
WOMEN FROM TRIBAL COMMUNITIES EMPOWER THEMSELVES ECONOMICALLY WITH THE HELP OF VARIOUS GOVERNMENT SCHEMES.

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SUMMARY

Leadership has no gender, leadership has an idea, a thought and an ideology with which it connects people to itself. Development of the country is possible only when women develop, only when women develop, the country will develop. If we calculate the percentage of women's participation in politics in the entire country of India at present, it is less than 10 percent. To increase the participation of women in India, special provisions should be made for women in every field so that the participation of women can be ensured and they can contribute. The progress of any Indian society or the progress of the entire country is measured by the progress of women.

KEYWORDS: Empowered, Tribal, Leadership, Gender, Thinking, Ideology.

INTRODUCTION TO THE TRIBAL COMMUNITY

The Scheduled Tribes are one of the largest and most populous communities in India. They live in the forests, mountains, and valleys of central India. Based on their declining population and economic backwardness, the Scheduled Tribes have been declared as Scheduled Tribes by the Central Government. The Scheduled Tribes are the most populous community in the state of Chhattisgarh, and their numbers are found in large numbers in almost every district of the state. According to the 2011 census, the Scheduled Tribe population in Chhattisgarh represented approximately 30 percent of the state's population. Forty-two tribes reside in Chhattisgarh, with 161 sub-tribes. Five tribes, including the Baiga, Kamar, Pahari Korba, Birhor, and Abujhmadia, have been classified as Scheduled Tribes.

REVIEW OF RESEARCH LITERATURE

1. Sharma (1993) presented a social anthropological study of the Kamar tribe, his research subject. In his study, he described the entire lifestyle of the Kamar tribe. He described in detail every aspect of their structure, cultural background, and social system.
2. Vishwakarma (2000) studied the diets of the Kamar tribe and their nutritional status. In his study, he considered a nutritious diet crucial for human development. The situation among the Kamar tribe is very serious, affecting their health and education.
3. Premi, Sonia, and Nagvanshi (2013) consider the Kamar tribe to be economically disadvantaged. This community still practices traditional agriculture and engages in activities such as food gathering and hunting. Their social and economic life is based on mutual cooperation. Tribal women also assist their families in economic activities and work together to meet their own and their families' needs. The community also produces bamboo items, a traditional occupation. It should be noted that bamboo crafting is the Kamar tribe's traditional occupation, and the government is providing bamboo at low prices for this purpose, allowing them to create valuable items such as mats and baskets.
4. Kujur Nistar (2014) focuses on the role of government development schemes in the development of the Kamar tribe, with specific reference to the Chhura development block of Gariaband district. The present study aims to assess the role of government development schemes in the development of the Kamar tribe. Eight villages in Gariaband district, namely Khatta, Piparchedi, Koshampa, Gaidabari, Devgaon, Dhamandih, Kamsatola, and Kateelpara, comprising 332 Kamar families, comprised 39.2% of the total population. Data were collected through random interviews with the heads of the selected families. The study revealed that despite the continued implementation of government schemes, there is no visible change in the socio-economic status of Kamar families. In this way, the Kamar tribe is not fully benefiting from any government schemes. They only receive rations like rice, salt, chickpeas, etc. from the Prime Minister's and Chief Minister's Food Schemes. Based on these findings, the researcher suggests that the government should provide 8-10 goats to the Kamar tribe under the Animal Husbandry Scheme, and that veterinary doctors should provide health care and implement the Kamar tribe-made products. There should be a system for selling bahari, broom, basket etc. in the proper market at reasonable prices.
5. Sinha D.P. (1967) studied the Birhor tribe of the Banari region, in which the schemes implemented by the government for their development have brought about a change in their social lifestyle and economic status and this group has started doing land-related work instead of depending only on forests.

The Usefulness of Indigenous Knowledge

80 percent of tribal communities still rely on indigenous treatments. Home remedies are highly respected among tribal people. Even today, the Kamar tribe treats minor ailments at home. They rely on herbs obtained from the forest to treat both minor and major ailments. In tribal communities, when they suffer from colds and coughs, they eat betel leaves with a clove, consume myrobalan, amla, and ginger, and drink a decoction made by boiling groundnut. In case of malaria, they eat chutney made from chapoda and drink groundnut decoction. This ensures they never have to face a disease like malaria again. They also consume groundnut for fever. Turmeric is used for injuries, ground and applied, or Bhelwa is heated and applied to the wound. Hospitals are only visited when necessary. For bites from poisonous animals, immediate treatment is to eat Mahua leaves or Tendu leaves without chewing them to reduce the effects of the poison. Mumps can be cured by applying soil from the Shila Mata Temple. After delivery, the umbilical cord is cut with a knife, but nowadays, even for home deliveries, the umbilical cord is cut with a blade by the midwife. In the Kamar tribe, after cutting the umbilical cord, rabbit feces is ashed and mixed with oil and applied to the umbilical cord. In the Kamar tribe, after delivery, the mother is given a decoction of the root of the Jamun tree, the bark is boiled and given to her, and heated Heerwa and dry ginger are also given to her to drink, demonstrating that even in this modern age, the Kamar tribe has fully preserved its ancient traditions.

The sociological significance of the topic is that in

Chhattisgarh, there are five special backward tribal groups: Abujhmadia, Kamar, Pahari Korba, Birhor, and Baiga, for whose development the state and central governments are continuously striving. The state government has also categorized two other tribal groups as special backward tribes: the Pando and Bhujia tribes. This study is based on the Kamar tribe, which has been extremely backward since its inception due to its inaccessible and deprived areas. Due to these characteristics, this tribe is included in the country's primitive tribal group. As a primitive tribe, the central and state governments have been continuously striving for the socio-economic development of this tribe since the Fourth Five-Year Plan. In this context, conducting a study on the Kamar tribe demonstrates its importance and necessity. The study demonstrates the level of indigenous knowledge, social and religious background of Kamar families, and the extent to which government efforts and government facilities have improved their living conditions. What is the current social and economic status of the Kamar families under study? Also, to what extent have their social and economic status improved? If

there hasn't been any improvement, then what factors are hindering their development? This can be determined.

Government Review

While reviewing the Prime Minister's Janman Yojana, the government is making efforts to collect information about the work being done in Kamar settlements and to benefit Kamar beneficiaries as per the target. Under the government's Mahati Vishwakarma Yojana, provision has been made to provide training to special backward tribal families. At the same time, the Labor Department is making efforts to ensure registration and renewal and distribution of Kisan Credit Card, Krishak Samman etc. cards to Kamar beneficiaries under the Agriculture Department, along with this, the Food Department is also making efforts to distribute Ujjwala and The administration is continuously taking initiatives to create ration cards, provide lists of beneficiaries left out of the Jan Dhan Suraksha Bima Yojana, and ensure electricity availability in Kamar settlements, so that the Kamar tribe can work directly with the government and directly benefit from important government schemes. Under the Pradhan Mantri Jan Manman Yojana, which began on November 15, 2023, a saturation campaign was launched in the Kamar-dominated villages of Baldakchar and Awari, a special backward tribe. Emphasis was placed on identifying and benefiting those left out of the scheme, and within a year, 100% of the population benefited from the schemes. It is noteworthy that the primary objective of the PM Jan Manman Yojana is to improve the socio-economic conditions of vulnerable tribal groups (PVTGs), families, and settlements by providing them with basic amenities and services. Under the PM Janman Yojana, important activities like drinking water, housing, roads, nutrition through Anganwadi, skill development for livelihood promotion are being implemented in coordination with various departments in the settlements of vulnerable tribal groups.

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