to detail the centrality of Gender equality for achieving economic growth in India. While all these look logical and urgent, the ground reality presents barriers and at the same time promises. There are social as well as structural barriers that prevent women from venturing into the job market in search of gainful employment. At the same time there are experiments that enable
these rural women to show pathways for the future generation. This paper explores the challenges as well as the opportunities.

The Feminization of Inequality and Poverty

The Human Development Report 2016 and the Global Hunger Index 2017 came as a rude shock for the nation that was basking on the tag of world’s fast growing economy. Human Development Report 2016 ranked India at 125 of 159 countries in the Gender Inequality Index (GII). GII is a composite measure which, according to the UNDP, captures the loss of achievement due to gender inequality using three dimensions: reproductive health, empowerment, and labour market participation. Reproductive health is measured by maternal mortality and adolescent birth rates; empowerment is measured by the share of parliamentary seats held by women and attainment in secondary and higher education by each gender; and economic activity is measured by the labour market participation rate for women and men (HDR). The report observed that India has a GII value of 0.530, ranking it 125 out of 159 countries in the 2015 index. The report went on to state that in India only 12.2 percent of parliamentary seats are held by women. It is to be noted that the Women’s Reservation Bill that was tabled in 1996 still remains in limbo. Coming to the domain of education, the report observed that 35.3 percent of adult women have reached at least a secondary level of education compared to 61.4 percent of their male counterparts. In the realm of health, for every 100,000 live births, 174 women die from pregnancy related causes; and the adolescent birth rate is 24.5 births per 1,000 women of ages 15-19. Female participation in the labour market is 26.8 percent compared to 79.1 for men. All these no doubt had a decisive impact on the Gender Inequality Index. Amidst vibrant economic growth the India’s rank remains poorer than Sri Lanka because of the persistent inequality.

Secondly, the Global Hunger Index Report by the International Food Policy Research Institute (IFPRI) positioned India on 100th rank among 119 countries. Although there are reports that question the methodological part of Global Hunger Index, the fact remains that India needs to improve in feeding its young population. According to IFPRI the GHI score is composed of four indicators — proportion of undernourished in the population, prevalence of child mortality, child stunting, and child wasting. The IFPRI press statement (2017) reports that India’s poor performance shows the country houses 14.5 per cent of malnourished children. Prevalence of wasting in children under five stands at 21.0; stunting at 38.4 and under-five mortality at 4.8 per cent. It is obvious if the monthly income of 74.52 per cent of the rural household is less than Rs.5000/- (SECS) the family is compelled to starve for the most part of the day. The severity of hunger and malnutrition affect the women most and they carry the consequence all through their lives.

The Missing Women in Job Market

Female Labour Force Participation Rate (FLFPR) is an essential indicator of women’s role in the job market. According to International Labour Organization’s (ILO) 2013 estimate India ranks 121 out of 131 countries. India had the lowest FLFP rate in South Asia, next in line to Pakistan (Andres et.al 2017). Andres et. al (2017) undertook a study using several rounds of NSSO and Census data in
order to examine socioeconomic and demographic factors that contributed to the decline in FLFPR during the post-liberalization era. The report came out with the following findings:

2. The FLFP rate dropped from 49.0 percent to 37.8 percent in rural areas between 2004-05 and 2009-10 (NSSO, 2011), despite an impressive annual GDP growth rate of around 8.6 percent, and an annual population growth rate of 1.74 percent.
3. About 53 percent of this drop occurred in rural India, among the age group of 15 to 24 years old.
4. India’s female labour force participation (FLFP) rate is highest among illiterates and college graduates in both rural and urban areas and the same groups experienced the largest drops in FLFP rates over this period.
5. Factors such as educational attainment, socioeconomic status and household composition largely contribute to the drop, though their effects are more pronounced in rural areas.
6. Comparison of this study with prior studies also showed similar results.

The study by Lavanya and Snigdha (2018) on this subject argued that the female workers are highly disadvantaged in the labour market because they are low-skilled informal workers working largely in low-productivity and low-paying works. It is true that the missing female population in the age group of 15 to 24 went to school and colleges but that has not opened the job market for these people. Bhandare (2017) quoting the findings of 2015 United Nations Development Program (UNDP) report argued that “in rural India, 67% of girls who are graduates do not work. In towns and cities, 68.3% of women who graduate don’t have paid jobs “. All these studies clearly showed that the lot of Indian women, both educated and uneducated, had confined to the four walls of their houses. Neither the ongoing economic boom nor the educational attainment guaranteed them with job opportunities.

Indispensability of Women for Economic Development

A report by McKinsey Global Institute (2015) argued that advancing gender equality would deliver sizeable additional economic growth and broad-based prosperity to India. The report argued that India could boost its GDP by $0.7 trillion in 2025 by raising India’s female labour-force participation rate by 10 percentage points, from 31 percent at present to 41 percent in 2025, to bring 68 million more women into the economy over this period. This inclusion alone could bring about 70 percent to the GDP growth. This point was reiterated once again in the recently published by Economic Survey 2017-18. The report went on to say that the economic potential of India’s women is not achievable without remedying the gender gaps in the Indian society. It observed that there is strong linkage between gender equality in work and society. It concluded that to bring 68 million more women into the non-farm labour force over the next decade, India’s policy makers, business leaders, and social-sector leaders need to focus concerted action in eight areas.

- Closing gender gaps in secondary and tertiary education in India’s large states
- Lowering barriers to job creation
- Expanding skills training for women in key sectors
- Expanding the reach of financial and digital services to enable women entrepreneurs
- Stepping up gender diversity policies and practices in private-sector organisations
- Further strengthening legal provisions for women and the enforcement of laws
- Improving infrastructure and services to address the high burden of routine domestic work, childcare and elder care
- Reshaping deep-rooted attitudes about the role of women in work and in society.

As it can be seen among these eight areas, five areas are related to education and skill development. The other three areas are related to social domains. This underscores the dialectical relationship between skill development of women and Development of the country.

Roadblocks in Women’s Enrolment in Job Market

Explanations regarding the significant decline in FLFPR revolve around two axioms. The study by Andre et.al. (2017) observed, using Shapely Value Decomposition Method for FLFP decision, that “improved stability in family income can be understood as a disincentive for female household members to join the labour force (p.35)”. The previous study by Eswaran et.al. (2011) also came out with similar findings. Although the authors underscore the necessity of further investigating the ground reality as the conclusions drawn from statistical do not provide qualitative information. It is in this context the study by IndiaSpend bring to light qualitative side of the storey. The study came out with the following reasons for women not going for paid work outside their homes:

1. Socio-cultural factors, patriarchal mind-set prevents women from going for work. Married men treat it a ‘shame’ their wives for work. This is widely prevalent in Bihar, Haryana, Jammu and Kashmir and Punjab (Bhandare 2017).
2. A 2016 Harvard Kennedy School study found that Family and responsibility for household work are other serious constraints. Women either don’t accept jobs, or quit because of ‘family reasons’- as quoted by (Bhandare 2017).
3. Social norms about appropriate behavior for women and the enforcement of these norms by parents, in-laws and husbands dictates their ability to seek employment. This is also reflected in data from the Indian Human Development Survey (IHDS) 2012, in which out of the 34,000 women surveyed across 34 Indian states and union territories, 80% said they needed permission from a family member to visit a health centre (Lavanya and Snigdha 2018).
4. Early age at marriage and childbirth has also anecdotally emerged as a challenge to women joining the workforce (ibid 2018).
5. The study also finds that there are companies that are reluctant to recruit women into their workforce because various reasons.

The studies, certainly, narrow down the focus to the existing socio-cultural norms that discourage rural women from engaging in gainful employment. Even where the economic situation make it obligatory on women to go far work the work they get are mainly in informal sectors, like agriculture, construction and brick line industries.
Pathways for Progressive Engagement

Good Business Lab is a Research Foundation that aims at “studying interventions that have the potential to impact worker welfare while also promoting the growth of firms” (Economic Times 2018). The press note stated that the” The textiles and apparel sector employs more than 119 million workers in India, with women making up roughly 35 percent of the workforce. The garment sector is also the largest employer of low-skilled and semi-skilled female workers”. The Good Business Lab, with support from Shahi exports, is planning to establish 10 garment-sector skill enhancement centers for women at rural locations. The women who complete the training will be offered a job at one of the Shahi’s garment factory and the Lab will track the women over a period of time to see its impact. Lavanya and Snigdha (2018) observed that the Good Business Lab’s previous research among working women demonstrated that training low-income female garment workers in soft skills empowered them with greater financial agency and bargaining power in the workplace and at home. They also stated that in Bangladesh, female education, total fertility rates and women’s labour force participation improved due to the expansion of the apparel sector. They argued that through this experiment they would like to see how training and employing a woman had spillover effects on her family and community. They would like to see whether this opportunity change a woman’s time-use pattern and alter the gendered nature of household tasks. They are examining its impact on their ability to take part in decisions regarding household education expenditure. Whether her household bargaining power with respect to fertility decisions affected or not. To sum it all they would like to see whether women who take-up the job, and stay at job, intrinsically different in their psychometric characteristics from those who do not work?

This innovative attempt by Good Business Lab aims to address a critical issue in the job market. By training women on a job in which they have exceptional skills the foundation would like to achieve socio-economic and psychological empowerment. They would like to ensure that these women add incremental value to the company that is willing to give them space and opportunity. By this a win-win situation is created for every stakeholder. What is unique is the tailor-made trainings that are designed and deployed for the women in order to improve their skill sets. In the process, the foundation would like to accompany the women in achieving their full potentials. In a way the program aims to enable rural women to get empowered.

Life Long Learning among Rural Women

The Commonwealth of Learning (CoL) is an inter-governmental organization based in Canada that promotes Life Long Learning among farming communities in India and Africa. One such initiative was started with an NGO called VIDIYAL in Theni District India. A longitudinal study by Thamizoli et.al. (2011) and another detailed study by Naveen Kumar and Anjali (2013) portray the philosophy, principles, processes, programs and the outcomes of Life Long Learning among rural women in Theni District.The study reports stated that over 300 women wanted to take to Goat rearing and were willing to get trained in this enterprise. CoL through workshops and ICT based Open Distance Mode introduced training programs on all aspects of goat rearing. VIDIYAL was convinced that formal training and the resultant self-directed learning would enable them to run a viable enterprise and repay the bank credit without delay or default. These 300 plus women
underwent series of training on various aspect of obtaining bank loan, repayment method, goat rearing methods, pest management and marketing skills. Tamil Nadu Veterinary and Animal Sciences University (TANUVAS) came forward to provide all trainings related to goat rearing. The report went on to state that VIDIYAL entered into an agreement with IKSL-AirTel group, one of the biggest mobile service providers for sending audio messages and voicemails to 320 members (each material with messages for 60 seconds) on buying goats, feed management, disease and health management and marketing management. Every day three messages were sent through the mobile phones on relevant themes. There were also prepared video-based multimedia materials that were shown during their monthly SHG meetings and were periodically telecasted through their local satellite channels (which are being run by the SHGs). The women were encouraged to discuss the problems, challenges and quick tips with one another using mobile phones. Once a week the members also gathered in their SHG meetings and shared their experiences. These meetings among themselves and workshops with bank officials, mobile service provider and TANUVAS officials facilitated horizontal and vertical transfer of knowledge. This constant exchange of information and knowledge promoted among them a culture of self-directed learning on goat rearing as well as on other issues relating to their lives. At the time of the report the study reports that more than 5,000 women were involved in the L3F model of development. In 2011-12 when the team took a study on the amount of credit taken from the bank it stood at INR 4,30,00,000. The total amount of turnover among the SHGs through savings and lending increased to INR 7,00,00,000. The total turnover of the enterprises during 2009-2011 reached INR 13,50,61,600. Around 5,000 women came under the purview of mobile phone based learning. More than six "courses", including dairy, goat rearing, horticulture, financial inclusion, business and credit management and law and human rights were delivered through a well-blended learning approach. When Thamizoli et. al. did a detailed survey in 2011 with the Life Long Learning women and women who practised goat rearing without being part of Life Long Learning the findings were a great eye-opener. The report came out with the following findings:

1. The Life Long Learning participants had significantly higher value of assets, income and household infrastructure compared to women who were not part of Life Long Learning.
2. The learning behaviour of Life Long Learning women was significantly different from women who were not part of Life Long Learning.
3. The women who underwent Life Long Learning displayed strong cognitive social capital in comparisons to women who were not exposed to Life Long Learning.
4. The study measured the empowerment score for both the groups and the score was higher among women who were introduced to Life Long Learning.
5. The study concludes that the focus on learning and social capital initiated by Life Long Learning was able to influence the empowerment process. (Tamizoli et. al 2011).

This study once again brings to limelight the importance of continues learning and accompaniment with women who undergo the learning process. The efforts of Good Business Lab as well as Commonwealth of Learning through VIDIYAL underscore the criticality of providing learning to disadvantaged groups and accompanying them in their learning process. This unique approach to provide skill training and accompanying the learners provide a promise for the future policy makers.
Centrality of Contextualized Group Learning

Education has remained a distant dream for rural women. Lack of access to formal learning has resulted in inadequate human resource development among millions of farm families in developing countries. Consequently, need based learning covering their entire socio-economic value chain delivered through a blended mode can enable them to transform the lives of poorer communities. Studies by Thamizoli et al (2011) and Rosemary (2013) firmly argued that when learning is centred around their livelihood initiatives and facilitated through a group learning mode it tend to empower people to gain knowledge, create their own self-directed learning process, organise themselves to solve problems of marketing their products and food security, improve their living conditions, and increase their freedoms and independence from government support. This way learning enlarges their livelihood choices and opens them a larger world for them. The human development approach that came to the limelight in 1990s strongly believed that investing in people’s education and health is a powerful means to achieve overall economic and social progress in societies. The scholarly works of Amartya Sen and Martha Nussbaum theorised on the need for expanding people’s capabilities in order to achieve development. Evidences from various studies argued that individuals and communities endowed with knowledge capital as well as social capital begin to transform their lives and the lives of the dependents. The study by Hilaria (2014) elucidated as to how education lead to empowerment among dalit women in Tamilnadu. This study also focused its attention on the process of education that took place in the context of Self-help groups. In all these studies the learning took place in a group and it concentrated on the socio-cognitive behavioural domains. Consequently, learning developed their human capital, social capital, financial capital and above all enabled them to negotiate with the physical capital. When skilling programs for rural women adopt this grassroots framework then empowerment will become the natural outcome.

Conclusion

Rural women in India are trapped in a web of socio-cultural and cognitive constraints. They need to be released from these webs in order for them to unleash their potentials. While there are structural barriers that prevent women from entering the existing job markets the effort of the government as well as development personnel has to be on improving the human capital of the women folk. This can be achieved through skill training programs blended with life skills. This will address some of the pitfalls these women experience in their life journey. The Global Monitoring Report 2015/16 observed that nearly about 700 million poor people living in developing countries would need adequate learning opportunities to move out of poverty. The above exposition affirm that education and skill development to poorer communities will expand their income earning potentials, modernise their social outlook and help them to achieve inclusive growth. When that education and skill development is offered to rural women apart from achieving all the above mentioned development it promotes gender equity.
National Seminar on ACHIEVING SUSTAINABLE DEVELOPMENT GOALS (SDGs) FROM RURAL WOMEN PERSPECTIVE (NSASDG – 2018)

References
Abstract

Education is a key instrument to achieve the Sustainable Development Goals (SDGs). India as a developing country depends largely on the teacher educators in rendering quality education at all levels. These teacher educators also play a vital role in promoting human rights education (HRE) to the young children through technological initiatives. The intervention research process involved video, audio and display of HRE concepts. The objectives of the study are to find out the need and role of teacher educators in imparting HRE, to comprehend the effective methods of teaching HRE with technological initiatives and to list out the significant factors contributing to effective training of teacher educators to improve the HRE from sustainable development perspective. The outstanding findings and results of the study are being presented in this paper, which can ensure the path of sustainable development.

Keywords: Education, Human rights, Teacher Educators

Introduction

Female children are the greatest gift to humanity. They are the potential human resources for the progress of any society. It is the duty of the Government to create a conducive atmosphere to develop them physically, mentally, socially and spiritually. As a result, female children may be bestowed with certain basic rights as per the Indian Constitution. The objective of this Constitution is to promote justice, liberty, equality, fraternity, and human dignity for all citizens including children. Female child rights are also human rights. These female children rights are to be protected; because the future of the children depends on the capability of exercising the today’s children.

Discovering the Female Child

Madam Eglantyne Jebb of England in 1923 was the first to start an international movement (Save the Children) for providing the children with a status. The debates initiated, culminated in a Declaration adopted by the League of Nations on September 26, 1925 after the First World War. But, this declaration could not be given effect as the League died in the post war period. It was only in the fifties of twentieth century that the United Nations Organizations decided to draft once again the charter of the rights of the child and after certain modifications it was adopted unanimously at a plenary session of UN General Assembly on November 20, 1989. From this day onwards various steps have been taken by all countries to protect female children from every danger.

Status of Female Children in India

India harbours 19 percent of world’s child population and almost 42 percent of total population (1100) million are children. And yet total expenditure on children in health, education, development and protection together is only 4.9% of India’s total budget outlet (www.theindiancatholic.com). India occupies 2.24 per cent of its land area having the largest number of working children more than
any other nation in the world. Despite guarantees of civil rights, children face discrimination on the basis of gender, caste, religion, ethnicity and racial factors. Currently, several States are lagging behind on social as well as economic development indicators. Given their current political and administrative situation, the position is unlikely to change much in the near future in most of these States. The children of these States will, therefore, continue to be more vulnerable than those in most other parts of the country, especially those living in rural areas and urban slums (Bose, 2003).

**Issues and Violations Faced by Female Children**

Some of the issues and violations faced by female children are presented below,

**Child Labour**

Children whose childhoods are being denied are transformed into child labourers. According to the International Labour Organization (ILO) there is a large child labour force in India more than anywhere else in the world. Official Indian statistics put the total number of child workers at 11 million full time and 10 million part time (www.theindiancatholic.com). Street children are also a result of poverty and destruction of families. These children, between five and eighteen years of age earn their livelihood by polishing shoes, washing cars, finding parking spares, rag picking, selling lottery tickets and newspapers etc. They work as coolies and helpers in automobiles repair shops, construction sites, and hotels. “In India 44,000 children absconded every year, 2 crores and lakh of children die, 75,000 street children live in Chennai” (UNICEF, 2004). Many children are working as ragpickers at the young age of six years. Most of them never attend school and don’t have any formal education as their families are generally in need of extra income from their children. They are victimized socially through poverty, illiteracy and rejection (Subhash Chandra Singh, 2007).

**Child Trafficking**

Trafficking in children is a global problem affecting large numbers of children. In India the Palermo Protocol, which provides protection female children against trafficking. It is estimated that 200,000 persons are trafficked in India every year. Only 10 % of human trafficking in India is International, while almost 90% is interstate. Nearly 40,000 children are abducted every year of which 11000 remain untraced according to report by the National Human Rights Commission of India.

**Child Marriage**

The practice of child marriage in rural India is deeply rooted in cultural values and grounded in social structures. And despite laws that prohibit child marriage, the practice is still extremely prevalent in many regions. Though the statistics is contentious, it estimated that in some parts of India, like the state of Rajasthan, nearly 80 percent of such marriages are among girls under the age of fifteen.
Child Abuse

India has the largest number of children (375 million) in the world, nearly 40% of its population. Of which, 69% of Indian children are victims of physical, emotional, or sexual abuse (or read it as every 2 out of 3). New Delhi, the nation’s capital, has an abuse rate of over 83%. 89% of the crimes are perpetrated by family members. Boys face more abuse (<72) than girls (65%). More than 70% of cases go unreported and unshared even with parents/family (www.indiafacts.in).

Child Sexual Exploitation

Recent Studies indicate that of the estimated 9,000,000 prostitutes working in India, some 30% or 2,7000,000 are children. A further 10% reported that they had started their ‘career’ in prostitution before they were 18 years of age (www.google.com – ECPAT International, A Step Forward, 1999).

Physically Challenged Children

Physically Challenged Children have to compete with others, where right to life has been pushed to a sympathetic non supportive environment. “There are 2.19 crores differently abled children in our country” (Thinathanthi, 13.03.2004). Such children too have right to life, in this society, which makes them disabled mentally too.

Dalit Children

The school is of particular importance as these are institutions that occupy public space and profess aims of equity ensuring equality of educational opportunity with social justice. There are two points of importance that need to be remembered in the context of the education to Dalit children. One is that these children come from communities that have been traditionally denied opportunities for education. The second is that, children especially from Dalit and Minority communities are in extremely vulnerable position in the classroom (F.James, 2008). Hence there is a need for special vigilance to see that they do not continue to face social discrimination within the school.

Human Rights Commission in India

Ever since India achieved independence, the executive, the legislature and the judiciary in India have taken several proactive measures to put in place an exhaustive legal and policy framework for safeguarding the rights of female children so as to ensure their survival, development, protection and participation. Several new plans, schemes and programmes have been initiated to address concerning children. The burning issues relating to children are the adverse child sex ratio, persistent infant and high child mortality ratios, wide gender gaps in literacy, escalating violence against children especially against the girl child and the rising incidence of femalefoeticide, female infanticide and child marriage. This part, the existent loopholes in the laws concerning the definition of the child as well as those laws that try to protect their vulnerabilities are areas that cannot be ignored if at all the best interests of children are to be protected and promoted. Undoubtedly, there have been reforms and some of the reforms are on the anvil, for instance, reform in legislations related to trafficking, child marriage, child labour and bonded labour. Then, there are certain other
issues affecting children, in which the Government along with the civil societies is planning to bring about a new legislation. It would not be out of place to mention that our country has plethora of laws, schemes and programmes for children. The real challenge lies in implementing the provisions of these laws, schemes and programmes. In India, the judiciary along with the police and various Government agencies, autonomous bodies, public enterprises, PRIs and NGOs are involved in the implementation of different laws, schemes and programmes for children. The need of the hour for all of them is to ensure that laws, schemes and programmes for protection and promotion of female children’s rights are implemented at the field level.

**Role of Teachers in Fostering Female Child Rights**

The education system is teacher dominant. Students are afraid of their teachers and often face humiliation in the class, which damages their self-esteem and affects their psyche. The Indian Youth Conclave (TIYC), an organization of almost 200 teenagers between the ages of 16 and 18 has approached market research organization IMRB to survey 10,000 students across Mumbai city on the atrocities faced by 14 to 17 years old in the classroom, ranging from physical abuse to emotional trauma, that damage a young person’s self-esteem (The Times of India, 3 Dec., 2006). The educational effort loses its vitality, if it does not give adequate attention and importance to a teacher, one of the most important pillars of education.

The role of the teacher has been held sacred from time immemorial. The National Policy on Education (1986) while defining the role of a teacher says that their principal role is and will always be teaching and guiding their pupils not only through classroom instructions and tutorials, but also by personal contact and numerous other ways. Teachers have always been employed for building the character of pupils. Teachers have to play a role in social service. The Kothari Commission way back in 1966 has said that no nation can rise above the level of its teachers. Owing to the rapid rate of change in society there are seven major areas of tension in education according to Delor’s Report on Education in the Twenty-first century. The role of a teacher is all the more crucial at this stage of educational growth and expansion. Today, school education envisages developing in child respect for Human Rights as well as duties (National Curriculum Framework of School Education, 2000).

Teachers at every level should zealously work for preserving the humaneness of modern civilization through fostering female child rights. Since there is no interdisciplinary approach of fostering child rights through our curriculum the teachers have to evolve best practices for doing so. The best practices in this context would mean some code of conduct, which the teachers resolve to adhere to.

Some of the best practices for fostering female child rights are

- Not calling students by derogatory remarks like idiot, good for nothing, fatty, etc.
- No corporal punishment
- No undressing of students or parading them naked or with labels of donkey, fool, etc.
- No throwing duster or any object towards the child
- Sensitivity to child’s learning capacity
- Identifying mandatory reporting and follow-ups in case of sexual abuse
• Providing inclusive setup for children differently gifted
• Providing freedom of expression to students
• Providing activities for development of the child’s personality, talents and mental and physical abilities to their fullest potential
• Minimize the use of lecture method and make use of participatory methods of learning conducting co-curricular activities like debates, discussions, games, brainstorming, skits, seminars, street-plays, poster making etc., on the issue and violation of child rights
• Making use of extension work, NSS or community service programmes for fostering female child rights

Keeping the best interest of the child in everything the teacher does (MalayanKandly et al., 2008). Since there is exponential increase in cases of violation of female child rights by the teachers it become imperative to adhere to some best practices for fostering child rights.

Significance of the Study
The primary concern of the present study is to develop and to determine the effectiveness of technological initiatives on child rights education among pre service teacher trainees. The vision of human rights education is to change such brutal heartless world. Human rights education is that the task of changing this world can only begin in the classroom where the destiny of the nation and the world are forged. The seeds of a better world of love, friendship, compassion, beauty, creativity freedom, equality democracy should be sown and nurtured in the minds of children. Efforts should be taken up for the task of planning before the young student sees the world of raw reality and empower them to understand, analyze, challenge and finally to transform this world.

Keeping these in mind the newly started Tamil Nadu Teacher Education University designed an elective paper on Human Rights Education to the teacher trainees of B.Ed course (Curriculum TNTEU, 2009). However, there is no suitable and effective prescribed basic text material available to enhance the learning of child rights among teacher trainees. So this becomes one of the major reasons to the venture to make an appropriate teaching material on human rights in general and female child rights in particular.

Objectives
The objectives of the study are
• To find out the need and role of teacher educators in imparting human rights education
• To comprehend the effective methods of teaching HRE with technological initiatives
• To list out the significant factors contributing to effective training of teacher educators to improve the HRE from sustainable development perspective.

Research Design
The intervention research method included 200 B.Ed. teacher trainees studied at two colleges of education. The teacher trainees studied in Tamil University College of Education and John de Britto College of Education at Thanjavur. They were given human rights education using video lessons. Their level of awareness was tested before and after the awareness screening.
Tools for Data Collection

This research study has administered case study method to assess the outcome of the awareness programme screened for the teacher educators. The case represented the need and role of teacher educators in imparting human rights education. It also revealed how the video screening has been the effective methods of teaching HRE with technological initiatives. Thus it lists out the significant factors contributing to effective training of teacher educators to improve the human rights education.

Case Study I

Miss M. Bharathi, a female teacher educator from a rural village. According to her the Indian Constitution stated that every child born in India is an Indian citizen. Article 14 of the Indian Constitution has also asserted that boys and girls have equal status and therefore they have to be treated equally by the State. Article 15 of the constitution prohibits the State from discrimination on the basis of gender. Article 17 of the Constitution prohibits untouchability. Its practice in any form is punishable under the Protection of Civil Rights Act, 1955. So if any school authority discriminates children on the basis of caste system legal action can be taken against them. Therefore the State should be empowered by the constitution to make protective discrimination (beneficial provisions) in the cases of girl children to promote their rights and dignity. In several aspects of life girls were discriminated by society through illegal and unethical, cultural and conventional beliefs and practices. As a result they did not progress as much as the boys and therefore the constitution of India have empowered the State to make adequate legislative provisions to protect their rights and interests and to enable them to grow as equal citizens. As for example the state can frame new economic schemes to promote education among girls of backward communities. Children from backward communities should be given scholarships for studies because they are not socially, economically and educationally equal to children of developed communities. Sexual harassment of girls amounts to violation of fundamental rights guaranteed by Articles 14, 15 and 21 (equality and dignity). Children cannot be given corporal punishment as it would diminish their human dignity. They can be given reasonable punishment without causing any punishment without any physical or psychological harm. Legal action can be taken against anyone causing harm by giving them unreasonable punishments. In total, “I have learnt the concepts related to female child rights particularly about the right to survival. The major problems of the female children as depicted in the video lessons are discrimination, violence on children and inhuman punishments. Really I understand the problems of little children in the school and in the society. The content of the video lessons provoked me to protect the children from these evils. I personally feel that if I will be a teacher, I would respect the female children and their rights. This video lesson is a real lesson which touched my heart and sentiments.”

Case Study II

Mr. Arul Ghana Selvam.M is from a well-learned family background. He said that children below 15 years of age should not be called to police station for inquiries. If police officials want to question children for any purpose they should visit their homes during the day time and question them only in the presence of parents or guardians. No person is entitled to force or torture children
so as to get the truth out of them in relation to any offence committed by them. They can only be persuaded to speak the truth. Torturing them or forcing them to speak the truth is in itself a criminal offence. According to Article 21 of the constitution the most important fundamental right of a child is the right to live with human dignity. This implies that children have the right to the basic amenities of life to grow as a dignified human being. According to the Supreme Court of India, Article 21, 21A and 45 guarantee every child right to free education till the age of 14 [J.P.Unnikrishnan vs. State of Andhra Pradesh, (1993) 1 SCC 645]. The State has the obligation to provide free education to children. Torturing and killing children is a violation of fundamental right under Articles 14, 20 and 21. So cases for punishing the police responsible for his killing and for demanding adequate compensation from the State government can be filed in appropriate courts. Girl-child victim of rape, entitled to get compensation from the rapist. The amount of compensation depends on the facts and circumstances of each case. Section 228-A of the Indian Penal Code prohibits the disclosure of the identity of a rape victim in the judgment of a court or in the media. The Supreme Court has also insisted on this in its decisions. Under Article 19 of the Constitution children have the right to join any educational training programmes in view of choosing any profession or education, but parents have the duty to guide them. Each child in this world is facing problem of threaten of being by elders. And moreover most of the female children are innocent to fight against their elders who threaten them in every walk of life. The poverty and illiteracy of parents make children to work in shops and industries. “I could understand this kind of problem of violating child rights by our society. Moreover, most of the crimes done by these elders are against the female children. This is because of being unaware of child rights by the society. This kind of lessons will create proper understanding of child rights and create the awareness among the teachers certainly. This method of teaching is very useful and it is the need of the hour. I have done few sins against the children. Whenever, and wherever I try to protect female children of social background from their troubles.”

Case Study III

Miss Bensi Jona. F is belong to a first generation learner. According to her Article 23 of the constitution prohibits trafficking of female children and their forced labour. Children below 14 cannot be employed in mines and factories and other hazardous occupation. Children below 14 are of tender age. Their employment can be dangerous for their health and overall development. Except at home for helping family members they should not be assigned any hard work. Their main work must be to study and prepare themselves for their development and future employment. The parents, the legal guardians and the State are responsible for the all-around development of children. Individually or collectively parents can file a writ petition in High Courts to force the governments to provide free primary education for their children. The clause (K) inserted in the constitution through the 86th constitutional amendment stated that it is the duty of parents or guardians to provide opportunities for education to his child or ward between the age of six and fourteen years. In such circumstances the duty falls on the State to take steps to ensure that the child is not neglected. Governments must frame policies and make provisions to provide opportunities and facilities to children to develop in a healthy manner and in an environment of freedom and dignity; to protect
children from exploitation and moral and material abandonment [Article 39 (to secure the right to education (Article 42); to create a healthy psychological environment, particularly when the child requires a normal upbringing (Article 42); to provide early childhood care for all children until they complete the age of 6 years (Article 45); to raise the level of nutrition and standard of living of all children (Article 47). “I always love children throughout my life. First I thought that this film is some sort of happy and joyful movie on children. But later I was shocked that there are other aspects in the life of children when the narration of the video lesson explain the rights of the children along with their real life problem I felt very bad and ashamed of our society in which we are living. The video lesson in which the way of explained the problems of the female children paved the way to understand them and their rights. The pictures, narration, music and even the statistical data gave me clear study of female children at present very useful video lessons. This will help me in my teaching profession in future.”

Case Study IV

Mr. AntonyGodwin.S is a studious teacher learner. He said that the state has to devise machinery from the grass-root level i.e. from the village level in the form of child welfare and social security departments, which would have the record of all the children of the locality and can keep track of progress of the child’s progress. Children are important assets to the nation and it is the duty of the State to nurture them. Children’s programmes should therefore find a prominent place in our national plans for development of human resources so that they grow up to become mature citizens, physically fit, mentally alert and morally healthy. The right of an unborn child is the right to birth. Violation of this right with legal justification would lead to prosecution of parents under the concerned penal laws. The right to grow and develop in an unpolluted environment is also another right of an unborn child. The child has also the right to sue the person responsible for the deformities to the child during delivery. The law allows abortion of a child under the Medical Termination of Pregnancy Act 1971 on grounds of :- a) health ground – when there is a danger to the life or risk to physical or mental health of the woman; b) Humanitarian ground – when pregnancy is caused as a result of sex crime or intercourse with a lunatic woman; c) Eugentic ground – when there is a substantial risk that the child, if born, would suffer from deformities and disease. Thus right to birth is conferred on the unborn child who can be restricted in the interests of the health of the mother or the child itself. The legal heir of a pregnant woman who in a motor vehicle or train or plane meets an accident can claim compensation for the death of both the mother and the unborn child because the unborn child is also a person. “These video lessons are important one in learning female child rights education. The method of teaching is a new method which I have never witnessed during my college days. I have seen many feature films regarding children but all are having entertainment values. But these lessons really erected an impact in my heart and in my knowledge. The role of government is protecting children was highly appreciable points explained in these video lessons. The right to have security is most important right on the part of the children. I have understood many important messages of thee video lessons and this will help me to face my university exam and feel strongly to answer the question in this subject comparably. The content, narration, interaction of lecturer during
the session all were good and attracted me and pulled me towards the lesson. I believe that it could happen to my fellow trainees too.”

Inferences of the Case Studies
The overall opinion revealed that

- The content of the video lessons provoked them to protect the female children from various social evils. They will become teachers, who would respect the female children and their rights. This video lesson is a real lesson, which touched their value system and social commitment.

- These visual lessons created proper understanding of child rights and create the awareness among the teachers. The pictures, narration, music and even the statistical data gave them clear portrayal of female children. This may enable them to enhance their teaching profession in future.

- These new method of teaching is a new method with entertainment approach. But these lessons triggered their perception and right based approach.

The findings of the present study agree with the findings that video based sessions have the potential to impact a large number of the teachers thinking and practice (Grant, et al., 2010). Moreover, the findings the present study also go with the findings (Sewall, Maria, 2009) (Mohanasundaraman, K., & Soosairaja, J. 2002) that video elicitation novice teacher interactions are positively impacted when video elicitation is utilized in addition to traditional observation – based approach. The study done by Natarajan, et.al., (2004) found that teaching of environmental science through video was effective among the students: as the present study was done in the same manner. The study of Floyd, Elizebeth (2006), Mohanasundaram, K. and Dharmasekar, S. (2001), Idayavani (1991) and Kalimuthu (1991) go with the findings that Teaching through the video cater the individual differences and all the subgroup of the learners equally performed in the post test.

The present study not alone aimed to study about the impact upon the cognitive domain, but also tried to study the impact upon the affective domain of the learner, the perception of human values after the exposures of the video film have been increased positively. This finding agrees the finds of the study done by Kukrehi, et. al., (2005), Mathur, S.C. (2003). This present study also stress to that point that expressed by Dayton, et. al., (2009), Covelt(2009) to implement child right, peace, education, women welfare and legal education through video lesson have great impact among college students. From the above discussion, it is concluded that this method is more effective in teaching female child rights at pre-service teacher trainees than the conventional method of teaching.

Major Findings of the Study
- Here it implied that the human values perception and practice can be enhanced by implementing the video lesson learning. It is more suitable for individuals from different learning capacities. They found that this mode of educating is knowledgeable, innovative, systematic and interesting. It is more attractive, stimulating and useful for low achiever and show learners too.
This intervention research revealed that there is an increase in the quality of learning female child rights, mastery of subjects, increase teachers’ efficiency to teach child rights for more number of students, cost effectiveness and flexibility.

It helps the teacher to teach the content easily in a limited period. It helps the teacher to evaluate the instructional objectives in terms of the student’s achievement. The overall results of this study have shown light on effectiveness of video lessons in learning child rights education. This is an encouraging fact that there is bright future for the visual learning.

Suggestions

- The present study recommends that the government sector should produce video lessons and screen to the teachers through in-service training programme. The government should take up effective measures to ensure the rights of the female children through their media of public information.
- The educational institutions should come forward to organize such a in-service training programme to all officials and teaching faculties on female child rights education through video lessons because this method will save the time of those officials but firm in making needed impact open them quickly.
- The present study recommended that the teacher educator institutions can make more number of video lessons inorder to disseminate the lessons to its pre-service teacher trainees.
- Quick learning, more learning and retention is possible through this method. This method will be helpful for the teachers to enhance the achievement of the students. This method may be used to provide equal opportunity in learning irrespective of time, space and person.

Conclusion

Child right education can to be taught effectively through video lessons. This new method of teaching helps the female students to learn a number of new concepts on their own way of understanding. The findings further depicted that as it has created certain changes in the attitude of the students, it may be used for promotion of human right education for parents and public. The study reveals that it will create expected behavioral changes among the target people. The teacher educators can use this approach to educate their learners too. It will enhance the teachers to respect the feelings of the girl children better. It will also empower teacher educators in safeguarding the rights of female children and in promoting a gender equity society.

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India has completed seven decades of independence. While there have been many achievements of the Indian economy, there are still millions of Indians who are uneducated. Going deeper into rural India, the disparities in the attainment of education is very high for males and females. Rural women are certainly disadvantaged in their access to education and other tools of empowerment. This article focuses on gender inequality and literacy in rural India. The study brings about certain important variables such as growth of overall rural literacy, distance from a place of education, attendance rates, reasons for discontinuance and never enrolment. The study provides important inputs for policymaking in future.

Introduction

India has completed seven decades of independence. After twelve five-year plans and several policy resolutions, India embraced liberalization in the year 1991 and India has presently completed a little over quarter of a century of being a part of the globalized world. Strictly from an economic viewpoint, since 1991, the Indian GDP has more than quadrupled, and the foreign exchange reserves have gone up by about 330 times. In the last two decades, India has halved the share of its population living in poverty and the overall literacy has gone up from 52.2% in 1991 to 74.4% in 2011 (Census of India, 2011,a). It is important at this juncture to see if the rewards of development, viz., education, have reached the entire population, i.e., all sections of people in the economy, or if they have been limited to a chosen few beneficiaries.

Of specific interest to the author is to understand the improvements in the lives of rural women, with regard to education. This study aims to understand if there are any positive payoffs for Indian women or not. CA very recent report, the World Economic Forum’s (WEF) Global Gender Gap Index places India at the 108th spot, behind neighbouring countries such as China and Bangladesh. A few of the major reasons for this ranking is due to the very low participation of women in the economy, high wage differentials and the high proportion of unpaid household work that is done by women. The WEF ranking of India, in a way, serves as a wake-up for us to look at gender inequality issues with greater seriousness.

Research Objectives

This research paper aims to understand the social consumption of rural Indian women, with specific reference to education focusing on few important statistics related to educations such as

- Growth of total literacy
- Rural literacy
Literacy across varying age groups
- Distance from a primary, upper primary and secondary school
- Attendance rates across age groups
- Net attendance rates
- Gender distribution of students in both general and technical/professional courses
- Reasons for never enrolment and
- Reasons for dropping out/discontinuing education

Manifestation of Gender Inequality in the Economy
Gender inequality manifests in three levels in the economy. Gender inequality manifests much before the girl child is actually born. Inequality starts right at the point where families and societies traditionally prefer the male child to the female child. Prolonged such preferences for the male child, practices such as female foeticide and infanticide – practices still rampant across the country leads to a very unhealthy sex ratio skews the natural sex ratio of the country. Added to this is the problem of unequal gender roles and relations (Bradshaw and Castellino, 2013) which excludes women from gaining access to basic services such as healthcare, education, access to resources such as land, credit and business services. This lack of exposure to education and any other empowerment tools snowballs into negative economic outcomes such as low labour market participation, job segregation, wage inequality, besides others (UNCTAD, 2004). This process of excluding women from eventual economic freedom is depicted in Fig. 1. The pictorial representation helps in understanding the importance of education in ironing out gender inequality from the society.

Gender Inequality and Education
The intrinsic value of gender equality cannot be contested. Extant research has proven that gender inequality acts as a brake on economic development and growth of a nation. There is evidence that there are significant gains in economic growth (Loko and Diouf, 2009; Lagarde, 2016). In developing countries, working women tend to invest more in the schooling of the children (Aguirre et al, 2012; Miller, 2008). Bridging of gender inequality in education has positive effects on employment. Chen (2004) ascertains this by the understanding the effect of average years of schooling on gender equality in education. Also literacy heavily contributes to the variability of female labour force participation within a country (Ogawa and Akter, 2007; World Bank, 2010; Gallaway and Bernasek, 2004). Women in many developing countries have a strong role to play in the creation and preservation of traditional and community knowledge and folklore (UNCTAD, 2004).

Gender inequality, which is a direct consequence of underinvestment in female education not only inhibits their ability to control their fertility, but also excludes women from participation in the job market thereby reducing the bargaining power of women within households and at work. While
on the other hand, better gender equality brings about better children’s well-being, making the future labour force more productive, thereby improving economic well-being of the nation in the long run. Changes in education and literacy contribute to the explanation of variation in female labor force participation within a country. Armed with this understanding, the study moves on to analyzing few important literacy related statistics

**Overall Literacy of India**

Overall literacy rate of India has certainly picked up from 1951-2011. In addition to overall literacy (both male and female) rates going up, female literacy rate has gone up from 39.29% in 1991 to 65.46% in 2011. While the numbers look encouraging at the outset, reports suggest that India’s neighbours have outdone her in female literacy. The proportion of women who completed five years of primary schooling in India and were literate was 48%, much less than 92% in Nepal, 74% in Pakistan and 54% in Bangladesh. Also, ranking countries by the earliest grade at which at least half of the women are literate, ranks India in the 38th place among 51 developing countries (www.educationcommission.org). This means that there is more to do in the realm of female education in India.

**Table 1 Literacy in India Across the Years can be seen in this Table**

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Person</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>18.33</td>
<td>27.16</td>
<td>8.86</td>
</tr>
<tr>
<td>1961</td>
<td>28.3</td>
<td>40.4</td>
<td>15.35</td>
</tr>
<tr>
<td>1971</td>
<td>34.45</td>
<td>45.96</td>
<td>21.97</td>
</tr>
<tr>
<td>1981</td>
<td>43.57</td>
<td>56.38</td>
<td>29.76</td>
</tr>
<tr>
<td>1991</td>
<td>52.21</td>
<td>64.13</td>
<td>39.29</td>
</tr>
<tr>
<td>2001</td>
<td>64.83</td>
<td>75.26</td>
<td>63.67</td>
</tr>
<tr>
<td>2011</td>
<td>74.04</td>
<td>82.14</td>
<td>65.46</td>
</tr>
</tbody>
</table>

*Source: Census, 2011*

While the overall literacy has picked up for the country as a whole, it is important to understand how rural women have fared with respect to education. Gender inequalities is quite evident in education in 2014. The rural male is more educated than the rural female across all ages. However, on the whole, both male and female literacy has picked up as compared to 2007-08. Comparison of female literacy in urban and rural areas also shows that the urban female is much more educated than the rural female. (Refer Table 2 and Table 3).

**Table 2 Comparison of Literacy Rates (%) for Persons in Different Age-Groups among Rural Men and Women**

<table>
<thead>
<tr>
<th>Rural male</th>
<th>Rural female</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ages 5 and above</td>
<td>80.3</td>
<td>62.4</td>
</tr>
<tr>
<td>Age 7 and above</td>
<td>79.8</td>
<td>61.3</td>
</tr>
<tr>
<td>Age 15 and above</td>
<td>75.0</td>
<td>53.1</td>
</tr>
<tr>
<td>All ages (age 0 and above)</td>
<td>72.3</td>
<td>56.8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rural male</th>
<th>Rural female</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ages 5 and above</td>
<td>76.8</td>
<td>57.3</td>
</tr>
<tr>
<td>Age 7 and above</td>
<td>77.0</td>
<td>56.7</td>
</tr>
<tr>
<td>Age 15 and above</td>
<td>71.8</td>
<td>47.5</td>
</tr>
<tr>
<td>All ages (age 0 and above)</td>
<td>68.4</td>
<td>51.1</td>
</tr>
</tbody>
</table>

*Source: NSSO 71st Round*
Table 3: Comparison of Literacy Rates (%) for Persons in Different Age-Groups among Rural and Urban Women

<table>
<thead>
<tr>
<th>Age (in years)</th>
<th>2014 (NSS 71st round)</th>
<th>2007-08 (NSS 64th round)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ages 5 and above</td>
<td>Rural female: 62.4</td>
<td>Rural female: 57.3</td>
</tr>
<tr>
<td></td>
<td>Urban female: 80.9</td>
<td>Urban female: 78.1</td>
</tr>
<tr>
<td>Age 7 and above</td>
<td>Rural female: 61.3</td>
<td>Rural female: 56.7</td>
</tr>
<tr>
<td></td>
<td>Urban female: 80.8</td>
<td>Urban female: 78.1</td>
</tr>
<tr>
<td>Age 15 and above</td>
<td>Rural female: 53.1</td>
<td>Rural female: 47.5</td>
</tr>
<tr>
<td></td>
<td>Urban female: 77.9</td>
<td>Urban female: 74.6</td>
</tr>
<tr>
<td>All ages (age 0 and above)</td>
<td>Rural female: 56.8</td>
<td>Rural female: 51.1</td>
</tr>
<tr>
<td></td>
<td>Urban female: 74.8</td>
<td>Urban female: 71.6</td>
</tr>
</tbody>
</table>

Source: NSSO 71st Round

Distance from School having Primary, Upper Primary and Secondary Level Classes (per 1000 Distribution of Rural Households)

In understanding the percentage of rural population that is pursuing education, it is also important to understand how physically proximate or not is a school from households. It can be seen from Table 4 that in rural India, the maximum of primary schools is within a distance of 1 km from the houses. This ensures easy access to primary education. This creates the right base from which upper primary or secondary education takes off. Also, it has to be noted that more than 12% of rural households in India did not have any secondary schools within 5 kilometers. This is also one of the important reasons for drop-outs or discontinuance in secondary education stages. This paper will deal with this in the later sections of the paper.

Table 4: Distance from School having Primary, Upper Primary and Secondary Level Classes (per 1000 Distribution of Rural Households)

<table>
<thead>
<tr>
<th>Level of education</th>
<th>Distance (d)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>d&lt;1 km</td>
</tr>
<tr>
<td>Primary</td>
<td>941</td>
</tr>
<tr>
<td>Upper primary</td>
<td>665</td>
</tr>
<tr>
<td>Secondary</td>
<td>367</td>
</tr>
</tbody>
</table>

Source: NSSO 71st Round

Percentage Distribution of Attendance Status of Persons (aged 5-29)

After analyzing the physical proximity of schools, the researcher now moves on to understanding the percentage of distribution attending/not attending school. Two pieces of statistics are important here. 8.1% of rural males and 14% of rural females have never stepped into a school and have been kept out of the education system. The same figures are significantly less in the case of urban areas. Also, enrolled but presently not attending any type of education are 32.7% and 32.5% of the distribution. This effectively leaves only 58.7% of men and 53% of women pursuing education.
Table 5 Percentage Distribution of Attendance Status of Persons (Aged 5-29)

<table>
<thead>
<tr>
<th></th>
<th>Rural</th>
<th></th>
<th>Urban</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Currently attending</td>
<td>58.7</td>
<td>53.0</td>
<td>57.0</td>
<td>54.6</td>
</tr>
<tr>
<td>Currently not attending</td>
<td>32.7</td>
<td>32.5</td>
<td>38.1</td>
<td>38.4</td>
</tr>
<tr>
<td>Never enrolled</td>
<td>8.1</td>
<td>14.0</td>
<td>4.6</td>
<td>6.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100.00</td>
<td>100.00</td>
<td>100.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: NSSO 71st Round

Net Attendance Ratio (%) for Different Levels of Education

Net attendance ratio is the ratio of the number of persons in the official age-group attending a particular class-group to the total number of persons in the age group. It can be seen from Table 6 that inequality between men and women is not so pronounced in the case of net attendance ratio in rural areas. But, the rural-urban divide is more clearly visible with progressing classes. While at the primary, upper primary and secondary levels, net attendance for rural female and urban female the differences are not very visible, in the higher secondary and above higher secondary stages, the differences are quite visible. This means that urban females have an advantage in pursuing higher education as opposed to rural female.

Table 6 Net Attendance Ratio (%) for Different Levels of Education

<table>
<thead>
<tr>
<th>Level of education</th>
<th>Net attendance ratio (%) for different levels of education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural Male</td>
</tr>
<tr>
<td>Primary</td>
<td>84</td>
</tr>
<tr>
<td>Upper Primary</td>
<td>64</td>
</tr>
<tr>
<td>Secondary</td>
<td>51</td>
</tr>
<tr>
<td>Higher Secondary</td>
<td>36</td>
</tr>
<tr>
<td>Above Higher Secondary</td>
<td>12</td>
</tr>
</tbody>
</table>

Source: NSSO 71st Round

Age-Specific Attendance Ratio (%) for Different Age Groups

For each age-group is a measure of the proportion of persons of a particular age-group currently attending educational institutions, irrespective of the level or class in which they are studying. Rural female attendance rates are at a comparable level as compared to rural male, but pales in comparison when compared with the urban female.

Table 7 Age Specific Attendance Ratio (%) for Different Age-Groups

<table>
<thead>
<tr>
<th>Age Group(years)</th>
<th>Rural Male</th>
<th>Rural Female</th>
<th>Urban Male</th>
<th>Urban Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Total Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-13</td>
<td>90</td>
<td>88</td>
<td>92</td>
<td>91</td>
<td>90</td>
<td>89</td>
<td>90</td>
</tr>
<tr>
<td>14-17</td>
<td>75</td>
<td>72</td>
<td>81</td>
<td>83</td>
<td>77</td>
<td>75</td>
<td>76</td>
</tr>
<tr>
<td>18-23</td>
<td>32</td>
<td>24</td>
<td>40</td>
<td>38</td>
<td>35</td>
<td>28</td>
<td>32</td>
</tr>
<tr>
<td>24-29</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Table 8 speaks about gender distribution of students in both general and technical/professional courses is an important issue because it is a direct determinant of employability and earning potential. It can be seen that except in humanities and medicine and marginally more in management and other courses every other course has a greater concentration of male students (NSSO, 71st round). This directly affects the opportunities that may be available to women upon completion of the courses.

*includes agriculture, education, chartered accountancy and similar courses and any other courses not mentioned elsewhere.

Source: NSSO 71st Round

Table 9 speaks about the Proportion (per 1000) of population (age 14 years and above) able to operate a computer

Table 10 speaks about the Proportion (per 1000) of population (age 14 years and above) able to operate a computer

Table 9 (per 1000) of Population (age 14 Years and above) able to Operate a Computer

Table 10 Percentage Distribution of Persons (age 5-29) who Dropped Out/Discontinued Education by Age of Dropping Out/Discontinuance

In rural areas (Table 10), the percentage dropout/discontinuance of education is highest in the 5 to 15 age category followed by the 16-24 category. Dropout/discontinuance is present, but at very negligible levels in the 25-29 year category. The same trend is prevalent across female students too. But, in the 5 to 15 age category, the drop-out seemed to be higher in females than males and in the 16-24 year category, more men discontinued/dropped off than women. This could partially be due to financial pressures of contributing economically to their homes.

Source: NSSO 71st Round
A female attending to domestic work is an important indicator of female presence in education and in work. The primary reason why women pull out of education is to attend to domestic duties. Women who attend to domestic duties as a percentage of all females in India is shown in the table (ILO, 2014). As it will be discussed in Table 11 states that the most important reason for girls to discontinue or drop out of education has to participate in domestic work. Work done at home is often unaccounted, yields women no income and prevents them from joining the organized workforce.

### Table 11 Females Who Attend to Domestic Duties

<table>
<thead>
<tr>
<th>Year</th>
<th>Rural females</th>
<th>Urban females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1993-94</td>
<td>29.1</td>
<td>41.7</td>
</tr>
<tr>
<td>1999-2000</td>
<td>29.2</td>
<td>43.3</td>
</tr>
<tr>
<td>2004-05</td>
<td>27.2</td>
<td>42.8</td>
</tr>
<tr>
<td>2009-10</td>
<td>34.7</td>
<td>46.5</td>
</tr>
<tr>
<td>2011-12</td>
<td>35.3</td>
<td>46.1</td>
</tr>
</tbody>
</table>

**Source:** ILO, 2014

The most important reason for discontinance/dropping out of education is having to engage in economic activities (rural) and financial constraints (urban). In the case of female students, having to engage in domestic activities is the single most reason for having to drop out or discontinue. This was also seen from Table 11 that the percentage of women having to spend time in household activities is growing over the years. On the whole, the top reasons (summing rural and urban together) for discontinance/dropping out are having to engage in economic activities in the case of boys and having to engage in domestic work, in the case of women. Not interested in education and financial constraints also emerge as fairly important reasons for both sexes.

### Table 12 Reasons for Dropping Out/Discontinuance (for Persons Aged 5 - 29 years) by Reasons for Dropping Out/Discontinuance - Per 1000

<table>
<thead>
<tr>
<th>Major Reasons for Discontinance/Dropping Out of Education</th>
<th>Rural</th>
<th>Urban</th>
<th>Rural + Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Not interested in education</td>
<td>251</td>
<td>162</td>
<td>208</td>
</tr>
<tr>
<td>Financial constraints</td>
<td>236</td>
<td>154</td>
<td>237</td>
</tr>
<tr>
<td>Engaged in domestic activities</td>
<td>59</td>
<td>329</td>
<td>24</td>
</tr>
<tr>
<td>Engaged in economic activities</td>
<td>299</td>
<td>39</td>
<td>336</td>
</tr>
<tr>
<td>School is far-off</td>
<td>6</td>
<td>42</td>
<td>2</td>
</tr>
<tr>
<td>Unable to cope up with studies</td>
<td>55</td>
<td>51</td>
<td>53</td>
</tr>
<tr>
<td>Completed desired level/class</td>
<td>45</td>
<td>43</td>
<td>83</td>
</tr>
<tr>
<td>Marriage</td>
<td>124</td>
<td></td>
<td>171</td>
</tr>
<tr>
<td>Other reasons</td>
<td>48</td>
<td>57</td>
<td>58</td>
</tr>
<tr>
<td>All</td>
<td>1000</td>
<td>1000</td>
<td>1000</td>
</tr>
</tbody>
</table>

**Source:** NSSO 71st Round

The most important reason for discontinance/dropping out of education is having to engage in economic activities (rural) and financial constraints (urban). In the case of female students, having to engage in domestic activities is the single most reason for having to drop out or discontinue. This was also seen from Table 11 that the percentage of women having to spend time in household activities is growing over the years. On the whole, the top reasons (summing rural and urban together) for discontinance/dropping out are having to engage in economic activities in the case of boys and having to engage in domestic work, in the case of women. Not interested in education and financial constraints also emerge as fairly important reasons for both sexes.

### Table 13 Reasons for Never Enrolment

<table>
<thead>
<tr>
<th>Major Reasons for Never-Enrolment</th>
<th>Rural</th>
<th>Urban</th>
<th>Rural + Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Not interested in education</td>
<td>332</td>
<td>270</td>
<td>295</td>
</tr>
<tr>
<td>Financial constraints</td>
<td>215</td>
<td>163</td>
<td>328</td>
</tr>
<tr>
<td>Engaged in domestic activities</td>
<td>48</td>
<td>234</td>
<td>38</td>
</tr>
<tr>
<td>Engaged in economic activities</td>
<td>89</td>
<td>17</td>
<td>69</td>
</tr>
<tr>
<td>School is far-off</td>
<td>18</td>
<td>29</td>
<td>4</td>
</tr>
<tr>
<td>Marriage</td>
<td>6</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>No tradition in the community</td>
<td>29</td>
<td>67</td>
<td>22</td>
</tr>
<tr>
<td>Other reasons</td>
<td>268</td>
<td>213</td>
<td>243</td>
</tr>
</tbody>
</table>
The most important reason for never-enrolment for both males and females in rural areas is not being interested in education. In the case of rural women, having to engage in domestic activities followed by other reasons became important reasons for never enrolment. Other reasons included reasons such as timings of educational institution not suitable, language/medium of instruction used unfamiliar, inadequate number of teachers, quality of teachers not satisfactory and others. For girl students only, additionally, non-availability of female teacher, non-availability of girls's toilet, etc were reasons that were considered in the survey.

To conclude, rural women are at a greater disadvantage in comparison to both rural men and urban women. In many parameters, the average for rural women is much lesser. This needs to be corrected as this is a serious issue and can have serious deleterious long-run macro economic consequences if not corrected. It has been proven empirically that gender inequality disadvantaging women has negative effects on an economy’s long run productivity. It is a systemic social problem and has to be worked from the grass-root level. Research, advocacy, sensitization of the masses and governmental support in the form of right policies and incentives have to go hand-in-hand if gender equality has to be achieved. If India has to emerge as a super power, it has to certainly focus more on her daughters are treated. In the words of former Secretary General of the United Nations, Kofi Annan, “Gender equality is more than a goal in itself. It is a precondition for meeting the challenges of reducing poverty, promoting sustainable development and building good governance”

References
2. www.educationcommission.org
Introduction

In Rural areas Women comprise the majority of population living in critical and they experience multidimensional inequalities constantly. They have a chronic underinvestment in gender equality and women empowerment which has exacerbated development limitations. These mistakes must not be repeated. Therefore, sustainable development initiatives must reinforce the consideration that rural women are at a higher risk of being left behind. The voices and perspectives of rural women must be included in policy development, implementation and monitoring on all issues – reaching goal as well as cross-cutting all Sustainable Development Goals. This approach would promote the inclusion of women as leaders and decision makers. How resources are pooled and how programs are executed have clear implications for women’s empowerment and the achievement of gender equality. Gender budgeting can be a very useful tool to achieve better choices on where and to whom receive direct funding. Extension of access to facilities such as education, water and sanitation, maternal and other health care; technologies which support these will enable women and girls to contribute more fully to the development of domestic economies.

The empowerment of women should take place from the primary institution i.e. Family. When we consider our area of study, we see that it is a rural community with minimum population of 3007. Among which the women are only 1823 in number. In this population of women, girl students are only 257. These ratio shows that the family is not much supportive in the empowerment of women through education. Thus the primary institution has a mindset that the girls don’t need education and if they are educated they become dominant in the society-the idea which the males can’t digest. Another thing the researcher would like to highlight in this time is that the participation of rural women in marketing of the agricultural products is high when compared to the male but they don’t get a proper recognition or identification from their own families or from the society. Women either do have a proper support and security in this place of marketing. Even after bringing this earnings to the home most of the dominant males use this money for drinking, lavishly spending or even if they spend it properly it shows their authoritative power in making financial decisions. As we know that these families are Patriarchal Family, in this family the power and authority is vested in the hands of the male member of the family. In other words the patriarch or father is the; centre of power and authority. He is the owner and administrator of the family property and right. He exercises unchallengeable authority over other family members.
Knowingly or unknowingly rural women have an important role in environmental management and development, in agricultural development and achievement of food security, in ensuring the health and well-being of families and communities. And let’s not forget the women in rural areas that are not only farmers who live in rural areas in developed countries and are confronted with numerous cuts on infrastructure and facilities. Their full participation is therefore essential to achieve sustainable development as defined in Principle 20 of the 1992 Rio Declaration and subsequent reviews. With increased feminization of agriculture, 43% of the world’s agricultural labour force and more than 60% in developing countries are women, therefore contributing to an important engine of growth and poverty reduction in the rural economy. Rural women play a vital role in agricultural production, a critical component of food security; however, they are unable to reach their full potential due to discriminatory norms, policies and laws. For example, if women farmers were to have the same access as men to fertilizers and other inputs, paddy yields would increase by almost one fourth in Tamilnadu.

Furthermore, women are less likely to own their own land, property laws discriminate against women inheriting family property, particularly widows. Custom and patriarchal traditions deprive rural widows of land ownership, threatening their food security, forcing them, to migrate to urban areas searching for other livelihoods. Discriminatory laws and policies which prevent women from controlling their productive resources lock them in a cycle of poverty and prevent them from being economically empowered.

The existing empirical studies of the ‘gender in agriculture’ literature consistently reveal that women lack access to and control over resources such as land and capital as well as agricultural inputs and technology such as improved crop varieties, training, information and marketing services (Fletschner and Kenney, 2014). Evidence also suggests that women have an unmanageable workload, they lack access to credit or have no decision making power over credit, and are poorly represented in agricultural and non-agricultural groups and organizations (Alkire et al., 2013; Akter et al., 2016b).

Is the story of women’s disempowerment and gender inequity in Southeast Asia different than what we have learnt from the studies conducted in other regions of the world? Peterman et al.’s (2014) review of gender differences, which also acknowledges that the bulk of evidence on women’s empowerment in agriculture comes from studies in Sub Saharan Africa, suggests that family farming systems in Asia might tell a different story. If region-specific information on gender gaps and gender needs and constraints remain unknown and unaccounted for, the commonly utilized gender intervention frameworks – designed based on existing knowledge and conventional narratives – will be incompatible with realities in less studied regions, and ineffective to bridge the gender divide. To ensure that development efforts are channeled in the right direction and in the right form, research focus needs to shift to regions that have been insufficiently explored in the past.

The implementation of a quantitative study also poses an operational challenge, as it requires the use of an extended survey instrument that is both resource and time intensive. In addition, a purely quantitatively designed instrument can be cognitively demanding for the respondents, and the data collectors may struggle to understand the questionnaire and what answers to look for (Johnson and Diego-Rosell, 2015).
Sawant and Diwan (1979) in their study of 150 villages in two taluks of Maharashtra observed a fall in female work participation and decline in self employment opportunities in developed villages.

Meaning and Definition of Terms used

Empowerment: In social work, empowerment forms a practical approach of resource-oriented intervention. In the field of citizenship education and democratic education, empowerment is seen as a tool to increase the responsibility of the citizen. Empowerment is a key concept in the discourse on promoting civic engagement. Empowerment as a concept, which is characterized by a move away from a deficit-oriented towards a more strength-oriented perception, can increasingly be found in management concepts, as well as in the areas of continuing education and self-help.

Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society.

Patriarchal Family: In this family the power and authority is vested in the hands of the male member of the family.

Research Methodology

The study uses a qualitative method and collects primary data through a series of focus group discussions (FGDs). A FGD is a qualitative data collection method that systematically and simultaneously interviews a group of individuals through guided discussion (Babbie, 2011). A FGD not only generates information on collective views but also reveals a rich understanding of the experiences and beliefs that lay behind those views the order in which the different domains were covered was determined by the flow of the discussion. The protocol contains specific questions related to five domains of empowerment (wage ratio, work allotment nature, political participation, social recognition, voting decision making). Two additional domains were included: health problems due to drudgery and women’s access to extension service (information).

During the FGDs, the participants discussed issues pertaining to different domains of empowerment. The facilitator reminded the participants to relate these issues to the whole village to reflect what was commonly happening in the village, and not to limit their response to their individual experience. After a thorough discussion among participants, a consensus was reached among group members to describe their levels of empowerment on each domain.

Agriculture in the Study Area

Basic Details and Schemes Implementation Data

<table>
<thead>
<tr>
<th>Tamil Nadu-Madurai-Melur-Kallampatti village625106</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Farming Population (as per 2011 census)</td>
</tr>
<tr>
<td>Small farmers</td>
</tr>
<tr>
<td>Marginal farmers</td>
</tr>
<tr>
<td>Agricultural Laborers</td>
</tr>
<tr>
<td><strong>Total farming population</strong></td>
</tr>
<tr>
<td>2. No. of Agricultural Divisions</td>
</tr>
<tr>
<td>3. No. of Agrl. Extension Centres to cater farmers needs of Agricultural inputs and technical advices.</td>
</tr>
<tr>
<td>a) Main Agrl. Extension Centres</td>
</tr>
<tr>
<td>b) Sub Agrl. Extension Centres</td>
</tr>
</tbody>
</table>
In Madurai District there are 13 Blocks. Each Block is managed by one Agricultural Development Officer. Under him, there are 1 or 2 Agricultural Officers, 8 to 12 Asst. Agricultural Officers for procurement and distribution of Agricultural inputs, dissemination of technologies and demonstration of techniques for increasing the productivity and production in all crops. There are 1 to 4 Agricultural Extension Centres, managed by the Managers. Record Clerk and Watchman to state and distribute the agricultural inputs.

Data Collection
A number of studies have shown that sustainable development is impossible without women's empowerment and gender equality.

Table 1 Gender Inequality Based on Wage

<table>
<thead>
<tr>
<th>S.No</th>
<th>Gender</th>
<th>Wage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>350</td>
<td>50</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>300</td>
<td>43</td>
</tr>
</tbody>
</table>

The above Table and Cylindrical bar chart shows that the wage of male workers is high compared to the female workers by 7%.

Table 2 Political Participation Voting Decision

<table>
<thead>
<tr>
<th>S.No</th>
<th>Voting Decision</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Self</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>2.</td>
<td>Spouse</td>
<td>13</td>
<td>87</td>
</tr>
</tbody>
</table>

The above table and Pie chart shows that the voting decision of female agriculture labour's is that only 13 percentage take self decision.

Table 3 Political Participation -Imposing Political Authority

<table>
<thead>
<tr>
<th>S.No</th>
<th>Political Authority</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Self</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>2.</td>
<td>Spouse</td>
<td>8</td>
<td>53</td>
</tr>
<tr>
<td>3.</td>
<td>Siblings</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td>4.</td>
<td>Parent</td>
<td>2</td>
<td>13</td>
</tr>
</tbody>
</table>

The above Table and Doughnut chart the Political Authority made by themselves is 7% only.
Table 4 Agriculture – Allotment of Work

<table>
<thead>
<tr>
<th>S.No</th>
<th>Allotment of Work</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Seed Sowing</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>2.</td>
<td>Sapling</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>3.</td>
<td>Weeding</td>
<td>6</td>
<td>24</td>
</tr>
<tr>
<td>4.</td>
<td>Harvesting</td>
<td>16</td>
<td>14</td>
</tr>
</tbody>
</table>

The above Table and Bar chart shows that the allotment of work nature in that the female agricultural labour’s were allotted heavy physical work such as Sapling and weeding.

Table 5 Social Recognition

<table>
<thead>
<tr>
<th>S.No</th>
<th>Social Event Recognition</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Religious</td>
<td>23(76%)</td>
<td>07(24%)</td>
</tr>
<tr>
<td>2.</td>
<td>Family</td>
<td>20(67%)</td>
<td>10(33%)</td>
</tr>
<tr>
<td>3.</td>
<td>Cultural</td>
<td>19(63%)</td>
<td>11(37%)</td>
</tr>
</tbody>
</table>

The above Table and Bar chart shows the Recognition in social events by Agricultural labour’s in which female participate but recognition is very low.

Findings

One of the major justification in this study is, why we should work so hard towards women's empowerment and gender equality in economics, because they get very low wage i.e. 43% and the remaining 7% is taken over by the employer. Economic development, as one of the component of sustainable development, is unthinkable without the participation of rural women who get low wage but contribute more to the sustainable development growth.

Political development is an essential instrument for sustainable development. There is a strong assertion that a balanced achievement of all the pillars of sustainable development depends on the deliberate strategic and operational intervention of the government, active involvement of women in decision-making positions will help to enhance the overall quality of governance in terms of boosting accountability and transparency, reducing corruption, and protecting the interest of marginalized sections of the society.

In General all the rural women have taken part in all the social events in community but their recognition is very low level i.e. below 30% only Social participation. Without social participation of rural women the sustainable development is not able to achieved effectively.

However, gender inequalities across economic, social and political dimensions remain widespread and persistent (UN Women, 2014 cognizant of the negative effects of the prevailing gender disparity, the Ministry of Agriculture and Rural Development (2008) affirmed that “any development initiative has to engage and ensure that both men and women contribute and benefit equally from it.”

Suggestions

1. The researcher, being firmly convinced by this assumption, further argues that women should be empowered and equally allowed to contribute to and benefit from all dimensions of development so as to bring about sustainability.
2. Therefore, in this paper, women's empowerment and gender equality are discussed as a means to bring about sustainable development in the country.

3. In this analysis, the researcher goes beyond those three pillars of sustainable development mentioned above, due to the conviction that more issues can be considered for the attainment of sustainable development. The argument of Bossel(1999) corroborates the assertion that “sustainable development of human society has environmental, material, ecological, social, economic, legal, cultural, political and psychological dimensions that require attention”. Hence, for greater emphasis and detail, the paper also discusses political development/good governance and human rights protection separately, even if these are, in one way or another, included among the three pillars of sustainable development. The reason stems from the fact that they play equally important and interrelated roles with those three key pillars. In addition, the paper reveals the fact that all the issues/areas discussed require the prevalence of gender equality in order to result in a sustainable development. One should keep in mind that all the points raised are very much interrelated and interdependent and that they reinforce each other.

4. The researcher’s emphasis on the family—the primary institution should change its view on authority of the family, which can only bring a drastic change in the women empowerment which in turn will bring a drastic change in the Sustainable development.

5. The view on the women by the society is also worse and because of this many problems arise which can overcome only by sensitizing their own rights.

Conclusion

The concept of sustainable development is a multidimensional concept. It covers economic and social development as well as environmental protection. In this study, however, the issues of political participation social recognition are discussed with an equal degree of emphasis, as we believe that they have equal and direct relevance to the achievement of sustainable development. This study revealed that even though rural women account for half the country's total population, the full use of their potential for economic, social, political and environmental development is not being carried out due to the widespread gender gap. This paper concludes that attaining development among all the pillars of sustainable development is unthinkable without empowering women and obtaining gender equality, thereby using the entire potential of the country. Thus, this paper suggests that the government needs to work hard to change the existing position of women and achieve gender equality, which will have a positive spillover effect on the sustainable development of the country.

References
Abstract

“Taken as a whole, a vocation or vocations are the best medium for the all-round development of a boy or a girl and, therefore, the syllabus should be woven round vocational training, primary education thus conceived as a whole is bound to be self-supporting.” – Mahathma Gandhi. In India most of its population 70% are below the age of 40 and the country’s gross income of around 34% are added by the youth. There is need to focus on the development of youth. In reality youth are a major source for the financial development of financial wealth and also for societal changes too. Despite holding such importance, the force and the varied capacities of the youth are not channelized towards a developmental perspective. Empowerment of youth can be well addressed if the financial and increase in the standard of living is combined together. Awareness generation will play a vital role for and will act as an important factor for this empowerment, with direction towards developing a healthy life. Youth empowerment is essential not only for the development country’s but also for individual development. The driving force of any country’s economic and social development vests with Skills. The demand of the local and international job markets can easily be competed through a standard and higher level of skilled manpower. National Policy for Skill Development and Entrepreneurship 2015 replaces the policy of 2009 by its varied development objectives. The primary objective of this policy is to meet the challenge of up scaling of skilling with required speed, not forgiving the standards and ensuring sustainability. The Tribes are ethnic groups of people of a land or region. Soon after the independence, Government of India has scheduled and special provisions were made in the constitution for the benefit and growth. There are nearly about 654 tribal communities are living across all the states in India. Most of tribal families are engaged in the agriculture sector as labourers. Since the nineteenth century, a number of tribes are abandoning their traditional farming and are employed as contract labourers in plantations or in industries. It is projected that, in the past ten years, about 3.5 million tribal people shifted to informal labor market. Hence enabling them to face the challenges with adequate skills is need of the hour. Enveloping all these demands, the Tamil Nadu Pudhu Vaazhvu Project, a World Bank funded project of Government of Tamilnadu has adopted an exclusive strategy to focus upon the youth development which comprises of the development of the Tribes, vulnerable and the rural poor. The major objectives of the programme are To built the capacity of the unemployed and under employed youth both of male & female to acquire sustainable self employment or employment either in industries or companies and To meet the increasing demand of skilled workers in industries / companies in the fast growing industrial development in Tamil Nadu. Case studies are used to frame objective and to assess how the project has derived a unique strategy to empower the rural youth from mapping to income generation through various process involved. It also set out to assess how the tribal community has received benefits and how it is inclusive for the upliftment of the tribes.

Keywords: Youth, Tribes, sustainable Development, Skill, Inclusive, Poverty.

Introduction

Poverty and lack of skills deprived the youth to make a better life for themselves. Enhancing the Skill abilities and facilitating them for better employment should be the core components of livelihood promotion. Being Tamilnadu is one of the most industrialized states of India, where multinational companies have invested hugely with a favorable climate of the State Government
along with strong infrastructure and resource base. Large investment in the field of automobile, construction, information & communication, service industries and allied sectors have created plenty of employment opportunities for rural youth. Though there is high demand for youth employment, shortage of skilled labor has deprived the opportunities of millions of rural youth in State.

This qualitative case study is set out with an objective to assess the gap in the demand as well as the availability of skills indentified and how effectively bridged them for better employment opportunities with an objective of reducing the poverty and aiming for sustainable development.

For creating a dynamic youth labor force, it is vital that the youth should have access to the accurate set of tools and chances to build a sustainable input. They must have reasonable access to quality education and be able to enlarge the essential skills that are necessary by the labour market to make sure that they are lucratively employed. The objective of this study is to find out how best the Tribal youth are able to acquire the desired skills with regards to the demand of the loyal market and how they are able to make a reasonable income to improve the standard of living.

Conceptual Definition

Sustainable Development

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Operational Definition

Tribe

Any aggregate of people united by ties of descent from a common ancestor, community of customs and traditions, adherence to the same leaders, etc.

Youth

The potential unemployed and underemployed youth in the age of 18 to 35 years are identified and acquired skill training for employment.

Sustainable Development

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Skill

Capability and capacity acquired during wisely, organized, and constant effort to easily and ability to carry out complex activities or job functions involving ideas, things and/or people.

Causes behind Youth Unemployment

- Population explosion, rural migration, lack of occupational and technical education
- Lack of knowledge and Skill upgradation
- Physical inabilities to undertake hard manual labor.
- Aspiration for a office job than a factory labor
Fear of developing own business which seeks own investment and uncertainty of returns.
Self esteem and social prejudice prevents to start a own venture
Diverse geographical locations of Industrial estates and habitations
Availability limited resources (training Centres) to acquire technical skills as well as diverse fee structure

Pudhu Vaazhvu Project
Tamil Nadu Pudhu Vaazhvu Project an empowerment of Poverty reduction project has successfully demonstrated intervention towards empowering the youth to make a better life for themselves. The main focus of the project are social inclusion, livelihood enhancement and bringing quality of life through making millions of unskilled and semi skilled youth into potential skilled youth thereby securing sustainable employment.

Objectives of the Project
To built the capacity of the unemployed and under employed youth both of male & female to acquire sustainable self employment or employment either in industries or companies.
To meet the increasing demand of skilled workers in industries / companies in the fast growing industrial development in Tamil Nadu

Special Initiatives for Skilling of Girl Children
In the rural areas, due to the poverty, most of the girls had education upto 8th – 12th std or drop out from school, few of them goes for higher studies. Being the parents are illiterate, they unable to guide girls properly. In this situation these girls found no source for their income as they unable to get employment neither in the non farm sector nor in the farm sector. So these girls left idle in their homes and becomes the liability of their family. Hence Puthu vazhvu projects put its effort to improve the livelihood of such girls in the rural areas as a part of the youth skill training component under livelihood activities. The project is providing skill based training to the rural youth, the girls based on their interest.

Special Strategy for Skilling of Youth
The project has the following unique strategy which is most of the time community driven. Being community driven it ensures transparency, accountability and sustainability
Developing Youth Data Base in each Panchayat with the details like name, age, sex, qualification, trade of interest to undergo training etc.
Identifying interested youth to undergo training / employment with reputed industries /institutions based on their qualification.
Formation and capacity building of Youth Forum and Youth Sub Committees for dissemination of skill training / employment information at the Panchayat level which will continue to dissemination of information even after withdrawal of the project.
Village Poverty Reduction Committee (VPRC), a community based organisation will be solely responsible for successful implementation of the Skill Training.
National Youth Policy 2014, Ministry of Youth Affairs & Sports, Government of India

Describes that Youth is a more fluid category than a fixed age-group. ‘Youth’ is often indicated as a person between the age where he/she leaves compulsory education, and the age at which he/she finds his/ her first employment. Often, Youth age-group is defined differently by different countries/ agencies and by same agency in different contexts. United Nations defines ‘youth’ as persons between 15 and 24 years of age. Youth in the age group of 15-29 years comprise 27.5% of the population. At present, about 34% of India’s Gross National Income (GNI) is contributed by the youth, aged 15-29 years. However, there exists a huge potential to increase the contribution of this class of the nation’s citizenry by increasing their labour force participation and their productivity. Inordertocreateaproductiveyouthworkforce,itis essential that the youth of the country have access to the right set of tools and opportunities to make a sustainable contribution. The youth must have equitable access to high quality education and be able to develop the necessary skills that are required by the labour market to ensure that they are gainfully employed. Given that a large proportion of the work force is self-employed, entrepreneurship must been courage amongst the youth and they must be supported through the process of idea generation, incubation and financing.

Background Note on Convergence, Ministry of Tribal Affairs, Government of India

Speaks about Vocational education and formal technical education is the focus with at least 50% of such activities to be oriented for women, such as computer training, office management, hospitality, paramedics, Ayurveda and tribal medicines & medical practices, modern skills etc. Pradhan Mantri Kaushal Vikas Yojana (PMKVY) is the flagship outcome-based skill training scheme of the new Ministry of Skill Development & Entrepreneurship (MSDE). Skill training under PMKVY would essentially target drop out students after class 10 and class 12. There will be special focus on youth in regions affected by left-wing extremists and from North Eastern States and J&K. States would be urged to take full advantage of this programme for tribal people. It is proposed to encourage tribal youths to make adequate use of the National Knowledge Network (NKN), which is a state-of-the-art multi-gigabit pan-India network for providing a unified high speed network backbone for all knowledge related institutions in the country. The NKN will enable scientists, researchers and students from different backgrounds and diverse geographies to work closely for advancing human development in critical and emerging areas. Tribal people will also be encouraged to be a part of Digital India Programme of Government of India for their skill upgradation and vocational trainings. This programme especially targets HRD activities to ensure availability of trained human resources for the manufacturing and service sectors of electronics and IT industry with a provision of Rs 50.00 crore under TSP. The objective of IT for Masses component of the programme is empowerment of women and development of SC/ST using ICT. The Scheme ‘Deen Dyal Upadhayy Grameen Kaushalya Yojana’ having 50 % of fund dedicated for SC/ST will be used for skill upgradation of tribal youth with focus on placement.

Advancing a 21st century skills agenda for today’s youth

Submitted By Matt Hobson On Fri, 07/15/2016

Co-Authors: Nicole Goldin: States that One challenge in making skills programs more responsive to market demand, is the dearth of quality and credible data on the needs and
The World Bank’s STEP (Skills towards Employability and Productivity) initiative, which focuses on determining which skills matter most and which are in short supply, aims to address this. In its context, the survey of potential employees and employers (mostly in low- and middle-income countries) outline detailed assessments of adult competencies and employer needs. There is great opportunity in working and building off the STEP surveys in order to capture where skills gap exist including on which sectors and occupations. Regardless of industry, however, we know it is important to ensure that employers are closely involved in the training process to ensure that skills being trained are relevant to the labor market. We need to understand and collect evidence on the right incentives or best mix of tools in engaging and maximizing investment from the private sector.

Aim and Objective of Study
The sole objective of the research is to find out how the youth are provided with adequate skill training to cope up with the labour market and to perform the acquired skill through employment, improvement in the social status etc. It has the additional objectives like: How the women who are unable to go for higher education due to poverty has undergone skill training and through the acquired Skills and knowledge got better employment. How the level poverty is reduced through a good source of income.

Purpose of the Study
The purpose of this study is to describe how the disadvantaged people (a section of the society) especially the tribes who are able to enhance the capacities through adequate skill training and got employed through the support of Pudhu Vaazhvu Project.

Settings
This study was carried out in the villages where Pudhu Vaazhvu Project successfully implemented and among the tribes who have received the benefits and the tremendous changes happened in the socio economic status of the persons and families who have undergone skill training and employed.

Case Study Method
The researcher used descriptive design and used case study method which a qualitative analysis to collect the data. The research includes two case studies to back up the concept more clearly. Open-ended questions were asked about their life status, their income level, and the project activities and the intervention of the project in their developments.

According to H. Odum, “case study method is a technique by which individual factor whether be it an institution or just an episode in the life of an individual or a group is analyzed in its relationship to any other in the group”. One can say that case study method is a form of qualitative analysis wherein careful and complete observation of an individual or a situation or an institution is done

Case Study 1
Ms. Hemalatha, D/o Jayaraman, She is a Scheduled Tribe living along with her family in Thombarambedu habitation of Tharatchi Panchayat, Ellapuram Block of Tiruvallur District. She is 23
years old. She has completed up to 12th std, she is the last child and having 3 elder sisters. All the elder sisters are married. Her father Mr. Jayaraman is a coolie and does not have proper income. He struggled a lot to get his 3 daughters married. Due to poverty he could not send Hemalatha for higher studies and moreover if she is highly qualified, he has to struggle for her marriage too. She obeyed her father’s words and along with the other girls stated working as coolie. Pudhu Vaazhvu Project launched in the village and being a tribal habitation, separate Community Based organization (Village Poverty Reduction Committee (VPRC)) established, since the project has a special focus on inclusion of Vulnerable in the project. After capacity building the community organization stated functioning as per the norms of the project. The CBO- VPRC has done the youth mapping and skill gap analysis done. She is interested in undergoing computer training. Through the project under the youth skill component, she is able to complete Computer training along with basic tally course through CSC computer centre located in Uthukottai village. She has undergone a six month training course on computer application. The fee 6800/- was paid by the VPRC. Soon after the completion of training, she got a job with a local finance company and presently she is earning 7500/- as her monthly salary along with additional charges for conveyance. She feels very proud for keeping her family happy and she is thankful for the project.

Case Study-2

Mrs. Venkitammal, w/o swaminathan living Thombarambedu habitation of Tharatchi Panchayat, Ellapuram Block of Tiruvallur District She is 33 years old. She has completed up to 12th std, being a scheduled tribe she was not permitted to go for higher studies and married to Swaminathan. Along with Swaminathan she also worked as a coolie. Mean while she has given birth to 3 children. Hence she had to devote her time in up bringing the kids. Swaminathans income was not even adequate to feed the children. Most of the days, they slept in hunger. She has come know about the Skill training programme under Pudhu Vaazhvu Project. She met the VPRC members. The CBO-VPRC has come forward to send her for a 6 months basic computer course under the youth skill component of Pudhu Vaazhvu Project along with tally in CSC Computer Centre located in Uthukottai village. The VPRC has borne the fee. The tribal VPRC has received the livelihood corpus for the Panchayat Level Federation. Hence it was badly in need of a book keeper. She is working as a book keeper since 2011 and she could maintain tally book keeping; she could extend her support for the allied projects implemented in the village. Every woman is proud of her and she is thankful for the project.

Findings

- Continual awareness generation and capacity building of the community result in effective implementation of any programme which are sustainable in nature.
- Project financing of course fee emerged as a critical factor in motivating the majority of the youth for joining the skill training.
- Based on their skill desire & demand, opportunities are provided for equipping themselves with required skills through training.
The Project acts as an Employment Generation Bridge between the unemployed youth and training institutions/reputed companies. Job fairs are also conducted inviting potential companies.

The income earned through the job makes the individual to raise the financial status in the community and thus makes the life sustainable.

Conclusion

The Youth Unemployment and under employment issues of the rural community especially the tribe is addressed and due concern is ensured to bring them inclusive in skill training and employment opportunities through the project. There are potential strategies to be derived to address the sustainability and inclusion of the vulnerable segment of the community with regards to demand in the industrial sector. Vocationalisation of Education should be made compulsory. Skills towards Employability and Productivity should be given priority for country like ours and the demand is also too high. More over special strategy to be evoked to address the awareness level on the Industrial demand and mapping the skill capacities since most of the project components are implemented by the community.

References

4. Hard copy of the Pudhu Vaazhvu Project Policy Note -2017
5. Hard copy of the Pudhuvaaazhvu Project Skill Guidelines
Abstract

In the 21st Century, the women empowerment is imperative for the societal development and the empowerment and it ensures the social changes in improving their livelihood development opportunities. The recent development of enabling technologies has opened up the wide range of opportunities to the rural women and excelling their skills and knowledge in significant level. Moreover, technological advancement has made up possibilities to speed up their development process with help of enabling technologies such as T.V. Radio, Computer and Internet. In the development process of rural women, the ICT plays most crucial extension tool for their welfare and development in particularly the socio-economic and cultural development and also ICT intervention ensures the livelihood system of the women rural community. The enabling technology is ensuring the security in rural women community development by way of reaching and enriching the development process by using and utilizing ICT tools. In recent time ICT tools has seen as a strong elements for the rural women development through its distinct features such as an enhancing ability for women to work from home, Improved employment opportunities for women in the various sectors, Increased ability of informal sector women to shift to the formal sector, Improved global market accessing in e-commerce, Transformation of role in family, Improved access of women, especially rural women, to distance learning and distance work programs, Improved ability for the sharing of experiences with peer group and enabling their socio-economic opportunity and Increased ability to increase the opportunity to avoid gender bias by having a gender-opaque medium. In this context, the present study is attempted to study the major enabling technologies that have significantly contributed for the women empowerment in rural India.

Keywords: ICT, Rural Women, Empowerment, Enabling Technology and Livelihood Opportunity.

ICT in Rural Women Development

The Information Communication Technology [ICT] has three dimensions - Information, Communication and Technology; to promote information via communication with the help of technology. The Communication is a process that promotes the forces of transformation and survival of communities. The ICT is providing Information as a resource that effectively utilizing as a resource for welfare and development of rural women. Any amount access to Information, Communication and Technology (ICT) creates new opportunities to enhance the women skills, knowledge particularly in increasing the productivity of the existing livelihoods and move towards the knowledge and economic empowerment. It reads that ICT is enabling factor and also opening up the opportunities for livelihood and made the possibilities to attain their empowerment.

The women empowerment is imperative to bridge the gap of gender; digital, rural divide and also strive the rural women to enhance their livelihood opportunity through proper utilization of enabling technologies. Hence, the ICT is one of the prime tools to enhance the rural women skills and knowledge and enrich their opportunity gamut in order to attain the empowerment. It is evident that as of now, India is string its wheel towards the women empowerment by introducing digital
The Gandhigram Rural Institute (Deemed to be University), GANDHIGRAM

Indiaprogramme which has opened up various opportunities such Broadband highways, Universal access to mobile connectivity, Public internet access programme, E-governance-reforming government through technology, E –kranti electronic delivery of services, Information for all, Electronics manufacturing. It for jobs and Early harvest programme.

The Digital India programme has enabled the technologies accessibility among the rural women at grassroots level which supports to rural women to get educated and make them ready for the future, train the women to become as an entrepreneur and help the women to improve their own economic level,social and also enhancing the decision making capacity of women.

Dimensions of Women Empowerment

Empowerment is a multi-dimensional social process that helps people gain control over their own lives. Women empowerment generally refers to the process by which women enhances their power to take control over decisions that shape their lives, including in relation to access to resources, participation in decision making and control over distribution of benefits. Women's empowerment has five components: women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives, both within and outside the home; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally.

Though empowerment is an important approach taken up by a number of international and national agencies, few of them share common definitions and most of them have different interpretations of empowerment. Broadly speaking, there are three types of women empowerment:

- **Economic Empowerment**: Women are economically empowered when they are supported to engage in a productive activity that allows them some degree of autonomy. This type of empowerment is also concerned with the quality of their economic involvement, beyond their presence as poorly paid workers.

- **Social Empowerment**: This is a process of acquiring information, knowledge and skills, and supporting participation of women in social organizations without any gender discrimination in day-to-day activities. It is also concerned with inculcating a feeling of equality instead of subordination among women.

- **Political empowerment**: It is concerned with enhancing the power of voice and collective action by women. Besides, it ensures equitable representation of women in decision-making structures, both formal and informal, and strengthens their voice in the formulation of policies affecting their societies.

- **Technological empowerment**: New knowledge, awareness and understanding about new ICTs and their potential benefits and impacts. The development of new skills, experience and greater confidence and competence in using new communication technologies. Advice and support in using email and the Internet, provided in ways that often met the’ needs very well.
Psychological empowerment: ICT education provide psychological empowerment because- An increase in self-confidence and self-esteem. Feeling more valued, respected. Greater motivation, inspiration, enthusiasm and interest to develop new skills and knowledge. Feeling much less isolated from others and experiencing greater wellbeing, happiness and enjoyment of life.

It is corroborated that ICT offers the variety of opportunities for direct, interactive communication even by those who lack skills, who are illiterate, lack mobility and have little self-confidence. Here are some aspects of life which have a direct influence of ICT especially on women they are Women’s increased access to job Market and improved their entrepreneurship using ICT, Increase of average household income in villages, Shrinking Information Asymmetry through ICT, Improved Governance, Indigenous Knowledge, Easy-Family communication and Increase Social awareness. The enabling technologies have made real time basis support to improve their livelihood conditions and enabling their power and also convert them as empowerment.

The Impact of ICT for Rural Women Livelihood Development

Case-1: P.Maheswari [32], completed Higher Secondary level of schooling and she is working as Computer Operator. She is residing at Villumala, Thingalkarikakom. Her husband is working in a private cotton mill for a meagre wage. Hence, they need to earn sufficient income to run their family. With the presences of two school going children in her family, compulsorially she required to earn more income to run the family.

At that this critical background, she has attended SHG federation monthly meeting as a SHG member. During that meeting, The Village Knowledge Worker of Villumala, Thingalkarikakom-VKC has also participated and explained about the functions of VKC and also emphasized the free computer literacy course that increase opportunity to get an employment. Attracted by this impressive speech by VKC Staff and the VKC is located in a place which is accessible to her.

Besides, the factors such as location, timings, trainer of the VKC are supportive to her and attract her for the training programme. Hence, she has discussed with husband and joined the computer course. She has found that the course was very relevant to her and also taught in local language. These advantages have helped her to complete the course. After completion of the training programme in M.S. Office, she got a job in the Spinning Mill as Computer Operator with a salary of Rupees 15,000 per month. It has energized y that more financial resources and increased confident level to run the family. This case reveals that the Intervention of VKC has enabled the ICT literacy to rural and increased the opportunity to earn financial resources for their livelihood development.

Case - 2: Mrs.Ajitha.S [36 years old] she is residing at Villumala, Thingalkarikakom village. She has studied up to 10th standard. Her husband is also completed only school level of education. Her family is a nuclear family. She has used to collect information about the world through mobile phones, news papers, and TV. Usually she receives both internal and external [personal and public] news through mobile from her friends and relatives.

The programmes of her choice in the Television includes watching yoga, agricultural programmes, news, sports, cooking, health programmes, music channels, films, serials, etc. It helps her to update information on day to day affairs. By watching agricultural programmes; she is
acquainted with gardening and earns money by selling organic vegetables. She practices yoga everyday from the Television which helps her to cure all the problems of mind and body. Music programmes help her to rejuvenate her mind to do the house hold activities in a more relaxed way.

Knowledge: providing quiz programmes like kodeeswaran updates her general knowledge. She enjoys the entertainment programmes like kuttipattalam with her family. She considers Television as an inevitable thing in her family life.

Case -3: Ms. Sujitha.K [26 years old] she is residing at villumala, Thingalkarikakom village. She is a graduate and unemployed too. So she is preparing and appearing for competitive exams. Her family consists of four members and the entire family is living with her father’s meager income. Mobile applications, Television programmes and Newspaper provides the information about world and day to day affairs which helps in her preparations for examinations. Apart from this, now-a-days government propagates mobile apps by informing about qualified exams through personal messages. She is also make use of the famous schemes of the Prime Minister KAUSHAL VIKAS YOJANA [PMKVY] through the mobile phone. It provides required technical training for her to get a better job. She has trained in computer training.

Case-4: Ms. Reshma [21 years old] she residing at villumala, Thingalkarikakom village. She has studied up to degree level. Now she is studying in St.Johns College Anchal. She used to collect information about the world through mobile phone, news paper, and Television. Usually, she receives messages about home events and other general news through mobile from her friends and relatives. Mobile phone plays a vital role in my life to collect and gather information’s to communicate. Moreover, Television also supports much to get more information. Through mobile phones she has able to get information’s and download project regarding works. She has been watching Television programmes on educational, entertainment programmes and takes notes on it to make use of it in my daily works. So, she has much benefited by real progress. Thus, she collect information that improve her knowledge and help the needy in time.

Case-5: Ms. Vanaja [41 years old] and residing at villumala, Thingalkarikakom village she has completed her secondary education and now working as a sales assistant in a showroom. She is also working in MGNREGA which help in managing and running her family. She is married and living with her two sons. She makes use of mobile to contact her showroom manytime. Also she uses internet in the mobile to search online customers and for replying necessary enquiries of theirs. Mobile enables her to make a good coverage for her business transactions. She can access the organizations special classes on new products through mobile and also get information about launching new products through mobile. She has been helped and enabled by the Mobile phone in her occupation.

Case -6: Ms. Archana [40 years old] and she is residing at villumala, kulathupuzha village she has studied up to higher secondary level. She is living with two daughters and struggling to run her family as a widow. She is compelled to manage the expenses of daughters’ education as well as family maintenance with her meager wages. She is working as a Chairperson of SHG Federation. She is more depended on computer and mobile for her daily routine and office work. She got computer training in the Akshaya programmethat helped her to do her works more fruitfully. Mobile is helpful
for her as she can contact her fellow workers for enquiring about the closing of accounts, meetings and daily activities. Apart from this she can acknowledge the latest up-comings through computer and mobile. Now, she has carrying work on the effective steps to be taken in SHG through computer. In this task, Internet helped her a lot in this regard. She is also using mobile phone daily and computer. Now, mobile phone and computer are playing an essential role in her life.

Case -7: Ms. Vinita [35 years old] residing at Villumala, kulathupuzha village. She is a spinster and running a tailoring shop. Mobile helps her lot in her works through mobile application and internet. She can update latest designs in dress patterns and also new stitching styles will be explained in detail. With this new technology, she got a lot of customers who are interested in her works.

Now, she has a plan to open a new boutique. For this she has made contact with resellers through phone and she can buy materials through online. She hopes she will get online customers through face-book and what's app.

Conclusion
In the contemporary era, Information and Communication Technology is lifeblood for enabling the rural women to attain their empowerment through its distinct knowledge extension mechanism and promotes their welfare and development through providing freedom in accessibility to rural women to have greater proportion of knowledge and resources especially more autonomy in decision making, greater ability to plan lives, more control over the circumstances which influence lives and freedom from customs, believes and practices which leads the rural women to enshrine their empowering skills and knowledge through accessing enabling technologies.

References


Abstract

In the Indian tribes which are at different stages of economic development, women have always played a very notable role. Over the time a number of significant changes have taken place in Indian tribal villages but the most common form of economic activity in all tribal societies is agriculture or allied activities. In agriculture centric economy both men and women play an important role, though in recent times the importance attached to this role is changing. These changes are not always visible and they have also not maintained an even pace over the time but they have brought a significant change in society which eventually includes the tribal society in India. The socio-economic and socio-cultural life of a community is always related with the economic activities of those communities. The economic activities of a community on its part are dependent on the availability of the existing resources both upon human and natural as well as ready market. Mishing economy is based on agricultural. In earlier days, they were shifting cultivators even when they had settled in the Assam plains. In Mishing community different forms of economic activities - traditional and modern - co-exist. The present study attempts to throw light on the changing roles of Mishing tribal women in economic activities in the wake of modernization.

Keywords: Women, Tribal, Rural, Economy, Mishing, Change.

Introduction

A number of significant changes have taken place in Indian tribal villages and have contributed to its transformation. These changes are not always visible and they also not maintained an even pace over time and space. But they brought about major structural changes in society, including tribal society in India. Many of these changes concern women in big ways and alter the balance of power in gender relationships, which means alteration in the nature and extent of women’s participation in social activities. In India, enormous changes of these changes concern women in big ways and alter the balance of power in gender relationships, which means alteration in the nature and extent of women’s participation in social activities. In India, enormous changes have been noticed among tribal women due to contact with non-tribal culture, mainly due to change in subsistence pattern due to the impact of agricultural technology and industrialization. At the same time, the influx of non-tribal into tribal habitats has made fundamental alteration in the tribal ecology, especially due to large scale deforestation for commercial purpose. Non tribal were also able to wrest land from the tribal through clever deals. The result has been double pauperization of the tribal who lost their means of subsistence both ways – loss of forest produce and loss of arable land. The impact of both has been on women whose entire occupation was based on tribal ecology. Deforestation and land alienation made women subject to wage exploitation, bonded labour and even flesh trade.

Tribal women are found to be active partners in all economic activities of their community and have to their credit significant contributions to development. Women’s work in tribal society is
always more than that of men as women have round the year work, unlike men who enjoy seasonal and periodical leisure. Unlike in the non-tribal society where women attend to housekeeping, child rearing and cooking, tribal women attend to all productivity activities as well.

In any society, economic activities constitute the main source of survival and sustenance. The nature of economic activities in a given society is determined by number of factors, among which the most important is occupation followed by the majority of its members. In every society different ways of earning a livelihood have a fundamental influence on the type of lives people lead. This is true of tribal societies also. The simple nature of tribal economy is a major determinant of tribal values, life style and tribal culture itself.

In the Indian tribes which are at different stages of economic development women have always played a very significant role. The most common form of economic activity in all tribal societies is agriculture or allied activities. In agriculture-centered economic activities, both men and women play an important role, though in recent time the important attached to this role is changing. The status and role of women differ from tribe to tribe and also from region to region. In a tribal society the status of women is generally determined by the role they play in their social organization. The tribal women enjoy a relatively better position and working conditions. Contact with outsiders, monetization and commercialization of economic activities.

Tribal Women in Development

The status of any given section of the society is intimately connected with its economic role which in turn depends on rights and opportunities for participation in economic activities. The economic status of women is now accepted as an indicator of society’s stage of development. Development has become a keyword in the contemporary dialogue on human conditions though the dialogue on development contains different models and approaches. Local participation is a prerequisite for the success of any development programme. People’s participation in undoubtedly a pre-condition for the success of development programmes and there must be an in-built mechanism to involve people in the conceptualization, planning, implementation, monitoring and management of resources. In the case of tribal, the influence of the New Forest Policy is an important factor that determines their participation in politics programmes, especially in forest conservation. In this last activity, tribal women play an important role especially through engagement in vermicomposting. Discrimination against women is incompatible with human dignity and the welfare of the family and society. Prevention of their participation on equal terms with men in political, social, economic and cultural life is an obstacle to the full development of the potentialities of women in the service of their country and of humanity.

The structural adjustment programmes like the economic reconstruction programmes, new economic policy, economic adjustment programmes etc. have affected almost all sections of the Indian economy and the forest wealth is not an exception of this. The majority of the activities for the economic development of the tribal of the country are undertaken in the forest ecosystem. In many cases though the tribal bear the cost of socio-economic development, the benefits are largely cornered by non-tribal. Moreover, the deforestation has forced the tribal communities to change their
livelihood pattern from a system based on stability, reciprocity and subsistence to one based on accumulation. The forest based tribal economy in most parts of the world, including India, is also women-based. Hence, any change in the forest ecosystem affects the tribal community in general and their womenfolk in particular. The destruction of the forest and environment clearly poses the biggest threat to the marginal culture and occupation of the tribal, which have always been heavily dependent on their immediate environment. The worst hit section of the tribal population in this regard is tribal women.

As mentioned above, women have significant role in tribal economy and society. In the total population in India the proportion of tribal women workers is more compared with the non-tribal workers. K.S. Singh (1988), pointed out that the tribal women enjoy a relatively high status and role when compared to non-tribal counterparts. Tribal women play a crucial role in development due to their direct and greater participation in the tribal economy. Their interactions with forest and the traditional ways in which they managed natural resources make their role in sustainable development more prominent than that of tribal men folk. This is admitted by government which has accorded to tribal women more responsibilities in social forestry schemes, conservation projects and wasteland development.

Economic activities in any society are generally characterized by gender based division of labour. Tribal societies are no exception to this rule. Though Indian tribes are in different stages of economic development, women have been playing a very significant role in every tribal society. Tribal women contributed a lot to the family through food-gathering but the role has also been cut short due to the degradation of forest. Thus their economic status has changed considerably through they now engaged in other substitute income activities like construction work, labour in plantations, factories etc.

Traditional Mode of Economic Activities among Mishing Tribal Community

The socio-economic and socio-cultural life of a community is always related with the economic activities of those communities. The economic activities of a community on its part are dependent on the availability of the existing resources both upon human and natural as well as ready market. Mishings economy is based on agricultural. In earlier days, they were shifting cultivators even when they had settled in the Assam plains. They were, therefore, classified as nomadic agriculturists. Now a day, large-scale migrations are not common, though a few households may move to new areas in search of land.

Women in Production Techniques

Whenever we speak about the economic life of a community, we must deal with three different aspects production, consumption and distribution. As such, to know the position of women in economic aspect of Mishing society we may look in to the role played by women in the above-mentioned spheres.
Agriculture

Agriculture is the mainstay in the economy of the Mishings. They mainly produce paddy, including jute, sweet potato, mustered etc. The agricultural methods of the Mishing are similar to those of the neighbouring non-tribal Assamese. The plough is the main agricultural implement, which is drawn by a pair of cow. Generally, men cleared the field of the wild growth.

In paddy field, females do more work in comparison to males. Comparatively, womenfolk are harder workers than the men. They plough the field, carry the reaped crops from the field to respective homes, and thrash the paddy with the help of one or more pairs of cows. The women saw seeds, transplant seedlings, harvest the paddy and husk it. The drying and storing of paddy is exclusively the work of the womenfolk. Mishing women also take leading part in the rituals related to agriculture.

On the very first day of plantation, which they call am ridgot, they propitiate the goddess Lakhi in the paddy field. The one of the eldest male family members plants the first stalk of paddy.

Similarly on the first day of harvesting also the Mishings perform a ritual connected with a goddess Lakhi. On that day in the morning one male family member, generally the head of the family, after taking bath wears washed clothes and goes to the field with a sickle. In the field, he first reaps a stalk of paddy, carries it on head, and keeps it in the granary and bow down before the granary.

Most of the rituals and festivals performed by Mishings are related to agriculture. The Ali-ailigang is the greatest festival of them, which is observed before sowing the seeds. At the time of ritual, few Ahu Dhan and half pot of rice bear with other ritually connected objects are carried by the priest to the paddy field. The priest keeps it in the east side of the paddy field and pronounces some mantras.

‘Dan ni poul karsing 50arting nolu’ Meaning, ‘today I start my agricultural work and you all God and Goddess remain witness of it?’ Kindly you all help me in this work and save my paddy from insects and other enemies.

In the festival, the boys and girls of the village dance with some musical instrument it called gumrak.

The sarang puja is performed in the middle of cultivation. Another important festival of the Mishings is Dobiur puja, which is celebrated in the month of February. In the festival no person from outside the village is allowed to participate. The entry of the womenfolk of the village is also restricted. Impure women cannot stay on the day of the festival. On that day, the young boys of the village go door to door of every family of the village and beat the roof of the house with bamboo stick uttering certain words. This festival is performed for the better growth of the crops. On the next day the laughing or harvesting is kept in abeyance.

The Mishings celebrate another festival, called Kati-Sangrankti in the month of October. On that day, the head of the family walks around the paddy field. On that day, the family members do not take fish or meat in their meals. They take only Purang (a cake of rice powder).
On the last part of the agriculture, they organize a festival called *Taleng Ui*, which is also related to the Goddess ‘*Lakhmi*’. On that day, village women do not sit in the looms. The door of the granary is kept open on that day.

*Parag* and *Amrok* are two most important festivals of the Mishings. The Mishing women only preparing *apong* and other things which is using in *thepujaln* the puja leading part is playing by man.

**Horticulture**

Besides producing paddy, the Mishing women also produce their essential vegetables and fruit in their kitchen garden. The women exclusively take care of it. In the kitchen garden mainly product the essential vegetable likes chilly, garlic, ginger, papaya etc. All those vegetables exclusively take care by women. But some time man also helps them. Those vegetables only use at home not for the commercial purpose.

Now a day, Mishing people have started commercial production of Potato in large scale. Cultivation of such crops is done in the field. While the male members do the ploughing the womenfolk do the cleaning to make the field ready for planting of the crops. Further the women stay in the field for the whole day to protect the crops from damage by animals or others. The women also help the male members in planting and collecting of the potato seeds and product. The entire field maintained by women. They stay in the field for the whole day. They clean the side of the vegetable garden. The women also take care of it and they felt it their duty while the men do the ploughing in the field only for the production.

**Weaving**

Weaving is another means of the livelihood of the Mishing. It is entirely in women domain. Taking part of a man in this particular work is treated as taboo. By means of weaving, a Mishing woman contributes a lot to their family income. At least one loom is common in every household. Every female member (grown up girls and elderly women) produce her own cloths as well as for the members of her family. Among them, it is essential for a grown-up girl to learn the art of weaving. Indirectly, this is a great help to their economy. They can produce their requirements in cheaper rates than the market rate.

Mishing women are presently playing a vital role in the marketing their production. Some articles of the Mishings are very popular among Assamese people. Now such productions have captured a good market among the Assamese people and such items are also exported to the foreign countries.

**Fishing**

After agriculture, fishing takes maximum time for the individual in the Mishing society. Rice and fish constitute the people staple diet. Mishing villages are situated on the riverbanks and thus there is a regular supply of fish. In every household, one person is entrusted with the responsibility of procuring fish for the day’s consumption. Fishing is not done for commercial purpose. It is a common item in their daily meal. The men and women of the family do fishing in nearby river and ponds with the help of various fishing trapped other fishing tools. Both fresh and dried fish constitute their
delicious meals. They make a fish item called namseng. It is a type of powder. Fish are baked in fire, until these are dried up. Then the dried fishes are hammered in ural (a kind of wooden mortar). Namseng is prepared exclusively for family use only, and the female members of the family prepare it. Sometimes Mishing men reserve some ponds and one part of river. They collect fish from these areas and dry it. Mishing men supply dry fish to the market. The women help the men in such work. Women take care of the dry fish and protect these from birds and others.

**Poultry and Piggery**

In agricultural communities with traditional means of cultivation, possession of draught animals of economic value is most important. The Mishing generally use bullocks for traction. Every household in the village owns two to three pairs of draught animals besides a number of cows, pigs, and poultry. Women of the household take care of them. Now a days some people rear pigs for commercial purpose. They sell pigs mainly in the local market. Pork is an indispensable item for the Mishing people in all the ritualistic celebration. In addition to the above-mentioned activities of Mishing women are now engaged in some other occupation such as teaching, wage earning, small scale business etc.

The economic aspect of animal husbandry is linked with the value system of the community. In a Mishing household, the value of a milking cow is rather low since the people neither drink milk nor use for making any other item such as curds, ghee, or cheese. The main aim of keeping a number of cows is for their male progeny, which are more valuable in agricultural operation. Pig and poultry are a source of substantial income and there is a steady demand for them! Many itinerant traders from the nearby towns come to buy poultry, which they sell at a profit in the towns. Pork is greatly relished by the Mishing and for this reason; pigs are needed for every social feast. There is also an institutionalized demand for the pig. It is needed in all the Mishing rituals for sacrificial purposes. The pig is also an article of gift at marriage. In ancestor worship, pigs must be sacrificed and pork constitutes an essential food at funeral feasts. In each and every Mishing festivals pork is an essential necessity.

**Importance of Animal Husbandry in Mishing Community**

In agricultural communities, cultivation is the most important production system but draught animals are of immense economic value. Every households of the village owns two or three pairs of draught animals besides a number of cow, pig and poultry. Those entire animals maintain by the women only. From morning to evening the women working at home and charring, their child and other hand, animal. Pigs are more important in the Mishing society. Women control around 12/13 pigs in a house.

Every household rears a number of animals, which are mostly owned by the female member of the household mainly by the married women. Pigs and poultry are a source of substantial income and there is a steady demand for them. Many itinerant traders from the nearby towns come to buy poultry which they sell at a profit in the towns. Pigs are needed for every social feast’. There is also an institutionalization demand for the pig. It is need in all the Mishing rituals fore sacrificial purposes.
The pig is also an article of gift at marriage. In ancestor worship, pig must be sacrifice and pork constitutes an essential food at funeral feasts. In short, in every Mishing festival pork is an absolute necessity. Similarly, fowls are essential in some of the rituals which are held periodically. Fowls are also use as offerings to many spirits when it need for it arises. Thus, pig and poultry have not only ritualistic value but also have economic value.

Therefore, pigs are very important. From a pig, they collect more than three thousand rupees. This income of women is for the household.

Changing Role of Tribal Women

Modernization of the tribal is a process denoted a change in the traditional or quasi-traditional role-structure of the tribal communities and consequently promoting a dual system of values for self and social transformation, towards a certain desired form of social structure, values and norms. Anthropological studies have shown that when simple indigenous societies consisting of Adivasis and Dalits were forced to change from their subsistence-based economy to new forms of production due to the impact of market economy and globalization, adjustment occurred not only in their traditional livelihood pursuits but in their social institutions as well. The switch over to a monetized economy often results in discontinuities in the traditional subsistence practices. This happened in the case of Mishing tribe also when it began to be exposed to the neighbouring towns. Currently the Mishings are in great crisis. Agriculture could not provide those adequate means of subsistence and going back to the tribal economy also could not provide adequate supplementary income. Collection of minor forest products was curbed by the New Economic Policy and Forest Policy imposed some restriction on the collection of forest products. Women had to move into non-traditional occupations such as domestic help, working under MGNREGA, plantations and other industries and some even as daily wage labours.

Change over the new economic activities has changed the life of tribes in a drastic way and made them to face disastrous situations. In this condition government made several interventions to ameliorate the condition of the tribes. Many non-government organizations also have launched programmes for the upliftment of Mishing tribal community, especially women. Among the Mishing tribal community Self-Help Groups (SHGs) plays an important role in improving their economic condition, particularly of women. A major of the Mishing women are members of SHG. The Self-Help Group provided the benefits of economies of scale, cost-effective alternatives for different financial services, collective learning, democratic and participatory culture and a platform for dialogue and co-operation. The members are actively participating in its weekly meetings and they are able to take decision outside the family. SHG has created saving tendency among them as money is necessary for starting profitable ventures. Besides these the Mishing women are engaged in other activities handicraft, animal husbandry, etc. In short, the economic role of tribal women have now entirely changed due to the advent of new associations and the availability of new income generating opportunities from the government’s policy of upliftment of the tribals through its development programmes.
Conclusion

The tribal women now enjoy a relatively better position and working condition with their contact with outsiders and monetization and commercialization of the economy. However, modernization has resulted in the loss of much of the status the Mishing women enjoyed prior to their exposure to the urban people. This is because of the gender equality which is part of most developing economies. In the new setup, the tribal women who were equal partners with men in economic pursuit earlier have been relegated to the background in economic development. An attempt has to be made for integrating tribal women into the development process of the government, keeping in mind important economic role they play. But the acceptance of the ethos of the main culture by the tribals, they have also accepted the gender inequality that is part of the main culture. The positions of the tribal women in the wake of various changes that are taking place in their society deserve more detailed consideration.

The new economic policy and consequent industrialization, privatization and modernization are recent phenomena and are powerful threats to the survival of the tribal communities. The preservation of their tribal survival can be met only by concerted action on the part of the government as well as the NGOs working in the field.

References
Abstract

The Village Knowledge Centres is an extension tool in order to provide crucial services to the rural farmers and rural populations by using appropriate advanced and modern information and communication technology (ICT). The VKC has excelled in the overall theme of rural health, livestock and poultry, on-farm and off-farm livelihood system and promotion of the market led entrepreneurship opportunities for the poor/small and marginalized farmers, unemployed youths, women entrepreneurs’ development initiatives and computer education. They are, also promoting functional literacy among the adult illiterate and making learning more joyful for the young through interactive pedagogic methodologies.

All this has been done more effectively through a network of Village Knowledge Centre across the country that focus on information skill building at the local level and information empowerment to the rural population with the help of contemporary information and communication technology (ICT) tools Consequently, in the emerging knowledge society, village resource centre has a pivotal role to play in the rural development scenario. India is moving ahead in the goal of emerging as knowledge super power in the global scenario by 2020. In this dynamic situation, rural development via VKC is shaping the knowledge connectivity for rural community to have capability potential and adequate knowledge in ICT based technologies.

VKCs are creating better livelihood opportunities and reducing the challenging factors to reach the pro-poor, pro-women and pro-nature of the rural communities for rural development with its distinct practices such as Knowledge on Wheel, Plant Doctors Programme, Mobile Voice message and Text Message, Telemedicine and the like.

In this context, the present study is attempted to study the best practices that have significantly contributed for the grassroots development in the rural area.

**Keywords:** ICT, Rural Development, Empowerment, VKC and Community

Introduction

The information is accessed and used for various purposes by the Villagers in their daily routine. The present study is focused on the influence of such information resources on the occupation of the Users. It is a complex process that involves use of Information Resources [IR] and measuring its effect and impact on the Users occupation and living condition. The information resource is imperative for the rural development especially for the rural women in order to improve their welfare and development. The Village Knowledge Centre has been taking enormous steps to enhance and enrich the livelihood of the rural community particularly the rural women.

**The VKC’s Best Practices for Rural Women Development**

**Creating a Cadre of Experts at Village Level:** VKC has started the Farm School and Plant Clinic Programme is to help the farmers by way of disseminating the new farming technologies, farming methods through live demonstration at farm level; and also provide information on the Government schemes and farm subsidies etc to the farmers. Since 2013, VKC has been implementing this...
Programme at various parts of Tamil Nadu through the VKC; so that the farmers are enable to become a master farming operations and also grassroots level expert in subject. Farm School Programme offers to farmers’ opportunities for training in various subjects; where farmers can learn thoroughly working of technologies and new methods on its farm land. The Plant Clinic Programme creates the local farmers as plant doctors through providing opportunities for teaching and learning experience.

In this programme is building capabilities of the farmers and enabled to educate other fellow farmers. It is believed that a farmer who regularly visits and sharing his field level experience becomes a master of that subject. This unique practice has created many plant doctors to identify the issues in farming and the same can be addressed without expecting the intervention from outside experts. This is one of the Best Practices of the VKC in connection with farm management and creating local expert at village level to attend the issues without any delay and much investment by the farmer. Because, this methodology and approach of creating a cadre of expert who can serve the farmers regularly and immediately at village level.

**Networking for Healthcare Services**: MSSRF has been working closely with the local Primary Health Centres [PHC] and leading private sector health care service providers such as Aravind Eye Care, Madurai, SankaraNethralaya, Chennai, Apollo Hospital, Chennai and Reach Akshaya, Chennai. The main aim of the networking with these institutions is to ensure preventive care and proper-timely medicine to the needy people in the villages. Substantial effort is put into creating awareness about health, personal hygiene and sanitation in the country side by the MSSRF through programmes of the VRC and VKC.

The main purpose of the Healthcare Service Network is to ensure services such as - regular ante and post natal care, general health checkups, dental and eye care camps for the benefit of large section of rural people. The Network was established by the MSSRF and the management of the Network has been with the VRC and VKC at the field level. The Network has been regularly engaged providing the vital healthcare services such as - immunization conducted for all children, women screened for anemia, treatment for TB, advice on personal hygiene, sanitation and prescribing proper diet. The noteworthy in the programme is that children of Balwadis are mostly covered by the Network. The Network has been working through the SHGs reach the needy people in the villages. So as to achieve maximum coverage, SHGs along with VKC has conducted awareness programmes among mothers on the benefits of a balanced diet for their children. The aspects covered in the awareness programme includes maintaining improved sanitation, ensure clean drinking water and proper hygiene.

The awareness programmes among the SHGs have contributed to improve health and disease control in alliance with the Healthcare service Network in the villages covered by the VKC operations.

**Ultra Small Banking Service (USBS)**: Financial Inclusion is an important dimension in the inclusive socio-economic development. Promotion of the Financial Free Flow (FFF) in rural areas is a crucial task for Government, for which it supports various programmes to pave way for Financial
Free Flow (FFF) among the rural peoples through SHGs and MNREGS programmes. It is understood that still many villages are need to ensured access to the banking services in India.

In spite of six decades of marathon efforts in the Indian economy, present state of affairs indicates that a major chunk of people are under served by the present financial system in the rural area. This has serious effects and results in absence of habit of savings among the rural people. To address the needs of the rural people, M.S.Swaminathan Research Foundation (MSSRF) has initiated to implement an innovative programme for ensuring banking services in the villages. It is known as Ultra Small Banking Service (USBS) which is integrated in the Village Knowledge Centre (VKC). This kind of technology enabled facility is established as part of the VKC of Pillaiyarnatham.

A survey by the MSSRF has indicated need for taking Banking services in the rural hinterland which is under-served. As result, the USBS started in Pilliyarnatham Village as part of the VKC. Because, the village is in lack of frequent access of transportation facility and located at a distance that is hurdle to reach the high way and also to have access to the banking service. The nearest Bank is located in Dindigul (at distance of 9 kilometre) and Gandhigram (at distance of kilometre).

This situation has made the people in the village to spend lot of time and energy in travel to access the banking service. Initially, the MSSRF discussed with Members of Village Knowledge Management Committee of VKC and also with Panchayat leaders and officials to get their opinion on setting up USBS. In that discussion, everyone has given green signal for implementation of USBS in their village.

Ultimately, MSSRF has approached the Canara bank, Gandhigram to start the USBS programme at Pillaiyarnatham Village. The Canara Bank was willing to start USBS at Pillaiyarntham village. The MSSRF has arranged the infrastructure as well as Business Correspondent (BC). The Memorandum of Understanding [MoU] has signed between MSSRF and Canara Bank to start USBS programme. The Ultra Small Bank Service (USBS) service was started in September 2012 at VKC of Pillaiyarnatham. The ICT enabled services including Computers, Laser Printer, Wireless phone, UPS are provided by MSSRF and banking service related system has been arranged by the Canara Bank, Gandhigram. By the effort has taken by VKC, at time of study, there are 1600 bank accounts are operated; and 1200 Smart Card have been issued in the area.

This has led to reach a level of financial transaction to the tune of Rs 2,50,000 per month. It has created a platform to the members of SHGs, MNREGA Job card holders to have access to the banking services in their own villages. This USBS has extended to more than 25 villages. The USBS programme has brought changes in the mindset of people to save their money in bank. The USBS also provides the borrowing facility to the villagers and it helped to avoid taking loans from money lenders by the villagers.

The senior citizens, disabled persons can also have their money delivered at their door steps and it saves their time, energy and money of the rural people. They do not bother about the lack of education or procedures in the banks etc. It has created self-confidence to access the banking services. Consequently, rural people who were earlier hesitated to go to bank due to the various reasons such as illiterate, banking procedure etc., on introduction of USBS, they have become familiar to handle the banking services including ATM, Net Banking services.
Soil and Water Testing Laboratory on Wheels: MSSRF has launched a Water and Soil Testing programme to improve the soil condition and water quality. As farmers do not know the appropriate method to treat the soil and water, so that MSSRF has started an innovative programme called Water and Soil Testing Laboratory on Wheels in the year 2007. This Testing programme is an essential for farmers’ soa to teach them how collect the soil and water samples for testing in proper way. It has been done through the field demonstration by the experts.

By the demonstration effects, the farmers could easily understand the method of sample collection and able to appreciate the need for soil and water testing.After proper sample collection, it is tested in the laboratory working in a Van. The testing materials and analysis is done at farmers own place, that in the field itself. So the farmers’ able get the soil and water tested and obtain the result immediately. At the end this process, the VKC distributes Health Card which contains the status of soil and water, also recommendations for improving the soil health and treat the water for improve the yield.

This practice has boosted the farmers to turn into scientific way of farming. This has also provided knowledge on how to avoid excessive use of inputs and reduce the waste of the water. It provides basic information to improve the farming system. Thus, the facility has taken the science and technology to the door steps of the farmers and enables them to utilize the knowledge in managing their farming.

The best practices of VKC has opened up the livelihood opportunities to the rural women which has shown the evidences through its effects.

The Effect of the Best Practices of VKC

R. Padmavathy is residing at Sempatti and she doing agriculture in 3.5 acre of rain-fed land as well as 7 acre of leased-in land.She has been actively involved in farming by cultivating banana, tuberose, gingili, pigeon pea, black gram, cowpea, cluster bean etc.Moreover, she is also trained in tailoring and owning a machine. She has been engaged to earn through tailoring to meet day to day expenses of the household.She has noticed at a point of time that the leaf caterpillar disease attacked the Black gram crop in the field. So she has applied an insecticide to control the crop loss, but she was not able to control the problem at the field level. Moreover, in the process of applying the pesticide, she came to know that the dusting method is allergy to her.

As result, the yield of Black gram was only 60 kg from three acres of cultivated land. With this adverse experience in the rain fed cultivation, she has decided to avoid the sowing of black gram in her farm. In the background of bad experience, she has been told about the Farm School of VKC its services to the farmers. She has approached the VKC, to get suggestions on how to manage the pest in the Black gram cultivation.

The farm expert has visited and inspected her farm and advised her to use the appropriate pesticide in adequate quantity and with proper timings during the crop management [Marsal @ 30ml in 10 liters of water]. After visit of the Plant Doctor, and also application of proper pesticide, she has witnessed that the crop found to be free from pest attack and it was healthy in the growth. She has learnt how to manage the pest attack with appropriate medicine for the rain-fed crops with help pf
Plant Doctor. As result, the harvest is good, when compared with previous year and she could gain with increased yield of 500kg from 3 acres of area sown. She has retained 100 kg for the purpose of seed for the next season and also for own consumption.

As result, a bulk of 400 Kgs of marketable surplus in the Black gram production was sold in the market at the rate of Rs 36 per kg. Increased yield and resultant boost in the income is made possible to a woman farmer as she obtained the timely technical inputs and remedies from the VKC. There are numerous cases like this type who have benefitted by the intervention of the technology transfer and information dissemination on the critical inputs in the farming. It is show-cased that the practice of Plant Doctor is capable of showing light at the end of the tunnel to those farmers who have been looking for practical solutions in improving the farming.

Ms. Vijayalakshmi, Women Entrepreneur, Pillaiyarnatham, She is doing readymade Idly Flour business since 2010 in small level and also selling within her village and nearby. She has wanted to save little money from her income and expand the existing business through that savings. But she could not open a bank account as the bank is located in Gandhigram which is at a distance of 7 kilometres. She was not in position to visit the bank as she has been busy with her workload. In this situation, VKC - Pillaiyarnatham and Canara Bank together have started Ultra Small Banking Service (USBS) in 2012 at her own village. Hence, she has opened a Saving Bank account and has started to save little income, and which enabled to borrow an amount to expand her business.

Jeyanthi Rani is residing at Kalikkampatti village, acting as a co-coordinator of Self-Help Group [SHG], namely ENAINTHAKAIGAL [means joined hands in Tamil which means combined efforts]. Through the internal lending process SHG encouraged members to start Income Generating Activities such as - Petty shops, getting involved in animal husbandry and other livestock rearing. The SHG decided to process the available Amla as Pickle and other products. Hence, SHG approached the VKC in the Pillayar napatham. The VKC has organized two days training program on the preparation of value added products from Amla. The training focused on processing of Amlasuch as nuts, pickle, juice and jam. After completion of the training, SHG initiated Amla jam production from 1 kg of Amla on a trial basis. It was sold in 150 gram packs.

The SHG was able to sell the processed Amla Jam within one day which was indeed surprising and created incredible interest to run as it as full-fledged business as micro-enterprise. Hence, SHG got motivated and bought 10kgs of Amla and prepared the jam in 100 and 150 grams packs to sale in the local towns. Through this business the SHG is getting income as much as Rs. 15,000 per month. And also they can impart these techniques and transfer the skill and knowledge to other rural women to become entrepreneurs in the region.

This case demonstrates how the motivated rural women in the SHG are able to effectively utilize the local resources for generating income at village. The intervention in the form of skill training enabled the women to add value to the Amla. The VKC has taught the women to have economic activities based on the local resources and simple skills. The available market for the Amla products is boost to the SHG and the micro-enterprise.
Mrs. ChitharaiSelvi, Nochiodaipatti, Dindigul has studied up to 8th standard. Her husband is also completed only school level of education. They are getting meager wages for their hard work and they felt that as if, it is a terribly abject to them to live. They were expecting to get the right opportunity to come up in their life sustainable sources of livelihood. In this context, MSSRF through VKC conducted a Coconut Tree climbing Training Programme.

She had an apprehension that as a woman, whether she can learn and use the technique of coconut tree climbing. She has asked the same doubt during the discussion with the researcher. According to her expressions, the VKC has explained and demonstrated how to climb with the help of coconut climbing machine in a comfortable manner without any technical nag. She has participated in this programme with consent of her husband. During discussion, she has expressed that after training she is confident and fearless in her practice.

During the course of the training, she has also learnt and acquired knowledge and skill about yoga and which contributed in maintaining her health fitness. After training, she has a coconut climbing machine which she is using to earn her livelihood. By that training, she is earning Rupees 300 per day which is really helping family and ensures livelihood security.

Moreover, with improved earnings, she enabled to invest in the education of her children. In this job, she is able to serve 15 places which are nearby to her village. It is surely motivating and encouraging to many women as they are also coming forward to jointly start a Rural Women Coconut Climbers Association. They are the pioneer and entrepreneurs in coconut climbers in Tamil Nadu State and particularly in Dindigul District. These women coconut climbers association can serve various many villages and coconut farmers by offering coconut harvesting at a reasonable cost and also at the right time.

During the discussions, she expressed that the traditional climbers demanding Rs.40 per tree and also with the condition that, after harvesting, the owner should also give the coconut climbers a minimum of 10 coconuts. On the contrary, our women coconut climbers’ association team collects Rs. 10 per tree without any condition.

These kinds of knowledge management and skill training inputs have really helped rural women to rise up for their socio-economic betterment and well-being in the contemporary environment. This case reveals that the VKC intervention has improved the women’s Income generation skill and enabled the women talent to climb the coconut tree. The VKC also has increased the confident level and knowledge of women and also combine the women climbers as together for a common goal.

Chandra.M. 54 years old, Pillaiyarnatham. She is living with three daughters and struggling to run her family as Widow. She is compelled to manage the expenses on daughters’ education as well as expenses on family maintenance with her meager wages.

In this condition, Pillaiyarnatham VKC has arranged an Awareness Programme at Pillaiyarnatham village and she has participated in that programme. Many government officials have been invited as experts to explain the government welfare and development schemes to the public. In such event, she has got an opportunity to meet Tashildar during the programme.

The Tashildar has provided details of the National Widow Pension Scheme [NWPS] and explained how to apply for getting Pension. It has given a clear way to her to apply for widow
pension National Widow Pension Scheme [NWPS]. Immediately she has approached the VKC to apply for the Widow Pension. A formal application was submitted by her in the prescribed format with the assistance of the VKC staff. She has been sanctioned a Pension after one month from government. With widow pension she could run her family well and offer good education to her daughters.

The noteworthy inference from the case is that VKC is acting a Rural Extension Service centre to provide required information and guidance to the rural poor. The VKC is not only provides information, but also help the less educated or illiterate to get the services from the government department or agencies. This is one more case for how the VKC is influencing on the living standards of the rural people by providing information resources.

Conclusion

The VKCs is effectively scaling up its services through its distinct practices which has made possibilities to modernize the agriculture, animal husbandry, horticulture, employment generation with adopting of innovative technology and its practices which has opened up more transition in rural livelihood among rural women. Hence, VKC is nurturing its distinct practices for rural development especially for women welfare and development.

References

Introduction

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable development. Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large. While the world has achieved progress towards gender equality and women’s empowerment in various sectors, women and girls continue to suffer discrimination and violence in every part of the world.

Empowerment is a process of challenging the existing power relations and gaining control over resources. In the wake of industrialization, the overall status of handlooms and its weavers totally deteriorated. Mainly it burdens the life of women, a major work force in the handloom sector, compared to men. In the past decade, with changes brought in by globalization, liberalization and economic reforms, handloom sector has been facing adverse situation. As a result the family earnings have been in turmoil. The resultant burden is the most on the women weavers. Under these circumstances it becomes crucial to identify their specific problems faced by women in the workplace and needs of this ‘vulnerable section’ of handloom sector and address the issues. Hence the present study on “Gender inequality among Handloom weavers – Strategy towards empowerment” was carried out in Athur block of Dindigul District with the main objective of investigating the gender issues in handloom sector.

Specific Objectives of the Study

- To attempt a gender wise analysis of the work participation of weavers in India and Tamil Nadu
- To analyse the socio economic conditions of women weavers
- To investigate the working conditions of the women weavers in the study area.
- To analyze the problems faced by women weavers in the study area
- To examine the welfare schemes of the government for women weavers and the gender issues in handloom sector
- To suggest measures to overcome gender inequality in the handloom sector and promote socio economic empowerment of women weavers.
Methodology

The study is descriptive one based on survey method covering both secondary and primary data. Dindigul district consists of 14 blocks. Among the 14 blocks, Athur block has been selected based on concentration of weavers in the block. The study is based on multi stage random sampling. The 401 weavers (151 male weavers and 250 women weavers) drawn from 8 villages constituted the respondents of the study. Bearing on the objectives of the study, two interview schedules one for the officials of Handloom corporation and another for the respondents were prepared, pre tested and used for collection of data.

Following are the findings of the study:

Work Participation in Handloom Activity - Gender Wise Analysis

The role of women in the handloom industry is largely unacknowledged. But this sector derives a majority of its skills and work from women who constitute more than 70 per cent of weavers and workers engaged in this sector. Although in some regions women may not specifically take up weaving work, they are engaged in the production process right from the initial stage of opening up the hank to the finishing of the product. Hence women workers need to be enumerated in any mapping and diagnostic exercises.

Work participation in handloom activity in India is dominated by female workers:

- About 29.98 lakh (77.94%) of the total adult handloom workers are female of which a huge majority (88.18%) of the total resides in rural areas. (Table 4.13)
- Around 8.48 lakh (22.1%) of the total adult handloom workers are male of which 69.32 per cent reside in rural areas
- There are however rural-urban differences, with higher proportion of female workers in rural areas (18.20% male and 81.80% female) and comparatively a higher proportion of male workers in urban areas (42.35% male and 57.65% female)

Distribution of engagement in weaving or allied activity reveals that male work participation is more in weaving activity (24.26% male and 75.74% female) than in allied work (15.21% male and 84.79% female). Also male worker participation in weaving activities is relatively higher in urban areas (57.1%) as compared to rural areas (19.23%).

Female weavers in rural area account for 80.76 per cent of the total weavers as against 42.92 per cent in urban areas. There is not much difference in the male and female work participation rate among rural and urban workers for allied activities. Male allied workers in rural areas at all India level account for 14.52 per cent whereas this is 17.37 per cent in urban areas. The dominance of female weavers in the total weavers work force is highest in the North Eastern states where it is 99 per cent. In all other states, the weaving activities is dominated by male weavers. In all the states the dominance of female allied workers has been noticed. Nearly 85 per cent of the total workers engaged in allied activities are female. In Tamil Nadu, gender wise distribution of handloom workers reveals that 53.10 per cent of the weavers are women (Table 1) compared to 46.90 per cent of men weavers. Among the adult allied workersthere prevails predominance of women (85.56 per cent) compared to men (14.44 per cent) in Tamil Nadu.
Table 1: Number of Adult (18 years and above) Handloom Workers by Gender

<table>
<thead>
<tr>
<th></th>
<th>Tamil Nadu</th>
<th>All India</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural</td>
<td>Urban</td>
</tr>
<tr>
<td><strong>Total Adult Workers</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>85692</td>
<td>63681</td>
</tr>
<tr>
<td>Female</td>
<td>99858</td>
<td>69281</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>185550</td>
<td>132962</td>
</tr>
</tbody>
</table>

**Adult Weavers**

<table>
<thead>
<tr>
<th></th>
<th>Tamil Nadu</th>
<th>All India</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural</td>
<td>Urban</td>
</tr>
<tr>
<td>Male</td>
<td>77971</td>
<td>58381</td>
</tr>
<tr>
<td>Female</td>
<td>55509</td>
<td>36507</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>133480</td>
<td>94888</td>
</tr>
</tbody>
</table>

**Adult Allied workers**

<table>
<thead>
<tr>
<th></th>
<th>Tamil Nadu</th>
<th>All India</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural</td>
<td>Urban</td>
</tr>
<tr>
<td>Male</td>
<td>7721</td>
<td>5300</td>
</tr>
<tr>
<td>Female</td>
<td>44349</td>
<td>32774</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>52070</td>
<td>38074</td>
</tr>
</tbody>
</table>

Source: Handloom census India 2009-10
Note: Figures within parenthesis indicates percentages

**Socio Economic Profile of the Respondents**

Majority of the women are found in the middle age group of 41-50. Illiterate weavers are found more among female weavers compared to male. It is found that 16% of the female are illiterate as against 8% in the case of male among the society weavers. The study area of Athur block is dominated by Devangar community.

**Gender Role of Weaving**

Weaving is a complex operation. It requires a lot of support and team effort. Though the weavers are predominantly male, it cannot be stamped as male dominated because every loom in operation has about 16 pre loom and post loom operations among which the majority of the operations are the domain of women. While men are engaged in the areas of weaving, preparing the loom for weaving etc., women are engaged in spinning of the yarn, spinning of the zari, helping in weave for ‘korvai’ type of saris where the weft has to be changed simultaneously by a different person along with the weaver. These works are done by women. But the familial responsibilities of women prevent them from participating actively in the process for a longer duration of time.
Computer aided designing has been a major technological breakthrough which has achieved a high rate of acceptance among the handloom weavers. A special software called techmen is widely used in the designing process. The Weaver Service Centre, and Central Silk Board also create designs using computers and sells them in the form of compact discs to the registered members. With the recent intervention of National Institute of Design the use of computer design cards have become popular. It is found that majority of the women weavers (65.47 per cent of the weavers of cooperative societies and 60.68 per cent of the individual weavers) were not using computerised designs but used only manual designs.

The female weavers expressed their need for various business development services such as provision of design input, market intelligence, access to raw materials at reasonable cost, technical assistance, training inputs and access to easy and timely credit facilities. Need for Design inputs (23.71 per cent) and Technical assistance (23.86%) and credit facilities (16.72%) get top priority among the women weavers. During the field survey, the women weavers expressed the problems faced by them.

<table>
<thead>
<tr>
<th>Problems</th>
<th>Society weavers</th>
<th>Independent Weavers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rise in cost of raw materials</td>
<td>10.10</td>
<td>11.97</td>
<td>11.09</td>
</tr>
<tr>
<td>Working capital problem</td>
<td>15.64</td>
<td>15.10</td>
<td>15.35</td>
</tr>
<tr>
<td>Fake zari</td>
<td>42.35</td>
<td>44.44</td>
<td>43.47</td>
</tr>
<tr>
<td>Middle men</td>
<td>-</td>
<td>5.41</td>
<td>2.89</td>
</tr>
<tr>
<td>Unfair trade policy</td>
<td>11.73</td>
<td>14.81</td>
<td>13.37</td>
</tr>
<tr>
<td>Cheaper substitutes</td>
<td>20.18</td>
<td>8.27</td>
<td>13.83</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Field Data

The problems in production are multifarious ranging from the escalation of cost of raw materials to the problems in mobilizing the working capital. It is important to note that three fourth of the members have ranked working capital as the foremost problem. The problem of mobilizing the working capital for the production cycle is a major issue facing the women weavers since they had to struggle even to make both ends meet. Having lost the confidence of the bankers, the weavers have to choose only between the devil and the deep sea. They borrow at usurious rates from the moneylenders or struggle to mobilize money from personal sources to meet their working capital requirements. In most cases, the independent weavers are at the mercy of the master weavers. Slogging in the loom for days together the weaver has to get satisfied with a small sum as wages. Added to the woes of the weavers is the problem of ‘delayed payment’ of wages. While the administrative delays in release of funds and lack of finance with the cooperatives causes delay in payment of wages to their weaver-members, the individual weavers have to accept the wages given by the master weavers after deducting the principle and interest. The women weavers do not have the practice of maintaining accounts. This results in strained business relations, non-availability of labourers and finally causing problems in the production process. Also the delay in payment of wages results in switch over of women weavers to other unskilled occupations in the nearby industries or to jobs under MGNREGS.
Increased use of fakezari, an effect of the escalating cost of raw materials which affects the quality of the products is another problem faced by 43.47 per cent of the women weavers.

The problem of brokers and middlemen who mislead the buyers is another problem encountered by 5.41 per cent of the independent weavers. Availability of cheaper substitutes from the power looms has been perceived as one of the major problems faced by 3.83 per cent of the weavers. Lack of product diversification handicaps them to face the competitors.

The younger generation seems to move away from the weaving profession since the parent weavers are not interested to encourage them to pursue weaving. This indicates the danger for the survival of weaving art in the future. While the cooperatives provide the complete support in terms of production and marketing, the private master weavers provide limited support to the weavers. The wages earned by the weavers of cooperatives are higher per piece due to the welfare orientation of the cooperatives. Product diversification and technological up-gradation are very rare phenomenon among the women weavers. Though formal training is given by the agencies like WSCs to the weavers and Central Silk Board to the master weavers the technology adoption rate is found to be very low.

Table 3 Health Problems Faced by Weavers

<table>
<thead>
<tr>
<th>Problem</th>
<th>Athoor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuberculosis</td>
<td>32(7.98)</td>
</tr>
<tr>
<td>Eye sight</td>
<td>24(5.99)</td>
</tr>
<tr>
<td>Leg pain</td>
<td>248(61.85)</td>
</tr>
<tr>
<td>Back pain</td>
<td>74(18.45)</td>
</tr>
<tr>
<td>Noise pollution</td>
<td>23(5.73)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>(100)</td>
</tr>
</tbody>
</table>

Source: Field Data

Occupational diseases of handloom weavers are depicted in the above table. The best wealth of a human being is health. It is too common for handloom weaver to suffer from a variety of occupational health hazards and these problems we can severe and acute as they became aged. Occupational diseases are induced by prolonged work excessive physical exertion psychological skill in work, poor ventilated conditions. Some of the health hazards of handloom weavers include eyesight problem, early cataract, low/high BP, heart problem, lungs problem and muscle skeletal disorder. Leg pain (57.59 per cent) and back pain (22.95 per cent) are the frequent complaints from women.

Awareness Level of Women about the Welfare Scheme

Table 4 presents the awareness level of women weavers in the study area about the welfare Schemes for weavers.

<table>
<thead>
<tr>
<th>Awareness Level</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Society Weavers</strong></td>
<td><strong>Individual Weavers</strong></td>
<td><strong>Society Weavers</strong></td>
</tr>
<tr>
<td>High</td>
<td>24(20.69)</td>
<td>29(21.64)</td>
</tr>
<tr>
<td>Medium</td>
<td>85(73.28)</td>
<td>75(55.97)</td>
</tr>
<tr>
<td>Low</td>
<td>7(6.03)</td>
<td>30(22.39)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>116(100)</td>
<td>134(100)</td>
</tr>
</tbody>
</table>

Awareness about Welfare Scheme between Male and Female Weavers
It is found from the table that awareness level about welfare programme is high in the case of male weavers compared to women weavers. Society weavers have more awareness compared to individual weavers in the case of both male and female weavers. Respondents with poor awareness is found more among women (7.49 per cent) than among men (3.39 per cent) in the case of society weavers. Meetings are conducted at frequent intervals for the society weavers to educate them about the government programmes which is absent in the case of individual weavers.

### Problems of Women Weavers in the Study Area

- It is important to note that three fourth of the members have ranked working capital as the foremost problem. They borrow at usurious rates from the moneylenders or struggle to mobilize money from personal sources to meet their working capital requirements.
- In most cases, the individual weavers are at the mercy of the master weavers. Slogging in the loom for days together the weaver has to get satisfied with a small sum as wages. Added to the woes of the weavers is the problem of ‘delayed payment’ of wages.
- Escalating cost of raw materials which affects the quality of the products is another problem faced by 43.47 per cent of the women weavers.
- Availability of cheaper substitutes from the power looms has been perceived as one of the major problems faced by the weavers.
- Lack of product diversification handicaps them to face the competitors.
- Focus Group discussion with the stakeholders exposed the unique problem of the women weavers. Usually while availing loan from the societies, the weavers are eligible for interest subsidy. But women weavers revealed that subsidy is often denied due to several reasons. The product is rejected on quality grounds resulting in piling of stocks.
- Women weavers do not prefer work sheds and prefer to work at home as they can combine household work with weaving. Moreover sanitation facilities in the work sheds are poor.

### Participation in Welfare Schemes

The percentage of men who benefited from the security schemes ranged from 52 per cent to 70 per cent whereas only one third of the women weavers were benefited from the welfare schemes. The study reveals that idle workers are more among women and active workers are more among men. As men are found more among regular workers compared to women they get about 70 per cent of the benefits under welfare schemes. Due to poor health condition and irregularity in work due to involvement in household only one third of women could benefit from the welfare scheme. Women combine the dual role of weaving and household chores.
Ergonomic Issues among Women

No gender specific consideration related to female has been taken into account in the work place. The work place design for traditional handloom remains unchanged which leads to ergonomic issues among women weavers. The poor seat design in the present work station coupled with repetitive treadling operations affects both anterior and posterior side of the thigh muscles. The vertical leg movement for oscillatory treadle operation, led to frequent hitting of the anterior part of the thigh with cloth beam. Performing this type of activity for prolonged time may develop edema or hematoma in the quadriceps muscle. An additional tension develops because of jacquard pulling the warp thread upward and extra force is required for using the treadle thereby increasing the pressure on leg muscle. Women suffer from Back pain created due to adopted posture during weaving operation.

It is too common for handloom weaver to suffer from a variety of occupational health hazards and these problems are severe and acute as they became aged. Occupational diseases are induced by prolonged work, excessive physical exertion, drudgery and poor ventilated conditions. Some of the health hazards of women handloom weavers include eyesight problem, early cataract, low/high BP, heart problem, lungs problem and muscle skeletal disorder.

The study exposes the fact that there exists significant difference across men and women weavers in terms of income earned and number of days employed. Though the income earned by the weavers is fixed based on complexity of design and craftsmanship due to the dual responsibility of managing the family as well as working on looms, there is a difference between men and women in earnings. Similarly the time available for women for weaving after their household chores is less; hence it could be inferred that there exists a difference in number of days between women and men weavers.

Gender Issues

- About 81 per cent of the women respondents are debt ridden. Majority of them are indebted to money lenders and there prevails high exploitation.
- Single women and women headed households are out of bank based system of loans.
- About 55 per cent of women get an income of below Rs.3000 per month as against 86 per cent of men who get more than Rs.4800/- per month.
- Membership of women in handloom cooperative societies in the study area is low with only 31 per cent.
- Women work more than 14-16 hours per day on household chores and weaving activities. This drudgery over years coupled with low income result in physical and psychological stress.
- The vulnerable situation of women is because of their exclusion from decision making position in the household, participation in trade negotiations, access to raw materials, technological change, wage determination etc.
- Textile modernization excludes women from the value addition roles and reduces their roles to routine tasks. A kind of deskilling is visible.
The present situation burdens the women workforce in terms of increasing the number of working hours, decrease in wages, increasing stress and poor quality of working facilities.

Policy Implications

- Self Help Groups in the study area can be trained to form cooperative societies exclusively for women.
- Women handloom workers should have specific development programmes and allocation in the national budget.
- Literacy programmes should be arranged to safeguard the women weavers from the clutches of master weavers.
- As a result of restless weaving activities, women suffer from Gynaecological problems. To reduce the casualties, free medical camps and Mobile clinics and health centres should be organized in the weaving clusters.
- Women handloom workers should be given priority in entrepreneurship programmes.
- The government should take steps for frequent and regular supply of raw materials.
- Special skill development programmes should be arranged for women weavers and common facility centres should be promoted for women weavers. Focused training and skill upgradation programme must be instituted to help women workers manage weaving and weaving related production. Existing training modules and schemes should be more inclusive of women workers and it should be ensured that women get equal access to training and infrastructure under the schemes.
- A strong organization among women is lacking to safeguard their security and fight for their rights in the society. Mobilization of women for forming ‘women weaver organization’ may enable them to get government scheme, health insurance, credit and market linkages.

Findings

The findings of the study reveal that the present situation burdens the women weavers in terms of increasing the number of working hours, decrease in wages, increasing stress and poor quality of working facilities. The measures suggested in the study will pave the way for empowerment of women weavers.

References


Abstract
The unorganized or the informal Sectors constitute an important role in the Indian Economy. A high extent of socially and financially underprivileged segments of society is carrying out informal activities. The disappointments of urban planning in coping up with informal activities, has prompted to the hardships and clashes among the street vendors. This study endeavors to comprehend the idea of these hardships and clashes by concentrating on the apparel street vendors who gather together from various places around The Nilgiris, Coimbatore, Tirupur and other nearby places in the monthly open air market at Wellington Bazaar, The Nilgiris. The apparel street vendors have always played a major role in the open air market’s informal economy. A few issues looked by the street sellers from various regions, the potential purposes of contention and viciousness like the absence of satisfactory space for distributing and the resultant emergency is accounted for as the issue with most intensity. The absence of open comforts is likewise seen as a noteworthy issue. The present study also presents the alleviating measures taken by the street vendors and the Cantonment Board towards mitigating these conflicts.

Keywords: Apparel, Street Vendors, Market, Conflict, Violence

Introduction
Because of its geographical location as the main defense station between Coonoor Ooty State Highway, Wellington (Rahman, S.A, et.al., 2014) became a major trade and commerce hub. The National Highway 67 and the main line of Nilgiris Mountain Railway (Daniels, R. J. R, 1993) pass through the town. Street vendors (Cross, J., 2000) have always been a part of the Wellington town’s informal economy (Williams, C, 2010). The monthly open air market (Toporowski, J, 2006), one of the oldest markets of Wellington is run by vendors, small traders and farmers who come from nearby places. Indigenous women vendors (Goswami, K. C, 2012), mainly from the Ooty, Coonoor, Metupalayam, Tirupur, Karur, Coimbatore, Erode, Sathyamangalam, and Salem come here for their vending activities (Bhowmik, S. K, 2007). Most of the vendors who come to vend in Wellington town does not live in the town. They come to the market with their produce (Baker, M, et al, 2002), and after their sale return back to their home town.

The Figure 1 depicts the 3D view of Wellington ground where the street vendors and retailers from group together for their vending activity (Ghosh, P,
et al, 2010). People from areas like Ooty, Coonoor, Metupalayam, Tirupur, Karur, Coimbatore, Erode, Sathyamangalam, and Salem and other distant places started coming to Wellington once in a month for vending. This catchment area varied from 20 km to 200 km from various nearby places. The vendors traveled to the town using modes of transport like trains, buses or shared pick-up vans. Many vendors started living in the city, near the market in cheap rented accommodation so that they could sell their commodities till late evenings regularly (Stanton, J. L., & Herbst, K. C., 2005). Interviews with women vendors (McKay, F. H, et al, 2016) revealed that it took a lot more time now to completely sell off their wares as compared to around 20 years ago. While they were able to sell their entire wares by afternoon earlier, now they were forced to sell till late evenings (Recio, R. B. & Gomez, J. E. A., 2013). This led to conflicts (Chuan, T, et al, 2011) that were often along gender lines.

Research on Street Vendors in Wellington Monthly Market

Open Air Vending in Wellington Bazaar

The monthly open air market of Wellington Bazaar has been selected as venue for this research.

Methodology

The research work started with preliminary visits and informal conversations with vendors in order to know about the composition of vendors, history of markets, space arrangements and management.

Phase I: The facilitator of the discussion introduced herself/ himself and the purpose of the study the participants were asked to introduce themselves giving the following information, a) name, b) age, c) type of commodity sold, d) place of origin, and e) duration for which they had been vending in the market.

Phase II: The participants were asked about the destination of their products. They were also asked about the production and transport costs involved.

Phase III: The participants were asked to list conflicts experienced in the market.

Phase IV: The participants were asked to reflect on the impacts of the conflicts listed on their day-to-day life and livelihoods.

Phase V: The participants were asked to identify the various factors that encouraged or hindered vending activities

The Figure 3 depicts the commodities sold by different vendors in monthly open air market.
Table 1 Break-Up of Commodity Sold by Vendors

<table>
<thead>
<tr>
<th>S.No</th>
<th>Commodities sold by vendors</th>
<th>Wellington Bazaar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1.</td>
<td>Apparel Goods</td>
<td>80</td>
</tr>
<tr>
<td>2.</td>
<td>Home Furnishing</td>
<td>48</td>
</tr>
<tr>
<td>3.</td>
<td>Footwear</td>
<td>40</td>
</tr>
<tr>
<td>4.</td>
<td>Upholstery</td>
<td>25</td>
</tr>
<tr>
<td>5.</td>
<td>Plastic Goods</td>
<td>18</td>
</tr>
<tr>
<td>6.</td>
<td>Toys</td>
<td>12</td>
</tr>
<tr>
<td>7.</td>
<td>Kids Wear</td>
<td>39</td>
</tr>
<tr>
<td>8.</td>
<td>Jerkin and Overcoat</td>
<td>35</td>
</tr>
<tr>
<td>9.</td>
<td>Food &amp; Beverage</td>
<td>10</td>
</tr>
<tr>
<td>10.</td>
<td>Others</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>327</td>
</tr>
</tbody>
</table>

Table 1 shows the breakup of commodities sold by vendors in the monthly open air market. It is clear from the table that apparel goods retail the highest 24.46 percent among other commodities that are sold in the market. The commodities of textile goods accounts to 73.05 percentage of total commodities sold here.

Table 2 Break-Up by Sex of Vendors in the Market

<table>
<thead>
<tr>
<th>S.No</th>
<th>Sex</th>
<th>Wellington Bazaar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1.</td>
<td>Male Vendors</td>
<td>209</td>
</tr>
<tr>
<td>2.</td>
<td>Female Vendors</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>327</td>
</tr>
</tbody>
</table>

The Table 2 shows the breakup by sex of vendors in the market. It can be seen that the proportion of female vendors was found to be relatively lower compared to male vendors.

Issues Faced by Vendors: Conflicts and Violence

Space in the market was found to be always at a premium given the arrival of the new vendors. The Wellington market is one of the older markets in The Nilgiris and experiences high rush among the vendors mainly due the large number of people that throng this market on monthly basis. Experienced vendors recollected that the present levels of crowding are unprecedented. They remembered being able to find vending space in the main market easily earlier.

Table 3 Means of Acquiring Vending Space in the Open Air Market

<table>
<thead>
<tr>
<th>S.No</th>
<th>Means</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Found a vacant space to vend and stuck to it over time</td>
<td>134</td>
<td>41</td>
</tr>
<tr>
<td>2.</td>
<td>No permanent place; keeps changing every time</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Managed to get a space by self by convincing others</td>
<td>85</td>
<td>26</td>
</tr>
<tr>
<td>4.</td>
<td>Lessee arranged space for vending</td>
<td>75</td>
<td>23</td>
</tr>
<tr>
<td>5.</td>
<td>Comes early morning to get a space</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>6.</td>
<td>Pays the owner of the house behind vending space</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>Follow-vendor helped arrange current space</td>
<td>17</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>327</td>
<td>100</td>
</tr>
</tbody>
</table>
Today, if you did not have a space identified with yourself among the vendors, one was forced to sit in one of the by-lanes where your exposure to the clientele was slightly reduced. In terms of the means by which one could ‘acquire rights’ to vend in the market, it was found that 41 per cent respondents had found a vacant space in the market initially and stuck to it for vending purpose. Another 26 per cent of the vendors came to the market and convinced the existing vendors to allow them to make a stall and sell their wares. The lessees helped another 23 per cent vendors to identify a space for vending. A few residents and shopkeepers in the area have also jumped to grab the opportunity and ‘reserve’ the space in front of their shop for vendors of their choice. In return, they seek rent from the occupying vendors. Only 1 per cent of the interviewees were found to operate in this manner (Table 3).

The vendors in the discussions were asked to give points to issues identified by them. In the open air markets, the lack of adequate space for vending and the resultant crisis was reported as the issue with most intensity. Additionally, the absence of public conveniences was perceived as a major issue. The impacts and responses for space scarcity have been shown in Table 4.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Scarcity of Space</th>
<th>Impacts of scarcity of space for vending</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Do not get adequate space for vending</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Regular vendors occupy the space claimed by irregular vendors</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Some male vendors arrive earlier and occupy space claimed by women vendors</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Forced to vend on spaces rented out by local residents</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Local residents misbehave and do not allow vendors to sell</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Verbal fight between male and female vendors</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Verbal fights between regular and irregular vendors</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Response for scarcity of space for vending</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Search for a new space</td>
</tr>
<tr>
<td>2. Sell partially damaged goods at low prices</td>
</tr>
<tr>
<td>3. Throw away damaged goods</td>
</tr>
<tr>
<td>4. Ask other vendors to take care of their space</td>
</tr>
<tr>
<td>5. Fight with other vendors to either leave the space or make space for other vendors</td>
</tr>
</tbody>
</table>

Alleviating Measures Taken to Mitigate the Conflicts

Voices have been raised against harassment, torture and exploitation by the police/municipal authorities and mafia, with every city witnessing protests by vendors. Some organizations have even established links with political parties, whose intervention have temporarily helped resolve matters. Most, however, prefer to independently negotiate with the officials. Agitations and demonstrations have helped build solidarity and generate pressure on the officials. Where exploitation crosses the maximum tolerance limit and informal leaders take the initiative, resulting in protests, dharnas, etc. Such collective actions have fostered solidarity and helped mould organizations.

Street traders are mainly in the active and youthful population group, and majority of them have either no schooling or only up to basic level education. This implies that jobs in the formal sector are
out of reach for them, and they, invariably, find themselves jobs in the informal sector, such as street trading. Thus, it is necessary for governments to perceive and pursue informal sector jobs as opportunities rather than problems. Programmes should be formulated to provide these youth with employable skills.

Formulate an equal policy keeping in view the following

- Give vendors legal status by issuing licences and providing appropriate hawking zones.
- Protect and expand vendors’ existing livelihood.
- Promote and develop the natural market system.
- Make street vendors a special component of the plans for urban development by treating them as an integral part of the urban distribution system.
- Include vendors in town and city master plans.
- Issue guidelines for supportive services and social security at local levels.
- Set up a social security fund for street vendors.
- Promote self-governance among hawkers.
- *Set up appropriate, participative, non-formal mechanisms like triparte or multipartite committees with representation from street vendors and hawkers, NGOs, local authorities, the police and others.
- Provide street vendors with relief in situations of disasters and natural calamities.

Findings from the Study

Different kinds of conflicts and violence have been reported in the monthly open air market. The vendors are struggling to acquire a decent space where they can vendors. Although, space is the common problem for the vendors the drivers are different. Vendors in Wellington market are selling goods on footpath, which is supposed to be illegal, while the vendors who are selling on the roadside have legitimacy because they are paying tax against their trade. But vendors are facing problem in occupying the space in the market because there is no mechanism to deal with the issue of space. Even the terms and conditions with lessee do not specify anywhere how the space would be allocated in case conflicts arise amongst vendors over the space. Now, vendors sort out the conflicts around space by themselves, at their own level because they know that everyone is here to vend and the vending space is not inherited. Some of the formal shopkeepers and local residents are making money out of this problem of scarcity of the space.

Regular vendors leave the space by themselves for women vendors on absence considering that they are vending here before them but on other days when they are present the regular vendors are reluctant to leave their space for them. At the same time, now, irregular women vendors do not stick to any particular day when they come. It is unthinkable about the situation that would occur 5 or 10 years later when more vendors may flock to the market and there are conflicts over space. It is the regular vendors who are paying regularly to the police and local goons, not irregular women vendors; hence regular vendors may get support from local goons and police to do their business more regularly.
References

Abstract
In India manual scavenging was a caste based occupation carried out by dalits. These communities were invariably placed at the bottom of caste hierarchy, as well as dalit sub-caste hierarchy. The term manual scavenging described the daily work of manually cleaning and removing faeces from dry (non-flush) latrines across India. Refusals to perform such task lead to physical abuse and social boycott. Manual Scavengers were exposed to the most virulent forms of viral and bacterial infections that affect their skin, eyes, limbs, respiratory and gastro-intestinal system. The paper had analysed the problem of manual scavenging in the Dindigul district of Tamil Nadu and searched the reason for its continuance in various pockets. There were various types of vulnerabilities such as physical, social, psychological, political and economical vulnerabilities faced by women scavengers. Dindigul district consists of fourteen blocks out of which eight blocks were taken for the study. It lacks modern sanitation facilities and spread of residential area on traditional sanitation spots along with a rigid caste and serial structure lead the prevalence and continuance of manual scavenging in this district. It was found during the study that the absence of sanitation facilities especially in closed societies where socio-cultural norms were quite rigid promoted the practice of manual scavenging. In the case studies the researcher had analysed the vulnerabilities faced by the women. The study revealed that the vulnerability of the scavenging women was very high.

Keywords: Women, Vulnerability, Manual Scavenging

Introduction
The case studies explore the vulnerability of women scavengers raising the concerns of social exclusion and entitlements of the extremely marginalized manual scavenging community through advocacy, networking and evidences. Vulnerability means scavenging women exposed to an extremely large amount of risk in and through scavenging work. It is an occupational activity that is carrying out manual scavenging activity which is susceptible to harm and degradation. It reflects the story of manual scavengers using different strategies at multiple levels such as advocacy for access to entitlements like minimum wages, Provident Fund (PF), health insurance, safety equipment etc.; of providing avenues for younger generation to education to break the cycle of hereditary occupation of manual scavenging and take up alternative employment; providing educational support to children of manual scavenging community and initiatives of collectivizing members of the Dalit sakiliya, kattunayakar, Kuravar community involved in the manual scavenging work to demand for their rights, and also collect information to file PILs (public interest litigation) on different discrepancies defying the implementation of the diverse legislations including the Manual Scavenging Act, 2013.
Methodology

This case-study adopts the qualitative research methodology where in methods of document analysis and in-depth interviews of the manual scavenging community in the field area of Dindigul district. The aim of the case study is to understand the larger context of violation of rights of the manual scavenging community involved in manual scavenging and sewage work in the state of Tamil Nadu. The paper was based on the field work conducted by the researcher in various locality of Dindigul district. In the case study the researcher had analysed the vulnerabilities faced by the women.

Case study-I Physical Vulnerability of Women

Name : X
Age : 52 years
Place : Nilakkottai Block-Indra Nagar
Sex : Female
Religion : Hindu
Caste : Kuravar
Education : 5th Std.
Languages Known : Tamil & Telungu
Occupation : Manual scavenging
Marital Status : Widow with 2 children
Socio Economic Status : Below Poverty line

“I suffer from diminishing vision, skin disorders, vomiting, asthma, joint pains, injury, and respiratory problems”.

X lost her husband 11 years back. He was an illiterate and was going for daily wages. He was drunkard and died at the age of 44. Being a widow X was living along even though X had two children a boy and a girl and both were married and they were living in Battalakundu. X reported that her health was very badly affected because of the scavenging work. X was compelled to do all sorts of scavenging activities like garbage cleaning, toilet cleaning, drainage cleaning, septic tank cleaning, disposing dead animals, sweeping the road side, removing the bio medical wastages. X had to walk up and down from her residence to the work place which is a long distance in the sense X has to walk at least six kilo meters per day. X was working as a contract worker and involved in cleaning and maintaining toilets without any protective gear thus violating her dignity and health rights which increased her vulnerability to disease and injuries. Doctors had prescribed treatment for her and asked her to take rest. But her family situation did not permit her to take rest. X had to go for the work. By continuous exposure to scavenging work her health condition was very badly affected. X was exposed to health ailments parasitic infections, gastrointestinal disorders, skin ailments, diminished vision and hearing due to toxic fumes inhaled during cleaning of toilets. Respiratory diseases like breathlessness and consistent cough were also experienced by her. Communicable diseases such as dysentery, typhoid, malaria have often affected her health. She also suffered from heavy menstruation, severe anemia, irregularity in heart beat. Occupying the lowest
rung within the dalit community were manual scavengers like X who scrape an existence cleaning dry latrines – toilets that were still not connected to the sewage network. With a tin plate and broom X loaded human excrement into buckets, which were then carried on her head to be emptied on strips of reeking wasteland several kilometres away. It is a fate inherited over generations, cemented at birth or by marriage. X married at the age of 19. Her husband passed away leaving both the children without any savings. X was in to this work for the past 11 years on contract basis.

"The first time was a very bad experience," she says, her steely eyes fixed on the floor. "I had fatigue for six months, I could not eat properly. The waste used to spill on my body and clothes. But I had no other option because I had to provide for my family after the death of my husband. Gradually I reconciled that I would have to do it."

Since she was not enjoying good health because of this filthy work X had tried to leave manual scavenging before three years accessing a government loan to start a business selling fruits and snacks. She could not succeed in her efforts.

"Because I’m a manual scavenger nobody from the other castes would buy from my hands, so whatever products I made got wasted," she says. "The stigma of being a manual scavenger was very heavy and I could not establish myself as somebody who could sell food."

But more and more, indignation is growing and more importantly fewer and fewer manual scavengers are now willing to do this work. She went to the government Hospital, Nilakkottai for treatment as she was not able to afford to the private hospital. Despite her own setbacks, X was determined that she would not be a manual scavenger for the rest of her life.

"I want to start up a new business," she says. "I am hopeful that one day this will end."

Case study-II Social Vulnerability of Women

<table>
<thead>
<tr>
<th>Name</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>36 years</td>
</tr>
<tr>
<td>Place</td>
<td>Natham Block- Uluppakudi</td>
</tr>
<tr>
<td>Sex</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
</tr>
<tr>
<td>Caste</td>
<td>Sakkliar</td>
</tr>
<tr>
<td>Education</td>
<td>Illiterate</td>
</tr>
<tr>
<td>Languages Known</td>
<td>Tamil &amp; Telungu</td>
</tr>
<tr>
<td>Occupation</td>
<td>Manual scavenging</td>
</tr>
<tr>
<td>Marital Status</td>
<td>Married has with 3 children</td>
</tr>
<tr>
<td>Socio Economic Status</td>
<td>Below Poverty line</td>
</tr>
</tbody>
</table>

"Being an Illiterate I have no other alternative jobs than this dirty job. It promotes untouchability and stigma which is attached to my work. I have been excluded by the society and I have been looked down by others because of my occupation. The society rejects me and I have to face physical and verbal violence in my day today life”.

X shared how because of her manual scavenging ‘job’ she could not even afford to get sick because each day she has to be at work. Even while going to a relative’s house or attending
marriages or such ceremonies to nearby villages, she used to be in constant tension and pressure that patron families would get angry and deal harshly with the delay.

X says, “How the inhuman practice of manual scavenging could be justified? How does the intersectionality of gender, caste and culture exacerbate the plight of manual scavengers? Social status is not going to change, poverty is not ending, untouchability shall not end, and slavery won’t end. Untouchable shall remain untouchable and a manual scavenger remain a manual scavenger. Only the name would change.”

It is a common argument among both the officials and community ‘elites’ that families engaged in manual scavenging could not undertake jobs requiring hard labour and skilled expertise and that manual scavenging provides them easy money. During the field interactions, X rebuffed these arguments. X fired back,

“Was this really ‘easy’ money? In unison, the society asked me to calculate what ‘easy and big’ amount they used to get from the patron families. Some times in the village they give me 300-800 per month; some give only leftover food and some cereals/ cloths annually and/or on festive occasions and celebrations. ‘What great income I used to have?’ She asked.

Given that there was no idea or imagination of an alternate vocation, she was dependent on leftover food, used cloths and few pennies. This echoes the saying: (the love for leftover food and used cloths made me idle). Ironically, the society said that because of manual scavenging they were made untouchables and it was their responsibility to ensure that other community members did not get touched by them. The fact is that enforcement of ‘untouchability’ is an offence punishable by law.

The following summary is presented for the paucity of space:

- Manual scavengers face constant rebuke from patron families for one or other reason.
- Manual scavengers cannot afford to even get sick or take leave from work to participate in festivals or celebrations.
- Manual scavengers have to go to clean the latrines or make alternative arrangements in case of sickness or celebrations in their families.
- Manual scavengers experience sickness—fever, nausea and backache—which is quite common among them. 6. Manual scavengers and their families have to ensure that others do not get touched and be ‘polluted’ by them.
- Manual scavengers are subject to untouchability, and what is worse, they are made to enforce it.
- Manual scavengers have no freedom of mobility.
- Manual scavengers are considered most unworthy among all and sundry.
- Manual scavengers are made to accept manual scavenging as their destiny.

It is no surprise to come across X arguing that ‘they have taken manual scavenging as worship’. X had been treated as outcastes for many years. X was forced to undertake work generally considered impure, like sweeping, cleaning the village, dispose-off the dead animals and process animal skin. Basic human rights like housing, drinking water, healthcare and education are not in her reach.
Case study-III Economical Vulnerability of Women

Name: X
Age: 48 years
Place: Reddiyarchathram Block- Adalur
Sex: Female
Religion: Hindu
Caste: Sakkliar
Education: Illiterate
Languages Known: Tamil & Telungu
Occupation: Manual scavenging
Marital Status: Married has 4 children
Socio Economic Status: Below Poverty line

“I receive a meager wage which I drain for medication and I had to borrow money for meeting the basic needs and my economic condition has not at all improved”.

X was into this work for the past 12 years on contract basis. She was receiving around Rs 5400 which was not enough to run the family since her husband is also sick she is the only bread winner of the family. X was requesting for a fair wage (most workers don’t even get paid minimum wages), job permanency, access to social security benefits like PF, ESI, health cards, and also access to personal safety equipment. But she did not get it. Since she was not earning enough money she took both her daughters for the same job.

“In course of doing manual scavenging both of my daughters cry but I am helpless. I cannot do alone. My heart broke when I forcefully took them to scavenging task. It is only I who could feel this pain”.

X used to clean toilets in the village. One day, when she gathered enough courage to quit the job because she was not getting enough money to maintain her family. X faced hostility from the villagers who said, “If you don’t clean shit, then who will?” X had health issues and could not afford to pay for the surgery. X asked for help. X was not provided any sick leave, or financial support by the civic body authorities for a surgery to be undertaken for a gynaecological problem and the public health service providers refused to conduct her surgery. Now X is at home without the economical support for her treatment. Her daughters were able to provide her food and dress and they were not able to afford her for the treatment. Local money lenders and dominant caste people exploited X. There are no other sources of income. The conditions of work are unjust, environment is unhygienic and she was rarely given less labor intensive and hygiene promoting equipment. The social security is also not taken care of. As the researcher hails from a rural area of Dindigul District had a number of encounters with X. During the discussions with X, on being asked why she was reluctant? Why she did not think of other occupations? She vehemently argued:

“I do want good food, clean cloth, good work, but how? There was no rescue from manual scavenging. What else to do? Who will give me work? How to start new business? Not being in a position to find answer, I accepted manual scavenging as my destiny”.

These words reflect how the life of manual scavenger was, how manual scavenging suppressed the aspirations and left her without any hope.
Inferences

The narratives amply reflected that the pain, anguish and disillusionment of those engaged in manual scavenging is loud enough to reject any further argument on manual scavenging as a vocation of their choice. Their narratives speak volumes of how simply for the lack of alternative livelihood options and limited world view thanks to cultural constructions they are made to negotiate with the worst possible vocation. The women scavengers should be provided with welfare schemes—that is, their long-overdue entitlements such as a below poverty line (BPL) card, old age and widow pension, training and loan for alternate occupations, work in MGNREGA and so on. Thus, any further leverage to the practice of manual scavenging is a curse on human civilisation and the worst possible violation of human rights and denial of social justice. It is a crime against humanity and reflects the chimera of development in an era of human development.

Conclusion

Continuation of practice of manual scavenging through many years and discrimination on the basis of caste has deprived people from their social, political and economic rights. The ongoing grip of caste based prejudices and practices challenges self-esteem and dignity. This practice is not only a violation of human rights but also a shame to human dignity and humanity at large. To overcome the problem of this group of labour and for their social inclusion various efforts were initiated by the government. Amidst all these efforts manual scavenging continues to exist. Because government was very liberal in implementing laws, schemes and programmes. Government must import technology to improve the aggravated conditions of manual scavengers. All the rules and regulations must be followed strictly and violator of the law must be punished. There must be fixed deadline to overcome the problem and that deadline must not be crossed. One agency must be formed in each and every state to conduct surveys regarding potential beneficiaries and feedback must be taken to improve their sustainable development.

References

Abstract

The Paniya tribes are mostly landless labours and the Paniya as a whole are the poorest of the poor among other tribal communities in Nilgiris Hills. Most of the members of this community were working as bonded labors. In order to improve the life of the Paniya tribe NAWA (Nilgiri Adivasi Welfare Association) NGO brought the Paniya tribal people from their original place into rehabilitation place; it was started as a Paniya Rehabilitation Farm (PRF) in form of wage employment opportunity in farm so, as to enhance their standard of living. The NAWA also provides welfare services such as education, health, employment, vocational training and awareness on welfare schemes and programs for the overall development for the Paniya tribe as they are one of the most Primitive Vulnerable Tribal group (PVTGs) in Nilgiri Hills. The Paniya women also work as daily wage labors in farms of NAWA, the women depended largely upon their employment in the farm of NAWA as the wages are the main source of income for the women. Therresearcher conducted FGD on Paniya women in social and economic perspectives way developing women improvement by the NAWA NGO. The objectives of the study is to understand the living condition of Paniya women in Paniya Rehabilitation farm of NAWA; and to identify the problems being faced by Paniya women in farm of NAWA. The findings of the study among the Paniya women depicted that their wages are less and not sufficient to meet their basic needs and at times, due to less work in the farms, women go for work in the Non-tribal homes & lands. As the women are not getting full employment throughout the year, the economic conditions of the women are not good. Therefore there is a need to provide adequate employment and wages to the women so that their living conditions are brought to the normal level. At present they are not earning sufficiently even to meet day to day expenses, so necessary steps to be taken to provide necessary opportunities to these women so that they not only earn but also save for the future.

Keywords: socio-economic, Paniya women, NAWA NGO

Introduction

As per 2011 census, women constitute 48% of the total population in India. The Constitution of India recognized Women as an important human resource and not only accorded equality to women but also empowered. The Government of India has been engaged in committed and continuous endeavors towards ensuring all-round well-being, development and empowerment of women.

The status of women in society is a significant reflection of the level of social justice in that society. Women’s status is often described in terms of their level of income, employment, education, health and fertility as well as their roles within the family, the community and society. Status can be measured on the basis of different issues. The status of any social group is determined importantly by its levels of health nutrition, literacy-education and employment-income. The status of women in India and the gradual changes that have been occurring in the society’s attitude towards women, empowerment of women and women coming out of the traditional clutches and emerging as earning hand of the family as well as their decisional roles. Development, reasons for Women’s entry into socio-economic activity
In the modern Indian social system, there are two more marginalized caste groups namely, scheduled castes and scheduled tribes, who are living outside the mainstream of the society due to their lower social and economic status. The scheduled tribes are also called the Adivasis, and they are often perceived as backward people, who live in remote and isolated regions and engage in primitive occupations. In tribal communities, the role of women is substantial and crucial. They have remained as educationally, culturally, economically and socially deprived sections. Scheduled Tribes Women play a very significant role in their social, cultural, economic and religious ways of life and they are considered as a development factor in their family as well as society. But they are still lagging far behind in the different walks of life like education, employment, political, social position, good health and empowerment etc. The Tribal Women in India are also changing at present. The women in the tribal community, as in other communities, constitute half of the tribal population. The well-being of the tribal community depends importantly on the status of women. There is no stigma on widowhood. She enjoys the right to decide about her marriage, etc. Instead of dowry there is bride price indicating high social status of the tribal woman. A tribal woman can divorce and remarry easily. She earns and is, therefore, to a great extent economically sound and viable. However, there are many facts which indicate a low status for the tribal woman. For example, a woman does not have property rights except in a matrilineal society which is a small proportion of the tribal population. The women are paid less as wages than male counterpart for the same work. Several taboos discriminating against tribal women exist in certain tribal groups implying impurity and low status. The tribal women cannot hold the office of a priest. There are taboos related to menstruation as in non-tribal communities.

However, the importance of women in the tribal society is more important than in other social groups in India, because of the fact that, works harder and collection of minor forest produce is done mostly by women and children. The family economy and management depends on her own responsibility. Even after industrialization and the resultant commercialization swamped the tribal economy, women continued to play a significant role. However, tribal women face problems and challenges in getting a sustainable livelihood and a decent life due to environmental degradation and the interference of outsiders. Undoubtedly, the programmes, oriented towards the empowerment of tribal women, they have also improved their socioeconomic conditions and status. However, there are wide variations across regions and tribes in terms of work participation, sex ratio, economic productivity and social life.

In his book Tribal Awakening gives definition on tribe as, “A tribe is an indigenous, homogenous unit, speaking a common language, claiming ancestry, living in a particular geographical area, backward in technology, pre-literate, loyalty observing social and political customs based on kinship”. The tribes of India are characterized by the identifications remarked by the above definitions. (Thomas M.M 1965)

The Essential Characteristics of Schedule Tribe Communities are
- Primitive Traits
- Geographical Isolation
• Distinct culture
• Shy of contact with community at large
• Economically backward

Scheduled Tribes

The Constitution of India, Article 366 (25) defines Scheduled Tribes as "such tribes or tribal communities or part of orgroups within such tribes or tribal communities as are deemed under Article 342 to the scheduled Tribes (STs) for the purposes of this Constitution". In Article 342, the procedure to be followed for specification of a scheduled tribe is prescribed. However, it does not contain the criterion for the specification of any community as scheduled tribe. An often-used criterion is based on attributes such as:

- **Geographical Isolation**: They live in cloistered, exclusive, remote and inhospitable areas such as hills and forests.

- **Backwardness**: Their livelihood is based on primitive agriculture, a low-value closed economy with a low level of technology that leads to their poverty. They have low levels of literacy and health.

- **Distinctive Culture, Language and Religion**: Communities have developed their own distinctive culture, language and religion.

Tribal’s Population according to 2011 census, is 10.43 core, constituting 8.6 per cent of the total population, with 9.38 core of them living in rural areas and 1.05 core in urban areas. The population of tribes had grown at the growth rate of 23.7 per cent during 2001-2011. As a part of tribal sub Plan strategy of Government of India, 75 tribal groups have been identified as the primitive tribe (vulnerable population) in 14 states and in one Union Territory. There are 36 Scheduled Tribes in Tamil Nadu, the total population of the Scheduled Tribes in Tamil Nadu as per 2011 census was 7, 94,697. In Nilgiris District, the tribal population has the highest percentage of for 4.5 percent of total District population as per 2011 census (Ministry of Tribal Affairs Government of India may, 2014).

The main six tribal groups in the Nilgiri district are Todas, Kotas, Kurumbas, Irulas, Paniyas and Kattunayakans. These tribes were recognized by Government of Tamil Nadu as particular vulnerable groups (PVGs), the Government and NGOs implemented various welfare schemes and programmes for the tribal development in Nilgiri Hills. The Paniya is the most exploited tribal community in Nilgiri District.

The Paniya Tribe

The Paniyas are dark-skinned, short in stature, round faced; with small, broad noses with good physique. Mostly their hair is short, curly wavy they won't groom their hair. The hair of female Paniyas will not grow more to their shoulder level. The men wear brass, steel and copper rings on their fingers and brass rings in their ears. The women, in life manner, wear finger rings and In addition, bangles on the wrist and have the lobes of the ears widely dilated, and plugged with cadjinn (palm leaf) rolls. In some the nostril is pierced, and plugged with wood. The women wear Mundu, (white cloth) covering from the chest level to the knees and a red or black cloth of lower a breath of 6" x 3" inches were tied round their hip, and while there go outside they cover a white cloth
round the chest and shoulder. Women, from the Paniyas tribe, living in a matriarchal society, visibly from an African descent, with coiled jute rings, about 3cms in diameter, pierced through their earlobes- no coherent knowledge of the usage of cash, other than for the consumption of beetle nut and alcohol. The women are naturally of a shy disposition, and they usually to run away and hide at the sight of any strangers. They will not speak much to the strangers. The men wear a white cloth in their ipup to above the above the knees and during the rainy season the hold the umbrella (like rain coat), which is made up of palm leaf.

Paniyas (which literally means "workers" in local usage), they are scattered and are one of the most backward tribal communities. Under an age old system, most of the Paniyas were working under local land owners for low wages with little and no liberty to work for others for competitive wages. It is believed that the MandatanChetties were the first to introduce them into TamilNadu. It is reported that the Paniyas were found in Gudalurtaluk of Nilgiris district were brought over here long ago as agricultural labors by the MandatanChetties. Most of the Paniyas are employed in the agricultural farms owned by the Chetties. Many of them are employed as bonded servants. After Independence, however, the majority of the Paniyas broke away from their masters and started working as casual agricultural labourers, bamboo cutters and estate labourers. The Paniyas, by and large, live in poverty irrespective of bonded.

In present scenario, most of the Paniyas live in this part of Nilgiri. Their original occupation was agriculture. The ‘Paniyas’ who are found in this area are mostly agricultural labors employed in these kind of farming work. Most of the Paniyas in Nilgiri were engaged in working on coffee estates and they cultivate only rice and ragi for their own cultivation. Since, their livelihood depends upon the forest, the women and children go for digging up jungle roots, or gathering pot-herbs for food, and also for firewood collections in the forest. In and around their settlement, the Paniyas of Nilgiris also grows the pepper creepers from which they earn a little during the season. The Paniyas are having distinctive in ethnic, appearance, character and temperance. This area is famous for coffee and cardamom among the whole of south India. They call as a backward tribes, they socially and economically poor among others tribals. They call as bounded labours in Nilgiri Hills.

ParthasarathyJekka (2003) He has published one of the book ‘Paniyans of Nilgiri District of Tamil Nadu, the Paniya tribes found in southern parts of India in the states of Tamil Nadu, Kerala and Karnataka. In Tamil Nadu the Paniya were found in Gudalur and Pandaluretaluk of Nilgiris districts. The Paniya tribes live in 66 settlements mostly in Pandaluretaluk and a few in Gudalur taluk. The Paniya settlements are distributed along the border with Kerala state. Therefore their language and culture overlap with that of Malayalees of the region. They inhabit several parts of North Kerala, south Karnataka and Northwest Tamilnadu. They are a homogenous community having district social and culture traditions. They speak Paniyanbhasha, it unintelligible dialect of Malayalam with a mixture of Tamilnadu. The word ‘Paniyan’ originated from the Malayalam word ‘Panikkar’ (meaning laborer), and agricultural labor was the original occupation of this tribe.

That Paniya was the people of nature, nurtured by nature and natural resource. Today they are seen as a people group isolated among others communities pushed into comers of hills and valleys.
from the main stream of developments. Modernism and its deceptive developments exploited them and their resource leads them to moral degradation and economical backwardness. Present day they are in the wedges of losing traditional tribes culture life itself Jacob Varghese (2010). The tribals, numbers of them continue to work as bonded labour for landlords, although officially bonded labour has been abolished by the Indian government and many were rehabilitated on government owned farm. Bandhu P (2010)

The Nilgiris District administration has taken serious interest and legally the government released many tribes from bonded labourers under the Bonded Labour system Abolition Act 1976 and rehabilitated them in the Government run farms. Tribal Development in Nigirs district the government actively involved in the development of schedule tribes with various schemes. The schemes are sanctioned by government for the developments for the primitive tribes of their areas. There are many voluntary organizations working for the welfare of the Paniyas in Nilgiris district, besides the government agencies. The NAWA (The Nilgiris Adivasi Welfare Association) concentrating and contribute very much for their overall development. The NAWA is Nilgiris Adivasi [indigenous peoples] Welfare Association, is a charitable, secular, tribal welfare organization concerned with the welfare and development of the tribal people of the Nilgiris, it has been working among the primitive tribal groups of the Nilgiri. It was registered in 1958 by the Padmarshri, Dr. S. Narasimhan is a founder of NAWA. At that time, mainly medical welfare work, this has expanded considerably into education, medical research, employment opportunities and general development, over the decades. under the inspiring leadership of Dr. S. Narasimhan, (founder of NAWA), was got 104 across of land alienated to NAWA (Nilgiri Adivasi Welfare Association) NGO by the Government in form of rehabilitation of the bonded laborers. The rehabilitation was started as a PRF (Paniya Rehabilitation Farm) experiment in the mid-1960. NAWA was released 25 families of Paniya tribal people bonded laborers from the clutches of local and lords. These families were in pathetic living conditions. Paniyas tribes moved into settlements houses, These Paniyas families being settled by the Nilgiris Adivasi Welfare Association (NAWA).

In order to improve the life of the Paniya tribe from bonded labour, the NAWA (Nilgiri Adivasi Welfare Association) NGO brought the Paniya tribe people from their original place into rehabilitation place; it is started as a Paniya Rehabilitation Farm (PRF) in form of wage employment opportunity in farm so as to enhance their standard of living. The NAWA also provides welfare services such as education, health, employment, vocational training and awareness on welfare schemes and programs for the overall development for the Paniya tribe as they are one of the most Primitive Vulnerable Tribal group (PVTGs) in Nilgiri Hills. The Paniya women those who work as daily wage labourers in farms of NAWA, the Paniya women depended their employment in the farm of NAWA in form of wage employment opportunities and other services. To understand the living condition of Paniya women in Paniya Rehabilitation farm of NAWA; and to identify the problems facing by Paniya women in economic improvement in farm of NAWA.
Need and Important of the Study

The Government efforts to improve the tribals development from bonded labours so, the NAWA NGO had taken responsibility through rehabilitation for Paniya tribes in Paniya Rehabilitation Farm (PRF), and in farm there the NAWA gives wage employment opportunities and given welfare services for improved in overall development of Paniya tribal. The study focused on the Paniya tribal women their living condition in socially and economically and also focused among Paniya people. And identify the problems faced by the Paniya women in present scenario. Give suggestion for better utilization. This study encompasses qualitative methods; was assessed to elicit the reasons for backwardness. The findings of this study will be useful in providing adequate solutions to these issues.

Objectives

- To understand the living condition of Paniya women in Paniya Rehabilitation Farm (PRF) of NAWA;
- To identify the problems facing by Paniya women in economic improvement in Paniya Rehabilitation Farm (PRF) farm of NAWA.
- To give suggestions for better utilisation

Research Design

Research Design is descriptive research

Study Area

Study carried in Paniya colony settled in Paniya Rehabilitation Farm (PRF) of NAWA in Pandalure Taluk, Nilgiri Hills.

Tools of Data Collection

FGD (Focused Group Discussions)

Focused group discussion involves gathering people from similar backgrounds or experiences together to discuss a specific topic of interest. It is a form of qualitative research where questions are asked about their perceptions attitudes, beliefs, opinion or ideas. In focus group discussion participants are free to talk with other group members; unlike other research methods it encourages discussions with other participants. It generally involves group interviewing in which a small group of usually 8 to 12 people. It is led by a moderator (interviewer) in a loosely structured discussion of various topics of interest.

Observation

Observation is a systematic data collection approach. Researchers use all of their senses to examine people in natural settings or naturally occurring situations.

Paniya Women Living Condition in PRF (Paniya Rehabilitation Farm) of NAWA in Nilgiri Hills

The Researcher conducted the FGD with women those who live in PRF colony at PRF (Paniya Rehabilitation Farm) place. It is observed by the Researcher that, these women belong to age group of
25 to 45 ages and Maximum education studied in 5th stand. These women are living in rehabilitation place for getting services from NAWA, the women have been working as a daily wage labors in farm of NAWA, where the major work is tea flogging and also other works in farm. The Paniya women said that, though the farm they are getting daily work it’s a one of livelihood and major work source provided for them by the NAWA, that is why the Paniya women regularly come as a daily wage labour in farm, getting employment opportunity and income for leading a life in the farm.

Women said that, now days the farm of work availability is decreasing due to climate changes and water crises, it affected on women daily wage employment on Paniya tribe especially among women so, the work availability is not enough among Paniya women and also those who get limit of employment getting lesser income in farm. The Paniya women earn Rs.120 per day and some of the women go for work in non-tribal home & land due to unavailability of work in farm. Those who go for work outside earn rupees from Rs.120 to 200 depending on availability of work. They earn money andspend for family but, the money is not sufficient to all expenses. In the farm, the Paniya women get lower wages than men. As the income is not sufficient and regular. Paniya women also go to forest and collect vegetables for livelihood. There are SHGs but are not functioning well.

Women make decision in the home equal to the man. The male are addicted the alcohol and even few women also addicted the alcohol and also tobacco chewing. Among Paniya women chewing of betel leaves is very high. The mothers’ also take their children in case of availability of seasonal work, this leads to dropouts from schools. The dropout rate of girls are higher than boys in 8th to 10 classes The health facilities are provided in Paniya Rehabilitation Farm (PRF) of NAWA, the Paniya women utilizes NAWA hospital. At present the case of sickle cell anemia is reduced. They also suffer from the low BP and body pain.

It was observed that, instead of dowry, there is a bride price depending upon social status of the girl. A tribal woman can divorce and remarry easily and it was also observed that the unmarried mother are living with children.

Social Networking of Paniya
1. SHGs are not functioning well among women due to lack of coordination among them and utilization money improperly.
2. The village leaders inform, take initiative and inform about needs and problems of the community to the Manager of PRF farm. It is functioning but not in a participatory way.
3. The Gram Panchayat village officers come as a field visitors in the tribal settlements to identify the needs & problems, The facilities created for the tribes are not maintained properly and some facilities are used by Non-tribal.
4. The Non-tribal community people use Paniya people for work. The non-tribal people come to Paniya tribe settlements for taking the Paniya people to work in their home & land.
5. There was big gap in the communication between Paniya tribe and others tribes/ non-tribals communities.
6. Society itself treats the Paniya tribe as the labor.
It showed that, there is no network between Paniya and others communities. All the above mentioned organizations and groups are not functioning up to the level. All these were the reason in living condition of the Paniya tribal women life.

Findings

Through the direct participation and observation, the researcher identified problems listed below.

The women improvement is missing in the settlements. There were many reasons, such as increase in population among Paniya tribe, and living together of families in one house due to lack of housing facilities. And also other problems identified among women are lacking in self-confidence, communication skill, leadership skill and cooperation.

Economically, there is decreasing trend in the wage earned by the tribal woman. The attitude of the woman also needs to be changed as they do not have inclination to do self-employment for in come generation. As there is not enough employment opportunities inside the farm, the tribal woman go for employment in nontribal areas but these employments are temporary in nature – not sustainable. There is no saving due to the fact that the money was not sufficient even for their essential expenses. These were the reason for women being economically poor.

The women have been adopting to the new life style, but the study showed that, the women are living in difficulties.

Majority of girls were schools dropouts sometimes they are staying in the home and they used to go for work along with mothers. The girls’ education is supported very less in the family, it showed that, the Paniya women are not aware about girl’s education.

Major problem is that the women don’t have much awareness regarding their development and rights. And there are also some problems among Paniya tribe such as addiction alcohol and tobacco chewing and illiteracy.

Suggestions

- Due to increase in population, living in together, the tribal community is facing problems in housing. More over the houses are very old – New houses are to be constructed to ensure the Panyas live decently.
- Due to enormous increase in population, very few people are getting recognized by the NAWA. Every member in the community should be taken care by NAWA.
- The NAWA gives seeds for cultivation. It can be used only in lands with proper water supply. Many are landless. Proper training is also needed.
- NAWA must raise wages so that tribal community economically improves.
- The women should maintain the SHG groups money should be used properly to improve their economic conditions. NAWA needs to guide and monitor the functioning of SHGs.
- The male members should support women development.
- The Paniya women tribes should participate in awareness programme, Grama Shaba meeting, participate in welfare programme.
• NAWA is doing more on education through sponsor facilities provided for educating the children of the community. But the school dropout is more because of economic conditions of the family. Necessary steps are to be taken to stop the school drop-outs by various means

• The NAWA is providing alcohol DE addiction programmes but the study observed that, the habit of consuming Alcohol and Tobacco among Paniya tribe is high, and should be prevented.

• The NAWA is implementing programmes for Paniya tribes but the tribal community should show some interest and change their way of living and beliefs.

The Paniya tribal women have to realize the fact that education plays a crucial role to change the living style by giving knowledge and confidence

Conclusion

The people living in this settlement are living in the condition of poor because of poor attitude and behavior and it made them socially poor. Especially the women participation is lacking. Hence the NGO is trying to change their way of attitude and behavior through the education of Paniya. There is an emergency need to change their unique attitude and behavior.

Most of the Paniya people were daily wage labourers and their monthly income is not sufficient, to meet their needs and therefore, savings in form of cash or kind is not possible for them. This economical hindrance and the growth of Paniya tribe population result to more landless. Hence there is a need to focus to improve their self-employment activities. The NGO should also focus more on women development and improve their economic development by raising their employment opportunities. The researcher recognized that the Paniya tribal women in the settlement are living in bad living condition; the development is slow level socially and economically. The women have difficulties in leading a decent life due to Lack of assets, not utilizing properly, consumption of alcohol & tobacco and lack of awareness on their rights. There is a need to develop and take action in rehabilitation place. The study showed that, the Paniya tribal dependency is high on NAWA.

The practical knowledge which the researcher gained through this study helped him to suggest some practical guidance for their improvement and generally this study will help the NGOs and Government, policy makers and researchers to work on the issues and challenges faced by Paniya tribe in Nilgiri hills to improve the living conditions of Panya women.

References


Abstract
The government focused in women development, instead of women lead development. To bring changes in the life of rural women. In India only a few number of women are engaged in some sort of income generation activity and education as well as they are underemployed, it has inverse effect on economy. Due to the less engagement in agriculture, women laborers are forced to move to the service sector and other areas of employment and it made extreme changes in their life even in their social capital. New socio economic trends showing women in productive workforce will help the nation’s development in all aspects. In Kerala unemployment among educated youth is very high compared to other state, where woman are educated but not employed, if the woman find a job there they faces serious workplace challenges due to the unfavorable conditions and competitions as well as they entitled to do certain kind of works which men has less interest, even though they are protected by the laws and policies. This study follows Descriptive Analysis with secondary data and focused in Status of rural women in Kerala and the various policies protecting the women to face the challenges and the Role of Panchayth raj system in rural women empowerment.

Keywords: Youth, Labour, Sustainable development, rural women

Introduction
You can tell the condition of a nation by looking at the status of women– Jawaharlal Nehru
The situation of rural women varies across the country with respect to region, religion and language. In India around half of the population is consist of women, women are facing serious challenges and inequalities in their day to day life. In the prehistoric Indian history, women were used to enjoying very high status in the social structure even considers as the goddess in the home, later stage of development, women lost their status due to the changes in the political entity and socio, economic dynamics. (Rao, 2006)

Women were forced to face serious customary practices like Sati, Purdah, child marriage enforced widowhood, and dowry system. It made serious changes in the women’s lives and it declined the status of women life, both in and out of home and internationally 210 Cores of women living in the world with less than two dollars in a day, and 33 core women living with less than a dollar in a day. In India, rural women are having employment than the urban women even though the rate of unemployment among rural women is increasing year to year.

Women lost their pride in India after the colonialist bourgeoisie rule, which given more position to men and eventually started gender-based violence against women, it barred women from the concept of equality as well as started the struggle for getting recognition as ahuman being. They entitled to perform the responsibilities of others, mother, wife, daughter or as a facilitator to men. These attitude of men lead women situation, which denies the opportunity to contribute to nation’s
development. To reduce the gender gap, United Nation outlined ‘Gender equality and women empowerment’ as the sustainable development goals to besiege in 2015. The term women empowerment states to the capability of the women to fulfill her desires throughout her lifespan, which is ensuring the success in all aspect.

The young women development mainly delayed in rural India due to the gender discrimination triumphed in the Indian community, it affecting the overall social and economic development of the nation. The rural area family considering the birth of a girl child as a vulnerability factor in the family and preference given for sons is widely accepted in the rural village. Underage marriage was very abundant in rural India and the census data of 2011 found that the child marriage in rural area decreased and urban area raised up, according to the National Commission for protection of child rights, Maharashtra is the state having high rate of child marriage and in Rajasthan the girl population in age group of 10-17 and boys aged 10-20 were married where legal age of marriage was 18 and 21. Usually, early marriages denying the opportunity for young women to attend the education and they are forced to head the household activities. (Mathew, 2013)

### Table 1 Rural Women population at National and State level

<table>
<thead>
<tr>
<th>Particular</th>
<th>India 2001</th>
<th>India 2011</th>
<th>Kerala 2001</th>
<th>Kerala 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actual rural female population</td>
<td>36,08,87,965</td>
<td>40,51,70,610</td>
<td>1,21,23,167</td>
<td>9,05,180,0</td>
</tr>
<tr>
<td>Population growth rate</td>
<td>18.1%</td>
<td>12.2%</td>
<td>9.42%</td>
<td>4.91%</td>
</tr>
<tr>
<td>Sex ratio</td>
<td>946</td>
<td>947</td>
<td>1058</td>
<td>1084</td>
</tr>
<tr>
<td>Literacy rate</td>
<td>58.7%</td>
<td>68.9%</td>
<td>87.72%</td>
<td>92.27%</td>
</tr>
</tbody>
</table>

**Source**: NITI, 2011

According to the census 2011 the women living in the rural area estimated at around 40.5 lakh on that in Kerala 9.05 lakh women are living in rural areas of Kerala and showing a downfall of rural population and it is around 5 percent of the total rural population. The national average of the rural sex ratio is 947 were in Kerala the sex ratio is 1084 it shows the female child is having an important role in rural village life.

### Health of Rural Women in Kerala

The major share of rural population is consist of Scheduled Caste (SC) and Scheduled Tribal (ST), Other Backward Caste (OBC) population. Many of the studies pointed that women from lower caste projected to poor health. This arises due to the lack of multilevel social development indicators like Education, women employment, landholdings and mobility of the women to seek the employment. The major health issues were identified in the area of reproductive health of the women were, quite disheartening and needs urgent address. Miscarriages were identified and it’s to be very usual among these women and it was serious to know that they are not bothered about the health problems and related difficulties after a miscarriage. (Nayan, 2006)

Another major health issues is with respect to Menopause. Menopause is biological condition in women life after the forties. It means biological process which culminates in the cessation of ovulation and menstruation. In the beginning stage of this women are forced to re adjust and it leads
to severe biological, physical and psychological challenges. Lack of awareness about this creating serious changes in the life of rural women mostly due to lack of accessibility to the health care system. Among SC/ST and OBC women, the influence of socioeconomic variables led to a “magnifying” effect, whereas among forward caste women, a “buffering” effect was found. Among lower caste women, the associations between socioeconomic factors and self-assessed health are graded; the associations are strongest when comparing the lowest and highest ratings of health. (Ajithkumar & Devi, 2010).

Table 2 Trend of rural women employment in Kerala

<table>
<thead>
<tr>
<th>Category of work</th>
<th>Men</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivators</td>
<td>4,10,532</td>
<td>71,119</td>
</tr>
<tr>
<td>Main workers</td>
<td>49,30,191</td>
<td>37,43,078</td>
</tr>
<tr>
<td>Agricultural Labour</td>
<td>5,10,300</td>
<td>2,50,332</td>
</tr>
<tr>
<td>Household Industry workers</td>
<td>1,04,642</td>
<td>68,889</td>
</tr>
<tr>
<td>Other workers</td>
<td>27,53,357</td>
<td>8,29,909</td>
</tr>
<tr>
<td>Marginal Workers</td>
<td>7,64,423</td>
<td>6,47,343</td>
</tr>
<tr>
<td>Other workers</td>
<td>4,95,572</td>
<td>4,42,160</td>
</tr>
<tr>
<td>Non-workers</td>
<td>39,00,553</td>
<td>72,28,625</td>
</tr>
</tbody>
</table>

Source: Census, 2011

In the world, rural women are lacking proper income generation, jobs they are mainly depending on the low wage jobs as well as the low wage for the same work carried out by the men. Usually, in urban and rural areas women are paid less, rural women works typically longer than men due to the socially constructed responsibility.

After a long time from the independence, Indian Remaining as the country were 350 million people are living in absolute poverty as well as India has the largest number of youth lives as unemployed. The major reason for the unemployment in therural area is considered as the decline in the employment elasticity of agricultural growth. In rural Kerala, the population is ideal and they are not engaged in any kind of income generation activities it observed in the census 2011, mostly it happens due to the high literacy rate and gulf migration, rural people lost their interest in doing hard work with a nominal amount of profit.

Mahatma Gandhi national Rural Employee Guarantee Act made significant changes in the life of rural women in grass root level, this scheme enhanced the participation of rural women in their socio-economic and political participation as well as it brought a drastic changes in the social capital of rural women. The rural women have high participation in MGNREG is due to the wage they are receiving from the job are giving freed for them to spent for households needs an dint increased the opportunities in decision making and intra-household relations even for the education for the education of their children as well the rural women are getting a sufficient amount as savings in bank. Due to the active participation the scheme, many of the educate rural women stated working as the agriculture and daily wage labor. The active participation of women as agriculture labour increased the cultivation especially in the paddy field and rain water harvesting system and water shed management system full filed by these laborers. (Manoj, 2015)
Young Rural Women Entrepreneurship

An entrepreneur is one who search for truth respond to it and exploit, it an opportunity, entrepreneurs used to take challenges and earn profit out of it, today world changing the attitude from static to dynamic and mainly women are taking key role to start business to overcome their challenges. In India women are considerably changing time to time according to the MSME statics the majority of women run enterprises are running successfully and they are earning profit even though typical financial institutions in India incredulous about the skills of Indian women, the bankers considering them as the high risk customers. (behara & niranjan, 2012)

In 2021 the Indian population will be consist of 464 million and it is going to affect the entire nation in socially and economically when we looking to the rural population in Kerala, researchers pointing on the underutilization of rural resources. The need of poultry products very high in the market but only 1/3rd of the total demand is produced in Kerala as well as the same situation lies in the animal husbandry. If the government system not properly seeing the trend in the rural economy as serious on, it will affect the rural economy in the coming years.

Rural women entrepreneurs are facing series of the problem from the beginning of the enterprises. the first problem starts from the decision making and second will be the degree of financial freedom among women is very poor particularly in lower educated and rural families as well as they are supposed to do the households activity with the entrepreneurship and it is increasing the workload and physical strain. (Prasad & sarkar, 2015)

Major challenges faced by rural entrepreneurs are;
1. Startup Finance
2. Initial capital and
3. Skills in marketing
4. financial management
5. Knowledge and updating innovation
6. Regulatory requirement
7. Confidence level

Table 3 Delinquencies Against Rural Women Cases Registered under Rural Police Station in 2017

<table>
<thead>
<tr>
<th>Rural district</th>
<th>Rape</th>
<th>Molestation</th>
<th>Dowry death</th>
<th>Kidnapping</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trivandrum rural</td>
<td>210</td>
<td>537</td>
<td>4</td>
<td>14</td>
<td>251</td>
</tr>
<tr>
<td>Kollam rural</td>
<td>113</td>
<td>286</td>
<td>1</td>
<td>3</td>
<td>60</td>
</tr>
<tr>
<td>Pathanamthitta</td>
<td>83</td>
<td>153</td>
<td>0</td>
<td>4</td>
<td>616</td>
</tr>
<tr>
<td>idukki</td>
<td>110</td>
<td>258</td>
<td>1</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>Eranakulam rural</td>
<td>116</td>
<td>283</td>
<td>0</td>
<td>17</td>
<td>282</td>
</tr>
<tr>
<td>Thrissur rural</td>
<td>122</td>
<td>267</td>
<td>0</td>
<td>7</td>
<td>222</td>
</tr>
<tr>
<td>Kozhikode rural</td>
<td>92</td>
<td>291</td>
<td>0</td>
<td>14</td>
<td>192</td>
</tr>
<tr>
<td>wayanad</td>
<td>98</td>
<td>150</td>
<td>0</td>
<td>8</td>
<td>39</td>
</tr>
</tbody>
</table>

Source: Keral Police 2017

According to the data available in the state police department website data, the crime against women raised up to 16,755 cases related to the rape of women and highest cases reported in the
Thiruvananthapuram rural police station, on that 11325 crimes against women registered during the 10-year period was a gargantuan 1,32,365. Crime statistics show that women in Kerala were aware of their rights and showing a positive attitude to stand against the felon.

International Migration and Kerala Women

Higher education standards and awareness about migration played a vital role in the development of Kerala. A study conducted by P. Zacaria found that Around 14 percent of the total migrant are women as well as major share of the women are from rural Kerala, especially from the Kottayam, Malapuram, Ernakulum, And Pathanamthitta district. On that 75 percent of them are married women, mainly Christians and Muslims community has high preference to international migration. The negative impact of the emigration also made serious issues among rural women, In rural areas their women left behind raised and it made serious issues in the life of women and they are noted as the negotiated identities, they are facing serious psychological challenges and sex related issues. Moral policing is one of the major issue faced by the left behind women rural Kerala. They are forced to stop all the relationship with the men after her husband migration and various studies pointed that a scarcity of sex prevailed among left behind women. (Zacaria, 2010)

Political Participation of Women

In India the politics is the place where women can’t engaged much other like other sectors, the political participation women has to be taken more serious, in the time of independence there are many outstanding women leaders and workers were in the party, After independence politics become centralized and criminalized, women are forced to work in the grassroots level as like social workers and this tradition started 1970. After the successful implementation of 50percent women reservation in Kerala the women political participation raised up to a satisfactory level. The rate of rural women participation in Grambhasba and decision making process increased, the key player behind the changes is Kudumbasree Self-help groups, thi Self-help group leaders turning as the social leaders is usual seen rural Kerala. Using all these social support a young tribal women from kurichayar community Mrs. P.K. Jayalakshmi elected as the Member in the ThanivalGramapanchayath and later she become the Health standing committee chairperson her works in the post brings many changes in the tribal health sector and it appreciated across the state in the immediate legislative assemble election, She were nominated for the constituency seat from congress High command and won the election. After successful winning she took charge as the minister of tribal affairs.

The current political scenario in Kerala shows a male dominated situation among 140 legislative assembly seats only 8 of them are women and the number of women participate in 2016 election is 108.

Table 4 Women Participation in Legislative Assembly Election

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No of women participated</td>
<td>55</td>
<td>55</td>
<td>70</td>
<td>83</td>
<td>105</td>
</tr>
<tr>
<td>Won the election</td>
<td>13</td>
<td>8</td>
<td>7</td>
<td>7</td>
<td>8</td>
</tr>
</tbody>
</table>
Within the 20 years from 1996 Kerala women better educated but they are still facing serious challenges in getting social role and decision making power, the above mentioned data shows that a gradual decline in the elected representative in legislation, in 1996 the representation was 10.23% in 2016 it declined to 6.06%, the number of women contestants doubled over these five elections.

**Recommendations**

- Political participation of women can bring better opportunity to take decisions, it can change rural women’s socio economic status.
- To improve health status, rural women need to actively engage in physical activities, exercise, and Practice of yoga.
- MGNREGS playing a vital role in increasing rural women employment and need to ensure the inclusion of needy rural women.
- Kudumbasree can play as an agency for entrepreneurship development and branding agency to find and market product globally.
- To ensure the financial stability skill based training can impart in village level

**Conclusion**

The participation in Mahatma Gandhi national employment guarantee act powered the rural women in all aspects especially in, intra household relation and status of rural women in financial and decision making and showing a gradual increase providing the man power in physical labour as well as self-help group participation enhanced the social capital of rural women even though rural women are facing serious life style health problem and it increasing day by day, it need an urgent address.

**References**

SOCIO ECONOMIC STATUS OF WOMEN MANUAL SCAVENGERS IN DINDIGUL DISTRICT

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Ph.D Research Scholar

Dr. M. Hilaria Soundari
Assistant Professor, Centre for Applied Research, The Gandhigram Rural Institute, Gandhigram

Abstract

Manual scavenging refers to the practice of manually cleaning, carrying, disposing or handling in any manner, human excreta from dry latrines and sewers. It often involves using the most basic of tools such as buckets, brooms and baskets. The practice of manual scavenging is linked to India’s caste system where so-called lower castes were expected to perform this job. Manual scavengers are amongst the poorest and most disadvantaged communities in India. Manual scavenging is still prevalent in many parts of Tamil Nadu even though the state government holds that it has been ended. The stigma and discrimination associated with manual scavenging lingers on, making it difficult for women scavengers to secure sustainable development. This paper correctly identifies the socio economic status of women scavengers in Dindigul district that includes their socio demographic profile which constitutes age, education, religion, caste, occupation, economic status and their community participation in the village. Descriptive research design was applied for the purpose of the study. From 8 blocks namely Nilakkottai, Alloor, Bathalakundu, Reddiyar Chathram, Natham, Kodaikannal, Palani and Ottanchathiram 600 women scavengers were selected by using stratified random sampling method in Dindigul District. Through this paper the researcher had brought out the socio-economic profile of the manual scavengers in Dindigul District.

Keywords: Manual scavenging, Women, socio economic status.

Introduction

Manual Scavenging is a caste-based and hereditary occupation for dalits which involves removal of human excrement from dry toilets and sewers. It is done with basic tools like thin boards and either buckets or baskets lined with sacking and carried on the head. This occupation is predominantly linked with forced labour and slavery. Lack of accountability of systems and absence of recognition of their basic rights and dignity, lack of quality of care are amongst some of the noticeable hurdles for these marginalized groups. Despite manual scavenging being outlawed under different legislations and host of programs, policies for eradication of manual scavenging and elimination of insanitary latrines and policies for rehabilitation of the workers in place, these communities continue to face structural barriers of social exclusion, caste based discrimination and untouchability; financial vulnerability, extreme health hazards while in contact with human excreta and untimely deaths due to involvement in the menial work of cleaning septic tanks, gutters and sewers. They continue to remain deprived of their basic rights, resources, health, education and other social services besides employment opportunities and dignity.

Socio-Economic Status in India

The socio cultural and economic realities of modern India reveal a series of paradoxes. In India, manual scavenging is a caste-based occupation carried out by dalits. The manual scavengers have
different caste names in different parts of the country: Bhangis in Gujarat and Uttar Pradesh, Phakis in Andhra Pradesh and Sikkaliars in Tamil Nadu. These communities are invariably placed at the bottom of the caste hierarchy as well as dalit subcaste hierarchy. Refusal to perform such manual task leads to physical abuse and a social boycott. Manual scavengers are exposed to the most virulent forms of viral and bacterial infections that affect their skin, eyes, limbs, respiratory and gastro-intestinal systems. Tuberculosis is rife in the community. A 2002 report prepared by the International Dalit Solidarity Network (including Human Rights Watch (US), Navserjan (Ahmedabad, Gujarat)) and the National Campaign on Dalit Human Rights (NCDHR) estimated the number of dalit manual scavengers at one million (NSSO 47th Report) provisions that exist, the criminal justice system in practice often offers little protection to Dalits and may itself at times practice Untouchability (Singh and Khan 1999).

Socio-Economic Status in Tamil Nadu

The scavenger community in Tamil Nadu is highly heterogeneous and is subsumed under layers of sub-caste. Manual Scavengers are called in Tamil Nadu in various names like Arundhatiyars, Thottis, Sakkiliars, Chakkiliyan, Madigan, Adi Andhra and Adi Karnataka depending upon the districts of residence. They are also known as Kattunayakers, Kuravars, Madari and Padangi communities. The Census defines Manual Scavenger, who cleans a dry latrine or carries human waste to dispose it off. The definition like much of the discourse is centred upon dry latrine cleaning.

Understanding Systemic Contours of Manual Scavenging

The de-humanising practice of manual scavenging is officially banned since decades in India under The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993 (which makes provisions for the abolition of this practice, and for the identification and rehabilitation of manual scavengers) and under the more recent; The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013; which revised and broadened the Act of 1993 and established more stricter punishments. The 1993 Act outlines prohibition of manual scavenging or maintenance of dry latrines and employment of manual scavengers. However, as reflected by figures of Census 2011, there are still 26 lakh insanitary latrines in the country where human excreta is either being deposited into open drains or removed manually. And manual scavengers continue to clean these dry latrines in spite of the bans imposed. Barred legally and with periodic appointment of various committees and commissions by the government to look into the plight of the scavenging community, manual scavenging continues unabated across different states of India.

Socio-Economic Caste Census

Statistics from the Socio-Economic Caste Census (2011) data released in July 2015 outline that 1,80,657 households are engaged in manual scavenging for their livelihood in the country. Around 167,487 households work as a manual scavenger, according to a reply in the Lok Sabha (Parliament’s lower house) by the Ministry of Rural Development on February 25, 2016, based on the Socio Economic and Caste Census 2011and nearly 12,226 manual scavengers were identified across India, according to a reply to the Rajya Sabha (Parliament’s upper house) on May 5, 2016, by Minister of State for Social Justice.
Shanlax International Journal of Arts, Science and Humanities

Status of Scavengers
Sanitation includes management of liquid and solid waste, personal, domestic and environmental hygiene. As human settlements grew and the cities expanded, the sanitation problem increased. In the early part of the 20th century and even today, open defecation is practiced in both rural and urban India. In urban areas open ditches, pit latrines and bucket system were used. The dehumanizing practice of removal of night soil by human hands was also prevalent. The antiquated sanitation system (bucket latrine) in India used manual scavengers drawn from the downtrodden communities to carry the buckets, which undermined their social position in society and health. In this study, the term ‘Manual Scavenger’ is used for all categories of persons involved in all forms of collecting waste, cleaning sewage pits and drains, sweeping roads and collecting and disposing of human and animal excreta, and disposing animal corpses and these include manual scavengers, sewer workers and sanitation workers, sweepers employed by civic bodies and contract workers and those working in unorganized/private sector. In the study the term manual scavenger is being used as a neutral ‘term’ which is not value laden. The main aim of the present study is to assess the socio-economic condition among scavengers who live in Dindigul district.

Objectives
- To study the socio-demographic profile of the respondents.
- To find out economic condition of the respondents.

Research Methodology
Descriptive research design was applied for the purpose of the study. Out of 14 blocks in Dindigul district 8 blocks namely Nilakkottai, Athoor, Bathalakundu, Reddiyar Chathram, Natham, Kodaikkannal, Palani and Ottanchathiram were selected for the purpose of the study. From these 8 blocks 600 women scavengers were selected by using stratified random sampling method in Dindigul District. Self-prepared interview schedule was used for the purpose of the study. The researcher had utilised the direct interview method to collect date from 600 respondents.

Results and Discussion

<table>
<thead>
<tr>
<th>Table 1 Respondents Socio-Economic profile</th>
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<tbody>
<tr>
<td>S.No</td>
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<tr>
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</tr>
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<td>1</td>
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<td>2</td>
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</tbody>
</table>
From the table it was inferred that 34.50% of the women scavengers belonged to 21-35 years of age and 57.00% belonged to age group of 35-50 years. 8.50% belonged to age group of 51-65 years. Thus majority of the respondents belonged to the category of ‘middle age’ that is 35-50. In other words, a traditional order has been created by the traditional society, where in this job is continued by being transferred from one generation down to the next. Along with this, the area where the woman and her family work is called as their domain, so that no one leaves her domain, and if one is ready to give up one’s domain, then another woman of the same caste would easily be ready to take it up. Hence it is a great challenge to break this deep rooted age old tradition in order to uproot this practice.

Regarding education it was depicted that 48.70% of the women scavengers were illiterate and unaware of the importance of education. 19.30% had finished their primary education and 19.30% had completed their middle level schooling. 11.70% had completed their higher secondary school and 1.00% had completed their college studies. And it was clearly depicted that illiteracy was high among the women scavengers. It was revealed that women scavengers were given little space for education. Most of the women scavengers were confined to house and were not permitted for education. The awareness about education was not given. They were asked to take care of house in order that the parents would peacefully commit themselves for manual scavenging. Because of that the illiteracy rate was very high. The consequences of illiteracy lead them in to economic vulnerability. Most of the women engaged in the practice of manual scavenging are deprived of education. The facts that have emerged from the present study confirmed that it was necessary for the traditional society to keep these women uneducated in order to keep this job going, so that on the basis of their lack of education, they could be deprived of other opportunities of employment and development.

Regarding religion it was represented, 97.80% were Hindus and 2.20% were Christians. There were no Muslims among women scavengers in Dindigul district. The Christian population was covered by the majority of backward caste.
According to the caste distribution 8.20% belonged to Kattunayakar schedule tribe and 64.50% belonged to Chekkiliyar and 10.50% belonged to Kuravar and 16.80% belong to any other caste. This clearly indicates that most of them were from Chekkiliyar caste. Their situation in cases of participation in political processes was also found to be very weak. From the facts that have emerged from the study, it has been proved that the women engaged in the practice of manual scavenging have no participation in any of the political parties. Despite reservations for Dalit community, women from manual scavenging community do not have any opportunity to participate. Though their families did have some participation, but that was also limited to the women. Those male members of the families who did have some participation in the political parties, their participation was of a very base level of a propagandist. In other words, they did not have any role in leadership or decision making. It was clear from this that those who belonged to the community of manual scavengers had no political power due to the caste system in the area and caste and gender based discrimination also existed in the political parties.

According to the status of marriage 1.00% was unmarried and they were living with parents. For any need they were helped by the parents, they were given full support by the parents. 77.50% were having life partners. 20.50% of them were widows. 1.00% of them were divorced. Women engaged in the practice of manual scavenging are forced to indulge in this practice immediately after their marriage. This job has been handed down to women from generation to generation by their mother-in-laws. Most the women who do this job are married. In other words, they are directed by two kinds of authorities. One is the authority of the family, where, being a woman and a daughter-in-law, she is forced to do this dirty job. The second is the social authority, where the feudalistic society pressurizes her to carry on with this job. If the woman herself wishes to be liberated or freed from this job, then the feudalistic society pressurizes her family, and as a result, the woman will have to fight for her freedom from this job at two levels – one at the family level, and the other at the village and social level. It is very difficult for a woman to fight for her liberation at these two levels in a male dominated society.

With regard to years of experience in the above table indicated that 82.20% of the women scavengers had 1-10 years of experience in manual scavenging. Accordingly 15.00% of the women scavengers had 11-20 years of working experience, 2.00% had 21-30 years of work experience and 8.00% of the respondents had 31-40 years of experience in the scavenging work. It is clear that women scavengers with 1-10 years of experience were more because of the influence of temporary and contract employment and because of the enactment of the 2013 Act.

According to the block distribution 17.8% belonged to Athour block, 8.1% belonged to Bathalagundu block, 10.0% belonged to Natham block, 12.7% belonged to Nilakkottai block, 19.2% with the highest number of respondents are from Reddiyarchathram block, 6.5% of the respondents with a smallest number belonged to Kodaikannal block, 16.0% belonged to Ottanchathram block and 9.7% belonged to Palani block.

Details of Employment
Sanitation is the back bone of India. Most of the women scavengers engage themselves in manual scavenging. These women are employed on permanent, temporary and contract basis. They work in different sectors like central and state government, town panchayat, Municipal Corporation.
The Gandhigram Rural Institute (Deemed to be University), GANDHIGRAM

Table 2 Details of Employment

<table>
<thead>
<tr>
<th>Employment Category</th>
<th>Number of Respondents (N=600)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Government</td>
<td>1</td>
<td>0.2</td>
</tr>
<tr>
<td>Town Panchayat</td>
<td>125</td>
<td>20.8</td>
</tr>
<tr>
<td>Municipal Corporation</td>
<td>193</td>
<td>32.2</td>
</tr>
<tr>
<td>Village Panchayat</td>
<td>129</td>
<td>29.8</td>
</tr>
<tr>
<td>Permanent basis</td>
<td>83</td>
<td>13.8</td>
</tr>
<tr>
<td>Temporary basis</td>
<td>255</td>
<td>42.5</td>
</tr>
<tr>
<td>Contract basis</td>
<td>258</td>
<td>43.0</td>
</tr>
</tbody>
</table>

The above table 2 indicated that 0.20% of the women scavengers work in Central government sector. From the point of view of state government sector 20.80% of the scavengers work in town panchayat, 32.20% of the scavengers work in Municipal Corporation and 46.80% work in village panchayat. The status of the employment indicated that 13.83% work in permanent basis, 42.50% work in temporary basis and 43.67% work in contact basis. There was only one respondent from central government sector on permanent basis from Palani. She was working on railways. She had better social and economic status and all her children have studied and they are holding white colour jobs. All those respondents who hold jobs on permanent basis are also socially and economically strong in the society even though occasionally they face some ill-treatment here and there. All those permanent employees do some of the activities like garbage removing and sweeping which are very easy to carry out. Comparatively speaking the temporary and contract workers suffer a lot both economically and socially. And the ratio of those respondents is very high 86.13% and they are more vulnerable and they do not enjoy good health of mind and body. Their children struggle a lot without proper education and medical aid. They were compelled to do all sorts of scavenging activities like garbage cleaning, toilet cleaning, drainage cleaning, septic tank cleaning, disposing dead animals, sweeping the road side, removing the bio medical wastages, carrying the death news to the relatives of the deceased family. Palani is one of the pilgrim places in Dindigul district where thousands of devotees come to worship Lord Muruga throughout the year and especially during Thaipusam more than five hundred thousand people gather in the small town and the town gets polluted very soon as the town do not have proper sanitary facilities and the scavengers from all the blocks are asked to clean up all the dirt from the town. After each political meeting in the open places the scavengers were asked to clean up the area which was polluted. And where ever the disaster took place immediately the temporary and contract basis scavengers were taken to the place for cleaning up the places. For an example when tsunami attacked TamilNadu the scavengers were taken for removing the human dead bodies and dead animals in the same way there was flooding in Chennai immediately thousands of scavengers from different districts of Tamil Nadu were taken to clean up the city.

Instrument Used at Work

For carrying out the scavenging work there are many instruments used. Here in this passage let us cull out some of the important instruments that have been used.
The above table indicated that 14.50% of the women scavengers had used bamboo basket in carrying out the scavenging activities. Accordingly 58.20% of the women scavengers had used brooms, 18.30% had used iron bucket with lid, 53.70% had used spade, 53.50% had used tin sheet and 12.70% had used wheelbarrow in their work place for carrying out the scavenging activities. 9.80% had used other instruments such as hooks to pull the waste, sickles to cut the rubbish. Along with all these instruments some of the scavenging women also use gloves, mask, shoes and towels to cover their head. Some of the contract workers were not provided with proper protective gear for this scavenging job. They work with bare foot, no most and no gloves. They were given only one uniform to put on during the work and it is a need for them to have an alternative uniform for carrying out this dirty work.

**Income Level**

Work is valued activity in the society, since work produces income, income is the major source of status, retirement or no work leads inexorably to decreased status.

As per the above table 82.0% of the respondents were having below 5000 income per month. 7.7% were having more than 5000 and less than 15,000 incomes per month and 10.3% were getting above 15000 incomes per month. Because basically scavengers have limited job and less other government job opportunity that is the reason they are getting low salary. The respondent were not taking nutritional food in their daily meals because most of them were uneducated which means that they were unawareness about nutritional food and also their income was very low to afford healthy food. Women engaged in the practice of manual scavenging are deprived of health services as well. The reason was the practice of untouchability and discrimination faced by them and their children. ‘Non-dalits’ never use anything touched by them. This makes it difficult for them and their children to go to health and Anganwadi centres. This means that the women scavengers depend on the private doctors for their treatment, which is not only very expensive, but also in far off villages. The available private treatment is not of a good quality and is risky for their health. Also, it was observed that Government Hospitals were not opened on time and most of the time doctors were not present in the hospital.

**Savings and Liabilities**

There were many unemployed members in every respondent’s family. They do not get involved in any one of the occupation and they lose hope and become sickly. The occupation of the
respondents reflected that vast majority of them work on contract basis because they are illiterate and do not possess land. For any important functions at home they had to borrow money from money lenders.

### Table 5: Savings and Liabilities

<table>
<thead>
<tr>
<th>Category</th>
<th>Type</th>
<th>Number of Respondents (N=600)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Savings</td>
<td>Bank</td>
<td>97</td>
<td>16.2</td>
</tr>
<tr>
<td></td>
<td>Postal</td>
<td>14</td>
<td>2.3</td>
</tr>
<tr>
<td></td>
<td>Chit fund</td>
<td>4</td>
<td>.7</td>
</tr>
<tr>
<td>Liabilities</td>
<td>Bank</td>
<td>184</td>
<td>30.7</td>
</tr>
<tr>
<td></td>
<td>Money Lenders</td>
<td>148</td>
<td>24.7</td>
</tr>
<tr>
<td></td>
<td>Chit fund</td>
<td>73</td>
<td>12.2</td>
</tr>
</tbody>
</table>

The above table indicated that 16.2% of the respondents in the bank, while 2.3% in post office and 0.7% in chit fund had savings. All those who had some sort of savings are permanent employees who had a decent salary. On the other hand their liabilities are more in the sense that 30.7% of the respondents in the bank, 24.7% in the post office and 12.2% in chit fund had their liabilities as their income was low and could not cope up with the requirements of the basic needs and they had to borrow money for their sustenance. The respondents were of the opinion that scavenging occupation is inhuman. Because basically they were asked to work in dirty place such as drainage, bath room, toilet, picking the wastages that were thrown and so on. According to the facts that have come to light from this study, women engaged in manual scavenging understand the significance of education. That is why they get their children, both girls and boys equally, enrolled in schools. But by the time they reach high school, 50% of them automatically drop out of school, because they are not able to complete their study in the school due to the practice of untouchability and discriminative behaviour, lack of money, information and importantly a traditional trend has been set to push their children out of the school. This is the reason why the children of almost half the women are out of the school today.

**Major Findings**

- More than half of the respondents (57.0%) belonged to the category of middle age (35-50).
- Less than half of the respondents (48.7%) were illiterate.
- Vast majority of the respondents (97.8%) were Hindus.
- Majority of the respondents (64.5%) belonged to Chekkiliyar caste.
- Vast majority of the respondents (77.5%) were having life partners.
- Vast majority of the respondents (82.2%) had 1-10 years of experience in manual scavenging.
- One fifth of the respondents (19.2%) were from Reddiyarchathiram block.
- Less than half of the respondents (46.80%) work in village panchayat.
- Less than half of the respondents (43.67%) work in contract basis.
- More than half of the respondents (58.20%) used brooms, (53.70%) used spade, (53.50%) used tin sheet at the work place.
- Vast majority of the respondents (82.0%) were having below Rs 5000 per month.
• Less than One fifth of the respondents (16.2%) had saving in the bank and more than one fourth of the respondents (30.7%) had liabilities in the bank.

Recommendations
The present study findings revealed that women scavenger have low socio-economic status because of their job nature and have low wages. Health wise scavengers enjoy poor health status. Government, nongovernment and social worker should initiate program and services such as (i) create awareness among the scavenging communities about the programs for their benefit; (ii) give top priority to education for the children of scavengers; (iii) prepare schemes for the rehabilitation of scavengers in consultation with leaders and NGOs; (iv) develop women specific programs, in view of the high concentration of women in this occupation; (v) improve the work conditions of scavengers by the introduction of modern technologies; and (vi) monitor the health status of scavengers, particularly women. (vii) Empowering them for reclaiming their identity, rights and dignity at the household and community level (viii) Strengthening their capacities to engage with community, institutions and governance processes (ix) Capacitating them to access resources and provisions for decent livelihood and employment opportunities (x) At the same time awareness generation and sensitization is required among the employers, community and service providers considering it as an issue that needs greater attention and focused interventions with affirmative actions.

Conclusion
The article could be concluded that a large number of women engaged in the practice of manual scavenging are deprived of the public services run by the government and they are more vulnerable both socially and economically. The reasons for their deprivation are no doubt caste based, but their job of manual scavenging also, in itself, comes forth as a great reason in this direction. Considering the enormity of the vulnerability, it is absolutely essential that any intervention that aims at liberation of women manual scavengers adopt concerted efforts with multi-pronged strategies intervening at multiple levels. Sustainable development would depend on effective implementation of legislation with adequate provision of resources, greater awareness generation, adequate rehabilitation plan and packages for holistic empowerment, linkages with other social and economic development schemes, and its regular monitoring, including by the community.

References


10. The Prohibition of Employment as Manual Scavengers and their Rehabilitation Bill 2012,

INTERNAL RURAL MIGRATION: IMPACT ON LABOUR MOBILITY, AGRICULTURE AND RURAL DEVELOPMENT IN INDIA

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Abstract
Migration is not a novel phenomenon. It occurs since the human capital exists beginning with nomadic movement it is generally seasonal this form of life style is retained in modern times. Internal rural migration happens for basic survival or for attaining further advancements and facilities, including employment, education health facilities and so on. In India as per 2011 census, the total number of internal migrants in the country (accounting for inter and intra-state movement) is at a staggering 139 million. More than two-thirds that is 69% of India's 1.21 billion people live in rural areas, but the significant sources shows that rural to urban migration has been the derivative factor for this transformations as that of increasing number of people do not find sufficient economic opportunities in rural India. The rural economy of India is mainly based on agriculture and allied activities. The internal migration can adversely affect agriculture and rural development due to declining availability of labour and productivity. But the lack of opportunities in agriculture and rural areas act as a driven force for migration as well. The internal rural migration accelerate the process of labour mobility and also the labour capital should be accumulate in urban areas. The absence of labour workforce in rural areas causing a bidirectional linkages to the declining of agriculture and rural development. The labour workforce and the development of rural agrarian economy going a parallel way. Despite India’s impressive rates of economic growth over past three decades, vast numbers of Indians are unable to secure a meaningful livelihood. According to the World Bank data of 2010, 33.8% of rural Indians are living below national poverty line. While the wage and education gaps between rural and urban Indians are declining but rural India is still characterized by agrarian distress and increased labour mobility. Rural economy as it loosening the human capital resource necessary for agriculture and non-agriculture activities in rural areas. The internal migration and its correlation with labour mobility has causing an adverse impact on rural economy by removing the productive workforce from rural developmental activities and at some point it also causing the structural transformations in family, community structure and interrelations with development prospects in rural areas. The objectives of the study are to understand the internal rural migration phenomenon and its impact on agriculture and rural development and to examine the relationship between labour mobility and rural development. The data for this paper was collected from secondary sources using descriptive approaches of previous researchers and analysis of scholars to gather empirical data.

Keywords: internal rural migration, labour mobility, rural development

Introduction
Migration can be referred as the movement of people from one region to another region in order to cater the diversified need of people. Migration is the movement or shifting people from a specified boundary to another.

In India, internal migration occurring at a large pace and accounts for large population. As per 2001 census, 309 million, nearly 30% of the total population are migrants. Internal migration by its nature is a cross-sectional theme, which involves various factors affecting migrated population as whole.

In India’s the magnitude of internal rural migration is quite higher urbanization accelerated this process because the rural India unable to cater the needs of people the changed equation in the population growth starting from 1950s also be a causative factor.
Liberalization, globalization and privatization products of new economic policy being acting as an additional catalyst for this processor attaining the advanced facilities and earing for a effective livelihood the migration from rural to urban areas are still be continued.

But migration by its possible out bringing left behind the massive population poor and marginalized main portion of this population seemed to be unskilled rural migrants and the higher chance of following the vicious cycle that they always been appealing as unskilled as ever. A provoking factor for migration could be the need for employment and the better basic amenities

When the rural population out be setting left there will be the impact will it be there because of the impression it were make the impact on agriculture is quite been barren and the people are setting it to be the labour mobility have causing a negative impact on the growth of agriculture. agriculture is need diversified labour capital whether it also need a labour potential to create agrarian market economy when the massive population shifting to cities it negatively correlated with the development of agrarian spurt. the scientific literatures showing a lethal kind of agrarian distress is happening in India in a slow pace. the reasons could be varied even though the structural changes brought out by a the labour mobility is also being regarded as a great matter. The rural development often mainly encompassed with the agrarian economy the declining of the production and changes in the market economy also regared as a raising trend that will hinder the rural development. the rural migration left behind a population that has limited accessibilities to facilities the people cooperation and unity patterns will also be affected and changed because the migration. The familial structure will change when the head of the family member left for a job. The phenomenon of internal rural migration causing changes in diversified sector its impact not only trespasses with labour mobility, agriculture and rural development but also it causes signified changes in structural, social. Economic and development prospective on various sectors as a whole

Objectives of the Study

- To address the problems faced by rural migrant population
- To examine the relationship between agriculture, labour mobility and rural development in concern with internal rural migration
- To understand the impact of internal rural migration on agriculture and rural development

Methodology

The data for this paper was collected from secondary sources using descriptive approach of previous researches and analysis of scholars to gather empirical data. This study purely based on secondary data of research, for help of Reference regarding report of Women empowerment, Agricultural survey, worldwide economic survey, NSSO survey. This Report published by national and international government and non-government organization like as World Bank, ILO, UNO, FAO, researchers, books author, online available data. This study is useful to various angles. This paper recommendations and conclusion is also beneficial for next generation of research and policy makers.
The Prevalence of Labour Mobility and Its Directive Outcome Consequences

The impoverished nature of Indian rural system provides a consecutive outcome for the prevalence and occurrence of labour migration. According to the economic survey 2017, it says that labour migration in India is now higher than the earlier estimates. Annual average labour migration according to surveys was close to 9 million between states during 2011-16. According to data cited, Delhi was the largest recipient of migrants, accounting for more than half the number. It is double the inter-state migration recorded in 2001-2011 captured according to 2011 census. The trend of migration can be furnished in a way that internal migration rates have dipped in Maharashtra and surged in Tamil Nadu and Kerala, reflecting the growing pull of southern states in India’s migration dynamics. Uttar Pradesh and Bihar constitute half the number of migrants. Language does not seem to be a barrier in this current trend of migration process. A chronic lack of unemployment and the rural-urban divide has been one of the primary reasons for India’s labour mobility. People are migrating for better livelihood and facilities some of them are migrating for secondary need satisfaction including education, better employment opportunities better exposure to technologies etc. but in India major portion of people are migrating especially for a sustained basic livelihood for survival. The invariable loss of working population from rural areas resulting the structural changes in rural economy and the functional deviations in the agricultural and allied activities. The sustained development mainly based on the existence of labour working population. The unscientific labour migration will negatively consecutive to the agrarian distress and thereby will result to the accumulation labour capital in urban areas and be acts as an agent for rural development.

The Relative Configuration of Agriculture and Rural Development as with Associated Labour Mobility

Agriculture is directly linked to the factor that has been assessed in the context of development inputs it is an integral part of rural development system; serving the system and we will be served by it. Agriculture mainly depends on the integrated balance of natural resources as well as labour force. The rural development has a correlative link to the agriculture growth and raise. The agriculture growth rate increased obviously after the green revolution as with the first five year plan but after the so called New Economic Policy (NEP) of liberalisation, privatisation and globalization its impact invariably affected the rural economy also. After the seed industry opened to multinational companies like monsato, Byer where the profit accumulation was their sole aim that has dented severely our traditional agriculture practice. Later India witnessed farmers suicide at an exorbitant rate.

In India less than 25% of the economically active population engaged in agricultural activities. During fiscal year 2010-2011 agriculture growth has been 3.28% against 4.0% agriculture has become the least preferred employment opportunity in India. Indian rural economy is mainly based on agriculture and allied activities. The investment of labour force is also important in agricultural development. It is being regarded as an important articulative factor. Eventough the majority of population depends on agriculture also the hunger, poverty and malnutrition rates are still higher in India.
The land holding patterns and ownership structures are also important in agriculture. About 60% of farmers are landless and another 20% own land less than 1.4. There will be a severe inequality in the land holding pattern among farmers, which will result in the lack of growth rate on the agriculture sector.

The agriculture sector of India is also facing a great threat of the lack of labour input, whether it can point out various reasons behind this trend but it is clearly clubbed with labour mobility directed towards urban areas and migration. It may not be feasible for growing crops at large scale without the possible number of labourers. The conversion of rural sector semi-urban sectors gradually will be the possible outcome of labour mobility and associated decline in agriculture. This transformation may not be seen as a development of rural economy. This will also cause in the non-uniformity in the nature and environment labour mobility is being characterized in the nature of various things. People unable to find employment in rural sectors is a driving force for migration to urban areas and also people will feel that they put good income if they put the same amount of efforts by working in urban areas in contrast the sufficient employment opportunities in rural India unable to provide the substantial income to the working class and the exploitation of market middle man and money lenders also being playing an important element.

**Vulnerabilities Faced by Internal Rural Migrants**

- Most of the rural migrant people are work in low-paying hazardous and informal unorganized sectors in urban destinations such as construction, hotel, textile, brick kiln, manufacturing etc.
- They do not have proper access to health care service which results in their occupational health and wage accumulation.
- The number of migrating children along with their families where whose schooling is interrupted and forced to find work as unskilled labours at a very early age and no upward mobility is happening and remain stuck in the most unskilled poorly paid, hazardous jobs for their whole work-life span.
- Migrant workers regularly have conflicts and disputes including non-payment of wages, physical abuse, accidents and even death.
- They do not have enough proofs for their identity that causing them to not to access the government policies and schemes designed for them.
- They are denied of basic entitlements and proper living conditions.
- They are in a continuous state of shift and they are left out of their own state provision and also the destination.
- Migrants are missed out in BPL surveys, they are unable to participate in the formal electoral system and denied of fundamental citizenship right-the right to vote.

As per 2001 census, there should be a 38% of rural-urban migration indicating that the trend existing in rural to urban migration is rapid and significant. Migration causing primarily because of the disparities in regional development, the lack of employment opportunities and underdeveloped infrastructure facilities in rural areas motivates the
people to migrate. The rural economy becomes continues to exists as poor and stagnant due to labour mobility the character and patterns of a country’s internal migration are vital indicators of the pace and process of its development. Migration shows a cause and effective relation with each other. The shifting of population causing change in rural and urban areas as well. The focus for development should be centered on rural that may retain labour force at native place and thereby reduce overcrowding and congestion in cities. This will result more prosperous and balanced migration flow in future.

**Suggestions / Recommendations**

- An efficient immediate framework for the migrants social security, food and health care benefits
- A proper coordination should be done from the part of government for migrant registration and identity proofs
- The existing schemes should be modified and strengthened
- The state level and inter-state coordination should be done for the better implementation of migrant welfare schemes
- To devise policies and provide services for migrant workers the state needs to build a real statistical accounts of their number and an understanding of the nature of their mobility
- Government should have to take effective measures for creating more employment opportunities in rural areas
- Implement various schemes to support agriculture growth and focus on creating agriculture and allied activities related job opportunities
- Make the rural economy self-sufficient
- Relate the rural development based on green jobs and renewable energy
- Take initiatives to invest the labour force for the rural development.

**Conclusion**

The key issues and challenges of internal migrant population is still be complex and the impact of it should be further studied and analyzed. The lack of recognition for the emerging trend and cause of migration is yet to be fully addressed. Unless we view migrant workers as dynamic part of changing the problems of urbanization and migration can be still be exists. The promotion of decent work in the rural economy is key to eradicate poverty and thereby can block the rural migration and labour mobility and the accumulation of labour capital in urban areas. The 2030 agenda for sustainable development which recognizes the increase of attention towards rural development and agriculture. The relatively high growth of urban economy can provide efficient support for the generation more revenues to the government, which can be invested in rural development.

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