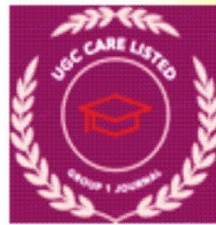


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on

Tribal Societies in Transition - Issues and Challenges

27th & 28th Feb-2020

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DEPARTMENT OF ECONOMICS
SR&BGNR Government Arts & Science College (Autonomous)
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SRI RAMA AND BHAKTHA GENTELA NARAYANA RAO GOVT. ARTS & SCIENCE COLLEGE, KHAMMAM

Sri Rama and Bhaktha Gentela Narayana Rao Govt. Arts & Science College, Khammam was established in the year 1956 under private management. The then Chief Minister Sri Boorgula Rama Krishna Rao and Sri G.V. Butt, the then District Collector of Khammam took the initiative for its establishment along with a committee formed with the elite of the town. The primary objective was to provide higher education to the students of the marginalized sections and Tribal community of Khammam District. The College was named after the Chief Donor, Sri Gentela Narayana Rao. The College was taken over by the state government on 1-09-1959 and it acquired permanent affiliation to the Osmania University in 1972. Eventually the affiliation is transferred to the Kakatiya University, Warangal.

Under the able and missionary administration of Principals like K.Y.L Narasimha Rao, D.Natesan, Bankat Lal Agarwal, Dr.K.S.R. Sharma and M. Ramachander Rao the College has grown into an Identified Lead College in the district with a potential to produce a student force equipped with academic excellence and global skills.

The motto of the College is **‘Enter to Learn, Leave to Serve’** with a mission to produce autonomous learners who turn out to be independent, self-contained, confident human resource to the nation. In the long history of its onward march towards imparting quality instruction, supported by technology, the College introduced Restructured and Self Finance Courses in addition to the Conventional Courses it has been offering since its inception. With the onset of technology-driven society, the College realized the need to address global demands and began to impart instruction and training in communication, soft and employable skills through a mechanism of its own.

The College acquired state-of-the-art technology, automation, net connectivity, added infrastructure and so on in its long journey towards fulfilling its vision and mission. Many a support service are instrumental in imparting value-based, quality instruction to the young of the most needy and marginalized sections of society who also happen to be first generation literates. **The college is accredited with B++ grade by NAAC and is an ISO 9001:2015 certified institution.**

ABOUT THE THEME

India has the second largest tribal population in the world next to the African continent and the population of scheduled tribes in India is 10.43 crores accounting for

8.6 percent of the total population as per 2011 census. Number of scheduled tribes are 705 and each tribe is distinct from others in respect of language, food habits, economic activities, Garments and Culture. They are distributed ,basically in five regions in India which include the Himalayan region, Middle region, Western region, southern region and the Island region. Though, the growth rates of ST population over the census years have been higher than that of the general population .Indian tribes face different problems on the three counts of Human Development. Their major problems include Land Alienation, Indebtedness, Poverty, Restrictions on the collection of MFP, Low health status, Illiteracy, Podu cultivation and inability to Integrate with the general population. The slow pace migration of the tribals in search of livelihoods to urban centres has been increasing. Some of the tribes have little access to basic amenities

The government of India has initiated different programmes for the development of the tribals over the plan period.. Special Programmes have been designed in the 11th Plan to up lift the STs from poverty as they have been neglected for centuries together. Ministry of Tribal Affairs (MOTA) has prepared a strategic plan to improve the tribal welfare during the 12th plan by involving all the stake holders in Tribal Development. Specialized Institutions like ITDA, GCC and TSP's have been started over the years. But, the benefits from the programmes of the governments have been garnered by a few upcoming tribes and those living in the plain areas. Majority of the tribals are still in backward conditions, though transition to modernity is slightly visible. The living conditions of the Particularly vulnerable Tribal Groups (PVTG's) ,which were identified in 1975 are not at all encouraging. Some of the PVTGs are on the verge of extinction and majority of them still suffer from poverty, ignorance and illhealth.

Against the background elaborated so far a National Level Multi disciplinary seminar is going to be conducted in SR & BGNR Arts & Science Government Degree College (A) Khammam of Telangana State. Academicians, Reasearchers, NGO's and Public Officials concerned with tribal welfare are cordially invited to participate in the seminar by submitting papers on the themes given here under.

Sub – Themes:

1. Income earning activities of the tribals.
2. Socio demographic conditions of the tribals.
3. Tribal Agriculture.
4. Historical and Cultural factors in the tribal societies.
5. Specific problems of the PTG's
6. Political awareness and participation of the tribals in sharing political Power.
7. Empowerment of the tribal women.
8. Evaluation of the activities of the ITDA's
9. Health and Literary status of the tribals.
10. 10.Intra and Inter tribe variations in the process of development.

ABOUT THE DEPARTMENT:

The Department of economics has been among the most active department since the inception of the college. The department is in the forefront in teaching and research. The department has well qualified and experienced faculty members. The department strives to hold up the stature of the college. The faculty members are seriously involved in research in the arrears of Agriculture, tribal studies and MGNREGA. The eminent personalities like Sri.M.Rama Chandra Rao, Sri Rama Chadra Murthy, SriL.S.Sastry, Dr.B.Darjan, Dr.A.Venkateswarlu, Dr.K..Madhavarao, Dr.B.Sudhakarand, Dr.V.Venkateswara Rao, Smt.B.Harathi and Smt Ramadevi were served a lot for the development of this department. The department previously organized a National Seminar under the able leadership of Dr.B.Darjan.

Dr.N.Gopi, Assistant Professor, Sri.N.Venkanna, Assistant Professor, Dr.C.V.Muralidhar, Assistant Professor, Smt.K.Indira, Lecturer and Dr.A.Venkateswarlu, Associate Professor of Economics are presently working in the Department.

The Department is offering HEC, HECA, HEP, EPP, EPCA, Both English & Telugu Mediums for Under Graduate courses and M.A Economics is offering for Post Graduate level. About 1000 students were enrolled in the above UG & PG Courses.

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Economical Empowerment of Tribal Women - A Study in Khammam District

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INTRODUCTION

The term tribe is to be understood as a race of people with in a given territory. Scheduled tribes are generally identified to be “Adivasis”. The tribes have been confined to low status and are often physically and socially isolated instead of being absorbed in the main stream. In India Tribals are referred to as Vanya Jathi, Vanavasi, Anusuchit, Janjathi, Adivasi and so on. S.T. population in india increased to 10.43 crores in 2011 from 8.43 crores in 2001 and the growth rate accounts for 23.7 percent for the decade. The S.T. population accounts for 8.2 percent and 8.6 percent during 2001 and 2011 censuses years. The Indian Tribal family organization makes discrimination between the male population regarding education and empowerment. On the other words the exclusion from fruits of development has adversely effected the quality of life of the Tribal people and Tribal children are also no exception. So the Tribal Society is marked by inequality, discrimination, exploitation, domination and deprivation. Socio and economic conditions play an important role in charactering the social life and behavior of an individual to get empowerment. It is therefore essential to analyze the socio : economic background of the Tribal Women and to understand the pattern of relationship between Tribal Women and local environment for the emerging of empowerment in Tribal Women. In the Indian society caste and paternal domination has been influencing the social life and acute disparity in terms if living conditions, culture among the various groups in society. A study of the socio- economic empowerment is very useful to reveal the development of women.

OBJECTIVES

- 1). To study the literacy levels of Tribal Women
- 2). To examine the economic status of Tribal Women for getting empowerment.

METHODOLOGY

The data for this study comprises primary and secondary sources. The primary data has been collected from Puttanithanda hamlet of Ramkya Thanda village of Raghunadhapalem mandal of Khammam District. The data has been collected through the structured questionnaire by interviewing 60 Tribal Women. All the respondent Tribal Women belong to the Lambada Community. They have been asked to give their observations as to the socio – economic issues concerned with the empowerment. The secondary data has been collected from the mandal Gananka Darshini and village records given by the Government officials of the Raghunadhapalem mandal of Khammam District.

PROFILE OF THE STUDY AREA

Schedule Tribes are indigenous and have their own distinctive culture . Geographically isolated and are low in Socio – economic conditions. For Centuries the tribal groups have remained outside the realm of the general development process due to their habitations in forests and hill areas. Hence after independence Government of India has embedded the tribal groups in the Indian Constitution and provided special provisions for their welfare and upliftment. There are about 654 ST communities across the state in India and 75 percent of the STs are not backward and are termed as primitive tribal groups.

For this study Puttani Thanda a hamlet village has been taken which is situated in the revenue village Ramkya Thanda in Raghunadhapalem mandal of Khammam District in Telangana State. There are six hamlet villages in the Ramkya Thanda village. The hamlet villages are Puttani Thanda, Harya Thanda, Badya Thanda, Sukini Thanda, Vankudoth Thanda and Surya Thanda. The sample hamlet village Puttani Thanda is located within the distance of 15 km. from mandal and district head quarters. The mandal Raghunadhapalem has 17 revenue villages with the total population of 44746 of which 22426 are males and 22320 are female population. Among the total population 18811 are Scheduled Tribes

and 5468 are Schedule Castes. The other BC and OC communities are 20467. The total number of households are 12235. The Revenue village Ramkya Thand has 1142 house holds, 4141 are ST population of which 2119 are male 2022 are females. Scheduled Tribes are the highest population in the village with 95 percent. The female population is low than the male population in all the communities in the sample village.

DISCUSSION AND ANALYSIS :

TABLE-1: ILLITERACY AND LITERACY LEVELS OF THE TRIBAL WOMEN

Sl. No	Literacy	No.of Respondents	percentage
1	Illiteracy	30	50.00
2	Primary	7	11.66
3	Secondary	13	21.66
4	Intermediate	6	10.00
5	Graduation	4	6.66
Total		60	100.00

Source: Field study

The table -1 reveals the literacy levels of Tribal Women out of 60 respondent of Tribal Women 50 percent are illiterates and 21 percent have completed Secondary Education, 11 percent Primary Education, 10 percent Intermediate and 6 percent have completed Graduation. It is clear that the illiterates are more in the tribals. It is the main reason for the backwardness of the Tribal Women.

TABLE -2: AGE AT MARRIAGE OF THE TRIBAL WOMEN

Sl.No.	Below18	Above 18	Total
1.	35 (58.33)	25 (41.66)	60 (100.00)

Source: Field study

Table No. -2 shows the particulars of age at marriage of Tribal Women. The data reveals 58.33 percent have got married below 18 years . It indicates that the early marriage system is followed by the tribals. 41.66 indicates have got marriage at the age of above 18 years. It shows that the low level educational awareness and awareness about marriageable age among the Tribal Woman. It implies that more number of early marriages have taken place in the tribal society.

TABLE-3: ECONOMICAL FREEDOM OF TRIBAL WOMEN

Sl.No	Item	Yes	No	Total
1	Given the income to Husband	40 (66.67)	20 (33.33)	60 (100.00)
2	Have freedom to spend your money?	52 (86.67)	8 (13.33)	60 (100.00)
3	Have freedom to purchase commodities?	55 (91.66)	5 (8.33)	60 (100.00)
4	Purchasing Freedom in Cloths	20 (33.33)	40 (66.67)	60 (100.00)
5	Decision in purchasing the cloths	25 (41.67)	35 (59.33)	60 (100.00)
6	Domination of Husband on wife	58 (96.66)	2 (3.33)	60 (100.00)

Source: Field study

Table No.3 states the economic freedom in purchasing goods. 66 percent of the women opined that , they have given their income to their husbands while the remaining 33 percent of women did not give their income to the husbands. 87 percent of the women state that they have freedom to spend their money. 92 percent of the women state that they have freedom to purchase the commodities, only 8 percent have no freedom . 33 percent of the women opined that they have freedom to purchase their cloths and 67 percent have no freedom. 58 percent have given response as take decision for the

purchasing of the clothes of their own and children . 42 percent of women have freedom to purchase the cloths of childrenn. 97 percent of the tribal women agreed the domination of husbands. The tribal women have some freedom to spend money to commodities etc. for domestic purpose. Husbands are dominating the tribal women due to their lack of literacy, and awareness of their rights which are provided in the Indian Constitution.

TABLE- 4: USING OF BANK FECILITIES

Sl. No	Item	Yes	No	Total
1	Have bank account ?	52 (86.67)	8 (13.33)	60 (100.00)
2	Have ATMs ?	27 (45.00)	33 (55.00)	60 (100.00)
3	Having freedom to operate ATM?	7 (11.67)	53 (88.33)	60 (100.00)
4	Are you member of saving Groups ?	30 (50.00)	30 (50.00)	60 (100.00)

Source: Field study

The above table reveals the knowledge of banking transactions of Tribal Women. Among the respondent Tribal Women 87 percent have bank account in the SBI and Grameena Vikasa Banks. The Governments are providing banking facilities in the rural areas to encourage the people in banking habits. All most all government payment are through the online. Because of this reason majority people have bank account. 55 percent of the respondents have no ATM cards while 45 percent have ATM cards. It shows that the new banking facilities are not utilized by the Scheduled Tribe Women. 88 percent of the women opined that they have no freedom to operate their ATM cards. 50 percent of women are the members in DWACRA groups.

TABLE-5: MONTHLY INCOME OF TRIBAL WOMEN

Sl.No.	Income (Rs.)	Frequency	Percentage
1	Below 3,000	15	(25.00)
2	Below 3,000	25	(41.67)
3	Below 7,000	17	(28.33)
4	Below 10,000	3	(5.00)
Total		60	(100.00)

Source: Field study

Table No. 5, indicates the monthly income particulars of the Tribal Women. 41 percent of the women are getting below Rs. 5000 income per month, 28 percent are getting below 7000, 25 percent are below 3000 and only 5 percent are below Rs.1000 per month as income. The majority of Tribal Women are agricultural labour in this village. Hence they are getting average monthly income i.e., Rs.5000.

CONCLUSION

The study analysed that the tribal women did not have empowerment in social and economical sectors due to the various reasons. The main reason is illiteracy because 50 percent of the respondent women are illiterates. 21 percent are having secondary education and only 6 percent are Graduates. Literacy is the basic element of empowerment of women. Traditions poverty and low preference for the girls education in tribal community are basic reason for low percent of literacy. Due to illiteracy and lake of awareness. Tribal Women have got marriages at below 18 years or early marriages. Agriculture is the main activity for the tribal women. Tribal women gave their incomes to husbands and have no freedom to spend their money for their necessary goods. The decision making is in the hands of the Tribal men and it leads to domination on the Tribal Women. Utilizing of the bank facilities are not available for majority of the Tribal Women. 88 percent of the women have no freedom to operate the ATMs. Most of the tribal women are getting below Rs.5000 as their monthly income. Due to the above reasons the tribal women do not have empowerment till now.

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Incidence of Vector –Borne Diseases - A Study in Khammam District of Telangana State

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Improved health contributes to economic growth in four ways: it reduces production losses caused by worker illness; it permits the use of natural resources that had been totally or nearly inaccessible because of disease; it increases the enrolment of children in schools and makes them better able to learn; and it makes alternative uses of resources that would otherwise have to be spent on treatment (World Bank, 1993). In Sri Lanka the near-eradication of malaria during 1947-77 is estimated to have raised national income by 9 percent in 1977. Over the period of three decades, the cumulative cost of such an initiative was \$52 million as compared to the cumulative gain in national income of \$7.6 billion, implying a spectacular benefit-cost ratio.

The capability theory of living standard (Sen, 1987) holds that Income, Commodities and Wealth do not ensure a decent living standard to their owners. It is the aggregate of certain capabilities like (i) Capability to live long (ii) Capability to avoid illiteracy (iii) Capability to be free from hunger and undernourishment and (iv) Capability to enjoy personal liberty and freedom provides a decent standard of living. Thus, health is one of the important aspects that help to develop capabilities and sustainability to work long and to contribute to economic growth.

The health status of tribes is marked by all the negative features that one can find in terms of persistent morbidity, and high mortality, lack of personal hygiene and environmental sanitation, absence of proper health education and awareness. In remote areas, the public infrastructure is barely present. Such rural health facilities as do exist are characterized by phenomenal level of doctors and nurse absenteeism, and absence of drugs and equipment in PHCs (Primary Health Centres), a weak referral system and absence of an orientation in rural health system to preventive care instead of curative care (Gopinath Reddy, 2006).

Vector-borne diseases are human illnesses caused by parasites, viruses and bacteria that are transmitted by mosquitoes, sandflies, triatomine bugs, blackflies, ticks, tsetse flies, mites, snails and lice. Every year there are more than 700 000 deaths from diseases such as malaria, dengue, schistosomiasis, human African trypanosomiasis, leishmaniasis, Chagas disease, yellow fever, Japanese encephalitis and onchocerciasis, globally. The major vector-borne diseases, together, account for around 17% of all infectious diseases. The burden of these diseases is highest in tropical and subtropical areas and they disproportionately affect the poorest populations. Since 2014, major outbreaks of dengue, malaria, chikungunya yellow fever and Zika have afflicted populations, claimed lives and overwhelmed health systems in many countries.

Changes in agricultural practices due to variation in temperature and rainfall can affect the transmission of vector-borne diseases. The growth of urban slums, lacking reliable piped water or adequate solid waste management, can render large populations in towns and cities at risk of viral diseases spread by mosquitoes. Together, such factors influence the reach of vector populations and the transmission patterns of disease-causing pathogens.

Vector-borne diseases wreak havoc in India every year during the monsoon season as well as in the off seasons. They have affected the people in considerable number in most of the states including Delhi, Kerala, Karnataka, Tamilnadu, Telangana. Chikungunya, which reappeared a decade ago in India has no signs of abating and its incidence between 2014-16 increased by 300% - 400%. Same trends are witnessed with regard to Malaria, dengue and swine flu. The Government of India released a strategic plan for the elimination of Malaria and other Vector-borne diseases by 2027. This is really a change from containing to eradication.

Against the background elaborated so far an attempt is made in this study to analyse the incidence of Vector-borne diseases in the Telangana State with special reference to the Khammam district

OBJECTIVES OF THE STUDY

- To examine the trends in the incidence of Vector-borne.
- To know the prevalence of the disease in agency and plain areas.
- To find out the casual factors for the incidence of diseases.
- To offer policy measures, to reduce the incidence of Vector-borne diseases

METHODOLOGY

The state of Telangana was formed in June 2014 and its population as per 2011 census is 351.94 Lakhs. For administrative convenience the earlier 10 districts were bifurcated into 31 districts by the Government. For the present study the data has been collected from the reports of the Health Department as to the incidence of the diseases at the state level for the calendar year 2018. Information from the Primary Health Centres of the erstwhile Khammam district has been collected with regard to the incidence in the district for 2016-17 and 2018. It implies that the study is based on secondary data. Simple averages and percentages are used to analyse the data.

RESULTS AND DISCUSSION

Table-1 in the Annexure reveals the incidence of four major Vector-borne diseases in the state of Telangana during the calendar year 2018. It shows that total persons affected by Malaria are 1715 of which, 330 are in the plain areas against 1385 in the agency areas. Bhupalapally, Kothagudem and Hyderabad districts are at the top with 534; 425 and 416 affected cases. Together these three districts account for 1375, more than 80 percent. In the remaining 28 districts there are Malaria affected persons in single or double digits with the exception of Wanaparthy district. However, it is significant to note that there are no deaths in any district of the state.

Similarly dengue affected is 4442 from out of the sample study of 23,005 persons accounting for 19.3 percent.

Khammam, Hyderabad, Adilabad, Kothagudem and Mahabubnagar are the top five districts in the incidence of dengue. These five districts together account for 2465 cases (55.50 percent) Some other districts like Bhupalapally (122) Karimnagar (157) Medchal (210) Nizamabad (148) Peddapally (265) Rangareddy (162) Warangal (145) and unspecified areas (131) have the affected cases in considerable number. It is noted that only Gadwal, Medak and Yadagiri districts have affected cases in single digits. Data shows that dengue has become a threatening menace across the districts of the Telangana State. Further two deaths are also noted due to dengue fever in Hyderabad.

It is gratifying to note that out of 1427, sample 463 (32.44 percent) cases of Chickengunya are identified. Khammam is at the top with 217 cases followed by Karimnagar (91) and Hyderabad with 70 cases. These three districts together have 378 (81.6 percent) affected persons from Chickengunya. Around 18 districts have not been affected by this disease while a few districts have cases of Chickengunya in single or moderately double digits.

As to the swine flu, 21 sample cases have been examined in the state and of them 14 (66.67 percent) cases are identified with this disease. Medchal district has 5 affected persons and Kamareddy district has 2 persons. It is noted that there are no cases of swine-flu in 25 districts of the state.

The above analysis points out that Malaria, Dengue and Chickengunya are severe in the Telangana State affecting the Metropolis Hyderabad, Kothagudem, Khammam, Mahabubnagar and Warangal districts mostly. The state is predominantly hot as it is a semi-arid area. Average temperatures during March to May are in the range of 42^o – 46^o C. Average rain fall is 775 mm and the districts with forests like Adilabad, Warangal and Khammam have higher averages of rain fall. ST Population in the state is 9.5 percent which is the largest when compared to other states in the South India. Rural people constitute 64 percent and illiterates are 34 percent. Awareness of the rural people, especially, Tribals about vector-borne diseases is low and precautionary measures are inadequate. The state capital

Hyderabad is a tourist centre, Medical hub and an important centre for education and business especially software. It faces influx of visitors from deferent parts of the country in large number. Though the authorities strive to maintain hygienic conditions in Hyderabad vector- borne diseases affect the people as noted. Districts where tribal population is more are prone to these diseases as examined with the data in the table.

VECTOR-BORNE DISEASES IN KHAMMAM DISTRICT

Khammam district has a population of 27,97,370 of which ST population is 27.4 percent and SC population is 16.5 percent. The district has 7.58 lakh hectors of forest land and it is at the top with regard to ST population in the state of Telangana. The district is known as high risk endemic and vulnerable district, easily susceptible to vector-borne diseases.

Table-2 in the annexure shows the trends of vector-borne diseases in the district. Dengue decreased between 2016 and 2017 and then marginally increased in 2018. Malaria has come down drastically between 2016 and 2018. However, Chickengunya increased from 15 cases in 2016 to 219 in 2018.

Swine-Flu was not there in 2016 but it entered the district from 2017 onwards in small numbers. It entered the district from 2017 onwards in small numbers. It is noted that July to December are the critical months for vector-borne diseases in affecting the people in large numbers.

Data in Table-3 reveals the trends in Chicknegunya, PHC wise in Khammam district. It can be observed that Chickengunya cases decreased in 2017 over 2016 and then substantially increased to 219 in 2018. The increase is mostly in 4 or 5 rural PHCs in the district. As per the data in Table-4, Dengue decreased by 48 percent between 2016 and 2017 and then marginally increased in 2018. Urban Khammam Mandal had considerable cases in all the three years of study while 5 to 6 rural mandals had large number of afflictions. The basic reasons for high level of incidence of vector-borne diseases in Khammam district include; Predominance of tribal population, apathetic attitude towards personal hygiene and cleanliness, lack of awareness on health related issues, maintain dry day concept to prevent mosquito breeding and approaching the RMPs (Rural Medical Practitioners) for treatment.

Total variation in the cost of medical treatment between private and government hospitals is more. Cost of treatment has two components – Medical services and purchase of drugs. In both components, the average expenditure per day is abnormally high in the private hospitals. Normally expenditure on treatment is zero in government hospitals. However, it is ascertained that the expenditure in the government hospital is stated due to shortage of essential and qualitative drugs and other related items. It is observed that out of fear, panicky and at the behest of the RMPs innocent rural people approach the private, corporate hospitals, though, treatment is available at a low cost in the government hospitals. Due to their financial weakness most of them borrow private loans at a higher rates of interest.

SUGGESTIONS TO COMBAT VECTOR BORNE DISEASES

- Surveillance to detect vector-borne diseases for early treatment is to be made prompt, especially, in the villages which have higher incidence. Villagers are to be desisted from approaching the RMPs when the cases are complicated and critical.
- Central and State governments are to enhance the budgetary allocations to the health sector by expanding the health infrastructure in the rural areas with adequate staff.
- The locally available RMPs in the villages are to be trained in handling affected patients by creating awareness about diagnosis and preliminary treatment.
- Source reduction activity to prevent mosquito breeding is to be effective through special drives by involving the local youth, Anganwadi teachers, Mahila madals and the like.
- Aedis larva which develops into dengue causing mosquito is to be demonstrated in the schools, Gramsabhas and Mahilamandals.
- Apart from personal health, community, heath awareness is to be created in the villagers through involving them in programme like “Swatchh Bharath”.

- Cost of morbidity in the private/corporate hospitals is more, 4 to 5 times, when compared to the cost in government hospitals. Confidence of the rural people towards the medical services available in the government hospitals is to be increased by making the hospitals effective.

CONCLUSION

Health is Wealth” due to which health indicator is a component of Human Development Index. Health status represents the competence of the Human Resource in a nation. Healthy work force can create and avail the available opportunities to generate more production of higher quality by utilizing the capabilities. It ensures the progress of a nation into the future for sustainable growth by reducing the economic costs of morbidity and mortality. Morbidity in any form leads to loss of income to the household at a micro level and loss of income to the overall economy at a macro level. As such good health creates more wealth to the households and to the nation. Eradication of vector-borne diseases requires adequate budget support and utilization of the funds earmarked. Suitable and effective vaccines to deal with the diseases in the Indian context are to be made available to the field staff. India, it should be noted is a breeding ground for at least six major vector-borne diseases and dealing with them requires a total commitment. Indian government should keep, the important lessons from the past in view especially from Malaria eradication, to mount a successful and sustained offensive against these disease to ensure public health.

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ANNEXURES TABLE-I												
VECTORE BORNE DISEASES IN TELANGANA STATE								CUMMULATIVE FROM 01-01-2018 TO 15/12/2018				
S.No	DISTRICT	MALARIA				DENGUE			CHIKUNGU NYA		SWINE..FLU	
		PV	PF	TO	DEA	SAM	CAS	DEA	SAM	CAS	SAM	CAS
1	ADILABAD	2	5	7	0	2527	482	0	0	0	0	0
2	ASIFABAD	20	50	70	0	130	15	0	0	0	0	0
3	BHUPALAPALLY	46	488	534	0	507	122	0	0	0	1	1
4	GADWAL	2	8	10	0	10	1	0	48	7	0	0
5	HYDERABAD	117	299	416	0	3120	574	2	155	70	3	2
6	JAGITHYAL	2	4	6	0	59	10	0	0	0	0	0
7	JANAGOAN	3	5	8	0	110	40	0	0	0	0	0
8	KAMAREDDY	3	3	6	0	160	42	0	1	1	2	2
9	KARIMNAGAR	3	6	9	0	2248	157	0	517	91	0	0
10	KHAMMAM	3	4	7	0	2546	699	0	420	217	0	0
11	KOTHAGUEDEM	25	400	425	0	1221	393	0	31	12	0	0
12	MAHABUBABAD	12	25	37	0	401	84	0	0	0	0	0
13	MANCHIRYAL	0	6	6	0	347	85	0	0	0	0	0
14	MAHABUBNAGAR	4	1	5	0	2817	317	0	9	6	0	0
15	MEDAK	13	0	13	0	28	6	0	0	0	1	1
16	MEDCHAL	30	5	35	0	768	210	0	1	1	6	5
17	NAGARKURNOOL	2	2	4	0	143	36	0	0	0	0	0
18	NALGONDA	1	0	1	0	80	17	0	0	0	0	0
19	NIRMAL	1	5	6	0	85	42	0	0	0	1	1
20	NIZAMABAD	7	10	17	0	1572	148	0	0	0	0	0
21	PEDDAPALLY	0	1	1	0	770	265	0	30	17	0	0
22	RANGAREDDY	3	18	21	0	1447	162	0	157	23	3	2
23	SANGAREDDY	15	5	20	0	50	18	0	0	0	0	0
24	SIDDIPET	4	1	5	0	71	21	0	5	3	0	0
25	SIRCILLA	0	1	1	0	85	20	0	0	0	0	0
26	SURYAPET	4	6	10	0	256	74	0	53	15	0	0
27	VIKARABAD	1	1	2	0	56	18	0	0	0	0	0
28	WANAPARTHY	0	0	0	0	71	17	0	0	0	0	0
29	WARANGAL (U)	4	10	14	0	715	145	0	0	0	3	0
30	WARANGAL(R)	3	15	18	0	454	85	0	0	0	1	0
31	YADADRI	0	1	1	0	20	6	0	0	0	0	0
32	NOT TRACED	0	0	0	0	131	131	0	0	0	0	0
33	OTHER STATE	0	0	0	0	0	0	0	0	0	0	0
	TOTAL	330	1385	1715	0	23005	4442	2	1427	463	21	14

Source: District DMOs in the State and State Office.

Note: *PV* = Plasmodium Vivax

PF = Plasmodium Falciparum

TO = Total

DEA = Deaths

SAM = Sample

CAS = Cases

Table-2

**DENGUE, MALARIA, CHIKUNGUNYA AND SWINE - FLU POSITIVE CASES -
KHAMMAM DISTRICT**

FROM 01-01-2016 TO 31-12-2018.

MONTH	DENGUE			MALARIA			CHIKUNGUNYA			SWINE FLU (H1N1)		
	2016	2017	2018	2016	2017	2018	2016	2017	2018	2016	2017	2018
JAN	3	10	16	127	5	0	0	0	3	0	0	0
FEB	0	11	7	109	1	0	0	0	0	0	0	0
MAR	0	49	9	51	4	1	0	0	0	0	0	0
APR	0	41	3	53	7	0	0	0	0	0	0	0
MAY	6	10	3	73	0	0	0	0	0	0	1	0
JUN	4	2	4	62	3	1	0	0	0	0	0	0
JUL	8	29	31	261	1	2	2	0	6	0	0	0
AUG	159	154	145	223	10	2	1	0	15	0	1	0
SEPT	352	226	257	157	4	1	9	1	109	0	2	0
OCT	397	109	168	103	0	0	1	0	65	0	3	1
NOV	357	41	49	211	5	0	2	0	18	0	0	4
DEC	53	18	16	316	2	0	0	0	3	0	0	0
TOTAL	1339	700	708	1746	42	7	15	1	219	0	7	5

Source: DMO Office, Khammam.

**TABLE-3: STATEMENT SHOWING THE PHC WISE, VILLAGE WISE
CHIKUNGUNYA POSITIVE CASES PARTICULARS OF KHAMMAM DISTRICT
FROM 01-01- 2016 TO 28-12-2018.**

S.No	Name of the PHC	2016	2017	2018
1	UMS KHAMMAM	4	1	75
2	PHC MANCHUKONDA	3	0	34
3	PHC M V PALEM	0	0	30
4	PHC MATOORPETA	0	0	27
5	PHC CHINTAKANI	1	0	11
6	PHC THIRUMALAYAPALEM	0	0	9
7	PHC ENKOOR	0	0	8
8	PHC BONAKAL	0	0	7
9	PHC MUDIGONDA	0	0	6
10	PHC KUSUMANCHI	0	0	4
11	PHC SINGARENI	7	0	2
12	PHC WYRA	0	0	2
13	PHC KONIJERLA	0	0	1
14	PHC SUBLAID	0	0	1

15	PHC KAMEPALLI	0	0	1
16	PHC LANKASAGAR	0	0	1
	TOTAL	15	1	219

Source: DMO Office, Khammam.

TABLE-4: PHC WISE DENGUE POSITIVE CASES IN KHAMMAM DISTRICT FOR THE YEAR				
From 01-01-2016 to 28-05-2018.				
Sl. No.	Name of the PHC	2016	2017	2018
		Positives	Positives	Positives
1	PHC BANIGANDLAPADU	4	3	5
2	PHC BONAKAL	551	12	15
3	PHC CHINTAKANI	40	103	86
4	PHC ENKOOR	6	6	8
5	PHC GANGARAM	6	4	5
6	PHC KALLURU	8	6	5
7	PHC KAMEPALLI	5	20	23
8	PHC KONIJERLA	68	6	17
9	PHC KUSUMANCHI	25	9	13
10	PHC LANKASAGAR	6	5	6
11	PHC MANCHUKONDA	95	89	86
12	PHC MATOORPETA	41	173	138
13	PHC MUDIGONDA	39	89	84
14	PHC M V PALEM	70	32	38
15	PHC NELAKONDAPALLI	23	10	21
16	PHC PEDDAGOPATHI	2	1	2
17	PHC SINGARENI	40	14	35
18	PHC SUBLAID	11	2	2
19	PHC THALLADA	77	11	18
20	PHC THIRUMALAYAPALEM	10	5	3
21	UMS KHAMMAM	143	86	82
22	PHC VEMSOOR	0	0	0
23	PHC WYRA	69	14	16
Grand Total		1339	700	708

Source: DMO Office, Khammam.

The Present Conditions of Tribal Education and Government Schemes of Telangna State in India

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INTRODUCTION

A Large variety of indigenous people lives in India. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2crores, India has the single largest tribal population in the world. According to the 2011 census, this constitutes 8.6 percentage of the total population of the country. Education is one of the primary agents of transformation towards the development. In fact Education is an input not only for economic development of tribes but also for inner strength of the tribal communities. which helps them in meeting the new challenges of life. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being. Professor Amartya Sen recently emphasized education as an important parameter for any inclusive growth in an economy. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. The male-female gap in literacy and educational attainment among the scheduled tribes is significant. Education, especially in its elementary form, is considered of utmost importance to the tribes because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmers and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential. It is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. In this context, the need for special focus on tribal education, which is inclusive of context specific traditional and innovative interventions are needed. [1]

OBJECTIVES OF THE STUDY

Following are the main objective of this study may.

1. To know the status of tribal population in India as well as Telangana State
2. To know the literacy trends of Tribes of India
3. To know the level of education among the major tribes of Telangana.
4. To know the problems of education among the tribals in Telangana.
5. Govt. Policies and programmes for the tribal education .

METHODOLOGY

The literature used to write and to analyze the Tribal Education in State Of Telangana in India ,Challenges and Achievements in this paper Secondary data was gathered from different sources such as enrolment records, and various documents from internet, research articles govt. reports and websites like census 2011 of India, etc.

TRIBAL POPULATION IN INDIA

The tribal population constitutes a majority in the northeastern states of Mizoram and Lakshadweep (94.4 per cent), Meghalaya (86.1per cent), and Nagaland (86.5per cent). The states with no Scheduled

tribe groups are Punjab, Chandigarh, Haryana, Delhi and Pondicherry Out of the total population of India 2011 census [2]. 10.43 crores (Table-1) is the total tribal population.

Table-1: Trends in Indian Tribal population

Census year	Total population (in millions)	Schedule tribe population (in millions)	Proportion of ST population(in %)
1961	439.2	30.1	6.9
1971	547.9	38.0	6.9
1981	665.3	51.6	7.8
1991	838.6	67.8	8.1
2001	1028.6	84.3	8.2
2011	1210.8	104.3	8.6

Census 2011 by register general of india[2]

Table-2: Distribution Of Scheduled Tribe Population By State-2011some Major State(%)

Name of the state	% of sts in india /state to total population of state	% of sts in the state to total population of india	Literacy rate
All india	8.6	-	59
Madhyapradesh	21.1	14.7	50.6
Chattisgarh	30.6	7.5	59.1
Jarkand	26.2	8.3	57.1
Maharashtra	9.4	10.1	65.7
Odisha	22.8	9.2	52.2
Gujarath	14.8	8.5	62.5
Rajasthan	13.5	8.8	52.8
Andhrapradesh	5.3	2.5	48.8
Telangana	9.3	3.1	49.5

Rural and Unban distribution of Scheduled tribes population

Year	All India(in millions)			Scheduled Tribes(in millions)		
	Rural	Urban	total	Rural	urban	Total
2001	74.3	28.6	1028	77.3	7	84
2011	83.3	37.7	1210	93.8	11	104

Source - Census of India, 2011

Table 3:Literacy Trends of Tribal population in India from 1961 to 2011(in Percentage)

Year	All india			Scheduled tribes		
	Male	Female	combined	male	female	Combined
1951	27.16	8.86	18.33	-	-	-
1961	40.4	15.35	28.33	13.83	3.16	8.53
1971	45.96	21.97	34.45	17.63	4.85	11.30
1981	56.38	29.76	43.57	24.52	8.04	16.35
1991	64.13	39.29	52.21	40.65	18.19	29.60
2001	75.96	53.67	64.83	59.17	34.76	47.10
2011	82.14	65.46	74.04	68.50	49.40	59.00

Source: National Commission for SCs & STs, Fifth Report & Census, 2011

Literacy is an important indicator of development among tribal groups. The trend of literacy of tribes in India from 1961 to 2011 is shown in table 3. The percentage of literacy of tribes was only 8.53 per cent in 1961 which has increased to 63.1 per cent in 2011. But female literacy of tribes is only 54.4 per cent compared to male literacy of 71.7 per cent. During the post-Independence period, the Indian government implemented legislation and allocated funds to facilitate access to enrollment in primary education (grades I-V) in India. As a result, both literacy rates and gross enrollment ratios of boys and girls across the general population have increased substantially during the past 50 years. The literacy rate among Schedule Tribe (ST) male is 71.7 per cent and among girls is 63.1 per cent. During the

period of 1961 (8.54 per cent) to 2011 (63.1 per a significant improvement in ST literacy rate can be witnessed.

Telangana:

Telangana is a newly formed state and one of the 29 states in India. It was formed on 2 June 2014 with the city of Hyderabad as its capital. Telangana is bordered by the states of Maharashtra to the North and North West, Chhattisgarh to the North. Telangana has an area of 114,840 square kilometres (44,340 sq mi), and a population of 35,193,978 (2011 census), making it the twelfth largest state in India, and the twelfth most populated state in India.

POPULATION SIZE AND DISTRIBUTION:

Telangana has a tribal population of 31.78 lakh, which is 9.08% of the state’s population, with a total of 32 tribal communities. While Lambadas comprise 20.46 lakh of the tribal population, the remaining are from communities such as Gonds, Guthikoyas, Pardhans, Nayakpods, Kolams, Gotis and several others, which are relatively low in number. The Gond people are Adivasis, originally believed to have spread from central India to parts of Madhya Pradesh, Chhattisgarh, Telangana, Andhra Pradesh and Odisha. They have a sizeable population and a long history of settlement in Telangana. They primarily speak Dravidian languages. The following table shows the community wise distribution of tribal population in Telangana.

Table-4: Scheduled Tribe group wise population of Telangana 2011 census

Sl.no.	community	Population	% to the Total state population	% to the total ST population of state
1	lambada	2046117	5.84	64.38
2	Koya	486391	1.38	15.30
3	Gond	297846	0.85	9.37
4	yerukala	144128	0.41	4.53
5	pardhan	24776	0.07	0.77
Primitive Tribes				
1	kolam	44805	0.12	1.40
2	chenchu	16912	0.04	0.53
3	Konda reddy	1016	0.002	0.03
4	thoti	4811	0.013	0.15
	telangana	31.78 lakhs	9.8	-

Source of data: office of the register general, india -2011 census

The above table shows the population distribution of major tribes in Telangana state. Out of the 32 STs Sugali are numerically the largest ST with a population of 20,46,117 constituting 64.38 percent of the states ST population. They are followed by Koya 486391(15.30), Gond 297846(9.37), Yerukala 144128(4.53), Pardhan 24776(0.77 percent). These five ST population together account for 94.37 percent of the ST population of the State. The total population of the above 90 percent are residing in rural areas.

LITERACY AND EDUCATIONAL LEVEL

Table-5: Literacy gap between India and Telangana among Tribal people as per 2011 censuses

country/state	All persons			Male			female		
	all	St	gap	all	St	gap	all	st	gap
India	73	59	14	80.9	68.5	12.4	64.6	49.4	15.2
telangana	66.5	49.5	17	75	59.5	15.5	57.9	39.4	18.5

Source: 2011 census

The table indicates the literacy gap between country and state among tribal people as well as gender. The state literacy gap was higher than the country literacy gap. female literacy gap is higher than male. It is clear that the percentage of gap in illiterate female is very high (18.5 percent), but in case of male

this is low (only 15.5 percent). This observation indicates that they have more interest to male child education.

Table-6: Educational Status of major STs in combined AP

Name of the st	Literate without educational level	Below primary	Educational levels attained by major STs				
			Primary	middle	Matric/secondary/higher secondary/intermediate etc.,	Technical and non technical diploma	Graduate & above
All sts	6.3	42.0	28.4	8.5	12.3	0.6	1.8
Sugalis	5.6	43.6	25.7	8.7	13.3	0.8	2.3
Koya	6.5	43.4	29.2	8.5	10.9	0.4	1.2
Gond	7.7	50.0	25.1	7.2	9.1	0.2	0.6
Yenadis	9.7	47.0	29.7	5.3	6.9	0.4	1.1
Yerukalas	4.4	32.2	30.0	10.3	17.7	1.3	3.3

Source of data: Office of the Register General, India -2001 census

Table-7: High gross enrollment ratio 2013-14

State	Class I-V		
	Boys	Girls	total
TELANGANA	124.54	125.88	125.18
AP	114.22	112.94	113.60

Dropout ratio 2013-14

State	Class I-V		
	Boys	Girls	total
TELANGANA	37.31	40.90	39.07
AP	16.99	21.49	19.19

Table -8: Distribution of students at various levels of education in different social groups, Telangana 2014(percentage)

Social Group	Primary	Upper Primary/ Middle	Secondary	Higher Secondary	Diploma/ Certificate Up To Secondary	Diploma/ Certificate Up To Secondary	Diploma/ Certificate Up To Secondary	Graduate	Pg/Above	Total
st	38.6	23.8	17.8	6.6	0.5	0.5	0.3	10.8	1.1	100
sc	39.1	16.0	19.1	7.7	0.0	2.8	0.6	12.7	2.0	100
obc	35.4	20.3	14.2	13.0	0.1	0.5	0.8	13.0	2.6	100
others	38.3	19.0	13.3	12.3	0.0	0.6	0.9	13.4	2.2	100
total	36.8	19.6	15.1	11.6	0.1	0.9	0.8	12.9	2.3	100

Source: Unit Level Data, Key Indicators Of Social Consumption, Education, NSO, 71st Round 2015, Telangana Social Development Report 2017

Table-9: Distribution of students across types of institution in various social group, telangana 2014(percentage)

Social group	Type of institution				
	government	Private aided	Private unaided	Not known	total
ST	65.1	2.7	32.2	0.0	100
SC	50.5	4.2	45.3	0.0	100
OBC	37.9	3.3	58.8	0.0	100
others	25.0	2.0	72.6	0.4	100

Total	39.6	3.2	57.2	0.1	100
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Source: Unit Level Data, Key Indicators Of Social Consumption, Education, NSO, 71st
 Round 2015, Telangana Social Development Report 2017

Table-10: Proportion Of Students Completing Various Classes Before Dropping Out In Various Social Group ,Telangana-2014(%)

SOCIAL GROUP	II	III	IV	V	VI	VII	VIII	IX	X	TOTAL
SOCIAL GROUP	0	0	4	12	0	13	40	8	23	100
ST	0	2	3	9	15	15	18	5	33	100
SC	0	1	7	11	3	8	18	3	48	100
OBC	0	4	4	12	8	15	8	5	44	100
OTHERS	0	1	6	11	5	11	18	4	43	100

Source: Unit Level Data, Key Indicators Of Social Consumption, Education, NSO, 71st
 Round 2015, Telangana Social Development Report 2017

OTHER STUDIES

School dropout rates among Scheduled Tribes (STs) in Telangana is alarmingly high, with rates for the year 2015-16 at various levels of school education are more than double, compared to other categories, data from the handbook 'Telangana at a Glance-2017' released by the directorate of economics and statistics of Telangana shows. Dropout rate among STs in class 1-5 is 38.53 per cent, while the rate among all the other categories is 16.33 per cent.

Professor K Laxminarayana, organising secretary of Telangana Save Education Committee said, "The government is shutting down schools in several tribal areas of the state because of low student strength. It is also not providing infrastructure and basic facilities like classrooms, playground and drinking water. Even the teacher strength is very low and in most cases Vidya volunteers teach in these schools. So the tribal students are dropping out despite their gross enrolment ratio being good."

Laxminarayana added, "Save education committee members conducted a survey to find out the condition of schools in tribal areas in different districts and submitted a memorandum to the government, but they have no interest in improving the condition of these schools."

To make matters worse, Telangana has literacy rate of 66.5 per cent against national average of 72.9 per cent, placing it at 31st position among states and Union Territories.

In class 1-8, dropout rate is 52.57 per cent among STs, compared to 29.42 per cent among other categories.

However, an official in the tribal welfare department said that the dropout rates among STs are not as high as the data shows. "Due to absence of proper monitoring mechanism, whenever a student leaves the school, he is marked as a dropout. There is no mechanism to find out whether the student has dropped studies or joined another school," said the official.

In class 1-10, dropout rate is 61.33 per cent among STs, while it is 36.99 per cent among the others.

CAUSES FOR SCHOOL DROPOUTS

Ignorance and lack of attitude towards education of parents is another important challenge. Poor socio-economic conditions is a major constraint to educational access, impossible for marginalized households to make investment in education in the form of school fees, costs of books, uniforms, meals and transportation. Children from poor families contribute to family income either directly by working as labour or indirectly by contributing in doing household chores. Another challenge in providing primary education to tribes is geographical location. Most of the primitive tribes still live in hills, dense forest with difficult terrain and many a times, it is difficult to reach them because of lack of road and

transport facilities. It is a challenge to provide education to tribes and setting schools and institutions in small, scattered and remote tribal habitations.

PROBLEMS OF EDUCATION IN THE STUDY TELANGANA

There are many critical issues and problems in the field of tribal education. They are as follows:

- a) Medium of language: Language is one of the important constraints of tribal children which prevents them access to education.
- b. The location of the village: The physical barriers create a hindrance for the children of a tribal village to attend the school in a neighboring village.
- c. Economic conditions: The economic condition of tribal people is so poor that they do not desire to spare their children or their labor power and allow them to attend schools.
- d. Attitude of the parents: As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
- e. Teacher Absenteeism: In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
- f. Lack of proper monitoring: Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department.

CENTRAL GOVERNMENT POLICIES AND PROGRAMMES FOR TRIBAL EDUCATION

Starting from the First Five Year Plan Period (1951-1956) the government is steadily allocating financial resources for the purpose of tribal development. Towards, the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) was created. During the Third Five Year Plan Period (1961- 1966), the government of India adopted the strategy of converting areas with more than 66 per cent tribal concentration into Govt. Policies and programmes for the tribal education in India and named its Tribal Development Blocks (TBDs). By the end of Fourth Five Year Plan (1969- 1974), the number of TBDs in the country rose to 504. Additionally, in 1972 the Tribal Sub- Plan Strategy (TSP) was implemented by the Ministry of Education and Social Welfare. TSP was based on twin objectives of socio- economic development and protection against exploitation. It was generally implemented in the areas where the Scheduled Tribe population was more than 50 per cent of the total population. The PESA (The Panchayats Extension to Scheduled Areas) Act, 1996 in fact, has made it mandatory for the States having scheduled areas to make specific provisions for giving wide-ranging powers to the tribes on the matters relating to decision-making and development of their community. The Janshala Programme is a collaborative effort of the Government of India (GOI) and five UN Agencies – UNDP, UNICEF, UNESCO, ILO and UNFPA, a community based primary education programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalized groups, Scheduled Caste/Scheduled Tribes/minorities, children with specific needs.

Educational Institutions of Telangana: The major program under the Department is maintenance of Educational Institutions. During 2015-16, Rs.138.92 Cr. is allocated under state plan while Rs.271.49 Cr. is allocated under non plan budget for expenditure under this scheme. The components of the scheme are briefly discussed here under:

- (a) **Hostels** :There are (212) hostels (157) for Boys and (55) for Girls) with a total strength of (40763) boarders. Accommodation and boarding are provided to the children free of cost. Other materials required for the children and also for the institution are being provided to the children.
- (b) **Integrated Hostels** :Each of the Integrated Welfare Hostel Complexes will provide accommodation for (400) boarders belonging to SC, ST & BC. For each complex, buildings and other amenities are being provided adequately.
- (c) **Ashram Schools** :There are (283) ashram schools (187) for Boys (96) for Girls functioning in the tribal concentrated areas. The schools provide both school and hostel under the same roof. (8)

Ashram Primary Schools, (33) Ashram Upper Primary Schools and (242) Ashram High Schools are functioning while providing schooling and hostel facility to (85843) children.

- (d) **Post -Matric Hostels** :101 hostels are functioning to facilitate ST college students with free accommodation, and the utility charges are borne by the Department. The students staying in these hostels receive Post-Matric scholarships at attached hostel rates. Efforts are being put in to run these hostels like full fledged Pre-Matric hostels by providing supporting staff and other facilities.
- (e) **TW Primary Schools** :(1513) Tribal Welfare Primary Schools (earlier known as GVVKs) are functioning in tribal areas to impart primary education to (32653) ST children.
- (f) **College of Teacher Education (TW), Bhadrachalam & Uttoor** :Colleges of teacher education. (TW) were started at Bhadrachalam and Uttoor to provide B.Ed. training to the STs. Each college has an intake capacity of (200) per year and the training is being imparted as per NCTE norms. The college at Bhadrachalam is also providing distance mode training to in-service teachers and is also functioning as a study centre of IGNOU for B.Ed courses through distance mode.
- (g) **Coaching and Allied** :Coaching is being provided to tribal children for competitive examinations through (4)Pre-Examination Training Centers (PETCs).Part of coaching cost is provided by Government of India under 'Coaching and Allied' scheme. Government have sanctioned Dr.YSR Study Circle, Pre-Examination Training Centre,to provide coaching to ST students for competitive examinations The study circle commenced functioning with a sanctioned strength of (100) students. Students are being imparted coaching for different competitive examinations so far.

FAST (FINANCIAL ASSISTANCE FOR STUDENTS OF TELANGANA) :

Tuition Fee & Post-Matric Scholarships :

The objective of the scheme FAST is to provide scholarships to ST students studying post-matriculation or post-secondary stage to enable them to complete their education and also to provide books to ST students studying Professional Courses under Book Banks Scheme. The sanction and disbursement of Post-Matric scholarships to ST students.

(FAST) Pre Matric Scholarships :Under pre matric scholarships bright ST children are identified and provided opportunity to receive quality education through reputed private institutions.

- (a) **Best Available Schools** :Bright children among STs are selected by District Selection Committee under the Chairmanship of Collector in non-ITDA districts and Project Officers in ITDA districts and the selected ST children are being admitted in the Best Available Schools (Reputed Private Management Schools).During 2014-15, (4271) ST students studying in (63) schools identified under Best Available Schools Program.
- (b) **Hyderabad Public Schools**:The Tribal Welfare Department is sponsoring ST children for admission into Hyderabad Public Schools, Begumpet and Ramantapur. The Department is sanctioning Pre-Matric scholarships besides running (2) hostels for the ST dayscholarstudying in the Hyderabad Public Schools. During 2014-15, (233) ST students are continuing their studies.

Quality Education for STs (Quest) :A joint venture of Tribal Welfare Department, Sarva Shiksha Abhiyan(SSA), Rajiv Madhyamika Shiksha Abhiyan (RMSA) & SCERT. Aims at class specific subject specific competencies in Tribal children from Class VI to X. 60 titles of Deepika (Teacher Handbook) & Abhyasika (Students workbook) designed by selected teachers of tribal welfare. 14 lakh books distributed to 2 lakh students for the academic year 2012-13. Academic measures include – reforming school time table, period duration from 45 minutes to 90 minutes, first 45 minutes teaching, next 45 minutes student practice and common Examinations at ITDA level. The scheme is intended to improve the quality of education imparted in Ashram Schools and Hostels.

Upgrading TW Ashram Schools into Schools of Excellence :The scheme is intended to upgrade TW Ashram High Schools in each ITDA into School of Excellence with a long term objective of equipping the students to compete for competitive exams such as NIT, IIT etc.

Residential Schools for Tribal's :A separate Society in the name of Telangana TW Residential Educational Institutions Society (Gurukulam) was established by bifurcating APTWREIS for managing tribal residential institutions in Telangana. To impart quality education to ST students, Government is maintaining (150) residential institutions with a strength of (42,395) Out of (150) institutions, (34) Residential schools, (28) Residential Jr. Colleges, (29) Mini Gurukulams, (59) Kasturba Gandhi Balikala Vidyalayas are functioning, which include (1) School of Excellence and (2) Jr. Colleges of Excellence to provide intensive coaching for selected tribal students studying from 8th class onwards, and (7) Eklavya Model Residential Schools which were sanctioned by Ministry of Tribal Affairs, GOI which are also managed by Gurukulam.

Residential Schools for Tribal Girls in RIAD Areas :The Scheme is intended to provide Quality Education for Tribal girls in RIAD Areas. Under this programme, (2) colleges are functioning one at Utnoor and another at Eturunagaram with (620) students.

Up gradation of Residential Schools into Junior Colleges of Excellence :The scheme is intended to upgrade the existing TW Residential schools into Junior Colleges of Excellence longterm objective of equipping students to compete for national level competitive exams such as NIT, IIT etc. (1) is functioning at Mananoor, Mahaboobnagar Dist. with a sanctioned strength of (160) students.

SUGGESTIONS

Some suggestions for improvement of education in the study area are as follows

- a) Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of education.
- b) Attitude of the tribal parents - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
- c) Relevant study materials in local languages - All study materials should be supplied in local languages of tribes.
- d) Appointment of Local teachers and female teachers - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.
- e) Residential schools- More residential schools should be established in each states and districts and extended up to PG level in tribal areas.
- f) Social security- Social security of students, especially of adolescent girls is of great concern in residential schools.
- g) Proper Monitoring - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

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Socio Economic Conditions of Tribal Communities with Reference to Andhra Pradesh

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INTRODUCTION

British Government in India had followed a policy of isolation, which led to the exploitation of tribals by Zamindars and landlords. After Independence, the Government of India has provided a number of provisions in the Constitution to safeguard the tribal interests and to achieve faster economic development. The Indian Constitution has laid down various protective as well as ameliorative measures to develop the tribals. These measures have been in the form of assuring their political representation as well as their representation in services through reservation. In order to advise on matters pertaining to the development scheduled tribes, compulsory Tribe Advisory councils have been formed in the states where tribals live both in scheduled areas and outside. Changes have been made in the forest policy, guaranteeing the tribals certain rights on forest produce. The Long term credit should be provided to enable the tribal to free himself from the strangle hold of the usurious moneylenders and the tribals repaying capacity should be raised by improving their economic conditions. The institutional credit should forth come in an adequate measure and the procedure should be simplified to attract the tribals to take advantage of the credit facilities provided by the institution. But the crux of the problem still remains.

India is a country which has people of different cultures, religions, traditions, languages, castes and creed. Even in India, every state has its own culture and traditions. Among them, tribal people are one such group that needs to be emphasized. Due to the presence of these tribes, India receives various flavours and real treasures. The tribal peoples of India are also known as “Adivasis”, which literally means ‘Indigenous People’ or ‘Original inhabitants of a given region’. Major population of the tribes is found in Chhattisgarh, Orissa, Jharkhand, Madhya Pradesh, North Eastern states and the Andaman and Nicobar Islands. Social development paves way for economic development. The tribes always face difficulties in their socio-economic development due to various factors like geographical and cultural isolation, lack of proper health facilities, inability to satisfy basic needs, lack of control over resources and assets, lack of education and skills, malnutrition, lack of shelter, poor access to water and sanitation, vulnerability to shocks, violence and crime, lack of access to proper infrastructure facilities and technologies and lack of political freedom and voice. Social sector comprising of sub-sectors like access to education, health and medical care, housing and water supply is very much essential for their economic development

OBJECTIVES

1. To analyse the socio-economic status of the tribal communities of Andhra Pradesh State.
2. To study the Government Schemes of Andhra Pradesh for the welfare of Tribal Community.
3. To study the impact of the development schemes on the living conditions of the state.

METHODOLOGY

The present study aims to study the social and economic conditions in the Tribal areas. The data was collected from secondary sources which was collected from various books, Journals, Internet, Government reports and websites.

WELFARE SCHEMES BY THE GOVERNMENT OF ANDHRA PRADESH FOR THE TRIBAL COMMUNITIES

CONSERVATION CUM DEVELOPMENT PLANS

Government of India (GOI) has approved Conservation Cum Development Plan for the development of PVTGs for a period of five (5) years starting from 2012-13. GOI have released Rs.33.20 Cr. during 2014-15 and 2015-16. Under this, schemes such as Backyard Poultry and Kitchen gardens for food

security, Corpus funds for health emergencies, and support to Voluntary Organizations for involving in livelihood activities and improving health and nutrition status were taken up. During 2016-17, proposals were submitted to GOI for sanction of Rs.40.64 Cr. for providing micro projects that create food security, habitation development activities for improving health, hygiene and nutrition conditions, etc. GOI has released Rs.13.20 crores so far.

SKILL UPGRADATION OF FORMAL AND SELF-EMPLOYMENT

Government of Andhra Pradesh is keen in development of Skills of ST unemployed youth by imparting training and providing placements. For this purpose, Government have sanctioned a Sub Mission exclusively for STs for taking up skill upgradation training and placement in the Scheduled Areas, so that there will be a sustainable and formal self-employment. Youth Training Centres were constructed aimed to create aspirational training infrastructure in the tribal areas. During 2015-16 Andhra Pradesh State Skill Development Corporation (APSSDC) implemented training to 2700 (ST) Youth in various Trades through their Training partners across the State.

DEVELOPMENT OF COFFEE PLANTATIONS IN ITDA, PADERU AREA

The Government have approved a comprehensive Development of Coffee Project in Integrated Tribal Development Agency (ITDA), in Paderu area at a total cost of Rs.526.16 Cr. for implementation over a period of ten years from 2015-16 to 2024-25. The project work comprises of: (1) Expansion of Coffee Plantations; (2) Coffee Consolidation/ Rejuvenation; (3) Organic Certification; (4) Promotion of Wet pulping through supply of Baby pulpers; and (5) Marketing support.

GIRIJAN VIDYA VIKAS KENDRAS (GVVK)

Providing access to education by teachers and later sent for teacher training at government cost. This measure introduced in 1986 brought an enrolment explosion in the areas of Tribals; out of 4317 GVVKs, 351 GVVKs are upgraded to primary schools in 2001-02. Government of Andhra Pradesh has sanctioned permanent buildings for all these upgraded schools under DPEP during 2003-04. Presently, these GVVKs are called Tribal Welfare Primary Schools.

THE GIRIJAN CO-OPERATIVE CORPORATION (GCC)

It is a public sector undertaking of government of Andhra Pradesh established in the year 1956 with a single mission, which is the socio-economic upliftment of Tribals. The forests in this state play a significant role in sustaining the livelihood of these people, especially the sale of forest produce (non-timber forest products), since agricultural activity by itself is not sufficient for sustenance, or as a source of livelihood. GCC was instituted with the sole purpose to protect them from exploitative middlemen, petty traders and establish a mutually beneficial relationship between them and the rest of the world.

HOSTEL BUILDINGS FOR DEGREE COLLEGES

The scheme is intended to provide hostel buildings for PostMetric scheduled tribe students studying in eight degree colleges. Each degree college will have one boys' hostel and one girls' hostel. Children admitted in the hostels will receive maintenance charges of Rs. 525 per month under Post-Metric Scholarships.

CONSTRUCTION OF HIGH SCHOOLS

The scheme is intended to provide Hostel buildings for degree colleges The scheme is intended to provide additional accommodation to high schools especially tribal welfare girls' in Ashram high schools located in the RIAD area.

BUILDINGS FOR EDUCATIONAL INSTITUTIONS

The objective of the scheme is construction of buildings (new/ additional accommodation) for Integrated Hostels, Post-Metric Hostels and Ashram Schools which are in private accommodation. The funding is shared by state and central government on 50:50 bases.

ANDHRA PRADESH TRIBAL MINING COMPANY (TRIMCO)

Andhra Pradesh Tribal Mining Company was established in 2001 under the companies' act 1956 as a joint venture TRICOR (74 per cent) and APMDC (26 per cent) to take up mining activity with active participation of Tribal Mining Cooperative Societies. Activity commenced in mining of semi-precious

stones at 7 locations and project surveys are being taken up for assessing the potential and mining of other major important mineral resources. To harness the mining potential in tribal areas for improving the living conditions of tribal communities by distributing the mineral wealth generated, by exploiting the various mineral resources lying in the tribal regions of the state.

GIRIJAN DEVELOPMENT AGENCY (GDA)

Girijan Development Agency is centrally sponsored agriculture oriented project functioned in tribal areas of Srikakulam district since January 1972. The project started with an outlay of Rs. 1.50 crores for a period of 5 years by the Ministry of Agriculture, government of India and it was closed by March, 1977. The project mainly meant for development of agriculture and allied sectors with some additional provision in sectors viz., roads, education, health etc. The GDA was converted into ITDA from 1 January 1979.

ANDHRA PRADESH TRIBAL POWER COMPANY (TRIPCO)

Andhra Pradesh Tribal Power Company was established under the companies Act, 1956 in July 2002 to explore the feasibility of harnessing the hydro power available in the tribal areas and to establish mini-hydro power projects in scheduled areas by utilizing natural streams and waterfalls. The mini-hydel power projects are to be entrusted to the local tribal, women organizations as the owners for management. The entire profit from such projects will accrue to the local tribals and for developing local tribal areas. The company has so far identified 79 potential locations with an installed capacity of 142.80 MW detailed projects reports were prepared for 13 projects of 16.81 MW. Pre-feasibility reports for eight projects of 9.40 MW submitted to Government of India. Four projects are sanctioned by Government of India, out of which, construction of three projects at Vetamamidi, Pinjarikonda and Metlapalem has commenced.

INTERNATIONAL FUND FOR AGRICULTURE DEVELOPMENT (IFAD)

The Andhra Pradesh Tribal Development Project (APTDP) and Andhra Pradesh Participatory Tribal Development Projects (APPTDP) are assisted by IFAD. Rome and Netherlands Governments have been operating since 1991 and 1994 in the ITDAs of Andhra Pradesh. The supervisory missions were visited the project areas, once in every six months and IFAD team had expressed satisfaction about the progress of implementation and appreciated the government of Andhra Pradesh in executing the project through innovative approaches like people participation, women development etc. Encouraged by the success of endeavors and achievements under the APPTDP, APTDP the tribal welfare department mooted the proposal for extension of project to the all ITDAs of Andhra Pradesh.

GIRIJANA VIDYAVIKASKENDRAS (GVVK)

Providing access to educational institutions has been the first task attended to by government. In this direction Andhra Pradesh had set the pioneering examples when compared to the rest of the country. One major decisive step in this direction was opening 4317 GVVKs in 12 districts namely Srikakulam, Vijayanagaram, Vishakhapatnam, East Godavari, West Godavari, Guntur, Prakasham, Nellore, Chittoor, Adilabad, Warangal, Khammam and Srisailem ITDA area. In all these schools, government has relaxed the education and professional qualification in favor of local Scheduled Tribes. The posts are reserved for local Scheduled Tribes only. Even if they are 10th class failed they were appointed as teachers and later sent for teacher training at government cost. This measure introduced in 1986 brought an enrolment explosion in tribals area out of 4317 GVVKs 351 GVVKs are upgraded to primary schools in 2001-02. Government of Andhra Pradesh has sanctioned permanent buildings for all these upgraded schools under DPEP during 2003-04. Presently, these GVVKs are called as Tribal Welfare Primary Schools.

ASHRAM SCHOOLS

The Ashram Schools are opened in 1974 to provide both school and hostel under the same roof. The Ashram Schools are exclusively for Scheduled Tribes. The Ashram Schools are established in all districts of Andhra Pradesh state. Presently, 599 Ashram Schools are functioning in the tribal concentrated areas. Out of 599 Ashram Schools 451 for Boys and 148 for Girls are functioning in the state. These Ashram Schools are being categorized into Ashram Primary Schools, Ashram Upper Primary Schools and Ashram High Schools. There are 99 Ashram Primary School, 209 Ashram Upper

Primary School and 291 Ashram High Schools, working in Andhra Pradesh. In the tribal areas, Ashram Schools have been centers of awareness, social renaissance and qualitative academic performance.

MAABADI (ALTERNATE SCHOOLS)

While GVVKs are opened in the habitations wherever there are more than 20 school age Scheduled Tribes children, still a number of scheduled tribe habitations are left out without access to education as the habitations are having school age children less than 20 in each case. In order to reach those areas certain local initiatives have taken place. The 926 community schools are launched in 1997-98. This resulted in opening of 5441 community schools in the entire tribal areas of the state.

INTEGRATED HOSTELS

From 2006-07 onwards Government of Andhra Pradesh has started Integrated Hostels. Out of 120 hostels sanctioned during 2006-07 14 hostels have been entrusted to tribal welfare for management. During 2007-08 it is proposed to start 240 hostels out of which 28 will be entrusted to Tribal Welfare for management. Each of the Integrated Welfare Hostel Complexes will be provided accommodation for 400 boarders belonging to scheduled castes, Scheduled Tribes and backward class. For each complex, buildings and other amenities are being provided adequately.

CONCLUSION

Social and economic justice, equality of status and opportunities, assurance of the individual's dignity are ensured by the Constitution of India for all the citizens among other things. The constitution of India is enriched with several provisions for schedule castes and schedule tribes to safeguard and promote their cultural, social, educational, and economic interests to bring them in the mainstream of the nation. The diverse programmes the authority has undertaken to reflect that it is mostly needed to achieve the objective for which it was established. Its efforts are laudable and need to be appreciated and rewarded. But viewed in the context of population explosion, the objective of establishment of ITDA is not only to meet the present needs of the growing tribal problems but to visualize the needs that would crop up in another decade. All the efforts of the authority put together are not even adequate to meet the present needs. Therefore, it is imperative on the part of the authority to revolutionize its efforts to meet the present and the future challenges of the tribes. Such an endeavor possible when men, money and material are made available to the authority and hurdles in the acquisition of land can be overcome.

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Tribal Agricultural and Incomes: A Study in Khammam District of Telangana State

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INTRODUCTION

Tribals are the poorest of the poor in India though the Government has been striving to uplift them economically. Their economy has been subsisting mainly on agriculture and collection of Minor Forest Produce. They are not able to generate sufficient income from agriculture for their livelihood. Average tribal family is not able to provide its own food requirements, Illiteracy, traditional approach, lack of investment, small holdings and lack of irrigation facilities stifle the tribal agriculture. Through out the plan period the government has been striving to convert tribals into settled cultivators. Poverty mitigation in tribal areas depends on the development of agriculture since most of the tribals depend on agriculture with a rural bias in residence. Agriculture in the tribal areas varies from tribe to tribe and from place to place. Influx of non-tribals into the tribal areas has its impact on tribal agriculture and tribal living.

This research paper attempts to analyse tribal agriculture and incomes there up on by taking a sample of 60 respondents from Govindarala village of Kamepalli mandal in the Scheduled area of Khammam district. The village is dominated by tribals along with a few non-tribals.

OBJECTIVES OF THE STUDY

- 1) To examine the socio-economic conditions of the respondents
- 2) To analyse the incomes of the respondents from agriculture
- 3) To evaluate the Government Programs supporting agriculture.

METHODOLOGY

A sample of 60 respondents has been chosen from the village of Govindarala of Kamepalli mandal in Khammam district. Data has been collected through a structured questionnaire. Simple techniques like averages and percentages are used to analyse the data.

ANALYSIS

Table 1 to 9 in the Annexure reveal the Socio-Economic profile of the sample respondents. It is noted that 60 percent of the respondents are below 45 years of age and as such they are active and energetic. Only 17 percent of the respondents are above 55 years. Most of the respondents, 80 percent are illiterates. Those who have completed intermediate or above level of education are just 12 percent. Nuclear families have been opted by 80 percent of the respondents implying that joint family system has lost its sheen even in the rural areas. Majority of the respondents (68 percent) have 1-4 members in the families and it shows that the size of the families is not alarming. Males in the sample are 80 percent while females are 20 percent. It is observed that 95 percent of the respondents have Pucca / Semi-Pucca houses. However 28 percent of the respondents have no toilet facilities. Further, 95 percent of the sample respondents are married and 5 percent are widows.

Tables 10 to 18 in the Annexure reveal incomes and issues related to agriculture in the sample villages.

Data shows that 38 percent of the respondents have 2-5 acres of land while 12 percent have 0-1acre. These two groups together account for half of the respondents. Land distribution is highly skewed as 23 percent of the respondents have 6-10 acres, 17 percent 11-15 acres and 10 percent owing 15 acres and above. Inequalities in the annual incomes of the respondents are noted as 63 percent of the respondents are in the income range of Rs.20,001 –80,000. The top 20 percent of the respondents have incomes in the range of Rs.1,10,000-7,00,000. The middle level 17 percent respondents have incomes in the range of Rs. 80,001- 1,10,000.

Remunerative marketing facilities enable the cultivators to get higher incomes. Prices of the agricultural products are susceptible to the Demand – Supply conditions. Support prices for the products ensure incomes to the farmers. In the study village 83 percent of the respondents state that there are no support prices for their products. All the respondents state that there are no crop insurance schemes to protect them in case of crop failures. Three fourths of the respondents sell out their products in the village itself which implies improper marketing. Money lenders are dominant as a source of credit as 42 percent of the respondents have borrowed from this source. Institutional credit through banks is available to only 17 percent of the respondents. One third of the respondents use own sources for investment. It can be stated that the institutional credit flow to the respondents is awfully low. Subsidised seeds are not available to 83 percent of the respondents while 50 percent of the respondents have not been provided with subsidized fertilizers. Bore well and lake near the village provide irrigation facilities to 75 percent of the respondents while tube wells and open wells are used by 20 percent of the respondents. Water from Ponds is available to 5 percent of the respondents.

MAJOR FINDINGS

1. All the respondents belong to the Tribal groups with wide spread illiteracy at 80 percent.
2. Though majority of the sample households have Pucca / Semi- Pucca houses toilet facilities are not available to 28 percent of the households.
3. Inequalities in the land distribution and incomes are considerable.
4. Support prices to the agricultural products and Crop-Insurance schemes are not effective and timely.
5. Institutional Credit facilities are available to only 17 percent of the respondents constraining a majority to depend on non-institutional sources of which money lenders are dominant.
6. Subsidized seeds, fertilizers and irrigation facilities are limited.

CONCLUSION

Development of agriculture in the tribal areas largely depends on the availability of inputs including irrigation and marketing facilities. A shift in the crop pattern from rainfed to commercial crops is to be encouraged in the tribal areas along with the promotion of horticulture and live stock rearing. Food security goal in India can be sustained by prompting agriculture in the tribal areas. Awareness among the tribals be enhanced to mix up modern agricultural inputs with their traditional knowledge. Proper guidance and monitoring tribal agriculture can contribute much to make the Indian agriculture viable and the Indian Economy robust.

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ANNEXURES

Table-1: Age Wise Distributing of the Respondents

Age	No. of Respondents
Below 25	04 (6.7)
26-35	9 (15.0)
36-45	23 (38.3)
46-55	14 (23.3)
Above 55	10 (16.7)
Total	60 (100.00)

Source: Field Study

Table-2: Educational Qualifications

Qualifications	No.of Respondents
Illiterates	48 (80.00)
Primary Education	5 (8.33)
Inter	2 (3.33)
Degree	3 (5.00)
Higher Education	2 (3.33)
Total	60 (100.00)

Source: Field Study

Table-3: Natural of Family

Nature of Family	No.of Respondents
Joint Family	12 (20.00)
Nuclear Family	48 (80.00)
Total	60 (100.00)

Source: Field Study

Table-4: Family Members

Numbers	No.of Respondents
1-2	18 (30.00)
3-4	23 (38.33)
5-6	7 (11.67)
7-8	8 (13.33)
8 Above	4 (6.67)
Total	60 (100.00)

Source: Field Study

Table-5: Sex-Wise Distribution of the Respondents

Different Gender	No.of Respondents
Male	48 (80.00)
Female	12 (20.00)
Total	60 (100.00)

Source: Field Study

Table-6: Type of the House

Type	No.of Respondents
Pucca	35 (58.33)
Zinc Shed	15 (25.00)
Tiles	05 (8.33)
Hut	05 (8.33)
Total	60 (100.00)

Source: Field Study

Table-7: Possession of Toilets

Opinion	No.of Respondents
Yes	43 (71.67)
No	17 (28.33)
Total	60 (100.00)

Source: Field Study

Table-8: Caste Particulars

Caste	No.of Respondents
ST	46 (76.67)
SC	10 (16.67)
BC	4 (6.67)

OC	-
Total	60 (100.00)

Source: Field Study

Table-9: Marital Status

Marriage Condition	No.of Respondents
Married	57 (95.00)
Un Married	-
Windows	3(5.00)
Total	60 (100.00)

Source: Field Study

Table-10: Particulars of Land Holdings

Land Holdings	No.of Respondents
0-1	7 (11.67)
2-5	23 (38.33)
6-10	14 (23.33)
11-15	10 (16.67)
15 Above Acres	6 (10.00)
Total	60 (100.00)

Source: Field Study

Table-11: Annual Income

Surplus Income	No.of Respondents
20001-50000	24 (40.00)
50001-80000	14 (23.33)
80001-110000	10 (16.67)
110000-400000	7 (11.67)
400000-700000	5 (8.33)
Total	60 (100.00)

Source: Field Study

Table-12: Availability of Support Prices

Opinion	No.of Respondents
Yes	10 (16.67)
No	50 (83.33)
Total	60 (100.00)

Source: Field Study

Table-13: Crop-Insurance Schemes

Opinion	No.of Respondents
Yes	-
No	60 (100.00)
Total	60 (100.00)

Source: Field Study

Table-14: Sale of Agricultural Products

Place	No.of Respondents
Village	45 (75.00)
Organised Market	15 (25.00)
Total	60 (100.00)

Source: Field Study

Table-15: Sources of Investment

Resources	No.of Respondents
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Banks	10 (16.67)
Land Lord	-
Own	20 (33.33)
Money Lenders	25 (41.67)
Friends & Relatives	5 (8.33)
Total	60 (100.00)

Source: Field Study

Table-16: Availability of Subsidized Seeds

Opinion	No.of Respondents
Yes	10 (16.67)
No	50 (83.33)
Total	60 (100.00)

Source: Field Study

Table-17: Availability of Fertilizers on Subsidy

Opinion	No.of Respondents
Yes	30 (50.00)
No	30 (50.00)
Total	60 (100.00)

Source: Field Study

Table-18: Major Sources of Irrigation

Sources	No.of Respondents
Bore Wells	20 (33.33)
Open Wells	05 (8.33)
Lake	25 (41.67)
Ponds	03 (5.00)
Tube Wells	07 (11.67)
Total	60 (100.00)

Source: Field Study

An Overview of Tribal Demography and Issues – A Study

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INTRODUCTION

Tribals are “a social group living in a definite area with a dialect cultural homogeneity and unifying social organisation”, a tribal man lives not only for himself alone but he is an integral part of the community to which he belongs. The aboriginals make thick and inaccessible forest areas as their dwelling areas. In India the tribals generally inhabit in hilly and inaccessible areas. There are approximately two hundred million tribal people in the entire globe, which constitute, about 14% of the global population. They are found in many regions of the world and majority of them are the poorest of the poor.

India is home to one of the largest number of tribes in the world. Although there are 537 tribal communities in India, only 258 communities under article 342 of the constitution of India have been notified as tribes. The tribal population (STs) constitutes 8.6 per cent of India’s total population and lives in plains and hills of 27 out of 29 states and 3 out of 7 UTs. From amongst these STs, 75 tribal groups are live in 17 states and one UT, according to the guidelines issued by the Government of India during the Fifth Five Year Plan have been enlisted as Primitive Tribal Groups (PTGs later designated as Particularly Vulnerable Tribal Groups) for special attention on their development. They mostly are from Austro-Asiatic, Dravidian, Tibeto-Burman, Aryan Negrito, Austroloid, Mongoloid and Caucasoid racial groups. From occupational point of view, these tribes can be categorized as the forest hunters, hill cultivators, and plain agriculturists.

Table– 1: Tribal Population in India

Census Year	Total Population (Millions)	Population of ST (Millions)	ST Population to Total Population (%)
1951	361.1	19.1	5.29
1961	439.2	30.1	6.85
1971	548.2	38.0	6.93
1981	685.2	51.6	7.53
1991	846.3	67.8	8.10
2001	1028.6	84.3	8.19
2011	1042.8	89.68	8.6

Source: Census 2011 GOI New Delhi

Table – 1 Gives as demographic transition of ST population in the country. These is a gradual increase in Tribal population from 1951 onwards. In 1951 the tribal population was 19.1 million by 2011 it increased to 89.68million, likewise, the percentage of ST population to the total population increased from 5.29% in 1951 8.6% by 2011.

Tribes in India are not a homogeneous group as their culture and values are distinct from each other. The states of Maharashtra and Orissa share the largest number of tribes in India. There is high variation in the spatial distribution of tribes in India. Almost 82 percent of the tribes live in western and central Indian states and only 11 percent of them are located in southern states. Regarding the growth rate of tribal population, it is obvious that the number of tribe has been growing over the years although the rate of growth of tribe population has been less than that of the general population. About 50% of the tribal population of the country is concentrated in the states of Madhya Pradesh, Chhattisgarh, Jharkhand, Bihar and Orissa. Besides, there is a sizeable tribal population in Maharashtra, Gujarat, Rajasthan, Himachal Pradesh and West Bengal. The tribal population in Telangana as per 2011 census is 32.86 lakhs and they spread in Khammam, Adilabad, Mahaboobnagar and few pockets of Warangal and Karimnagar.

OBJECTIVE OF THE STUDY

The present paper tries to look into the perspectives of Tribals in Telangana state with the following objectives:

- To observe the status of tribal groups in Telangana state.
- To understand the tribal issues and policy approaches of tribal development

Telangana state is very rich in the variety of cultures that represent all stages of human progress. After the formation of the new State of Telangana on the 2nd June, 2014, the State Government has attached top-most priority for the development of Scheduled Tribe population in the State, which accounts for 9.34 per cent of the total population (as per 2011 census), which is significantly higher compared to the percentage of 6.99 STs in the combined State of AP. We have Chenchus, as primitive as those who lived in Stone Age and at the same time such as Gonds who are in no way inferior to their neighbors. Andhs and Bhils are backward and yet assimilated enough to be hardly distinguished. From Gonds settled cultivators to the Koyas and Konda Reddis who are still found inclined to indulge in shifting cultivation, we see the Chenchus who would not care to produce anything and prefer to live on the roots, tubers and other forest produce. There are such of them who in spite of being primitive have lost their dialects and those who are almost getting de-tribalized and yet maintain their own dialects. This is an example of the Chenchus and the Gonds. Starting from the Gonds and Naikpods and their dependent communities of Pardhans, Thotis and Kolams, are the dwellers of the highland of Adilabad. Southwards in Karimnagar, Warangal and Khammam districts, Koyas and Konda Reddis are concentrated on high note. Further down south and up the Nallamala Plateaux of Mannanur and Farahabad of Mahaboobnagar district we can see the Chenchus.

Table– 2: District wise No. of Mandals and Villages existing and proposed in the ITDA Areas of Telangana

Sl. No.	District	Existing Scheduled areas		Proposed Additions		Total	
		No. of Mandals	No. of Villages	No. of Mandals	No. of Villages	No. of Mandals	No. of Villages
1	Khammam	31	891	2	3	33	894
2	Warangal	11	178	7	76	18	254
3	Adilabad	32	412	27	164	59	576
4	Mahaboobnagar	3	23	2	4	5	27
	Total	57	1504	38	247	115	1751

Source: Data arrived from concerned ITDA’s of four districts since it is necessary to differentiate between the scheduled and non-scheduled villages the list of scheduled villages of Telangana.

Table – 2In Telangana four districts, that is Khammam, Warangal, Adilabad and Mahaboobnagar districts have the substantial tribal population. In these four districts ITDAs are working for the overall development of tribal population. As per 2014 statistics, 57 mandals have been a declared as scheduled areas. The Telangana government proposed another 38 mandals to be declared as scheduled areas. Similarly there are 1504 villages existing in four districts in scheduled areas. Further, Telangana government proposed 247 villages to be declared as scheduled areas.

Table – 3Shows district wise tribal population and its percentage for 2011, based on population census As, per 2011 census, the total tribal population in Telangana state is 32,86,926. Highest tribal population exists in Khammam district followed by Warangal, Adilabad and Mahaboobnagar districts respectively. The percent of tribal population to the district total population is concerned, Khammam district topped with 27.38% tribal population, followed by Adilabad (18.09%), Warangal(15.11%), Nalgonda(11.30%) and Mahaboobnagar (8.99%) respectively. If we take the percentage of tribal population in a particular district to the state tribal population, again Khammam district is in top position with (23.29%) followed by Warangal (16.14%), Adilabad (15.08%), Nalgonda (12.01%) and Mahaboobnagar (11.08%) respectively.

Table– 3: Scheduled Tribe Population in Telangana: 2011 Census.

District	Tribal Population	% of Tribal Population to Dist. Population	% of District Tribal population to State Tribal Population	% of STs Inhabiting Scheduled Areas
Adilabad	4,95,794	18.09	15.08	49.29
Nalongda	3,94,279	11.30	12.00	-
Mahaboobnagar	3,64,269	8.99	11.08	6.11
Warangal	5,30,656	15.11	16.14	15.80
Hyderabad	48,937	1.24	1.49	-
RangaReddy	2,18,755	4.13	6.66	-
Karimnagar	1,06,745	2.83	3.25	-
Nizamabad	1,92,941	7.56	5.87	-
Medak	1,68,985	5.57	5.14	-
Khammam	7,65,565	27.37	23.29	77.80
Total:	32,86,926	9.34	100.00	

Census: 2011 ST Tribe population in Telangana state

LIVING CONDITIONS

The living conditions of tribal population in general and Telangana state in particular have commonalities with few variations according to regional and locational specifications.

Many of these Girijans in India at large and in Telangana in specific have been away from the main stream of socio-economic development and their physical surroundings and social conditions are markedly different and their problems are quite unique. Girijans, the primitive tribal groups are considered vulnerable population due to their size, isolation, low level of literacy and their nature of subsistence which is dependent solely on the environment in which they live. These tribal groups mainly depend on hunting, food gathering and also to some extent on shifting cultivation.

Tribal communities live in the inaccessible regions continue to live in their own 'little world' struggling along against the elements of nature and depending largely on its bounty. Further, 'as urbanisation increased tribals did not get into the main stream of change, naturally got isolated within the narrow confines, preserving to a longer extent their ancient pattern of living.

“In the vicinity of the newly built motor roads there is hardly single village where ‘gonds’ lands have not been totally or practically acquired by new comers, or have been illegally acquired by affluent migrants. Today Gonds feel insecure and baffled by development depriving them of security.” Tribal problems do not seem to stem from development within tribal societies, but it is attributed to the fact that their traditional style of life is disrupted materially by more advanced population who invaded their inhabitations and occupied large stretches of the cultivated land and often reduced the tribal owner to the role of landless laborers. Freak climatic conditions, lack of ownership rights on lands, ignorance and illiteracy, chronic indebtedness and evil mechanism of money lenders made the living of tribals more difficult. Inadequate agricultural production from tribal lands accentuated the problem of maintaining tribal households even at the subsistence level. Some tribal groups live only on edible products like roots and fruits collected from forest during droughts and adverse conditions

Representation in legislatures and Panchayats the constitutional safeguards can be classified under four heads: social, educational and economic, political, and other safeguards.

Articles **14, 15(1), 15(11), 17, 23** and **25** deal with social problems like abolition of untouchability, prohibition of discrimination on grounds of caste, race, sex, unrestricted access to public places, Hindu religious institutions, wells, tanks, hotels and restaurants, forced labour etc.

Articles **15(4), 16(1), 16 (4), 16(4) A, 29, 46** and **335** deal with the provision of educational and economic safeguards to the tribal population. These include reservation for admission in educational institutions, reservation of jobs in public employment, protection from social injustice and all forms of exploitation.

Articles **164 (11), 330, 332 and 334** are concerned with political safeguards and provide for reservation of seats in Lok Sabha and State Assemblies along with other elected bodies. The Telangana government is also adhering to the constitutional safeguards and addressing the problems with precise tribal development perspective.

TRIBAL DEVELOPMENT APPROACH

In view of these special socio-economic conditions of the tribal communities including Girijans, the constitution of India made the states responsible for the task of tribal development. Hence, special efforts have been made for the development of the tribal areas and a series of programmes have been executed by the Government at the central and state levels for the welfare of the tribals. as per the directions of the central government, Telangana state has formulated Tribal Development Approach (TDA) based on following provisions.

- Constitutional provisions and safeguards
- Administration of scheduled and tribal areas
- Tribes advisory council
- Economic opportunities
- Educational facilities
- Special central assistance of ministry of home affairs institutional finance

CONSTITUTIONAL PROVISIONS

- Constitutional order by president of India, 1950
- The Panchayats(Extension to the Scheduled Area)Act,(PESA),1996
- National Policy on Relief and Rehabilitation of project Affected families (PAFs),February,2004
- National Policy for Rehabilitation and Resettlement,2007
- The fifth scheduled of the Constitution provide for the setting up Tribes' Advisory Council (TAC) in each of the states having Scheduled Areas

TRIBAL SUB PLAN

Many innovative schemes have been planned by the Departments concerned for the all-round development of tribal population in the Telangana State. To improve the delivery mechanism of Government Welfare Schemes, it is proposed to convert Tribal Thandas into Gram Panchayats. Many innovative schemes like kalyana lakshmi, KomaramBheem memorial are being taken up. While preparing the Annual Plan for 2014-2015 and 2015-16, as per the provisions of the Scheduled Castes Sub Plan (SCSP) and Tribal Sub Plan Act (TSPA) 2013, necessary care has been taken to ensure earmarking of required funds for Scheduled Tribes Sub Plan.

- The Strategy is commenced from 1975 onwards by Government of India during 5th five year plan.
- 6.6% of Plan allocation under TSP (G.O.Ms.No.17, dated 07.11.2005).
- SCSP and TSP Act, 2013 (Act 1 of 2013) was enacted by the 11th Session of 13th Legislative Assembly which came into effect from 25.01.2013, envisaging equitable development and focus for STs living Scheduled Areas.
- Under TSP 2014-15 – (36) departments were identified as priority departments for implementation of schemes that benefit STs. An amount of Rs.4559.81 Cr. was allocated, BRO's were issued for Rs.1950.13 Cr. and expenditure incurred was Rs.1572.68 Cr. (i.e. 80.64 % of BRO's Issued).
- During 2015-16 – an amount of Rs.5035.68 Cr. has been indicated for implementing regular schemes of Tribal Welfare Department and scheme under TSP pertaining to (37) Line Departments.

SINGLE LINE ADMINISTRATION

- Integrated Tribal Development Agencies (ITDAs) were established to ensure integrated approach in implementation of developmental programs for tribals in sub plan areas.
- With a view to facilitate better coordination among all functionaries operating in sub plan areas, all the functionaries were brought under the administrative control of Project Officer, ITDA vide G.O.Ms.No.434, General Administration department, dated 14.8.1986 and also reiterated in 2002.
- Government has enacted the SCSP and TSP (Planning, Allocation and Utilization of Financial Resources) Act, 2013 to ensure accelerated development of STs, by earmarking a portion, in proportion to population of STs in the State, of the total plan outlay of the State as the outlay of the TSP for the State and ensuring effective institutional mechanisms for the implementation.
- To gear up implementation of development programs in tune with tribal sub plan, the Government issued orders in GO Ms.No.57, dt.1.3.2014 streamlining the administration in Tribal Sub Plan Areas.

TRIBAL ISSUES

FUNDAMENTAL ISSUES OF TRIBALS

- Land alienation
- Violation of human rights in Tribal areas
- Illegal mining operations by violating tribal acts.
- Major irrigation project and result ant submerge of vast tracts of tribal lands, vegetation, flora and Fauna.
- Extinction of rare tribal groups/sects

I. Housing problem

Housing is one of the basic needs of the every human being, It is therefore, essential to consider style, shape, size, material used for the house.

II. Education problem

Tribal communities continue to lag behind the general population in education. The reasons for this can be categorized as external, internal, and socio-economic and psychological. The external constraints are related to problems and difficulties at levels of policy, planning, implementation, and administration. Internal constraints refer to problems associated with the school system, content, curriculum, medium of instruction, pedagogy, academic supervision, monitoring, and teacher-related problems. The third problem related to social, economic, and cultural background of tribals and psychological problems of first-generation learners, are also hindering the progress in education front

III. Health problems

Tribals suffer from malnutrition, inferior food and because of poverty they are highly inaccessible to sufficient and balanced diet. In spite of hard work they are unable to get required income to sustain even minimum dietary needs.

IV. Water problem

Scheduled tribes don't have proper accessibility to the safe drinking water. They are inhabited of using the water which is collected in small ditches. This proves hazardous to their health.

V. Land and agriculture issues

Scheduled tribes people are the worst sufferers of land alienation by various agencies on various reasons.

VI. Other problems

a) Environmental issues

No attention has been paid to the environmental aspects. Polluted rivers, tanks and wells are responsible for several diseases.

b) Transport

The road facilities are inadequate and a large number of tribal villages are still unconnected with the network of existing road system.

c) Exploitation by the outside communities

Exploitation of Scheduled Tribes by non-tribals in the form of non-tribal merchants, big farmers and moneylenders etc. is on big scale. Tribals are not fully aware of the schemes launched by the government.

Due to illiteracy, the impact of customs and traditions and the role of the leader/ nayak, the tribes look at the schemes in a prejudiced manners.

CONCLUSION

From the foregoing analysis it can be observed that tribal population in the country as well as in the state are facing acute problems inspite of Constitutional guarantees and tribal development policies being implemented by the central and state governments. Further it can be summed up that Telangana is the only state in entire south India with tribal nature, since it is being inhabited by 9.34 percent of its total population as per the latest 2011 census. The river valleys of Godavari and Krishna are the main centers of tribal population in the state. Adilabad district is the home of tribals such as Ands, Bhils, Gonds, Pardhans, Thotis, Kolams and Naikpods apart from Lambadas and Yerukalas who are habituated live in the peripheral areas of Villages. Hence 49.29 percent of tribal population is recognized as living in Scheduled Areas of Adilabad district. But highest percentage of Scheduled Areas is in Khammam district, because 77.80 percent of its total tribal population inhabits the Scheduled Areas as per 2011 census. But recently a threat posed to the tribes of Khammam district with the proposal of Indira Sagar Project at Polavaram of West Godavari district. Chenchu is one of the most important Primitive Tribal Group living on the left bank of Krishna river in Nallamala forest of Mahaboobnagar and Nalgonda districts. Lambadas, Yerukalas and Yanadis live in Plain Areas of the state.

Tribes of Telangana are known for cultural diversity which is to be preserved for the sustainable well being of whole mankind. Their social cultural practices and religious are unique not only from Non-Tribals but also from tribe to tribe. They are symbiotic in nature. Tribal dances of Lambadi, Gonds, Koyas etc., and their festivals like Sammaka-Saralamma fair, Nagoba fair, Gandhari fair, Salesvaram-Loddi fairs are attracting lakhs of people not only from tribal stock but Non-Tribals too.

Hence there is an urgent need to take measures to preserve the tribal cultural diversity by giving fillip to Tribal Research Institutes/Schools/Tribal Artists to propagate their cultural performance, As opined by the former President of India, Abdul Kalam in his book "Vision 2020" non-tribal society in general and tourists in particular are showing interest to know the diversified culture of tribes. Hence the Governments have to promote tribal tourism as it was already proposed by the expert committee some three decades back.

A Part from sustaining the cultural identity of tribals, it is highly essential to develop infrastructural facilities, health also education establishments. Working of ITDAS in the state have to be monitored thoroughly inspite of number of constitutional safeguards and special provisions, the status of the tribe's is highly vulnerable. Thus, it is the responsibility of the state government to ensure proper and strict implementation of constitutional safeguards and protect them from all sorts of exploitation by the outside world in the name of numerical and other developmental activities.

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Agricultural and Incomes of Tribal Society

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This paper divided into 4 parts. Part-I deals with Introduction, Objectives and Methodology. Part-II depicts the Socio-Economic conditions of the respondents. Part-III examines the Incomes and issues related to agriculture in the sample villages and Part-IV analyses the findings, suggestions and conclusion.

PART-I

INTRODUCTION

Tribals are the poorest of the poor in India though the Government has been striving to uplift them economically. Their economy has been subsisting mainly on agriculture and collection of Minor Forest Produce. They are not able to generate sufficient income from agriculture for their livelihood. Average tribal family is not able to provide its own food requirements, Illiteracy, traditional approach, lack of investment, small holdings and lack of irrigation facilities stifle the tribal agriculture. Through out the plan period the government has been striving to convert tribals into settled cultivators. Poverty mitigation in tribal areas depends on the development of agriculture since most of the tribals depend on agriculture with a rural bias in residence. Agriculture in the tribal areas varies from tribe to tribe and from place to place. Influx of non-tribals into the tribal areas has its impact on tribal agriculture and tribal living.

This research paper attempts to analyze tribal agriculture and incomes there up on by taking a sample of 60 respondents from Govindarala village of Kamepalli mandal in the Scheduled area of Khammam district. The village is dominated by Tribals along with a few non-tribals.

OBJECTIVES OF THE STUDY

- 1) To examine the socio-economic conditions of the respondents
- 2) To analyse the incomes of the respondents from agriculture
- 3) To evaluate the Government Programs supporting agriculture.

METHODOLOGY

Bhagyanagar thanda of Singareni Mandal in Khammam District has been chosen for this study. 40 respondents all from ST's are selected. Data has been collected through a structured questionnaire. Simple Mathematical tools like averages and percentages are used to analyse the data.

PART-II

This part examines the Socio-Economic conditions of the sample respondents of the study.

Age indicates the physical stamina and capability to take up sustained work. Age particulars are discussed hereunder in Table-I.

Table-1: Age Particulars of the Sample Respondents

Age	No. of Respondents
Below 25	03 (7.50%)
26-35	07 (17.50%)
36-45	18 (45%)
46-55	10 (25%)
Above 55	02 (5%)
Total	40 (100%)

Source: Field Study

It is noted from data that 70 percent of the sample respondents are below 45 years of age and as such they are active and energetic. 25 percent of the respondents are 46 to 55 years of age group and just 5 percent are having above 55 years of age.

Literacy level is an important factor for the over all development. Literacy particulars are examined in Table-2

Table-2: Literacy Particulars of the Respondents

Qualifications	No.of Respondents
Illiterates	32 (80%)
Primary Education	04 (10%)
Inter	02 (5%)
Degree	01 (2.50%)
Higher Education	01 (2.50%)
Total	40 (100%)g

Source: Field Study

Data shows that 80 percent of the sample respondents are illiterates, while 20 percent are having different levels of education. Size of the family in analysed in Table-3 as given here under.

Table-3: Size of the Family of the Respondents

Numbers	No.of Respondents
1-2	15 (37.50%)
3-4	18 (45%)
5-6	04 (10%)
7-8	02 (5%)
8 Above	01 (2.50%)
Total	40 (100%)

Source: Field Study

Most of the respondents (82.50%) have 1-4 members in the families and it shows that the size of the families is not alarming. 15 percent of the respondents are having 5-8 members in the families and just 2.50 percent are having above 8 members in the family.

Table-4 depicts the sex-wise distribution of the sample respondents.

Table-4: Sex-Wise Distribution of the Respondents

Different Gender	No.of Respondents
Male	33 (82.50%)
Female	7 (17.50%)
Total	40 (100%)

Source: Field Study

It can be observed from the data that 82.50 percent sample respondents are Males, while 17.50 percent are females.

Nature of house of the sample respondents family is also examined in Table-5 as given here under.

Table-5: Nature of House of the Respondents

Type	No.of Respondents
Pucca	29 (72.50%)
Zinc Shed	04 (10%)
Tiles	04 (10%)
Hut	03 (7.50%)
Total	60 (100%)

Source: Field Study

It is observed from the data 72.50 percent of the sample respondents are have Pucca houses. It implies that 27.50 percent of the respondents are having zinc sheet sheds (10 percent) Tile homes (10 percent) and Hut like constructions (7.50 percent). Government Pucca housing schemes has utilized by the majority of the sample respondents.

Table-6 here under depicts the availability of toilet facility in the house of sample respondents.

Table-6: Availability of Toilet Facility

Opinion	No.of Respondents
Yes	28 (70%)
No	12 (30%)
Total	40 (100%)

Source: Field Study

The data in the table reveals that 70 percent of the sample respondents families are enjoying toilet facility, while 30 percent of the respondents have no toilet facility.

Caste particulars of the respondents are discussed in Table-7.

Table-7: Caste Particulars of the Respondents

Caste	No.of Respondents
Lambada	37 (92.50%)
Koya	03 (7.50%)
Total	40 (100%)

Source: Field Study

As far the data concerned, 92.50 percent of the sample respondents belongs to Lambada caste, while remaining 7.50 percent are belong to Koya caste. It implies that Lambada caste is dominant in the study as well as in the study area.

Marital status of the sample respondents is also analysed in Table-8, given here under.

Table-8: Marital Status of the Respondents

Marriage Condition	No.of Respondents
Married	38 (95%)
Un Married	0
Windows	02 (5%)
Total	40 (100%)

Source: Field Study

It is noted from the data, 100 percent of the sample respondents got married and 5 percent are legally divorced and lives separately with their counter parts.

PART-III

Part- III analyses the incomes and issues related to agriculture in the sample village. Land particulars of the sample respondents are examined in table – 9.

Table – 9: Land Particulars of the Respondents

Land Holdings	No.of Respondents
0-1	05 (12.50%)
2-5	16 (40%)
6-10	08 (20%)
11-15	07 (17.50%)
15 Above Acres	04 (10%)
Total	40 (100%)

Source: Field Study

The data shows in the table reveals that, no percent of the sample respondents have 2-5 acres of land, 20 percent have 6-10 acres, 17.50 percent 11-15 acres, 12.50 percent 0-1 acre. Inters tangles 10 percent of the sample respondents have above 15 acres of land. Land distribution is highly skewed in the study.

Table -10 depicts the income particulars of the sample respondents in the study.

Table-10: Income Particulars of the Respondents

Surplus Income	No.of Respondents
20001-50000	18 (45%)
50001-80000	09 (22.50%)
80001-110000	07 (17.50%)
110000-400000	04 (10%)
400000-700000	02 (5%)
Total	40 (100%)

Source: Field Study

In equalities in the annual incomes of the sample respondents are noted as 67.50 percent of the respondents are in the range of Rs.20,001- Rs.80,000. The top 5 percent of the respondents have incomes in the range of Rs.1,10,000- Rs. 7,00,000. The middle level 17.50 percent respondents have incomes in the range of Rs.80,001 – Rs. 1,10,000.

Availability of crop-insurance schemes are analyzed in the following table-II.

Table-11: Availability of Crop-Insurance Schemes

Opinion	No.of Respondents
Yes	-
No	40 (100.00)
Total	40 (100.00)

Source: Field Study

The data shows that, all most all the respondents opined that there is no crop insurance schemes to protect them in case of crop failures.

Table-12 here under depicts the availability of support prices.

Table -12: Availability of Support Prices

Opinion	No.of Respondents
Yes	06 (15%)
No	34 (85%)
Total	40 (100%)

Source: Field Study

Remunerative marketing facilities enable the cultivators to get higher incomes. Prices of the agricultural products are susceptible to the Demand-supply conditions. Support prices for the products ensure incomes to the farmers. In the study area 85 percent of the respondents opined that there are no support prices for their agricultural products.

Places of sale of agricultural produce is examined in the table -13.

Table-13: Places of Sale of Agricultural Produce

Place	No.of Respondents
Village	27 (67.50%)
Organized Market	03 (32.50%)
Total	40 (100%)

Source: Field Study

The data shows in the table reveals that 67.50 percent of respondents sell out their products in the village it self which implies improper marketing. 32.50 part of the respondents sell out their products in the organized markets.

Sources of credit is plays crucial role in the agricultural sector. Table-14 deals the sources of credit of agriculture.

Table-14: Sources of Credit

Resources	No.of Respondents
Banks	05 (12.50%)
Land Lord	-
Own	12 (30%)
Money Lenders	20 (50%)
Friends & Relatives	03 (7.50%)
Total	40 (100%)

Source: Field Study

As per the data shown in the table, the money lenders of dominant as a source of credit as 50 percent of the respondent have borrowed from this source. 12.50 percent borrowed from institutional sources, 7.50 percent from friends and relatives. The rest of the respondent farmer (30%) use own sources for investment. It can be stated that the institutional sources to the respondents is awfully low.

Table-15 her under examined the availability of subsidized seeds.

Table-15: Availability of Subsidized Seeds

Opinion	No.of Respondents
Yes	06 (15%)
No	34 (85%)
Total	40 (100%)

Source: Field Study

It is noted from the data that subsidized seeds are not available to 85 percent of the respondents. It implies that, just 15 have been provided with subsidies seeds percent of the respondents.

Availability of fertilizers on subsidy rates is analyzed in table-16.

Table-16: Availability Fertilizers on Subsidy

Opinion	No.of Respondents
Yes	23 (57.50%)
No	17 (42.50%)
Total	40 (100%)

Source: Field Study

The data reveals that subsidized fertilizers are available to 57.50 percent of the respondents, while 42.50 percent of the respondents have not been provided with subsidized fertilizers.

Irrigation facilities are required to produce more than one crop in a year increase the productivity in agriculture. Major sources of Irrigation are examined in Table -17.

Table-17: Major Sources of Irrigation

Sources	No.of Respondents
Bore Wells	15 (37.50%)
Open Wells	02 (5%)
Lake	17 (42.50%)
Ponds	01 (2.50%)
Tube Wells	05 (12.50%)
Total	40 (100%)

Source: Field Study

It is noted from the data Bore Wells and tank in the village is major source of irrigation as stated by 78 percent of the respondents in the study, while tube wells and open wells are used by 17.50 percent of the respondents. Water from pounds is available to 2.50 percent of the respondents.

PART-IV

This Part-IV provides the major findings, suggestions and conclusion.

MAJOR FINDINGS

7. All the respondents belong to the Tribal groups with wide spread illiteracy at 80 percent.
8. Though majority of the sample households have Pucca / Semi- Pucca houses toilet facilities are not available to 30 percent of the households.
9. Inequalities in the land distribution and incomes are considerable.
10. Support prices to the agricultural products and Crop-Insurance schemes are not effective and timely.
11. Institutional Credit facilities are available to only 12.50 percent of the respondents constraining a majority to depend on non-institutional sources of which money lenders are dominant.
12. Subsidized seeds, fertilizers and irrigation facilities are limited.

SUGGESTIONS

1. Steps to initiate to eradicate illiteracy level.
2. Land redistribution schemes should be initiated to curbs the income and wealth cum-equalities.
3. Crop insurance schemes must be implemented effectively and timely announce the support prices.
4. Strengthen the institutional credit facilities to save the farmers from the clutches of money lenders.
5. Seeds and fertilizers must be provide on subsidized rates to all the farmers.
6. Strengthen the irrigation facility.
7. Modern agricultural inputs must be supplied to the farmers on subsidized rates.
8. Strengthening of marketing facilities.
- i) Majority of the respondents are below 45 years of age, constituting the active and effective work force.

CONCLUSION

Development of agriculture in the tribal areas largely depends on the availability of inputs including irrigation and marketing facilities. Food security goal in India can be sustained by prompting agriculture in the tribal areas. Proper guidance and monitoring the tribal agriculture can contribute much to make the Indian agriculture viable and the Indian Economy robust.

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Socio-Economic Conditions of Women in a Tribal Economy: -A Study in Khammam District of Telangana State

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The tribal population in India accounting for 8.6 percent of the total population of India as per 2011 census. Tribals live in all states and union territories with the exception of Punjab, Delhi, Pondichery and Chandigarh. Their inability to integrate in to the mainstream of society and economy keeps them backward socially and economically. Their innocence, ignorance and illiteracy have encourages the money lenders and middlemen to exploit them. The government has introduced different programmes with institutional support to ameliorate their living conditions since the first five year plan. Women in tribal economy playing dual role, at one side she participating income earning activities and at the second side they are involving domestic works. Against the back ground elaborated so far an attempt is made in this research work to examine socio-economic conditions of tribal women.

OBJECTIVES

1. To examine the socio economic conditions of the tribal women.
2. To find out the extent of improvement.
3. To analyse the impact of improvement on tribal women.
4. To offer, policy implications based on the empirical analysis.

METHODOLOGY

5 Villages of Raghunadhapalem Mandal of Khammam district in Telangana state have choosen. They are 1) Harya thanda 2) Jaithya thanda 3) Bavoji thanda 4) Ramulu thanda 5) Jagge thanda, from each village 30 respondents are selected and the sample consists of 150 respondents of tribal women. A structured questionnaire has been administered to collect data from the respondents; thus, the study based on primary data. Simple research tools like percentages and averages are used to analyse the data.

SOCIO-ECONOMIC CONDITIONS

This section deals with the socio-economic conditions of the sample respondents of the study.

Age indicates the physical stamina and capability to take up sustained work. Age particulars of the sample respondents are presented in table – 1.

Table-1: Age Particulars of the Respondent Women

Age	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	Total
No. of Respondents	27 (18)	25 (16.67)	21 (14)	16 (10.67)	14 (9.33)	10 (6.67)	11 (7.33)	6 (4.0)	9 (6.0)	6 (4.0)	6 (4.0)	150 (100)

Source: Field Study

Data shows that 68.67 percent of the respondents are with the 16-40 years of age. They can carry on physical work since they are active and effective. At the same time 24 percent of the respondents are in the age group of 41-60 years. Only 7 to 8 percent of the respondents are above 60 years. Respondents in the study belong to the competent work force as age is mostly in their favour.

Marital status of the respondents is analysed in table-2

Table-2: Marital Status of the Respondent Women

Marital Status	Married	Un Married	Widow	Divorced	Total
No. of	123	4	18	5	150

Respondents	(82)	(2.67)	(12)	(3.33)	(100)
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Source: Field Study

It can be noted from the data that 82 percent of the women in the sample are married. Early marriages are common in rural India and the data reflects the same. Only 2.67 percent of the women are unmarried in the sample. However 23 respondent women (15.33 percent) are living without spouses as 18 of them are widows and 5 are divorces.

Literacy is an important factor for the overall development of an individual by creating awareness. Particulars of literacy of the sample women are analysed in Table-3

Table-3: Literacy levels of the respondent women

Literary Level	Illiteracy	Primary	Upper Primary	High School	Inter	Degree	Total
No. of Respondents	107 (71.33)	08 (5.33)	04 (2.67)	10 (6.67)	09 (06)	12 (08)	150(100)

Source: Field Study

Data shows that 107 (71.33 percent) respondent women are illiterates. It implies that 28.67 percent of the respondent women are literates. Among the literates 8 percent have completed degree level of education while 6 percent have completed intermediate level of education which is commendable. However 6.7 percent have completed high school level of education, 2.67 percent upper primary education and 5.8 percent have completed primary level of education. Education levels of the respondents are encouraging though literacy rate is awfully low.

Family type of the respondents is examined in Table-4

Table-4: Family type of the respondents

Family Type	Joint	Nuclear	Total
No. of Respondents	59 (39.33)	91 (60.67)	150 (100)

Source: Field Study

It can be observed from the data that joint families are 59 (39.33 percent) against nuclear families of 91 (60.67 percent). Joint families are disappearing even in the rural areas giving place to nuclear families. Of course, nuclear families give scope for accountability and individual initiative besides ensuring freedom.

Data with regard to the annual incomes of the respondents is furnished in table-5

Table-5: Annual Income of the respondents family

Annual Income	0-20000	20001-40000	40001-60000	60001-80000	80001-100000	100001-120000	120001-140000	140001-160000	Above 160000	Total
No. of Respondents	38 (25.33)	37 (24.67)	51 (34)	8 (5.33)	9 (6)	3 (2)	1 (0.67)	1 (0.67)	2 (1.33)	150 (100)

Source: Field Study

Tribal households earn incomes from 3 or more sources. Data reveals that 84 percent of the respondent households have annual incomes of Rs.60,000 or less. More than one fourth of the respondents earn Rs. 20,000 or less while 24.67 percent earn between 20,0001 and 40,000. It is noted that 11.33 percent of the respondents have incomes of above Rs.61,0000 and up to 1,00,000. Only 4.67 percent have incomes of above Rs. 1,00,000. It can be stated that majority of the households have low annual incomes.

Types of the houses owned by the respondents are presented in Table-6

Table-6: Type of house of the respondent women

Nature of House	Pucca	Thatched	Tiles	Iron Sheets	Hut	Total
No. of Respondents	113 (75.33)	5 (3.33)	2 (1.67)	23 (15.33)	7 (4.67)	150 (100)

Source: Field Study

It can be noted from the data that 113 (75.33 percent) respondents have Pucca houses while those living in Thatched houses and huts are 8 percent others live in tiled houses and iron sheet roofed houses. Housing, to a large extent can be stated to be comfortable.

Toilet facilities in the households are examined in table-7

Table-7: Toilet facility available

Toilet Facility	Yes	No	Total
No. of Respondents	86 (57.33)	64 (42.67)	150 (100)

Source: Field Study

Data reveals that 57.33 percent of the households have toilet facility. It implies that 43.67 percent are constrained to go out for open defecation. Women and children face inconveniences and threats due to open defecation during nights.

Particulars of land ownership of the respondents are shown in table-8.

Table-8: Land Particulars of the respondent family

Land Particulars	Landless	0-2.5	2.5-5	5-7.5	7.5-10	Total
No. of Respondents	88 (58.67)	39 (26.0)	19 (12.67)	02 (1.67)	02 (1.67)	150 (100)

Source: Field Study

More than half (58.67 percent) are landless while 26 percent have upto 2.5 acres and 12.67 percent have between 2.5 – 5 acres of land. Those respondents with more than 5 acres of land are just 3.34 percent. In other words land less respondents small and marginal farmers together account for 97.34 percent and these sections work as agricultural labourers also.

IMPROVEMENT

Improvement in incomes and health due to the policies of the government over the years is analysed in this section.

MGNREGS wage employment has become a boon to the rural people as it increases their incomes. Days of employment to the respondents under MGNREGS are presented in table-9

Table-9: Days of work under MGNREGA

No.of.Days	0-20	21-40	41-60	61-80	Total
No.of Respondents	30 (20)	50 (33.33)	39 (26.0)	31 (20.67)	150 (100)

Source: Field Study

It can be observed that 30 (20 percent) respondents have put in 0-20 days of work, 50 (33.33 percent) respondents put in 20-40 days, 39 (26 percent) respondents have worked for 41-60 days while 31 (20.67 percent) respondents have put 61-80 days of work. It can be stated that majority of the women in the study (59.33 percent) have worked for 21-60 days. The guaranteed 100 days of employment have not been availed in the study area.

Telangana State government provides different pensions to the weaker sections. Pensions received by the family members of the respondents are analysed in table-10

Table-10: Type of Pension Receiving

Pension	Old Age	Widow	Divorced	PHC	None	Total
No.of Respondents	39 (26.0)	17 (11.33)	4 (2.67)	2 (1.33)	98 (65.33)	150 (100)

Source: Field Study

Data shows that the members in 39 (26 percent) respondent households receive old, age pensions, 17 (11.33 percent) respondents receive widow pensions, respondents 4 (2.67 percent) get divorcee pensions and 2 family members get physically handicapped pensions. It implies that 98 respondent families have no pensionary income.

Improvement in the economic conditions during the last five years is examined in table-11.

IMPROVEMENT

Table-11: Any Improvement in the Economic Status during the last five years

Response	Yes	No	Total
No. of Respondents	103 (68.67)	47 (31.33)	150 (100)

Source: Field Study

The policies and programmes of the government for rural development have been yielding positive results. It is noted that (103) 68.67 percent of the respondents state that there is improvement in the economic conditions. It implies that 31.83 percent of the respondents opine that there is no improvement.

In the health sector also different schemes have been initiated by the government improvement in health conditions is analysed in table-12.

Areas of improvement in the economic conditions are analysed in table-31.

Table-12: Areas of Economic Improvement

Areas	No. of Respondents
MGNREGA & Pensions	127 (84.67)
Expanding non agricultural employment.	104 (69.33)
Wage level Increased	142 (94.67)
Improved Urban Connectivity	138 (92.0)

Source: Field Study

Incomes have increased due to MGNREGA and pensionary policies of the government as stated by 80.67 percent of the respondents. Non-agricultural employment is expanding due to which incomes are increased in the opinion of 69.33 percent of the respondents. Wage rates have increased as stated by 94.67 percent of the respondents. Improved urban connectivity has increased in the opinion of 92 percent of the respondents. Rural economies are slowly becoming vibrant as revealed by the data.

FINDINGS, SUGGESTIONS AND CONCLUSION

Findings, Suggestions and conclusion based on the empirical study are given in this section.

FINDINGS

1. Majority of the sample respondents are below 40 years of age constituting the active and effective work force. Marital status reveals that 82 percent of the respondents are married.
2. Illiteracy is rampant in the sample villages as 71.33 percent of the sample women are illiterates and it is happy to note that 8 percent of the respondent women have completed degree level of education.

3. Nuclear families have become popular as 61 percent of the respondents have preferred it. Joint family concept has been slowly decreasing in the rural areas.
4. Agricultural labour and own farm cultivation are the important occupations and it shows that 69.33 percent of the sample women depend on agriculture in same form or other.
5. Majority of the respondent women have 2-4 members each in the families. Limited family norm has been accepted in the rural areas also to a large extent as observed rural women involve in two or more income earning activities. In the study majority of the sample women have annual incomes at below Rs.60,000. Only a few respondents have more than Rs.1,00,000 as annual incomes.
6. Housing facilities are comfortable as more than ¾ th respondents have Pucca houses. However, Toilet facilities are available in 57.33 percent of the sample households.
7. Land less respondents are more (58.67 percent) small and marginal farmers and land less labourers account for 97.34 percent implying the small size of the land holdings.
8. MGNREGA has provided wage employment through which incomes are increased. Majority of the respondent women have worked for 21-60 days under MGNREGA.
9. Telangana State Government has provided pensions to the aged, widows and physically handicapped persons due to which incomes have increased. Housing, Toilet facilities are also encouraged through subsidies by the government.
10. Majority of the sample respondent women (68.67 percent) state that there is improvement in their economic conditions through the programmes of the government.

SUGGESTIONS

1. Measures to eradicate illiteracy among the tribal women are to be initiated. Informal sessions be arranged to educate them on their rights, entitlements and the programmes of the government meant for tribal development.
2. Agriculture is to be made more viable as majority of the tribal households depend on them.
3. Incomes are to be augmented through promoting non-agricultural and agro-allied activities in the tribal areas. In this context the minimum employment days in MGNREGA are to be enhanced.
4. Land distribution by providing land to the land less in the tribal areas is to be taken up to improve the intensity of cultivation.
5. Infrastructure facilities in the tribal areas need further improvement to promote urban connectivities.
6. Superstitious beliefs of the tribal women be eradicated through regular counseling and by winning their confidence.
7. ITDAs involved seriously for the development of tribal societies.

CONCLUSION

The interventions of the government over the years in improving the welfare of the tribals have been slowly yielding the desired results. The process can be hastened up with an integrated approach by all those interested in tribal welfare. Tribal women have dual roles to play in their socio-economic setting by earning income and by taking care of the domestic chores and children. Their health and competence can take tribal societies miles ahead on the road to development.

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Health Status of Tribal People in Andhra Pradesh

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ABSTRACT

Health is a requirement for human development and is an essential component for the well-being of the mankind. The health problems of any community are influenced by social, economic and political factors. The beliefs, customs, practices related to health and disease in turn influence the health seeking behaviour of the community. It is noticed that the health status of the tribal population is very poor among the Particularly Vulnerable Tribal Groups because of their isolation, remoteness and being mainly not be part of developmental processes going on in the country. The health and educational background of tribes in India show in a pathetic condition. It is multi-dimensional phenomenon encompassing the inability to satisfy basic needs, lack of control over resource, lack of education and skills, poor health and malnutrition, lack of shelter, poor access to water and sanitation, vulnerability to shocks, violence and crime, and lack of political freedom and voice. The challenges facing the poorest of the poor and in overcoming poverty are therefore varied and complex. The traditional tribal medicine along with the treatment by a tribal medicine man involving their traditional chanting and appeasing spirits has not vanished yet. This paper is an attempt to assess the distribution of diseases and their treatment seeking behaviour, and utilization of contraceptives among the Particularly Vulnerable Tribal Groups in Visakhapatnam District of Andhra Pradesh, India.

Keywords: Diseases, medical care, herbal, medication, treatment

INTRODUCTION

The present study was health status in selected tribal areas of Andhra Pradesh. The central and state government had implemented a number of programmes for the success of tribals but the lack of awareness of education and health facilities the tribals were not benefited from them many efforts made by Government, academicians and researchers to identify the problem of the tribal health and education. These studies have contributed for better understanding of the socio economic conditions of tribals and they lay out the main features of the tribal health and education like, its awareness, environmental conditions, social status, exploitation, hierarchy in tribal society, income and occupational patterns. Tribal economy is intimately connected with the forests. For centuries the tribal have lived in the fringes of forests and depended entirely on forests for their livelihood. Even today, forest products continue to him the main source of income and sustenance for many tribal communities. These communities live in abject poverty having very little access to capital assets, health and educational facilities and hardly any protection against vagaries of nature. Environmental factors have much influence on tribal health. There is a close relationship between the environment and health. Availability of scanty food resources in the environment of Particularly Vulnerable Tribal Groups (PVTGs) results the high incidence of malnutrition and morbidity. In general, the problems of malnutrition and under nutrition are very common in the habitats of PVTGs. Food scarcity is common among them, and they largely depend upon food gathering or farming by using very simple technology. The nutritional status of women of PVTGs directly influences their reproductive performance and infant health status, crucial for survival of children, growth and development.

OBJECTIVES

1. To study the health status of tribals in Andhra pradesh.
2. To analyse the health facilities and health awareness in tribal people of AP.
3. To identify the health problems of tribal people in AP.

METHODOLOGY

The present study is based on secondary data. The data was collected from secondary sources which was collected from various books, Journals, Internet, Government reports and websites.

HEALTH STATUS OF TRIBAL PEOPLE

health status of the tribal economy of Andhra Pradesh can be explained with the help of statistical information relating to the tribes in Andhra Pradesh. The demographic statistics of scheduled tribes in India and Andhra Pradesh state are presented in the following Table .1

Table 1: Demographic Statistics of Scheduled Tribes in India and Andhra Pradesh in 1991 and 2001 S. No

S.NO	State	Total Population	ST Population		Decadal Groth Rate	% of STs in the state to total state population	% of STs in the state to total ST population
1	India	1028610328	67758380	4326240	24.45	8.2	-
2	Andhra Pradesh	76210007	4199481	5024104	19.64	6.6	5.99

Source :census report of India 2001

Table2: ITDA wise Number of Medical Institutions Available in Tribal Areas in Andhra Pradesh (as on May 2007)

S.NO	ITDA	Existing Institution					Total
		PHC's	Sub-centers	MM Units	CHC's	No.of dispensaries	
1.	Seetham peta	28	38	1	1	1	69
2.	Parvathi puram	18	88	4	2	1	113
3.	Paderu	32	164	6	4	7	213
4.	RC puram	17	90	1	3	4	115
5.	KR puram	8	51	3	2	0	64
6.	Eturu nagaram	54	279	6	13	3	355
7.	Utnoor	13	115	1	1	0	64

Source: Office of Directorate of Tribal Welfare, Andhra Pradesh, Hyderabad

Medical institutions made available in 9 places; Seetampeta, Parvatipuram, Paderu, R.C. Puram, K.R. Puram, Bhadrachalam, Eturunagaram, Utnoor, Srisailam to provide medical facilities to tribes in ITDA are of Andhra Pradesh. Nearly 17lakh people are living in ITDA area and 244 primary health centers serving these people on an average one PHC for 7000 tribal population. Apart from this there are about 1012 sub centers, 27 MM units, 32 CHCs and 18 dispensaries. In all these units 1333 medical personnel work as on may 2007 in Andhra Pradesh.

Table 3: ITDA wise Community Health Workers (CHWs) in Andhra Pradesh

S.NO	ITDA	No of Habitations	CHWS
1	Seetham peta	1164	348
2	Parvathi puram	1161	468
3	Paderu	3419	3200
4	RC puram	784	619
5	KR puram	230	102
6	Bhadrachalam	2323	2209
7	Eturu nagaram	396	254
8	Utnoor	1725	1000
9	srisailam	338	300
total		11540	8500

Source: Office of the Directorate of Tribal Welfare, Hyderabad

There are 8550 community health workers serving 11,540 habitations in the ITDA area that is to say 4 community health workers for every three habitations in the ITDA area.

SOURCE OF TREATMENT FOR THE HEALTH PROBLEMS

All those who reported minor or serious health problems were asked where they took treatment for the same or what they did for their health problems. Table.3 shows these vulnerable tribal groups are resorting more to the modern allopathic medicines in the treatment of either minor/seasonal health problems or for the treatment of other serious health problems. They are using the services available at the Primary Health Centers (PHCs)/Sub Centers and other available government health facilities. They are using also allopathic medicine from the private sources. It is noticed that about 53 per cent of the respondents visited government health facilities for the treatment of minor/seasonal health problems and 66 per cent visited the government health facilities for the treatment of other serious health problems. The percentage seeking private allopathic treatment is 35 per cent in case of serious health problems and 11 per cent in case of minor/seasonal health problems. In other words, allopathic treatment is sought for minor/seasonal problems by about 65 per cent and by almost 100 per cent for serious health problems.

FAMILY PLANNING

The tribal communities though perceive children as an economic asset, are accepting family planning methods along with other non-tribal communities. Poverty and scanty food resources also might have served as the motivating factors for acceptance of family planning methods among the vulnerable tribal groups. The 1577 respondents covered in the study were asked whether they have accepted any family planning methods and if so what method.

Table.2 represents the rate of acceptance of family planning is about 66 per cent among the three PVTGs covered in the study. This proportion is more among the Khonds (68 per cent) compared to Gadabas (66 per cent) and Porjas (61 per cent). Coming to the methods accepted – all of them have accepted only the permanent methods of sterilization and none of them have reported use of any temporary or spacing methods. Besides the permanent methods, an indigenous method (herbal medicine) called “Goddu mandu’ is reported to be used by about 2 per cent of the respondents from each of the three PVTGs covered in the present study. Among the permanent methods of sterilization, ‘vasectomy’ is preferred more, in general, by the tribal communities and the same is reflected here. About 84 per cent of the accepters of family planning have undergone vasectomy and 14 per cent were for tubectomy, the remaining 2 per cent reported the use of traditional herbal medicine. It is observed that the PVTGs are accepting the Family Planning methods to reduce the family size due to scarcity of food and poverty. They say that they cannot feed large number of children. Acceptance of vasectomy is reported more among the Porjas (87 per cent) compared to Khonds (85 per cent) or Gadabas (74 per cent). The reverse will be true for acceptance of tubectomy.

CONCLUSION

India has a total tribal population of 100 Millions approximately which constitutes 10.2 per cent of the total population as per the census of 2011. Madhya Pradesh, Orissa, Chattisgarh, Jharkhand, Gujarat, Maharashtra and Rajasthan account for nearly three-fourth of entire tribal population in the country. In the graded socio-economic unequal structure of Indian society, the tribals are at the lowest among and being poor, lead a substandard and subsistence living. The traders, money lenders and contractors are sordidly exploiting the tribals as the latter are innocent and illiterate. Tribal’s perpetual indebtedness and alienation of lands aggravated their misery and inflicted their peace and happiness. Tribal revolts in the pre and post independent

India have their roots in the inhuman exploitation of tribals. Health planners and health workers of tribal areas should take note of the cultural practices of their clients to ensure good health care. Appalanaidu, P. and G. Jaikishan (2016)[5] opined that the tribal people should be motivated to use the modern Medicare by the health care providers. Tribal medicine has to be promoted by providing scientific recognition to it. In medical institutions made available in 9 places to provide medical facilities to tribes in ITDA of Andhra Pradesh. Nearly 17 lakh people are living in ITDA area and 244 primary health centers serving these people on an average one PHC for 7000 tribal population.

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Empowerment Programmes on Rural Development in India-Role of Mgnregs-A Study in Chintalapally Village of Adilabad District in Telangana

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INTRODUCTION

During the last four decades, the Indian governments implemented several programmes as an antipoverty and unemployment reduction programmes can be brought under control as 'trickle down' effect of economic growth process, but came to know this process in too slow. Since, the fifth five year plan, Indian government has stated direct attacks on poverty. As a part of these, the government introduced several welfare programmes namely Food For Work Programmes (FWP), Drought Prone Area Programmes (DPAP), Integrated Rural Development Programmes (IRDP), Rural landless Employment Guarantee Programmes (RLEGP), JawaharRozgarYojana (JRY), Employment Assurance Scheme (EAS), SwarnaJayanthiRozgar Savarin Yojana (SJSRY), SwarnaJayanthi Gram SwarozgarYojana (SGSY), SampornaGrameenaRozgarYojana (SGRY).

Earlier programmes are essentially supply side programmes, providing employment or assets to targeted sections of the people. However, the Mahatma Gandhi National Rural Employment Guarantee Act 2005 (MGNREGA) makes a difference of the earlier programmes, from the government of employment programmes earlier existed. It is a unique sense the MGNREGA, being an act is a right. It has a "right-based" frame work with legal guarantee of work, as against and different to a typical government programmer that could be withdrawn by a government at will, is a time bound action programmes to fulfill guarantee of work with 15 days of demand of work. As it is a demand driven programmes. The programmes has to be implemented as long as and when and where people demand, the resource flows needs to be ensured according to the demand.

In the MGNREGA Act 2005, there is a mechanism to address complex issues such as minimum wages, setting up to crèches building people's assets, and gender differences in wages which can drastically change the economic and social conditions of the poor people. MNGREGA is the biggest promise ever made by the government to the poor of the country. There is a large expectations that MNGREGA can change the lives of the rural poor in general and vulnerable sections of the society in particular when such an ambitions programmes are undertaken, an intellectual responsibilities ofacademia is make a comprehensive study of it and contribute to a positive and realistic criticism to help a better and effective execution of the programmes. The present study is a modest attempt in this direction.

REVIEW OF LITERATURE

Khera R (2008) has described the experience of the Jagrut Adivasi Dalit Sanghatan in Madhya Pradesh with regard to MGNREGA. The study high lights the power of grass-root organizational work in making MGNREGA effective. Employment days per year in the Sanghaqtan area 85 per house hold per year and nearly half of the households have worked for 100 days Most of the beneficiaries have earned the minimum wage as mandated, the study reveals. The author opines that the act can promote overall rural development and alter the balance of power in the villages.

National Federation for Indian Women (NFIW) (2008) has conducted a study in Rajnandagaon (Chhattisgarh) Jhabua (Madhya Pradesh) Mayurbhanj (Odisha) and Cuddalore (TamilNadu) to examine the impact of MGNREGS on the Socio-Economic empowerment of women. The study contends that a silent revolution is taking place in rural India with respect to women in the form of MGNREGS. Women are able to contribute to household expenditure through wage employment and they bear the cost of children education and health care. Women have become more active in their public relations by taking up MGNREGS work and responsibilities. The study further reveals that migration has come

down and households have started to repay their debts. It is concluded that MGNREGA has brought a difference in the lives of women and they are willing to accept more work if offered.

Govind Kelkhar (2009) has made a study to draw policy attention to the complex inter relationship between gender equity and the ownership and control of assets by analyzing MGNREGS. The study has taken states of Andhra Pradesh, Rajasthan, maharashtra and Karnataka questioning the ability of MGNREGA in eliminating poverty and gender inequality it is stated that women should take up asset management in MGNREGA for which training in new technologies and management skills be provided. The study points out that MGNREGA programmes be redesigned with a bias to women and they can be linked with SHGS following the model of Kerala and U.P. It is further added that gender responsive public policy by providing equal rights to women on productive assets would increase economic activities in the schemes and promote the empowerment of women in diverse capacities.

V. Preetha et al (2011) have examined the impact of MGNREGS on women empowerment from different dimensions and concluded that it is very much helpful in empowering women. To then the act is a leap forward in employment generation providing opportunities for improving gender relations in some of the most remote areas of the country. The study suggests that efforts be made to strengthen MGNREGA to achieve the desired goals.

DATA AND METHODOLOGY

This study is based on both primary and secondary data sources. Secondary data was availed mainly from ministry of rural development, Government of India official website for MGNREGA i.e. www.mgnrega.nic.in, census of India, statistical year book of government of Telangana, www.mgnrega.telangana.nic.in etc were used and in primary data source is concerned, it was obtained from field survey conducted by the researcher during the financial year 2015-16. To examine the economic development of Beharanguda and Kundelpahad villages of Chintalapally gram panchayat through MGNREGA, the researcher selected the Gond a Scheduled tribe from Adilabad district of Telangana state during the financial year 2015-16. The sample size is 75; the respondents are selected on census basis as there is lack of population, as the village is especially for Gond tribe only.

IMPLEMENTATION OF MGNREGA IN INDIA DURING THE FINANCIAL YEAR 2015-16

Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) 2005 has been implementing in India from 2nd February 2006 in first phase 200 backward districts of the country, it was extended to another 130 districts from 1st April 2007 and later on it was extended to all over the country from 1st April 2008. The basic objective of the Act is to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. This work guarantee can also serve other objectives; generating productive assets, protecting the environment, empowering rural women, reducing rural – urban migration and fostering social equity, among others.

Table 1. MGNREGS at all India Level -Provision of Employment per Household during the Year 2015-16. (In Lacks)

State	Cumulative No of HH issued Job Cards up to 2015-16				No. of HH Provided Employment				EMP. Provided No. of Women	Households Completed 100 Days			
	SCs	STs	Others	Total	SCs	STs	Others	Total		SCs	STs	Others	Total
Andhra Pradesh	20.762	7.068	56.172	84.002	9.02	3.656	23.383	36.059	32.29	1.196	0.95	3.74	5.88
Arunachal Pradesh	0.002	1.912	0.168	2.081	0.001	1.654	0.158	1.813	0.6	0	0.01	0.01	0.02
Assam	2.72	7.694	35.566	45.98	0.842	2.948	11.234	15.024	7.88	0.027	0.07	0.33	0.42
Bihar	34.468	2.292	96.021	132.78	3.555	0.255	11.064	14.873	7.66	0.148	0.01	0.42	0.58
Chhattisgarh	4.111	13.353	21.552	39.017	2.089	8.068	11.583	21.74	20.23	0.166	1.24	1.02	2.43
Goa	0.008	0.094	0.22	0.322	0.002	0.014	0.042	0.059	0.05	0	0	0	0
Gujarat	2.656	12.634	19.555	34.845	0.362	2.617	2.589	5.568	4.69	0.019	0.07	0.11	0.19
Haryana	3.44	0	4.192	7.633	0.908	0	0.779	1.687	1.10	0.015	0	0.02	0.04
Himachal Pradesh	3.174	0.725	7.832	11.731	1.166	0.318	2.752	4.235	3.20	0.052	0.02	0.13	0.20
Jammu And Kashmir	0.857	1.746	9.618	12.221	0.407	1.051	5.072	6.53	2.58	0.018	0.05	0.27	0.35
Jharkhand	4.622	14.019	18.198	36.839	1.336	4.448	5.476	11.26	5.58	0.212	0.69	0.84	1.74
Karnataka	9.324	4.635	41.742	55.701	2.119	1.081	9.164	12.363	14.24	0.199	0.11	1.02	1.33
Kerala	4.11	0.903	26.904	31.917	2.388	0.493	12.175	15.057	14.36	0.304	0.07	1.28	1.66
Madhya Pradesh	12.837	23.775	42.415	79.047	4.338	9.616	13.048	27.022	22.96	0.377	0.72	1.15	2.25
Maharashtra	7.682	10.762	59.834	78.278	1.212	2.49	9.05	12.752	10.86	0.195	0.43	1.56	2.18
Manipur	0.149	2.423	2.81	5.382	0.135	2.359	2.243	4.737	1.89	0	0	0	0
Meghalaya	0.038	4.533	0.307	4.878	0.03	3.379	0.275	3.684	2.44	0.002	0.48	0.01	0.49
Mizoram	0	1.851	0.012	1.863	0	1.892	0.012	1.904	1.04	0	0	0	0
Nagaland	0.036	4.063	0.152	4.251	0.036	3.987	0.151	4.174	2.04	0	0.01	0	0.01
Odisha	12.312	18.481	35.911	66.704	3.391	7.386	9.198	19.975	12.51	0.292	0.95	0.73	1.97
Punjab	8.707	0.003	3.038	11.768	3.691	0.001	1.048	4.74	3.29	0.054	0	0.02	0.07
Rajasthan	18.023	17.577	63.628	99.228	8.556	9.781	23.872	42.209	37.33	1.085	1.20	2.40	4.69
Sikkim	0.041	0.311	0.499	0.851	0.03	0.246	0.379	0.653	0.38	0.004	0.04	0.05	0.10
Tamil Nadu	23.412	1.325	59.811	84.548	17.115	0.808	42.61	60.533	58.86	2.383	0.08	5.99	8.46
Telangana	12.642	8.558	34.377	55.578	6.064	4.178	15.39	25.632	26.01	1.06	0.70	2.41	4.18
Tripura	1.081	2.452	2.588	6.121	1.016	2.333	2.354	5.703	4.59	0.529	1.38	1.14	3.05
Uttar Pradesh	52.091	1.597	107.15	160.838	18.939	0.549	34.87	54.359	20.86	0.654	0.03	1.17	1.86
Uttarakhand	2.249	0.419	8.649	11.317	0.931	0.213	4.299	5.444	3.63	0.041	0.01	0.15	0.20
West Bengal	32.904	9.432	80.884	123.221	19.482	5.343	36.284	61.109	40.02	1.409	0.36	2.34	4.11
Andaman & Nicobar	0	0.044	0.476	0.52	0	0.007	0.089	0.096	0.06	0	0	0.002	0.002
Dadra & Nagar Haveli	0	0.035	0.001	0.035	0	0	0	0	0	0	0	0	0
Daman & Diu	0	0	0	0	0	0	0	0	0	0	0	0	0
Lakshadweep	0	0.08	0.001	0.081	0	0.001	0	0.001	0	0	0	0	0
Puducherry	0.194	0.001	0.494	0.688	0.106	0	0.221	0.327	0.30	0	0	0	0
Total	274.672	174.797	840.797	1290.266	109.287	81.172	290.86	481.324	363.67	10.441	9.70	28.34	48.48

Source: www.mgnrega.nic.in

Table.1. presents the provision of employment under MGNREGS at all India level during the financial year 2015-16. Cumulative no off Households issued job cards up to 2015-16 was among SCs was 274.672 lacks of cards, STs was 174.797 lacks of cards, Others was 840.797 lacks of cards and reaching a total of 1290.266 lacks of cards. During the financial year 2015-16 all India no of Households provided employment among SCs was 109.287 lacks, STs was 81.172 lacks, Others was 290.86 lacks and reaching a total of employment was 481.324 lacks of households, among these women constitute a major share i.e.363.675 lacks of women workers participated in the scheme. However, as per the provisions of the act every job card holding family must be provided 100 days of employment in a financial year. If we see, the no of households completed 100 days of employment in India is very low when compared to job cards. It was 10.441 lacks of households among SCs, 9.702 lacks of households among STs, and 28.337 lacks of households among Others only completed the 100 days of employment bringing to a total of 48.48 lacks of households completed 100 days of employment at all India level as against to the 1290.266 lacks which is just 3.76. Out of total 1290.266 lacks of job cards issued until the year 2016, the women share is 363.675 lacks, which accounts for 28.19 percent.

MGNREGS IN TELANGANA

Telangana is the 29th state of the country, which came into existence from 2nd June 2014 after six decades of struggle for self-rule. Telangana has an geographical area of 112077 Sq.Km and has a population of 35286757. The state consists of 10 districts in number out of which 1 district Hyderabad is the capital city and completely urban dwelling so MGNREGS is implementing in 9 districts only in the state. MGNREGS has been implementing in the state since 2006 as a part of erstwhile Andhra Pradesh state. Let us examine the implementation of MGNREGS in the state.

Table 2. Generation of Employment (Person Days) for the STs and Women in Telangana for the Financial Year 2015-16.

District Name	No of Registered HHs cumulative for the year	Employment Generated (In Person Days)(Cumulative for the year)						
		SC	ST	% of ST	Others	Total	Women	% of Women
Adilabad	26115	147941	155035	24.83	321383	624359	348702	55.85
Karimnagar	15343	232074	39199	4.80	544830	816103	571119	69.98
Khammam	8834	80911	172481	41.14	165834	419226	238972	57.00
Mahabubnagar	32055	140131	72988	10.18	503540	716659	431355	60.19
Medak	18998	185144	52957	8.03	421152	659253	395911	60.05
Nalgonda	16134	157027	108266	14.04	506087	771380	509973	66.11
Nizamabad	32678	166697	105909	14.21	472699	745305	493754	66.25
Ranga Reddy	12816	111684	23800	6.95	206160	341644	196259	57.44
Warangal	11776	101117	108350	20.13	328876	538343	327804	60.89
TOTAL	174749	1322726	838985	14.90	3470561	5632272	3513849	62.39

www.mgnrega.telangana.gov.in

Table 2 explains the community wise generation of employment person days under MGNREGA scheme during the financial year 2015-16 in Telangana state. District wise employment generation for the year 2015-16 makes it clear that ST are more concentrated in Khammam district with 41.14 percent of total district person days. Adilabad district occupies the next place in provision of employment with 24.83 percent. If we see women employment in terms of person days Telangana state and every district generated more than 60 percent of person days to women except in the districts just below 60 percent. It makes clear that even though the MGNREGA scheme guarantee one third of beneficiaries must be women but in practice women are participating more than 60 percent in the Telangana state. Karimnagar district stands top in the state to provide, more number of person days to women with 69.98 percent of the participants are women. The states average percentage of women participation is 62.39 percent

MGNREGS IN BEHARANGUDA AND KUNDELPAHAD VILLAGES OF ADILABAD DISTRICT

Beharanguda and Kundelpahad are two small hamlets of Chintapally gram panchayat of Dandepally mandal in Adilabad district of Telangana. These are located about 10 km from the Mandal headquarter of Dandepally and about 170 km from the district headquarters of Adilabad. These two villages together consists around 95 households including two habitations(60+35).The total population of these two villages are 365.

Table 3. Population Details of Beharanguda and Kundelpahad Villages

Category	Population (percentage)	Total Households (percentage)
STs	365 (100)	95 (100)
SCs	---	---
BCs	---	---
OCs	---	---
Total	365 (100)	95 (100)

Source: Gram Panchayat, Chintapally.

As these two villages Beharanguda and Kundelpahad belong to gond tribe, there is no possibility of other communities in the villages. There are 365 number of total population in these villages together. There are about 95 households in these two villages.

Table 4: Labour profile by age group in Beharanguda and Kundelpahad Villages

Age Group	No of Labourers	% of Total Labour
15-18	45	23.68
19-35	56	29.47
36-60	65	34.22
61 and Above	24	12.63
Total	190	100

Source: Gram Panchayat, Chintapally.

In these two villages there are about 190 workers (52.05% of total population) the highest population of labour is in the age group of 36-60 the percentage is 34.22 which are 65 in the total population. The second highest age group of labourers is 19-35 is 56 that are 29.47 %.Next to these highest age groups the third highest age group is 15-18 is 45 that are 23.68% of total labour force and followed by the age group 61 and Above is 24 that are 12.63% of the work force .The top three age groups 15-18,19-35 and 36-60 are physically able bodied and generally demand more works and they constitute roughly 87.37 percent of the labour amounting 166 productive labour who can demand employment in the village.

Table 5: Land Details in Beharanguda and Kundelpahad

Land Details	Acres	Percentage of Total Land
Dry Land	85	47.75
Wet Land	57	32.02
Other Land*	36	20.23
Total	178	100

Source: Gram Panchayat, Chintapally,

Note :* Other land includes forest land, fallow land and panchayat land.

In these villages the total land is178 acres, which include dry land, wet land which is used for cultivation and other land includes fallow land, forest land. Among these47.75 percent of land is dry land which is used for cultivation of cotton, maize and other crops like black gram, green gram, ground nuts etc. And 32.02 percent of land is wet land which is used for cultivation of paddy, the main source of water is individual Bore wells, followed by some parts of the land is irrigated by Kadam project canal water built on river when it is available.

OCCUPATIONAL DISTRIBUTION OF GOND RESPONDENTS

Among the villagers the people used to go for own cultivation as well as labour works in others land whenever they find free time. Out of 95 households in the two villages the respondents were selected on the basis of 33.3 percent of labourers and 66.6 percent from agricultural farmers from both the villages based on the predominance of the occupation of the villagers.

Table 6: Occupational distribution in Beharanguda And Kundelpahad villages

Occupation	No. of Respondents
Labour	26
Agricultural Farmer	46
Artisan	0
Landed Agricultural Labour	0
Others	3
Total	75

Source: Field Survey, 2015-16

Table 6 describes the occupational details of Gond respondents in Beharanguda and Kundel pahad villages of Chintapally gram panchayat in Adilabad district. Out of 75 selected respondents 26 are labourers, 46 are agricultural farmers, and 3 respondents belongs to other occupation.

Table 7: Educational Standards in Beharanguda And Kundelpahad villages

Education Status	No of Respondents
Illiterate	58
Primary	13
Secondary	3
Above Secondary	1
Total	75

Source: Field Survey, 2015-16

Table 7 gives the details of educational standards of the Gond tribe respondents in Beharanguda and Kundelpahad villages in Chintapally gram panchayat of Adilabad district during the year 2015-16. Among the selected 75 households respondents 58 household respondents are illiterates, 13 respondents were educated up to the primary education, 3 of them are finished secondary level and 1 is above secondary standard education. Majority of the respondents are illiterates in the villages.

Table 8: House Structure Details in Beharanguda And Kundelpahad villages

House Structure	No of Respondents
Hut	10
Tiled (Penkutillu)	19
Shed	10
Pakka House	36
Building	0
Total	75

Source: Field Survey, 2015-16

Table 8 elucidates the house structure details of the Gond tribe respondents in the Beharanguda and Kundelpahad villages. In these villages out of 75 selected households 10 respondents are living in the huts with meager facilities, 19 are having old tiled (penkutillu) houses, 10 households have the asbestos sheds and 36 households constructed pakka houses with the help of government. More than 50 percent of the respondents are able to build the pakka houses with the help of government, and remaining households are not managed to construct the pakka houses.

Table 9: Source of Toilets in Beharanguda and Kundelpahad villages

Type of Toilets	Before MGNREGA	After MGNREGA
Open Defecation	75	64
Common Latrines	0	0
Individual Latrines	0	11
Total	75	75

Source: Field Survey 2015-16

Table 9 gives the details of source of toilet facilities by Gond tribe respondents in Beharanguda and Kundelpahad villages. Among the selected villages 75 households of the Gond tribe has been using the open defecation completely before start of the MGNREGA scheme in the villages and it had changed little bit 11 households are able to construct individual household latrines and remaining 64 households just continuing the old habit.

Table 10: Source of Cooking Fuel in Beharanguda and Kundelpahad villages

Cooking Fuel Source	Before MGNREGS	After MGNREGS
Fire Wood	75	39
Kerosene Stove	0	1
LPG	0	35
Others	0	-
Total	75	75

Source: Field Survey, 2015-16

Cooking fuel source in the two villages of Gond tribe can be understood by the 10 table. In these two villages before the start of MGNREGA scheme all the respondents were using the firewood as the main source of cooking fuel and after the scheme implementation 35 respondents were managed to purchase and use the LPG stoves and 1 respondent is using the kerosene stove. As a result the firewood users have come down drastically after the scheme implementation. The reason is that some of the respondents used the income earned in the scheme to purchase LPG stoves and cylinders.

Table 11: Provision of Employment in Beharanguda and Kundelpahad villages during the financial year 2015-16.

Category	Total Households	No of HHs Issued Job Cards	No of HH working	Average No of Person Days Provided	No of HH completed 100 Days
ST	95	90 (94.73)	90 (94.73)	75	---
SC	--	--	--	---	---
BC	--	--	--	---	---
OC	--	--	--	---	---
Total	95	90 (94.73)	90 (94.73)	75	---

Source: Field Survey, 2015-16

Table 11 gives the implementation of the MGNREGS in Beharanguda and Kundelpahad villages of Gond tribe. In these villages there are about 95 households, out of which 90 households are given job cards and all job card holders are working in the scheme. In these villages the average number of working days of employment provided is 75 and no household was completed 100 days of employment.

Table 12: Durable Assets created in Beharanguda And Kundelpahad Villages for Gond Tribe

Durable Assets Created	No of Assets
Roads	11
Farm Ponds	20
Sinking Pits	150
Band Plantation	600
Deepening of Tanks	2
Total	783

Source: Field Survey, 2015-16

The table 12 gives about the details of durable assets created in Beharanguda and Kundelpahad villages of Adilabad district for Gond tribe during the financial year 2015-16. The total durable assets created in the villages are 783 out of which 11 roads which are internal roads as well as connecting to neighbor villages were constructed in the villages, farm ponds were created at about 20, sinking pits were dig about 150 in the two villages, band plantation was taken up at about 600 and deepening of tanks were undertaken 2 in number. All these durable assets were very much useful for the villages in general and tribe in particular. The construction of roads helped the tribes to move freely in the village as well as to go neighbouring villages especially in the rainy season. Deepening of tanks is very much useful to the village domestic animals for drinking water and helped the villagers to cater more animals to earn extra

income. Sinking pits are also useful for increasing the ground water levels of the bore wells in the villages. Band plantation was taken up to 600 plants in the two villages preferably teakwood plants which will give financial support in the future.

Table 13: Private Agricultural and Non- Agricultural Works under taken in Beharanguda and Kundelpahad villages during the financial year 2015-16

Private Agricultural and Non- Agricultural Works	No of Works
Land Leveling	90
Bush Clearance	12
Gattu Nirmanam	--
Stone Clearance	20
Teakwood Plantation	04
Mango Plantation	05
Malbary Plantation	05
Government School Plantation	100
Total	236

Source: Field Survey, 2015-16.

Table13 gives the information about the private agricultural and non-agricultural works taken up in the Beharanguda and Kundelpahad villages during the financial year 2015-16. There are about 236 works taken up in the villages which includes land leveling works with 90 in number, bush clearance works 12, stone clearance works 20, teakwood plantation 4 works, mango plantation 5 works, malbary plantation 5 works and 100 plants were planted in the government schools in the villages. Out of all these works, land leveling works are very much useful and benefited to the villagers to increase the productivity in the agriculture. All these works were undertaken in the lands of respondents in the two villages except school plantation. There exists two primary schools in two villages and planted 50 plants in each school.

CONCLUSIONS

Rural development can be observed through MGNREGA scheme especially tribes who belongs to marginalized sections of the society like SCs, STs, and OBCs. It is observed the position of Indian people at all India level, Telangana state level, Adilabad district level, Dandepally mandal level and study villages Beharanguda and Kundelpahad level. At the macro and micro level it has seen the rural development through the MGNREGA scheme in terms of employment and income. At micro level in the Beharanguda and Kundelpahad villages the Gond tribe got involved more in general and women in particular. The position of both the villages has changed in many folds. They come forward to construct and use the toilets, sending their children to school, consuming the nutritional food supplied by the government as well as they purchased. They habituated and enhanced the thirst of savings which was not known to them previously and now they are free from the clutches of landlords and money lenders who visit occasionally for their credit needs. The payment of wages in the post offices and Banks is also made them to visit these institutions and are free from the corruption at disbursement stage. There are number of durable assets were built up and useful to all the villagers and most importantly the Government has taken up the private agricultural and non- agricultural works in these two villages led to rural empowerment which in turn led to reduce migration.

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Socio - Economic Status of Chenchu Tribes in Telangana – A Study

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ABSTRACT

India has the second largest tribal population in the world after the African continent. The total tribal population as per 2011 census in India is 10.43 crores constituting 8.6 percent of the total population of the country. There are around 700 tribal communities each with its distinctive characteristics and uniqueness. The state of Telangana has the largest concentration of tribal population among the states in south India with 32,86,926tribals accounting for 9.34 percent of the state's population as per 2011 census. Chenchu population in the state is 14,194 spread over Nagar Kurnool, Mahabubnagar, Nalgonda, Vikarabad and Rangareddy districts. Nagar Kurnool district alone has 9272 chenchu population accounting for 65 percent of the total population in the state. They are the first recognized PTG/PVTG in 1975 based on the recommendations of the Dhebar commission. The upper and lower plateau of Amrabad in the Nagarkurnool District and the Nallamala hills are the home of the chenchus. Several thousands of chenchus live in the upper plateau of Amrabad and are known as jungle chenchus. They are little influenced by others even today. They are mainly food gatherers and little in hunters. Their hair style and dress patterns are traditional. They are experts in honey collection and bamboo cutting, some of the chenchushing. They are peace-loving and quiet by nature unruffled by the dynamics of modernity. They live on the collection of minor forest produce like fruits, nuts, roots and the like. Against the background elaborated so far an attempt is made in this research paper to analyse the socio-economic status of the chenchus Tribes a study on Mahabubnagar district in Telangana state.

Keywords: Chenchu Tribes, Socio-Economic Status, Culture, Development.

INTRODUCTION

India has the second largest tribal population in the world after the African continent. The total tribal population as per 2011 census in India is 10.43 crores constituting 8.6 percent of the total population of the country. There are around 700 tribal communities each with its distinctive characteristics and uniqueness. The state of Telangana has the largest concentration of tribal population among the states in south India with 32,86,926tribals accounting for 9.34 percent of the state's population as per 2011 census. Chenchu population in the state is 14,194 spread over Nagar Kurnool, Mahabubnagar, Nalgonda, Vikarabad and Rangareddy districts. Nagar Kurnool district alone has 9272 chenchu population accounting for 65 percent of the total population in the state. They are the first recognized PTG/PVTG in 1975 based on the recommendations of the Dhebar commission. The upper and lower plateau of Amrabad in the Nagarkurnool District and the Nallamala hills are the home of the chenchus. Several thousands of chenchus live in the upper plateau of Amrabad and are known as jungle chenchus. They are little influenced by others even today. They are mainly food gatherers and little in hunters. Their hair style and dress patterns are traditional. They are experts in honey collection and bamboo cutting, some of the chenchushing. They are peace-loving and quiet by nature unruffled by the dynamics of modernity. They live on the collection of minor forest produce like fruits, nuts, roots and the like. Against the background elaborated so far an attempt is made in this research paper to analyse the socio-economic status of the chenchus Tribes in Telangana state.

SPATIAL DISTRIBUTION OF CHENCHU POPULATION (2001)

Chenchu Families of Nallamalla Forest basically are food gatherers and hunters. They are three to 30 dwellings per settlements namely Pentas and Gudems small hamlets. The expected outputs of the forest for the tribes are as follows. 1. More income to the household 2. Increased well-being 3.Reduced vulnerability 4.Improved food security 5. More sustainable use of natural resource base 6. Livelihood assets 7. Substantial flexibility for local communities to prioritize project interventions, and include viable non-land based activities. 8. Strengthening the women's self-help movement in the Project Area

and harnessing their energies for broader livelihood interventions. Identifying and training village professionals and involving NGOs as PIAs. 9. Emphasizing capacity building of primary and secondary stakeholders. 10. Piloting initiatives such as village/Mandal planning to ensure convergence between various government schemes through which a broader livelihood agenda can be meaningfully addressed.

THE TRIBAL DEVELOPMENT PROGRAMMER'S OBJECTIVES ARE AS FOLLOWS

1. Alleviation of poverty through livelihood approach primarily of the tribals, through holistic development. 2. Neutralizing the factors responsible for degradation of the habitat. The objectives mentioned above were formulated to address the following issues of challenge to the tribal populations. 1. Poverty 2. Unemployment and underemployment 3. Irrational access to resource 4. Traditional practices 5. Low literacy 6. Poor health cover 7. Poor amenities, services and infrastructure 8. Poor communication 9. Unhealthy cultural environment 10. Low level of skills 11. Unfavourable development environment 12. Lack of market support 13. Inadequate linkages and committed institutional support Process requirements of SRL strategy 14. Encouragement of structures and processes within a village which develop the community's skills, build their confidence, and enable them to articulate their needs and demand for improved services. 15. Encouragement of structures and processes (eg. Common interest groups) which enable the poor and marginalized to be effectively involved and develop respect between men and women. 16. Activities which rapidly impact on incomes, employment and food security, relieve the burden of debt, and encourage savings; 17. Improved management of common property resources and equitable distribution of its benefits; 18. Participatory technology development to respond to specific needs, including the particular needs of women; 19. Capacity-building of service providers – government or nongovernment (Mohanty, 2003).

CHENCHU TRIBES – SOCIO ECONOMIC STATUS

The Chenchus has been in transition from being a relatively independent; self-reliant and self-determining entity to one dependent on the vagaries of money markets, labour. Promote the importance of protecting a community's local heritage and ecological capital as effective economic development strategy Sustainability principles should be the cornerstone of any community employment and economic strategy Community's Economic base should be consistent with the "Ecology of Commerce". i.e. Community may be able to encourage and promote business activities that not only provide jobs, income, and economic base but also are environmentally restorative in nature. Eg; Leaf plate making etc.; the significance and the value of the infrastructure composition of the environment and its dynamics have received little attention in Economics. Therefore, identify and facilitate new techniques to bridge natural resource Conservation with jobs and community based development (CBD).

Supporting small business that creates new markets for socially and environmentally responsible goods and services builds the consumer base for these products which in turn creates demand for more goods produced in a Sustainable matter (Ex; Raising of medicinal plants) Offer a revolving loan fund for high-risk projects and help to provide access to the local bank loans Poverty alleviation through sustainable livelihood development for Chenchs of Nallamalai Region. "Livelihoods are the means and opportunities for living, governed by resource ownership, skills, access, productivity, entitlements and vulnerabilities at the individual family and collective levels". It comprises the capabilities, assets (including both material and social resources) and activities required for a means of living.

The Objectives of Sustainable Livelihoods for the tribes are as follows. 1. Improved access to high quality education, information, technologies and training and better nutrition and health. 2. A more supportive and cohesive social environment. 3. More secure access to, and better management of natural resources. 4. Better access to basic and facilitating infrastructure. 5. More secure access to financial resources; 6. A policy and institutional environment that supports multiple livelihood strategies and promotes equitable access to competitive markets for all. Livelihood outcomes and poverty. 7. A sense of isolation from services, markets, government institutions and information. 8. Powerlessness and a lack of voice. 9. Food insecurity. 10. Lack of employment and insecure source of income. 11. Illiteracy. 12. Lack of assets to protect against shocks (i.e. Vulnerability). 13. Insecurity, including physical insecurity and helplessness in the face of exploitation. 14. Physical weakness, ill health and lack of access to respectful, effective, inexpensive and non-time-consuming health care. 15.

Social isolation, loss of culture, disintegration and lack of dignity/respect in social life; 16. Time poverty for women. 17. Tribals in India originate from five language families. 18. Andamanese, Austro-Asiatic, Dravidian, and Tibeto-Burman. 19. South Orissa there are languages that originate from the Central Dravidian family. 20. Austro-Asiatic (Munda) family and the Indo-Aryan. 21. Jharkhand area, languages are from the Indo-Aryan. 22. North Dravidian and Austro-Asiatic. Tribals in India live in the following five territories.

Table -1: Particulars of the Chenchu Tribes in Telangana State

District	Mandal	Habitation	Families	Population
Nalgonda	5	15	291	1069
Ranga Reddy	7	31	799	2700
Mahabubnagar	10	123	2766	10406
Total	22	169	3,856	14,175

Source: Censes, 2001, GOI.

From the table 1. It is understood that the habitation of Chenchu tribes across the state of Telangana is about 3,856 families across three districts, with more of them in Mahabubnagardistrict alone is accommodating 2766 families, followed by Ranga Reddy district with 799 families, totaling 2700 as their population. Thus, there is a need to understand the effectiveness of tribal development programmes meant for Chenchus of Telangana state.

DEVELOPMENT OF TRIBES

The concept of development has been used in a more holistic sense. The purpose of development is to provide equal opportunities to all people for a better quality of life. This way, it will bring about a more equitable distribution of income and wealth for promoting social justice and efficiency of production, to provide a greater variety of facilities like education, health services, nutrition, housing etc. Development is an elusive concept and evolves mobilization of natural resources, an augmentation of trained manpower, capital and technical know-how and their utilisation for attainment of constantly multiplying national goals, higher living standards and the change over from a traditional to a modern society. The essence of development is generally perceived as industrialization and modernization. Development is a multi-dimensional and multi - linear process. Development is usually conceived as an aspect of change that is desirable, broadly planned and administered or at least influenced by governmental action. Thus the concept of development consists of (a) an aspect of change (b) a plan or prediction and (c) involvement of the government for the achievement of that planned or predicted goal. The term development is also used for the process of allowing and encouraging people to meet their own aspiration.

The main aim of development is to increase national as well as per capita income and to raise the standard of living of the people and secure justice, freedom, equality and security for them in society. The focus of development is now increasingly on (a) equitable distribution of wealth and income (b) full utilizations of manpower, (c) better utilisation of natural resources, and (d) protection of the human environment, etc. Hence, Development means change plus growth i.e., it includes growth, modernization, increase in social facilities, etc.

The problems of the Munda, the Santhal, the Bhil, the Gond or the Mina are not the same as the problem of Birhor, Chenchu, Raji. The scheduled tribes of North-East India and Rajasthan are not at the same in their socioeconomic level as those of Jharkhand, Orissa, Chattisgarh, Andhra Pradesh and Tamilnadu. The concept of primitive tribal group (PTG) tried to redress the balance in favour of the weakest section of the tribals. But here again, the lumping together of foragers and sweeteners was a blunder. The two cannot be equated in socio-cultural terms, their problems are not similar. And socio-cultural factors cannot be ignored as has been proved a number of times with the total failure of all development programmes in the fifties and sixties.

Not clearly understanding the crux of the problem has led to a number of blunders already. A lot of time was wasted on whether the tribals should be allowed to “develop in isolation” or they should be “assimilated” with the other advanced section of the population. All the special provisions for the tribes

are based on the assumption that all the tribes are equally deprived, equally disadvantaged, and equally poor (Srivastava, 2006).

OBJECTIVES OF THE STUDY

1. To study the socio-economic background of chenchu tribes
2. To suggest interventions for policy making, NGOs initiatives, social work practice and future research.

Social Conditions: The social conditions of the chenchus were well documented quite long time ago. They are presented briefly hereunder.

I. Family

Among the Chenchus "family" is the most important social unit and it influences the individual in every phase of life and is more powerful than the clan or gotra. The nuclear family with husband, wife and their unmarried children is predominant among them. After marriage the couple begins to stay in a separate house built by them. They are neo-local but patripotestral. Sometimes the husband may migrate to his wife's village; even where they invariably stay in a separate house. The gotras of chenchu'sin Mahabubnagar district Mandla, Thokala, Nimmala, Chingurlla, Nallapothula, Eravala, Pulicherla, Vdutala, Dasari, Mayillu, Kotraju, Balmuri, Kannimunne, Marrisalle.

Kinship system among the Chenchus is classificatory and bilateral. The kins of both mother's and father's side have important social and ritual rules to play, particularly during the social ceremonies like child birth, marriage and death. Sometimes, affinalkins, like sister's husband have also some part to play during the social and economic activity.

II. Chenchu marriage pattern

There are two types of marriages existing among the Chenchus, marriage by negotiation, locally known as 'pelli', and marriage by elopement termed as 'raji' (marriage by love). Generally, marriages within the clan or gotra are not allowed. Cross-cousin marriage is in vogue. There is no taboo in choosing a partner within the village; however, young people are willing to marry within their own village and they are rather inclined to choose their partners from other villages. Customarily there is a strict taboo for marrying younger or older brother's widow. Chenchu widow generally married the brother of her deceased husband. It is also stated that this custom might have been borrowed from the Lambada tribes. When a boy reaches adolescence parents will be on the lookout for a suitable partner. If they come across any suitable girl, they visit the girl's village. If the father gives his daughter to another man against his promise, his act is considered as 'thappu' (offence) and is liable to pay compensation to the promised party.

III. Divorce

Both men and women can freely initiate the divorce, when the terms of relationship is not cordial between couple and the woman fails to adjust with these strained relations. 'Kula Pachayati' (tribal elders) decides the divorce. The aggrieved husband informs the tribal elders of his village about the case and presents the facts over a sumptuous

IV. Dinner and Liquor

In the end, the new partners of woman has to pay the compensation of fixed by the tribal elders and meet all the expenses spend on food and liquor. The woman has to return all the ornaments that are presented by her former husband. The children at the breast are allowed to be taken along with her only to be returned after they attain their maturity.

V. Inheritance

Among the Chenchu there is some difference between what they say and what they actually do regarding bequeathing their property to their heirs. For instance they say that the property would be inherited by the eldest son; but in fact it is enjoyed by all the male children of the deceased, though the eldest son has a largest share. If a woman dies the ornaments originally received from her parents are distributed among the daughters. If there are no daughters, sons take the ornaments. In case of cattle, the eldest son gets an additional share. The daughters may get one or two goats or sheep each, depending

on the generosity of their brothers. If a man or woman dies childless, the property is handed over to the nearest blood relatives in the father's line; it, however, goes to the people in the mother's line; if the deceased had been residing with his mother's kin.

VI. Living Conditions

As Chenchus are at pre-agricultural stage of economy, their settlements are usually found in the forest on which they heavily depend. They have symbolic relationship with forests and subsist largely on flora and fauna available in the forests. Each settlement of Chenchus may consist of three to thirty huts in the forests depending on the availability of forest resources for livelihood. Bigger settlements with about fifty houses are also found where they have taken to settled cultivation.

It can be stated that wherever Chenchus are largely food gatherers, hunters, their settlements are spare and wherever traditional occupation was diversified and settled agriculture is adopted their settlements are large. The settlements at pilgrim tourist centers are also large. Dwellings Chenchus traditionally live in conical and oblong huts. The hut is small and compact. It is erected by the owners with the assistance of their kith and kin.

SOCIO ECONOMIC CONDITIONS OF THE RESPONDENTS

Age: It was found that a large number of respondents were in the age group of 31 – 44 years in all the six mandals under the study. An equal number of respondents across all these mandals were males and females.

Gender: Sex ratio measures the balance between males and females in human population. In India sex composition is found to be favourable to males. When compared, it appears to be more even distribution of males and females among the scheduled tribes. 983, i.e., 983 in 1981 censuses and 1972 in 1991 censuses. The present study is contrary to other studies. One of the ascribed social reasons of the sex difference particular in Orissa and tribes of UP is utter neglect and apathy towards proper rearing of female children among them. (Basu, et.al, 1993).

Years of Stay: A large number of respondents were found staying for 31-45 years in all the mandals. There is ample evidence of tribal population staying in remote places for deconstruct separation and isolation from other tribes. Chauhan (1990) states that there is a greater need of understanding the development of tribal people in their geographical location. Whereas Singh (1988) suggests that the duration of the study of the tribal families is an important determinant of welfare planning and meaningful and effective development.

Marriage: A large number of Chenchu tribes were married in all the mandals under the study. This also due to the fact that girls in all tribal societies were given in marriage after puberty. Basu, (et.al, 1993). In his analysis of the age, the females from tribal societies at the time of marriage were found ranging between 8 to 21.

The Chenchus are experiencing a change in the observance of their rituals particularly with reference to the practice of marriage. Traditionally, marriage by elopement or marriage by abduction was the common practices of marriage among Chenchus. Divorces, widow marriages, remarriage were also common. Today the Chenchus slowly prefer the arranged marriages. The frequency of elopements and abduction are gradually declining on account of their sedentary lifestyle. However, the practice of divorce, remarriage and widow marriage are still continuing. There is not much change in the observance of other rituals like, funeral rites, birth and many such other ceremonies.

Before the launch of ITDA the age at marriage of Chenchu Man was higher due to their nomadic life, poor subsistence. Now there is a significant change in this practice. Our analysis reveals that on account of developmental programmes, Chenchu men are getting married at a lower age than before as they are now leading sedentary lives, and are hopeful of employment if they are educated and are assured of subsistence due to government sponsored public distribution of rations at subsidized rates. A majority of the respondents from all the mandals suggest that they have at least two children. Sirazuddin (Et.al, 1984) found among Chenchu tribal groups of Achampet Taluka in Mahaboob Nagar District, AP that the average number of surviving children per married women ranged between 3.67 to 2.96.

Interestingly the present study the average is around 2.0, which shows decline in the number of children.

Education: A large number of them were schooled up to 5th standard only across the mandals. It is quite disheartening to know that chenchu tribes are less educated. Even though the literacy rate of tribal population is around 25% as against 60% of the national literacy rate, so there is a dire need of improving the literacy levels. MoonisRazaEt,al (1990) stated that the Indian tribes have been exposed to literacy only recently.

The I.T.D.A. and the general developmental programme are of a recent phenomenon for the last two decades. They have contributed to the increasing levels of literacy attainments among Chenchus of the younger generation. The rural folk by and large view the development process with a pragmatic view and the Chenchus under reference are no expectation of this. While the Chenchus appreciate the general significance of literacy and formal education, they do hold a skeptical view on the utility of literacy and formal school education in their day-to-day life and in particular its role in their vocational pursuits. As the majority of them are engaged in unorganized/unskilled Labour activities. According to them, the formal schooling and literacy attainments do not help them achieve fuller employment opportunities in these sectors. Yet the efforts of ITDA in promoting schooling are encouraging. Our study reveals that the attainment of literacy levels among the younger Chenchus was significant. This is particularly true with regard to young Chenchus between the age group of 6-14 years, and only 34% are illiterate and non-school going (14.91 per cent). Further it was observed that Tribal Ashram schools have contributed a lot to attaining literacy levels among Chenchus.

IMPORTANCE OF TRIBAL SOCIAL WORK

Dalit and Tribal Social Work (DTSW) should develop an understanding and approach towards working with dalits and tribes issues and understanding of the Social Work which we can apply while dealing with issues of Caste which is an inherent problem right now in Indian Society. It also should aim at developing methods of working in partnership where there are differences in partnership where discrimination is differences of power, caste, class, gender, culture, ethnicity and other differences in status. Also to develop the ability to recognize and value the potential within Human beings specifically communities belongs to Dalit and Tribe groups developing awareness amongst them of the communities belongs to Dalit and Tribe groups developing strategies that challenges oppression, discrimination, exclusion disadvantaged and other forms of inequality and injustice based on caste backgrounds.

Dalit and Tribe Social Work help the professionals to understand the issues of Dalits and Tribes and attempts to engage in these issues and help develop a subaltern perspective. It helps to relate social theories to the existing social realities and develop an understanding of the existing social realities and develop an understanding of the existing social structures. DTSW emphasises Anti-oppressive social work related theories like, general system theory, structural theory, order and conflict theories. DTSW develops an understanding about Indian as well as International the International philosophers and thinkers and also their perspectives and about social realities. There are five principles on which DTSW concentration: 1) Total commitment to issues concerning to Dalit and Tribes 2) Seriousness of purpose in class and high degree of commitment to self-learning. 3) Disciplined and professional in completing all task assigned. 4) Great degree of trust and self-respect for self, batch mates, others and the social work profession. 5) Professionals are critical active participants and faculties are social work educators.

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Urban Development Programmes in India – An Overview

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Urban development, planning and the pattern of services change from time to time. An urban plan should have an integrated conception of current problems, guidelines for future development and expansion, renewal of areas needing it an indication of action to meet obsolescence. Urban plans can no longer confine themselves to a mere land use plan, they have to incorporate a reasonably clear of human activity. It is clear that in the last century, which saw rapid urbanization across the globe, India did not face an “urban explosion” as did many other regions of the world, especially in the Americas. India’s level of urbanization increased from 17.6 per cent in 1951 to only 23.7 per cent in 1981 and 31.1 percent in 2011. Consistent with its low per capita income India ranks among the last thirty in the list of countries listed according to their urbanization levels. Despite its low level of urbanization, in terms of magnitude, India’s urban population has grown to more than 31 percent in 2011, close to 32 percent of the total population of the country. In the last decade the overall increase in population has been particularly large, about 70 million people. The increase itself is larger than the urban population of all countries except Brazil, China, Indonesia, Russia, and the United States. Therefore even though India’s level of urbanization continues to be low and its urban population growth rate is not among the fastest in the world, it is important to study the phenomenon of urbanization in India as its magnitude is so large in absolute numbers.

Essence of the 12th Schedule of the 74th Constitutional Amendment As per the 12th Schedule of the 74th Constitutional Amendment Act of India, 18 new tasks have been defined as in the functional domain of the ULBs, the most important of which are: 1. Urban Planning including town planning 2. Regulation of land-use and construction of buildings 3. Planning for economic and social development 4. Roads and bridges 5. Water supply for domestic, industrial and commercial purposes 6. Public health, sanitation conservancy and solid waste management 7. Fire services 8. Urban forestry, protection of the environment and promotion of ecological Aspects 9. Safeguarding the interests of weaker sections of society, including the handicapped and mentally retarded 10. Slum improvement and upgrading 11. Urban poverty alleviation 12. Promotion of cultural, educational and aesthetic aspects.

No city/town in the country has managed to meet the demands made in the MSW Rules 2000, as yet. However cities and towns across the country are seized with the problem of implementing SWM systems which meet these stringent implementation demands. A number of interesting and early examples of failed attempts and success in the varied components of the SWM system are beginning to emerge all across the country due to the large number of parallel efforts by each ULB to try and deal with the same 25 policy directive. Although the large number of parallel efforts have led to a plethora of options, most efforts lack integration among the different components of the system and do not do enough to create durable long term support mechanisms.

Urbanisation has advanced at a rapid pace over the last two centuries. In 1800, only about 2 percent of the human population lived in urban Lalit b at ra 3 areas. By 1900, about 15 percent were living in cities. In 2003 the United Nations Human Settlement Programme estimated (UNHSP, 2003) that for the first time in history the number of people living in urban areas had surpassed the number of those living in rural areas and predicted that by 2030 about two-thirds of the human population would be living in cities. The share of urban population to the total population increased from less than 11 percent to over 32 percent in the same period. Similarly the total number of urban agglomerations increased from 1827 to 4368 in the said period. While the annual growth rate of urbanization was slow in the initial decades of the 20th century, it gained momentum in the latter half. The process reached its peak in 1981 with annual growth rate registering an impressive 3.83 percent. Post 1981 there has been a steady decline in the growth rate. This has been attributed to a number of factors. Despite the growth rate coming down the fact remains that the size of urban population in indeed is massive. The 285 million strong urban

population is 27.8 percent of the population of India in 2001 census. (31.2 percent of the total population of India in 2011 census). Furthermore, it is over 10 percent of world's urban population and over 21 percent of Asia's urban population. To look at it differently, India's urban population is more than the combined total population of Eastern Africa, Western Asia and Western Europe, or the total population of countries like Brazil and the US. Thus the challenge to find a sustainable and equitable paradigm of urban development is immense.

In the early decades of post - independent development planning the urban question was typically relegated to the background and addressed largely as an auxiliary within the concerns for balanced regional development, industrial growth and housing provision. The academic scholarship reflected the prevalent concerns and there was thus very little by way of serious attempts to study the urban process and its multifarious manifestations in the country. This is of course related to the fact that at the time of Independence just about a seventh of the population of India was living in cities. It thus arguably made sense to prioritize the problems of rural India and focus the resources and expertise of the country on dealing with developmental issues therein; although how seriously even that was attempted and to what effect is itself debatable. Gyan Pandey (2002) however makes an interesting observation when he points out that despite the fact that most of the nationalist leaders hailed from cities, the urban question was curiously absent from their imagination. Both the Gandhian idea of self-reliant village republics as well as Nehruvian vision of a modern, industrialized nation, were characterized by their relative silence on the question of cities per se and also the role of cities in their respective visions of the future of India. Thus the relative lack of consideration of urban issues in the early years of development planning in India can also be seen as a reflection of the relationship of the nationalist discourse to the city/town.

These reforms have been divided into two parts - mandatory reforms and optional reforms. But this division is at best misleading because the so-called optional reforms are also mandatory in the sense that the states/ULBs have no choice but to implement them also within the seven years time span. The JNNURM was accompanied by another scheme called the Urban Infrastructure Development Scheme for Small and Medium Towns (UIDSSMT) which is more or less the same in content except for the minor difference that towns under the UIDSSMT do not have to prepare City Development Plans. 5098 cities and towns which have a population of less than one million and are thus not covered under the JNNURM come under the UIDSSMT. Earlier schemes such as IDSMT and Accelerated Urban Water Supply Programme (AUWSP) have been merged with the UIDSSMT. Similarly the Mega City Scheme and the VAMBAY have been partially subsumed under the JNNURM.

OBJECTIVES OF THE STUDY

1. To study the role and importance of government in urban development in India.
2. To examine promote socio – economic infrastructure facilities in the urban areas.
3. To study the improve performance of the administration, planning and decision local bodies.
4. To study the enhance accountability and transparency, successful implementation of urbanization programmes.
5. To analyze the impact use of a wide range of services like entrepreneurship.

METHODOLOGY

This study is exclusively based on secondary data. Which data collected from various books, journals, publications, Articles, Indian Economic Survey, Economic and Political Weekly, Economic Times, Indian Economic Journal, government website etc. To examine the first objective i.e. the role and importance of urbanization and urban development programmes in India.

SCOPE OF THE STUDY

This study covers need and importance of urbanization and urban development aspects in towns, cities, and urban areas.

IMPORTANCE OF THE STUDY

The Government of India has outlined ambitious plans for rapid urbanization to enable of Faster, More Inclusive and Sustainable Growth. The Government of India past and present has sought to deliver rapid urbanization by introducing specific legislation such as the introduction of the Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act and through various initiatives such as the creation of five industrial corridors, Make in India and 100 Smart Cities programmes for the rapid growth of urbanization creation of infrastructure in the urban areas (Modi Government). The Forum welcomes the steps that the Government of India has already taken and suggests that it consider implementing the following strategic recommendations to realize its vision.

The rural urban and total population and urban difference in India From: 1951 – 2011.

Year	India Population	Rural population	Urban Population	% Deference in urban Population
1951	36.1	82.7	17.3	-
1971	54.8	80.1	19.9	2.6
1981	68.3	76.7	23.3	3.9
1991	84.6	74.3	25.7	2.4
2001	102.8	72.2	27.8	2.1
2011	121.0	68.8	31.2	4.0

Source: Indian Economy Latest

India's urban population has increased from 222 million 25.7 percent in 1991 to 410 million 31.2 percent in 2011 and is expected to reach 814 million 50.0 percent by 2050. Three of India's cities are among the most populous in the world: Delhi (25 million), Mumbai (21 million) and Kolkata (15 million) rank 2, 6 and 14, respectively. Yet, while India ranks second in the world in terms of urban population size, its current urbanization ratio is low compared to China - 54 percent, (758 million), Indonesia - 53 percent, (134 million), Mexico - 79 percent, (98 million), Brazil - 85 percent, (173 million) and Russia - 74 percent, (105 million) India's urban growth is largely concentrated in Class I cities with a population of 100,000 or more. As a result, the number of metropolitan cities (Class IA and IB, with a population exceeding 1 million) has increased from 35 in 2001 to 53 in 2011, and is expected to be 87 by 2031. In turn, population growth in smaller cities has tended to stagnate or slow down. Many schemes started and modified over the years such as the mega cities scheme, the integrated development of small and medium towns, and the low cost sanitation program etc, transfer grant funds directly to selected cities. These programs have had limited impact and suffer from not being able to trigger and leverage sustained change in the chosen cities but have in the past been responsible to increase dependence on these support grants. However, for the first time, the Government of India (GOI) budget not only recognized the need for reform of urban policy at the State level, but also provides resources to encourage reforms, particularly with respect to user charges for infrastructure, housing and land markets.

Urban Infrastructure and Governance (UIG): The UIG component will provide for urban infrastructure projects relating to water supply, sewerage, solid - waste management, and roads in 65 Mission cities. The component has been allocated Rs 31,500 crore. Basic Services to the Urban Poor (BSUP) Housing and slum development projects in 65 Mission cities will be a part of BSUP. The total allocation towards this is Rs 16,332 crore. Urban Infrastructure and Development Scheme for Small and Medium Towns (UIDSSMT) This component will provide for urban infrastructure projects relating to water supply, sewer, solid-waste management, and roads in small and medium towns. The total allocation towards this in the Eleventh Plan is Rs 11,400 crore. Integrated Housing and Slum Development Programme (IHSDP): This component will provide for housing and integrated slum development in non-mission cities/towns. The total allocation for IHSDP in the Eleventh Plan is Rs 6,811 crore. 18.8 The funding is linked with the implementation of a list of both mandatory and optional reforms by states and ULBs.

CONCLUSIONS

It concludes that the urban population is growing, at the same time urban poverty and unemployment also increased due to the population pressure on urban areas. The socio – economic differences arise slowly lack of infrastructure problem extension of urban areas. It is observed that there is wide variation in the performance across states. While some states have used nearly all of their allotments, many others have barely claimed a meaningful share of their allocation. Also, there is wide variation in the physical progress of projects on the ground. Many states and cities have inadequate capacity to plan for complex, large-scale projects. There are problems relating to coordination with Railways, forestry, and other departments, which need to be addressed at the central level. States and cities have also pointed out that lack of adequate contractor capacity is a bottleneck. Therefore, qualified professionals/contractors and skilled persons must be developed proactively.

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School Dropouts Leads to Child Labour -A Study in Tribal Area

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This paper is divided in to two parts. Part A deals with the introduction, methodology & objectives and Part B depicts the socio-economic background, reasons for dropout work conditions of child labour, findings, suggestions and conclusion.

PART-A

Introduction: The Tribal population in India is 1043 crores as per the 2011 census. Khammam district has the largest concentration of tribal population (27.4). They live in different states. Most of the tribals live in rural areas and are more backward in the process of development. The national policy on education 1968 emphatically stated “Strenuous efforts should be made for the early fulfillment of the directive principles under article 45 of the constitution seeking to provide free and compulsory education for all children up to the age of 14 years”. The National Policy on education 1986 also reiterated the thrust in elementary education. The literacy rate of the tribals increased from 8.53 percent in 1961 to 58.96 percent in 2011. However it is less than that of the general population which is 72.99 percent. In spite of the increasing literacy rate, school dropouts are also more among the tribal children as out of 100 children joining class 1st only 29.4 would complete class 10th. The school dropouts become child labour taking up wage employment to support the families. Poverty, in-accessibility of the schools and low level of awareness are the basic reasons for the school dropouts. Poverty and low level of literacy constitute the vicious circle in which the tribals in India struggle for their survival.

An attempt is made in this research paper to estimate and analyse the school dropouts and child labour in the tribal villages in Khammam district of Telangana state. The main objectives of this research paper are as follows.

OBJECTIVES

1. To examine the socio-economic conditions of the respondents family.
2. To analyse the reasons for school dropouts.
3. To examine the working conditions of child labour.
4. To suggest measures to curbs the dropouts and better conditions.

Methodology: The data is purely primarily, collected from 30 respondents from two villages of Reghunadhapalem mandal of Khammam district, viz Manchukonda and Ramulu thanda. The 30 respondents have chosen on the basis of availability in the villages. 15 respondents from each village interviewed directly and note down the responses for analysis. To interpret the data simple mathematical tools like averages and percentages are used.

PART-B

This part examines the socio-economic background of the respondents family, reasons for school dropouts, working conditions of the child labour, major findings, suggestions and conclusion.

SOCIO-ECONOMIC BACKGROUND OF THE RESPONDENTS AND HIS FAMILY

Age, sex, marital and occupation particulars of the respondents and occupation, land, no. of family members, sex wise distribution nature of house, toilet facilities of the respondents family are discussed here under.

Age particulars of the respondents are analysed here under in table-1

Table-1: Age particulars of the respondents

Age	10-12	13-15	16-18	Total
No. of respondents	8 (26.67%)	15 (50%)	7 (23.33%)	30 (100%)

Source: Field study.

Data shows in the table reveals that majority of the respondents (76.67%) are below 15 years of age, while the remaining 23.33 percent of the children are in the age group of 16-18 years. All most all the children are under minority age.

The table-2 here under discussed the sex-wise distribution of the respondents.

Table-2: Sex-wise distribution of the respondents.

Sex	Boys	Girls	Total
No. of respondents	23 (76.67%)	07 (23.33%)	30 (100%)

Source: Field study.

76.67 percent of the respondents are boys and remaining 23.33 percent are the girls in the study.

Marital status of the respondents are examined in the following table-3.

Table-3: Marital status of the respondents.

Marital status	Married	Unmarried	Total
No. of respondents	6 (20%)	24 (80%)	30 (100%)

Source: Field study.

Data shows in the table depicts that 80 percent of the respondents are unmarried, while just 20 percent are married, implying the practice of early marriage.

Occupation particulars of the respondents parents are also analysed in table-4.

Table-4: Occupation particulars of the respondents parents

Occupation	Agriculture	Agricultural labour	Vegetable vending	Dailywage labour	Others	Total
No. of respondents	4 (13.33%)	14 (46.67%)	3 (10%)	7 (23.33%)	2 (6.67%)	30 (100%)

Source: Field study.

46.67 percent of the respondents parents are involving in agricultural activities as labour for their lively hood in the study area. 7 percent are daily wage labour as their main occupation, 3 percent are involving in vegetable vending activity and just 6.67 percent are involving in other activities, like tailoring, house made etc. Only 13.33 percent are involving as agriculturist in their own lands. It implies that 70 percent of the respondents parents depend on agricultural activities while 30 percent are depend on vegetable vending construction work, wage workers, tailoring etc.

Table-5 shows that the no. of family members in the respondents family.

Table-5: No. of family members

No. of family members	1 – 2	3 – 4	5 – 6	Total
No. of respondents	5 (16.67%)	17 (56.67%)	08 (26.27%)	30 (100%)

Source: Field study.

Majority of the (56.67%) respondents families have 3-4 persons in their family and 26.67 percent are have 5-6 persons. Just 16.67 percent of the respondents families are having 1-2 persons in their family. It implies that the earning of the respondents are of importance for the survival of the families.

Land particulars of the respondents family is discussed here under in table-6.

Table-6: Land ownership of the respondents family

Respondents	Yes	No	Total
No. of respondents	4 (13.33%)	26 (86.67%)	30 (100%)

Source: Field study.

With regards to land ownership of the respondents family, 86.67 percent of the respondents opined that their families do not have lands. It implies that just 13.33 percent of the respondents families are have lands.

Table-7 examines the nature of the house of the respondents family.

Table-7: Nature of the house of the respondents family

Nature of the house	Pucca	Thatched	Tiles	Iron sheets	Hut	Total
No. of Respondents	4 (13.33%)	7 (23.33%)	10 (33.33%)	7 (23.33%)	2 (6.67%)	30 (100%)

Source: Field study.

The data shows in the table depicts that, pucca houses are there to the parents of 13.33 percent of the respondents families, while semi pucca houses are available to the parents of 56.67 percent of the respondents and the remaining 30 percent of the respondents families have thatched houses and hut like constructions.

Toilet facilities in the houses of the respondents families is also discussed in table-8.

Table-8: Toilet facilities in the houses of respondents parents

Response	Yes	No	Total
No. of respondents	9 (30%)	21 (70%)	30 (100%)

Source: Field study.

It is noted that majority (70%) of the respondents families are do not have toilet facilities in their houses, while the remaining 30 percent are have toilet facilities. The government programme of Swatchh bharath is not up to the mark in the study area.

SCHOOL DROPOUTS

No. of school dropouts, reasons for dropouts, dropouts at which class, availability of protection in the houses are discussed here.

Class at which the respondents discontinued the education is examined in the table-9 as given here under.

Table-9: Class at which Education discontinued

Class	Below 3 rd class	Below 5 th class	Below 7 th class	Below 10 th class	Total
No. of respondents	5 (16.67%)	4 (13.33%)	11 (36.67%)	10 (33.33%)	30 (100%)

Source: Field study.

It is noted that 33.33 percent of the respondents discontinued education before 10th class, 36.67 percent before 7th class, 13.33 percent before 5th class and 16.67 percent of the respondents discontinued their education before 3rd class. They have left schools at different levels of education. It implies that all the 30 respondents discontinued education and become school dropouts.

Reasons for the school dropouts are analysed in table-10.

Table-10: Reasons for school dropouts

Reasons	Economic problems	Education not interest	Distance of school	Support the family	Marriage	Total
No. of respondents	11 (36.67%)	4 (13.33%)	3 (10%)	6 (20%)	6 (20%)	30 (100%)

Source: Field study.

Reasons offered by the respondents to discontinue the studies shows in the table. 36.67 percent of the respondents states that economic problems are the reason for the discontinue of the studies, 20 percent support the family, 13.33 percent education not interest and 10 percent of the respondents states that distance of the school is the reason for discontinue the studies. 20 percent of the respondents opined that marriage is the one of the reason to discontinue the education. Economic problems, family requirements, inaccessibility of the school and marriages can be stated as major reasons.

Availability of protection in the household is examined in the table-11.

Table-11: Availability of the protection in the house hold

Protection	Excellent	Very good	Good	Total
No. of Respondents	23 (76.76%)	5 (16.67%)	2 (6.67%)	30 (100%)

Source: Field study.

With regard to availability of protection in the household, majority of the respondents opined that there is a excellent protection in their household, 16.67 percent stated as very good and just 6.67 percent of the respondents opined good. All most all the respondents have protection and concern in their respective households with little variations.

Child labour: With the observations at the time of data collection, state that the school drop outs always leads to child labour. Reasons to become child labour, wake up time duration of work, Activities taken up in agriculture, average income perday, working year long are analysed here.

Reasons to become child labour is analysed in table-12 as given here under.

Table-12: Reasons to become child laobur

Reasons	Economic problems	Education not interest	Distance of school	Support the family	Marriage	Total
No. of respondents	11 (36.67%)	4 (13.33%)	3 (10%)	6 (20%)	6 (20%)	30 (100%)

Source: Field study.

As to the reasons to become child labour, 36.67 percent stated that economic problems 13.33 percent education is not interest, 10 percent distance of school, 20 percent support the family and the remaining 20 percent states that marriage is the reason to become child labour.

Table-13 examined the wake up time of the respondents in the study.

Table-13: Wake up time

Time	4AM	5AM	6AM	7AM	Total
No. of respondents	4 (13.33%)	6 (20%)	17 (56.67%)	3 (10%)	30 (100%)

Source: Field study.

Data shows in the table reveals that, majority of the (90%) respondents get up from sleep before 6AM to get ready for the work, while just 10 percent are get up from sleep by 7AM.

Duration of work or working hours in a day is discussed in table-14.

Table-14: Duration of work

Working hours	2-4	5-6	7-8	9-10	Total
No. of respondents	03 (10%)	18 (60%)	6 (20%)	3 (10%)	30 (100%)

Source: Field study.

It is noted from the data, working hours are 2-4 hours in a day for 10 percent of the respondents, whereas 60 percent of the respondents work for 5-6 hours. Only 10 percent of the respondents work for 9-10 hours.

Table-15, as given here under depicts the activities under taken by the respondents after become child labour.

Table-15: Activities taken up by the respondents

Nature of work	Transplantation	Cutting	Weeding	Bundling	Ploughing	Cotton related	Chilli Harvesting	Total
No. of respondents	3 (10%)	2 (6.67%)	7 (23.33%)	2 (6.67%)	2 (6.67%)	10 (33.33%)	4 (13.33%)	30 (100%)

Source: Field study.

Majority of the respondents (33.33%) taken up cotton related activities, followed by weeding (23.33%), chilli Harvesting (13.33%), cutting, bundling and ploughing by 6.67 percent each. Transplantation is under taken by 10 percent of the respondents. In fact, they have informed that they shift from activity depending on the demand for workers.

Average income per day earn by the respondents discussed here under in table-16.

Table-16: Average income earn per day by the respondents

Income (in Rs)	101-150	151-200	201-250	251-300	301-350	Total
No. of respondents	8 (26.67%)	6 (20%)	4 (13.33%)	7 (23.33%)	5 (16.67%)	30 (100%)

Source: Field study.

As to the incomes they earn, 46.67 percent have daily incomes in the range of Rs 101-200, while 36.67 percent earning in the range of Rs 201-300. Just 16.67 percent of the respondents earning higher ranges Rs 301-Rs 350 is daily wage.

Most of the respondents do not work throughout the year implying a few days in every month.

MAJOR FINDINGS

1. Majority of the respondents (76.67%) are below 15 years of age
2. 76.67 percent of the respondents are boys.
3. 20 percent of the respondents are married, implying the practice of early marriage.
4. Majority of the parents (60%) of the respondents depend on agriculture and allied activities for the survival of the family.
5. 86.67 percent of the respondents parents are do not have land.
6. Pucca and semi pucca houses are available to 70 percent of the parents of respondents.
7. Children of the weaker sections are mainly the school dropouts.
8. Majority (66.67%) of the respondents discontinue their education before 7th class.

9. Economic problems, support the family and marriages are the major reasons for the school dropouts and the same are the reasons for becoming child labour.
10. 76.67 percent of the respondents opined that there is excellent protection in their household.
11. Majority of the respondents get up from sleep before 6AM every day get ready for the work.
12. Child labourers are mostly noted working in agriculture.
13. They face harassment, wage discrimination and long duration of working hours.
14. School dropouts become labourers in both urban and rural areas, but more in rural areas.

SUGGESTIONS

1. Create awareness among the tribals about the importance of education, it may prevent school dropouts.
2. To curb the child labour, the government should create awareness about the child labour acts.
3. Punishments should be made on who engage children as labour in their activities.

CONCLUSION

To discourage discontinuation of education, the constitutional guarantee of universal free and compulsory education is to be made. Special arrangements to educate the child labourers be conceived. Governments both central and state need to address the issues of school dropouts and child labour with utmost concern.

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Electoral Participation of the Tribe Community in Telangana: Special Reference to Mahabubabad

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INTRODUCTION

Election is an essential feature of parliamentary democracy. In our democracy election plays a significant role in selecting the representative of the Government through a proper electoral procedure. If we look at the level of participation in last few elections, we can see that it has been increased immensely in recent period. In the initial stages of Indian elections the voter turnout and participation level was very low. But in the latest Lok Sabha election of 2019, India has experienced the highest voter turnout. It indicates that Indian democracy is going stronger day by day. Electoral participation generally includes voting, contesting election, taking part in electoral campaign, volunteering for any political party and the like. Electoral participation can be seen as an empowerment of the deprived and the vulnerable group of people. The political importance of the tea tribe community in Telangana is very significant. The votes of the tea tribe community play a major role in deciding the result of the various elections of Telangana.

They comprise of 42 lakh voters which is enough to play a decisive role in any election. The present study aims to understand and explain the electoral participation of the tea tribe community of Telangana. It focuses on political participation of the tea tribe voters which is being analyzed in order to find out the significance of the tea tribe community in the electoral politics of Telangana. Attempt is being made to study the electoral activity of the tea tribe community through participatory theory of democracy which advocates participation from all sides and tries to uplift the people through participation in the decision making process.

There is a reservation quota or scheduled tribes in gram panchayats, taluk panchayats, zilla panchayats, legislative assemblies and in parliament. Government is provided reservation to the scheduled tribes in employment and local Panchayat, As such, many of the tribal's are working in different government departments and organizations, Agriculture, Coli, and other work .As a Scheduled Tribe, they are allocated certain number of seats in local decision-making bodies, but only a few as they mungo them have involved themselves in local panchayat, political institutions. Remaining they are busy with other political actives, and mobilizing community. Before 1990 in this district political participation and development is very slow but at present time this district tribes has lot of political awareness and they are developing. Reservation is great opportunity for scheduled tribes it is help to them uplift and develop them political condition, economic condition and social condition. Tribes they are participating in political activities. "Political Participation' refers to those voluntary activities by which members of a society share in the selection of rules directly or indirectly, in the formation of public policy activities typically include voting, seeking information, discussing and proselytizing, attending meetings, contributing financially, and communicating with representatives. The more active forms of participation include formal enrolment in a party, canvassing and registering voters, speech writing and speech making, working in comings and competing for public and party office.

This Lok Sabha seat is one of the 17 parliamentary seats allotted to the Indian state of Telangana. According to Election Commission of India 2009 data the total electorates in the Mahabubabad Parliamentary constituency (constituency number 16) were 1,265,396 of which 642,633 are females and 622,763 are males. It came into existence in the year 2008, and covers a portion of the Warangal district. This district of Warangal has as its administrative headquarters in the historic city of Warangal. This district is politically active and prominent as it lies in the Telangana region, and faces frequent instabilities. Granted the status of a World Heritage Town by the UNESCO, Warangal has given birth to key political and social personalities, such as the renowned writer and freedom fighter Kaloji Narayana Rao. This district of Warangal, which is part of the Red Corridor owing to frequent insurgencies of the Naxals, has been identified as one of the country's 250 economically backward

districts. Thus it comes under the Backward Regions Grant Fund Programme. Out of the seven legislative assembly segments which make up Mahabubabad, all segments except Narsempet are reserved for candidates belonging to the Scheduled Tribes.

OBJECTIVES OF THE STUDY

1. To examine the electoral participation of the tribe community in the lokh sabha elections.
2. To understand the political participation reservations and elections.

METHODOLOGY

The study is based on field survey which is conducted in Mahabubabad of Telangana. The information is collected from both primary and secondary sources of data. Personal interviews are conducted through interview schedule to know their participation level in electoral politics, their awareness and interest, electoral activities etc. Secondary data have been collected from articles, books, newspapers, journals and other literature.

Table 1: Voting Percentage of the Respondents

S. No	Voting	Male	Female	Total
1	Yes	24(40%)	21(35%)	45(75%)
2	No	6(10%)	9(15%)	15(25%)
3	Total	30(50%)	30(50%)	60(100%)

Source: Primary Data

In above table shows that voting percentage of the sample respondents, whether they voted in 2019 election or not. Most of the sample respondents constituting 75% responded positively. Only 25% of the sample respondents stated that they did not vote this time (2019 Lok Sabha election). So this is a good sign for a democratic country like India. It is to be mentioned that the voter turnout of this community is higher than before in the latest Loksabha election of 2019.

Table 2: Respondents of the Participation of Elections

S.No.	Participation of the Elections	Male	Female	Total
1	Election campaign	8 (13.3%)	3 (5%)	11 (18.3%)
2	Organizing party meetings	2 (3.3%)	0	2 (3.3%)
3	Volunteer in g in election meeting	5 (8.3%)	2 (3.3%)	7 (11.6%)
4	Helped during election as an election agent	2 (3.3%)	0	2 (3.3%)
5	Attend election meetings	8 (13.3%)	19 (31.6%)	27 (44.9%)
6	None	5 (8.3%)	6 (10%)	11 (18.3%)
Total		30 (50%)	30 (50%)	60 (100%)

Source: Primary Data

In the table shows that sample respondents participate in elections except voting. One can participate in the electoral affairs in various ways i.e. through election campaign, organizing party meetings, volunteering in election meetings, Majority of the respondents 44.9% by attending election meetings etc. So in order to assess their electoral participation it is necessary to know if they fulfill these criteria. Interesting fact is that 18.3% of the respondents do not go for electoral activities. They have shown an indifferent type of attitude towards election by saying that political parties approach them only for votes and they forget them after election.

Table 3: Respondents of Participating in the election meetings

S. No	Participating of the Respondents	Male	Female	Total
1	Yes	12(20%)	22(36.7%)	34(56.7%)
2	No	18(30%)	8(13.4%)	26(43.4%)
Total		30(50%)	30(50%)	60(100%)

Source: Primary Data

Table 3 is finding out of the respondents participate in the meetings and workshops organized by any political party in the study area. Participating in the election meetings and workshops are a part of electoral participation. In this table it is seen that 56.7% respondents of Mahabubabad have participated in the meetings and workshops organized by various political parties. It actually reflects their interest in the whole process of electoral politics. In study area of the election meetings and workshops are mainly organized by TRS, BJP and Congress since decades. Here it is a good sign that most of the people belonging to tea tribe community have shown their interest to politics by attending those meetings.

CONCLUSION

The tribe community in very hard life and therefore they are expecting lot more from the Government, the management, trade unions and different tribe organizations with the hope to end their miseries. Besides, the tribes are gradually taking interest in political activities which will enhance their participation in political field. This is a good sign in a democratic process. We have seen the level of electoral participation of the tribe community and we can say that this community plays a massive role in the electoral politics of Telangana.

A huge amount of votes has been coming from this community in every election but it is seen that the fruit of real democracy has not been swallowed by them. They are often used as a 'vote bank'. So it is a dilemma.

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Empowerment of Tribal Women: Prospects and Challenges

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INTRODUCTION

India is a country of villages as the majority of its population lives in villages and far-flung remote areas. The interesting aspect is that every region of the country though connected with the cities now; however, still possesses its own peculiar traditional ethos. Also most of the rural communities/Tribal's are still devoid of modern facilities like education, electricity, proper drinking water, health care, ample transportation, etc. But the lack of education in many of the rural belts of India is proving fatal and acting as the breeding ground for social vices, evils and paving the way to anti-social activities.

Education enhances ones competence level to cope up better in physical and social environments, Bourdieu, an educational sociologist refers it to as cultural capital and argues that it is the dominant culture known as "cultural capital" because, via the educational system it can be translated into wealth and power, which rural community is usually devoid of despite possessing abundant resources and man power. It can transform the rural/tribal communities of India by: Ensuring the upward social mobility among people, by liberating them though slowly from the shackles of casteism, groupism and superstitious life ways. Further education will ensure opportunities for functional employment thereby empowering rural folk for more economic opportunities, growth and development and can thus lead to the change in the whole map of poor and downtrodden rural landscape.

This paper discusses the empowerment of tribal women in Gujarat through education and skill development as education, skills development and training are central to agricultural and rural employment especially the tribal's. It prepares mostly young people for work in the formal and informal sector in rural areas and thus plays an important role in poverty alleviation. The better the training and the more refined the skills in terms of human capital, higher the income and returns leading toward the better rural life and socio-economic structure. This goes without saying that India has the second largest tribal population in the world and its women continue to be under-represented in formal business training programmes thus limiting their employment options, economic returns and long term career development. Consequently, more disadvantaged, poorer and discriminated the women in any society, lesser the development index and poorer the growth and progress of that society. The fact is despite being unskilled, poor, suppressed or discriminated; women still try to contribute to family income either directly or indirectly. Poor and vulnerable women are usually more interested in skills training that meets their immediate „practical gender needs“ as opposed to longer term, “strategic gender needs” that directly tackle the basic underlying causes of female subordination (Moser:1989).

Women emerged as a distinct interest group in the 19th century primarily because the bourgeoisie democratic revolutions of 17th and 18th century that excluded women from their concept of equality. This distinction was based on gender. Since then women as a commune had waged struggle for recognition of their rights as a human being. Women's execute multilateral role in the society i.e. as a mother, wife, daughter and service provider to the society. In spite of the fact that the women's contribution to the country's development is equal to that of man, still they experience a number of limitations that restrain them from comprehending their potential for expansion. It was against this background that the government's all over the world felt the need to prioritize the interests of women and their participation at every stage of the development process. According to the United Nations Women, the theme for International Women's Day 2020 is "I am Generation Equality: Realizing Women's Rights." The UN Women has been leveraging the generation equality campaign for years. It aims at "bringing together people of every gender, age, ethnicity, race, religion and country", in a bid to drive actions that will lead to a gender-equal world we will deserve". The term Women's empowerment implies the ability of the women take all the important decisions independently related to her

throughout her life span that will ensure her success in all aspects of life. A woman is a person who accepts challenging role to meet her personal needs and become economically independent. In fact often women in India are deprived of their fundamental right to dignity also leave alone the question of gender equality. The present paper explores the questions central to women’s development in India that is fundamentally patriarchal in nature. The article attempts to grapple with the few challenges faced by the women in India like the Sanitation issues, educational beliefs, community customs, etc. The objective of the paper is to evolve strategies to empower women who are as human beings as men are.

CHALLENGES FACED BY WOMEN IN RURAL AREAS

Against this backdrop, a research has been conducted to know the various problems faced by a woman in rural India i.e. mainly the villages. The main objectives of the study are to know the various social, psychological, economic and health problems of the women. The study also suggests remedies for tackling their problems. The empirical study is made in Bissau, a village in the Jhunjhunu district, Rajasthan. A random sample survey of women on the basis of age group, marital status, religious status, caste status, type of family, educational status, professional status etc., is done. A sample consisting of 60 respondents was randomly selected from the village Bissau. Data thus, collected is classified, analysed, interpreted and conclusions are drawn. Following are the major conclusions emerging from the present study:

The respondents have their own social conditions belonging to rural localities as well different religions and caste categories. They possess different views about education and faith in social customs. Moreover, the social worries and social problems are of different types. The study shows that 86.66% out of the total 60 rural women surveyed are Hindus while the remaining 6.13% are Sikhs and 3.21% Muslim and remaining are from other religion. The study further shows that 63.66% women belong to general category while the others are backward classes. Most of the women are uneducated. 83.33% of women are illiterates. 10% are primary educated and 6.66% are high school pass. No woman is found having higher education level. When asked if the women could get the chance of education which they desired, in rural areas only 3% women replied in affirmative while 97% of women replied in negative.

EDUCATION OF TRIBAL WOMEN

There are more than 500 tribes as notified under article 342 of the Constitution of India, in various States and Union Territories of the country, the largest number of tribal communities being in the State of Uttar Pradesh. Although Scheduled Tribes are a minority, they are about 8.2 % of the total population of India. About 93% of the tribal people live in rural areas and are engaged in agricultural pursuits. In Ten States like Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Uttar Pradesh and West Bengal which together account for more than four-fifths of the total tribal population in India. The trend of the literacy in the tribes of India from 1961 to 2001 was shown on table – 1. The percentage of literacy of tribes was only 8.54 % in 1961 which has increased to 47.10 % in 2001. But female literacy among tribes is only 34.76 % compared to male literacy of 59.17.

Table 1: Particulars of the Literacy Trends in Scheduled Tribes (1961 – 2011)(In Percent).

Year	Total	Scheduled Tribes	
		Male	Female
1961	8.53	13.83	3.16
1971	11.30	17.63	4.85
1981	16.35	24.52	8.05
1991	29.60	40.65	18.19
2001	47.10	59.17	34.76
2011	58.96	68.53	49.35

Source: National Commission for SCs & STs, Fifth Report & Census, 2011.

The Janshala Programme is a associate endeavor of the Government of India (GOI) and five UN Agencies –UNDP, UNICEF, UNESCO, ILO and UNFPA –a community based primary education program, goal to make primary education more accessible and efficacious, specially for girls and

children in underprivileged communities, marginalized groups, Scheduled Tribes / Scheduled Caste /minorities, children with specific needs.

Some suggestions for improvement of tribal education are as follows: 1).The Relevant Study Material in the Local Language: It is strongly suggested for the use of the mother tongue or home language as the medium of instruction in early stages of education. From the perspective of language, it is desirable to be a local teacher from the same tribal communities, all study materials should be supplied in local languages of the tribes. 2).Literacy Campaign: A proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be start work on a priority basis to literate the tribal. More than 50% of dropouts take place in primary school .to dealing with the problems the department has made a team which will go to the tribal areas spreading awareness about various schemes offered by the government to encourage people to send their daughter to school. 3). Attitude of the Tribal Parents: The attitude of the tribal parents toward education should be improved through proper counseling and guidance. 4). Stipends and Various Scholarships: Since higher education is less in the tribes, special ST scholarships should be provided to the tribal girls studying higher education, especially in engineering, medical, and other vocational streams. 5). The Appointment of Local Teachers and Female Teachers: It is suggested to appoint more tribal teachers and female teachers in the tribal areas. Ecological, cultural, psychological characteristics of tribal children should be carefully considered by teachers in tribal areas. 6). Residential Schools: More residential schools should be established in each states and districts and should be extended to PG level in tribal areas. 7). Proper Monitoring: High level officials should often examine the working of schools related to teaching methods, working hours and attendance registers. 8). Social Security: Social security of students, especially of adolescent girls is a matter of great concern in residential schools. 9). School Curriculum: The improvement of the School Curriculum Medium and need for excessive improvement through the holiday pattern in tribal dominated areas.

CONCLUSION

Any developmental process is the expansion of assets and capabilities of rural women to participate in, negotiate with, influence, control, and hold the institution accountable that affect their lives. Skill development among rural women is the need of the hour so as to make them confident, self-reliant and to develop in them the ability to be a part of decision making at home and outside. Indeed it may not be wrong to say that still rural women are the most disadvantaged and neglected section of the society for they are economically backward. Therefore there is a need on the part of the government and civil society to enable improvement in the quality of life of such vulnerable sections of the Indian population.

More importantly the developmental process in India should give priority to welfare schemes and programmes meant for scheduled castes and scheduled tribes" including women. These are the people who are economically backward; therefore, there is a need for sincere efforts on the part of the government to help improve the quality their life. The Social Assessment for the training and skill development clearly reflected that rural landless (mostly SCs and STs) form an integral part of poverty-ridden and marginalized groups. By empowering rural woman through education can thus enable them to live with dignity and self-reliance cutting across the barriers of customary biases and prejudices, social barrier of caste, class, gender, occupation and institutional barriers that prevent them from taking actions to improve their state both at the individual and collective level. Therefore, free education and necessary and employable skill development programmes must be launched for rural students and women so as to make them self-reliant and economically independent. Furthermore, right to vote is meaningless unless rural women are made aware, educated and imparted skills to understand the order of the day and this can bring change in their lives, in the family and lastly transform the holistic tribal landscape of India, through education, legal awareness, and socio economic independence. Thus, there is no doubt that the rural women can acquire any developmental milestones (skills) only through education and thus can change their own destiny.

II). Education is the only most important instrument by which individuals and society can improve individual endowments, build a level of capacity, overcome obstacles, and expand opportunities for continuous improvement in their welfare. It is not only applicable but also for tribal women. In the

context of the education of tribal women, the attitudes of tribal families should be positive and the government should be revised to get a balance between man and women.

IV). Tribal women must get greater social and political exposure so that they can be dynamic in active politics. If they take active participation, they can contribute a lot to the all-round development of their regions. They must be provided with better education facilities and offered necessary training at all levels. Efforts must be made to bring about a thorough transformation in their attitude and mindset. Only then the process of Tribal women empowerment through political representation becomes meaningful and realistic. This is not impossible but requires committed and dedicated efforts. All these observations should not lead us to a negative conclusion about the very policy of reservation to Tribal women. It has opened many opportunities to them in terms of participation and to fight against negative impact of patriarchy. Though, schedule tribe women facing problems still she has so many opportunities to grow. So, here participatory democracy has great significance in the process of women empowerment.

III). Empowerment is not a distant dream for the tribal women in the 21st century and they can play a very effective role in bringing about a revolutionary change in the social, political economic, psychological, moral and cultural angles of Odishan society.

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Tribal Festivals in Adilabad District Special Reference to Gonds

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INTRODUCTION

A common definition for a *tribe* is a group of people that all have common ancestry, or a common ancestor, a common culture, and live in their own enclosed society. Indian Tribes are part of our society. They do follow unique custom, culture, and festivals celebration, it would be really mind-blowing. Their worshipping God. Tribes are prevalent in each state and they celebrate many festivals. There are totally 697 tribal groups in India. Tribes' mode of celebration, their dancing, and singing happen mostly in the forest or mountainsides. Tribal festivals are celebrated to appease their presiding God.

TRIBAL FAIRS AND FESTIVALS

Fairs and festivals are an important part of the religious and cultural life of the hill tribal's. The endless succession of mountain ranges that vanish in the dark blue sky, the beauty and majesty of the snow peaks which seems to touch the stars in the background, all have left their impression on the religious ceremonies, festivals and other fairs of the Adilabad tribes. These festivals and fairs are related with local Gods and Goddesses. Seasons have also played an important part and each season has its own appropriate festivals. The ceremonies in each season are largely influenced by the climatic needs or other characteristics of particular season. The fairs and festivals are also related with the joys and jovial sentiments and amusements of the tribes. These festivals play a major role to build up strong social contacts, strengthen community relations and maintain social solidarity. Therefore the fairs and festivals are related with their religious identities

India is a multicultural, multilingual, multiracial country where people of different castes, creeds, colours, communities and beliefs live together. Here, a festival is constantly being celebrated in some or the other part of the country, which showcases the resplendence of rich Indian culture and tradition. The varied festivals add colour and integrity to the beautiful culture of India.

Festivals form a wondrous and joyous series of events. These are moments of remembrance and commemoration of the birthdays of gods, goddesses, gurus, prophets and saints. The celebrations include not only fasting and prayers but also events of social and cultural significance. These are occasions when people gather and share their religious and social beliefs. Each community of India-Hindus, Muslims, Buddhists, Janis, Sikhs, Christians, and Parses has its own festivals, which are celebrated in individual ways and manners.

These fairs and festivals denote colour ebullience, appetizing food, a variety of prayers and rituals. The elaborate rituals and numerous fairs and festivals prove Indian's

Love for colour and joyous celebrations. To feel for and participate in these fairs and festivals in a spleen did opportunity for the tourists to understand the lifestyles of the Adilabad people. As a matter of fact Adilabad District is better known for the domestic tourists as an abode of many fairs and festivals.

CULTURAL AND HERITAGE TOURISM

From time immemorial, India has been considered to be a land with rich cultural heritage. Centuries after centuries, this country has seen rulers like Rajputs, Moughals, English, and Portuguese. Besides, various religions also flourished at different times in this country like

Buddhism, Jainism etc. all these factors have played their role in making an impact on the culture of this country. One can find the traces of different cultures in Music, dance, architecture, festivities,

languages spoken, traditional beliefs and customs, food and many more like these. It is the development in these aspects of life that makes the heritage of India one of the most vibrant and most exhaustive.

Now a day's tourism has developed into a global phenomenon, which has become a basic need that involves thousands of people, involving agents in tourism activity, either to governmental society, tourism industry or public society. Almost all of the modern countries, either the advanced countries or developing countries in the world in this 21st century have established tourism as a sector in their economical, social and cultural development. A great variety of conceptions related to the use of human past as a part of tourism. Of course, there must be a certain kind of attraction available, on which the concept of tourism maybe builds. This attraction is from the human past. The use of history in tourism, many kinds of expressions are used the heritage, living and cultural Traditions, folklore, museums, monuments and tourist attractions overall. The tourism industry plays an important part in this presentation process. Around the world, heritage tourism has become an important source of income and a major source of information about the past.

REVIEW OF LITERATURE

Literature on tourism and in relation to culture has emerged in the recent past. Much of the literary work mostly covers Andhra Pradesh in general and particular on Adilabad. But, the available only.

Gives Information, but also facilitates in making further in-depth analysis of the present paper and help to fulfil the lacunae if any. There are some articles, essays, works and web sites about the culture and tradition of Adilabad district.

- **Hand book of Statistics Adilabad District**, Compiled and published by Chief Planning Officer, Adilabad District, 2011 where as works M.V. Raja Gopal, published AP District Gazetteers – Adilabad District, 1976 deals with various aspects of
- **The Kolams a Primitive Tribe in Transition** 1990, is authorized by K. Mohan Rao, in this book he made special effort to analyse the genesis effective of the core except of culture of Kolas and other neighbouring dominate tribe one and total culture heritage of social tribe. Sethu Madhva Rao's book
- **The Aborigines of Adilabad** 1949, this book he explain a social organization customs traditions of the aboriginal tribes in Adilabad district.
- Anuradha Paul's book **The Gonds Genesis History and Culture** 2013 he provides the deep inside in to the Genesis, history, culture, philosophy and belief system of the gonads'
- A book on published the **Festivals of India** 2011, by Times on India, the author made an attempt to make us award of India's rich cultural heritage of fairs and festivals. Some of the festivals better-known in which case the book focuses on the places where they have special significance.
- A book on "**Tourism Development in India**" 2006, by Kailash Hariharan Iyer, explained about the various tourist sites, governments intensions, increasing significance of tourism and basic facilities.

OBJECTIVES OF THE STUDY

- 1) To examine the tribal festival in adilabad
- 2) To examine the *gonds* festivals promote the tourism in Adilabad.

METHODOLOGY

The study is based on both primary and secondary sources. Data is to be drawn from the State Archives of Hyderabad and different public and private libraries situated in Adilabad, and other places of the state Newspapers, magazines, journals, brochures pamphlets annual

reports, district gazetteers, brochures of APTDC of Hyderabad, records of District Tourism Office, Adilabad and booklets issued by the Department of Tourism, Government of Andhra Pradesh would also provide necessary information for the study.. Archaeological museums located in Hyderabad would also serve in the collection of data.

HYPOTHESIS

The hypothesis to be tested in this work is whether the historical importance of the festivals of *gonds* whether the cultural attractions of this district have the potential to develop into national and handicrafts are useful to make the district as a attractive tourist destination, whether the cultural heritage centres with modifications and with the addition to effective service enters play a catalytic role and to what extent the available service sector of Adilabad district fulfil the aspirations and expectations of national and international tourists.

WORSHIP OF DEITIES AND OBSERVANCE OF FESTIVALS AMONG THE TRIBES

Like Hindus the rites and ceremonies connected with the village deities or festivals form an essential part of Gonds' (Rajgonds and Birdugonds) religious life. Some festivals or other is observed every month by Rajgonds and Birdugonds. The occurrence and observance of all the festivals is the same among Rajgonds and Birdugonds and so their observance is commonly referred under the name 'Gond'. In order to be familiar with the

Order of their occurrences, the Gondi months along with English equivalents are given below.

GONDI CALENDAR OF MONTHS

	Gondi	English
	(1)	(2)
1	Chaithu	March – April
2	Bhave	April – May
3	Bhud Bhave	May - June
4	Akadi	June – July
5	Pora	July – August
6	Akkenu Pora	August – September
7	Devadi	September – October
8	Karthi	October – November
9	Sathi	November – December
10	Poosu	December – January
11	Mahve	January – February
12	Duradi	February - March

Sources: Adivasi Gondwana Calender – 2014

Following is a detailed account of each of the festivals performed by the Scheduled Tribes of this village in the order of their occurrences.

MAHALASHMI

Both Rajgonds and Birdugonds worship goddess Mahalashmi either on Sunday or Thursday before the full moon day in the month of Chaithu (March – April). All the households contribute equally for the purchase of a goat which is to be immolated before this deity. This deity symbolized in a conical wooden log is situated under a *velaga* tree in the Gond (Rajgonds and Birdugonds) habitation area to the west of the village. The premises of this deity are cleaned and decorated either by the Patel or the devari of Rajgond tribe. The goat is washed and applied with turmeric and vermilion on the feet and forehead. One among the gathering executes the sacrifice. The meat is equally distributed among all the households and consumed on the same day. The special dish *garelu* with black gram dal is a 'must' on this occasion. This deity is worshipped with a belief that she protects them against illness.

PERSAPEN

In the month of Bhave (April – May) the Persapen, the big God of Gonds is worshipped with grandeur and pomp. The same symbols of Persapen given to the Gods of their cultural hero, Pahandi Kubar Lingal are still followed by the Gonds even to this day and Gonds of all pharatries perform the rites of Persapen every year with great reverence. However, time has brought in some changes not only in them but also in the method of worship in this centuries-old festival.

In the month of Bhud Bhave (May-June) the Rajgonds offer a fowl to Sanchi Bheemana to invoke his blessings for better agricultural yields on any Monday, Wednesday, Thursday or Friday during this month. Afterwards they broadcast the seed and start all other agricultural operations.

MAHATOORPEN AND BHOODEVARA

The Gonds worship Mahatoorpen and Bhoodevara on the day of actual sowing in the month of *Akadi* (June-July) by sacrificing a fowl to propitiate these deities. It is believed that all the agricultural operations will be conducted successfully if these two deities are thus invoked.

PORA FESTIVAL

Pora festival is performed on the new moon day of *Pora* (July-August). On this day the bullocks are fed with feasty food stuffs like *boorelu*, *garelu* and *appalu*. Then these bullocks are decorated with *jhols* and taken out in procession in the village after taking them round the idol of Hanuman, the benefactor of livestock. The attached agricultural labourers and the herdsmen are given vegetarian food.

SATTIPEN

On any one of the auspicious days, namely Monday or Wednesday or Friday, they observe Sattipen festival. Each gond household has a deity known as Penkomta kept in the corner of the kitchen which is represented by a little raised earthen platform. It is a custom among the Gonds to smear this Penkomta daily with cow dung and lit an oil lamp. The women offer a little morsel of food daily to this deity before it is consumed. This festival is annually performed by all the Gonds. On this day they cook vegetarian or non-vegetarian food and a little of it is offered to Penkomta as also to Bheemana deity before it is consumed.

AKIPEN

Akipen, the guarding deity of this village, is situated in the Rajgond habitation area. The idol of this deity consists of two small wooden poles fixed with a big hold to one end of which is tied a white flag. While erecting this Akipen, some leaves are kept in the pit which

The Gonds do not wish to disclose. This deity is usually worshipped at the time of sowing. The Patel decides the day of worship and he himself performs all the ceremonial rites for the successful germination of the seeds. A fowl or a goat is sacrificed and prayers are offered to invoke her blessings for bumper crops. This function will be concluded by midday and all the agriculturists start sowing operations. During Dasara festival, a new white flag is unfurled by the Patel and a goat is sacrificed to invoke this deity.

AKADI FESTIVAL

Akadi festival, otherwise known as *Rajula Devara* festival, is observed by Gonds either on Sunday or Thursday before the Full Moon Day in the month of *Akadi* (June-July) at Malepalle near Adilabad. This festival is performed in honour of Sri Polam Raju Devara who is the monarch of hills and forests and as such it is performed in the nearby forest. All the male members with their children and cattle go to the nearby forest where the Rajula Devara is propitiated. The premises are smeared with cow dung and decorated with jowar flour. *Kheer* or *payasam* (sweet rice) is cooked and the cattle are fed in the name of this deity. Afterwards two goats and two fowls are sacrificed to appease the Rajula Devara. A straight line of ten to fifteen meters is drawn with turmeric powder and the cattle are made to cross over it before they are driven away to the forest without any guard. In the meantime, the women prepare the feast with the meat of the sacrificed animals and it is consumed by all the persons present on the occasion. The *Kheer* is also served to all invitees. The cattle, thus driven to the forest for grazing, are brought back on the following day from the forest. If on return to the village all the cattle are found, it is believed that the Polam Raju has protected their cattle against the wild animals. In case one or two animals are lost, they will be alert all through the year to protect their cattle against wild animals.

From this festival day the Dhandari dance is played till the end of the Deepavali. Besides participating in this festival each household sacrifices a fowl to Pochamma, invoking her blessing to protect its cattle against disease.

DANCE FORMS AND SONGS OF THE GONDS IN ADILABAD DISTRICT:

There are three major dance traditions (forms) of Gonds. These traditions are known as;

- a) Dhandari Dance.
- b) Dhensa Dance.
- c) Gussadi Dance

a) Dhandari Dance

The entire village lives to the echoes of gumela (songs sung at the time of *Dhandari*) and their feet and heart equally dance to the tune of the songs. One feels that even nature is specially beautified as if to form a dais to the dancing troupe. After the heavy rains of August-September the whole nature is garbed in fresh greenery and looks like an emerald carpet. It is leisure period for the agriculturists which helps them to rejoice the occasion

More freely. It is told that this dance is begun just a week before *Divali* festival in the month of *Devadi* (September-October). Before starting the dance they arrange all the musical instruments on a white cloth and venerate the deity of *Dhandari* for the successful playing of drums and trumpets. The following musical instruments are used during the Dhandari Dance.

1	Dappu	:	A shallow drum with a circular wooden frame and hide membrane.
2	Dhol	:	Wooden cylindrical drum with hide membrane
3	Khalikhom	:	A semi-circular brass instrucment blown by the mouth
4	Kingri	:	A stringed instrument which is played only by Pardhans.
5	Ghumela	:	A drum with a flask-shaped body of potter's clay and a membrane of goat's head.
6	Pepri	:	Shahanai
7	Phara	:	A hollow wooden instrument sloping on two sides with a bulge in the middle and thiek hide membrane on the two ends. It is beaten with two hands.
8	Nagar	:	Iron kettle durm with a hide membrane.
9	Wette	:	It is a saucer shaped single membrane drum.

Most of these instruments are possessed by the Patel. One or two of them are also owned by other individuals. The *Dhandari* group consists of about 20 persons dressed to *dhoti* and *kurtha* (long shirt). The group is led by two to three *Gusari Dancers*. The first day is called *bhogi*. On this day all households prepare special dishes and offer them to God. The *Gusaris* are applied colour and wear *Gusari topi* (feather crown made of peacock feathers). These colours are very fast and *Gusari* do not wear any clothes except a strip of cloth just to cover the nudity. *Gusaris* do to take bath till the last day which is called *Kolabodi*, lest the colours should fade away. All these days *Gusaris* must take their meal from one plate. *Dhandari* party will be completely under the control of *Gusaris*. Disobedience on the part of any member is met with severe punishment. During this period, one dancing party visits the other village and vice versa and they are cordially welcomed by the Village Patel. At the time of dance, *Dhandari* group stands in a circle and go round and round with rhythmic steps to the tune of *gumela* and sounds of musical instruments. *Gusari* walks around the *Dhandari* holding *Kola* (coloured stick). The steps of *Gusari* are joking and create laughter in the audience. Occasional boisterous out-roar by the dancers is very common in the dancing. In order to get *ecstasy* the dancing party drinks well. One of the *gumela* songs sung at the time of *Dhandari* dance is as follows:

Chacboini koon chahoi, Muchari Veri mulapa

Badu Pendun Moktiro, Vai papalala,

Dhartri matan bhaktivo, yekakobai

Badu Pendun Moktiro, Vai Papalala,

Naten avvan bhaktivo, yekakobai,
Badu Pendunmoktiro, vai papalala,
Aki Pendun bhaktivo, Yekakobai
Badu Pendun Moktro, vai papalala,
Jangu baien bhaktivo Yekakobai,
Badu Pendun moktiro, Vai Papalala,
Persa Penda bhaktivo Yekakobai.

The meaning of the above song is that a grandmother asks her grandson – Dear, you sing thrice chachoi, chahoi till the dusk. What gods are you invoking?. Then the grandson answers I invoke the goddess of earth first and then *Avval Pen, Akipen, Jangubai* and *Persapen*. On the day of *Kolabodi, Gusaris* collect *Arati* from the households of the village. *Arati* consists of a plate containing jowar, some paise vermilion and a lighted twig. In the afternoon they go to God Chenchi Bhimal and pay their respects. After this, *Gusari* will take off their *Gusari topi* and wash off all colours in the nearby stream. The jowar collected in the *Arati* is cooked and enjoyed by them.

There are five varieties of Dhandari Dance viz., Ghusadi, Gummela, Parra, and Kodal.

b) Dhemsas Dance

The Gonds and the Kolams (and also the Pardhans) sing the *Dhemsas* which are ritual songs narrating the tales about their tribe, forefathers, Deities etc. Traditionally sixteen Dhemsa songs are sung and when the community celebrates a festival, they dance and sing these songs. In the Hindu month of *Poush*, on a full moon day the ritual is performed. All the men and women dance for pleasing God *Persapen*. The *Dhols* of bigsize are the main instruments for this dance. One person who is the leader of this dancing group takes initiative and holds a flag at the loft of a long stick. Two *Dhol* beaters beat the *Dhols* with sticks. The movements and footsteps are very soft and rhythmic.

The men and women put on typical dresses. The women wear saree upto the knees and keep the part above the waist (bosom) uncovered. They put on profuse silver ornaments and flowers and ribbons on the head. Musical bells are put on around the feet, i.e. in the form of anklet, around the waist, etc. Garlands of flowers are put around the neck. The

Men-folk put on a loin cloth or a short dhoti and take gonde (tassels) in their hands. The chief dancer puts on a crown of peacock feathers on his head, has musical bells around his waist and garlands of flower around the neck. The rhythmic movement of the hands and feet of all the dancers are most thrilling.

In some cases just as a traditional consume the barks of the trees or animal skin may be put around the waist and straps of white ash drawn on the body. In some cases short wooden

Sticks (*Tiprya*) may be borne in hands which are tossed on the rhythm. This is also called a *Dandar* as they carry *Dandas* in hands while dancing.

Kingri, a typical instruments simulating violin is used by the Gonds and Kolams but particularly by the Pardhans who are called the minstrels of the Gonds. The Pardhan who plays on this instrument is called a *Thoti*. He sings the songs about their forefathers while playing on these instruments.

Wind instruments like blow pipe or its modifications may also be added at the time of dance

The following is the *julva* – one of the songs sung at the time of *dhemsa* dance.

Marat hatoom dakate yedada, marata hatoom dakate
Bayenku batal vukate yedada, bayenku batal vukate
Bayenku dikidi vukate yedada, bayenku dikidi vukate
Bayenku batal vukate yedada, bayenku batal vukate

Bayenku chori vukate yedada, bayenku chori vukate

Bayenku batal vukate yedada, bayenku batal vukate

Bayenku sela vukate yedada, bayenku seal vukate

The meaning of the song is two brothers go to the shandy and there they discuss what should we buy for our sister? They decided to buy a *saree*, *jacket* and a *sela* (blanket) in the shandy

THE GHUSADI DANCE OF GONDS

Diwali is the biggest festival for the Raj Gonds of Adilabad District. As the harvest is over and the season is cool and congenial the Gonds dressed in colourful costumes and decorated with ornaments go to neighbouring villages in troupes, singing and dancing. Such troupes are called *Dhandari* dance troupes. Each troupe consists of twenty to forty members. *Ghusadi* is a part of *Dhandari* and consists of two to five members. This starts on the full moon day and goes on till the fourteenth day of the dark fortnight of *Diwali*. Each member puts on a turban of peacock feathers and horns of the deer, artificial beard and moustaches and goatskin to cover the body. *Dappu*, *tudumu*, *pipri* and *kalikom* are the accompaniments. The *Dhandari* troupe dance accompanied by beats of *gumela* reaches its climax with regulated steps and rhythm in a circular form.

The *Dhandari* dance starts with stepping slowly towards the left side and swinging the right foot on to the left foot at every step. Every dancer has two small sticks in his hands. First everyone strikes the two sticks in his own hands, then strike at the sticks of the person on the right side then strike his own sticks and then the sticks of the person on the left side. In this way, with steps and striking together of sticks held in hands they play *kolatam* and come back to the original position. Then they bend down and touch the ground with their sticks and step on to the four sides. This is paying obeisance to the gods. After this they put into order their circular form and lay down the sticks. Then they sing and clap their

Hands. They sing a group song in duet, one group singing the first line and the second group singing the second line of the song.

While this is going on, the *Ghusadi* troupe introduces into the circle with peacock feathered turbans, artificial beards and moustaches, goat skins as covers, strings of cowries and beads around the neck, tinkling bells on wrists, white stripes and dots on the bodies, with modesty pieces around the waists and poles in their hands they enter the circle. After the scattering of the *Dhandaris*, the former raising their hands and swaying and jerking to the accompanying sounds of the bells and cowries on their bodies. It presents a dreadful scene to the on lookers. They jump hither and thither and they utter war crimes and with vehement motion and frenzied laughter they frighten the boys and come up on the spectators. They also touch the waists of the spectators with the poles in their hands and tickle them. After some time they dance rhythmically, stepping forward and backward and hither and thither and also zigzag to the accompaniment of instruments. Lastly, the hosting villagers invite them and wash their feet.

Gummela is performed by members of four divine brother, para by five divine brother group *Kodal* by six divine brother groups

The following song sung in praise of *Lingo* during *Diwali* festival is given below

Rena s s Rena s s s Re s s

Savri Mara Aakita Koya Saga Wata

Johar Jo Nivay Muth Lingo Baba

Udi Aaki Savrita Udam Saga Wata

MEANING

O' God *Lingo* you organized our Gond (*Koya*) community like the *Katsavri* tree. O' God *Lingo*, we salute and worship you for ordering our Gond *Saga* (*Gotra-clans*) in an orderly manner like the *Katsavri* tree

GOND SONGS

a) Nature song

At the time of festivals they sing songs on nature, rains, birds, etc. See the following songs.

On Rains and Hailstorm

Vadiyu vāta phiru vātā

Bandang aranta, Hooda Hooda!

Bandang tintu, banding tintu

Phiru vata, phiru vata

BHEEMANA FESTIVAL

During *Chaithu* (March-April) of Gondi calendar both the Rajgonds and Birdugonds of Malepalle near Adilabad perform Sanchi Bheemana festival on any Monday before the New Moon Day. The premises of God are cleaned with dung and decorated with designs of jowar flour. All the Rajgond households contribute equally for the purchase of a goat to be sacrificed to this deity housed in a rectangular shed, situated to the west of the village.

A design with jowar flour, turmeric and charcoal powder locally known as *pattu* is drawn before this deity. The Devari or the Patel cleans the goat with water and decorates it with turmeric and vermilion. Then the Devari of the Patel as the case may be offers it to this God by reciting some Gond verses. Afterwards the animal is sacrificed in the evening by any one of the participants. Then the meat of this sacrificed animal is cooked. *Kudumulu* with blackgram dal and rice are prepared. All the Rajgonds enjoy this meat and *kudumulu* followed by heavy drink. The traditional musical instruments are played by Rajgonds on this occasion and Dhemsā dance is also played.

CONCLUSIONS

Fairs and festivals are an important part of the religious and cultural life of the beauty and majesty of the snow peaks which seems to touch the stars in the background, all have left their impression on the religious ceremonies, festivals and other fairs of the Adilabad tribes. These festivals and fairs are related with local Gods and Goddesses. Seasons have also played an important part and each season has its own appropriate festivals. The ceremonies in each season are largely influenced by the climatic needs or other characteristics of particular season. The fairs and festivals are also related with the joys and jovial sentiments and amusements of the tribes. These festivals play a major role to build up strong social contacts, strengthen community relations and maintain social solidarity. Therefore the fairs and festivals are related with their religious identities

Fairs and Festivals play a vital role in cultural tourism in India is the land of the exuberant celebrations. They reflect beliefs and traditions of the particular region. Adilabad District has its unique fairs and festivals interspersed throughout the year. Fairs and Festivals involve heavy purchases and lavish hospitality as also offering to temples straining the resources of the people. Most of the temple fairs take place in September-October and in the Post-harvest months of March-June, when people desire to spend their earnings and enjoy their leisure. Fairs and Festivals enliven the lives of the people. They are part and parcels of the life of the people; they help family re-unions. After a period of disengagement, people meet at festivals and fairs, which are designed to ensure individual happiness when mingled with social joy and domestic elation.

Festivals are important cultural activities in *Gonds* and they are very significant and indigenous to the very people who celebrate them. It is an occasion that affords the traditional *rajgond* of the community to give accounts of the past year and plans for the future. The art forms play different roles during the celebration of the festivals. It is an occasion where tourists are attracted into the community and income may be generated for area local projects. Various art forms are also showcased during the celebration of the festival; they are celebrated festival and dance *Dhandari Dance*, *Dhemsā Dance*, *Gussadi Dance* some depicting the traditional area. The roles comprise beautification of the festival, portraying of culture of the people and elegance of traditional leaders. In all, Celebration of the *gonds* festival marks the occasion where indigenes of the *gondi* traditional in adilabad district in

telangana state. Various districts people will come to the this time celebrated the gond festivals they are doing the good performance and attracted the many people

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Changing Trends in the Lifestyle of Chenchu Tribes – A Study in Telangana State

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INTRODUCTION

Persistent poverty in India has remained a serious challenge. The impact of targeted government programmes have seen mixed results. There is wide variation across various population segments of uptake of programmes aimed at enabling impoverished communities to move out of poverty in an enduring manner. It is common perception that the tribal communities in general, and Particularly Vulnerable Tribal Groups (PVTGs) in particular, are arguably amongst the slowest to transition out of poverty despite concerted efforts by the government. However, a closer examination of Chenchu tribes in the Nallamalla Forests, indicates otherwise.

The life style of chenchu tribes shows that the collective impact of various programmes, combined with other factors influenced by a rapidly changing economy, may be more than what is registered anecdotally. There are as many unintended impacts as intended, and there are some undesirable impacts as there are desirable ones. Whether these interventions are indeed driving a change for the good in the long term may be too early to infer. But the study showed that contrary to common perceptions even amongst development professionals, there are significant changes, even if subtle in nature, in the lifestyles and institutions of the PVTG households. While it may be too early to decide whether or not the changes are net-positive in the long run, it is clear from the study that policymakers will benefit greatly if they too take cognisance of the changes that are happening. Th commissioned by Institute of Livelihood Research and Training (ILRT) as part of its Action Research supported by the Ford Foundation.

The particularly vulnerable tribal groups (PVTGs) in general are socially as well as economically very backward in the sense that they have little access to the resources for their development, low rate of literacy, relatively small population size, dwindling in numbers and some of the groups are at the verge of extinction. State-wise list of PVTGs shows that there are seventy-five communities, which are distributed in four states: Bihar, Odisha, Chhattisgarh and West Bengal, but on the other hand, a tribe enjoys the status of PVTG in one state but not into another state. If only the names of the tribes are considered, the number of the communities in the list may be reduced to some extent. They are distributed in various ecological zones beyond the state boundaries with immense variation in subsistence pattern, technological development, ways of living and contact with outside world as well as with different worldviews in respect with neighbourhood- so called mainstream population. The population size and number of particularly vulnerable tribal groups are varying in different states, for example, there are maximum 13 groups are in Odisha, which is followed by 12 groups in Andhra Pradesh and Telangana, 9 groups in Jharkhand and Bihar and the lowest one each in the states of Manipur, Rajasthan and Tripura.

The Chenchus has been in transition from being a relatively independent; self-reliant and self-determining entity to one dependent on the vagaries of money markets, labour. Promote the importance of protecting a community's local heritage and ecological capital as effective economic development strategy Sustainability principles should be the cornerstone of any community employment and economic strategy Community's Economic base should be consistent with the "Ecology of Commerce". i.e. Community may be able to encourage and promote business activities that not only provide jobs, income, and economic base but also are environmentally restorative in nature. Eg; Leaf plate making etc.; the significance and the value of the infrastructure composition of the environment and its dynamics have received little attention in Economics. Therefore, identify and facilitate new techniques to bridge natural resource Conservation with jobs and community based development (CBD).

Tribals & Their Territory in India: 1. The Himalayan belt: (Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, hills of Uttar Pradesh and Himachal Pradesh) 2. Central India: Bihar, West Bengal, Orissa, and Madhya Pradesh. 55% of the total tribal population of India live in this belt. 3. Western India: Rajasthan, Maharashtra, Gujarat, Goa, Dadra and Nagar Haveli. 4. The Dravidian region: Karnataka, Andhra Pradesh, Telangana, Kerala and Tamil Nadu. 5. Andaman, Nicobar and Lakshadweep islands

CHENCHUS: ORIGIN, IDENTITY AND SOCIO-CULTURAL STATUS

Chenchu tribe is one among the 33 groups living in AP and Telangana states. They are distributed in the districts of Mahabubnagar, Kurnool, Guntur, Prakasam, Nalgonda and Ranga Reddy. Chenchus are listed as Scheduled Tribes in Andhra Pradesh and Telangana in modified order 1956 of the Scheduled Castes and Scheduled Tribes List. There are the primitive tribes with different and varied explanations about the origin and derivation of the name Chenchu. Manusmriti makes a mention of a tribe Chenchu and treats the same as par with Andhras.

Presumably, they are the same as the Chenchus of today. An ecological meaning is sought to be attributed to the word 'Chenchu' by interpreting that a person who lives under chettu (tree) is a Chenchu. The Chenchus of Amarabad and Mannanur are aware of this derivation. An old Chenchu of Mannanur narrates a legend of how the name was derived. This legend is connected with the Lord Mallikarjuna of Srisailem temple. Once there lived a man and his wife in a small hut in the forest near Srisailem temple.

The Chenchu of all the three areas Mahabubnagar, Kurnool and Guntur claims that the female deity Bramaramba of Srisailem also hails from their tribe and Lord Mallikarjuna fell in love with her. It is said, the cattle belonging to a king called Chandra Gupta of Srisailem area were looked after by Chenchu herdsmen. There was a black milch cow among the cattle, which used to disappear into the forest often and never gave milk at home. After much observation, the Chenchus found out that their cow was milked to a young man in the forest, who was later identified as Mallikarjuna.

The people tried to catch him out; he entered into a cave and never returned. When the efforts of Chenchu males failed, the Chenchu damsels came forward to catch that young man. In their pursuit, one beautiful and enchanting damsel succeeded. The young man immediately fell in love with her and married her as his Second wife, the first wife being Goddess Parvati. Later when the site emerged as a holy shrine, the Chenchus were employed as helpers at the Brahmin priests engaged in conducting religious ceremonies at Srisailem temple. Even today, four Chenchu helpers are employed at the shrine. Besides this, particularly the Chenchus of Kurnool district acquired the right to collect a fee of one anna called metta from each pilgrim who passed through their abodes in return to the safety assured and guidance given to the pilgrims by Chenchus in the Nallamalla forest. During an investigation, most of the Chenchus revealed that their fore-fathers were not living at a particular place. They were moving from place to place doing podu agriculture. The meaning of word in Telugu 'Chenchalatvam' is not stable or stationary. Hence, it implies that the name Chenchus emerges from their way of momentary living, i.e., chenchalatvam. Mahabubnagar district living on chenchu gotras Mandla, Thokala, Nimmala, Chingurlla, Nallapothula, Eravala, Pulicherla, Vdutala, Dasari, Mayillu, Kotraju, Balmuri, Kannimunne, Marrisalle.

A Prospective Scenario Development is usually conceived as an aspect of change that is desirable, broadly predicted or planned and administered or at least influenced by government action. Thus the concept of development consists of an aspect of change, a plan or prediction and involvement of the government for the achievement of that planned or predicted goal. The term development is also used for the process of allowing and encouraging people to meet their own aspirations. It, therefore must relate to transforming the entire society encompassing together its economic, social, political and administrative aspects on all round balance up word change. So development is not merely an economic phenomenon rather a social phenomenon encompassing all aspect of human life. For achieving this goal major thrust of development is envisaged from State Plan which is to be supplemented by special central assistance related by Ministry of Welfare, Government of India. The programmes have been formulated in the areas of tribal concentration based on the total needs, problems and resources. As a

result of these approach areas of tribal concentration has been identified in Mahabubnagar district by including all scheduled areas and all tribal development block areas and all villages of tribal concentration to the scheduled areas and Tribal development Block areas.

Project areas thus, in all villages have covered by the Integrated Tribal Development Project was formulated and an agency was establishment during March 1975 for implementing these programmes and to achieve the balanced growth. This agency was registered under Societies Act, with the adoption of new approach Tribal Development Programmes gained momentum. The Governing Body is also vested with administrative and financial powers for implementing the schemes. Besides these, the performance of the ITDA is being reviewed periodically by the Government through a committee headed by Secretary to Government and Commissioner for Tribal Welfare. The project officer and the Chairman of the ITDA are empowered to sanction schemes up to one lakh and two lakh rupees respectively.

The personnel are also being appointed on selective basis. The screening committee is also constituted to review the performance of the officials and to do away with the unsuitable staff members. For implementing various sectorial programmes to achieve the objectives set out in the plan a sum of Rs. 1488.86 lakh was spent during the Five year period i.e., 1975-1980 in the sub-plan area on various sectorial programmes for the benefit of tribals. As a result of this investment the project area recorded some growth. During VI Five Year Plan, the development programmes have been oriented in consonance with the guidelines issued by the Prime Minister of India to all the Chief Ministers. Within the broad frame work the programmes are modified to cater to the special needs of the State. During this Plan period it was decided to implement the TD programmes through ITDAs, for areas of tribal concentration, primitive and isolated groups and through Modified Area Development Approach (MADA) pockets to cover the small and compact areas of tribals outside the sub-plan area.

The Mahabubnagar district has been identified as one of the backward districts of Andhra Pradesh State by the Planning Commission and the Ministry of Panchayat Raj, Government of India. Education, drinking water, health and sanitation are found to be the major priority sectors that need immediate attention. Government of India has planned to revive and invest on priority sectors for the development of the district with BRGF funds. CRIDA as a Technical Support Institute (TSI) has been assigned to assist the district authorities for the Development of Comprehensive District Plan and the likely outcomes (Sector-wise) are outlined below. i). Education: Literacy rate and Student-Teacher (S/T) ratio is likely to improve through improved infrastructure in remote areas of the district by tapping BRGF funds and funds from other schemes like SSA. ii). Health / Sanitation Health deterioration can be curbed through reviving the sanitation works such as repairs of side drains, etc., that are likely to be met from BRGF funds, as this has been identified as priority sector. iii). Women and Child Welfare: Minimum basic facilities are being extended in Anganwadi centers by utilizing BRGF funds from ZP share and funds from other schemes. iv). Drinking Water: The investment made from BRGF funds will improve access to safe drinking water and prevent health hazards. e. Roads A major share has been allocated under roads (rural & urban plan) and this will improve the connectivity and will likely to impact the economy of the district positively. f. Animal Husbandry : The needs of the veterinary services of the farming community are likely to be fulfilled through BRGF funds and through other schemes being operated in the districts.

CHENCHU TRIBAL DEVELOPMENT

The effectiveness of the tribal development programmes implemented for the upliftment of change tribal families was analyzed and presented in the previous chapters. These findings are discussed in the following sections.

1. Guarantee for the projection of the Tribes

Under this programme, the identified Chenchu primitive tribal group population in the study area are expected to get the benefit of special protection, projection activities/programmes namely legal, social, health and educational benefits. This way the primitive tribal group shall be improved. A majority of the Chenchu respondents was not satisfied with the program implementation as accessibility to the services under this programme was difficult and the programme was too mechanical which drastically

effected the proper identification of beneficiaries. Before and after the programme, the number of beneficiaries has drastically come down as observed from the data.

2. Special central assistance & Grants

Under this programme, special central assistance & Grants were given by the central Government for the development of housing, irrigation and ensuring livelihood through agriculture. The majority of Chenchu respondents of the study group responded that they have to personally meet the tribal welfare officials to get the benefits under this programme. Identification and documentation of the beneficiaries were too long and out of the identified, for various socio-political reasons and due to favouritism, only a few were benefited. Therefore, the majority of beneficiaries was not covered under this programme as per the data.

3. Grant-In-Aid from Consolidated fund of India to States

Under this programme, public buildings, electrification of the villages, development of roads, ensuring livelihood for the entire primitive tribal group Chenchus is expected. The majority of chenchu respondents has expressed that the quality of roads laid and building constructed is poor and are not planned involving the community in through the sense. Hence the roads are not placed where required, buildings are constructed far away from the Chenchu habitations and quality of electricity and road services is poor, indirectly effecting the production of agriculture. Hence, the respondent's gross dissatisfaction as the impact of the programme is very poor as per the data. Legal aid is not protecting them from the false police cases (Nallamalla left wing extremist area). Cases were booked by forest department on chenchu tribes and securing the ownership of tribal lands by tribals, (non tribals booking cases against tribes grabbing tribal lands) which led to large scale migration of chenchu tribes to Karnataka, Maharashtra and Orissa states.

4. Scheme of development of primitive Tribal groups (PTGs)

Under this programme, there an ethnic culture of tribes and their best part tribal culture to be preserved while bringing them closed in adjacent developed communities by providing social, economic, political empowerment and promotion of education for optimum utilization of their natural resources like land, water, forest resources etc. The majority of chenchu respondents have expressed that their habitations are deforested year by year and still continuing. On the other hand, the restrictions by forest officials have thwarted their livelihood opportunities.

The quality of the school education is poor due to poor stranded of teachers and their absenteeism, less commitment and also because of their unwillingness to stay in the tribal areas. As a result, none of the tribal students could perform well in spite of existence of reservations. This is reflected in a large number of vacancies existing in various departments as no qualified chenchu tribal candidate is available. Non-tribal persons who are working in tribal areas are poorly motivated to work for the development of chenchu tribes. They also expressed that the small and medium size irrigation projects taken under this programme were poorly planned and executed, resulting in poor impact. This is also reflected in the data.

5. Tribal Development for the Integration of Chenchus in the main stream

Under this programme, the main streaming of the chenchu tribes is expected by the structuring of the social protection mechanism by revitalizing administrative structure of various departments and bringing them under the effective control of integrated development agency (ITDA) administration for the delivery of the ensured services through various departments of the Government of Andhra Pradesh and Telangana. The majority of chenchu respondents have expressed that they did not receive the cordial support from the ITDA administration, their immediate needs for not taking care of by the ITDA administration through legal, revenue, mandal, health and education departments. Such apathy from the officials is universally invariant in case of tribal development programmes.

6. Colonization of the Tribals

Under this programme, permanent housing with sanitation measures, safe drinking water and effective waste management / recycling systems is to be provided to every chenchu tribes. The majority of the chenchu respondents has felt that the quality of the construction is very poor and unaesthetic and most of the times were handed over the tribes in incomplete shape. Sewerage system, safe drinking water

system was not provided as planned. Most of the time the canals are blocked and drinking water sources dried out. The selection of sites for tribal housing colonies was not satisfactory. All these resulted in dissatisfaction of the beneficiaries in the study area; some of the tribes abandoned the houses and returned to the huts in the forest.

7. Establishment of Cooperative Farming Societies to Make Farming More Economic and Profitable

Under this programme, the cooperative societies were formed only persons selected by the ITDA tribal administration / local non-tribal politicians heeded the societies. Most of the expected benefits did not reach the gross route level formers. Resulting in poor quality of produce, poor payments were produces and exploitation of by the middle men. They also expressed that there is no improvement in the socioeconomic status of tribal former. This perception of the beneficiaries is reflected in the data.

8. Introduction of Improved Methods of Shifting Cultivation, without doing harm to the Soil

Under this programme, the shifting cultivation methods are to be improvised necessary technical support and resources are to be provided to the tribal farmers to the increased productivity, protection of soil fertility and prevention of deforestation. The majority of the chenchu respondents have expressed that tribal welfare departments and their partners could not mobilize all the expected beneficiaries and train them appropriately. They are expressed that the programme is not integrated to the other similar development programmes to give maximum benefits like land procurement and distribution programme. The impact of this programme is minimal and made least difference cultivation in pod cultivation habits of chenchu tribes. This perception of the beneficiaries is reflected in the data.

9. Education facilities, Scholarships, free shift etc.

Under this programme, the expectation of education should be is improved. There is a moderate development due to this programme. The same is expressed by the most of the chenchu respondents. Infrastructure is built up, supplies are improved and scholarships are made on online, sufficient and dedicated teachers are recruited. This perception of the beneficiaries is reflected in the data.

POLICY IMPLICATIONS FOR CHENCHU DEVELOPMENT

Throughout the world an attempt has been made to highlight the overall developmental situations of primitive tribes and special reference has been made on the Chenchu tribes of Andhra Pradesh. Keeping existing development drives within the purview, the present findings unmasked the myth of unconventional development measures for primitive tribal group chenchu. An empirical analysis shows that such policy of incentives and rewards have not really worked meaningfully nor has it brought about transformation which was expected.

CONCLUSION

Whichever the group is enlisted as PVTGs, all may be included irrespective of their state boundaries. It will also be better if a common development agency will take care of them in case of inter-state distribution of the group, since the preference as well as working pattern are different in different states. The core area of their habitat also given priority for development and in this manner their migration to other areas will be minimized which will be beneficial impact for them. It is also felt that the critical time-bound evaluation and monitoring are essential for the economic upliftment of the PVTGs. The proper utilization of the development strategies by the community people according to the needs and requirements should be there; otherwise, their actual situation will remain same as before or even become grimmer. There should be bottom up approaches in terms of the specific PVTG rather than existing top down approaches for their development. The execution of programmes from paper to people also needs to be done quickly. Many important issues have emerged from the above discussion regarding health status and socio-economic condition of various PVTGs of India; wherein the intervention in terms of their overall development is still needed in accordance with their existing biological and cultural scenario in general. But, specific problems should be taken care for specific strategies of the development programmes.

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Particularly Vulnerable Tribal Groups: Issues and Challenges in India

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I. INTRODUCTION

The tribal population in India, though a numerically small minority, represents an enormous diversity of groups, contributing to the complex social fabric of the country. They vary among themselves in respect of language and linguistic traits. This segment displays a high degree of heterogeneity in its ecological settings, physical features and socio economic development. A majority of the Scheduled Tribe population is concentrated in the eastern, central and western belt covering the nine States of Odisha, Madhya Pradesh, Chhattisgarh, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh and West Bengal. Constrained by a rigorous environmental setting, the tribal community has suffered physical and social isolation and this has made them to develop their own traditional mode of living.

The major Scheduled tribes groups have adopted a mainstream way of life and received the tribal development benefits, including reservation in education, employment, political representation under various government policies. However some Scheduled tribe groups in India are considered as the most disadvantage groups among the tribal population, who are still at food gathering, hunting and fishing stage, having extremely low literacy, dependent on pre – level agrarian practices and characterized by forest based livelihoods. Such endogenous groups were categorized as “Primitive Tribal Groups (PTGs)” by the government of India in 1975 and total 52 tribal communities were declared as PTGS.

In addition to 52 PTGs, additional 23 groups were added to the category, making it a total of 75 in number out of 705 tribal groups residing in 17 states and 1 Union Territory. Now Primitive tribe groups (PTGs) are renamed as Particularly Vulnerable Tribal Groups (PVTGs). These 75 PVTGs are small in size; lives in remote habitations, dependence on traditional occupations such as hunting, food gathering and shifting cultivation have made them to still live in vulnerable condition.

The Constitution of India incorporates several special provisions to bring the tribal communities in the mainstream. Despite Constitutional safe guards, PTGs are among the poorest and most marginalized sections of Indian society. The human development indicators of PTGs such as education, health, access to safe drinking water, Infant mortality rate remain far behind any other deprived sections in the country including among the Scheduled Tribes. The provisions made in Constitution for the protection of tribes from social injustice and all forms of exploitation have hardly led to any desirable results in favour of PTGs.

TRIBAL POPULATION IN INDIA

Scheduled Tribe (ST) population represents a heterogeneous group scattered in different regions of India. The differences are noticed in language, cultural practices, socio-economic status and pattern of livelihood. According to the Census of India 2011, the tribal population of the country is 10.43 crore, which constitutes 8.6% of the total population. Major population of the tribes is found in Chhattisgarh, Orissa, Jharkhand, Madhya Pradesh, North Eastern states and the Andaman and Nicobar Islands. Highest tribal population is in the state of Madhya Pradesh followed by Odisha and Maharashtra. Among the tribes 89.97 per cent of them live in rural areas and 10.03 per cent in urban areas.

Name of the Particularly Vulnerable Tribal Groups (PTGs) (earlier called as Primitive Tribal Groups) – State / UT wise

1. Andhra Pradesh : 1. Bodo Gadaba, 2. Bondo Poroja, 3. Chenchu, 4. Dongria Khond, 5. Gutob Gadaba, 6. Khond Poroja, 7. Kolam, 8. Kondareddis, 9. Konda Savaras, 10. Kutia Khond, 11. arengi Poroja, 12. Thoti
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2. Bihar (including Jharkhand): 13. Asurs, 14. Birhor, 15. Birjia, 16. Hill Kharia, 17. Korwas, 18. Mal Paharia, 19. Parhaiyas, 20. Sauria Paharia, 21. Savar.
3. Gujarat: 22. Kathodi, 23. Kotwalia, 24. Padhar, 25. Siddi, 26. Kolgha.
4. Karnataka: 27. Jenu Kuruba, 28. Koraga
5. Kerala: 29. holanaikayan (a section of Kattunaickans), 30. Kadar, 31. Attunayakan, 32. Kurumbas, 33. Koraga
6. Madhya Pradesh (including Chhattisgarh): 34. Abujh Marias, 35. Baigas, 36. Bharias, 37. Hill Korbas, 38. Kamars, 39. Saharias, 40. Birhor.
7. Maharashtra: 41. Katkaria (Kathodia), 42. Kolam, 43. Maria Gond.
8. Manipur: 44. Marram Nagas
9. Orissa: 45. Birhor, 46. Bondo, 47. Didayi, 48. Dongria-Khond, 49. Juangs, 50. Kharias, 51. Kutia Kondh, 52. Lanjia Sauras, 53. Lodhas, 54. Mankidias, 55. Paudi Bhuyans, 56. Soura, 57. Chuktia Bhunjia.
10. Rajasthan: 58. Seharias [<i>Sahariya</i>]
11. Tamil Nadu: 59. Kattu Nayakans, 60. Kotas, 61. Kurumbas, 62. Irulas, 63. Paniyans, 64. Todas
12. Tripura: 65. Reangs
13. Uttar Pradesh (including Uttarakhand): 66. Buxas, 67. Rajis
14. West Bengal: 68. Birhor, 69. Lodhas, 70. Totos
15. Andaman & Nicobar Islands: 71. Great Andamanese, 72. Jarawas, 73. Onges, 74. Sentinelese, 75. Shom Pens

Source: Source: National Commission for Scheduled Tribes, StatewisePTGsList from MTA.pdf
 Address: <http://www.ncst.nic.in/sites/default/files/documents/StatewisePTGsList%20from%20MTA.pdf>

CATEGORIES OF PRIMITIVE TRIBES IN TELANGANA AND ANDHRA PRADESH

In 1961, the Dhebar Commission identified Primitive tribal groups (PTGs) as a separate distinct category. In 2006 these PTGs were renamed as Particularly Vulnerable Tribal Groups (PVTGs). In Telangana and Andhra Pradesh, twelve tribes namely, Bodo Gadaba, Gutob Gadaba, Bondo Poraja, Khond Poraja, Parangiperja, Chenchu, Dongaria Khonds, Kuttia Kondhs, Kolam, Kondareddis, Konda Savaras, and Thoti have been recognized as Primitive Tribal Groups (PTGs). Small population, slower rate of change, absence of written language, relatively physically isolated, simple technology and mostly homogenous are some of the basic features of these groups in telugu speaking states.

TRIBAL / PVTGS POPULATION IN ANDHRA PRADAESH AND TELANGANA

According to the Census of 2011, the total tribal population of Telangana was 32, 86,928 and Andhra Pradesh was 26, 31,145 respectively. The percentage of STs in Telangana State to total ST population in India is 3.1 and in Andhra Pradesh is 2.5 respectively. The numerically dominant tribal groups of Telangana are Lambada/ Banjara, Koya, Gonds, Yerukala/Kurru and Pradhan. According to the Census of 2011, the total population of PVTGs in telugu speaking states are 5, 38, 994. Which are only 10 per cent of total tribal population of these states making them numerically and socio-economically less dominant groups against non PVTGs.

II. STATEMENT OF THE PROBLEM

Relative deprivation among the Scheduled Tribes is one of the extreme phenomena. PVTGs are not only poor but also voice less people. The vulnerability of the PVTGs basically arises from the change in the economic system. Loss of their traditional livelihoods, exploitative activities of market economy and government' apathy has led to the loss of their land and resources. In view of the above inadequacies and drawbacks in Primitive tribe's development, a dire need of focused programs for their

protection, empowerment, education and habitat development programmes are needed to mainstream them. Hence the present study attempted to elicit the socio economic conditions of primitive tribes, their problems and challenges and their deprivation in the field of education and health.

III. REVIEW OF LITERATURE

This study presents below review of literature to make more relevant and strength to the study.

Dr. Suresh Lal and S. Devenna (2016) examined the socio-economic development of Primitive tribes in Adilabad district. They found that majority of PVTGs were illiterates in the study area. Their income levels were meager to meet their requirements. Their study also revealed that nearly 87 per cent of the respondent's income levels were below the Rs. 1500 per month.

Ramesh Sahani¹* and Shyamal K. Nandy² (2013) research finding showed that a severe malnutrition among PVTGs. They observed that communities like the Khod, Gadaba, Porja, Bondo, Kimar, and Kolam were in serious and critical undernourishment situation. They suggested a bottom up approaches in terms of the specific PVTGs rather than existing top down approaches for their development.

Tattwamasi Paltasingh¹ and Gayatri Paliwal (2014) observed that forced migration due to industrialization and development is a major threat to ST population. They also observed that the initiation of development project and rapid industrialization has not made much difference in the socio-economic status of the STs, rather in some instances the situation of these people has become worse.

Ajit Menon and CR Bijoy (2014) stressed the importance of a specific strategy for PVTGs for their survival with dignity. They felt that governments have failed to implement the tribal Acts in a proper manner to protect their rights.

Sandeep Kumar Pattnaik (2017) observed the violation of Forest Rights Act (FRA) 2006 in tribal areas. His analysis revealed that at least 52 families in Burlubaru village in Odisha's Kandhamal district belonging to Kutia Kondh community (a PVTG), who mainly live in the hills have been evicted from their land by forced massive teak plantation programme without their consent.

IV. AIMS AND OBJECTIVES OF THE STUDY.

1. To study the reasons for the deprivation of PVTGs in the field of education, health and legal protection.
2. To study the challenges in tribal development with reference to PVTGs
3. To give appropriate suggestions and recommendations.

V. METHODOLOGY

The present study was based on secondary data. The secondary data was collected from various reference books, Journals, news papers, government documents and also from internet.

VI. RESULTS AND DISCUSSION

PVTGs - Issues and Challenges in India

1. Demographic status of Particularly vulnerable groups

Among the 75 Particularly vulnerable tribal groups nearly 18 PVTGs are in the verge of extinction with population of less than a 5000 persons. The table below provides the population particulars of selected PVTGs, whose population varies from 15 to 4129 in Census of India – 2011. It is surprising to note that, according to Census 2011 the population of Sentinelese in Andaman Nicobar Islands was only 15.

Table: 1 Demographic status of selected Particularly vulnerable groups

PVTGS	Population 2001	2011
Birjia (Bihar)	17	208
Sentinelese (A&N Islands)	39	15
Great Andamanese (A&N Islands)	43	44
Onges (A&N Islands)	96	101
Shom Pen (A&N Islands)	398	229
Birhor (Madhya Pradesh)	143	52

Asur (Bihar)	181	4,129
Jarawa(A&N Islands)	240	380
Cholanaicken (Kerala)	326	124
Shompen (A&N Islands)	398	229
Birhor (Bihar)	406	377
Savar (Bihar)	420	80
Raji (Uttarakhand)	517	1295
Sauria Paharia (Bihar)	585	1932
Birhor (Odisha)	702	596
Korwa (Bihar)	703	452
Kota (Tamil Nadu)	925	308
Raji (Uttar Pradesh)	998	2241

Source: Census of India 2011.

It can be seen from the table that the population trends in 18 PVTGs is either stagnant or decreasing, which is a cause of concern.

Discrepancies in PVTGs population in India, Census 2011

One of the criteria for the vulnerability of PVTGs is their small population. Demographic details of Scheduled Tribes as per Census 2011 are available in public domain on the website of the Office of the Registrar General & Census Commissioner, India. State / UT-wise population of Particularly Vulnerable Tribal Groups (PVTGs) including Jharkhand are at Annexure 1. (url: <http://censusindia.gov.in/>). According to this url link the population of Particularly vulnerable tribal groups is 17, 02,545. The data shown in the census India is insufficient, as it is failed to provide the comprehensive data of PVTGs.

Nearly 35 PVTGs data was merged with concerned mains STs, hence census data on these sub tribes are not available separately. A comparison was also made to understand the trends in the PVTGs population from Census 2001 to 2011. According to the Statistical Profile of STs Report prepared by Ministry of Tribal Affairs (MOTA) 2013 the population of PVTGs is 2768322 in 2001 and in 2011 it is 10714967. If this report is compared with Census 2011 statistics, a lot of variation and discrepancies can be interpreted. Hence it is clear that the main data sources have failed to enumerate the comprehensive data of PVTGs.

1. Literacy Levels of PVTGs

Though India's education system over the past few decades has made tremendous progress, the enrolment and literacy levels of the STs has been a matter of concern. Literacy rates among PVTGs are extremely low, most often much lower than even the State average for the Scheduled Tribe population. Being a marginalized section, the literacy levels of PVTGs still remains low at 30-40%. The Ten states which have large number of ST population showed pathetic situation of STs in the field of education. The literacy gap among STs was 14 per cent in India against total literacy rate. This gap was also high in Andhra Pradesh (17.8%) and Telangana (17%) against their state literacy rates. The literacy rate of male and female STs also depicts the low literacy levels of female community. In 2011 census the ST male literacy rate was enumerated as 68.5 per cent whereas female literacy rate was only 49.4 per cent.

The states having Literacy Rates less than country's average (58.9%) for ST population in Census 2011 is given below.

Table : 2 States having ST literacy rates less than country's average for STs

Sl.No	State/UT	Literacy rate (in percentages)
	India	58.9
1	Andhra Pradesh	49.2
2	Madhya Pradesh	50.6
3	Jammu & Kashmir	50.6

4	Bihar	51.1
5	Odisha	52.2
6	Rajasthan	52.8
7	Tamil Nadu	54.3
8	Uttar Pradesh	55.7
9	Jharkhand	57.1
10	West Bengal	57.9

Sources: Census of India 2011

2. Health status of PVTGs

Many PVTGs are forest dwellers and depend heavily on land and forest resources for their subsistence. Usually they get food from the forest and habitat they live in. But inaccessible and the declining sources of sustenance have left them more vulnerable to food insecurity, malnutrition and ill-health. According to the report of 'ICMR' PVTGs are the most vulnerable sections and their socio economic conditions are worse than other tribal groups. ICMR 2003 report showed that the health indices of PVTGs in Odisha are worse than the national average. A high incidence of malnutrition, anemia, infant mortality rate and diarrhea and dysentery was observed in the tribal dominated districts of Odisha by the IMCR report (2003). This situation is not only confined to Odisha only, but also in most of the dwelling places of PVTGs, similar situations were prevailed. The high infant mortality rate, less life expectancy, high prevalence of anemia due to worm infestation have showed that the health status are not so good among the PVTGs.

3. Land Alienation, Displacement and Enforced Migration

The Particularly Vulnerable Tribal groups (PVTGs) among the tribes need special attention and care due to their extreme backwardness and vulnerability in the present scenario. Their customary rights to land, forest and sources of livelihood must be protected. But due to development activities like mining, irrigation projects and also depletion of forests PVTGs are denied to access to their forests and its produce leaving them vulnerable to displacement and eviction without compensation.

The British colonial government passed Indian Forest Act, 1865 for the utilization of forest land in development activities such as roads and railways. After independence, the forest acts such as 'The wild life protection Act, 1972, the Forest Conservation Act, 1980, the Tree Prevention Act and the Forest Policy, 1988 also affected tribal people, and thus evictions have continued in the post- colonial phase, sometimes for "conservation" and at others for "development". Due to these laws the tribal people who were the owners of forest have become trespassers and encroachers and are arrested and imprisoned for minor offences.

VII. CONCLUSION AND SUGGESTIONS

Particularly Vulnerable Tribal Groups (PVTGs), who were previously known as primitive tribes live in more interior pockets of forests which are generally inaccessible. The vulnerability of the PVTGs primarily stems from the loss of their traditional livelihoods, habitats and customary resource rights through the gradual exploitative methods in the form of development activities such as mining, irrigation projects, eco tourism and conservation of reserve forest etc. The human development indices such as literacy rates, nutrition, and health are extremely low among the PVTGs. As adequate information on the demographic, educational, health and economic aspects of individual primitive tribes is not available, immediate steps need to be taken by the Census and National Sample Surveys, NFHS and DLHS for building up urgently a comprehensive information/data base on them. Serious effort is needed by the government to minimize the vulnerability by providing sufficient funds for their development. The Right of Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 should be strictly implemented by the government to improve their situation. The basic amenities such as roads, education, health services, electricity, sanitation and safe drinking water should be provided with a sense of urgency to improve the overall socio-economic status of the Particularly Vulnerable Tribal groups.

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Health Status of the Tribal Communities in Telangana State

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ABSTRACT

Tribes are found in almost all states of the country except Telangana, Punjab, Haryana, Chandigarh, Delhi and Pondicherry. The tribe is a social division in a society consisting and tied with close social, political, economic and blood ties or relationship forming a small homogenous group with a common culture and dialect. The tribal community is the most economically backward and vulnerable population in the country. Their backwardness is furthermore complicated by their poor health indicators and status. Health is an important factor in social development. It seems that the fruits and benefits of development have not reached to this section of the society properly. The health condition of tribal community is in a state of a great grave and pathetic situation despite the government great efforts and concern for this underdeveloped section of the society. The present paper is a review of available literature on the condition and status of tribal health in Telangana. Tribes are relatively isolated and autonomous groups.

The existence of own cultural and medical system is one of the important features of a tribal society. The tribal social structure has its own structural and ethnic specificity and the diseases that inflict upon the tribal people are likewise specific to the attribute of their social structure. Moreover, the knowledge of disease, their classification and etiology are constituents of their cultural system and they develop methods and ways of curing the diseases. However, contrary to the vast range of eco-cultural distribution and differences there are only a few studies on tribal dealing with health, disease and treatment. A systematic review is done to understand the status of the health of tribal communities at large. It is revealed from the review of literature that tribe and their health status is very miserable and need a systematic policy intervention to revive and cure the health condition of the most vulnerable population. Their way of life and nature of socio-political affinity make them more vulnerable and easy to prey of any diseases.

The health status of tribes particularly that more vulnerable among the vulnerable i.e. women children and elderly population need special care and treatment. The very state of unawareness about the means and methods of the modern health care system makes them further weak and susceptible to change. Therefore it is suggested to improve health literacy among the tribes. It is felt that tribal health needs a policy level intervention at the states and the national level. The affirmative changes can be seen if a systematic intervention at all level of governance and operation is made possible. The traditional ways of treatment particularly through the medicinal plants needs to be encouraged and documented the same for sustainability.

Keywords: Tribes, Health Status, Literate rates, Vulnerable, Telangana state.

INTRODUCTION

Tribal communities are in danger of right on time labors because of early relationships. Healthful admission and dietary practices among ancestral pregnant ladies are relatively low to the national suggested norms. Ancestral populace in the region depend on customary practices of mending not only for general medical problems yet in addition for interminable disease. Changing way of life designs among ancestral individuals is adding to significantly increase weight of illnesses. Accordingly, distinguishing current wellbeing status of innate ladies and understanding their wellbeing chasing conduct is critical in giving experiences to arrangement producers, wellbeing authorities for improving state of innate ladies in profiting access to quality social insurance administrations. Highest burden on women's health is faced by rural India particularly tribal population due to gaps in access to health care facilities and services, low quality infrastructure, lack of trained health workers.

Tribal people of India suffered from neglect for long centuries until after independence they were drawn into the mainstream of the national life. Much has since been done for them, though much more remains to be done. Efforts made by the Government to ameliorate the conditions of tribal people. The backward tribal economy, which is characterized by extremely low level of economic activity, provides meagre employment opportunities. Though more than 70 per cent of tribals depend, on agriculture, their employment in this sector is hardly for 4 months in a year. During off-season these people remain idle without any gainful employment. By and large, they eke out their living through collection of minor forest produce, fishing, hunting, cutting of firewood etc. between one agricultural season and the other.

Tribal development poses a challenge to ‘the policy makers, administrators and social workers all over the world. Even after six decades of planned development, due to the inaccessibility of the tribal areas in hilly areas and remote areas as also extreme variations’ in the climatic conditions, the tribals have not been able to share the gains of development equally with the non-tribals and as a result they have remained backward and poor. The Government has tried to bring the-tribals at par with the non-tribals by launching various developmental schemes. Levels of living is not wholly a monetary or even an economic, concept. It is so comprehensive as to include the material and non material consumption of individuals living in a family and also the collective wants of groups and communities. The factors determining the levels of living are income, size of the family and its earning strength, social status and other cultural, social and economic environment in which one lives and is also influenced by state action.

SCHEDULE TRIBES IN TELANGANA

Telangana is recently framed state in India with a geological territory of 1,12,077 square kilometers and situated on the Deccan Plateau and lies in the southern area of India.. It is the twelfth biggest state as far as territory in India. The state is encompassed by Maharashtra, Chhattisgarh, Karnataka and Andhra Pradesh. At the hour of arrangement of the Telangana State in 2014, it comprised of ten locale (see Map 1), to be specific Adilabad, Nizamabad, Karimnagar, Warangal, Medak, Rangareddy, Hyderabad, Mahbubnagar, Nalgonda and Khammam. According to 2011 registration, all out populace of the state is about 3.50 crore. Dominant part of the populace in the state dwell in rustic zones and mostly rely upon farming for their work. So as to carry organization closer to general society and to guarantee the advantages of advancement and government assistance plots the state was re-composed its regions and shaped 31 areas in 2016. Aside from the current 10 areas 21 new regions were made, which are (see Map 2): BhadradiKothagudem, Jagtial, Jangaon, Jayashankar, JogulambaGadwal, Kamareddy, KumuramBheem, Mahabubabad, Mancherial, Medchal-Malkajgiri, Nagarkurnool, Nirmal, Peddapalli, Rajanna Sircilla, Sangareddy, Siddipet, Suryapet, Vikarabad, Wanaparthi, YadadriBhuvanagiri, and Warangal Rural. The Schedule clan populace is circulated in all the regions of Telangana State. By and by their recommendation to add up to populace is higher in the district like, Mahabubabad(37.80%), Bhadradi Kothagudem (36.66%), Adilabad (31.6%) and Kumuram Bheem (25.91%). In any case, the present examination investigated the information based on the first ten regions of the state for which data is accessible.

The development of health facilities for scheduled tribe got impetus through successive plans. The primary health centers (PHC) health sub centers (HSC) and ICDS project established in tribal areas are indicators of extension of medical services to the tribals. The medical facilities though not adequate are hardly used by tribals living in isolated villages and hamlets. In medical institutions made available in 9 places to provide medical facilities to tribes in ITDA of Telangana. Nearly 17 lakh people are living in ITDA area and 244 primary health centers serving these people on an average one PHC for 7000 tribal population.

Practices such as late initiation of breastfeeding, no feeding of colostrum, and faulty weaning practices, are of particular concern, in the tribal areas due to certain adverse conditions like lack of access to health services, illiteracy, unhygienic personal habits, etc, present study was carried out to understand the breastfeeding practices among the tribals, a tribal population of Telangana. The study revealed that about 76 per cent of the study population breastfed their children immediately after birth while 20 per cent of the mothers initiated breastfeeding on the second day, and 4 per cent on third day of the birth of the child. Those 24 per cent of the mothers who did not feed colostrum at birth considered colostrum as

thick, cheesy, indigestible, unhygienic and not good for the infant, in tune with their traditional belief. The study highlighted the need for conduct of various awareness programmes on feeding education to mothers belonging to these tribal communities and to mitigate various myths about breastfeeding. The authors concluded that the poor infant and child feeding practices might be linked to high rate of illiteracy and poor socio-economic condition. This study highlighted the importance of intense literacy campaign, income generating activities and health education by health personnel among these tribes.

HEALTH PROBLEMS OF TRIBAL PEOPLES IN TELANGANA

Even though prevalence is very high in the district, parents, patients and private medical practitioners have very limited information about the disease. We had detailed discussions with the parents of sickle homozygous children. About 50% of the parents showed keen interest in the subject. When provided with this information, they were surprised to know that they could have avoided such sufferings of their children. With this background, we organized several discussions, meetings and arranged demonstrations in villages on sickle cell disease.

Our survey showed that in every village there are at least one or two patients suffering from sickle cell disease. People of the village were aware of the suffering of these patients and had a deep sense of sympathy and compassion for them. We explained to them about the hereditary nature of sickle cell disease and that no curative treatment is available although it can be prevented. This had a good impact on the general population and was the major beginning for creating community awareness for the counselling programme.

We distributed identity cards giving the sickle cell status to every individual and explained the concept of marriage counselling to prevent the disease. They also readily accepted the concept of family planning to prevent the birth of further affected children. Some such parents have now become counsellors for sickle cell anemia in their villages.

We had also organized several lectures for school and college students living in the high risk areas, explaining to them the principles of genetics, mode of inheritance, high prevalence of sickle cell disease in tribal areas, giving them detailed information on sickle cell disease including control and treatment. The students were tested for their sickle cell status and we gave them counselling cards explaining to them that marriage counselling is the only solution for the disease. All male students collected the cards but about 20% of the female students did not turn up even to collect the cards, in fear that in case they were carriers or sufferers of sickle cell, it may become known to others. This was despite our promise to keep their sickle cell status confidential.

Simultaneously, we organized lectures on sickle cell disorder for the local Govt. and private medical practitioners, including paramedical workers, explaining to them about the prevalence, diagnostic methods, possible treatment, complications and prevention aspects of the disease. Although we carried out these activities for a limited period, our experience suggests that we have definitely created awareness among people about sickle cell disorders in the areas where we have established community control programmes. However, it is necessary to continue with such activities and with our experience we are hopeful that with devotion from medical scientists from multi-disciplinary fields, people will accept marriage-counselling programmes.

CONCLUSION

Tribal knowledge of herbal medicines is also being promoted by them. However, the degree of effectiveness of various schemes in terms of programme implementation in these sectors is not evident in the three critical areas of health, education and poverty reduction. The magnitude of the problem is so great that a large percentage of tribal families are poor and lack access to resources that would improve their education and health status. The human development status of the tribes of Telangana is more than a decade behind the rest of the population of the State and thus they remain poorest and most deprived of all sub-populations in the Telangana State.

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Tribal Development Programmes in Telangana State

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INTRODUCTION

So as to enhance the Community Development Project 43 Special Multipurpose Tribal Development Blocks each with an extra expense of Rs. 27 lakhs for a long time are begun in 1954 of which 34 squares are inside the booked furthermore, innate territories and the staying nine outside such zones.

The circumstance was surveyed in 1956 by Elwin Committee which prescribed a careful methodology in the presentation of variety of plans in innate territories on audit; the ventures are subbed by a less escalated model of innate improvement hinders in 1957. The standard for an inborn improvement square was kept to a zone of 150 to 200 Sq. Miles and a populace of around 25000. The squares are expected to work for inborn populace under escalated improvement program. On a test premise such square are set up as pilot extends in a few states in territories with most noteworthy inborn fixation, bit by bit this program was reached out to other 500 squares rose covering around 40 percent of the all out innate populace during the finish of third multi year plan on the proposal of Dhebar Commission in April 1960 and it presented its report in October 1961. The innate circumstance, so far as defensive measures and formative projects are concerned, remained nearly unaltered.

TRIBAL SUB-PLAN (TSP)

The tribal situation was again reviewed on the eve of the Fifth Five Year Plan by a Task Force on "Development of Backward Classes" constituted by the Planning Commission of India. It opined that the deficiencies and short-coming pointed out by the earlier commissions and committees had generally remained unattended. It observed that one of the important factors for the failure of the development programmes is that the scheduled tribes and tribal areas have been looked upon as a 'welfare' problem as distinguished from 'development' problem. The welfare of scheduled tribes has continued to depend on small outlays under the backward classes sector and not on general sector outlays. The administrative structure in tribal areas lacks simplicity. It is beyond the comprehension of the tribals and therefore it does not evoke any response from them. Such a structure of administration may not therefore be suitable for carrying out integrated development of tribal areas.

INTEGRATED TRIBAL DEVELOPMENT PROJECTS/AGENCIES (ITDA/ITDP)

For the implementation of tribal sub-plan strategy the TSP areas are initially divided into 180 ITDP/ITDAs. At present 194 ITDA/ITDPs are in the country including the States/Union Territories. Each ITDP/ITDA comprises blocks/Taluks/Tahasils or even whole district with 50 per cent or more tribal population. In certain states like West Bengal, Karnataka, Kerala and Tamil Nadu are concentration of tribal population is not in contiguous belts, a flexible approach was adopted in delineating ITDP/ITDAs areas.

NEW NATIONAL TRIBAL DEVELOPMENT POLICY

The Ministry of Tribal Affairs has formulated the draft of National Tribal Policy covering various issues such as Alienation of Tribal Land; Tribal Forest Interface; Displacement, Rehabilitation and Resettlement; Enhancement of Human Development Index; Creation of Critical Infrastructure; Violent Manifestations; Conservation and Development of Particularly Vulnerable Tribal Groups (PTGs); Adoption of TSP Strategy; Empowerment; Gender Equity; Enlisting Support of Non-Government Organizations; Tribal Culture and Traditional Knowledge; Administration of Tribal Areas; the Regulatory and Protective Regime; Scheduling and De-Scheduling of Tribes.

Kalyana Lakshmi: With a view to alleviate financial distress in the families of Scheduled Tribes, "Kalyana Lakshmi" scheme under which financial assistance of Rs.51,000 shall be paid to every ST unmarried girl of 18 years and above or at the time of marriage parental income shall not exceed 2 lakhs per annum.

Under Article 275 (i) of the constitution of India, Government of India releases Grants – in – Aid to state plan for development of Scheduled tribes or scheduled areas. These grants are being utilized to bridge critical gaps in infrastructure by taking up infrastructure development facilities and continuation of (7) Ekalavya Model Residential Schools (EMRS). The infrastructure works include strengthening of the office complexes and staff quarters of ITDAs, Construction of GCC DR depot, Mini Cold storage construction of roads, construction of compound wall to ST educational institutions.

Government of India has enacted the STs and Other Traditional Forest Dwellers (RoFR) Act, 2006. The rules for operationalising the act have come into effect from 1-1-2008. Under this Act, the forest dwelling Scheduled Tribes would be granted legal rights for the lands in their possession up to the extent of 10 acres per family. Similarly, the tribals would be vested with the rights of collecting minor forest produce, grazing their livestock, establishing their homes and hearths in their natural habitat. Government accorded highest priority to recognize, register and vest the rights of forest resources in favour of STs living in and around forest areas. Total number of claims received were (231368) covering (837675) acres of land. So far (94278) titles have been granted covering (305977) acres of land (as on January, 2015). During 2015-16, Rs.3.92 Cr. is allocated for implementing the phase-II programme of the scheme.

Komaram Bheem memorial: In memory of the brave Gond tribal leader who fought against the Nizams under the slogan “Jal, Jameen, Jungal” the Government sanctioned construction of Komram Bheem Smriti Chihanam and also development of Jodeghat village as Tribal Cultural Hub and Tourism Center, at an outlay of 50 Crores.

- Constructions of Roads under NABARD Programme: The objective of the scheme is to provide road connectivity in tribal areas with financial assistance from NABARD.
- Construction of Go-downs and Storage Points: This scheme is intended to provide Go-downs /Storage Points for supply of daily food requirements to people living in tribal areas.
- Works under Medaram Jathara: Under this scheme, all infrastructural works required for the conduct of biggest Tribal Jathara “Sammakka Saralamma Jathara” being held once in two years at Medaram village in Warangal District will be taken up.
- Construction of buildings for Integrated Residential Schools: The objective of this scheme is to provide additional infrastructure for Ashram High School and Residential Schools in tribal areas with financial assistance from NABARD, Trench XVIII and XIX.

ECONOMIC SUPPORT SCHEMES

Girijan Co-operative Corporation (GCC) undertakes procurement of minor forest produce (MFP) and agriculture produce from tribals at remunerative prices, undertakes public distribution in remote tribal areas, provides seasonal agricultural credit to ST farmers. Telangana State Tribal Mining Company Limited (TRIMCO) was established to take up mining activities with active participation of tribal mining Co-operative Societies, as there is availability of mines and minerals in Telangana State. Consequent on State Reorganization Act - 2014, the Andhra Pradesh Scheduled Tribal Cooperative Finance Corporation Limited (TRICOR) is bifurcated into two separate operational units. Thus, Andhra Pradesh Scheduled Tribal Cooperative Finance Corporation Limited (TRICOR) for residuary state of Andhra Pradesh and Telangana State Scheduled Tribal Cooperative Finance Corporation (TRICOR) for newly formed state of Telangana.

CONCLUSION

The economic status of the tribals have been increased after utilizing the schemes. After the formation of the new State of Telangana on the 2nd June, 2014, the State Government has attached top-most priority for the development of Scheduled Tribe population in the State, which accounts for 9.34 per cent of the total population (as per 2011 census), which is significantly higher compared to the percentage of 6.99 STs in the combined State of AP. Many innovative schemes like Kalyana Lakshmi for financial assistance to ST girls of marriageable age have been planned by the Tribal Welfare Department. As per the provisions of the Scheduled Castes Sub Plan and Tribal Sub Plan Act, 2013 while preparing the

Annual Plan for 2015-16, necessary care has been taken to ensure earmarking of required funds for Scheduled Tribes Sub-Plan, the details of which are given in this volume, department-wise.

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Employment Patterns and Income Earning Activities of the Yerukala Tribe -A Study in Khammam District of the Telangana State

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INTRODUCTION

Yerukla is a Scheduled tribe found throughout the Telangana state. They call themselves “Kurru”. They are called “Yerukula” after their women’s traditional profession of fortune telling (Eruka Chepputa). They have a language of their own which is called “Yerukala baasha” or “ Kurru baasha” derived from the Dravidian languages, mostly Telugu, Tamil and Kannada. The tribe is divided into sub-divisions and each sub-division is related to a commodity which they trade in. The sub-divisions are Dabba Yerukala (Who make Baskets with Bamboo), Yeethapullala Yerukala (Who make baskets from wild date leaves) Parikamuggula Yerukala (sooth sayers and beggars), Karivepaku Yerukala (hawkers of curry leaves) and uppu Yerukala (salt hawkers). The sub-divisions indicate the close association of Yerukala tribe with others in an area.

They prefer nuclear families, worship Hindu Gods and Goddesses and have their own social control mechanisms. They are non-vegetarians and rear pigs. Their traditional , occupations include basket making, mat weaving, pig rearing, rope making and some of the equipments of agriculture and storage containers of the different grains. Women in the Yerukala tribe specialize the sooth saying and they also Participate in the economic activities of the household.

Against the back ground elaborated so far this research paper makes an effort to examine the employment, income earning activities and problems of the Yerukala community.

METHODOLOGY

A sample of 50 respondents has been randomly selected from Prodduturu village which is located in Chintakani mandal of Khammam district which has 12,072 members of Yerukala tribe. The mandal is one of the top 3 in Yerukula population. Data has been collected by administering a structured questionnaire. The researcher has noted down his observations separately. All the respondents in the study belong to Yerukala tribe which is one of the scheduled tribes. Simple averages and percentages are used to analyze the data.

OBJECTIVES

- I. To examine the socio-demographic conditions of the respondents.
- II. To analyse the employment and incomes of the respondents.
- III. To find out the problems the respondents encounter and to elicit solutions from them.

ANALYSIS OF DATA

Data in the table-I reveals the socio-demographic features of the respondents. Majority of the respondents are (80 Percent) below 50 years of age and all the respondents are males. Majority of the respondents are in nuclear families. Family members are 187 of which males are 100 and females are 87. Sex ratio is 870 females for 1000 males and the average size of the family is 3.74 which is easily manageable. Though majority of the respondents have Pucca/semi-Pucca houses, twenty percent of the respondents live in huts. Majority of the households have ration cards. However, Ten percent of the households are awaiting the issue of ration cards to them. Almost all the households have electricity facility. But toilets are not there in 14 percent of the households. Bore and tap water is available to 90 percent of the respondents while 8 percent of the sample households depend on hand pumps. Consumer durables like cell phones (92 percent), fans (72 percent), TVS (64 percent) and almirahs (52 percent) are found in some of the respondent households. Women in the respondent households have not been in

the practice of sooth-saying and in the households they use their own language “Yerukala Bhasha” sparingly. Majority of the respondents are aware of their rights as scheduled tribes.

EMPLOYMENT PATTERN

Data in the table-II reveals the employment pattern. It is noted that 50 percent of the respondents are in own agriculture, 44 percent are agricultural labourers and 6 percent in others with regard to the main occupation. Together 94 percent of the respondents depend on agriculture. Others include the regular employees in the study areas. As to the secondary occupations 30 percent are agricultural labourers, 44 are in self-employment and 6 percent are non-agriculture, implying that 20 percent of the respondents have no secondary occupation. Under self employment, their traditional occupations of mat weaving, basket making and the like are included. Average employment days per annum in all economic activities amount to 122 days and this figure excludes the MGNREGA days of employment. Only 6 respondents are in the maintenance of live-stock on part-time basis during the leisure times. Land owners are 54 percent and together they have 38 acres. Tenants are 0.6 and total land under tenancy is 15 acres. Average size of the operational holding is 1.6 acres.

MGNREGA employment is separately analysed and the participants are 40 (80 percent) with the total employment days of 3725. Average employment days are 93.1 in the study area.

ANNUAL INCOMES OF THE RESPONDENTS

Data in table-III shows the annual incomes of the respondents. Cultivators are 33 and their annual average income is Rs 30,342. Majority of the respondents work as agricultural labourers and their average income is Rs 34,095. Self employment is in the form of basket making, mat making, petty trade and the like. Annual income from self employment is Rs 44,818. Live stock management including pig-rearing provides Rs 9,833 to 6 respondents. MGNREGA provides Rs 12,730 per annum to each of the 40 respondents while non-agricultural labour brings in Rs50,000 per annum to 3 respondents. Others, numbering 3 are government employees and they have extremely higher income at Rs 4,16,000 on an average per annum. Total income of all the respondents is Rs 53,8212 and the average per annum is Rs 1,07,644. If the extremely high incomes of the 3 respondents are deleted the average income of the remaining 47 respondents becomes Rs 87,962.

PROBLEMS OF THE RESPONDENTS

The major problems of the respondents in the study include inadequate cultivable land, non-availability of institutional credit, improper housing facilities, low wages and uncertain incomes from agriculture, lack of raw materials and market demand for the traditional products like mats and baskets due to growing competition from the plastic products, limited live stock animals and birds on account of low investment. With regard to the MGNREGA employment they have stated that the wage payments are irregular and some of the households have no job cards. Some of the respondents have referred to health problems and growing health care expenditure. Pig rearing faces social resistance in the village as separate pieces of land outside the village are not available.

They expect from the government measures to improve their living conditions by providing institutional loans to purchase pigs, milk yielding buffaloes and cows. As their agricultural holdings are tiny they want more cultivable Land to be allotted. Increase in the agricultural wages, prompt payment of NREGA wages, old age pensions, health facilities and educational facilities to their children are also asked for. Above all, majority of the respondents desire an encouragement to their traditional products.

CONCLUSION

Unlike other tribes Yerukalas live in association with the general population. Hence their problems are different. Tribe specific strategies are to be designed to improve their welfare by addressing their problems. Skill formation programs through training be encouraged to improve their productive capabilities.

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ANNEXURES

Table – I: Profile of the Respondents

	Aspect	No. of Respondents	Percentage
1	Age in Years:		
	Below 30	02	04
	30-40	15	30
	40-50	23	46
	Above 50	10	20
	Total	50	100
2	Sex :		
	M	50	100
	F	-	0
3	Nature of the family :		
	Nuclear	26	52
	Joint	24	48
	Total	50	100
4	Family members:		
	Males	100	53.5
	Females	87	46.5
	Total	187	100
5	Type of the House:		
	Pucca	37	74
	Semi Pucca	03	06
	Hut	10	20
	Total	50	100
6	Ration card:		
	Yes	45	90
	No	05	10
7	Household facilities:		
	Electricity		
	Toilet : Yes	50	100
	No	43	86
		7	14
	Total	50	100
	Drinking water:		
Bore	23	46	
Tap	23	46	
Hand pump	4	08	
	Total	50	100
8	Consumer durables available:		
	TV	32	64
	FAN	36	72
	Almirah	26	52
	Cell phone	46	92

Source: Field study

Table – II: Employment Pattern

Activity	Respondent	Percentage
Main occupation A cultivation farm		
Agri. Labour	25	50
Non-agri. Labour	22	44
Others	-	-
	03	06
Total	50	100
Secondary occupation:		
Agriculture	08	-
Agri. Labour	15	30
Non-Agri Labour	03	06
Self Employment	22	44
No secondary occupation	02	20
Total	50	100
Average employment days in a year (other the MGNREGA)	122 days	-
Land ownership:		
Land owning Respondents	27	54
Total land	38 acres	-
No land respondents	17	34
Tenants	06	12
Total land	15 acres	-
Total respondents	33	66
Total land cultivated	53 acres	-
Operational of holding	1.6 acres	-
MGNREGA Employment:		
Participants	40	80
Non participants	10	20
Total days of employers	3725	-
Average days of employers	93.1	-
Live stock management:		
No of households Involved	06	12
Non participants	44	88
Total	50	100

Source: Field study

Table – III: Annual Average Incomes of the Respondents – Activity Wise

	Activity	Respondents	Total income	Average income
1	Farm cultivation	33	9,98,000	30,242
2	Agricultural labours	42	14,32,000	Rs 34,095
3	Self Employment	22	9,86,000	Rs 44,818
4	Live stock management	06	59,000	Rs 9,833
5	MGNREGA	40	5,09,200	Rs 4,16,000
6	Others	03	12,48,000	Rs 4,16,000
7	Non agri. Labour	03	1,50,000	Rs 50,000
	Total	50	53,82,200	1,07,644

Source: Field study

A-Study on Policies and Programmes for Tribals Development in Telangana State

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ABSTRACT

Tribal development is one of the important factors to the government of India. Government from the independence has been introducing various schemes for educational and socio-economical development of tribals in India. At the same time state governments also providing economical and literature improving programmes in the Telangana state. During the bifurcations of the state, the government established various programmes and schemes for tribal education development and other socio-economical schemes are successfully running and providing funds to tribal's development.

Keywords: Tribals, Development programmes, Scheduled tribes, educational schemes and other programs in Telangana state.

INTRODUCTION

Tribes are one of the diverse groups among the Indian population. They remain disadvantaged mostly as they are considered as the lowest section of the Indian society, since the ancient times. The tribes remain disadvantaged due to various factors like geographical and cultural isolation, lack of proper health facilities, inability to satisfy basic needs, lack of control over resources and assets, lack of education and skills, malnutrition, lack of shelter, poor access to water and sanitation, vulnerability to shocks, violence and crime, lack of access to proper infrastructure facilities and technologies and lack of political freedom and voice. All these challenges can make their living a difficult task. Considering these issues, the government is trying to help the tribes through different welfare schemes. India is a country which has people of different cultures, religions, traditions, languages, castes and creed. Even in India, every state has its own culture and traditions. Among them, tribal people are one such group that needs to be emphasized.

POPULATION

The tribal and indigenous peoples of India constitute an important segment of the Indian population. They are duly listed in the Constitution, which also accords them special rights and privileges. Both the Government and the Non-Government Organisations (NGOs) have been engaged in their socio-economic development ever since Independence. But the question is whether the tribals have benefited from the various development interventions and been empowered in the country's federal structure in terms of governance and political participation.

In India the population of Scheduled Tribes (STs) in the country, as per Census 2011 is 10.45 crore. STs constitute 8.6 percent of the country's total population and 11.3 percent of the total rural population. Population of ST males is 5.25 crore and ST females is 5.20 crore. Decadal growth of ST population in 2011 as compared to 2001. ST female population growth rate (25%) is higher than ST male population growth rate (23%).

A BRIEF ACCOUNT OF THE DEMOGRAPHIC PARTICULARS OF SCHEDULED TRIBES POPULATION IN TELANGANA STATE

Tribal population of the Telangana state according to 2011 census is 32.87 lakhs which constitutes 9.34% of the total population of the state. ST literacy rate is 49.51 as against state literacy rate of 66.46. There are 32 tribal groups living in the state which includes 4 pvtgs (particularly vulnerable tribal groups- earlier known as primitive tribal groups) viz., Kondareddies, Chenchus, Kolams, and Thoties living in Khammam, Mahabubnagar, Nalgonda, Rangareddy, Adilabad districts. The Lambadas are the major dominant tribal group inhabiting through the Telangana State. They are also known as Banjara. Their

population according to 2011 census is 20,46,117. The Koyas are mainly inhabiting the hilly areas of Khammam and Warangal districts and are sparsely found in Adilabad and Karimnagar districts. Their population as per 2011 Census is 4,86,391. Gonds are one of the dominant tribal groups found in Adilabad District. The Naikpod is mentioned along with Raj Gonds in the approved list of STs. But in tribal areas of Adilabad District, Naikpod is a separate tribe. Population of Gonds including Naikpods in Telangana as per 2011 census is 2,97,846. Yerukala tribe is also found throughout Telangana State. They call themselves 'Kurru'. They are called 'Yerukula' after their women's traditional profession of fortune telling (Erukala chuta). Their population according to 2011 census is 1,44,128. Pardhans are inhabiting the tribal areas of Adilabad district. They are traditional bards to Gonds and recite mythologies, folk tales and songs of their gods and goddesses at various festivals, ceremonies and fairs for which service they are paid in cash or kind. Their population according to 2011 census is 24,776. The government have accorded high priority for accelerated development of tribals by implementing socio- economic development schemes. The major focus is on education, economics support and land based schemes.

NEED FOR THE STUDY

In Indian societies tribal are different cultures and living style. They were interesting to live in forest areas because they have different skills in the development of agriculture and forest maintenance. In India various states have tribals and different communities are there. But in some times they are facing socio-economically and educational problems facing in various states India. In this purpose central and state governments providing various schemes and programmes for tribal. In this context discussed programmes and schemes in this study

OBJECTIVES OF THE STUDY

To analysis the socio- economic conditions of tribal communities in telangana state.

To study the educational schemes and programmes for development of tribals communities in telangana state

METHODOLOGY OF THE STUDY

Methodology of the study used to write and analyses the police and programmers' for development of tribal communities and discusses socio economic conditions of tribal's in telangana state. In this paper data collected from various secondary sources like internet, research articles, government reports and websites.

EDUCATIONAL SCHEMES FOR TRIBAL COMMUNITIES

In telangana state the government established tribal educational institutions and hostles school, Ashrama patashalalu, tribal welfare institutions and college for tribal communities development in the state. the government giving importance and allocating funds for every year to tribal communities. In this process various schemes and programmers and policies are discussed below. In state the major program under the Department is maintenance of Educational Institutions. During 2015-16, Rs.138.92crore, is allocated under state plan while Rs.271.49 Cr. is allocated under non plan budget for expenditure under FAST scheme. The components of the schemes are briefly discussed here under:

Schools and Hostels: There are (212) hostels (157) for Boys and (55) for Girls) with a total strength of (40763) boarders. Accommodation and boarding are provided to the children free of cost. Other materials required for the children and also for the institution are being provided. At the same time each of the Integrated Welfare Hostel Complexes will provide accommodation for (400) boarders belonging to SC, ST & BC. And There are (283) ashram schools (187) for Boys (96) for Girls functioning in the tribal concentrated areas. The schools provide both school and hostel under the same roof. (8) Ashram Primary Schools, (33) Ashram Upper Primary Schools and (242) Ashram High Schools are functioning while providing schooling and hostel facility to (85843) children. 1513 Tribal Welfare Primary Schools (earlier known as GVVVs) are functioning in tribal areas to impart primary education to (32653) ST children.

not only and also providing post metric hostels facilities for higher education development, in the state 101 post metric hostels are functioning to facilitate ST college students with free accommodation, and

the utility charges are borne by the Department. The students staying in these hostels receive Post-Metric scholarships at attached hostel rates. Efforts are being put in to run these hostels like full fledged Pre-Metric hostels by providing supporting staff and other facilities. Tribal welfare departments were started tribal welfare educational college at Bhadrachalam and Utnoor to provide B.Ed. training to the STs. Each college has an intake capacity of (200) per year and the training is being imparted as per NCTE norms. The college at Bhadrachalam is also providing distance mode training to in-service teachers and is also functioning as a study centre of IGNOU for B.Ed courses through distance mode. for compitative mode department has providing coaching center for communities Coaching is being provided to tribal children for competitive examinations through (4)Pre-Examination Training Centers (PETCs).Part of coaching cost is provided by Government of India under 'Coaching and Allied' scheme.Government have sanctioned Dr.YSR Study Circle, Pre-Examination Training Centre, to provide coaching to ST students for competitive examinations The study circle commenced functioning with a sanctioned strength of (100) students.Students are being imparted coaching for different competitive examinations so far.

Financial Assistance for Students of Telangana:The objective of the scheme FAST is to provide scholarships to ST students studying post-matriculation or post-secondary stage to enable them to complete their education and also to provide books to ST students studying Professional Courses under Book BanksScheme. The sanction and disbursement of Post-Matric scholarships to STstudents. During 2014-15, 2015-16 an amount of Rs. 184.40 Cr. Rs.87.36 respectively was released towards payment of arrears. For Post-Matric Scholarships Rs.91.84Cr. is allocated for scholarships to 1.5 lakhs ST Post-Matric students.under post metric scholarship in 2015-16 14.06 cr. Is allocated. In Best available schools 4271 and Hydrabad public school 523 ST students were studying.

A joint venture of Tribal Welfare Department, Sarva Shiksha Abhiyan(SSA), Rajiv Madhyamika Shiksha Abhiyan (RMSA) & SCERT. Aims at class specific subject specific competencies in Tribal children from Class VI to X. 60 titles of Deepika (Teacher Handbook) & Abhyasika (Students workbook) designed by selected teachers of tribal welfare. 14lakh books distributed to 2 lakh students for the academic year 2012-13. Academic measures include – reforming school time table, period duration from 45 minutes to 90 minutes, first 45 minutes teaching, next 45 minutes student practice and common Examinations at ITDA level. The scheme is intended to improve the quality of education imparted in Ashram Schools and Hostels.During 2015-16, Rs. 9.33 Cr. is allocated for the above purpose. The scheme is intended to upgrade TW Ashram High Schools in each ITDA into School of Excellence with a long term objective of equipping the students to compete for competitive exams such as NIT, IIT etc.During 2015-16, Rs.1.68 Cr. is allocated under Plan.

A separate Society in the name of Telangana TW Residential Educational Institutions Society (Gurukulam) was established by bifurcating APTWREIS for managing tribal residential institutions in Telangana. To impart quality education to ST students,Government is maintaining (150) residential institutions with a strength of (42,395) Out of (150) institutions, (34) Residential schools, (28) Residential Jr. Colleges, (29) Mini Gurululams,(59) Kasturba Gandhi Balikala Vidyalayas are functioning, which include (1)School of Excellence and (2) Jr. Colleges of Excellence to provide intensive coaching for selected tribal students studying from 8th class onwards, and (7) Eklavya Model Residential Schools which were sanctioned by Ministry of Tribal Affairs, GOI which are also managed by Gurukulam. During 2015-16, under Non-Plan Rs. 88.63 Cr. and under Plan an amount of Rs.11.43 Cr. is provided for implementation the scheme.

ECONOMICAL DEVELOPMENT SCHEMES.

To protec the intrest of tribals living in scheduled areas ensuring core principal,i.e.self-rule, decentralization of power ect., the PESA act was enacted. In telangana state, there are 78 scheduled area mandals 690 gram panchyats. Nearly 1594 villages have been declared for the purpose of conducting gram sabhas covering 4127 tribal habitation/ hamlets in the gram sabha villages

KALYANA LAKSHMI AND OTHER SCHEME BY STATE AND CENTRAL

With a view to alleviate financial distress in the families of Scheduled Tribes, the Government launched an innovative scheme called “**Kalyana Lakshmi**” under which financial assistance of Rs.51,000/- shall

be paid to every ST unmarried girl of 18 years and above age at the time of marriage which parental income shall not exceed Rs.2.00lakhs per annum. Further, to ensure uninterrupted release of funds, the scheme has been included under Green Channel. In memory of the brave Gond tribal leader who fought against the Nizams under the slogan “**Jal, Jameen, Jungal**” the Govt. sanctioned construction of Komram Bheem Smriti Chihanam and also development of Jodeghat village as **Tribal Cultural Hub and Tourism Center**, at an outlay of Rs.50.00 Crores.

Under Article 275 (i) of the constitution of India, Government of India releases Grants – in – Aid to state plan for development of Scheduled tribes or scheduled areas. These grants are being utilized to bridge critical gaps in infrastructure by taking up infrastructure development facilities and continuation of (7) Ekalavya Model Residential Schools (EMRS). The infrastructure works include strengthening of the office complexes and staff quarters of ITDAs, Construction of GCC DR depot, Mini Cold storage construction of roads, construction of compound wall to ST educational institutions.

CONCLUSION

Government is committed to the Welfare of Scheduled Tribes and in particular, ensuring full equality of opportunity in education and economic policies. The above data reveals about the development schemes in the state. The study deals with the various tribal development schemes, both center and state governments. The government has stressed more on development of tribes in state. The government designated more programmes to meet the needs of the tribal educational development. In support of the development of tribal communities, the government of telangana launched policies, programmes and executive programmes at the operational level on par with the general masses of the state with a view to pay a focused attention and accelerate the pace of socio economic development of tribes. educational policies are giving the more encouragement to tribal communities and government focused on their education, socio-economic and trying to change their life style from hilly station to maidanplaces. Every year government providing much fund to tribal communities for their development.

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Socio-Economic Education Status of the Tribal - A Study in Adilabad District Telangana State

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ABSTRACT

India has the world's second largest concentration of tribal population next to Africa. According to 2011 census. The scheduled tribes population in our country is 104.3 million (8.7), accounting for about one-fourth of the total tribal population of the world. There are 461 tribal groups in our country, distributed in all states except Punjab and Haryana. Some states like Nagaland, Mizoram, Meghalaya and Lakshadweep are predominantly tribal's . In certain states like west Bengal, Kerala and Karnataka they are dispersed without any substantial areas of concentration. Out of the total 461 tribal communities of India, 74 have been classified as "Primitive Tribes".

The Present study has been conducted in Bheempur Mandal Two village ie Kolamguda and Gubidi in Adilabad district. The Research has selected 50 sample respondents 25 from each village. A structure Schedule was administrated for collection of Data from these respondents. A protested interview schedule was also administered for the purpose of collecting the data for the usage in the appropriate places. Secondary data are also collected from journal, books, Articles and document minister of Tribal Health report and related publication. Objectives of the Study The Socio- Economic demographic status of the tribal's, to explain the education condition of tribes in selected study area. Finding as per the researcher oral observation 56 percent illiterate and 44 percent literate .

Keywords: Tribal education , social status. sub cast wise tribals.

INTRODUCTION

India has the world's second largest concentration of tribal population next to Africa. According to 2011 census, the scheduled tribes population in our country is 104.3 million (8.7%), accounting for about one-fourth of the total tribal population of the world. There are 461 tribal groups in our country, distributed in all states except Punjab and Haryana. Some states like Nagaland, Mizoram, Meghalaya and Lakshadweep are predominantly tribal states. In certain states like West Bengal, Kerala and Karnataka they are dispersed without any substantial areas of concentration. Out of the total 461 tribal communities of India, 74 have been classified as "Primitive tribes. (K.S. Sing 1994).

The Indian cultural heritage consists rich variety of great tradition as well as simple but remarkable folk culture found among the tribal groups living in the forest clad mountainous tracts of India. The traditional lore of these neglected and isolated groups is also as other non-tribal communities. The rich mythologies, folk tales, folk songs, riddles, arts and intrinsic and intricate rituals and ceremonies followed at various festivals, fairs and social functions reveal the great qualities of cultural heritage of people living in the forest. (K. Mohan Rao 1990)

REVIEW OF LITERATUR

S.G. Deogaonakar (2006), in his book *The Kolam Tribal's*, attempts to depict an ethnographic profile of the tribe and also to discuss some of their socio-cultural as well as economic problems. Even their traditional methods of dispensation of justice have been studied.

Dr. K. Mohan Rao's (1993) *The Kolams – a Primitive tribe in transition* gives in sight in to analyse the genesis and affinity of the core aspects of the culture of Kolams and other neighboring dominant tribe on one hand and total cultural heritage of local tribes and its affinity with culture of caste groups of this area on the other.

Ramaiah.P., (1980) particular geographically contiguous area with a long common history and a

similar economic organization inhabited by a single dominant tribe i.e., the Koyas. Secondly, the tribal life in a blending of myth and reality. He cuts across many fields-cultural, ecology and physiographic. He was chooses on aspect of tribal life i.e., the economic aspect, though he has always kept the other aspects also in his mind throughout. His study is confined to the tribal enumerated in 1971 census.

Kanchan Roy (1989) discussed the tribal problems leading to tribal disintegration from the mainstream of our national culture. He also points out that there are more important components especially related to the tribal economy and the ongoing development activities or National Plan for tribal upliftment, which have not been considered adequatelyhe mainstream of our national culture. He also points out that there are more important components especially related to the tribal economy and the ongoing development activities or National Plan for tribal upliftment, which have not been considered adequately

METHODS AND MATERIAL

The present study has been conducted in two villages Kolamguda and Gubidi of Bheempur Mandal of Adilabad district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents. For the usage in the appropriate places, secondary data was also collected from relevant journals, annual reports of Ministry of Tribal affairs and various document and related publications.

OBJECTIVES OF THE STUDY

The specific objectives of the study are:

- To Study the Socio- Economic demographic status of the tribal's.
- To explain the education status of tribes in selected study area

SOURCES OF DATA

Primary Data: The data was collected through primary and secondary sources, structure and primary data was collected through structure questionnaire interview, personal observation and participatory method.

Secondary Data: Secondary data was collected from various reference books, Journals annual reports of ITDA, different reports and various government documents on tribals.

SAMPLING DESIGN

A sample size of 50 respondents have been selected 25 each from each village of Kolamguda and Gubidi of Bheempur Mandal of Adilabad district has been selected for study using random sampling method.

TOOLS OF ANALYSIS

The tools used for analysis are percentage, frequencies, tabulation

SIGNIFICANCE OF THE STUDY

The study is mainly focus on two villages of Kolamguda and Gubidi of Bheempur, Mandal of Adilabad district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents.

Table 1. Age wise distributions of tribal

Age	Kolamguda	Gubidi	Total
18-25	5 (10)	8 (16)	13 (26)
26-35	18 (36)	14 (28)	32 (64)
35-45	2 (4)	3 (6)	5 (10)
45& Above	NIL	NIL	NIL
Total	25 (50)	25 (50)	50 (100)

The Table age group wise distribution of respondents in Kolamguda the highest number of 18 respondents accounting for 36 percent in the young age group of 26 to 35 years the lowest numbers of 2 respondents accounting for 4 percent are found between the age group of 36-45..

In Gubidi village highest number of 14 respondents accounting for 28 percent belongs to younger age group that is between 26-35 year age the lowest of 3 respondents accounting for 6 percent belongs to age group between 36-45 .The oral observation is 64 Percent young age between 26-35 years.

Table 2. Education wise distributions of tribal

Education	Kolamguda	Gubidi	Total
illiterate	15 (30)	13 (26)	28 (56)
literate	4 (8)	6 (12)	10 (20)
10 th class	2 (4)	3 (6)	5 (10)
Inter	3 (6)	1 (2)	4 (8)
Degree	1 (2)	2 (4)	3 (6)
Total	25 (50)	25 (50)	50 (100)

The Table education wise distribution of respondents in Kolamguda the highest number of 15 respondents accounting for 30 percent in the illiterate the lowest numbers of 1 respondents accounting for 2 percent are found between the degree level..

In Gubidi village highest number of 13 respondents accounting for 26 percent belongs to illiterate the lowest of 3 respondents accounting for 6 percent belongs to degree level.The oral observation is 56 Percent are illiterate, and 44 percent literates.

Table 3.Marital wise distributions of tribal

Marital status	Kolamguda	Gubidi	Total
Married	15 (30)	13 (26)	28 (56)
Unmarried	8 (16)	11 (22)	19 (38)
Widow	2 (4)	1 (2)	3 (6)
Total	25 (50)	25 (50)	50 (100)

The Table marital wise distribution of respondents in Kolamguda the highest number of 15 respondents accounting for 30 percent are married accounting for 16 percent unmarried and 4 percent widow in the study area.

In Gubidi village highest number of 13 respondents accounting for 26 percent belongs to married accounting for 22 percent unmarried and 2 percent widow in the study area

Table 4. Sub cast wise distributions of tribal.

Sub cast	Kolamguda	Gubidi	Total
Gond	10 (20)	12 (24)	22 (44)
Kolam	5 (10)	3 (6)	8 (16)
Lambada	8 (16)	7 (14)	15 (30)
Others	2 (4)	3 (6)	5 (10)
Total	25 (50)	25 (50)	50 (100)

The Table sub cast wise distribution of respondents in Kolamguda the highest number of 10 respondents accounting for 20 percent are gond tribes accounting for 16 percent lambada and the overall observation.14 percent kolams and other tribes living in this village.

In Gubidi village highest number of 12 respondents accounting for 24 percent belongs to gond tribes accounting for 14 percent lambada tribes and the overall observation.12 percent kolams and other tribes living in this village.

FINDINGS

- 56 percent of sample respondents are illiterate and they are innocent, lack of having knowledge about non-tribal society as a rest they are present exposing exploitation by non-tribal.
- 32 sample respondents are young age group of 26-35
- Nearly 56 percent respondents are got married.

SUGGESTIONS

- Education facilities provided the government to the tribal .
- Education development policies and programs provided the government to the tribal.
- The government given the scholarships and education loans provided the tribal .
- Pre-natal and post-natal case and child care are to be impressed up on the tribal women the anganwadi centers and health workers
- Awareness of clean and green program to the tribal people and hospital facility provided to tribal people 24 hours.

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Socio-Economic Conditions of Women with Special Reference to Tribal and Non-Tribal Areas

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ABSTRACT

The present study deals with the socio-economic conditions of women with special reference to tribal and non-tribal area. The study is primarily based on the data gathered from primary and secondary sources. The main objectives of the study are as follows: to examine the socio-economic conditions of women in the tribal and non-tribal areas; and to compare tribal and non-tribal women in work welfare and social status. By and large, it can be said that the study concluded that more non-tribals are in secondary and higher education than tribal children. The inequalities in education are removed by attracting more and more tribals to higher education and special schools, foundation courses and constant monitoring of the tribal students would enable them to continue education, anti-poverty programmes and employment generation activities should be expanded in rural India to improve living standards, and the social status of the women in India in the opinion of majority of respondents is not bad.

Nature has created Man and woman as complementaries and ordained them to live in co-existence for perpetuating the human race. In so doing it has equipped them with the required physiological, psychological, emotional and other endowments. The responsibility of child bearing and rearing is in the hands of the woman which makes them immobile for some time with every child birth. Over the period of human history Man has created social structures and their structures have been changing from time to time always in a state flux. In this process the role of women has under gone different transformations some times they have camped on the pinnacles and same time's pedestals'. The work, welfare and status of women are nothing but a brief review of the social and cultural history of the humanity.

The greatness of a nation, the glamour of its culture and the glories of its history depend on the place of women in its socio-economic fold. In the course of Indian history from prehistoric to modern times there were stages of rise and fall in the status and role of women. According to the progressive views of the Indian society a woman is the best gift of the God to man. She is symbolized as the Goddess of wealth and prosperity Lakshmi goddess of wit and wisdom, saraswathis and goddess of strength and valour, Durga/ parvathi. But according to some people the best way to reach God is to avoid woman. The great sage Agastya says "Women combine the fickleness of the lightening, the sharpness of a weapon and the swiftness of the eagle"(Altekar, A.S, 1983). Indian society has accepted that the woman (wife is Arthangi) and thus there is no question of relative status to Men and women in the society. In the Ancient literature man was not eligible to perform any ritual with out wife beside him. Great things in nature are referred to in the feminine sense. Most of the rivers are feministic in India Even nature with its thrills' and charms is refereed to as Mother. Mother is to be respected and received first as per the great saying "Mathru Devo Bhava".

One can understand the status of women well with in the socio-economic and cultural conditions of the society at a particular point of time. As Mazumdar has rightly said, "The status of women in India can be more understood in the Indian ethnology than in that of religion or Brahmanism"(Majumdar, P.N.). Hindu societies had a flexible social structure for a long time and the concept of "Ardhangini" suggests that there was equality between men and women. Neither of the two was superior to the other social practices changed and become barbarous relegating women to a subordinate status (Singh, Y.B.,1981).

In practice however, they were subjected to suppression, many deprivations and work exploited by men. They were denied equal rights in marital, familial, social, educational, economic and political fields. They were assigned a sub-ordinate role in the society over the period. The complex question of the status of women is to be studied as an integral part of the socio-economic and political structure over

the period. The changes in the status of the women in India are a part of the process of transformation of a traditional society.

METHODOLOGY

The main objectives of the study are as follows:

1. to examine the socio-economic conditions of women in the tribal and non-tribal areas; and
2. to compare tribal and non-tribal women in work welfare and social status.

300 women respondents are selected randomly from 12 villages at 25 respondents from each village. While selecting 3 Agency mandals and 3 Non-Agency mandals purpose pull sampling is combined with Random sampling. While selecting two villages from each mandals Random sampling is following. To sum up both purpose full and random sample methods are used in selecting the sample respondents. 300 Respondents selected for the study have been approached with a structured questionnaire. The responses were recorded in person. Along with the primary data opinion and views of the family members of the respondents were also noted separately. Reports of the district and mandals offices, hand books, and recent data published in the news papers and journal articles are also taken as secondary data. The analysis mostly depends on primary data.

Majority of the women in India, especially in rural areas, are crowded in the un-organized sectors. This study points out the nature of work and associated details of the women in plain and agency areas. Welfare of the women and changing status of the women in the rural areas are also analyzed by taking Khammam district where Tribal population is the highest in the state of Telangana. This study attempts to compare plain and Agency areas. This study may also be useful to offer some suggestions to the policy makers to fill in the gaps. It takes a district covering six mandals and 12 villages where the findings can be more accurate. In view of the larger and spread over sample.

Vital information as to the gender and age wise particulars of the family members of the selected respondents is analyzed in table-1. There are 590 Male’s against 584 Female’s in the House holds of the 300 respondents. The average size of the family is around 4. The sex ratio is 990 female’s for 1000 males. It is very mach favorable and setting new trends to the women welfare. 0 to 5 age group has 90 (7.67 %) and children of this age group are more from the tribal respondents (52) than Non-tribal respondents (38). 6 to 14 age group has 200 (17.04 %) members and Non-tribal respondents have 115 of this age group against 85 from the Tribal respondents.15 to 45 age group consists of 734 (62.52 %) and Non-tribal are slightly more. 115 (9.79 %) are age in the group of 45 to 60 and here also Non-tribals are more. Above 60 age group is 35 (2.98 %) and both categories are similar. Females are more than Males among the tribal respondents in Tribal area where as they are more among Non tribal in the Non-tribal area unproductive numbers are 0-5 category 90 plus 6-14 category 200 plus above 60 age group 35 and all put together 325.

Table -1: Gender and Age –wise Particulars of the family members of selected households

Area	Male	Female	0 -5	6 -14	15 -45	45 -60	60 above	Total
Non-Tribal Respondents in Non-Tribal Area	147 (12.52)	156 (13.28)	20 (1.70)	53 (4.51)	191 (16.26)	31 (2.64)	8 (0.68)	303 (25.30)
Tribal Respondents in Non- Tribal Area	149 (12.69)	137 (11.66)	31 (2.64)	45 (3.83)	174 (14.82)	30 (2.55)	6 (0.51)	286 (24.36)
Non-Tribal Respondents in Tribal Area	154 (13.11)	150 (12.77)	18 (1.53)	62 (5.28)	183 (15.58)	31 (2.64)	10 (0.85)	304 (25.90)
Tribal Respondents in	140 (11.92)	141 (12.0)	21 (1.78)	40 (3.40)	186 (15.84)	23 (1.95)	11 (0.93)	281 (23.94)

Tribal Area								
TOTAL	590 (50.26)	584 (49.74)	90 (7.67)	200 (17.04)	734 (62.52)	115 (9.79)	35 (2.98)	1174 (100.0)

Source: Field Data

In Table-2 Educational status of the family members of the respondents is analyzed. 673 (62.09 %) members are literate where as 411(37.91 %) members are illiterate. How ever there are 90 children in the age group of 0-5 years and they are not counted. Illiteracy is more among the tribal's in both areas put together. Illiteracy is more among tribals at 46 % where as it is 30.7 % among the Non-tribals. Tribal respondents in both areas are lagging behind Non-tribals in primary Education 104 TR against 128 NTR, 121 against 203 in secondary Education and 49 against 89 in Higher Education. Of course in technical Education the numbers are equal. The gap between tribal respondents and Non-tribal respondents is weighed in secondary and Higher Education. This fact indicates the Dropout content among the tribals.

Table -2: Educational status of the family members

Area	Illiterate	Literate	Primary	Secondary	Higher	Tech	Total literate	Grand Total
Non-Tribal Respondents in Non-Tribal Area	92 (8.48)	191 (17.61)	58 (5.35)	101 (9.31)	31 (2.85)	3 (0.27)	191 (17.61)	283 (26.10)
Tribal Respondents in Non-Tribal Area	127 (11.71)	128 (11.28)	40 (3.69)	60 (5.53)	25 (2.30)	3 (0.28)	128 (11.80)	255 (23.52)
Non-Tribal Respondents in Tribal Area	82 (7.56)	204 (18.81)	70 (6.45)	102 (9.40)	58 (5.35)	2 (0.18)	204 (18.81)	286 (26.39)
Tribal Respondents in Tribal Area	110 (10.14)	150 (13.83)	64 (5.90)	61 (5.62)	24 (2.21)	2 (0.18)	150 (13.83)	260 (23.99)
TOTAL	411 (37.91)	673 (62.09)	232 (21.40)	323 (29.79)	128 (11.80)	10 (0.92)	673 (62.08)	1074 (100.0)

Source: Field Data

90 no's children's are below school age group 0-5 years

Table-3 deals with primary occupations of the sample respondents in the study area. In the study area it is observed that the following primary occupations are taken up operated by the respondent women. Those are agriculture, agricultural labour, self employment, traditional occupations, non agricultural activities, collection of forest products and Anganwadi work etc. out of 300 sample respondents 51.7 (155) per cent have agricultural labour as their primary occupations, followed by agriculture, self employment, non-agricultural, and traditional occupations, Anganwadi teachers and gathering the forest products are 33.3 (100), 8.3 (25), 3.7 (11) 1.3 (4) 1.3 (4) and 0.3 (1) per cent of respondents are having their primary occupations respectively. The area wise analyses are as follows. Out of 75 respondents 53.3 (40) per cent are from Agricultural labour, 28.0 (21), 16.0 (12) and 27.0 (2) percent respondents are having their primary occupations in agriculture, self employment and non-agricultural activities from the category of NTR – TA. In TR – TA out of 75, 48.0 (36) per cent have agriculture as their primary occupation followed by agricultural labour, Non-agricultural activities, Anganwadi teachers, self employment, and collection of forest products at 37.0 (28), 9.3 (7), 2.7 (2), 1.3 (1) and 1.3 (1) percentages respectively. The traditional occupation is only reported in NTR-NTA and the collection of forest products is reported in TR-TA. Non-agricultural activities are reported have the highest share in TR-TA i.e. Out of 11, 63.6 (7) per cent. The other two areas NTR-NTA and NTR-TA are having equal share, where as in Anganwadi teacher's occupation out of 4.50 (2) are in TR-TA. Agriculture together Agricultural labour is still the primary occupation absorbing 85 % of the Respondents. Non

agricultural occupations are limited. This trend is observed among all the categories in areas, Tribal and Non tribal.

The occupational structure varies from respondent to respondents, some respondents have agriculture as the primary occupation. While some treat it as subsidiary. It is observed in the field study that some respondents have more than one occupation.

Table – 3: Primary Occupation of the Respondents

Area	Agri- culture	Agri- culture labor	Self- emp	Tradi- tional occu- pation	Non- agri- culture	Forest production	Angan- wadi teacher	Total
Non-Tribal Respondents in Non-Tribal Area	15(20.0) (15.0)	45 (60.0) (29.0)	8 (10.7) (32.0)	4 (5.3) (100.0)	2 (2.7) (18.2)	-	1 (1.3) (25.0)	75(100.0) (25.0)
Tribal Respondents in Non- Tribal Area	28 (37.5) (28.0)	42 (56.0) (27.1)	4 (5.3) (16.0)	-	-	-	1 (1.3) (25.0)	75(100.0) (25.0)
Non-Tribal Respondents in Tribal Area	21 (28.0) (21.0)	40 (53.3) (25.3)	12 (16.0) (48.0)	-	2 (2.7) (18.2)	-	-	75(100.0) (25.0)
Tribal Respondents in Tribal Area	36 (48.0) (36.0)	28 (37.1) (18.1)	1 (1.3) (4.0)	-	7 (9.3) (63.6)	1 (1.3) (100.0)	2 (2.7) (50.0)	75(100.0) (25.0)
TOTAL	100 (33.3)	155 (51.7)	25 (8.3)	4 (1.3)	11 (3.7)	1 (0.3)	4 (1.3)	300 (100.0)

Source: Field Data

Table – 4: Subsidiary Occupation Particulars of the Respondents

Area	Agri- culture	Agri- culture labor	Self- emp	Tradi- tional occu- pation	Non- agri- culture	Forest produc- tion	House- wife	Total
Non-Tribal Respondents in Non- Tribal Area	17(22.7) (21.5)	16 (21.3) (18.8)	1 (1.3) (25.0)	-	-	-	41 (54.7) (35.0)	75(100.0) (25.0)
Tribal Respondents in Non- Tribal Area	24(32.0) (30.4)	22 (29.3) (25.9)	1 (1.3) (25.0)	-	3 (4.0) (25.0)	-	25(33.3) (21.4)	75(100.0) (25.0)
Non-Tribal Respondents in Tribal Area	20(26.7) (25.3)	9 (12.0) (10.6)	1 (1.3) (25.0)	1(1.3) (100.0)	5 (6.7) (41.7)	-	39(52.0) (33.0)	75(100.0) (25.0)
Tribal Respondents in Tribal Area	18(24.0) (22.8)	38 (50.7) (44.7)	1 (1.3) (25.0)	-	4 (5.3) (33.3)	2 (2.7) (100.0)	12(16.7) (10.3)	75(100.0) (25.0)
TOTAL	79 (26.3)	85 (28.3)	4 (1.3)	1 (0.3)	12 (4.0)	2 (0.7)	117 (39.0)	300 (100.0)

Source: Field Data

Table-4 reveals that the subsidiary occupational particulars in the study area. Out of 300, 39.0 (117) per cent are house wives and they consider it as subsidiary occupation. 28.3 (85) per cent are agriculture labour, 26.3 (79) per cent have agriculture, 4.0 (12) per cent in are non-agriculture, 1.3 (4) per cent in self-employment 2.0 (0.7) per cent in collection of forest products and finally 0.3 (1) per cent are in traditional occupations respectively. Out of 75, 54.7 (41) per cent treat House-wife as their subsidiary occupation in NTR – NTA. In TR – NTA, out of 75, 33.33 (25) per cent are house wives 32.0 (24) per cent in Agriculture 39.3 (22) per cent as agriculture labour, 4.0 (3) per cent as non-agriculture and 1.3 (1) per cent self-employment respectively. Out of 75, 52.0 (39) per cent are working as House-wives, in NTR-TA. In non-agricultural activities, out of 12, 41.7 (5) per cent respondents are from NTR – TA and it is more, 25.0 (3) per cent in TR-NTA is the lowest than the other sample area. In the aspect of self employment of 4 all the sample areas have equal percentages i.e. 25.0.

The subsidiary occupations mostly depend on the capability of respondent women out of the 300, around 61.0 women are managing more than two occupations. It is indicating their capability in managing different economic activities effectively. Agriculture is prominent to the Tribal respondents as a 68 % of the respondents against 41 % of the Non-tribal respondents.

Table – 5: Income levels of Respondents per month

Area	0 -250	251-500	501-750	751-1000	1001-and above	Total
Non-Tribal Respondents in Non-Tribal Area	6 (8.6) (25.0)	11 (14.7) (21.6)	43 (57.3) (28.5)	15 (20.0) (21.4)	-	75(100.0) (25.0)
Tribal Respondents in Non- Tribal Area	2 (2.7) (8.4)	15 (20.0) (29.4)	36 (48.0) (23.8)	22 (29.3) (31.4)	-	75(100.0) (25.0)
Non-Tribal Respondents in Tribal Area	10(13.3) (41.7)	16(21.3) (31.4)	31 (41.3) (20.5)	16 (21.3) (22.9)	2 (2.7) (50.0)	75(100.0) (25.0)
Tribal Respondents in Tribal Area	6 (8.0) (25.0)	9 (12.0) (17.6)	41 (54.7) (27.2)	17 (22.7) (24.3)	2 (2.7) (50.0)	75(100.0) (25.0)
TOTAL	24 (8.0)	51 (17.0)	151 (50.3)	70 (23.3)	4 (1.3)	300 (100.0)

Source: Field Data

The respondent women’s are earning income through many sources. i.e. agricultural labor, self-employment, members as the DWACRA, etc, but the economic conditions are different from area to area. Due to the various factors i.e. socio economic conditions, educational opportunities, employment opportunities, gender, political conditions etc, the respondent women earning particulars are not similar.

Table-5 reveals the earning particulars of the respondents per month. The earning ranges are less than Rs. 250, 251 – 500, 501 – 750, 751 – 1000 and 1000 above. Out of 300 respondent women, 50.3 (151) per cent are getting income per month in the range of Rs 501 – 750/-, followed by 23.3 (70), 17.0 (51), 8.0 (24) and 1.3 (3) percentages of respondents earning in the ranges of income Rs. 751 – 1000, 250 – 500, less than 250 and 1000 above respectively. Out of 75 respondents in NTR-NTA, 57.3 (43) per cent are earning in the range of Rs. 501 – 750/- the rest of respondent earning particulars are Rs. 751 – 1000, 251 – 500 and less than 250/- ranges are 20.0 (15), 14.7 (11) and 8.6 (6) percentages are respectively. Out of 75 respondent women, 48.0 (36) per cent are getting income in the range of Rs. 501 – 750/- in the category of TR-NTA. The rest of respondent earning particulars are 29.3 (22), 20.0 (15) and 2.7 (2) per cent respondent women are getting per month in the ranges of Rs. 751 – 1000/-, 251 – 500/- and bellow 250/- respectively.

Most of the respondents are in the four categories getting in the range of Rs.501-750/- and the Rs.751-1000/-. It is indicating the low economic position of the respondents. In the range of above Rs.1000/-

per month it is observed only four respondent cases. Interestingly these four cases are reported in Tribal areas and at the same time below Rs. 250/- range is more in NTR-TA. The Non- Tribals mostly depend on Agricultural activities and agricultural wages are far low.

Table –6: Expenditure Particulars of Respondent Families per month

Area	0 –1000	1001-2000	2001-3000	3001-4000	4001 and above	Total
Non-Tribal Respondents in Non-Tribal Area	1 (1.3) (5.0)	19(25.3) (18.4)	40 (53.3) (32.0)	11(14.7) (28.2)	4 (5.3) (30.8)	75 (25.0)
Tribal Respondents in Non- Tribal Area	7 (9.3) (35.0)	30 (40.0) (29.1)	23 (30.7) (18.4)	12 (16.0) (30.8)	3 (4.0) (23.1)	75 (25.0)
Non-Tribal Respondents in Tribal Area	8 (10.7) (40.0)	28 (37.3) (27.2)	26 (34.7) (20.8)	9 (12.0) (23.1)	4 (5.3) (30.8)	75 (25.0)
Tribal Respondents in Tribal Area	4 (5.3) (20.0)	26 (34.7) (25.2)	36 (48.0) (28.8)	7 (9.3) (17.9)	2 (2.7) (15.4)	75 (25.0)
TOTAL	20 (6.7)	103 (34.3)	125 (41.7)	39 (13.0)	13 (4.3)	300 (100.0)

Source: Field Data

The expenditure of the families is different from category to from category and family to family. Expenditure depends on family size, food health, and social conditions of the family.

Table-6 reveals the family expenditure particulars per month in the study area. The expenditure ranges are less than 1000, Rs 1001-2000, 2001-3000 3001-4000 and above Rs 4001 per month. Out of 300 families, 41.7 (152) per cent respondent families spend in the range of Rs 2001-3000 per month. The other families are 34.3 (103), 13.0 (39), 6.7 (20) and 4.3 (13) percent of respondent families are spending in the ranges of Rs 1001-2000, 3001-4000, below 1000 and above 4000 per month respectively. Out of 75 respondent families from NTR-NTA, 53.3 (40) per cent families spend in the range of Rs. 2001-3000 per month. The other families 25.3 (19) 14.7 (11), 5.3 (4) and 1.3 (1) and 1.3 (1) percent families are incur in the ranges of Rs 1001-2000, 3001-4000, above 4000 and below 1000 per month respectively.

Out of 75 respondent families in TR-TA, 48.0 (36) per cent are in the range of Rs. 2001-3000 per month. The remaining families particulars are as follows, 34.7 (26) 9.3 (7), 5.3 (4) and 2.7 (2) percentage of respondent families are spending in the range of Rs 1001-2000, 3001-4000 less than Rs. 1000 and above 4000 per month respectively. Out of, 20 families which are in the range of below 1000, NTR-TA have the highest share and NTR-NTA is the lowest share. Out of 13 families in the range of above Rs. 4000 NTR-NTA and NTR-TA are having equal share and TR-TA has the lowest per cent. The main observation from the table is that the family expenditures are different from category to category. More than 75 percent families are spending in the range of Rs 1001-3000 per month. The highest expenditure ranges are observed in NTR-NTA and lowest TR-TA. It indicates that the non tribal respondents in plain areas are having more spending capability than Tribal area Tribal respondents. In to the plain area non Tribal's are having so many economic sources than Tribal's in the Agency area.

Table -7: Land particulars of the Respondents

Area	No land	Below-2.5 ac	2.6 -5 ac	5.1-10 ac	Total
Non-Tribal Respondents in Non-Tribal Area	43 (57.3) (33.9)	28 (37.3) (18.5)	2 (2.7) (11.1)	2 (2.7) (66.7)	75 (100.0) (25.0)
Tribal Respondents in Non- Tribal Area	27 (36.0) (21.3)	44 (58.7) (28.9)	3 (4.0) (16.7)	1 (1.3) (33.3)	75 (100.0) (25.0)

Non-Tribal Respondents in Tribal Area	33 (44.0) (26.0)	37 (49.3) (24.3)	5 (6.7) (27.8)	-	75 (100.0) (25.0)
Tribal Respondents in Tribal Area	24 (32.0) (18.9)	43 (57.3) (28.3)	8 (10.7) (44.4)	-	75 (100.0) (25.0)
Total	127(42.3)	152 (50.7)	18 (6.0)	3 (1.0)	300 (100.0)

Source: Field Data

Table-3 shows the land particulars of the respondent House holds.127 (42.3 %) respondents have No land. 152 (50.7 %) respondents have below 2.5 acres and 18 (6 %) have 2.6 to 5 acres . only 3 (1 %) respondents have 5.1 to 10 acres. The analysis clearly shows that 42.3 % of the respondents have No land. 50.7 % have just less than 2.5 acres land only. Those respondents with there small holdings look to different other economic activities for supporting their families.76 Non-tribals in both areas put together have No land where as 51 Tribal respondents have No land. In other words half of the Non-tribal respondents have No land while 1 /3 of the Tribal respondents have No land. Only 28 Non-tribal respondents in Non-tribal area and 37 Non-tribal respondents in Tribal area have up to 2.5 acres of land where as 44. TR in NTA and 43 TR in TA have land up to 2.5 acres. Tribals are better in land ownership in the study area. 11 TR in both area put together have 2.6 to 5 acres land against 7 NTR in the TA as well as NTA tribal respondents in good number own land.

By and large, it can be surmised that females are more than Males among the tribal respondents in Tribal area where as they are more among Non tribal in the Non-tribal area unproductive numbers are 0-5 category 90 plus 6-14 category 200 plus above 60 age group 35 and all put together 325. The gap between tribal respondents and Non-tribal respondents is weighed in secondary and Higher Education. This fact indicates the Dropout content among the tribals. Agriculture together Agricultural labour is still the primary occupation absorbing 85 % of the Respondents. Non agricultural occupations are limited. This trend is observed among all the categories in areas, Tribal and Non tribal. The subsidiary occupations mostly depend on the capability of respondent women out of the 300, around 61.0 women are managing more than two occupations. It is indicating their capability in managing different economic activities effectively. Agriculture is prominent to the Tribal respondents as a 68 % of the respondents against 41 % of the Non-tribal respondents. The income level is gradually decreasing from NTR-NTA to TR-TA this trend shows the economic degradation of TR-TA families. The Tribal respondent families are getting low level of income per month compared to non tribal respondent and it implies economic imbalances of the Tribal and plain area respondent families.

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Democratic Decentralization and the Marginalized: A Case Study of Scheduled Tribes in Telangana

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INTRODUCTION

Decentralization is a process of transferring power to popularly elected local governments. Transferring power, means providing local governments with greater political authority (e.g., convene local elections or establish participatory processes), increased financial resources (e.g., through transfers or greater tax authority), and provide more administrative responsibilities. Enthusiasm for, and experiments with, decentralization have swept the world over the past four decades. Theory strongly argues that decentralization should increase citizen voice and participation in the political process, and so make government more responsive and accountable to the governed. These intuitions have prompted a massive policy response across the globe, with an estimated 80- 100 percent of the world's countries experimenting with some kind of decentralization reform.

Decentralization is a widely used concept, and it is closely linked with democracy, development and good governance. Many research findings clearly demonstrate that decentralization provides an institutional mechanism through which citizens at various levels can organize themselves and participate in the decision making process. Local government is one form of a decentralized system which is affected by the transfer of authority or responsibility for decision making, management or resources allocation from higher level of government to its subordinate units. The role of local government varies from one country to another, but in every democratic society local government has some part to play. In most South Asian countries, rural authorities are characterized by a weak institutional capacity to deliver public services and promote local development.

In a diverse & a large nation like India; it is a fact that central government cannot sufficiently supply the essentials of our people. Local self government is the best device which senses the requirement of people and accordingly responds to. If the total benefits are to be shifted to the people or local leader, then undoubtedly, it must be directed by local power in the manpower of local people. That is the core of real decentralization of power structure and a true democracy & of Panchayati Raj. Precisely, Democratic decentralization defined as the transfer of powers and resources from upper to lower tier in political governance. "Devolution, or democratic decentralization, occurs when resources, power, and often tasks are shifted to lower-level authorities who are somewhat independent of higher authorities, and who are at least somewhat democratic.

Democratic decentralization stands for, not just the establishment of a small number of institutions & inspiring the existing one to ferment with the increasing needs of developing administrative structure but it should be more beneficial than that. The primary aim of the democratic decentralization is to broaden the idea of people and widening the authority as well autonomy of the people dwelling in the grassroots level. "Democratic decentralization is the development of reciprocal relationships between central and local governments and between local governments and citizens. It addresses the power to develop and implement policy, the extension of democratic processes to lower levels of government, and measures to ensure that democracy is sustainable. Democratic decentralization incorporates both decentralization and democratic local governance.

In the framework of democratic decentralization in Rural Local self Government (Panchayati Raj) structure in India outstanding feature is that the persuade of the State Government is kept at a minimum and decentralization of power is pretty strong. Despite the ability structure, are to some extent, still under the hand of elite society, those who have held this power by the merit of their link with the political leadership? People are more concerned about political power. Decentralization of political power is not a complete decentralization. Decentralization of economic power along with political

power is required to make the complete decentralization. It implies there is no value of political power without decentralizing the economic power.

Transferring resource mobilization & management are the vital parts in Panchayati Raj system. Though villages had rich resource potentials, but alas they are still mortified by the traditional elite society and political leaders with the help of officials. The continuing contradictory policy of the government after independence has confused people on the unitary hand, we are talking about the decentralization of political power; on the other hand our central government is looking for globalization & liberalization. It is really hard to realize the contradictory policy of government, i.e. of decentralization of power and globalization of economic system. There are many primary works are to be given priority by the countries like Primary education/ primary health/ sanitation/ village industry, which are the basic administrative units of the village Panchayat system. All these basic units should be checked by the Panchayat bodies, and then, in this regard state government should give privilege to panchayat bodies of transferring the revenue table. Instead of providing reservation in the educational Institution and government services, ST/SC/OBC /women should be given an opportunity to understand their responsibility in the society. They should see their role and should likewise read that their responsibility is parallel to people from the upper cast and accordingly they should act fast to interpret their task to preserve the society from deprivation. It helps in bridging the gap between the masses and the administration. Operating as the basic units for performing their own job, they bring forth the spirit of self-functioning and self-generating attitudes which operate a long way in the process of nation-building.

DEMOCRATIC DECENTRALIZATION IN INDIA: AN OVERVIEW

Decentralized governance is a process which allows people's involvement in administration and development programmes. It remains significant for the realization of people-centred development and therefore, decentralized governance is a strategy for all people to enjoy equal rights, and is an instrument for building the capacity for economic development. India, of course, is not alone in this process. Decentralisation has emerged as a dominant trend in world politics. In 1998, the World Bank estimated that all but 12 of the 75 developing and transitional countries with populations greater than 5 million had embarked on a process of political devolution. International comparisons of rural decentralization suggest Indian states are amongst the most politically decentralized, are at the level of other countries/states on fiscal decentralization, and are lagging on administrative decentralization (World Bank overview). Democratic decentralization is neither deconcentration nor delegation. It is devolution. A Task Force on Decentralization of the government of India (GOI) defines devolution thus—Devolution in the context of the Panchayats, means that when the authority in respect of a specific activity is transferred from the state to the local governments, the latter should have the prerogative of taking decisions in respect of planning and implementation of such activity. In fact functions, funds and functionaries are complementary to one another in the process of devolution of responsibilities and powers upon the Panchayats. GOI (2001): 5). Here local governance is seen as an integral element of the federal system and involves devolution of functions, funds and functionaries to Panchayats.

PROVISIONS OF THE PANCHAYATI RAJ INSTITUTIONS UNDER THE 73RD AMENDMENT ACT

Some of the main provisions of the Panchayati Raj system under the 73rd Amendment of the Indian Constitution are as follows:

Establishment of three-tier structure Village Panchayat, Panchayat Samiti or Intermediate level Panchayat and Zilla Parishad or District level Panchayat, but states with a population not exceeding 20 lakhs have the option to have or not the intermediate level) Establishment of Gram Sabha at the village level Regular elections to Panchayats every five years Proportional seat reservation for the SCs/STs (among the seats reserved for the SC and ST, 1/3rd of the seats shall be reserved for women belonging to the reserved category of SC or ST) Reservation of not less than 1/3 seats for— women Constitution of State Finance Commission to recommend measures to improve the finances of Panchayats.

DECENTRALIZATION AND RESERVATION FOR THE TRIBES IN PANCHAYATS

The most revolutionary provision of 73rd CAA was the reservation of one third of the seats for woman in local bodies, along with reservation of seats for Scheduled Castes and Scheduled Tribes in proportion to their population at micro levels. During 2015-16 periods, 289 seats have been reserved for STs, and it constitutes 1.33 percent of total seats (21682) in local governments. Similarly, sixteen Presidential posts have been reserved for STs, and it constitutes 1.3 percent of total local self government institutions.

DECENTRALIZED PLANNING IN TELANGANA

Therefore the Mana ooru Mana Pranalika programme started by the TRS government in Telangana though is well intentioned has to learn both from its own past history of doing it wrongly and from the experience from the states like Karnataka. And finally, all the Indian States, both Telangana and Karnataka included, have to start almost from scratch in addressing the issues of urban decentralisation. While recent elections to urban local self government bodies in Telangana is an encouraging sign for the urban local bodies, as our latest field work in Mahabubnagar district shows these urban bodies are totally starved of funds functionaries and functions. It is high time that the Telangana government also focuses on urban local planning along with rural local planning. Everywhere, in almost every State, the constitutional fact remains that the planning for local bodies both rural and urban is placed in the 74th Constitutional Amendment Act along with the mention of planning for 'economic development and social justice' in the 73rd CAA. Therefore the Man Ooru Man Pranalika project also at some point take Mana Nagaram and Mana Pranalika (Our city and Our plan) aspect into account while learning from the errors of Telangana's past and achievements of its neighbouring States.

PROFILE OF TRIBES IN TELANGANA STATE

The inborn individuals of Andhra Pradesh are monetarily and innovatively preferable prepared over the clans of different areas. The greater part of them have youth associations. The Savara clans are for the most part found in the areas of Visakhapatnam and Odisha. The zones of Savara clans are loaded with grand slopes, dashing mountain streams and profound expanding valleys, terraced rice fields, and so on. The Savara clan individuals are striking water system engineers. They have a crude feeling of town arranging, for their homes are adjusted in equal lines which reflect precision. The Gadaba inborn individuals are circulated in the Jeypore, Malkangiri, Koraput and Pattangi taluks. They resemble the Savaras, ranchers, however chasing and angling make extra commitments to their nourishment supply. The Gadaba ladies are acceptable at weaving bark fiber material on little weaving machines their own assembling furthermore, the woven texture is colored by them with different vegetable colors. Truth be told, no Gadaba young lady is viewed as equipped for marriage until she has obtained the essential ability on the loom. Khonds are conveyed both in Orissa and the Visakhapatnam and are one of the biggest of the Dravidian-speaking clans. The Koya clan is isolated into a few word related clans, for example, metal forgers, woodworkers, metal specialists and bin creators. During certain lean periods of the year, nourishment is rare to such an extent that entire families, including youngsters, live on tubers, tamarind seeds and palm juice. The Konda Reddis Clans are the Telugu talking inborn individuals. They share the bumpy area with the Koya tribe.

CONCLUSION

Decentralization is widely lauded as a key component of good governance and development. Decentralization and democracy may improve the chances for successful economic development. It is clear that an honest effort to alleviate poverty and promote sustainable development in India requires considerable decentralisation of government authority, well beyond the state level. The passing of the 73rd Constitutional Amendments in 1992 was a crucial step in this direction, identifying Panchayati Raj Institutions (PRIs) as agents of self-governance and giving them the responsibility for preparing plans for promoting economic development and social justice. While most states have ratified the 73rd Amendments in state acts and held elections, the quality of political, administrative and fiscal decentralisation varies widely from one state to the other. In general, states have not matched the functions devolved to local government institutions with the necessary administrative reforms, or by devolving financial powers. As a result, have neither the capacity to implement assigned functions – which remain de facto under the control of state administration – nor do they have the control on resources to make relevant decisions. In order to strengthening the decentralization process 73rd

amendment must be more practical. All activities need to be identified and developed at the three levels of local government without duplication. This principle holds that anything that can be done at a lower level should be done at that level and not at any higher level. Government should ensure both fair and regular elections for local government bodies. Without proper popular representation, local interests would not be protected and local initiatives would not receive the required levels of support.

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A Brief History of Tribal Revolts in British India and Reconstruction of their lives after Independence

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The establishment of British power in India was started the difficulties among the tribals and process of consolidation on the colonization of the economy and society. This process produced discontent, resentment and resistance at every stage.

The tribal people were mostly depended upon the forest resources. In fact there is a closer and intimate contact between the tribals and the forest. Forests were their living place and an important source of livelihood. The forest economy is the tribal economy and vice versa. Forest was also influence their religious beliefs. They worshipped the trees , animals and nature as part of nature worship. Many of the tribal movements were agrarian under forest based and against the zamindars, money lenders and government officials. When they failed to repay their debts, their lands were confiscated by the money lenders and the landlords.

Thus the tribals were forced to work as tenants in their own land. Some of them were reduced to the position of bonded labourers. some of the tribals were employed by the police and the revenue personal to do their personal and official work without any remuneration. The tribals properties were also occupied by the forest contractors and their agents. Tribals led a miserable life.

Aims and objectives: It was after revolts there was a tremendous progress in the lives of the tribals economically , socially, and political in the all walks of their life.

Tribal societies all over India developing more rapidly after independence. The constitution makers are taken more care. They adopted integrated approach tribal development in which the tribals while preserving their own identity will be able to reap the benefits of development.

Methodology : My own observations with living with tribal area people, literary evidence ,journals government development schemes.

THE CAUSES OF TRIBAL REVOLTS

A. The colonial administration and their relative isolation and got them fully within the ambit of colonisation.

B. the British land settlements in India had eroded the tribal traditions of joint ownership and sharpened tensions within the tribal society.

C. It introduces a large number of money lenders ,traders under revenue farmers does middleman among the tribals. This middleman were the chief instruments for bringing the tribal people within the the vertex of the colonial economy and exploitation. The middleman outsiders who increasingly took possession of tribal lands and ensnared the tribals in a web of debt. In time, the tribal people increasingly lost their lands and were reduced to the position of agricultural labourers sharecroppers and rack rented tenants on the land they had area brought under cultivation.

MAJOR TRIBAL REVOLTS IN INDIA

1. Chuar tribal movement was held in 1766 to 1772 . It was held under the leadership of Raja Jagannath. Main cause was excess revenue demand and Bengal famine.
2. Bhills tribal movement was held in 1817, under the leadership of sevaram. The main cause was agrarian hardships.
3. Hos tribal movement was held in 1820 for the main cause was British occupation of singhbhum.
4. Ramosi tribal movement was held in 1822 to under the leadership of chittoor Singh, Pratap Singh, Dattatreya Patkar. The main cause for the tribal movement was British administration. 5. Kolis tribal

movement was held in 1824 the main cause was dismantle of forests.

6. Ahom tribal movement was held in 1828 to 1833, their leader was Gomadhar Kunwar. The main cause was British occupation.
7. Khasi movement was held in 1829 to 1832, their leader was Tiruth Singh. The main cause was British occupation.
8. Kol movement was held in 1831 to 1832, their leader was Buddha bhagat. The main cause is land transfer to outsiders.
9. Santhals movement was held 1855 to 1856, their leaders are Sidhu and Kanhu; the main cause was British rule.
10. Naikda movement was held in 1858 under Rup Singh.
11. Bhuyan and Juang movement was in 1867 to 1868 and 1891; their leaders are Ratna Naik and Dharni Nayak. The main cause was British rule.
12. Kacha Nagas movement was held in 1882 under Shambhudan. The main cause is British intervention of their life.
13. Munda movement was held in 1899 under Birsa Munda. The main cause was land system of Britishers, and missionary activity and forced labour.
14. Bills movement was held in 1913 under Govind guru. The main cause was temperance and purification movement.
15. Chenchus movement was held in 1922 to 1924 against the British rule.
16. Koyas/Rampas movement was held in 1922 to 1924 under Alluri Sitaramaraju. The main cause was British administration.
17. Naga movement was held in 1932, under Jadunang and Rani Gaidinlu. The main cause was reformist movement later directed against excess of British rule.

TRIBAL REVOLTS IN TELANGANA

Most of the tribal revolts were agricultural in nature. Some of the tribals were also due to the forest laws. The tribals were subject to lot of oppression and humiliation inflicted by the non-locals lower level government officers local jameendars and the money lenders. When they failed to repay their debts their lands were confiscated. These tribals were used by the officials for the private and public works without any remuneration what so ever.

THE REVOLT OF RAMJI GOND

In 1853 and 1860 CE the tribal people called the gonds on the Muslims called the rohillas revolted against the British government. They revolted under the leadership of Ramji Gond and Rohilla in Nirmal and its adjacent areas in the Adilabad district.

THE REVOLT OF KUMARAMBHEEM 1938 TO 1940

Tribals were threatened by the non-locals like the Marathas Muslims and Telugu people. They even occupied the lands of gonds and Kolams. It was under these circumstances that the young Komaram Bheem had decided to fight against the Nizams government and also against the exploitation of the non-locals. Komaram Bheem adopted the gorilla method of fighting. They fight against the courts and laws and also the general authority of the Nizam.

The slogan of Komaram Bheem was 'Jal, Jungle, Jameen'. He wanted the tribals to enjoy the rights over all the resources of the forest.

Tribals faced lot of exploitation in British India. After independence various provisions were made keeping in view the possible challenges the tribal societies will face in the context of integration and development process. Laws are made by Parliament and state legislatures for the tribal development.

Some of the important provisions of constitution of India related to scheduled tribes are; The first prime minister of India Jawaharlal nehru, followed the policy of integration rather than the assimilation of the tribes with the rest of the nation. It was also known as ' Tribal panchasheel, where focus was on the the autonomy, capacity building ,respect for tribal culture under list administration.

CONSTITUTIONAL PROVISIONS

1. Article 244 along with fifth schedule provides for the administration of of scheduled and tribal areas in the states other than Assam, meghalaya ,tripura and mizoram.
2. The provisions of the sixth schedule CEL apply to the administration of the tribal areas in the states of Assam, meghalaya, tripura ,and mizoram.
3. Article 339 deals with the control of the union over the administration of scheduled areas and the welfare of scheduled tribes.
4. article 46 provides an obligation on the state to promote educational and economic interests of SC and ST and to protect them from social injustice and all forms of exploitation.
5. Article 338 (A) provides for the national commission for scheduled tribes for the welfare of STs in the state.

INSTITUTIONAL MEASURES

National commission for schedule tribes; It was established by amending article 338 and inserting a new article 338(A) in the constitution through 89th constitutional amendment Act,2003. The major functions of the commission are;1. to investigate and monitor all matters relating to the safeguards provided for the scheduled tribes under the constitution.2.to inquire into specific complaints with respect to the deprivation of rights and safeguards of the scheduled tribes.3. to advise on the planning process of socio economic development of the scheduled tribes.

LEGISLATIVE PROVISIONS FOR THE EMPOWERMENT OF STS

THE PANCHAYAT EXTENSION TO THE SCHEDULED AREAS ACT (PESA)1996

It was enacted in 1996 to empower scheduled areas to democratic decentralization. Gram Sabha shall approve the plans programs and projects for social and economic development before their implementation. It would be responsible for the identification for selection of persons as beneficiaries under the poverty alleviation and other programs. Recommendations of the Grama sabha for the panchayats will be mandatory for granting licences for mining minerals and concessions for the exploitation of minor minerals by auction in the scheduled areas. The power to control local plans and resources for such plants including tribal sub plans.

FOREST RIGHTS ACT, 2006

This act seeks to recognise rights and occupation in the forest land.Forest dwelling scheduled tribes and other traditional forest dwellers who have been residing in such forests for generations are protected by this act.It recognises and securities committee rights are rights over common property resources of the communities in addition to their individual rights. It grants legal recognition to the rights of traditional forest dwelling communities.

Such type of steps are taken by the government to development of the scheduled tribes. Still there is poverty, illiteracy ,unemployment and backwardness prevailing among the scheduled tribes. There is a crying need to take so many development activities are needed to tribal people.

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Socio-Economic Conditions and Health Status and Physical Fitness of St Girl Students – A Study

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This paper is divided into 4 sections. Section-I deals with introduction, objectives and methodology. Section-II depicts the socio-economic conditions of the parents of sample respondent girls. Section-III examines the health care practices and physical fitness of Girl students. Section-IV presents the major findings, suggestions and conclusions.

SECTION – I

This section deals with the introduction, objectives, methodology and reviews of earlier studies.

According to 2011 census, the Tribal population is 10.43 crores accounting for 8.6 percent of the total population in India. The Tribals are economically backward and most of them are living in the forests and hilly areas. Tribals in India inhabit all states and union territories with the exception of Punjab, Delhi, Pondicherry and Chandigarh. 94 percent of the forest dwellers are tribals and they depend on the collection of minor Forest produce (MFP). Dependence on agriculture, limited use of modern technology, podu cultivation (some tribes), collective organization, production for consumption, barter system of exchange, improper division of labour, stagnant Socio-economic system and customs and traditions are some of the characteristics of the Tribals.

Apart from the socio-economic backwardness their health status is poor and worst among the primitive tribal groups. They are prone to seasonal diseases and some of them suffer from chronic diseases, They depend on local RMP's or village elders for treatment during illness. Customs, traditions and superstitions guide them even in the health related issues.

The state of Telangana was formed on 2nd June 2014 as the 29th state of India. It has the largest ST population among the states of South India (9.3%). Khammam district in the Telangana state has the largest ST population (27.4 percent) as per the 2011 census.

Malnutrition among children is a wide spread and complex problem that poses a serious threat to life in developing countries including India. Under nutrition in children and adolescents is determined normally through measurement of height, weight, skinfold thickness and age. Under weight is used as a composite indicator to immunity and ill-health problems.

A recent national review found that adolescents were commonly affected by both under and over nutrition, common mental disorder substance use and violence. Girls are particularly vulnerable. 45 percent of girls aged 15-18 have a BMI of less than 18.5.

OBJECTIVES

The main objectives of this study are as follows.

1. To analyse the socio-economic background of the parents of tribal girl students.
2. To examine the underweight in ST girl students due to malnutrition.
3. To examine the hemoglobin levels as an indicator of immunity.
4. To examine the health practices adopted by the tribals.
5. To suggest measures for improving health status and physical fitness.

METHODOLOGY

100 ST girl students are randomly selected from the ST self management college attached hostel in Khammam town. There are more than 300 girls students residing in this college girl's hostel. All these students are pursuing collegiate education of intermediate and degree courses. Most of these students belong to Lambada, Koya and Yerukula community. Hemoglobin percentage in the blood, height and

weight of all the 100 girls students are tested and recorded with the help of lab technicians for analysis. Socio-economic back ground of the parents of the girl students is also collected from them for analysis. Body mass index method is used to estimate the cases of underweight while Shalees method is used for HB test to estimate the level of immunity.

SECTION –II

This section deals with the socio-economic conditions of the parents of sample respondent girl students of the study. It covers age, literacy, nature of house, occupation, land particulars and annual income of the parents of the respondents.

Age indicates the physical stamina and capability to take up sustained work. Age particulars of the parents of sample respondents are examined in table-1 hereunder.

Table-1: Age particulars of the parents of sample respondents

Age	No. of respondents	%
31-35	10	10
36-40	26	26
41-45	38	38
46-50	15	15
51-55	8	8
56-60	3	3
Total	100	100

Source: Field study

Data shows that 74 percent of the parents of the respondents are within 31-45years of age. They can carry on physical work since they are active and effective. At the same time 26 percent of the parents of the respondent girl students are in the age group of 46-60 years. Parents of the respondents in the study belong to the competent work force as age is mostly in favour of them.

Education particulars of the fathers of the respondents are analysed in table-2, here under.

Table-2: Education particulars of the Fathers

Education level	No. of respondents	Percentage
Zero	65	65
Primary	10	10
Secondary	17	17
Inter	06	06
Degree	02	02
Total	100	100

Source: Field study

Education level is an important factor for the overall development of individual as well as family members by creating awareness in all aspects. Data shows that 65 percent of the fathers of respondents are having zero education level. It implies that 35 percent are having different levels of education. Among them 10 have completed primary level of education and 17 have completed secondary level of education. However, 6 percent have completed intermediate level of education and just 2 percent have completed degree level of education, which is commendable. Education levels of fathers of respondents are encouraging though literacy rate of the tribals is awfully low.

Education particulars of the mothers of respondent girl students are examined in table-3

Table-3: Education particulars of the mothers.

Education level	No. of respondents	Percentage
Zero	83	83
Primary	09	09

Secondary	05	05
Inter	03	03
Total	100	100

Source: Field study

It can be observed from the data that 83 percent of the mothers of respondents have zero level of education and only 17 percent have different levels of education. Among 17 percent, 9 percent have primary level of education, 5 percent have secondary level of education and just 3 percent have intermediate level of education. It implies very poor education levels are there in the study. Nature of the house owned by the parents of respondents is presented in table-4

Table-4: Nature of house of the parents of respondents

Nature of house	No. of respondents	Percentage
Pucca	73	73
Thatched	08	08
Tiles	06	06
Iron sheets	12	12
Hut	01	01
Total	100	100

Source: Field study

Data reveals that, 73 percent of the parents of the respondents have pucca houses, while those living in thatched houses are 08 percent and 6 percent are living in tile houses, 12 percent are living in iron sheet roofed construction houses and just 1 percent lives in Hut like constructions. Housing, to a large extent can be stated to be comfortable. Particulars of land ownership by the parents of respondents are shown in table-5

Table-5: Land particulars of the respondents family

Land in acres	No. of respondents	Percentage
Zero	43	43
1 – 2	20	20
3 – 4	18	18
5 – 6	08	08
7 – 8	03	03
9 – 10	06	06
Above 10	02	02
Total	100	100

Source: Field study

Data reveals that 43 percent of the respondent families have no land. It implies that 57 percent of the respondents families have lands. Around 45 percent of the land owning section is small and marginal farmers category and the remaining 12 percent are medium and big farmers category. Particulars of the occupation of parents of respondents is analysed in table-6

Table-6: Occupation particulars of the respondents family

Occupation	No. of respondents	Percentage
Agriculturel	57	57
Agricultural labour	24	24
Massionary	08	08
Petty business	05	05
Auto& trally drivers	06	06
Total	100	100

Source: Field study

Data shows that 57 percent are engaged in own agricultural activities as their main occupation. 23 percent are agricultural labour, 8 percent are engaged in construction work as massionary, 5 percent are involved in petty business and the remaining 6 percent are in the auto and trally driving activity as their occupations, to earn income for their family needs. Data with regard to the annual incomes of the families is furnished in table-7.

Table-7: Annual Income particulars of the Respondent households

Income range	No. of respondents	Percentage
25001-50000	19	19
50001 – 75000	31	31
75001 – 100000	39	39
100001 – 125000	05	05
125001 – 150000	03	03
Above 150000	03	03
Total	100	100

Source: Field study

Weaker sections earn income from two or more sources. Data shows that 70 percent of the respondent families have annual incomes of above Rs 50000 and below Rs 100000. While 19 percent have annual income ranging from Rs 25001 to Rs 50000. It is noted that 8 percent of the respondents have incomes between Rs 100001 to Rs 1, 50000, and just 3 per cent have incomes above Rs 1,50000. It can be stated that majority of the respondent families (89 percent) have below Rs 100000 as annual income.

Socio-economic background of the parents of sample girls students are elaborated so far, indicates the backwardness of the parents. Low incomes, dependency on agriculture and wide spread illiteracy as noted reveal the backwardness of the parents. The sample girl students in the project study have come from such a backward, where in nutritional deficiency is high and awareness levels are low besides affordability of the parents.

SECTION – III

This Section examines the health status, education and health care facilities of the sample respondent ST girl students. Age indicates the physical stamina. Age particulars of the sample respondents are presented in table-1

Table-1: Age particulars of the respondent students

Age in years	No. of respondents	Percentage
16	16	16
17	18	18
18	29	29
19	20	20
20	12	12
21	05	05
Total	100	100

Source: Field study

Data shows that 95 present of the students are below 20 years of age, while the remainig 5 percent are in the age group of 21 years. Caste particulars of the students are furnished in table-2.

Table -2: Caste particulars of the students

Caste	No. of respondents	Percentage
Lambada	62	62
Koya	29	29
Yerukula	09	09
Total	100	100

Source: Field study

Data indicates that 62 percent of the sample girls belong to Lambada tribe, 29 percent belongs to koya tribe and the remaining 9 percent belongs to yerukula tribe. Lambada tribe is dominant in this study.

Course wise distribution of the students is given in table-3.

Table -3: Course wise distribution of the students

Course	No. of respondents	Percentage
Inter 1 st year	29	29
Inter IInd year	14	14
Degree 1 st year	33	33
Degree 2 nd year	18	18
Degree 3 rd year	6	6
Total	100	100

Source: Field study

Data reveals that 43 percent of the students are in intermediate and 57percent are in degree courses. Students in the degree courses are slightly more than those of intermediate courses.

Tribals are prone to seasonal diseases. Different diseases affecting the sample girl students and health problems are presented in table-4.

Table – 4: Health problems of the sample respondent students

Health problems	No. of respondents	Percentage
Headache	23	23
Breathing problem	08	08
Thyroid	03	03
Stomach pain	11	11
Fever & cold	21	21
None	34	34
Total	100	100

Source: Field study

Data shows that headache, general fever and cold are more as 44 percent of the sample students mention. Stomach pain is next disease as stated by 11 percent of the sample respondent followed by breathing problem (8 percent) and Thyroid (3 percent). It implies that the remaning 34 percent of the sample respondent students have no health problems.

Health facilities available to the sample respondent girl students in their villages are shown in table-5.

Table-5: Health facilities in the village

Health care facilities	No. of respondents	Percentage
Village elder	07	07
RMP	69	69
Govt doctor	13	13
RMP & Govt	08	08
PVT doctor	03	03
Total	100	100

Source: Field study

Data shows that 69 percent of the respondent girl students opined that RMP is the first priority to contact during illness. However 13 have stated Govt doctor, 7 village elders, 8 RMP & Govt doctor and just 3 stated Pvt doctor for contact during illness. It implies that nearly 84 percent of the sample respondents depend on unqualified agencies during illness as qualified doctors are not easily available.

Inspite of the transformation of tribals to modernity in different degrees they stick to traditions and superstitious beliefs due to lack of education and awareness. Data furnished in table-6 examines this aspect.

Table-6: Do you believe in superstitious beliefs?

Response	No. of respondents	Percentage
Yes	37	37
No	63	63
Total	100	100

Source: Field study

It can be noted from the data that 37 percent of the respondent girl students opined that, they follow superstitious beliefs in their social living. By Nature, tribal societies are shunned and are averse to change. However, 63 percent of the sample respondent girls do not believe in them. A progressive change has takes place in the tribal community due to education.

With the background discussed so far the physical fitness of the sample respondents is examined in the following tables.

Hemoglobin percentage is examined in table-7 given here under.

Table-7: Hemoglobin percentage of the students

Hemoglobin percent	No. of respondents	Percentage
Up to 50	31	31
51 – 52	08	08
53 – 54	10	10
55 – 56	09	09
57 – 58	06	06
59 – 60	02	02
60 – 61	06	07
61 – 62	06	06
63 - 64	07	07
65 – 66	05	05
67 – 68	04	04
69 – 70	02	02
71 – 72	02	02
73 – 74	01	01
75 – 76	01	01
Total	100	100

Source: Field study

Data in the table shows the Hemoglobin content worked out in shalees method pertaining to sample respondent girls. Hemoglobin content of 60 percent is to be treated as normal.

Data in the table shows that 66 percent of the sample respondent girls have less than 60 percent of the Hemoglobin content in the blood. In other words their general health and immunity levels are relatively low and they are susceptible to different diseases. 31 percent of the girls do not have even 50 per cent of Hemoglobin. About 34 percent of the sample girls are normal with above the required levels of Hemoglobin in blood.

Height particulars of the sample respondent girl students are presented in table-8

Table – 8: Height particulars of the students

Heights in (cms)	No. of respondents	Percentage
146 – 150	28	28
151 – 155	33	33
156 – 160	31	31
161 – 165	08	08
Total	100	100

Source: Field study

As per the data shown in the table 61 percent of the sample respondent girls are below 155 cm is height and the remaining 39 percent are above 155 cms. However, 8 percent of the girl students are in the range of 161-165 cms.

Weight particulars of the sample respondent girl students are shown in the table-9

Table-9: Weight particulars of the students

Weights in kg	No. of respondents	Percentage
36-40	32	32
41-45	29	29
46-50	19	19
51-55	15	15
56-60	03	03
61-65	02	02
Total	100	100

Source: Field study

Weight of the sample girls is shown in the table. It is found that 32 percent of the girl students are in 36-40 kgs of weight, while 29 percent in 41-45 kgs of weight. 19 percent have 46-50 kgs of weight while the remaining 20 percent have above 50 kgs of weight.

In the medical field the required weight for a given height is given in the tabular form. Under weight as an indicator of malnutrition is worked out in the study by taking the table figures as the basis. This aspect is analysed in table 10, given here under.

Table-10: Weight particulars (Less or over) of the students

Weight in kgs	No. of students	Percentage	Average HB %
0-5 kgs(+) or (-)	38	38	62
6-10 kgs less	19	19	53
11-15 kgs less	21	21	42
16-20 kgs less	17	17	41
Up to 10 kgs over weight	05	05	68
Total	100	100	

Source: Field study

The above table depicts the plus or minus, above or below the required weight and HB percent. Plus or minus 5kgs of weight in relation to the required weight is of little significance. It is noted that 38 percent of the respondent girls are in this category with HB percentage on an average of 62 percent which is above the normal. It implies that 38 percent of the sample respondent girl students have physical fitness, both in terms of body weight and HB requirements. Further, 19 percent of the sample respondent girl students have 6-10 kgs of less than required weight and their Hemoglobin content in the blood on an average is less than the normal level(53), 21 percent sample respondent girls have 11-15 kgs less than required weight and their HB percent level is just 42, less than required and 17 percent of the sample respondent girls have less than 16-20 kgs of required weight and the hemoglobin level is 41 percent, which is less than required. However, 5 percent of the sample respondent girl students have up to 10 kgs of overweight and the Hemoglobin level is 68 percent. By and large 57 percent of the sample respondent girls are in the underweight category with Hemoglobin content of less than the required 60 percent.

SECTION – IV

This section provides the major findings, suggestions and conclusions based on the study.

FINDINGS

1. Illiteracy is rampant among the sample parents as 65 percent of the fathers and 83 percent mothers are illiterates.
2. Housing facilities are comfortable as 73 percent sample respondent households have pucca houses.

3. Land less parents of the respondents are 43 percent while land owning section is 57 percent.
4. Agriculture and agricultural labour are the important occupations of the parents and it is 81 percent.
5. Majority of the sample respondent families have annual incomes of below Rs 100000 and it is around 89 percent.

WHEN IT COMES TO THE RESPONDENT GIRLS

1. 95 percent of the sample respondents are below 20 years of age, 62 percent belongs to Lambada caste, 29 percent belongs to koya and just 9 percent belongs to Yerukula caste. Thus, the sample represents three tribes.
2. 43 percent of the sample respondent girls are studying inter first and second years and 57 percent are studying degree courses.
3. With regard to health problems, 44 percent of the sample respondent girl students suffer from headache (23%) and general fever and cold (21%) and rainy season is one of the reasons for the above said health problems. Further, 11 percent stated suffering with stomach pain, due to food problem and breathing problem has been mentioned by 8 percent while 3 percent stated thyroid as the problem.
4. 84 percent of the sample respondents depend on unqualified agencies during illness as qualified doctors are not easily available.
5. 66 percent of the sample respondent girls have less than the required Hemoglobin level in blood. General health and immunity levels are relatively low and they are susceptible to different diseases. About 31 percent of the girls do not have even 50 percent of Hemoglobin in their blood.
6. All the girls belong to the adolescent group and 57 percent suffer from under weight due to malnutrition. Just 5 percent of the girls suffer from over weight.
7. It has been noted from personal observation that eggs and dall contents in their food in take in the hostel are not sufficient. Milk and milky items are not provided and only butter milk is made available.
8. It is also noted that physical activities like games and sports and entertainment facilities are not available to the sample girls in the hostels.
9. Due to lack of education and awareness tribals stick to traditions and superstitions despite their exposure to modernity.

Underweight, low HB level, lack of physical activities and exercises has their impact on the concentration of the girls on study. Most of them are appearing dull and inactive. They are not able to cope-up with their studies in the colleges as they have to compete with the girls of general population and this creates stress and they are always in tension of some sort.

SUGGESTIONS

1. Nutritious food is to be given top most priority in the hostels where ST girl students reside.
2. Medical check ups from time to time to locate the problems be taken up with qualified doctors.
3. Games and sports, physical exercises, yoga and entertainment facilities be provided in the hostels to improve the physical fitness.
4. The girl students must be involved in activities like NSS and NCC.
5. Health facilities in the tribal habitations are to be improved. Nutritious food items be supplied to the marginalized sections like the tribals through the public Distribution system (PDS).

CONCLUSION

Education, as Swamy Vivekananda put it, should be “Proportional development of body, mind and the soul”. Policy makers and stake holders in Tribal Development are to address the health related issues to further improve the welfare of the tribals in general and of the tribal youth in particular.

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Expenditure on the Food and Non Food Items: A Study on Kondareddy Tribe in Khammam District

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INTRODUCTION

The concept, the 'practice' of tribal development started with the British (though some may claim that emperor Asoka was the first one to initiate the process by creating the post of Anta-mahamatya-the minister to look after the downtrodden-but nothing is known about the steps taken in this regard). The first concrete mention of tribals is found in Kautilya's Arthashastra whereby it has been mentioned that they know each and every inch of the area they live in, their services can be sought for local tasks including spying but they are not trustworthy. The comment shows that not much was known about tribals. We find no mention of tribals thereafter, till British arrived. British are credited with initiating the task of tribal development. But they never concealed their motive in following the 'tasks of mercy'. The aim was wither to keep the tribals isolated from the 'national' mainstream, thus keeping them away from the menace of freedom struggle; or by the same process, to convert to the religion of Christ so that they identify themselves more with the Crown and its interests in the country. Though they were quite successful in achieving their motives, the tribals, because of their inherent psyche of never being subservient, at will blasted into minor or major revolts. Up to 1920s our national leaders hand no inkling about the plight of these 'sons of the soil' (B. Suresh Lal-2014).

India has the world's second largest concentration of tribal population next to Africa, 2011 census the scheduled tribe's population in our country is 8.7 percent. Telangana State tribal population 9.34 percent in 2011 census

REVIEW OF LITERATURE

This study presents below review of literature to make more relevant and strength to the study.

Behera. M.C. (1994) is an explorative study of the socio-economic life of the khampti tribe in a changing system after implementation of plan programmes. Since, in a tribal economy, economic forces are not pronounced and are intermingled with socio-cultural considerations, the study has been made in a total perspective of the tribal life

Pradesh.Prasad.L.M., (2003) observed that with the adoption of new strategies for the economic and educational development of Schedule Castes and Scheduled Tribes during the Sixth Plan, it has now become more important to involve voluntary organizations fully in this gigantic task of tribal development.

..Ramesh.M. (1994) concentrated on socio-economic conditions of one of the eight tribal groups recognized as primitive Tribal Groups, which is known as Kolam tribal group. He works on the socio-economic conditions of Kolams living in Andhra Pradesh.

Suresh Lal., (2010): Safe water and sanitation are the two basic components of hygiene, which have a strong cultural determination and key influence on people's health perhaps comparable only to food

OBJECTIVES OF THE STUDY

The specific objectives of the study are:

- To explain the demographic status of tribal..
- To examine and find out the socio-economic conditions of the selected tribes in khammam district..
- To explain the expenditure on the food and non food item of kondareddy tribe a selected study.

- The food habits, the earning pattern have changed by the influence of non-tribals.

SAMPLING DESIGN

A sample of 50 has been selected for the study using random sampling method.

SOURCES OF DATA

Primary Data: The data was collected through primary and secondary sources, structure and primary data was collected through structure questionnaire interview, personal observation and participatory method.

Secondary Data: Secondary data was collected from various reference books, Journals different reports, government documents on tribals.

TOOLS OF ANALYSIS

The researcher has analysed data keeping in view of objectives of the study, the tools were used to analyse the data like, percentage, tabulation.

SIGNIFICANCE OF THE STUDY

The study is mainly focus on two villages of Bethampudi and Sambunigudem of Tekulapalli Mandal of Khammam district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents. The present study attempted to elicit living conditions of primitive Kondareddy tribes living in khammam district from multiple angles which range from cultural ethnicity traditional food habits sources of livelyhood to influence of modern life styles on them. This study mainly focused on present living conditions of this primitive tribe in the light of their traditional living system and impact of various development schemes implemented for the betterment of these tribes.

Table- 1: Statement of Respondents Consumption Pattern Food Items per a month

S.No.	Rs.of Food Items per a month	No. of Respondents in Tekulapalli Mandal		Total
		Bethampudi	Sambunigudem	
1	Below Rs1500	13 (26.0)	10(20.0)	17(46)
2	Rs1500- Rs2000	8(16.0)	9 (18.0)	17(34)
3	Rs2000- Rs3000	4(8.0)	6(12.0)	10(20)
4	Rs3000 and above	-	-	-
	Total	25(50)	25(50)	50(100)

The table -24 reveals that the statement of respondent's consumption pattern Food Items per a month in selected mandal. In Bethampudi village a predominant number 13respondents consisting of 26.0 percent are consuming for food items below Rs 1500 and the lowest number 4 respondents accounting for 8 percent belong to of Rs 2000 –Rs3000 and followed by the 8 respondents are consisting 16 percent for primary need expenditure between Rs 1500 to Rs 2000

In Sambunigudem village the lowest number 10 respondents consisting of 20.0 percent are consuming food items below Rs1500 and the lowest number 6 respondents accounting for 12 percent belong to of Rs2000 –Rs3000 and followed by the 9 respondents are consisting 18 percent for primary need expenditure between Rs 1500 to Rs 2000.

The overall observation of the table is that in primitive tribes 50 percentage are each and every family to spend for primary needs of food items below Rs 1500 and no one spending above the Rs 3000.

Table – 2: Particulars of Consumption Pattern on Non-Food Items per a month of Sample Respondents

S.No.	Rs. of Non-Food Items	No. of Respondents in Tekulapalli Mandal		Total
		Bethampudi	Sambunigudam	
1	Below Rs1500	11(22.0)	14(28.0)	26(50)
2	Rs1500- Rs2000	9(18.0)	7(14.0)	16(32)
3	Rs2000- Rs3000	5(10.0)	4(8.0)	9(18)
	Rs3000 and above	-	-	-
	Total	25(50)	25(50)	50(100)

The table- 2 reveals that the particulars of consumption pattern on Non-Food Items per a month of sample respondents in selected Tekulapalli mandal. In bethampudi village a predominant number 11 respondents consisting of 22 percent are consuming for non-food items below Rs1500 and the lowest number 5 respondents accounting for 10 percent belong to Rs2000 –Rs3000 and followed by the 9 respondents are consisting 18 percent for secondary need of expenditure between Rs 1500 to Rs 2000.

In Sambunigudem village the highest number 14 respondents consisting of 28 percent are consuming non-food items below Rs1500 and the lowest number 4 respondents accounting for 8 percent belong to Rs2000 –Rs3000 and followed by the 7 respondents are consisting 14 percent for secondary need of expenditure between Rs1500 to Rs2000.

The overall observation of the table is that primitive tribes 50 percentage are each and every family to spend for needs of non- food items below Rs1500 and no one spending above the Rs3000.

CONCLUSION AND SUGGESTIONS

The staple food of the Kondareddy is Jowar. They make flour out of the Jowar and prepare gruel or ganji out of it. Since paddy is also widely cultivated, they take rice also frequently. As the produce from their field is not sufficient throughout the year, they gather edible roots and tubers from the forest in different seasons of the year and preserve them to supplement their food requirements. Ippa flowers are available in March and April and women folk and children abundantly collect them and preserve them to the times of scarcity. An intoxicating drink is also from the Ippa nuts and the oil is used both for cooking and lighting. They hunt the wild animals with their bows and arrows and eat them. Kondareddy also abundantly take toddy.

Women folk and even children also take toddy during occasion. Kondareddy tribes still practice age-old system and their mode of life, traditions, customs and food habits are also unique and ancient.

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Socio-Economic and Political Empowerment of Tribal Women: A Study in Khammam District of Telangana State

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Scheduled castes and scheduled tribes and de-notified tribes constitute the weaker sections of India's population from all angles. Tribals are poorest of the poor in India. The tribal population in India is about 8.6 according to 2011 census. The Tribals are sons of the soil and citizens of the country they are born to grow as the children of nature. Most of the forest dwellers (94 percent) are tribals and they depend on the collection of Minor Forest Produce (MFP). The tribals are deprived of many civic facilities and isolated from modern way of living. Women play a key role in the tribal societies by earning income to supplement the family income and also by taking care of children and house hold management.

Against the back ground elaborated so far an attempt is made in this paper to examine the Socio-Economic and political conditions of the tribal women.

OBJECTIVES

1. To analyse the social aspects of the sample tribal women.
2. To explain the economic aspects of the sample tribal women.
3. To find out the political participation and awareness of the respondent women.

METHODOLOGY

The study is purely based on primary data.

Ramkya thanda of Raghunadhapalem mandal in Khammam district has been chosen for this study. 60 respondents, all Lambada tribe women are selected and data is collected with the help of a structured questionnaire. Simple averages and percentages are used to analyse the data.

INTERPRETATION OF DATA

Age particulars of the respondents women, are discussed here under in Table-1.

Table-1: Age particulars of the respondents

Age in Years	No.of Respondents
15-20	05 (8.33%)
21-25	22 (36.67%)
26-30	09 (15%)
31-40	15 (25%)
41-50	09 (15%)
Total	60 (100%)

Source: Field Study

It is noted from the data most of the respondent women (91%) are in the age group of below 40 years. Just 19 percent are in between 41-50 years of age group. It implies that more percentage of Women having efficiency to do work hard.

Literacy levels of the respondent women also analysed in Table-2 is as follows.

Table-2: Literacy Levels of the Respondents

Literacy Levels	No.of Respondents
Illiterates	17 (28.33%)
Primary	22 (36.67%)

Secondary	18 (30%)
Higher	03 (5%)
Total	60 (100%)

Source: Field Study

The data in the table reveals that nearly 71.67 percent of the sample respondent women are literates with different levels of education, while 28.33 percent are illiterates in the study area. It is welcoming feature.

Marital status of the sample respondent women in the study, is examined in the Table-3.

Table-3: Marital Status of the respondent women

Marital Status	No.of Respondents
Married	55 (91.67%)
Un Married	03 (5%)
Divorced	02 (3.33%)
Total	60 (100%)

Source: Field Study

Data in the table states that 91.67 percent of sample respondents women are married, while 5 percent are unmarried and just 2 (3.33%) respondent women are legally divorced due to some personal causes and lives separately from their spouses.

Nature of the family of the respondent women is analysed in Table-4 here under.

Table-4: Nature of family of the Respondents

Nature of Family	No.of Respondents
Joint	07 (11.67%)
Nuclear	53 (88.33%)
Total	60 (100%)

Source: Field Study

It is noted that from the data nearly 88.33 percent of the families are follows nuclear family system while 11.67 percent followed joint family. It implies that joint family system disappears in the rural areas also.

Nature of house owned by the sample respondent women in the study, is analysed in the following Table-5.

Table-5: Nature of house owned by the respondent women

Nature of House	No.of Respondents
Pucca	46 (76.67%)
Thatched	09 (15%)
Iron Sheets	03 (5%)
Hut	02 (3.33%)
Total	60 (100%)

Source: Field Study

Data in the table reveals that, nearly 76.67 percent of the respondent women are living in pucca houses, rest of the respondent women lives in thatched houses (15%) iron sheets (5%) and Hut like constructions (3.33%). It implies that the Government pucca housing scheme has benefitted to more number of respondents in the study.

Table-6 here under examined the freedom in purchasing of domestic requirements.

Table-6: Freedom in Purchasing of Domestic Requirements

Response	No.of Respondents
Yes	54 (90%)
No	06 (10%)

Total	60 (100%)
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Source: Field Study

90 percent of the respondent women opined that they have freedom in purchasing of domestic requirements for the house. Only 10 percent of the respondent women states that there is no freedom in purchasing of domestic requirements for the house. It is a welcome feature.

The aspect of freedom in deciding family expenditure, is also an analysed in table 7, as given here under.

Table -7: Freedom in deciding family expenditure

Response	No.of Respondents
Yes	53 (88.33%)
No	7 (11.67%)
Total	60 (100%)

Source: Field Study

Data in the table reveals that 88.33 percent of the sample respondent women state that they have freedom in deciding family expenditure/ Just 11.67 percent opined that they have no freedom. With regards to economic freedom tribal women are comparatively better than their counter parts in the general population. It is also a welcoming features.

Table-8 depicts the casting of vote in the last general elections.

Table-8: Casting of vote in the last General Elections

Response	No.of Respondents
Yes	58 (96.67%)
No	02 (3.33%)
Total	60 (100%)

Source: Field Study

As per the data shown in the table, 96.67 percent of the respondent women opine that they have cast vote in the last general elections. Just 3.33 respondents have not cast the vote due to different reasons. Local leaders mobilize the tribals in casting vote, enmass and as such this fact cannot be taken as real participation.

The aspect of awareness about 1/3 rd reservations for women in panchayats, in examined in Table-9

Table-9: Awareness about 1/3rd Reservations for Women in Panchayats

Response	No.of Respondents
Yes	16 (26.67%)
No	44 (73.33%)
Total	60 (100%)

Source: Field Study

Data shown in the table analyses that political awareness of the respondent women as to the 1/3 rd reservations in Panchayat Raj institutions is limited to only 26.67 percent. While 73.33 percent are not having any awareness about the political reservations in the study.

Political party membership is confined to just 5 percent of the respondents and no one has ever been elected to a political position and membership in the Mahila mandals is limited to only 6.67 percent and SHG membership also is limited to 10 percent only.

Tribal women take up different Income earning activities and participated in the farm activities of the agricultural holdings of the family. They earn income and supplement the family income for a comfortable living.

MAJOR FINDINGS

1. 91 percent of the respondent women are below 40 years of age. It implies that more number of women workers having efficient to undertake different income earning activities efficiently, due to age is infavour of them.

2. Majority (71.67%) of the respondent women are literates, while 28.33 percent are illiterates.
3. 95 percent of the respondent women are married and a lone respondents are unmarried, while 3.33 percent are legally divorced.
4. 88.33 percent of the sample respondent women are following nuclear family system which facilitate hard work, earning and savings.
5. 76.67 percent of the sample respondent women live in Pucca houses.
6. 90 Percent of the Tribal women enjoy freedom to a large extent in taking decision on the purchase of house hold goods and 88.33 percent have freedom in deciding family expenditure.
7. Most of the respondent women 96.67 percent have cast vote in the last general elections.
8. The political awareness of the tribal respondent women as to the 1/3 rd reservations in the Panchayat Raj institutions is limited to 26.67 percent only.

SUGGESTIONS

1. Steps to enhance literacy levels among the tribal women.
2. To create more employment opportunities in the tribal areas
3. There is an absolute need to promote agro-allied activities like diary, Poultry, Horticulture in the tribal areas.

CONCLUSION

In view of the exposure of the tribal societies to modernity with the development of transport and communication facilities and media buzz along with the welfare programmes of the Government, tribal societies are under transformation to modernity. Region specific and tribe specific programmes can ameliorate the social economic and political conditions of the tribals. Tribal welfare is already delayed and it is better to improve their welfare on a War footing.

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Socio Economic Agricultur of the Tribal- A Study in Adilabad District Telanga State

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INTRODUCTION

The concept, the 'practice' of tribal development started with the British (though some may claim that emperor Asoka was the first one to initiate the process by creating the post of Anta-mahamatya-the minister to look after the downtrodden-but nothing is known about the steps taken in this regard). The first concrete mention of tribals is found in Kautilya's Arthashastra whereby it has been mentioned that they know each and every inch of the area they live in, their services can be sought for local tasks including spying but they are not trustworthy. The comment shows that not much was known about tribals. We find no mention of tribals thereafter, till British arrived. British are credited with initiating the task of tribal development. But they never concealed their motive in following the 'tasks of mercy'. The aim was wither to keep the tribals isolated from the 'national' mainstream, thus keeping them away from the menace of freedom struggle; or by the same process, to convert to the religion of Christ so that they identify themselves more with the Crown and its interests in the country. Though they were quite successful in achieving their motives, the tribals, because of their inherent psyche of never being subservient, at will blasted into minor or major revolts. Up to 1920s our national leaders hand no inking about the plight of these 'sons of the soil' (B. Suresh Lal-2014).

The gravity of situation was well realized at the dawn of independence and Articles 38 and 46 were incorporated into the Constitution not only for the weaker sections of the society to be protected against exploitation but also to help them in economic development. We must, however add that the task of development was to be implemented by the same bureaucracy within the same normative structure as was existing in the pre-independence times. There had to be a clash between the formal apathetic attitude of bureaucracy and the humanitarian angle envisaged in the Constitution - the resultant mess, thus created, is understandable (B. Suresh Lal-2014)..

REVIEW OF LITERATURE

Harshad Tribedi (2003) emphasized that inspite of different kinds of inputs for development of agriculture, animal husbandry, industry, forestry, education etc., the most important input is that of human resource development, that will ultimately endure and enhance all achievements of tribal development. This being the crux of the problem, the author strongly advocates the development of tribal learning resource centres of various types suited to local conditions.

Mahalati S., GulnarKhanian, Kapade. M.V. (2003) in their article analyzed the various sources of loans and repayment of loans by the ITDA beneficiaries of Dhar district in Madhya Pradesh. The paper is divided into four parts. The first part traces the working structure of ITDA. The main objective and methodology of analysis are discussed in the second part. The third part presents the product analysis of the primary data and the fourth and the last part discusses the findings and offers suggestions based on the findings.

Jai Prakash Jha (2003) examined the food habits of tribal households. The tribal were forced to depend much upon agriculture and mainly on produce like vegetables, rice and some coarse grains such as maize, millet etc. The study revealed tremendous changes in the food habits of tribal.

Rajagopal (2003), analyzed the major problems of agriculture labour in Bastar district. These problems were (1) low productivity in agriculture; (2) disguised unemployment and improper utilization of manpower; (3) land less labour force and lack of industrialization of agriculture and (4) low standard of living.

Janardhan Rao. B., (1981) concentrated to cover the impact of land transfer regulations in a scheduled village. The major objective of his work is to portray the factors that have a crucial bearing on the process of land alienation in scheduled tribal areas. More specifically, he attempted to understand the impact and implementation of land transfer regulations as an instrument of economic advancement and welfare of the tribal communities in the limited context of the selected villages.

Somasekhar A., (1983) economic conditions of tribal with specific reference to koyas in Bhadrachalam taluk of Khammam district. He emphasized on economic conditions of tribal, the social and cultural factors are not neglected. He deals with the tribal economy such as agriculture, forests, exploitation besides the profile of Godavari Valley in which the majority of Koyas inhabits and ekes out their livelihood..

.METHODS AND MATERIAL

The present study has been conducted in two villages Kolamguda and Arli of Bheempur Mandal of Adilabad district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents. For the usage in the appropriate places, secondary data was also collected from relevant journals, annual reports of Ministry of Tribal affairs and various document and related publications.

OBJECTIVES OF THE STUDY

- To study the the socio economic land status of the tribal's.
- To explain the different types are seeds in Agriculture of the tribal's in selected study area
- To study the cropping pattern system of the tribal in Adilabad district selected study

SOURCES OF DATA

Primary Data: The data was collected through primary and secondary sources, structure and primary data was collected through structure questionnaire interview, personal observation and participatory method.

Secondary Data: Secondary data was collected from various reference books, Journals annual reports of ITDA, different reports and various government documents on tribals.

SAMPLING DESIGN

A sample size of 50 respondents have been selected 25 each from each village of Kolamguda and Arli of Bheempur Mandal of Adilabad district has been selected for study using random sampling method.

TOOLS OF ANALYSIS

The tools used for analysis are percentage, frequencies, tabulation

Significance of the Study: The study is mainly focus on two villages of Kolamguda and Arli of Bheempur, Mandal of Adilabad district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents

Table – 1: Age Group - Wise Distribution of Respondents

S.No.	Age Group	No. of Respondents in the Villages		
		Kolamguda	Arli	Total
1	18-25	6 (12)	4 (8)	10 (20)
2	26-35	14 (28)	12 (24)	26 (52)
3	36-45	3 (6)	6 (12)	9 (18)
4	45& above	2 (4)	3 (6)	5(10)
5	Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The Table age group wise distribution of respondents in Kolamguda the highest number of 14 respondents accounting for 28 percent in the young age group of 26 to 35years the lowest numbers of 2 respondents accounting for 4 percent are found between the age group of 45 & above..

In Arli village highest number of 12 respondents accounting for 24 percent belongs to younger age group that is between 26-35 year age the lowest of 3 respondents accounting for 6 percent belongs to age group between 45&above .The oral observation is 52 Percent young age between 26-35 years.

Table -2: Land Particulars of Sample Respondents

S.No.	Land Particulars	No. of Respondents in the villages		Total
		Kolamguda	Arli	
1	< 5 Acres	12(24)	14 (28)	26 (52)
2	> 5 Acres	4 (8)	5 (10)	9 (18)
3	No Land	9 (18)	6 (12)	15 (30)
4	Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The table - reveals the Land Particulars of sample respondents in selected Kolamguda In Bheempur Mandal out of 25respondents 4 respondents consisting of 8 percent had land more than 5 Acres. The highest number 12 respondents consisting of 24 percent had land less than 5 acres. The remaining 9 respondents consisting of 18 percent had no land.

In Arli vilage of 25 respondents, 5 respondents consisting 10 percent had land more than 5 acres 14 respondents consisting 28 percent had land less than 5 acres and the lowest number 6 respondents consisting of 12 percent had no land.

The overall observation of the table is that in all the two village highest number of respondents are having the land whether it is above 5 acres or below 5 acres. The lowest number of respondents had no land.

Table -3: Types of seeds using in agriculture by the Sample Respondents

S.No.	Types of seeds / Varieties	No. of Respondents in the villages		Total
		Kolamguda	Arli	
1	Local Seed	6 (12)	8 (16)	14 (28)
2	Hybrid Seed	16 (32)	15 (30)	31(62)
3	Both Seeds	3 (6)	2 (4)	5 (10)
	Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The table – 3 reveals the types of seeds using in agriculture by the sample respondents in selected Kolamguda In Bheempur mandal out of 25 respondents 6 respondents consisting of 12 percent had been using local seeds followed by 16 respondents consisting of 32 percent using hybrid seeds and the remaining 3 respondents consisting of 6 percent both of uses for the cultivation.

In Arli out of 25 respondents 8 respondents consisting of 16 percent had been using local seeds followed by 15 respondents consisting of 30 percent using hybrid seeds and the remaining 2 respondents consisting of four percent both of uses for the cultivation.

The overall observation of the table is that in all the two villages the highest number of respondents are seeding the hybrid seeds in the agriculture.

Table – 4: Crops - Wise Distribution of Respondents

S.No.	Crops	No. of Respondents in the Villages		
		Kolamguda	Arli	Total
1	Cotton	12 (24)	9 (18)	21 (42)
2	Soya& red groom	6 (12)	8 (16)	14 (28)

3	Jawar	4 (8)	3 (6)	7 (14)
4	Others	3 (6)	5 (10)	8 (16)
5	Total	25 (50)	25 (50)	50 (100)

Source: Field Study

(Figures in Parentheses are Percentage)

The table – 4 reveals the types of crops wise distribution sample respondents in selected Kolamguda In Bheempur mandal out of 25 respondents 12 respondents consisting of 24 percent had been cultivation of cotton crop, followed by 6 respondents consisting of 12 percent had been cultivation of soya and red groom ,8 percent jawar, and the remaining 3 respondents consisting of 6 percent other crops for the cultivation.

In Arli out of 25 respondents 9 respondents consisting of 18 percent had been cultivation of cotton crop followed by 8 respondents consisting of 16 percent cultivation of soya and red groom ,6 percent jawar, and the remaining 5 respondents consisting of 10 percent other crops for the cultivation

The overall observation of the table is that in all the two villages the highest numbers of respondents are cultivation of cotton crop in the agriculture.

FINDINGS

- Nearly 52 percent respondents are young age group i.e. 26-35 years
- Nearly 26 sample respondents had landless bellow 5 Acres.
- 42 percent planted cultivation of cotton crof.
- All the respondents are used to hybrid seeds their percent I.e. 62.

SUGGESTIONS

1. The tribal development agencies should take care of development of tribal's in the socio-economic spheres.
2. The government will be provided the bank loan without interest to the tribal.
3. ITDA provided the bore well facilities developed to the agriculture of the tribal.
4. Girijana Co-operative Corporation could create awareness among tribes on their forest produce and tribals should get the reasonable prices of their fo
5. The government should be provided with fertilizer disinfectant subsidies to the tribal.
6. The government should provided more development schemes such as farmers, insurance for tribal development.

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Health Condition and Education Status of Primitive Tribes: A Study in Adilabad District Telangana State

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ABSTRACT

Health is one of the Social Indicators of Human Development Environment is the Basic determinant of Health in general. However any external agents of biological chemical, physical social or cultural that can be causally linked to a change in health status. Health and nutritional status of an individual depends on the food he eats man needs a wide range of nutrients to lead a healthy and active life and these are derived through the diet they consume dally. Good nutrition is a basic component of health.

The Present study has been conducted in Bela Mandal Two village ie Masala and Toyaguda in Adilabad district. The Research has selected 50 sample respondents 25 from each village. A structure Schedule was administrated for collection of Data from these respondents. A protested interview schedule was also administered for the purpose of collecting the data for the usage in the appropriate places. Secondary data are also collected from journal, books, Articles and document minister of Tribal Health report and related publication. Objectives of the Study The Socio- Economic demographic status of the tribal's, to explain the health condition and education status of primitive tribes in selected study area. Finding as per the researcher oral observation 22 respondents are suffering from deferent types of diseases' and 56 percent respondent good Health and 48 percent illiterate ,52 percent literate.

Keywords: Tribal health and education status, disease ,primitive tribes.

INTRUCTION

Health is one of the Social Indicators of Human Development Environment is the Basic determinant of Health in general. However any external agents of biological chemical, physical social or cultural that can be causally linked to a change in health status. Health and nutritional status of an individual depends on the food he eats man needs a wide range of nutrients to lead a healthy and active life and these are derived through the diet they consume dally. Good nutrition is a basic component of health.

Health is viewed differently by different people all over the world. The World Health Organization defined health as "a state of complete physical; mental, social and spiritual well-being and not merely an absence of disease or infirmity. "Thus, good health is a synthesis of physical, mental and social wellbeing.

"Health" has found an important place in the constitutions of all States and the UN agencies. Out of the 30 Articles of the Universal Declaration of Human Rights, Act, 25 are particularly concerned with the right to health. Everyone has the right to a standard of living, adequate for the health and well-being of himself and of his family, including

food, clothing, housing and medical care and necessary services and the right to security in the event of unemployment, sickness, disability; widowhood, old age or other lack of

the livelihood, in circumstances beyond his control. Motherhood and childhood are entitled to special care and assistance. All the children, whether born in or out of wedlock shall enjoy the same social protection.

REVIEW OF LITERATURE

Choudari (1990): In most tribal communities, there is a wealth of my related to health, health and treatment are closely interred related with pre-environment, mostly the forest ecology. Many tribal

groups use different parts of a plant, not only for the treatment of diseases, but for population controls as well.

Mahapatra (1994): As the medical systems of any society are cultural derivatives, the traditional health care system of tribal groups persists long before western innovations in health care are implemented.

Sharma (2001): The concept health seeking behavior showed the complicity of tribal medical system in Arkuru village. The cause of illness and healing treatment are found to be related with magi co-religious beliefs. Along with herbal treatment magi co-religious practices are still occupying a significant position in their indigenous method of treatment in the process of decision making process further plays a dominant role as a head of the household.

Sunita Devi (2003): Another study among the meilis of Manipur reveals that though the people are educated enough, the concept of deities and their effect on the man health are widely prevalent among them.

Sunita Devi (2004): While the studying on the causes of underutilization of Biomedicines among the Tribal woman of Rajasthan Bharin reveals that their cultured attributes are attached to the concept of health and diseases.

Suresh Lal (2007): Very few studies were conducted on economic analysis of the health care services of tribal population of North Telangana of Andhra Pradesh such as on Koya, Gond and Lambada.

Suresh Lal (2010): Safe water and sanitation are the two basic components of hygiene, which have a strong cultural determination and key influence on people's health perhaps comparable only to food.

Gigoo et al, (2009): The tribal people differ from other communities by virtue of cultural settings. Their health care problems stem from illiteracy, poor infrastructure, and poor sanitation and also, from some customs and traditions peculiar to these groups. **Praharaj (2011):** The health seeking behavior of tribal people is based on the processes by which tribal recognize sickness and the ways to counteract it. Illnesses are contract of belief and knowledge, with very with time and space in tribal societies. the system of cure is not only based on magi co-religious means but also on treatment with different herbs and plants. The tribal people use both magi co-religious and herbal medicine for their treatment.

METHODS AND MATERIAL

The present study has conducted in Bela Mandal two village i.e. Masala and Toyaguda in Adilabad district. The research has selected 50 sample respondents 25 from each village. A structure Schedule was administered for collection of data from these respondents. A pretested interview Schedules was also administered for the Purpose of collection the data for the usage in the appropriate places. Secondary data are also collected from journal, books, Articles and Documents Minister of tribal health report and related publication.

OBJECTIVES

- To Study the Socio-economic demographic status of the tribals
- To explain the health condition and education status of primitive tribes in selected study area.
- To examine the health status and deferent types of diseases of the tribals.

SOURCES OF DATA

Primary Data: The data was collected through primary and secondary sources, structure and primary data was collected through structure questionnaire interview, personal observation and participatory method. Secondary Data: Secondary data was collected from various reference books, Journals annual reports of ITDA, different reports and various government documents on tribals.

SAMPLING DESIGN

A sample size of 50 respondents have been selected 25 each from each village of Masala and Toyaguda of Bela Mandal of Adilabad District has been selected for study using random sampling method.

TOOLS OF ANALYSIS

The tools used for analysis are percentage, tabulation, frequencies,.

Significance of the Study: The study is mainly focus on two villages of Masala and Toyaguda of Bela, Mandal of Adilabad district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents.

Table -1. Age wise distribution of sample respondents

Age	Masala	Toyaguda	Total
18-30	12 (24)	15 (30)	27 (54)
30-45	8 (16)	5 (10)	13 (26)
45-55	3 (6)	4 (8)	7 (14)
55& Above	2 (4)	1 (2)	3 (6)
Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The Table age group wise distribution of respondents in Masala the highest number of 12 respondents accounting for 24 percent in the young age group of 18 to 30 years the lowest numbers of 2 respondents accounting for 4 percent are found between the age group of 55 and above. In Toyaguda village highest number of 15 respondents accounting for 30 percent belongs to younger age group that is between 18-30 year age group the lowest of 1 respondents accounting for 2 percent belongs to age group between 55 and above.

Table: 02. Education wise distribution of respondents.

Education	Masala	Toyaguda	Total
Illiterate	11 (22)	13 (26)	24 (48)
Literate	5 (10)	6 (12)	11 (22)
10 th class	6 (12)	4 (8)	10 (20)
Inter	2 (4)	1 (2)	3 (6)
Degree	1 (2)	1 (2)	2 (4)
Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The Table education group wise distribution of respondents in Masala the highest number of 11 respondents accounting for 22 percent are illiterate followed by the 5 respondents consisting 10 percent belongs to literate and 18 percent ssc, inter and degree in Masala village . In Toyaguda village highest number of 13 respondents consisting 26 percent belongs to illiterate and followed by the 6 respondents consisting 12 percent belongs to literate ,and 12 percent , ssc , inter and degree in Toyaguda village.

The oral observation is 48 percent illiterate and 52 percent literate in Masala and Toyaguda villages.

Table -3. Sex wise distribution of Sample Respondents

Sex wise	Masala	Toyaguda	Total
Male	14 (28)	15 (30)	29 (58)
Female	11 (22)	10 (20)	21 (42)
Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The Table sex wise distribution of sample respondents in Masala the highest number of 14 respondents accounting for 28 percent are male, followed by the 11 respondents consisting 22 percent belongs to female category in Masala village respondents. in Toyaguda the highest number of 15 respondents accounting for 30 percent are male, followed by the 10 respondents consisting 20 percent belongs to female category in Toyaguda village

The oral observation is 58 percent male and 42 percent female in Masala and Toyaguda villages.

Table- 4. Types of diseases of sample respondents

Types of diseases	Masala	Toyaguda	Total
Good health	13 (26)	15 (30)	28 (56)
Typhoid	6 (12)	4 (8)	10 (20)

Malaria	2 (4)	3 (6)	5 (10)
Other	4 (8)	3 (6)	7 (14)
Total	25 (50)	25 (50)	50 (100)

Source: Field Study (Figures in Parentheses are Percentage)

The Table types of diseases distribution of sample respondents in Masala the highest number of 13 respondents accounting for 26 percent are good health, followed by the 8 respondents consisting 16 percent belongs to typhoid and malaria and 8 percent deferent types of diseases in Masala village. In Toyaguda the highest number of 15 respondents accounting for 30 percent are good health, followed by the 7 respondents consisting 14 percent belongs to typhoid and malaria and 6 percent deferent types of diseases in Toyaguda village.

The oral observation is 56 percent good health and 44 percent deferent types of diseases in Masala and Toyaguda villages.

RESULT AND DISCUSSION

Bela Mandal of Adilabad district has total population of 38,318 as per the census 2011. out of which 19,942 are males while 18,376 are females . In 2011 these were total 8,559 families residing in Bela Mandal. The average sex ratio of Bela Mandal is 921. The total literacy rate of Bela Mandal is 62.38 % the male literacy rate is 63.98% and female literacy rate s 46.87% in Bela Mandal. The schedule tribe total population 13,767 wherein male 7070, female 6697

Masala : Masala is medium size village located in Adilabad district in Talangana with total at 189 families residing the Masala village has population of 797 of which 389 are males while 408 are females as per population census 2011. Masala village literacy rate 51.95% male 65.79% female 38.46% the schedule tribe population 388 male 187 female 201.

Toyaguda is a village in Bela Mandal in Adilabad district of Telangana state,India. It belongs to Telangana region. It is located 29 km towards east from district head quarters Adilabad. Toyaguda village total population is 1296 and number of houses are 268 male Populaton 682 female 614 literacy rate 60% scheduled tribes population 836 (64.5%)

FINDINGS

- 48 percent of sample respondents are illiterate and they are innocent, lack of having knowledge about non-tribal society as a rest they are present exposing exploitation by non-tribal.
- Nearly 54 percent sample respondents are young age group i,e 18-30
- 48 percent sample respondent illiterate. .
- Overall observation is 56 percent are good health in the study are, 44 percent respondents are deferent types of diseases in the study are.

SUGGESTIONS

- Education facilities provided the government to the tribal .
- Education development policies and programs provided the government to the tribal.
- The government given the scholarships and education loans provided the tribal
- Safe water and sanitation are the to basic components of hygiene on the awareness of the tribal people.
- Child mortality is to be deduced through immunization programs and nutrition food to the lactating mothers
- Pre-natal and post-natal case and child care are to be impressed up on the tribal women the anganwadi centers and health workers
- Awareness of clean and green program to the tribal people and hospital facility provided to tribal people 24 hours.

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Autochthon, the Lifelong Sufferer

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ABSTRACT

Tribal identity and politics are a direct challenge to the economic elites in India. Plethora of books are written, Anthropology studies are made in India, M.Phils and Ph.ds are awarded from the concept of tribal studies, government commissions of 11th and 12th plans are created, aiming the sufferers (TRIBAL) for a good civilized life but the result is almost a failure. Approximately 72 years of Independence of India has not changed the despair of tribal people in India. The fate of their births, their way of life, their living standards, their decades of relation in forest and in jungles, their hygiene, their arts, their creativity, their belief systems, their crime record, their deaths. Indian anthropology which began in A.D 1774, two centuries of study and research work about tribal sowed no clarity about their lives. This has had been the wounds of their history, which speaks shame on us. Surely the failure governments and capitalists should express apology to subalterns for no serious efforts to educate them by using proper methods. Indeed social science has for a large part of its history failed to comprehend life worlds involving mobilities. Jacques Ranciere reflects on how the platform of western social and political thought has been elitist in its neglect of the poor, although there are occasional exceptions, as evident from Plato's observations on the shoemaker. This lifelong sufferer, other name adivasi, aboriginals, first citizens, indigenious people or subaltern whoever holding the name, they keep suffering in major issues of life. 1. Despair. 2. Destitution. 3. Alienation. Neither decades of studies nor commissions changed the lives of tribal to obtaining liberty, equality and fraternity. Amazing words and rightly stated in the course of a memorial lecture at Nagpur University by Majunder. After a lapse on two and a half decades, reviewed the course of development of anthropology and brought to light the impoverished progress of Indian anthropology despite the continued efforts of the British administrators and anthropologists. Thereby, this paper seeks to tribal consciousness of euphoria, to unlock the genocide mask in the name of Tribal development.

Keywords: Adivasi, Broken Republic, Organic intellectual, Genocide, Consciousness.

What a false to say that the birth of all human beings is unequal and the principle of Varna and Ashram, this is the view of Manusmriti, this statement is mentioned in a book titled The Tribal culture of India written by the wrong ideologies of L.P Vidyarthi and Binay Kumar Rai. This is the strong reason that the legend and heroic figure of India, Dr. B.R Ambedkar Who burnt Manusmriti in public on December 25, 1927. Every human's birth and life is equal in the site of God. To Honour and respect to every human is the real democracy, sadly which our country India ignores this under the evil influence of caste. Since Independence we shall deeply observe the interest and care of successive governments of India for what precautions and what care which government of India has had been taking for the development of Tribal People in India. They are the tribal people, the tribal welfare commissions which have had been established for development of tribal but the success of implementation is horrible and corruption. Let us debunk the 3 major issues what government of India has increased to Tribal people in the name of development for decades of history since independence.

DESPAIR: AS FOR AS 'TRIBAL DEVELOPMENT' IS CONCERNED, B.D. SHARMA QUESTIONED:

As for 'tribal development', what this would really mean, and how it could be implemented. The web of poverty, according to Sharma (1989), enmeshes the rural poor in a system of endemic exploitation. Funds and programmes for 'tribal development' are flawed by exceptionally high levels of corruption, essentially because projects are conceived in a manner that is irredeemably top-down. Projects that involve displacing adivasis increasingly include a 'tribal development plan'. It is extreme misuse of language to call top-down models of imposed change 'development', especially when implementation is so systematically corrupt. 'Develop' is an intransitive verb, and such, refers to an organic process of

change, motivated indigenously rather than imposed. Page 165 from *First Citizens* by Meena Radha Krishna.

High levels of corruption was happened and still happening through tribal welfare programmes and the most valuable point here is that extreme misuse of language! Yes it is true. Tribals today are caught between the government and capitalists. Every citizen of India should have the capacity to understand the major issues of Tribal People. Who will support Naxalism? No humans support violence. We should educate tribal people through a serious efforts and save their culture without of systematic language use of welfare programme, just like written G.O's. Realistic development is 10% and the advertisement is 90%. There are many major problems hidden here. Truly speaking, British India provided formal rights and given the utmost respect to their rights. Neoliberal India chased them off their lands in the name of development, and dubbed them as terrorists and Naxals, unleashed the army against them; even the story of adivasi women is far more harrowing!!! In *Mother of 1084*, Mahasweta Devi evokes and re-creates the killings of the Naxalites. She concentrates on later reactions—and lack of reaction—of a cross section, of the survivors, both those who bear the scars and wounds—both literally and figurate—of those horrible days and those who had lived through the days of violence in simulated insularity. The adoration of godmen, the euphoria over the Bangladesh war, the fashionable pretences of literary radicalism, and scandals, commercial and amorous, constituted for the latter a life style. That guaranteed their security. (Introduction by Samik Bandyopadhyay Page 4.). Terror can be born in various ways and various reasons. It may be from the roots of despair and from hunger dilemmas. It may be by gun or by hunger frustration. Naxalism is a kind of terror, which we must not encourage. But, we should face upper caste big feudalists through the methods of non-violence. Any kind of oppression or exploitation, that should be handled with the methods of education and through non-violence.

DESTITUTION

Globalism is utterly failed in eradicating poverty. The alleviate poverty and aggravate poverty both put globalism a physical handicapped status. Particularly among the tribals who face displacement from their habitant places of long decades of living. Successive governments are the major reason which didn't take steps to reducing the monopoly of capitalists in India. Neither of any governments of India discouraging the crony capitalism, the answer is 'no'. India is having large schedule tribe population mostly in the world. They occupied 15% of the total geographical area. Their habitation land is 70% of the forest area, 80% of the mineral resources, 50% of water resource, Despite all this, the tribal communities are facing a real challenge of their survival due to indiscreet process of globalization causing serious problems of exploitation, deprivation and pressure on land and natural resources. These are all main reasons the conflict among government, capitalists and tribals. R.C Verma, the author has served in the various ministries of the Government of India, mentions in his book:

The supreme court of India in the samatha case (1997) has prohibited leasing of tribal land for mining activities in the schelduled areas. It has ruled that the executive is enjoined to protect social, economic, and educational interests, of the tribals and when state leases out the lands in the Scheduled Areas to the non-tribals for explotation of mineral resources, it transmits the correlative obligation to those who undertake to exploit the natural resources that they should also improve social, economi and educational empowerment of the tribals. *Indian Tribes* Page 261.

Meena Radha Krishna mentions in the book titled, *The First Citizens: The displacement of Lakhs of adivasis due to salva judum led to spiraling violence. Thousands of adivasis became homelss as their villages were looted and burnt, (these clearly brought out the atrocities committed against the people under Salwa Judum, with women being raped for not joining the government backed operations and young boys being forced with the threat of violence to join the operations.) and migrated to neighbouring states, since those who did not join Salwa Judum were branded as Maoists and targeted by the authorities. This startagy in Chhattisgarh government was finally declared illegal by the supreme court of India. (Page 386)*

ALIEANATION: THE INCREASE OF ESTRANGEMENT CAUSES THE COLLAPSE OF NATIONAL UNITY IN INDIA.

The displacement of tribal people, Government thinks, a great development of our country. False ideas, displacement of tribal people sowed the destruction of natural environment. 72 years of Indian independence sowed the millions of tribal dead bodies as well as daliths, all type atrocities on minorities. Particularly the green hunt dead bodies of Tribal in forests and in jungles, their children dead bodies too, to which questions our government of India has no answers whether silence or dump-struck. Where is the democracy of India when our fellow citizens have been brutally killed by our Indian army!!! Who will solve this major pathetic true story of Indian children? How does our India express condolences to Tribal society? Truly India sowed the dead bodies of poor people who keep mourning for generations from the graveyards of India. The cruel living is meaningless modernization, the crores of dirty palaces, the darkrooms of industries, the dubeness of comfort, material love, selfish people who don't respect the subalterns, who never thought what happens to them. Really pathetic mindset of fellow citizens of India. Thank God for the safeguard UNO (United Nations Organization) for tribals and all weaker sections of society at some levels of protecting human rights. We should honor every human being. Especially poor people, poverty stricken people or poverty ridden people. Yes the lifelong sufferer is Tribal. We shall read one of the most confident and original thinkers of our time, Booker Prize winner and International Popular woman, Arundhati Roy who authored a book called Broken Republic. Capitalists of India who earns their money by destroying vulnerable and ordinary people of India. Capitalists and corrupted Indian politicians those who are a great threat to this beautiful country our India. We should protect every race and every culture. This is the conclusion of this paper from where the good start is for every citizen of India to stay thinking about our fellow citizens especially our Tribal brothers and sisters. Arundhati Roy mourns for fellow citizens of India and she portrays the evil luxurious lives of fellow citizens who are richest people of India, the same Bombay where hundreds and thousands of destitute have been living on streets and at railway stations for a piece of bread and for a small plate of rice, daily they suffer. How can rich people sleep? Where is humanity? What does it mean to be a human? Arundhati Roy questions:

Is it house or a home? A temple to the new India, or a ware house for its ghosts? Ever since Antilla arrived on Altamount Road in Mumbai, exuding mystery and quite menace, things have not been the same. 'Here we are', the friend who took me there said, 'Pay your respect to our new ruler'.

Antilla belongs to India's richest man, Mukesh Ambani. I'd read about this most expensive dwelling ever built, the twenty seven floors, three helipads, nine lifts, hanging gardens, ballrooms, weather rooms, gymnasiums, six floors of parking, and the six hundred servants. Nothing had prepared me for vertical lawn.—a soaring, twenty-seven-storey-high, wall of grass attached to a vast metal grid. The grass was dry in patches; bits had fallen off in neat rectangles. Clearly, Trickle-down hadn't worked.

But Gush-up certainly has. That's why in a nation of 1.2 billion, India's 100 richest people own assets equivalent to one fourth of the GDP. The twist is here, Thank God, Roy says about trickle-down economies of India. The IMF and world Bank in their various reports debunked the idea of trickle-down economics. Capitalism is in crisis. Trickle-down failed. Now Gush-Up is in trouble too. The international financial meltdown is closing in. India's growth rate has plummeted to 6.9 percent. Foreign investments is pulling out. Major international corporations are sitting on huge piles of money, not sure where to invest it, not sure how the financial crisis will play out. This is a major, structural crack in the juggernaut of global capital. Page 145 and 181. Taken from Broken Republic.

Your blood asks how were the wealthy and the law interwoven? With what sulfurous iron fabric? How did the poor keep failing into tribunals?

--PABIO NERUDA, The Judges

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Socio Economic and Political Aspects of Tribal Women – A Study

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Scheduled Castes along with scheduled Tribes and denotified tribes constitute the weaker sections of India's population from all angles. Though tribals are sons of the soil and citizens of the country they are born to grow as the children of nature. The tribal population in India accounting for 8.6 percent of the total population of India as per 2011 census. Tribals live in all states and Union territories with the exception of Punjab, Delhi, Pondichery and Chandigarh. They are deprived of many civic facilities and isolated from modern way of living. Tribal societies are mostly traditional and are the cross roads today as they are pushed to modernity on one side and they are inclined to maintain their identity as a tribe.

Women play a crucial role in the Tribal societies by earning income to supplement the family income and also by taking care of children and household management. Tribal women are constrained to play dual role in the Tribal societies.

Objectives:

- 1) To analyse the socio-economic conditions of the sample respondent women.
- 2) To examine the political awareness and participation of the tribal women.
- 3) To assess the social status of the tribal women at home and the society
- 4) To analyse the child preference of the tribal women.
- 5) To examine the children education of the respondent households.

Methodology:

Chinna Eerlapudi village of Raghunadhapalem Mandal in Khammam district is selected for this study. 60 respondents from Tribal women are selected and data is collected through the structured questionnaire. Simple research tools are used to arrive at the results.

Social and Demographic Features:

Age particulars of the respondent women in the study area analysed in Table-1.

Table-1: Age wise distribution of the respondents

Age	No.of Respondents
15-20	6 (10%)
21-25	16 (26.67%)
26-30	30 (43.33%)
31-40	4 (6.67%)
41-50	08 (13.33%)
Total	100 (100%)

Source: Field Study

Data indicates that 10 percent are between 15-20 years of age group, 26.677 percent are in 21-25, 43.33 percent are in 26-30 and 6.67 percent are in between 31 to 40 years of age group. It is noted that most of the respondent women (86.67 percent) are in the age group of below 40 years. It implies that the age is in favour of the respondents to make them active and effective work. Just 8 percent are in the age group of 41-50 Years.

Literacy levels of the respondent women examines in Table-2.

Table-2 :Literary Levels

Literary Levels	No.of Respondents
Primary	24 (40%)
Secondary	13 (21.67%)
Higher	02 (3.33%)
Illiterates	21 (35%)
Total	60 (100%)

Source: Field Study

65 percent of the respondent women are literates. Among them 40 percent have completed primary level of education 21.67 percent completed secondary level and just 3.33 percent have completed higher level of education. It is very happy sign regarding literacy. Literacy levels are encouraging in the study area because it is nearer to mandal head quarters.

Age of maturity is also elaborated in Table-3 as given here under.

Table-3 : Age of Maturity

Age	No.of Respondents
11	02 (3.33%)
12	15 (25%)
13	36 (60%)
14	07 (11.67%)
Total	60 (100%)

Source: Filed Study

Maturity age at 11 years for 3.33 percent of the women, 12 years for 25 percent of the respondent women and 13 years for 60 percent of the respondent women. It implies that weather conditions, food habits and genetically reasons nearly 88.33 percent of the respondent women were matured by 13th year. Just 11.67 percent of the respondent women were matured at the age of 14 years. Tribal girls, mostly Banjara girls are physically strong and mentally a little bit advanced as reflected by the age of maturity.

The data collected on age at marriage and analysed in Table-4 as follows.

Table-4 : Age at Marriage

Age	No.of Respondents
15	21 (35%)
16	17 (28.33%)
17	10 (16.67%)
18	07 (11.67%)
19	03 (5%)
20	02 (3.33%)
Total	60 (100%)

Source: Field Study

35 percent of the respondent women got married at the age of 15 Years. 28.33 percent at 16 years and 16.67 percent at 17 years. It is interestingly, early marriages are common among the tribals as data reveals that 80 percent of the respondent women got married by 17th year. 18th year and plus age is the legalized age for marriage. Just 20 percent of the marriages are legalised in this study area. It implies that tribal women slowly adopting themselves to the modern trends.

The village and Mandal for the study is near the district head quarters, Khammam and dominating Tribal group is Banjara which is the most upcoming group among the triabls. This fact is to be kept in mind while analyzing further aspects in the study. All the respondent women are married and 95 percent of the respondent women are nuclear families which facilitate hard work, earning and saving.

Ability for girl child education is examined in Table - 5 as follows.

Table-5 : Do you have ability for your girl child's education

Responses	No. of Respondents
Yes	52 (86.67%)
No	08 (13.33%)
Total	60 (100%)

Source: Field Study

86.67 percent of the respondent women have girl child and the same percentage of the respondents are emphatic in providing good education to the girls and they state that they have the financial ability. Just 13.33 percent express their inability to provide education to their girl child.

Nature of marriage is analysed in Table-6 as given below.

Table-6 : Is your marriage is arranged or Love

Nature of Marriage	No. of Respondents
Arranged	58 (96.67%)
Love	02 (3.33%)
Total	60 (100%)

Source: Field Study

This trend is also progressive highlighting the transformation of the tribal societies contradicting the general opinion as to the dictatorial attitudes of the tribal families as it is 96.67 percent of the respondent women got married through the parental arrangements. The acceptance of the respondent women was solicited before finalizing the bridegroom as reported by 96.67 percent of the respondents and love marriage has been reported by only 3.33 respondents.

Data collected and elaborated relates to love marriages of the daughters of respondents in Table-7 as given here under.

Table-7: Do you accept, If your Child want Love Marriage

Responses	No. of Respondents
Yes	16 (26.67%)
No	44 (73.33%)
Total	60 (100%)

Source: Field Study

Interestingly 73.33 percent of respondent women states that, they want their girls to marry through arranged process. Only 26.67 percent of the women in the study, accept love marriages and this trend reveals a little bit of a acceptance of modernity.

Table-8 as given here under depicts the willingness to payment of dowry.

Table-8: Is given dowry to your husband

Responses	No. of Respondents
Yes	47 (78.33%)
No	13 (21.66%)
Total	60 (100%)

Source: Field Study

78.33 percent of the respondent women offered dowry to the spouses at the time of their marriages implying that 21.33 percent of the respondents did not pay dowry.

Acceptance of dowry to the children analysed in Table-9.

Table-9 : Do you accept to dowry to your girl child marriage

Responses	No. of Respondents
Yes	53 (88.33%)
No	07 (11.67%)

Total	60 (100%)
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Source: Field Study

Surprisingly, 88.33 percent of the women in the study are willing to offer dowry at the time of marriages of their daughters. This attitude also reveals the acceptance of modern systems of general population.

Marriages of the respondents daughters with whom, aspect is also examined in Table-10 as given here under.

Table-10 : With whom do you prefer the marriage of your daughter

Whom	No.of Respondents
Relatives	17 (28.33%)
Other Than Relatives	43 (71.67%)
Total	60 (100%)

Source: Field Study

As stated by the respondent women at the time of interaction, nearly 71.67 percent of the respondent women wish their daughters to be employees and earn money to enjoy economic freedom. Here also trends of modernity is evident. Tribal societies prefer marriage within group and with the relatives. This traditional opinion is contradicted by the women in the study as majority of the respondents are willing to give their daughters in marriage to boys other than relatives.

Table-11 as follows depicts the son preference of the respondents.

Table-11: Son Preference by You

Responses	No.of Respondents
Yes	54 (90%)
No	06 (10%)
Total	60 (100%)

Source: Field Study

Son preference is very strong in the Indian Society and the same is reflected in the study as 90 percent of the respondent women want to have at least one son and just 10 percent stated other wise. At the same time most of the women express their opinion to have at least one daughter and this is a welcome feature. They want to care of health, nutrition food and well being of the girls without any discrimination

Social status as examined in the study is free from discrimination as majority of respondent women state that they are not socially downgraded in the village. Most of the women state that they can freely move and take up labour work in the village with dignity. Husbands mostly (80 percent) decide the number of children to be delivered and thus, the tribal women have no freedom in taking decisions on the number of children. They enjoy freedom to a large extent in taking decisions on the purchase of house hold goods. In this way they enjoy economic freedom they have freedom in family expenditure as well as spending their own incomes. With regard to economic freedom tribal women are comparatively better than their counter parts in the general population. It is happy to note that all the women in the study state that their spouses treat them with concern and ensure their well being. 73 percent of the women in the study are members of DWACRA groups and 99 percent have cast votes in the last elections. Political party membership is confined to just two respondents and no one has ever been elected to a political position and membership in the Mahila Mandals is limited to only two members and SHG membership is also limited to 4 members only. Their political awareness as to the reservations in Panchayat Raj institutions is limited to only 12 percent of the respondents.

Tribal women take up different activities and participated in the farm activities of the agricultural holdings of the family. They earn income and supplement the family income for a comfortable living.

Major Findings:

- 1) 86.67 percent of the respondent women are in the age group of below 40 years. It implies that the age in favour of the respondent to make them active and effective work.
- 2) 65 percent of the respondent women are literates. It is very happy sign.
- 3) It is that 88.33 percent of the respondent women in the sample matured by 13th year, due to weather conditions food habits and genetically reasons.
- 4) 80 percent of the respondent women got married by 17th year.
- 5) 95 percent of the respondent women are nuclear families which facilitate hard work, earning and saving.
- 6) 86.67 percent of the respondent women have girl child and the same percentage of the respondents are emphatic in providing good education to the girls.
- 7) 96.67 percent of the respondent women got married through the parental arragnemtns.
- 8) 73.33 percent of the respondent women states that, they want their girls to marriage thorough arranged process.
- 9) Surprisingly, 88.33 percent of the women in the study are willing to offer dowry at the time of marriages of their daughters.
- 10) 71.67 percent of the respondents wish their daughters to be employees and earn money to enjoy economic freedom.
- 11) Majority of the respondents are willing to give their daughters in marriage to boys other than relatives.
- 12) 90 percent of the respondent women to have at least one son. At the same time most of the women express their openion to have at least one daughter.
- 13) As majority of the respondent women state that they can freely move and take up labour work in the village with dignity.
- 14) 80 percent of the respondents states that husbands decide the number of children to be delivered.
- 15) It is happy to note that all the women in the study states that their spouses treat them with concern and ensure their well being.
- 16) 73 percent of the women are members of DWACRA groups and 99 percent have cast vote in the last elections.

Conclusion:

Because of the development of transport and communication facilities in the tribal areas and the welfare programmes of the government, tribal societies are under transformation to modernity. Their urge to preserve their indentity comes in the way of this transformation due to which the pace is slow. Specific programmes can ameliorate the social, economic and political conditions of the tribals and make them shine.

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“Income, Consumption and Savings of the Chenchus (PTG)” - A Study in Nagarkurnool District of the Telangana State

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INTRODUCTION

The Government of India has been striving to improve the living conditions of the scheduled tribes through constitutional Guaranties, specialized institutions and specially designed policies and programs since independence. However, the study team an Tribal Development (Shilu. A.O. Team 1969) found that a large number of tribal communities continued to be extremely backward. The committee suggested that the lowest layer among the tribals need special schemes to be implemented by the Central Government. By the end of the VIII plan 75 Tribes were identified for special treatment and they are referred to as PTGs / PVTGs. These tribal groups account for 27,68,322 as per 2011 census and 18 of this groups are less than 1000 each in number facing the threat of extinction. Living conditions of the PTGs need a lot of improvement as they are still in hunting and food gathering and live in remote areas.

In the light of the above elaboration this paper seeks to analyse the “Income, consumption and savings of the Chenchus” (PTG), declared in the first stage in 1975 by taking Nagarkurnool district of the Telangana state.

METHODOLOGY

The study takes place in Nagarkurnool district of the Telangana state and it was a part of the earlier Mahabubnagar district. After bifurcation, Nagarkurnool district has the largest concentration of the chenchus in the state. Amrabad and Lingal mandals which have the largest concentration are selected and two villages from each mandal with the

maximum number of chenchus from each mandal are chosen. Adopting random sampling method 10 per cent of the chenchu households from each village are selected as sample. Thus, the sample size is 111 households in total.

OBJECTIVES

1. To examine the income and income earnings avenues of the chenchus in the study area.
2. To find out the consumption pattern and saving potential of the sample households.

DATABASE AND RESEARCH TOOLS

The study is mainly based on primary data collected through questionnaires. Relevant secondary data from publications and reports has also been used. Simple averages and percentages are used to analyse the data.

INCOME EARNING ACTIVITIES OF THE SAMPLE RESPONDENTS

Tribals have different income earning activities. They do not stick on to a single activity to earn income. Table -1 reveals the income earning activities and the average income of the sample respondents.

Table -1: Average Income of the Sample Respondents

Activities	Amount (Rupees)	Percentage
MGNREGS	24980	34.7
Agri labour	13,734.23	19.1
Non-agri labour	5144.14	7.1

NTFP	7928.2	11.0
Own cultivation	14483.06	20.1
Live stock	5657	7.9
Over all	71926.63	100

Source: Field Study.

Data in table -1 shows that MGNREGS is the most important source of the income followed by own cultivation and agricultural labour. It can be stated that the respondents derive 74 per cent of their income from these three sources. Special provisions are made to the PTGs with regard to MGNREGS by the Government of India and so it is the most important source of income to the chenchus in the study.

Family members of the respondent households other than children and aged also involve in income earning activities. Table – 2 shows the average income of the members of the sample households.

Table – 2: Average Income of members of the sample Households (Excluding Respondents)

Activities	Amount	Percentage
MGNREGS	17325.0	70.0
Other activities	7430.2	30.0
Over all	24755.2	100

Source: Field Study.

It can be noted from the data that the average income of the family members is Rs 24755.2 against Rs 71926.63 of the sample respondents. Further, 70 per cent of the income of the family members is from MGNREGS. It implies that they get only 30 per cent of the income from other activities.

Overall income of the households is equal to the income of the respondents plus the income of the family members. Table- 3 provides the overall income of the sample households and the relative shares.

Table – 3: Overall Average income of the Sample households

Particulars	Amount	Percentage
Respondents income	71,926.63	74.4
Other Family members	24,755.20	25.6
Household's income	96,681.83	100

Source: Field Study.

It is noted that the average income of the respondents is Rs 71,926.63 while the income of the family members is Rs 24755.20. It implies that the overall average income of the respondents households is Rs 96,681.83. The relative shares of the income of the respondents and family members are 74.4 and 25.6 respectively.

Consumption is the basis for the standard of living of the people. It has two components, food consumption and Non-food consumption. Table -4 reveals the details of the consumption expenditure of the sample respondents.

Table-4: Relative shares of the Food and Non-food expenditure in the total consumption.

Items	Total Amount	Average	Percentage
Food Expenditure	3874521.6	34905.6	38.6
Non-food expenditure	6155348.5	55453.59	61.4
Total	10029870.1	90359.19	100

Source: Field study.

Data in the table shows that the average consumption, expenditure of the sample households is Rs 90,359.19. The shares of food consumption expenditure and Non-food consumption expenditure are 38.6 and 61.4 per cent respectively. During data collection the respondents have stated that the

expenditure on cereals is decreasing and the expenditure on quality food items is increasing. They have also stated that the expenditure on Non-food items like education and health are also increasing. Tobacco and alcohol are other important items under Non-food expenditure as noted during the interaction.

Income minus overall consumption expenditure shows the savings of a household. Average income of the sample households are low and so savings are bound to be low. Table – 5 shows that savings of the sample households in the study.

Table-5: Savings of the Sample Households

Particulars	Amount	Percentage
Average income	96,681.83	100
Average consumption expenditure	90,359.19	93.5
Average savings	6322.64	6.5

Source: Field Study.

It is noted that the average savings of the sample households is Rs 6322.64. As 93.5 per cent of the income is spent on consumption the percentage of savings is just 6.5. Low incomes constrain savings to be low. APS in the study is worked out as 0.065 which is very low.

FINDINGS AND POLICY IMPLICATIONS

1. Chenchus, like many other tribes involve in multiple income earning activities of which MGNREGS is the most important one. Hence, the activities of the MGNREGS are to be designed to expand the infrastructural facilities in the tribal areas.
2. NTFP collection is another important activity and so the restrictions on the collection imposed by the forest officials are to be avoided.
3. Non-agricultural employment in the study area is limited. By establishing processing industries of the forest products it can be improved.
4. A shift in food consumption pattern is noted in the study, Quality food items are to be made available to the PTGs through public Distribution scheme. Health and educational facilities are to be improved.
5. Low level of incomes to the chenchu households does not enable them to save more. Incomes are to be augmented.
6. Alcohol and tobacco consumption is to be discouraged through counseling.

CONCLUSION

Tribals, especially, PTGs like chenchus have been neglected for centuries. Their incomes and living conditions are to be improved to ensure the “Inclusive growth” objective more meaningful for which tribe specific and region specific strategies would be of much help.

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Socio- Political and Cultural Background of Tribal Community Telangana-A Study

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ABSTRACT

It is somewhat amusing, if not peculiar, that following 72 years of Independence, there is presently a developing number of networks wanting to be classed as planned clans. This wonder is especially solid in the Northeast. A considerable lot of the states in the area have noteworthy ST populaces as of now, however in states where some ethnic networks were rejected from the ST list, generally because of the Hindu confidence they grasped, there is a developing sense that they have been put off guard.

There are most likely numerous explanations for this present spurt in the desire for periphery. One of these eventual the dread of little ethnicities that they would be pushed to the edges of political force just as on landholdings in their customary home grounds by the inflow of pioneers, hence requiring insurance. The pressure, in any case, is likewise inner. Here the challenge is for the advantages of government work reservation. All that is requested is to be delegated STs and not the inversion to an ancestral personality in the anthropological feeling of the term.

Keywords: Development, Political upliftment, insurance

INTRODUCTION

Indian Society – Urban, Rural and Tribal RadhikaKapurConceptual he Indian culture contains people having a place with various positions, statements of faith, races, ethnicities, strict gatherings and financial foundations. People practice their own conventions, societies and standards. The appropriation of the Indian culture is on the premise of urban, rustic and ancestral regions. India is where individuals have come to acquire various attributes, in light of district, language, religion, etc. There are numerous angles inside the Indian culture that make a linkage between people having a place with differing foundations. The primary motivation behind this examination paper is to comprehend Indian culture, concerning urban, rustic and ancestral qualities, factors adding to the solidarity inside the Indian culture and structure of the Indian culture. Fundamentally the exploration paper centers upon the conventional parts of the Indian culture, however in the present presence, there have been changes with the appearance of innovation and utilization of present day and imaginative strategies and strategies. Catchphrases: Indian Society, Structure, Urban, Rural, Tribal, Unity, Individuals Presentation When understanding Indian culture, one is required to get information about urban, country and innate social orders. The division of the Indian culture is comprehensively based on urban, country and innate social orders considering their financial qualities and topographical areas. Urban culture is framed with the foundation of businesses, workplaces, instructive organizations, preparing focuses and the administrations part. In the urban regions, people are for the most part occupied with non-rural occupations and they receive a western way of life. People learn and get consciousness of cutting edge and current inventive strategies and techniques. Arrangement of wellbeing and restorative consideration is likewise accessible on a thorough scale and people having a place with rustic and ancestral networks relocate to urban regions in look for better expectations for everyday comforts (Indian Society: Tribal, Rural and Urban, n.d.)

"Tribe/Tribal" brings to one's mind a general image of half bare individuals, bolts and lances in their grasp, plumes in their minds, garbled language regularly joined with legends of brutality and savagery. They are anticipated as savage, animistic, graceless or talent scouts and their life as dreadful, brutish and short. Their specialty as unrefined, their religion as a variety of superstitions and they are grimy with dull appearance, terribly wild, unhealthy and revolting visages.¹ All the early voyagers and chairmen including experts like anthropologists, students of history, academicians just as various strict pioneers and Missionaries as a rule have heaped more than each other in their utilization of uncomplimentary modifiers to depict the "tribals".² Even huge numbers of us today receive both of

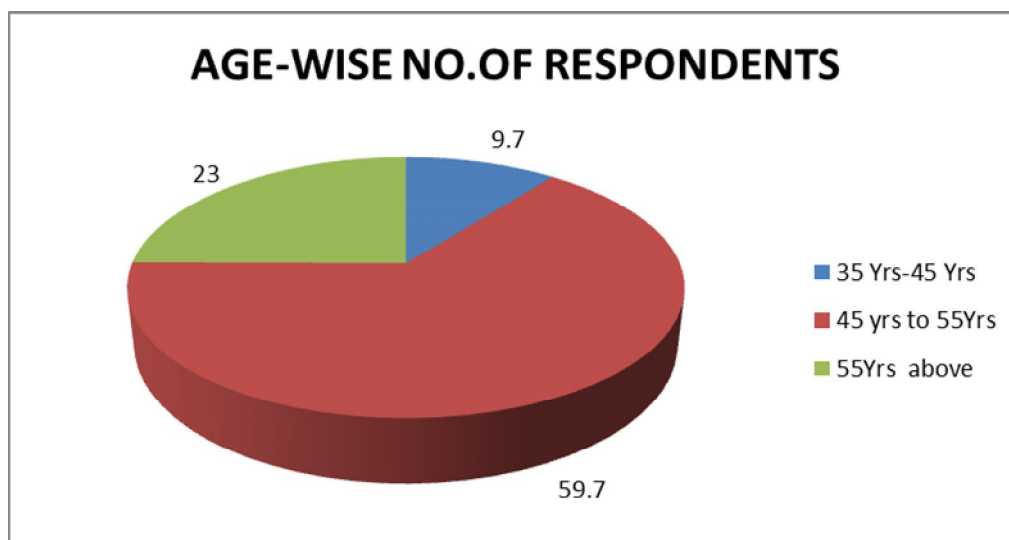
these perspectives completely in Indian "tribal's" while describing and talking on them. Whatever example history and writing has been created on them till the date is from untouchables and it makes once in a while disarray and debate in the issues of purported tribal's' well established oral history, custom, ideas, understanding and qualities. Barely one can discover references on them in most social reading material on Indian subjects, particularly in prior distributions. As it were those social orders have either showed up exactly at the edge of the history subjects or have been totally ignored as nothing worth mentioning and just lately they have been treated as some body.³ Nevertheless, the Government of India Act 1919, the Simon Commission Report of 1928 and the Government of India Act 1935 have mirrored this worry of the organization in trying to treat the supposed ancestral as a different substance. In this manner these Acts were/are tourist spots throughout the entire existence of social orders who are called ancestral in India. After the freedom of India in 1947, the constitution of India ensured exceptional consideration of the clans. The approach declared was integrationist without pulverizing their character. The arrangement of Panchsheel articulated by Pundit Nehru on innate improvement in discussion with the then noted anthropologist, Verrier Elwin, stays a vital structure inside which different projects expected to be executed till the date however same must be researched further for its applied clearness and credibility and in certainty no administration has followed the Panchsheel standards as a strategy in managing the ancestral society in India.

DEMOGRAPHIC PROFILE OF THE TRIBAL’S

Table 3.1: Age-Wise No.Of Respondents

Age	Frequency	Percent (%)
35 Yrs-45 Yrs	29	9.7
45 yrs to 55Yrs	179	59.7
55Yrs above	69	23
Total	300	100

Source: Primary Data



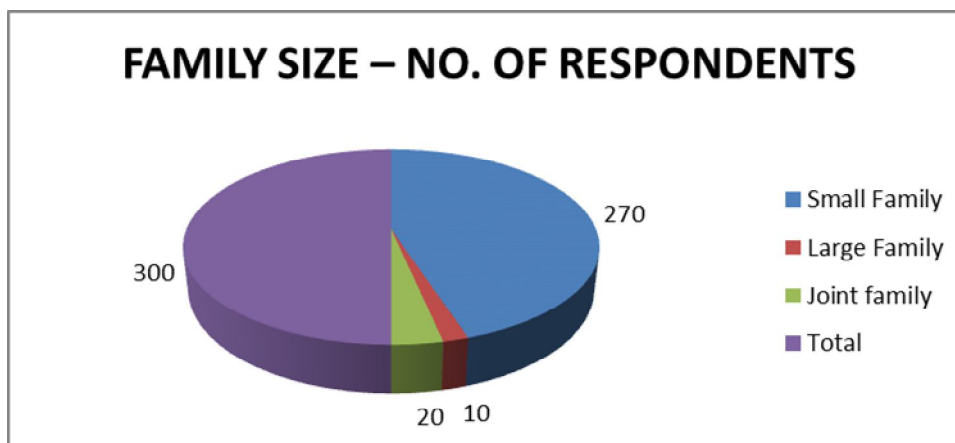
Age refers to the different stages in one’s life cycle. It is important for protection programming to be aware of where people are in their life cycle as their capacities and needs change over time. Age influences, and can enhance or diminish, a person’s capacity to exercise his or her rights. The protection risks affect an individual differently depending on age.

Age is an important analytical variable analyzing the socio political study of Banjaras. The study is categorizes the age groups as 18-25 years, 26-35years, 35-45 years, 45-55 years and above 55 years age groups. The age wise no. of respondents is given in the table 3.1. Most of the Tribal’s falls in age group of 45-55 years are 179(59.7%). While in the age group the numbers of respondents 21 yrs to 35 yrs are 0 (0%), 35yrs to 45 yrs are 29 (9.7%), and above 55 yrs are 69(23.0%). It is the evidence of the data the no. of respondents towards the response the middle age group are more responded.

Table 3.2: Family Size No Of Respondents

Family Size of respondents	Frequency	Percent
Small Family	270	90
Large Family	10	3.3
Joint family	20	6.7
Total	300	100

Source: Primary Data



Family - a group of persons usually living together and composed of the head and other persons related to the head by blood, marriage and adoption. For purposes of the Family and Income Expenditures Survey (FIES), the "extended" family concept is followed.

The following are the different types of household used in the survey: a) **Single Family** - refers to the presence of a single nuclear family in the household. It consists of a father and mother with unmarried children or presence of a parent with children. A single person is also considered as a single family in this survey. A single family also includes unmarried sisters and brothers who are living together as one household.

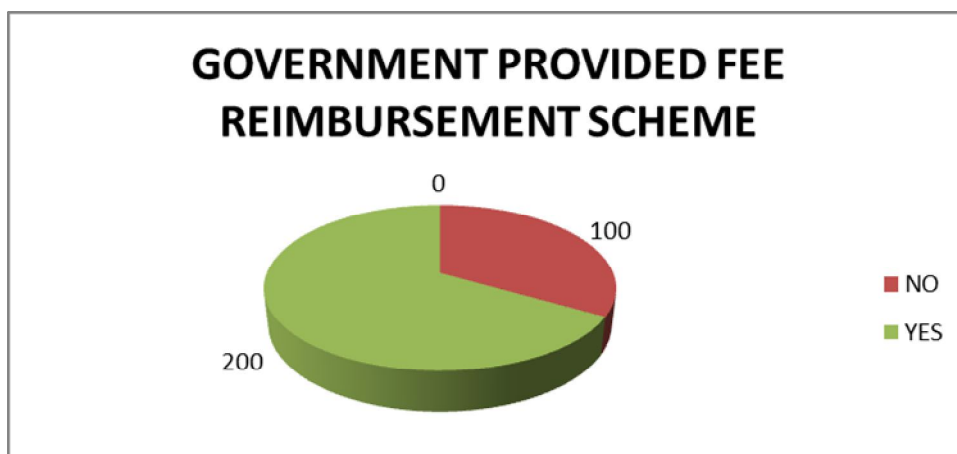
b) **Extended Family** - refers to the household composed of a nuclear family as defined above together with relatives like son-in-law, daughter-in-law, grandson, granddaughter, father, mother and other relatives. However, the presence of a boarder and domestic helper will not change the household type.

c) **Two or More Non-related Members** - refers to a household with two or more families or two or more persons not related to each other by blood, marriage or adoption.

Family Size - refers to the total number of family members enumerated. Included as family members are those whose relationship to the household head is a wife, son, daughter, father, mother, son-in-law, daughter-in-law, sister, brother, granddaughter and grandson or other relative

Family size is an important for the study of variable analyzing the socio political study of Banjaras. The study is categorizes the Large Family, Small Family, Joint Family. The above table- 3.3 shows that it is known that the no. of respondents 270 (90%) are form small family, 10(3.3%) respondents are form large family, 20(6.7%) respondents are joint family. It is the evidence of the data the no. of respondents responded to towards the response the small family is more responded.

Chart 3.3



Fee Reimbursement Scheme also called as Post Matric Scholars' is a student education sponsorship Programme by Government of Andhra Pradesh. It supports students belonging to economically weaker sections in the state. In 2012-13, more than 600,000 students in professional colleges were covered under the scheme, including around 150,000 students in engineering colleges. From 2013 to 2014, the government has made Aadhaar number mandatory for students availing the scholarship.

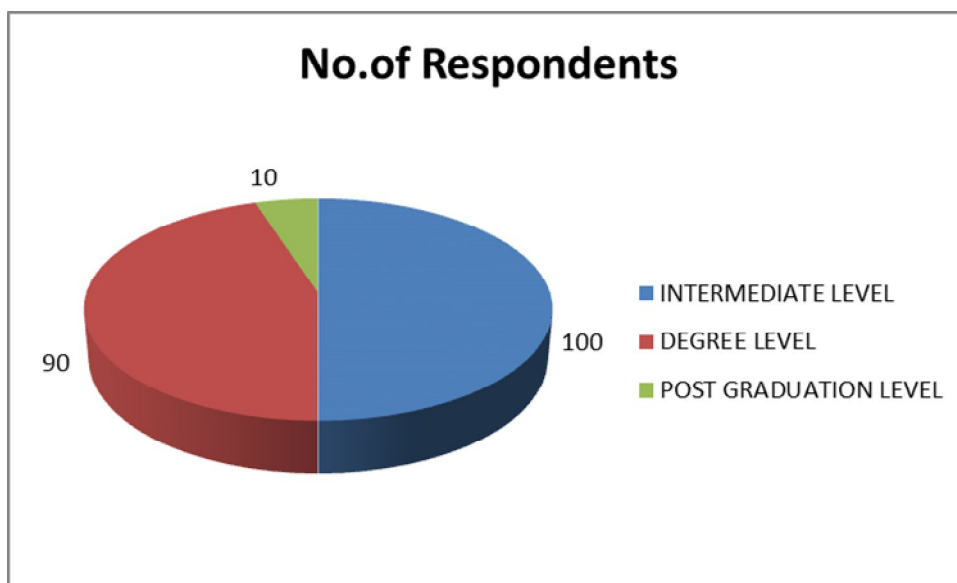
The scheme covers students pursuing professional courses like engineering, medicine, MBA, MCA, B Ed etc. Engineering gets Rs 52,000 funding per year. But Degree has giving only 10,000. The scheme has been under controversies with some institutions misusing it. The government is planning to reduce the scholarship to Rs.35, 000 for the year 2013-14. After the separation of Telangana from Andhra, the fee reimbursement has become a bone of contention between Andhra and Telangana. The new clause introduced by the Telangana government has affected around 39,000 Andhra-origin students who had done their schooling and college education in Telangana.

Fee reimbursement scheme is acting a vital role on the socio-political study of Banjaras in Nalgonda District. According to the above table 3.4 shows that providing fee reimbursement scheme for yes the no. of respondents are 200 (66.7%) and the no. of respondents not receiving government provided fee reimbursement scheme 100 (33.3%). The above table shows that 10% are respondents are not availing the fee reimbursement because of lack of awareness and 90% are other problems

Table-3.4: Educational Level

Educational level	Frequency	Percent
ILLITRIATE	100	33.33%
INTERMEDIATE LEVEL	100	33.33%
DEGREE LEVEL	90	30.00%
POST GRADUATION LEVEL	10	3.33%
Total	300	100.00%

Source: Primary Data



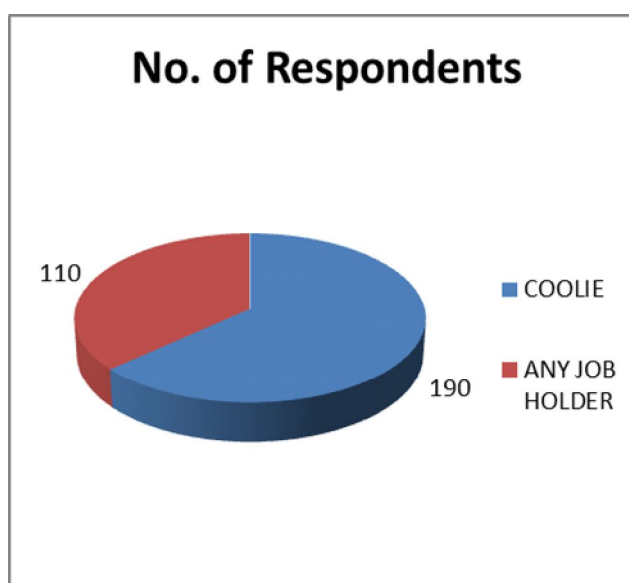
Education: Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

Education is one of the variables acting a vital role on the socio-political study of Banjaras in Nalgonda District. According to the above table 3.5 Illiterate are 100 (33.33%), 100 (33.33%) are intermediate level, 90 (30%) are Degree level and 10 (3.33%) are post graduate level.

Table 3.5: Occupation

Occupation of respondent	Frequency	Percent
COOLIE	190	63.3
ANY JOB HOLDER	110	36.7
Total	300	100.0

Source: Primary Data

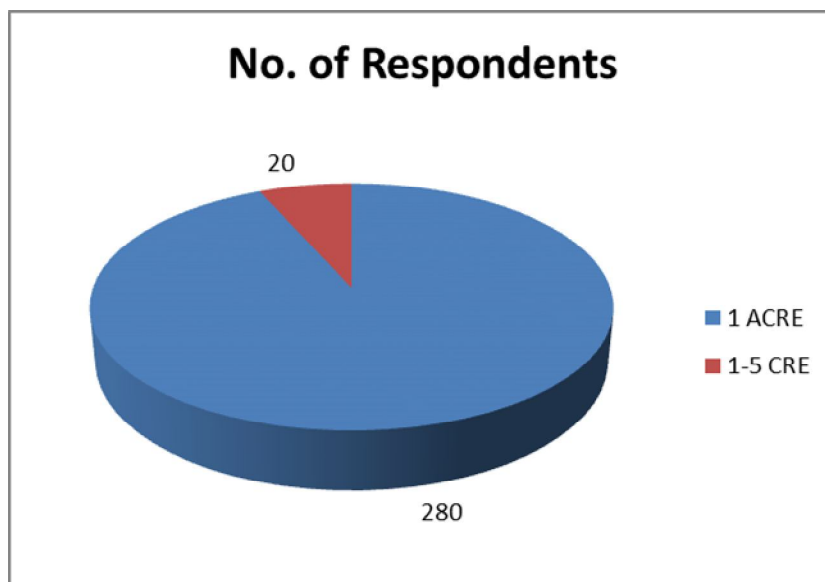


According to the above table -7 the occupation of respondents are 190 (63.3%) respondents are coolie and 110 (36.7%) respondents are job holders

Table 3.6: Dry Land

Dry Land	Frequency	Percent
1 ACRE	280	93.3
1-5 ACRE	20	6.7
Total	300	100.0

Source: Primary Data



Indian agriculture is traditionally a system of Rain fed agriculture. Out of 143 million hectares of net cropped area, about 72% is Rain fed production about 45% of food grains and 75 - 80% of pulses and oil - seeds and a number of important industrial crops. Considering the present rate of development of irrigation facilities and also water potentiality of the country, express estimate that at any point of time 50% of cropped area in India will remain under Rain fed farming system. Such vast areas as of now consume hardly 25% of total fertilizer consumption of the country. Due to poor level of management, crop productivity is also very low resulting in socio - economic backwardness of the people.

Dry lands: Areas which receive an annual rainfall of 750 mm or less and there is no irrigation facility for raising crops.

Dry land Agriculture: Scientific management of soil and crops under dry lands without irrigation is called dry land agriculture.

Dry land crops: It refers to all such crops which are drought resistant and can complete their life cycle without irrigation in areas receives an annual rainfall less than 750 mm.

Drought: It is a condition of insufficient moisture supply to the plants under which they fail to develop and mature properly. It may be caused by soil, atmosphere or both.

According to the above table- 8 the respondents 280(93.3%) have Dry land 1 Acre and 20(6.7%) are having possession of the 1-5 Acres.

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agriculture, or welfare. Other typical characteristics include a common name, a contiguous territory, a relatively uniform culture or way of life, and a tradition of common descent.

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Expenditure on the Agriculture Sector: A Study of Gonds in Komrambeem Asifabad District

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INTRODUCTION

Agriculture is the Primary sector of Economy. It makes direct use of natural resources. It is contrasted with secondary sector (producing manufactured & other processed goods) & the Tertiary sector (producing services). This sector is usually most important in less developed countries & typically less important in industrial countries. Until the industrial revolution, vast majority of human population labored in agriculture. Pre Industrial agriculture was typically subsistent in which farmers raised most of their crop for their own consumption instead of cash crop for trade. A remarkable shift in agriculture practices has occurred over the past century in response of new technology & the development of world market. This also led to technological improvements in agricultural techniques. Now, Agriculture with its allied sector is unquestionably the largest livelihood provider in India, more so in the vast rural area. It also contributes a significant figure to GDP. Most of the industries also depend on agriculture sector for their raw materials. The planned approach to development has helped the country to reach a stage where the country is self sufficient in food grains and has a comfortable buffer stock. These achievements have been possible mainly through the favorable policy framework. The policy of Indian Agriculture was to achieve food security by providing incentive for growth along with equitable access to food.

As of 2011, India had a large and diverse agricultural sector, accounting, on average, for about 16 % of GDP and 10 % of export earnings. India's arable land area of 159.7 million hectares (394.6 million acres) is the second largest in the world, after the United States. Its gross irrigated crop area of 82.6 million hectares (215.6 million acres) is the largest in the world. India has grown to become among the top three global producers of a broad range of crops, including wheat, rice, pulses, cotton, peanuts, fruits, and vegetables. Worldwide, as of 2011, India had the largest herds of buffalo and cattle, is the largest producer of milk, and has one of the largest and fastest growing poultry industries.

REVIEW OF LITERATURE

A.M. Elizabeth (2006), in her book, Thoti Tribe of Andhra Pradesh, has dealt both Genetic disorders related to abnormal hemoglobin specially sickle cell anemia and GCPD enzyme deficiency and demographic variables prevalent among the Thoti tribe. The Thoti is a primitive tribal population inhabiting the Adilabad district of Andhra Pradesh, this tribe was recognized as primitive tribal population by Government of India in 1983.

Behera. M.C. (1994) is an explorative study of the socio-economic life of the khampti tribe in a changing system after implementation of plan programmes. Since, in a tribal economy, economic forces are not pronounced and are intermingled with socio-cultural considerations, the study has been made in a total perspective of the tribal life.

Bhowmic P.K., (1993) examines the life style of selected tribal groups with a view to establish the reasons for acceptance or rejection of various schemes by them. He pointed out that the ecology and environment have molded the culture of the people and this, in course of time, developed into a particular attitude, which acts as the key factor in acceptance or rejection of a development programme.

Dr. K. Mohan Rao's (1993) The Kolams – a Primitive tribe in transition gives in sight in to analyze the genesis and affinity of the core aspects of the culture of Kolams and other neighboring dominant tribe on one hand and total cultural heritage of local tribes and its affinity with culture of caste groups of this area on the other

Kanchan Roy (1989) discussed the tribal problems leading to tribal disintegration from the mainstream of our national culture. He also points out that there are more important components especially related

to the tribal economy and the ongoing development activities or National Plan for tribal upliftment, which have not been considered adequately.

OBJECTIVES

- To Study the Socio-economic agriculture demographic status of the tribal's
- To explain the land status of Gond tribes selected study area.
- To examine expenditure on the agriculture sector of the Gond tribal's in komrambeem Asifabad district.

SOURCES OF DATA

Primary Data:

The data was collected through primary and secondary sources, Structure and primary data was collected through structure questionnaire interview, Personal observation and participatory method.

Secondary Data:

Secondary data was collected from various reference books, Journals, annual reports of ITDA, different reports and various government documents on tribals.

METHODS AND MATERIAL

The present study has conducted in Thiryani Mandal two village they are, Gambhiraopet and Devaiguda in komrambeem Asifabad district. The research has selected 50 sample respondents 25 from each village. A structure Schedule was administered for collection of data from these respondents. A pretested interview Schedules was also administered for the Purpose of collection the data for the usage in the appropriate places.

Secondary data are also collected from journal, books, Articles and Documents Minister of tribal health report and related publication.

TOOLS OF ANALYSIS

The tools used for analysis are percentage, tabulation, frequencies,.

SAMPLING DESIGN

A sample size of 50 respondents have been selected 25 each from each village of Gambhiraopet and Devaiguda of Thiryani Mandal of komrambeem Asifabad District has been selected for study using random sampling method.

Significance of the Study: The study is mainly focus on two villages of Gambhiraopet and Devaiguda of, Thiryani Mandal of komrambeem Asifabad district. The study has been carried out for 50 sample respondents 25 from each village. A structured schedule was administered for collection of data from these respondents.

Table 1: Age wise distributions of tribal

Age	Gambhiraopet	Devaiguda	Total
18-25	5 (10)	3 (6)	8 (16)
26-35	10 (20)	12 (24)	22 (44)
35-45	6 (12)	7 (14)	13 (26)
45& Above	4 (8)	3 (6)	7 (14)
Total	25 (50)	25 (50)	50 (100)

The Table age group wise distribution of respondents in Gambhiraopet the highest number of 10respondents accounting for 20 percent in the young age group of 26 to 35 years the lowest numbers of 4 respondents accounting for 8 percent are found between the age group of 45& Above..

In Devaiguda village highest number of 12 respondents accounting for 24 percent belongs to younger age group that is between 26-35 year age the lowest of 3 respondents accounting for 6 percent belongs to age group between 45 &Above.The oral observation is 44 Percent young age between 26-35 years.

2. Sex wise distribution of sample respondents

Genders	Gambhiraopet	Devaiguda	Total
Male	12 (24)	10 (20)	22 (44)
female	10 (20)	13 (26)	23 (46)
widow	3 (6)	5 (10)	8 (16)
Total	25 (50)	25 (50)	50 (100)

The Table age sex wise distribution of respondents in Gambhiraopet the highest number of 12 respondents accounting for 20 percent male and 20 percent female. Lowest numbers of 3 respondents accounting for 6 percent widow in this village..

In Gambhiraopet the highest number of 13 respondents accounting for 26 percent female and 20 percent male. Lowest numbers of 5 respondents accounting for 10 percent widow in this village..

3. Land status of sample respondents

lands	Gambhiraopet	Devaiguda	Total
Bellow 3 accurse	6 (12)	3 (6)	9(18)
3-5	12 (24)	14(28)	26 (52)
5-10 accurse	5 (10)	7 (14)	12 (24)
10 & Above	2 (4)	1 (2)	3 (6)
Total	25 (50)	25 (50)	50 (100)

The Table land status wise sample respondents in Gambhiraopet the highest number of land status 12 respondents accounting for 24 percent bellow 3-5 accurse land. and 10 percent land of respondents are between 5-10 accurse. Lowest numbers of 2 respondents accounting for 4 percent 10 & Above accurse land of in this village..

In Devaiguda the highest number of land status 14 respondents accounting for 28 percent bellow 3-5 accurse land. And 14 percent land of respondents is between 5-10 accurse. Lowest numbers of 1 respondents accounting for 2 percent 10 & above accurse land of in this village.

4. Expenditure on the agriculture of sample respondents

Expenditure	Gambhiraopet	Devaiguda	Total
Bellow 25000	3 (6)	3 (6)	6 (12)
25000- 35000	8 (16)	6(12)	14 (28)
35000-45000	12 (24)	15 (30)	27 (54)
45000 Above	2 (4)	1 (2)	3 (6)
Total	25 (50)	25 (50)	50 (100)

The Table expenditure on the agriculture wise sample respondents in Gambhiraopet the highest number of 12 respondents accounting for 24 percent expenditure on the agriculture between 35000-45000 rupees and 6 percent expenditure on the agriculture bellow 25000 rupees .lowest numbers of 2 respondents accounting for 4 percent expenditure o in agriculture above 45000 rupees in this village..

In Devaiguda the highest number of 15 respondents accounting for 30 percent expenditure on the agriculture between 35000-45000 rupees and 6 percent expenditure on the agriculture bellow 25000 rupees .lowest numbers of 1 respondents accounting for 2 percent expenditure o in agriculture above 45000 rupees in this village..

FINDINGS

- Nearly 45 percent are young age group between 26-35 years.
- Majority respondents are 90 percent male and female.
- 26 percent out of 50 sample respondents are 3-5 accurse of land.
- Nearly 54 percent expenditure on the agriculture above 45000 rupees.

SUGGESTIONS

- The government will be provided the bank loan without interest to the tribal.

- The government will be provided minimum price in cotton and other crops.
- Agriculture development programs like Raithu bandhu provided government to the agriculture.
- Agriculture is to be given a new thrust in the tribal areas as more than 70 per cent depend on them. At the same time non-agricultural wage employment through Government programmers like NREGA be increased which would improve the Economic conditions of the tribal's thereby, get livelihood.

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Improving Health Services for Schedule Tribe Community in India: A Study

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INTRODUCTION

Over 84 million of India's people belong to Scheduled Tribes. While tribal populations make up only 8 percent of India's population, they account for over a quarter of the country's poorest people. Although these groups have seen considerable progress over the years-poverty among tribal groups declined by more than a third between 1983 and 2005 - nearly half the country's Scheduled Tribe population remains in poverty, due to their low starting point. Rajasthan has the largest population of Scheduled Tribes in the country, constituting over 12 percent of the state's population. They are concentrated in the southern tribal and western desert regions of the state. Young tribal girls enter the reproductive age as victims of undernourishment and anaemia, and face greater health risks as a result of early marriage, frequent pregnancies, unsafe deliveries, and sexually transmitted diseases. Women's low social status makes them more likely to seek treatment only when the ailment is well advanced. Societal attitudes towards pregnancy, which is generally not considered a condition that requires medical treatment, nourishment or care, hinder efforts to deliver antenatal services.

Tamil Nadu is second to Kerala in terms of human development indicators. Scheduled Tribes make up just 1 percent of the population, with most living in the forests of the Nilgiri Hills and the Eastern and Western Ghats. While many of the state's tribal women enjoy almost equal status with men - reflected in their balanced sex ratios - the Infant Mortality Rate, Maternal Mortality Rate, Neo- Natal Mortality Rate and Under-5 Mortality Rate for tribal's have not improved to the same extent as those for the general population. Certain tribal groups also suffer a high incidence of sickle cell anaemia. In Karnataka, scheduled tribes constitute 6 percent of the population and in Telangana 9.91 per cent of population is living.

The Government of India defined a tribal region based on certain characteristics, which include (and are not limited to) economically backward communities living in a primitive condition, having a distinct culture, primitive traits, socio-economic backwardness and usually away from the mainstream.

Tribal communities in general and primitive tribal groups in particular are highly disease prone. The ST groups who were even more isolated from the wider community and who maintained a distinctive cultural identity have been categorized as primitive tribal groups. These have been identified as less acculturated ethnic groups among the tribal population groups and are in need of special programs for their sustainable development and they do not have required access to basic health facilities. They are most exploited, neglected, and highly vulnerable to diseases with high degree of malnutrition, morbidity and mortality.⁵ Their misery is compounded by poverty, illiteracy, ignorance of causes of diseases, hostile environment, poor sanitation, lack of safe drinking water and blind beliefs , etc.

Although ST are accorded special status under the fifth/sixth schedules of the Indian Constitution, their status on the whole, especially their health, remains unsatisfactory. This paper explores the problems in delivering public health services to the tribal population, and suggests possible recommended measures about the same.

OBJECTIVES OF THE PRESENT STUDY

- i) To study the health culture of schedule tribes.
- ii) To study the main health problems in schedule tribes.
- iii) To study the challenges for Tribal health care.
- iv) To study the recommendations.

METHODOLOGY OF THE PRESENT STUDY

The present study purely based on the secondary data and was by the review of journals, research articles and books. The in-depth data collected through secondary source of methods.

TRIBAL HEALTH CULTURE

Tribal communities are mostly forest dwellers. Their health system and medical knowledge over ages known as 'Traditional Health Care System' depend both on the herbal and the psychosomatic lines of treatment. While plants, flowers, seeds, animals and other naturally available substances formed the major basis of treatment, this practice always had a touch of mysticism, supernatural and magic, often resulting in specific magic-religious rites. Faith healing has always been a part of the traditional treatment in the Tribal Health Care System, which can be equated with rapport or confidence building in the modern treatment procedure. Health problems and health practices of tribal communities have been profoundly influenced by the interplay of complex social, cultural, educational, economic and political practices. The study of health culture of tribal communities belonging to the poorest strata of society is highly desirable and essential to determine their access to different health services available in a social set up.

The common beliefs, customs, traditions, values and practices connected with health and disease have been closely associated with the treatment of diseases. In most of tribal communities, there is a wealth of folklore associated with health beliefs. Knowledge of folklore of different socio-cultural systems of tribal's may have positive impact, which could provide the model for appropriate health and sanitary practices in a given eco-system. The health culture of a community does not change so easily with changes in the access to various health services. Hence, it is required to change the health services to conform to health culture of tribal communities for optimal utilization of health services.

Health care is one of the most important of all human endeavours to improve the quality of life especially of the tribal people. It implies the provision of conditions for normal, physical and mental development and functioning of human being individually as well as in a group.

TRIBAL HEALTH PROBLEMS

Schedule Tribes have higher mortality rates, and experience a greater prevalence of tuberculosis, leprosy, under-nutrition, visual impairment from avoidable causes of blindness including the outcome of surgeries, and high anaemia levels. These groups are also exposed to higher risks of inadequate food intake, poor hygiene, and tobacco and alcohol consumption, as well as lower access to health care.

a) Communicable diseases

Tuberculosis, Hepatitis, Sexually Transmitted Diseases (STDs), Malaria, Filariasis, Diarrhoea and Dysentery, Jaundice, Parasitic infestation, Viral and Fungal infections, Conjunctivitis, Yaws, Scabies, Measles, Leprosy, Cough and Cold, HIV/AIDS, which is spreading like wild fire, etc are the common communicable diseases seen in schedule tribe population.

b) Non-communicable diseases

Education, especially the female education, is generally considered a key factor to development. Female education is believed to have a great influence on the maternal and child health as it enhances the knowledge and skills of the mother concerning age at marriage, contraception, nutrition, prevention and treatment of diseases. This also means that the higher infant and child mortality rates among the poorly educated mothers are due to their poor hygienic practices. Moreover, maternal education is related to child health because it reduces the cost of public health related to information on health technology. It is expected that the increase in literacy rate of a community would reduce the fertility, morbidity and child mortality or in other words, improve the health status of the community as a whole. Mortality decline can be achieved by widely distributed public health services such as information technology, immunization, sanitation, nutrition, adding preventive and curative services to improve the maternal and child health.

CHALLENGES

LACK OF AWARENESS OF HEALTH ISSUES

Without awareness of health issues, most tribal populations tend to fall ill more frequently and wait too long before seeking medical help, or are referred too late by untrained village practitioners. In the past, most health awareness campaigns, which need significant investments over long periods of time for noticeable impact, were planned by the medical community instead of by communications experts. The form and content of health messages was not pre-tested to ensure proper comprehension and absorption by target groups. Moreover, the campaigns' meagre effect was easily nullified by the tribal population's poor experience with health workers.

LACK OF HEALTH FACILITIES IN REMOTE RURAL AREAS

Past efforts to bring health care to the poor through outreach camps and mobile health units have not had the desired impact. Coverage of remote tribal areas was found to be poor, a large number of positions lay vacant, the availability of drugs was inadequate, and vehicles frequently broke down because of poor maintenance. Even where brick-and mortar health facilities were set up, they were often insufficiently equipped with drugs and medical supplies and faced a shortage of trained doctors, nurses and paramedical staff.

LACK OF EMERGENCY TRANSPORTATION

Typically, pregnant women or sick persons from remote tribal hamlets are unable to make it to health facilities in time for institutional deliveries or emergency medical care for want of easily available and affordable transportation.

DISCRIMINATORY BEHAVIOUR BY HEALTH CARE PROVIDERS

There are deep-rooted cultural chasms between tribal groups and the largely nontribal health care providers, resulting in insensitive, dismissive and discriminatory behaviour on the part of health care personnel. In addition, many tribal populations face language barriers while accessing health care since their dialects are not easily understood, even by urban populations of the same state. Tribal people are frequently exploited for informal payments and are often referred to private chemists or medical practitioners with mal-intent. This is one of the main reasons why disadvantaged groups prefer to self-medicate or visit traditional healers rather than public or private health facilities.

FINANCIAL CONSTRAINTS

As most rural tribal populations live below the poverty line, the lack of funds influences how much and what type of health care they receive, and determine whether households are able to maintain their living standards when one of their members falls ill. Poor tribal people often have to borrow money, mortgage land or animals, or pawn jewellery to meet medical expenses, or else let the sick person die. They also cannot sustain the opportunity cost of a doctor's visit, much less of a protracted hospital stay, often dropping out half-way through a course of treatment as it means leaving their crops, animals, and family unattended.

RECOMMENDATIONS

- i) A complete Mini Hospital or Health Unit (including a medically qualified Doctor, laboratory Technician, a Pharmacist and a Staff Nurse with required medicines and basic laboratory testing set up, etc.) in a Mobile Van should be set up which will cater to the health needs of the tribal community in a group of adjacent villages fixing a date at least weekly or preferably in the weekly tribal market to minimize the tribal sufferings.
- ii) A mass awareness and preventive programme about common prevalent diseases should be launched at weekly markets in tribal areas with increased interaction of Health Workers with the participation of local population.
- iii) Mass screening for genetically transmitted diseases such as hemoglobino-pathies, b-thalassemia syndrome, G6PD deficiency, haemophilia, colour blindness, etc. Should be continued at an interval of certain period for carrier detection among the high risk tribal communities.
- iv) Providing Genetic/Marriage Counsellor to affected tribal communities and families for the prophylactic guidance and future reproductive decisions.

- v) Providing social and economic incentives and support for combating the common prevalent communicable and non communicable diseases in the tribal community.
- vi) Maintenance of registry of common prevalent diseases will be an added advantage for future course of action and effective mobilization of health care machinery of the district, state or the region.
- vii) For nutritional deficiencies, localized research should be directed towards the easily or cheaply available food items, which could provide necessary nutrients with change of dietary practice to the vulnerable families and segments of the society.
- viii) Local agricultural produce should be marketed by the tribal cooperative societies rather than individually for the better profit without involving the intermediary agents. Financial incentives should be given for the transport of agricultural produce and communication. Services of anthropologists are indispensable for such monitoring.
- ix) To achieve operational efficiency in the health care delivery programs, efforts should be made to involve local tribal's (preferably girls) with economical incentives, traditional dais, traditional healers in the health and family welfare delivery system after giving them proper training. Preventive approach like immunization, anti-infection measures and various other prophylactic aspects should be given more importance.
- x) Constraints and bottlenecks of the existing health and family welfare delivery system should be identified, specifying clearly the infrastructure required, strategies to be developed which are in consonance with the felt needs of the local tribal population.

CONCLUSION

India's poor tribal people have far worse health indicators than the general population. Most tribal people live in remote rural hamlets in hilly, forested or desert areas where illiteracy, trying physical environments, malnutrition, inadequate access to potable water, and lack of personal hygiene and sanitation make them more vulnerable to disease.

This is compounded by the lack of awareness among these populations about the measures needed to protect their health, their distance from medical facilities, the lack of all-weather roads and affordable transportation, insensitive and discriminatory behaviour by staff at medical facilities, financial constraints and so on. Government programs to raise their health awareness and improve their accessibility to primary health care have not had the desired impact. Not surprisingly, tribal people suffer illnesses of greater severity and duration, with women and children being the most vulnerable. Many of the above suggested methods are not entirely new ones and have been tried with success in vast sections of non-tribal areas, the administrative skills and organizational capabilities need to be tuned up according to the tribal needs. Politically-sustained and administrative commitment is what we currently need to have a long-term and comprehensive impact on the health status of tribal populations.

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Socio Economic Conditions of Agricultural Women Workers of Tribal Community – A Study

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This paper divided in to two sections. Section-I deals with the introduction, objectives and methodology. Section two examines the Socio-Economic conditions, major findings, suggestions and conclusion.

SECTION-I INTRODUCTION

India is an agricultural country and nearly 60 percent of the Indians depend on agriculture and allied activities for their livelihood. Agricultural sector provides employment opportunities and food material to the teeming millions and also supply of raw materials to the needy industries. Nearly 80 percent of Indian agriculture depends on monsoons for the water supply. Happiness of farmers and Agriculturer Labourer depend on the regularity of the monsoons, but there are ups and downs takes place in the monsoons in our country. For the continuation of the lives of agricultural labour existence of agriculture is required. Cyclones, droughts, and lack of credit facilities are the problems in the agricultural sector in India, with these problems there are ups and downs takes place in Indian agriculture. Due to the conversion of small and marginal farmers into agricultural labourers the percentages of agricultural labourers increasing, even though non agricultural activities are expanding in our country.

Among the people who depend on agricultural sector, the percentage of women workers is more. The women workers play a crucial role in the development of agriculture sector. Women workers perform different types of activities in agricultural sector like weeding, thrashing spreading the fertilizer; sowing, cutting the crop, etc with the same level of men workers, but the conditions of women workers are poor when compared with the men workers.

OBJECTIVES

1. To analyse the Socio-Economic conditions of the agricultural women workers.
2. To examine the problems of women workers at home and at work place.
3. To know the freedom in the economic decisions of women workers.

METHODOLOGY

The data is purely primarily. Ramulu Thanda, Surya Thanda and Manchukonda villages of Raghunadhapalem mandal in Khammam district have chosen for this study. 30 samples have taken from each village and total 90 sample. Data collected through interview with structured questionnaire from 90 agricultural women workers. All the respondents belong to Lambada caste. To analyse the data simple mathematical tools are used.

SECTION-II

Section two deals with the Socio-Economic conditions of women agri-cultural workers and their problems, Major findings, suggestions and conclusion.

Social Conditions:- Age particulars; Caste particulars; Marital status; Education particulars, Family status; Nature of house and Identity proofs etc analysed here.

Age particulars of the respondent women workers are analysed in table-1 here under.

Table-1: Age Wise Distribution Of The Respondents

Age	No.of Respondents
21-25	23 (25.56%)
26-30	13 (14.44%)
31-35	09 (10%)

36-40	21 (23.33%)
41-45	18 (20%)
45-50	06 (6.67%)
Total	90 (100%)

Source: Field Study

The data in the table-1 shows that nearly 73 percent of the women workers are in the age group of 21 to 40 years. This is very effective age of work force. Just 27 percent of the respondent women workers are in the age group of 41 to 50 years. It implies that more number of women workers having efficiency to do agricultural activities effectively, are in the sample.

Table-2 given here under explains the marital status of the respondent women workers in the study area.

Table-2: Marital Status Of The Respondents

Marital Status	No.of Respondents
Un Married	00 (00)
Married	82 (91.11%)
Divorced	08 (8.89%)
Total	90 (100%)

Source: Field Study

As per the data shows in the Table-2. 100 percent of the respondent women got married. It implies that that there is no un married women in the study. With different problems nearly 8.89 percent of the respondent women live separately from their spouses, with legal divorce. In the tribal areas due to early marriages, Liquor consumption; extra marital relations and customs and traditions made easy divorce

Age of marriage of the respondents in the study are examined in Table-3.

Table-3: Age At Marriage

Age at Marriage	No.of Respondents
13-15	13 (14.44%)
16-18	56 (62.22%)
19-21	21 (23.33%)
Total	90 (100%)

Source: Field Study

The data in the Table-3 depicts that 62.22 percent of women got married in between 16-18 years of age, nearly 23 percent in between 19-21 years of age and just 14 percent got married in between 13-15 years of age. It implies that early marriages in this study are very meager and it is a welcoming feature.

Table-4 analyses the education particulars of the respondent women workers.

Table-4: Education Particulars Of The Respondents

Education Level	No.of Respondents
Illiteracy	45 (50%)
Primary Education	22 (24.44%)
Secondary Education	09 (10%)
Inter	08 (8.89%)
Degree	06 (6.67%)
Total	90 (100%)

Source: Field Study

Nearly 50 percent of the respondent women are illiterates as per the data. While 50 percent are literates. Among the literates 24.44 percent studied upto primary education, 10 percent upto secondary education, 8.89 percent upto intermediate level and just 6.67 percent have completed degree level of education. It implies that in the tribal areas especially among the women increasing the awareness about the importance of education.

Table- 5 hereunder depicts the family status of the respondent women workers.

Table-5: Status Of The Family Of The Respondents

Family Status	No.of Respondents
Joint Family	29 (32.22%)
Nuclear Family	61 (67.78%)
Total	90 (100%)

Source: Field Study

The data reveals that 67.78 percent of the respondent families are following nuclear family system. While remaining 32.22 percent have been following joint family system. It implies that even in the rural areas the joint family system is disappearing.

Nature of the house of the respondents is analyzed in Table-6 given hereunder.

Table-6: Nature Of The House Of The Respondents

Nature of House	No. of Respondents
Pucca	73 (81.11%)
Thatched	07 (7.78%)
Iron or Asbestors sheets	06 (6.67%)
Hut like construction	04 (4.44%)
Total	90 (100%)

Source: Field Study

The data in the table reveals that nearly 81 percent of the respondents have Pucca houses. While remaining 19 percent have thatched houses (7.78%), Iron or asbestos sheets as roof (6.67%) and hut like constructions (4.44%). It implies that the majority of the respondents are benefitted with government pucca housing scheme.

Table-7 examined the Latrine facility; Bathroom facility and Electricity facility.

Table-7: Latrine, Bathroom And Electricity Facility

Facility	No.of Respondents
1) Latrinee Facility	
Yes	48 (53.33%)
No	42 (46.77%)
Total	90 (100%)
2) Bathroom facility	
Yes	59 (65.56%)
No	31 (34.44%)
Total	90 (100%)
3) Electricity facility	
Yes	81(90%)
No	09 (10%)
Total	90 (100%)

Source: Field Study

The data in the table reveals that 53.33 percent of the respondent women works have Latrine facility, while 46.77 percent of the respondent households do not have any Latrine facility. It implies that awareness among the tribal women must be created about the Latrine facilities. 65.56 percent of the women worker households in the study have bathroom facility. It implies that 34.44 percent are not having the same. 90 percent of the respondent women worker houses have electricity facility, just 10 percent are no electricity facility. It shows, that the government policy of electricity for each and every house has been utilized by the majority of the respondents in the study.

Photo identity proofs of the respondent women in the study area are analysed in Table-8 given here under.

Table-8: Photo Identity Cards

Facility	No.of Respondents
1) Ration card	
Yes	90(100%)
No	0
Total	90 (100%)
2) Aadhar Card	
Yes	90 (100%)
No	0
Total	90 (100%)
3) Aarogyasree card	
Yes	84 (93.33%)
No	06 (6.67%)
Total	90 (100%)
4) Voter ID	
Yes	60 (100%)
No	0
Total	90 (100%)

Source: Field Study

The data given in the table shows that 100 percent respondent women have Ration cards, Aadhaar Cards and Voter ID cards. Ration card is use full to purchase food items through ration shops. For the sake of benefits of public services Aadhaar card is very use full ID and to cast the vote Voter ID is required. In the case of availability of Aarogyasree card, 93.33 percent of the respondents give response as Yes, while just 5 percent as No. It is also very use full to get free medical treatment at the time of illness. It implies that almost all the respondents have awareness about the Photo IDs.

ECONOMIC CONDITION

How many days work in a year, Daily wage, Land particulars, work under MGNREGA and freedom in economic decisions are discussed here under.

Days of work as agricultural labourer in a year, analyses in Table-9

Table-9: Days Of Work As Agricultural Labour In A Year

Work Days	No.of Respondents
51-100	30 (33.33%)
101-150	23 (25.56%)
151-200	21 (23.33%)
201-250	16 (17.78%)
Total	90 (100%)

Source: Field Study

The data shows in the table reveals that 33.33 percent of the respondent women have work from 51 to 100 days in a year. 25.56 percent from 101 – 150 days; 23.33 present from 151 – 200 days and 17.78 percent from 201-250 days works as agricultural labourer in a year. It implies that nearly 59 percent of the women workers are working less than 150 days in a year as agricultural labour while 41 percent working above 150 days. Working days varies from season to season because of the agriculture sector depends on monsoons.

How much amount as daily wage received by the each and every women worker on an average is here under in Table-10.

Table-10: Number Of Days Of Work.

Dailywage in Rs	No.of Respondents
0-100	37 (41.11%)
101-150	41 (45.56%)

151-200	12 (13.33%)
Total	90 (100%)

Source: Field Study

Daily wage varies on the basis of the nature of work. 41.11 percent of the women workers are receiving Rs. 0-100 as daily wage on an average; 45.56 percent are receiving Rs. 101-150 and just 13.33 percent receive Rs 151- 200 as daily wage.

Table-11: Own Lands; Works Under Mgnrega And Freedom In Decision Making

Facility	No.of Respondents
1) Own Lands	
Yes	44 (48.89%)
No	46 (51.11%)
Total	90 (100%)
2) Works under MGNREGA	
Yes	59 (65.56%)
No	31 (34.44%)
Total	90 (100%)
3) Freedom in economy decision making	
Yes	66 (73.33%)
No	24 (26.67%)
Total	90 (100%)

Source: Field Study

48.89 percent of the respondent women workers have own lands while 51.11 percent have no lands. 65.56 percent of the respondent women workers have registered and work under MGNREGA, It implies that 34.44 percent have no membership in MGNREGA. 73.33 percent of the respondent women workers have given response as Yes regarding freedom in economic decision making while rest of the respondents have given the response as No.

HARASSMENTS

Table-12 given here under examined the Harassment by the husband and by the owners at work place.

Table-12: Harassments

Harassments	No.of Respondents
1) Owners at Work place	
Yes	23 (25.56%)
No	67 (74.44%)
Total	90 (100%)
2) Husbands	
Yes	26 (28.89%)
No	64 (71.11%)
Total	90 (100%)

Source: Field Study

Some alcoholic addicted husbands and extramarital relations are major causes for the harassment of the women..

Data in the table reveals that 25.56 percent of the respondent women workers opined that there is harassments at work place by the owners and at the same time 74.44 percent opined that no harassments. 28.89 percent of the respondent women stated that there is harassments in the house by the husbands, it implies that 71.11 percent opined that there is no harassments. Women going to outside are generally harassed by the family members and owners at work place.

MAJOR FINDINGS

1. 73 percent of the respondent sample women workers are below 40 years of age group. Age is in favour of them to work efficiently.

2. All most all the women in the study are married, but nearly 9 percent are live without spouses for different reasons.
3. Majority of the women (62.22) opined that 16-18 years of age at their marriage. Nearly 23 percent states that they have 19-21 years at the time of their marriages. 14.44 percent of the women stated that they have below 15 years of age at their marriages.
4. 50 percent of the sample respondents are illiterates. It is noted that remaining 50 percent have education at different levels.
5. Nuclear family system followed by 67.78 percent of the sample respondent women workers. Joint family system is disappearing in the rural areas also.
6. 81.11 percent of the sample respondents have Pucca houses. Government free and pucca housing scheme have been utilized by the more respondents.
7. 53.33 percent have Latrine facility; 65.56 percent bath room facility and 90 percent are have Electricity facility.
8. 100 percent sample respondents opine that Ration card, Voter ID cards are available and 93.33 percent states that Aarogyasree cards are available. Awareness about ID proofs is very much among the sample women.
9. 56 percent of the women workers are working below 150 working days in a year, while 44 percent opined that 151-250 days.
10. Upto Rs.100 as daily wage is stated by 41.11 percent; Rs. 101-150 by 45.56 percent and just 13.33 percent are receiving Rs. 151-200 as daily wage.
11. There is harassments by the owners opined by the 25.56 percent of the sample respondents and 28.89 percent opined harassments by their husbands.
12. 48.89 percent respondent women workers, have own lands, 65.56 percent respondent women works under MGNREGA and 73.33 percent respondent women workers involve in economic decision making.

SUGGESTIONS

1. Steps to eradicate illiteracy among the tribal women though the arrangement of formal and informal sessions.
2. Under ‘Swachch Bharath’ programme latrine facility must be provide to each and every household. It is very usefull for the aspect of women empowerment.
3. To increase Rural incomes the limitation of 100 days of work under MGNREGA must be enhance.
4. As per the day to day price index, minimum wages must be adjust.
5. To create more employment opportunities during the slack seasons, self employment training programs to be initiated in the rural areas.

CONCLUSION

The Government Rural Development Programmes have created progressive changes in the villages of rural India during the plan period. However, there is an absolute need to promote Agro-Allied activities like dairy, poultry, piggery, horticulture to augment the rural incomes. By developing infrastructure facilities like roads, transport and communication rural-urban connectivities are to be enhanced. Then only our political independence becomes Economic independence.

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Issues Relating to the Soico-Economic Transformation Process in the Livelihood Patterns of Tribal Economy in Andhra Pradesh

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The criteria followed for specification of a community as a Scheduled Tribe are: Indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness. The Scheduled Tribes live in contiguous areas unlike other communities. The criteria for declaring any area as a "Scheduled Area" under the Fifth Schedule are: preponderance of tribal population, compactness and reasonable size of the area, Available administrative entity such as district, block or mandal and economic backwardness of the area as compared to neighboring areas.

In this study, an attempt is made to discuss about the different problems relating to the sustainable livelihoods of the selected sample tribal farm households. This study presents the distribution of farmers according to their selected variables namely age, education, family size, land holding, technology utilization, urban contact and extension contact. The work participation rates analysis reveal that it is a low of 53.9 p% Male 55.7 whereas female recorded 52 %. The main workers are 93.7%. among them agriculture labour comprise of 49.3% and cultivators are 34.3 %. . Among the communities yanadi have high work participation rates. Most of the STs are residing in the rural areas and agriculture and non-forest timber products (NFTPs) are the main livelihoods. Some of the tribes are engaged in food gathering and hunting.

BASIC FEATURES OF TRIBAL ECONOMY OF INDIA AND ANDHRA PRADESH

Efforts to integrate the tribals into the mainstream society have resulted the contrary in cultural alienation, dehumanization and deprivation of livelihood resources. In general, the aboriginals are designated as uncivilized, savage, primitive and backward. Apart from these, the efforts of the dominant and exploitative social factors towards cultural homogenization have led to the erosion of the human rights, culture and identity of the tribes. There has been systematic large scale violation of human rights in respect to aboriginals. Among the Indian tribes, especially the most vulnerable tribal groups PVTGs (Particularly Vulnerable Tribal Groups) still live in extreme backward condition and do not have access to many development facilities provided by the government due to ecological and geographical barriers. With these obstacles, a large section of people in these groups are unable to participate in the ongoing development process that is meant for the tribes of our country. Moreover, they are unable to exercise and avail themselves their privileges, rights and concessions laid down in the Indian Constitution.

The Tribal People of Andhra Pradesh are economically and technologically better equipped than the tribes of other regions. The demographic profile of the tribes reveal that according to the 2011 censuses in the state of Andhra Pradesh, the proportion of tribals in the total population is recorded as 5.53 percent. The decadal growth rates of ST population in AP reveals that, it is increasing up to 2001 with a slight decline in the 2011 censuses. (1961-3.68%) (1971-3.82%) (1981-5.93 %,) (1991,6.31,) (2001-6.59%) and in (in 2011 it is 5.53 %).

The sex ratio is recorded as 993 which is higher than national average of 990. In the total ST population male consist of 49.8 percent whereas female are recorded as 50.2%.. Among the districts the ST population are higher in proportion in the districts of Visakhapatnam (14.42), Vizianagaram (10.5%) and very low in Krishna (only 2.04%) of ST population. The rural population of STs are very high in the districts of Srikakulam (96.58), Vizianagaram (96), Visakhapatnam 93.77%. Krishna registered very low rate. The urban ST population are higher in the districts of Krishna, Kadapa and Nellore and very low in proportion in the Srikakulam district.

In Andhra Pradesh there are a total of 35 tribal communities among them 12 tribal communities are considered as PVTGs. Tribe wise population is concerned the plain tribes Yanadi, Erukula, Sugali, Gond, Koya and among PVTGs Konda Dora, Savara, Jatapu Kondh and Porja are major tribes. District wise concentration of tribes indicate that ;Srikakulam Savara, Vizianagaram Jatapu, Visakhapatnam Konda Dora , Bagata. East Godavari Konda Reddy Erukula, Kurnool Sugalis. The social structure indicates existence of regional and ethnic differences. Each tribe is governed by its own community council with a hereditary headman to look into their problems besides inter-tribe issues/conflicts. The councils function under collectively accepted rules and regulations to maintain social harmony and control.

The literacy level is recorded as 49.21 % and it is less than national average (58.95%). The girl child population is relatively low in Andhra Pradesh. Among the tribes in AP the literates are more in proportion among Erukula community. The health and other infrastructure facilities are also improving the socio-economic and living conditions of the tribals and the ongoing modernization process. Very low literacy rate is recorded among the vulnerable tribes (PVTGs), besides the concrete efforts of the government by establishing the primary schools in the tribal villages. Still, there is poor school enrollment and high rate of dropout rate noticed in the tribal areas due to socio-economic reasons. Illiteracy is another problem associated with the underdevelopment among the interior tribals.

METHODOLOGY ADOPTED IN THE STUDY

Multistage stratified random sampling procedure is used to select the sample at the district, mandal, village and household level. Among the three districts of North Coastal Andhra Pradesh, Vizianagaram district stands highest as far tribal population is concerned; hence Vizianagaram district was purposively selected for the study. The Vizianagaram Sub-Plan area comprises of 11 mandals. Out of 11 mandals in the district, G.L.Puram and Kurupam mandals having highest population of tribes. Hence, these two mandals were selected for the study. Five villages were selected from each mandal keeping in view of the criteria of highest tribal population in all selected 5 villages from that mandal. The criteria for the selection of the respondents were the tribal farmers, considering this criteria, 20 tribal farmers were selected from each selected village based on random sampling basis. Hence, from the 10 selected villages a total of 200 respondents were selected as sample for the study.

Information relating to the livelihood patterns of the selected farmers is collected while canvassing a pre-designed and structured households schedule in the selected villages during March 2017 to May 2018 in different visits. The secondary data has been obtained from Annual Reports and Action Plans of Integrated Tribal Development Agency (ITDA) Parvatipuram. District Hand book of statistics for different years published by the Chief Planning Officer, Vizianagaram, Mandal Revenue Office and Mandal Development Offices of G.L.Puram and Kurupam Mandals, Girijan Cooperative Corporation (GCC) Office. Tribal Cultural Research and Training Institute (TCRTI) Hyderabad. Census data are used to collect the population data.

The survey has been made by canvassing pre-designed structured interview schedules to the respondents to elicit relevant information from them. For adequacy, primary data have been supported by secondary data collected from various official and semi-official, published and unpublished sources. Appropriate statistical techniques were used in the study based on the nature of the data and the objectives under the study. The percentage analysis arithmetic mean was used to make simple comparisons wherever necessary.

LIVELIHOOD PATTERNS IN THE TRIBAL ECONOMY OF INDIA AND ANDHRA PRADESH

A great variety of the oldest cultural segment is mostly found in tribes. They are called as primitive tribal, indigenous, aboriginal, and adivasis. They have a fascinating way of life. The tribes generally have a group of families living together. These groups have pre-historic economy, with several rituals and customs. Certain tribal languages have no script except speech. Efforts to integrate the tribals into the mainstream society have resulted the contrary in cultural alienation, dehumanization and deprivation of livelihood resources. In general, the aboriginals are designated as uncivilized, savage, primitive and backward. The sub-human condition is witnessed in their lives as right to live as humans, with

dignity and equality, their right to cultivable land, forest, water and other means of livelihood resources, their right to freedom and expression etc, have been violated in the name of national development projects being taken up in the tribal areas which do not directly cater to their essential needs.

The Particularly Vulnerable Tribal Groups (PVTGs) are not only lagging behind with the other groups economically but also they are suffering from serious health related problems due to their low intake of food. Nutritional disorders like anemia, beriberi, scabies and moderate blindness are very common, which enormously reducing their working capacity and led to early deaths. Though many welfare schemes are in operation, majority of tribes do not have access to public health facilities and benefit from the I.C.D.S programmes. The problems of poverty, food insecurity leading to ill health among these people. In recent times, some kind of viral infection like Anthrax is prevailing in Visakha agency area, which is highly contagious and dreadful disease. A considerable number of Khonds were affected with this disease due to the practice of eating the dead animal meat in food scarcity condition. The incidences of T.B. cases are more among the chenchu tribe because of un-hygienic and less food intake by them.

Apart from their economic hardships, lack of resources for survival, in recent times witness issues relating to the ownership of land and forest has become a common feature in most of the tribal areas of the country. The valuable cultivable land was grabbed by the non-tribals. Though there is an Act which safeguard the tribal land from the outsiders, there is no proper implementation of the 1/70 Land Act. Even the government distributed agricultural lands to the tribes flow into the hands of the neighboring traditional peasant castes due to lack of skills in farming by thus foraging community. The Indian Government has formulated the forest policies in 1952 and again in 1988 with a view to protect and conservation of forests from the threat of outside agencies. The Forest Act Bill 2006 and the earlier forest policies extended certain concessions to the tribes in order to develop their forest resources. Apart from this, the forest department is restricting the tribes entry into the reserved forests, as the aboriginals solely depend on the forest resources in search of food material for their survival.

Usually, most of the Particularly Vulnerable Tribal Groups (PVTGs) settlements are located in the reserved forest areas and majority of the population of these tribes depend on shifting (podu) cultivation and Non-Timber Forest Produce (NTFP) collection. The Forest department has also initiated Joint Forest Management Programme by involving the tribals into the programme with a view to regenerate the degraded forests. Under this programme, several Vana Samrakshana Samitis (VSS) are to be regenerated. There is no single successful case out of it in the tribal areas of Eastern Ghats in Andhra Pradesh State because of lapses at implementation level and non-participation of local people fully in the programme.

Apart from the dearth of natural resources, food material and their awareness of financial aspects, the innocent tribes are exploited by the moneylenders and traders especially in the area of marketing of produce transaction. In order to solve this problem, government has established Girijan Cooperative Corporation (GCC) in all the tribal areas. This institution provides the facilities of direct marketing without the role of any middlemen; also provide credit to purchase goods. The GCC has the monopoly right to purchase Non-Timber Forest Produce (NTFP) items from the tribes. Even then the private market agencies are operating in the tribal areas and these innocent and ignorant tribals are under the crux of these agencies and getting exploited by the outsiders.

Generally major proportion of PVTGs are living in the interior forest areas and on hill tracts. Within the large picture of developmental process, these PVTGs still reside in the interior forest and hill tract areas who became minority has further impoverished and they are being marginalized and excluded from mainstream population. The tribes living in the interior forest areas (PVTGs) are much encountered with this serious problem. Currently, the Particularly Vulnerable Tribal Groups (PVTGs) who inhabit in the interior forest villages are struggling hard to eke-out their livelihood due to degradation by natural forest environment and depletion of resources. The Particularly Vulnerable Tribal Groups (PVTGs) who live in the forest and interior areas are not only lagging behind when compared to the tribes reside in the plain and roadside villages, they are suffering from serious health related problems due to their

low intake of food. Nutritional disorders like anemia, beriberi, scabies and moderate blindness are very common, which enormously reducing their working capacity and led to early deaths

Though many welfare schemes are in operation, majority of PVTGs reside in interior forest areas do not have access to public health facilities and benefit from the I.C.D.S programmes. The problems of poverty, food insecurity leading to ill health among these tribal people. They are also affected with the tropical diseases like sickle cell anemia, goiter, malaria, dengue, and yellow fever. In recent times, some kind of viral infection like Anthrax is prevailing in Visakha agency area, which is highly contagious and dreadful disease. A considerable number of Khonds were affected with this disease due to the practice of eating the dead animal meat in food scarcity condition. The incidences of T.B. cases are more among the chenchu tribe because of un-hygienic and less food intake by them.

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PROBLEMS FACED BY TRIBAL FARMERS ON THE FRONT OF THEIR LIVELIHOODS

The poor suffer from multiple handicaps as producers as well as consumers in purchasing their requirements for consumption and production of goods and services, and marketing their produce. But all the problems that the poor faces are intertwined. As consumers (buyers) of domestic items and consumers of items (inputs) for production, the poor suffers from the following problems: small quantities (lots), high prices, ignorance of prices/trends, seasonality, markets and the quality, technology gaps, absence of critical assets, indebtedness, 'tied' sales and purchases to credit, consumption credit needs. Input credit needs, lack of capacity to hold, missing required rural infrastructure etc. The problems are classified into natural resources related, technical, financial, market related and policy related. The most significant problems are as follows.

A. Natural Resource Related Problems

At the outset, the data relating to the natural resource related problems of the selected tribal farmers across mandals and at the aggregate level reveal that, among the natural resource related problems 86.45 per cent of the farmers have expressed that 'depletion of ground water levels and ground water table' followed by 'erratic rainfall and cumulative droughts over years' 86.45 per cent and 'pest and disease prevalence is more 77.74 per cent.

B. Technology Related Problems

The information relating to the technological problems of the selected tribal farmers across mandals reveal that, major (87.74 per cent) proportion of the farmers have strongly expressed that 'lack of proper technical guidance for digging and divining of bore wells' as a result the farmers are not only incurring higher costs on drilling but also on divining additional bore wells making them more vulnerable to debt traps followed by 'untimely and 'poor accessibility of extension agencies for technical guidance' 85.48 per cent. The reason may be due to the improper manpower policies and lack of recruitment of required staff at grassroots level to give timely suggestions and technical guidance and poor quality of inputs like

seeds, fertilizers, pesticides and other chemicals' 81.94 per cent which lead to the reduction of the expected yields and further increasing more expenditure on the use of chemicals forcing them to highly debt ridden.

B. Financial Problems

The analysis relating to the financial problems of the selected tribal farmers across mandals and at the aggregate level indicates that most prominent financial problems identified by the farmers are 'non-availability of institutional credit and procedural delays in obtaining farm loans' 88.71 per cent and 'over exploitation of money lenders by charging higher rates of interest' 80.32 per cent. One of the vital problems with which the poor universally suffer is lack of credit. So the poor resort to usurious moneylenders in the village or nearby town who is there for exploiting the poor people's need of working or venture capital. Indebtedness and consequent 'tied' sales to the money lenders. The poor are not really free to sell to whoever offers the highest price. Even when their production is not fully tied up to the moneylenders, they lack the capacity to hold stocks. Hence, they are forced to sell their produce in the flush season, when the market prices are low. They are not able to take advantage of seasonality of the prices.

C. Market related Problems

The data pertaining to the market related problems of the selected tribal farmers across mandals and at the aggregate level indicate that, the major market related problems elicited by farmers are 'lack of remunerative prices for the farm produce and high price fluctuations' 84.84 per cent followed by 'traders forming as a 'syndicates' in the markets and fixing low prices for the produce' 75.48 per cent, lack of market intelligence and improper control over traders in then regulated markets' 75.81 per cent and 'poor market conditions and high interference of middle men at each and every stage in the regulated markets' 85.81 per cent. These problems are the most important stumbling block of achieving the desired prices for the farmer's produce. The poor usually produce and bring small quantities to the market as individual producers. This results in high transaction costs for buyers in buying small-quantities, and so also high costs for individual seller in case he has to transport the goods to the nearest market. The poor are not aware of the prices in the terminal markets, or the prices in the nearest wholesale market, the operators in the market. They come in contact with only the village level petty traders.

D. Policy related Problems

From the field data relating to the policy related problems of the selected tribal farmers across mandals and at the aggregate level shows that, major proportion (82.58 per cent) of the farmers have expressed that 'lack of year round employment guarantee schemes in the agricultural slack seasons' followed by 'lack of awareness about the value addition of the farm produce' 75.16 per cent. and 'lack of awareness on Governmental encouragement about the subsidiary occupations/alternative enterprises' 50.32 per cent are found predominantly among the policy related problems. Majority of the farmers depends on the agriculture and agricultural related employment as means of living, but there is no employment guarantee due to the crop failures because of prolonged drought conditions and also results in food insecurity. Ignorance of proper practices in collection of agricultural and forest produce; ignorance of proper practices in drying, grading and storage; and ignorance of local value addition are often major problem unrealized by the farmers.

CONCLUSION

Despite over six decades of development planning, the poverty among the STs was very high. For instance, in the composite Andhra Pradesh, it was 24.1percent (2011-12) while for all classes the poverty was about 11 percent. In the new state, the poverty among rural agricultural households was 59.2 percent (2012-13). In spite of various efforts to promote socio-economic empowerment of tribals, they continue to be lagging behind on the front of important macro economic indicators. Though there are many safeguards to protect tribals from outsiders and non-tribals, their exploitation continues unabated and also the developmental works in tribal areas suffer due to lack of proper official machinery. There is also lack of adequate monitoring of development programmes going on in tribal areas and therefore, most of them are poorly implemented.

Forest resources are the main source of livelihood for tribals. However, the forest laws restrict their dependence on the forests. The tribal areas by and large are remote, still inaccessible and continue to remain isolated due to poor connectivity and other basic infrastructure. The reports also brought out the tardy implementation of the development programmes by the state relating to policy implementation and structural inadequacies at the different levels.

The current scenario in the tribal economy in Andhra Pradesh reveal that the tribal communities living in the plain areas are gradually transforming from their socio culture dominated economic structure to modern civilized market economic activities. The transformation is taking place in a big way due to Sub-Plan approach, expansion of allied activities like horticulture as well as number of employment and income generation and anti poverty programmes organizing by the both center and state governments. But the transformation process from the traditional, primitive economic structure to modern market economy is undergoing very slow process in the interior hill tract areas where usually the PVTGs reside.

There is need to assess the impact of modern technologies on sustainable livelihoods of Tribal farmer to evolve pro-poor agricultural technologies. An in-depth study on the Tribal Village credit system and there is need for reforms to improve the sustainable livelihood of poor Tribal farmers. A feasible study can be extensively done on the impact of agri-processing industries and value addition on the sustainable livelihoods. An exploratory study can be taken up on the impact of MGNREGA, SHGs and commodity growers associations in alleviation of problems in sustaining livelihood with respect to Tribal farmers. The major inferences drawn from this study ultimately confirms the view that inter regional differences are prevalent regarding the influencing factors, strategies and determinants of the sustainable livelihoods among the selected tribal farmers in the agency areas of the Vizianagaram district of Andhra Pradesh.

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Tribal Welfare and Development Programmes in Telangana – A Study

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INTRODUCTION

India is a place of infinite variety of culture and tradition. Unity in diversity is of the most prominent features in the people of India. India is a traditional home of different cultures it includes races, religions, languages, beliefs systems and so on. It has a rich cultural heritage background. Among the diversified population a significant portion is comprised of the tribal people, the original inhabitants of this land. The tribal culture of India and their traditions and practices pervade almost all of the aspects of Indian culture and civilization[1].

The constitution of India initiated the tribal welfare programmes by incorporating important provisions. These provisions not only put an end to the policy of indifference which had been followed during the pre-independence period, but also gave testimony to tribal welfare programmes, making them a constitutional obligation for the future governments of the country.

This group aims at bringing together citizens who wish to do their bit in empowering the Scheduled Tribes of the country. The Group collectively seeks solutions to address the issues relating to comprehensive and all-encompassing strategy for development of tribals. The focus is to create an enabling ecosystem of equal opportunities for education, health and livelihood and to ensure sustainable development of the tribal community while preserving the unique identities and culture of these communities.

India is a country which has people of different cultures, religions, traditions, languages, castes and creed. Even in India, every state has its own culture and traditions. Among them, tribal people are one such group that needs to be emphasized. Due to the presence of these tribes, India receives various flavours and real treasures. The tribal peoples of India are also known as “Adivasis”, which literally means ‘Indigenous People’ or ‘Original inhabitants of a given region’. Major population of the tribes is found in Chhattisgarh, Orissa, Jharkhand, Madhya Pradesh. North Eastern states and the Andaman and Nicobar Island[2].

Social development paves the way for economic development. The tribes always face difficulties in their socio-economic development due to various factors like geographical and cultural isolation, lack of proper health facilities, inability to satisfy basic needs, lack of control over resources and assets, lack of education and skills, malnutrition, lack of shelter, poor access to water and sanitation, vulnerability to shocks, violence and crime, lack of access to proper infrastructure facilities and technologies and lack of political freedom and voice. Social sector comprising of sub-sectors like access to education, health and medical care, housing and water is very much essential for their economic development.

SCHEDULED TRIBES IN INDIA

The term “Scheduled Tribes” first appeared in the Constitution of India. Article 366 (25) defines Scheduled Tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution”. Article 342 prescribes the procedure to be followed in the matter of specification of Scheduled Tribes.

There are over 705 Scheduled Tribes notified under Article 342 of the Constitution of India, spread over different States and Union Territories of the country. Many tribes are present in more than one State. The largest number of communities listed as Scheduled Tribes are in the State of Odisha, i.e. 62.

CRITERIA FOR SPECIFICATION OF A COMMUNITY AS A SCHEDULED TRIBE

- Indications of primitive traits,

- Distinctive Culture,
- Geographical isolation,
- Shyness of contact with the community at large, and
- Backwardness[3].

This criteria is not spelt out in the Constitution but has become well established. It takes into account the definitions in the 1931 Census, the reports of the first Backward Classes Commission (Kalelkar), 1955, the Advisory Committee on Revision of SC/ST lists (Lokur Committee), 1965 and the Joint Committee of Parliament on the Scheduled Caste and Scheduled Tribes Orders (Amendment) Bill, 1967 (Chanda Committee), 1969.

The tribes are children of nature. They occupy around 18.7 percent of the total geographical area of the country. Looking at the various census reports since 1891, we can see that the tribal population varies from Census to Census. These tribes were enumerated under names and heads in different Censuses such as people having a tribal form (1891), animists or rural religion (1911), hill and forest tribes (1921), primitive tribes (1931), tribes (1941) and Scheduled tribe (1951) and onwards.

According to 2011 Census, the population of Scheduled Tribes in the country was 10,45,45,716, constituting about 8.60 percent of the total population. The tribal population in India is unevenly distributed in different States/Union territories, except in the State like Haryana, Punjab, Chandigarh, Delhi, and Pondicherry. It is reflected well in the data presented in table below. State wise, Madhya Pradesh accounts for the highest percentage of Scheduled Tribes population to total STs population of the country (14.7%) followed by Maharashtra (10.1%), Orissa (9.2%), Rajasthan (8.8%), Gujarat (8.5%), Jharkhand (8.3%) and Chhattisgarh (7.8%). In fact, 67 percent of the country's Scheduled Tribes population lives in these seven States. The proportion of the Scheduled Tribes to the total population of the States/Union territories is highest in Mizoram (94.4%) and Lakshadweep (94.8%) followed by Nagaland (86.5%), Percentage of Scheduled Tribes population followed by Telangana (9.3%), Andhra Pradesh (5.3%), Tamil Nadu (1.1%).

CENTRAL MINISTRY OF TRIBAL AFFAIRS

The Government of India has been entrusted with special responsibility towards the welfare of the tribes and the amount of interest it has been evincing is not insignificant.

The administrative articulation of its concern lies in the machinery it has brought into being to promote their welfare. This responsibility is engaged by the Home Ministry from 1951 to 1985. In September 1985 subjects relating to scheduled tribes cleared from the Ministry of Home Affairs and made the responsibility of a new Ministry, namely the Ministry of Welfare which is created on 25th September, 1985. This creation is continued up to May 1998. After 1998 the Scheduled Tribes Welfare responsibility is transferred to the new ministry namely Ministry of Social Justice and Empowerment. This ministry is bifurcated in September 1999 and the Ministry of Tribal Affairs was constituted in October 1999 with the objective of more focused attention on integrated socio-economic development of the most under privileged section of Indian society, the scheduled tribes in a coordinated and planned manner. The Ministry of Tribal Affairs is the nodal ministry for overall policy, planning and coordination of programmes of development for Scheduled Tribes [4].

MANDATE OF THE MINISTRY

The mandate of the Ministry of Tribal Affairs is given in the following Lines:

1. Tribal Welfare-Planning, Policy formulation, Research and Training.
2. Tribal development including scholarships to scheduled tribes.
3. Promotion of voluntary efforts in development of scheduled tribes.
4. Administrative ministry with respect to matters concerning scheduled Areas.
5. Autonomous district of Assam excluding roads and bridge works and ferries thereon.

6. Regulations framed by governors of state for scheduled areas and for tribal areas specified in part of table appended to paragraph 20 of Sixth Schedule to the Constitution.
7. National Commission for Scheduled Caste and Scheduled Tribes in so far as they relate to scheduled tribes and issuance of directions regarding the drawing up and execution of schemes for the welfare of scheduled tribes.

FUNCTION

The Ministry of Tribal Affairs is the Nodal Ministry for planning, policy, formulation, and coordination of programmes for development and subject matters relating to the development and welfare of scheduled tribes.

Ministry of Tribal Affairs is the nodal Ministry for the overall policy, planning and coordination of programmes for the development of the Scheduled Tribes (STs). Ministry of Tribal Affairs strives to achieve inclusive and sustainable growth of tribal population in the country. The programmes and schemes of the Ministry support and supplement, through financial assistance, the efforts of other Central Ministries, the State Governments, and voluntary organizations, and fill critical gaps taking into account the needs of STs. Though the primary responsibility for promotion of economic, educational and social development of Scheduled Tribes rests with all the Central Ministries, the Ministry of Tribal Affairs complements their efforts by way of various developmental interventions in critical sectors through specially tailored schemes. These schemes are implemented through State Governments, Union Territory Administrations and voluntary organizations.

The Ministry administers various Central Sector and Centrally Sponsored Schemes besides two Special Area Programmes, viz., Special Central Assistance to Tribal Sub-Scheme (SCA to TSS) and Grants-in-Aid under Article 275(1) of the Constitution to contribute the overall efforts for development of tribal people in the country[5].

List of Schemes and Programmes of Ministry of Tribal Affairs

1. Special Central Assistance (SCA) to Tribal Sub Scheme (TSS)
2. Grants-in aid under Article 275(1) of the Constitution
3. Pre-Matric Scholarship for needy Scheduled Tribe Students studying in Classes IX & X
4. Post – Matric Scholarship Scheme (PMS)
5. National Fellowship and Scholarship for Higher Education of ST Students
6. National Fellowship for ST Students
 - Scholarship Scheme (Top Class Education) for ST Students
 - National Overseas Scholarship Scheme for Higher Studies Abroad
7. Minimum Support Price for Minor Forest Produce (MSP for MFP)
8. Grants-in-aid to Voluntary Organisations working for the welfare of Scheduled Tribes
9. Support to Tribal Research Institutes
10. Scheme for Development of Particularly Vulnerable Tribal Groups (PVTGs)
11. Tribal Festival, Research, information and Mass Education
12. Equity Support to NSTFDC/STFDCs
13. Institutional Support for Marketing and Development of Tribal Products (TRIFED etc.)

A PROFILE OF THE TRIBES IN TELANGANA STATE

Telangana is the 29th state of India, formed on the 2nd of June 2014. The state has an area of 1,12,077 Sq. Km. and has a population of 3,50,03,674. The Telangana region was part of the Hyderabad state from Sept 17th 1948 to Nov 1st 1956, until it was merged with Andhra state to form the Andhra Pradesh state.

After decades of movement for a separate State, Telangana was created by passing the AP State Reorganization Bill in both houses of Parliament. Telangana is surrounded by Maharashtra and Chhattisgarh in the North, Karnataka in the West and Andhra Pradesh in the South and East directions. Hyderabad is the capital of Telangana state. Major cities of the state include Hyderabad, Warangal, Nizamabad and Karimnagar. The state of Telangana is divided into 33 districts. The largest district is Bhadrakoti whereas Hyderabad is the smallest. The commonly spoken languages are Telugu, Hindi, Urdu and English.

In Telangana people are having different culture, tradition, history and social status. The people are having different types of languages, habits and living conditions. These people are residing in various geographical conditions. Like other states in India, Telangana state also had various types of tribal population. They are entire Telangana. They are having different types of languages, customs, culture, traditions and living system. They are deferring with nontribal people in socio-economics.

The Scheduled Tribe population in the State is 31.78 lakhs as per 2011 census. They constitute 9.08% of the total population of the State. After bifurcation of the districts the total ST population of (10) scheduled area districts is 8.46 lakhs and that of (23) Plain Area districts is 23.31 lakhs.

There are 32 Tribal Communities in the State of Telangana as per A.P. Reorganization Act, 2014. The Tribal population account for 9% of the total population in the State. ST population in ITDA districts is 52.96 % of the total ST population in the State and remaining 47.04 % Tribals inhabit the plain areas. Numerically dominant Tribal Groups are Lambada, Koya, Gond, Yerukala, Pradhan. conditions. In Telangana Government of India have identified 4 primitive Tribal Groups namely, Kolams, Chenchus, Thoti, Konda Reddis[6].

INTEGRATED TRIBAL DEVELOPMENT AGENCIES (ITDAS)

In order to give operational effect to the tribal sub-plan approach, areas of concentration tribal population have been identified and separate administrative units in the of ITDAs are established for integrated development in 1975. Under the sub-plan approach 4 ITDAs are established in the districts of Adilabad(Utnoor), Warangal(Eturnagaram), Khammam(Bhadrachalam), Mahabubnagar(Mannanur).

SINGLE LINE ADMINISTRATION

Integrated Tribal Development Agencies (ITDAs) were established to ensure integrated approach in implementation of developmental programs for tribals in sub plan areas.

With a view to facilitate better coordination among all functionaries operating in sub plan areas, all the functionaries were brought under the administrative control of Project Officer, ITDA vide G.O.Ms.No.434, General Administration (Spl.A) department, dated 14.8.1986 and also reiterated in 2002.

Government have enacted the SCSP and TSP (Planning, Allocation and Utilization of Financial Resources) Act, 2013 to ensure accelerated development of STs, by earmarking a portion, in proportion to population of STs in the State, of the total plan outlay of the State as the outlay of the TSP for the State and ensuring effective institutional mechanisms for the implementation.

To gear up implementation of development programs in tune with tribal sub plan, the Government issued orders in GO Ms.No.57, dt.1.3.2014 streamlining the administration in Tribal Sub Plan Areas.

INTEGRATED TRIBAL DEVELOPMENT AGENCY FOR DEVELOPMENT OF STS IN PLAIN AREAS

As per AP Reorganization Act, 2014, Govt. accorded permission for division of ITDA, Plain Areas in to two ITDAs i.e., for Andhra Pradesh (Residuary) State and Telangana State vide G.O MS No.57, TW (SER.1.2) Department dated:31.05.2014. As per proceeding Dated: 24.02.2015 ITDA (PA), Hyderabad is bifurcated in to two entities i.e. ITDA (PA), Telangana State, Hyderabad & ITDA (PA), AP w.e.f. 01.03.2015. Accordingly, ITDA for Development of STs in Plain Areas for Telangana State has registered with the jurisdiction of (7) districts i.e., Karimnagar, Mahaboobnagar, Medak, Nalgonda, Nizamabad, RangaRedd,Hyderabad.

MAJOR ACTIVITIES OF ITDA PLAIN AREAS

The ITDA Plain Areas during this year 2015-16 is implementing Economic Support Schemes through District Collectors to the ST beneficiaries in consultation with line departments like 1.Agriculture, 2.Animal Husbandry, 3.Fisheries, 4.Horticulture, 5.Minor Irrigation and 7.Roads/Drinking Water in respect of the amount allocated by this office, duly following the guidelines issued by the Govt. in G.O Rt.No.412 TW(LTR) Dept dt:03.10.2015 and also taking into consideration of the following instructions.

- Coverage of ST families shall be those areas/families which are not covered TRICOR/TSP Schemes
- All the Schemes should be linked with the Banks
- Mandal wise target should be fixed based on the proportionate population
- 33.13% beneficiaries should be the ST women and 3% differently abled
- Preference shall be given to the following categories
- Physically Challenged
- Widows
- Single Women
- HIV patient
- Sale of Girl Child families
- Families of Women trafficking
- Victims of atrocities
- Mentally disabled children families
- Rehabilitation Scheme to illicit liquor producers

TRIBAL SUB PLAN

After the formation of the new State of Telangana on the 2nd June,2014, the State Government has attached top-most priority for the development of Scheduled Tribe population in the State, which accounts for 9.08 percent of the total population (as per 2011 census), which is significantly higher compared to the percentage of 6.99 STs in the combined State of AP. Many innovative schemes have been planned by the Departments concerned for the all-round development of tribal population in the State. To improve the delivery mechanism of Government Welfare Schemes, it is proposed to convert Tribal Thandas into Gram Panchayats. Many innovative schemes like kalyanalakshmi,KomaramBheem memorial are being taken up .As per the provisions of the Scheduled Castes Sub Plan and Tribal Sub Plan Act, 2013, while preparing the Annual Plan for 2014-15, 2015-16, 2016-17 and 2017-18 necessary care has been taken to ensure earmarking of required funds for Scheduled Tribes Sub Plan.

Scheduled castes, Scheduled Tribes Special development fund(planning, allocation, utilization of financial resources) Act-2017 has been enacted by Telangana legislative in March-2017.

- Strategy commenced from 1975 on wards by Government of India during 5thfive year plan.
- SCSP and TSP Act, 2013 (Act 1 of 2013) was enacted by the 11th Session of 13th Legislative Assembly which came into effect from 25.01.2013, envisaging equitable development and focus for STs living Scheduled Areas[7].

TRIBAL COOPERATIVE FINANCE CORPORATION LTD (TRICOR)

Consequent on State Reorganization Act'2014, the Andhra Pradesh Scheduled Tribal Cooperative Finance Corporation Limited (TRICOR) is bifurcated into two separate operational units i.e., Andhra Pradesh Andhra Pradesh Scheduled Tribal Cooperative Finance Corporation Limited (TRICOR) for residuary state of Andhra Pradesh and Telangana State Scheduled Tribal Cooperative Finance Corporation (TRICOR) for newly formed state of Telangana.

The Mission is to provide financial assistance for creation of income generating assets to the poor Scheduled Tribe households for their Socio-economic

MAJOR ACTIVITIES OF TRICOR

- Providing financial assistance to STs for Economic Support in the areas of
 1. Agriculture
 2. Fisheries
 3. Animal Husbandry
 4. Minor Irrigation
 5. ISB sectors
 6. Self-Employment
- Impart Training
 1. Skill up gradation for wage employment /formal employment /self – employment
 2. Capacity Building
- Special programme for development of PvTGs through Conservation-Cum Development Plan (CCDP).

TRIBAL MINING COMPANY (TRIMCO)

Tribal Mining Company was established in 2001 in the erstwhile state of AP under the companies' act 1956 as a joint venture TRICOR (74 per cent) and APMDC (26 per cent) to take up mining activity with active participation of Tribal Mining Cooperative Societies. Activity has been commenced in mining of semi-precious stones at (7) locations and project surveys are being taken up for assessing the potential and mining of other major important mineral resources. The objective is to harness the mining potential in tribal areas for improving the living conditions of tribal communities by distributing the mineral wealth generated, by exploiting the various mineral resources lying in the tribal regions of the state. The activities in Telangana state are yet to commence.

TRIBAL POWER COMPANY (TRIPCO)

Tribal Power Company was established under the companies Act, 1956 in the erstwhile state of AP in July 2002 to explore the feasibility of harnessing the hydro power available in the tribal areas and to establish mini-hydro power projects in scheduled areas by utilizing natural streams and waterfalls. The mini-hydel power projects are being entrusted to the local tribal, women organizations as the owners for management. The entire profit from such projects will accrue to the local tribals and for developing local tribal areas. The company has so far identified 79 potential locations with an installed capacity of 142.80 MW detailed projects reports were prepared for 13 projects of 16.81 MW. Pre-feasibility reports for eight projects of 9.40 MW submitted to Government of India. The activities in Telangana state are yet to commence[8].

IMPORTANT ACTIVITIES OF TRIBAL WELFARE DEPARTMENT ARE EDUCATION, INFRASTRUCTURE DEVELOPMENT AND ECONOMIC DEVELOPMENT.

1. Education

The major program under the Department is maintenance of Educational Institutions.

- Providing quality Education to STs through Maintenance of (2232) Educational Institutions
- Pre-Matric scholarships through BAS and HPS Schools & Post Matric Scholarships to 2.20 lakh ST Students
- IAS Study circle for ST Students, (4) Pre-Examination Training centres.
- Supporting Overseas education through Ambedkar Overseas Vidyanidhi.

2. Welfare Schemes

- Kalyana Lakshmi Pathakam for STs(Over 46,000 beneficiaries were benefitted since 2014-15)

- Tribal Relief Fund
- Gudumba Effected Persons Rehabilitation Scheme-2404 ST Families were rehabilitated
- 3. Centrally Sponsored Schemes**
- Article 275(1) of constitution of India facilitates a grant from Government of India for the purpose of promoting the welfare of Scheduled Tribes in the State or raising the level of administration in Scheduled areas.
- Conservation Cum Development Programme(CCDP) is funded by GoI for comprehensive development of PVTGs
- 4. Developmental Schemes**
- Providing Infrastructural Facilities to Tribal Welfare Educational Institutions
- Road Infrastructure in (3) ITDAs
- Construction of BT Roads to ST Habitations
- Construction of Girijan Bhavans
- Construction of Youth Training Centre
- Construction of working Women/Men Hostels
- 5. Economic Support Schemes**
- Financial Assistance for taking up ESS Activities
- CM ST Entrepreneurship & Innovation Scheme-For providing handholding support to Aspiring ST Entrepreneurs
- Land Development for STs –For increasing the productivity of lands of ST Farmers
- Skill Training to STs - Youth Training Centre -19 YTCs sanctioned and 10 tied up with National level skill training agencies
- Establishment of Farmers Producers Organizations-For driving ST Framers to modern agricultural practices
- Driver Empowerment Programme –4 Wheeler vehicles to ST Youth under Own Your car scheme
- 6. Monitoring the Constitutional Safeguards**
- Scheduled Tribes Special Development Fund (STSDF)
- Providing Reservations to STs
- Recognition of Forest Rights Act (RoFR)
- Monitory Relief and Legal Aid to ST Victims of Atrocities
- LTR & PESA Act[9].

CONCLUSION

The socio-economic conditions of the scheduled tribes in Telangana is enhanced due to the programs and schemes of Telangana state. The constitution of India is enriched with several provisions to safeguard and promote their cultural, social, educational, and economic interests to bring them in the mainstream of the nation. Both Telangana and government of india are working hard towards the enrichment of tribal lives.

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Socio-Economic and Health Status of Tribes in Telangana – An Empirical Analysis

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Health of the people is the most important indicator of development of any nation and society. Health care system is a major constituent towards the better quality of life of the people and access to health care is considered as one of the significant components of social inclusion. It is often construed as one of the basic needs and one of the components of human development. Even though India has developed sufficient health infrastructure and manpower at primary, secondary and tertiary level in government, voluntary and private sectors it continues to face several health challenges, and requires strengthening the primary health care in the rural areas. There is an urgent need to ensure the improvement, efficiency and acceptability of health and medical system in rural India.

Health status of the tribals in India has been studied and documented by several social scientists from various theoretical perspectives and methodological orientations. The National Family Health Survey and Census of India also provide information regarding the living conditions and health status of tribes. Despite rapid strides in the field of diagnostics and therapeutics, adequate health care is not within the reach of tribals. The health conditions and the quality of health care services available to the tribes in most of the states in India is very poor and calls for urgent attention in order to improve from a number of fronts. There is a consensus among various governmental programs to pay special attention to the Scheduled tribe population. Sometimes despite sufficient modern equipment and medical supplies, due to scattered population, societal attitude, unstable belief systems, the ineffectiveness of doctors, the tribal population have been deprived of basic health care. However, the actual state of health and medical care in Tribal areas has not been adequately documented.

Majority of tribal community make use of ancient traditional medical knowledge for the treatment of diseases. The medicines are procured from the plants, animals and other raw materials available in their surroundings. Generally they prefer their traditional medicines like roots, barks, stems, branches, leaves, flowers, fruits and seeds. In case of insignificant result very few people approach modern medical treatment. Tribals also consider that interference of supernatural agency is particularly strong in the context of health and disease. They believe that different deities and spirits are connected with different types of diseases. Traditional medicines are based on superstitions for illness caused by ghosts, evil spirits.

According to the World Health Organisation (WHO), the definition of health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. The health status of any community is influenced by the interplay of health consciousness of the people, socio-cultural, demographic, economic, educational and political factors. The common beliefs, traditional customs, myths, practices related to health and disease in turn influence the health seeking behaviour of autochthonous people. Tribal communities in general and primitive tribal groups in particular are highly disease prone. Also they do not have required access to basic health facilities. They are most exploited, neglected, and highly vulnerable to diseases with high degree of malnutrition, morbidity and mortality (Balgir, 2004). Keeping in view of this backdrop, the researcher has chosen the present study and examines the status of health among the scheduled tribes in general and the functioning of health system in tribal areas with special reference to Warangal district in Telangana.

METHODOLOGY

The objectives of the study are as follows:

- i. to examine the socio-economic features of the scheduled tribe respondents; and
- ii. to bring out the various health problems among the scheduled tribe respondents;

The Research Design adopted for the study is to examine the status of health among the scheduled tribes in general and the functioning of health system in tribal areas in the district of Warangal in Telangana. In the sample design, further, it is to be noted that, from one district, two mandals had been chosen. Two villages from each mandal had been selected. In each village, the researcher had been chosen 60 sample respondents at random by adopting stratified random sampling method. Altogether, 240 sample respondents had been chosen for the present study.

The present paper is primarily based on the primary data. The data had been collected in the month of December, 2019 at the time of winter season. The primary data had been collected from the households chosen for the study through interview schedule. Statistical tools had been used for processing the data and for analytical purpose of the analysis findings of the single variable, two variable tables, and simple method of percentages, had been utilised.

III

The age-wise distribution of the sample respondents had been depicted in Table-1. While looking at the Table, it can be said that most of the sample respondents were in the age group of 40-55 years, accounting for 48.3 per cent of the total followed by the age group of 25-40 years with 39.2 per cent. The mandal-wise data, where a majority of the sample respondents were in the age group of 40-55 years. 25 per cent and 23 per cent of the sample respondents in Tadvai and Mahabubabad respectively were in the age group of above 40-55 years. By and large, from the Table it can inferred that putting the two age groups i.e. below 25 years and 25-40 years together, one can say that an overwhelming majority of the sample respondents were found to be in the effective working age groups in the study area.

Table-1: Age-wise Distribution of the Sample Respondents

Age particulars	Tadvai	Mahabubabad	Total
<25	4	4	8
	(1.7)	(1.7)	(3.3)
25-40 Years	48	46	94
	(20.0)	(19.2)	(39.2)
40-55 Years	60	56	116
	(25.0)	(23.3)	(48.3)
55+	8	14	22
	(3.3)	(5.8)	(9.2)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

The high rate of illiteracy among the sample respondents in study area underscores the absence of adequate schooling facilities in the tribal areas which in turn reflects the lack of communication facilities. The literacy particulars of the sample respondents had been depicted in Table-2. The Table clearly shows that Mahabubabad mandal had the higher per cent of illiterates with 25 per cent followed by Tadvai mandal with 10.8 per cent. And the rest of the sample respondents had received education like primary, secondary, inter and Degree and above. 22.5 per cent of the sample respondents had educated up to primary in the Tadvai mandal followed by the Mahabubabad mandal with 11.7 per cent. Thus, it can be said that the rate of illiteracy is a glaring phenomenon as it had been more pronounced on the part of the sample respondents. During the field work, it had also been observed that the high rate of illiteracy reflects their poor socio-economic status.

Table-2: Education Particulars of the Sample Respondents

Education particulars	Tadvai	Mahabubabad	Total
Illiterate	26	60	86
	(10.8)	(25.0)	(35.8)
Primary	54	28	82
	(22.5)	(11.7)	(34.2)

Secondary	18	26	44
	(7.5)	(10.8)	(18.3)
Inter	10	2	12
	(4.2)	(0.8)	(5.0)
Degree and above	12	4	16
	(5.0)	(1.7)	(6.7)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

Table-3: Distribution of the Sample Respondents as per the Size of the Family

Size of the Family	Tadvai	Mahabubabad	Total
<2 Members	10	2	12
	(4.2)	(0.8)	(5.0)
3-4	88	84	172
	(36.7)	(35.0)	(71.7)
4-5	22	30	52
	(9.2)	(12.5)	(21.7)
5+	-	4	4
		(1.7)	(1.7)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

Table-3 deals with the size of the family of the sample respondents. A majority of the respondents are having the family size of 3-4 members, accounting for 55 per cent. The similar tendency can also be discerned even among the sample mandals of Tadvai and Mahabubabad with 36.7 per cent and 35 per cent respectively. A meagre percentage of the sample respondents are having the family size of 5+ members. Among the mandals, the respondents those who are having the 2-4 family members, Tadvai is having the higher per cent i.e. 36.7 when compared with mandal of Mahabubabad with 35 per cent respectively. From the Table, it can be inferred that with few exceptions almost all the sample respondents are having the family size of 2-4 members, which attests the fact that almost all the respondents might have realized the benefits of the small family size. During the field work, the researcher had also been observed that even all the respondents in general and the sample tribal respondents in particular were of the opinion that they were in favour of the small family size instead of large family size keeping in view of the disadvantages saddled with the large family size.

Table-4: Occupation of the Sample Respondents

Occupation	Tadvai	Mahabubabad	Total
Agriculture	52	76	128
	(21.7)	(31.7)	(53.3)
Agriculture labour	34	32	66
	(14.2)	(13.3)	(27.5)
Labour	4	4	8
	(1.7)	(1.7)	(3.3)
Business	30	8	38
	(12.5)	(3.3)	(15.8)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

The occupation of the respondents had been dealt in Table-4. The Table clearly shows that majority of the sample respondents occupation is agriculture follows the occupation of agriculture labour. A majority of the sample respondents are performing agriculture as a main occupation in both the

mandals of Mahabubabad and Tadvai with respective percentages of 31.7 and 21.7. Further, during the fieldwork, it had been observed that the majority of the sample household's occupation is agriculture.

Table-5 deals with the nature of family in the study area. From the Table, it can be said that an overwhelming majority of the sample respondents i.e. 82.5 per cent are having the nuclear family system and the rest of the respondents are having the joint family system with 17.5 per cent respectively. In Tadvai mandal, a majority of the sample respondents are having the nuclear family system and the remaining respondents those who are having joint family system with 5.8 per cent respectively. In Mahabubabad mandal, a majority of the sample respondents are having the nuclear family system and the remaining respondents those who are having joint family system with 11.7 per cent respectively. From the analysis, it can be surmised that the joint family system is being replaced by the nuclear family system in general and the study area in particular.

Table-5: Nature of the Family Particulars of the Sample Respondents

Nature of the Family	Tadvai	Mahabubabad	Total
Nuclear	106	92	198
	(44.2)	(38.3)	(82.5)
Joint	14	28	42
	(5.8)	(11.7)	(17.5)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

Table-6: Distribution of the Sample Respondents as per the Caste-wise Possession of the Land

Possession of the Land	Tadvai	Mahabubabad	Total
Having Land	62	86	148
	(25.8)	(35.8)	(61.7)
Not Having Land	58	34	92
	(24.2)	(14.2)	(38.3)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

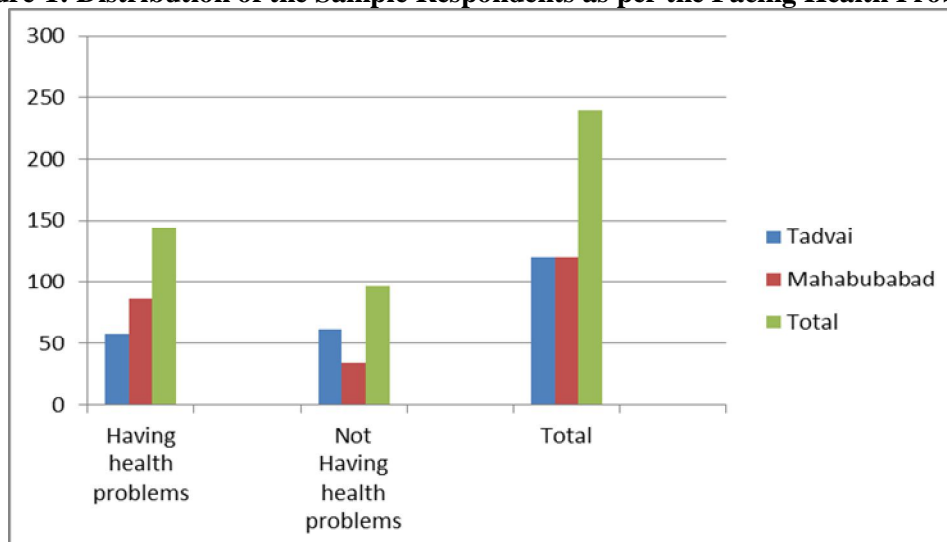
Distribution of the sample respondents as per the caste-wise possession of the land had been shown in Table-6. While looking at the Table, it can be said that a majority of the sample respondents are having land. Of the total sample respondents in the study area, a relatively higher number of respondents i.e. 61.7 per cent are having the land and remaining 38.3 per cent of respondents are not having the land. In the case of Mahabubabad mandal, a majority of the sample respondents i.e. 35.8 per cent are having the land and remaining 14.2 per cent of the sample respondents are not having the land. In the case of Tadvai mandal, a majority of the sample respondents i.e. 28.8 per cent are having the land and remaining 24.2 per cent of the sample respondents are not having the land. By and large, from the above analysis, it can be said that a majority of the sample respondents i.e. 61.7 per cent in the study area are possessing the land and the remaining respondents i.e. 38.3 per cent of the respondents are not possessing the land in the study area.

Table-7: Distribution of the Sample Respondents as per the Facing Health Problems

Particulars	Tadvai	Mahabubabad	Total
Having health problems	58	86	144
	(24.2)	(35.8)	(60.0)
Not Having health problems	62	34	96
	(25.8)	(14.2)	(40.0)
Total	120	120	240
	(50.0)	(50.0)	(100.0)

Source: Field Study

Figure-1: Distribution of the Sample Respondents as per the Facing Health Problems



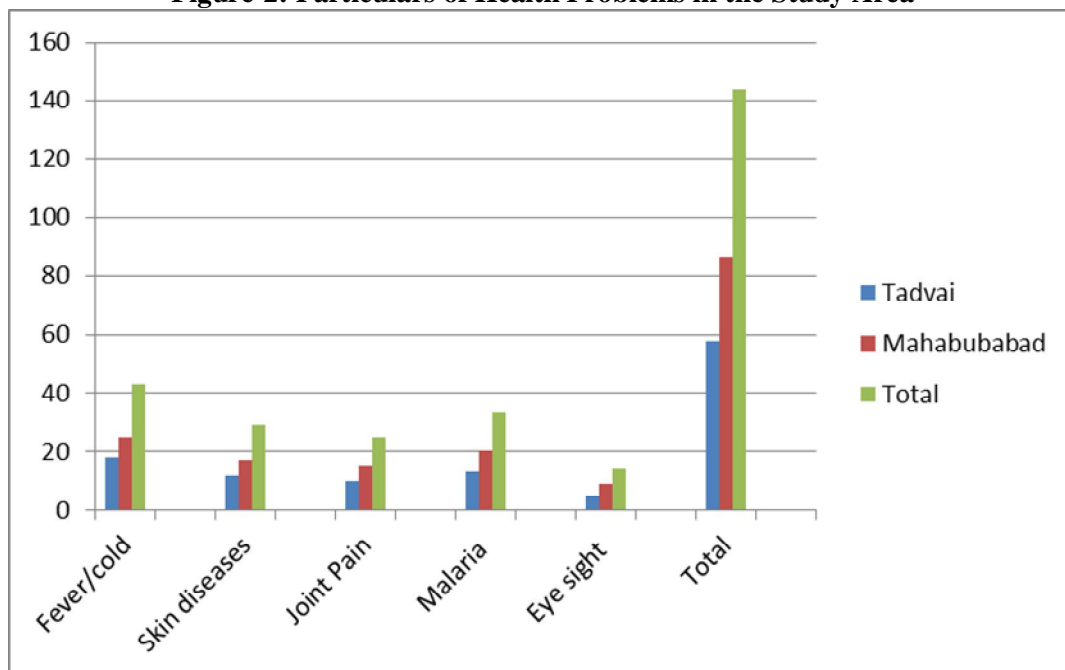
Distribution of the sample respondents as per the health problems had been shown in Table-7. From the Table, a majority of the sample respondents are having health problems in the study area. Of the total sample respondents in the study area, a relatively higher number of respondents i.e. 60 per cent are having the health problems and the remaining 40 per cent of respondents are not having the health problems. In Mahabubabad mandal, a majority of the sample respondents i.e. 35.8 per cent are having the health problems and the remaining 14.2 per cent of the sample respondents are not having the health problems. In Tadvai mandal, a majority of the sample respondents i.e. 25.8 per cent are not having the health problems and the remaining 24.2 per cent of the sample respondents are having the health problems. Thus, from the analysis, it can be surmised that a majority of the sample respondents i.e. 60 per cent in the study area are having the health problems and the remaining respondents i.e. 40 per cent of the respondents are not having the health problems in the study area. This can also be visualized in Figure-1.

Table-8: Particulars of Health Problems in the Study Area

Health problems	Tadvai	Mahabubabad	Total
Fever/cold	18	25	43
	(12.5)	(17.36)	(29.86)
Skin diseases	12	17	29
	(8.33)	(11.80)	(20.13)
Joint Pain	10	15	25
	(6.94)	(10.41)	(17.36)
Malaria	13	20	33
	(9.02)	(13.88)	(22.92)
Eye sight	5	9	14
	(3.47)	(6.25)	(9.73)
Total	58	86	144
	(40.28)	(59.72)	(100.0)

Source: Field Study

Figure-2: Particulars of Health Problems in the Study Area



Distribution of the sample respondents as per the having the health problems had been presented in Table-8. From the Table, it can be said that a majority of the sample respondents are having the fever/cold problems in the study area. Of the total sample respondents in the study area, a relatively higher number of respondents i.e. 29.86 per cent are having the fever/cold problems and the remaining respondents are having the malaria, skin diseases, joint pain, and eye sight problems. The Table clearly shows that Mahabubabad mandal had the higher per cent of fever/cold with 17.36 per cent followed by Tadvai mandal with 12.5 per cent. From the Table, it can be said that a majority of the sample respondents are having the fever/cold problems and the remaining sample respondents are having the malaria, skin diseases, joint pain, and eye sight problems in the study area. This can also be visualized in Figure-2.

By and large, from the proceeding analysis, it can be suggested for better functioning of healthcare facilities in the tribal areas, which are as follows: an innovative approach is required to improve tribal populations' access to health care and raise the quality of service provided, awareness and education, health workers from tribal communities, health services to remote populations, capacity building for healthcare providers, and transportation for expectant mothers,

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Socio-Economic and Cultural Conditions of Tribal Women: A Study in Khammam District of Telangana State

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This paper is divided into two parts. Part-A deals with the introduction, Objectives and Methodology and Part-B depicts the Socio-Economic, Cultural conditions, findings and suggestions and conclusion.

PART-A

INTRODUCTION

Tribals are economically backward and they inhabit the forest and hill areas. In the Indian context, the term tribe has never been defined precisely and satisfactorily. Indian constitution has made certain provisions to recognize certain communities as ST's. Innocence, ignorance and illiteracy of the tribals frustrate them in economic backwardness. The government has introduced different programmes over the years to bridge the gap in the levels of development of ST's and other economically backward sections of the society.

The Tribal population of 10.43 crore accounting for 8.6 percent of the total population of India as per 2011 census is larger than any other community in the world. The percentage of tribal population in Telangana is about 9.5. As per 2011 census. The total ST population in Khammam district is 7,65,565 as per the 2011 census, it is about 27.4 percent of the total populations of the district.

Incase of social, economical demographic and cultural conditions, the tribals differs from other people in some sortt. So, that socio-economic and cultural conditions of the tribal women are elaborated in this study.

OBJECTIVES

The following are objectives of this study.

1. To examine the socio-economic features of tribal women.
2. To analyse the cultural conditions of tribal women.
3. To study the extent of modernization of tribal women in consumption, child education and health care.
4. To offer suggestions to improve the conditions of tribal women.

METHODOLOGY

A sample of 75 respondents has been choosen from the village of Surya Thanda village of Raghunadha Palem mandal in Khammam district. Data has been collected from women respondents through a structured questionnaire. Simple techniques like percentages and averages are used to interpret the data. The data is purely primarily.

PART-B

This part examined the socio-economic and cultural conditions findings, suggestions and conclusions.

Age particulars of the sample respondents discussed here under in table-1.

Table-1: Age particulars of the sample respondents

Age	21-30	31-40	41-50	51-60	61-70	71-80	Total
No.of Respondents	32 (42.63)	16 (21.33)	9 (12)	11 (14.67)	5 (6.67)	2 (2.67)	75 (100%)

Source: Field Study

Data indicates that 76 percent of the sample respondent woman are have below 50 years of age while remaining 24 percent are 51-80 years of age group. Age is inbavour of them to work hard.

Table-2 analyses the marital status of the sample respondent women in the study.

Table-2: Marital status of the sample respondents

Marital status	Married	Un married	Widow	Divorced	Total
No. of respondents	68 (86.67)	-	5 (6.67)	2 (2.67)	75 (100)

Source: Field study.

Data in the table reveals that 86.67 percent respondent women are married . 6.67 percent women in the sample are widows and 2.67 percent are divorces and lives separately with their husbands.

Education is an important factor to create awareness Education particulars of the respondent women depicts in table-3 as given here under.

Table-3: Education particulars of the respondent women

Eductions level	'0' education	Primary	Secondary	Inter	Degree	Total
No. of respondents	48 (64)	15 (20%)	6 (8%)	4 (5.33%)	2 (2.67%)	75 (100%)

Source: Field study

As per the data in the table 64 percent of the respondent women have no education. While 36 percent of the respondent women having different levels of education. Interestingly 8 percent of the respondent women have completed college level of education.

Occupational pattern of the respondent women are presented in table-4.

Table-4: Occupational pattern of the respondent women

Occupation	Agriculture	Agriculture Labour	Tailoring	Petti business	Vegetable vending	Milk vending	Total
No. of respondents	24 (32%)	43 (57.33%)	2 (2.67%)	3 (4%)	1 (1.33%)	2 (2.67%)	75 (100%)

Source: Filed study.

Of 75 respondents accounting for 32 percent have involved in own agricultural activities as their main occupation 43 respondents (57.33%) works as agricultural labourers. These two occupations together account for 89.33 percent of the respondents in the sample. Non agricultural employment is confined to 8 respondents. Of 8 respondents 2 respondents involved in tailoring, 3 in petty business 2 in milk vending and alone respondent involved in vegetable vending as their occupations. Data reveals that dependency on agriculture for survival is very high in the study area.

Weaker sections earn income from two or more sources. Annual income particulars are examined in Table-5.

Table-5: Annual income particulars of the respondent women

Income range	10001 to 20000	20001 to 30000	30001 to 40000	40001 to 50000	50001 to 60000	60001 to 70000	70001 to 80000	Above 80000	Total
No. of respondents	10 (13.33%)	12 (16%)	8 (10.67%)	20 (26.67%)	15 (20%)	5 (6.67%)	3 (4%)	2 (2.67%)	75 (100%)

Source: Filed study

Data shows, that 22 respondents (29.33%) have Rs 10001 to Rs 30000 as annual incomes, followed by 28 respondents (37.33%) in the range of Rs 30001 to Rs 50000, 20 respondents (26.67%) in the range of Rs 50001 to Rs 70000, 3 respondents (4%) in the range of Rs 70000 to Rs 80000 and just 2 (2.67%) respondents have above Rs 80000 as annual income. It implies that 2/3rd of the respondents are have below Rs 50000 annual incomes.

Housing facility is also analysed in table-6 as given here under.

Table-6: Nature of house of the respondent women

Nature of house	Pucca	Thatched	Tiles	Iron sheets	Hut	Total
No. of Respondents	57 (76%)	4 (5.33%)	3 (4%)	10 (13.33%)	1 (1.33%)	75 (100%)

Source: Field study

Of the 75 respondents 57, accounting for 76 percent have Pucca houses, 4 respondents (5.33%) have thatched houses, 3 respondents (4%) have tiled houses, 10 respondents (13.33%) have iron sheet roofed houses and alone respondent lives in Hut like construction. It implies that nearly 93 percent of the respondents have pucca and semi pucca houses. The government pucca housing scheme utilised by the more number of respondents in the study.

Table-7 given here under examined the consumption pattern of the sample households, by taking 12 selected modern items to estimate the extent of modernity in the study area.

Table-7: Consumption patterns of modern goods by the sample respondents

Item	Cell phone	Torch light	Chappals	Ready made fabrics	Toilet soaps	Strives	Hair bands	Shampoo	Face powder	Tooth paste	Fair & lovely	Combs
No. of respondents	36 (44%)	33 (44%)	72 (96%)	33 (44%)	70 (93.33%)	48 (64%)	49 (65.33%)	29 (38.67%)	52 (69.33%)	39 (52%)	36 (48%)	75 (100%)

Source: Filed study.

It is observed from the data, 100 percent respondents are using combs, 93.33 percent using toilet soaps, 96 percent Chappals 65.33 percent hair bands, 69 percent face powder, 52 percent tooth paste, 48 percent cell phones, 44 percent torch lights and 48 percent are consuming fair and lovely. Nearly 60 percent of the items shown in the table are used by the more than 50 percent of the sample respondents. The selected 12 items are in the consumption basket of urbanites and slowly tribal households have been using them due to exposure to the general population and urban living.

The agencies for treatment of health problems are shown in table-8.

Table-8: Approach to get treatment for ill health by the respondents.

Health facilities	Elders in the family	RMP	Govt. doctor	PVT doctor	RMP & Govt doctor	Total
No. of respondents	5 (6.67%)	58 (77.33%)	4 (5.33%)	3 (4%)	5 (6.67%)	75 (100%)

Source: Field study.

Tribals mostly are supposed to follow traditions and practices as suggested by elders. However, a deviation is noted from the data as shown in the table just 6.67 percent of the respondents approach elders in the family during illness for remedial measures. 77.33 percent of the sample respondents are consult the RMP's during ill-health for treatment. While 5.33 percent approach the government doctors, 4 percent consult private doctors and remaining 6.67 percent consult the RMP and Government doctors during ill health for treatment. It implies that 84.33 percent of the sample respondents depend on unqualified agencies during illness where qualified doctors are not easily available.

Reasons for migration is examined in table 9 as given here under.

Table-9: Reasons for migration of the respondent women

Reasons	No. migration	Marriage	Employment	Other factors	Total
No. of respondent	9 (12%)	63 (84%)	2 (2.67%)	1 (1.33%)	75 (100%)

Source: Field study

Data shows that 84 percent of the sample respondent women opined that marriage as the reason for migration. 12 percent stayed in their village because their spouses belongs to same village. 2.67 percent opined employment as the reason for migration and a alone respondent stated other factors is the reason for migration.

Tribal marriages are of different types. Types of marriages are analysed in table-10.

Table-10: Types of marriages in sample respondents community

Type of marriages	Through negotiations	Love	By force	Elopement	Total
No. of respondents	66 (88%)	2 (2.67%)	6 (8%)	1 (1.33%)	75 (100%)

Source: Field study

Data shows in the table reveals that 88 percent of the marriages are through negotiations. While the remaining 12 percent, love (2.65%), By force (8%) and elopement (1.33%). It implies that majority of the marriages have the acceptance of both the families.

The aspect of dowry payments by the sample respondents family at the time of respondents marriages is examined in table-11

Table-11: Dowry payments by the respondents family

Responses	Yes	No	Total
No. of respondents	73 (97.33%)	2 (2.67%)	75 (100%)

Source: Field study

Impact of the dowry payment in general population has its effect on tribals also as noted from the data. Interestingly 97.33 percent of the sample respondent families have paid dowry to the husbands of respondent women at the time of their marriages. It implies just 2.67 percent express no dowry payment at the time marriages.

Divorces are easy in tribal societies, it is general opinion. This aspect is discussed in the following table-12.

Table-12: Easy nature of divorces in tribal societies

Responses	Yes	No	Total
No. of Respondents	18 (24%)	57 (76%)	75 (100%)

Source: Field study

As per data, there is contrary to the general belief, only 24 percent of the sample respondent women opined that divorces are easy. It implies that 76 percent states that divorces are not easy. Of course, divorce is available within the village to a large extent without recourse to the legal process.

The agencies dealing with marital issues and divorces in the sample village are analysed in table-13.

Table-13: Agencies to settle the marital issues regarding divorces in the respondent community.

Agencies	Parents of the couple	Elders in the village	Mutual agreement	Village panchayat	Court of law	Total
No. of respondents	09 (12%)	23 (30.67%)	05 (6.67%)	33 (44%)	05 (6.67%)	75 (100%)

It is noted from the data 44 percent of the sample respondent women mentioned village panchayat settle the issues regarding marital and divorces. While the remaing 56 percent opined like parents of the family (12%), Elder in the village (30.67%) mutual agreement (6.7%) and court of law (6.67%) deal with marital issues and divorces. However, village panchayat, parents of the couple and elders in the village are more important agencies to deal the matrimonial issues and divorces.

The aspect of domestic violence is elaborated in the following table-14.

Table-14: Prevalence of domestic violence in the study area

Responses	Yes	No	Total
No. of respondents	49 (65.33%)	26 (34.67%)	75 (100%)

Data shows that 65.33 percent of the sample respondent women stated, they have facing domestic violence. It implies that 34.67 percent opined that they have no problem of domestic violence. Most of the tribal women are ignorant of the domestic violence act. 2005 and they simply succumb to the violence. Domestic violence is a routine affair in the tribal societies because of alcohol consumption and the women remain silent in the interest of the family.

The instances of wife beatings and abuses are examined in table-15.

Table-15: Instances of wife beatings and abuses

Responses	Never	Rarely	Frequently	Total
No. of respondents	27 (36%)	36 (48%)	12 (16%)	75 (100%)

As far as data concerned, 36 percent of the sample respondent women states that they have never experienced beatings and abuses in their respective households. It implies that wife beatings and abuses are related to 64 percent of the sample women. It is stated that by 48 percent of the sample respondents they are beaten and abused rarely and 16 percent frequently. It can be stated that more than 1/3rd of the sample women face beatings and abuses. Petty issues and domestic problems, alcoholic consumption, behave against the expectations of the spouses, pretext of disobedience to the spouses are the major reasons for the wife beatings and abuses.

The aspect of traditional music and dances is examined in the table-16.

Table-16: Do you have traditional music and Dance for functions

Responses	Yes	No	Total
No. of respondents	67 (89.33%)	08 (10.67%)	75 (100%)

Tribal culture is brought with traditional music and dances on all important religious and social occasions in the community. Data reveals that 89.33 percent of the respondents opined that they have music and dance for marriages and festivals. It implies just 10.67 percent of the respondents stated they do not have music and dance. The tribals use traditional musical instruments, dresses and decorative items for music and dance. The dances are in groups and songs in chorus with the whole community participating.

Involvement in decision taking on the issues of the households is elaborated in table-17.

Table-17: Involvement of the respondents in decision taking

Responses	Yes	No	Total
No. of respondents	58 (77.33%)	17 (22.67%)	75 (100%)

Data in the table states that 77.33 percent of the sample women opined that they involve in decision taking of the family affairs along with the other members in the family. While the remaining 22.67 percent states that they are not involved in decision taking. The women in the tribal societies are involved in income earning activities as well as household activities, hence the opinions of the women are considered in decision taking.

Tribal women involved in income earning activities. Their incomes supplement the family incomes economic freedom of the tribal women is examined in table-18.

Table-18: Enjoyment of economic freedom

Responses	Yes	No	Total
No. of Respondents	51 (68%)	24 (32%)	75 (100%)

It is revealed by 68 percent of the sample respondents that they have enjoy economic freedom. They can spend their incomes on their personal requirements and family needs while the remaining 32 percent opined otherwise.

The disposal of dead is also analysed in table-19.

Table-19: Disposal of dead

Disposal	Married through scrimption	Unmissed through burial
No. of Respondents	75 (100%)	75 (100%)

Data shows in the table reveals that 100 percent of the sample respondent women states that the disposal of dead, if married through cremation and if unmarried through burial.

FINDINGS

1. 76 percent of the respondent women are have below 50 years of age and as such they are active and energetic.
2. All most all the respondents are married and 5 are widows. Just 2 respondent women are divorces and lives separately with their husbands.
3. Illiteracy have more prevalent in the study. 64 percent of the women have no education.
4. More percent of respondents (89.33%) are depend on agriculture for their lively hood.
5. 2/3rd of the respondents have below Rs 50000 as annual income.
6. Housings facility is comfortable to a large extent. Nearly 93 percent lives pucca and semic pucca houses.
7. It is noted in the study using of combs, toilet soaps, chappals. Hair bands, face powder is 60 percent to 100 percent. While tooth paste, cell phones, torch light, fair and lovely etc are using by below 60 percent of the respondents.
8. 84 percent of the respondent women depend on unqualified agencies (RMP's, elders) during illness.
9. It is observed from the data majority of the sample respondent woman (84%) stated that marriage is major reason for migration.
10. 88 percent of the marriages are made through negotiations in the study.
11. 97.33 percent of the sample respondent women opined that their family have paid dowry to the husbands at the time of their marriages.
12. Divorces are available within the village to a large extent without recourse to the legal process.
13. Village panchayat, parents of the couple and elders in the village (86.67%) deal with marital issues and divorces.
14. 65.33 percent of the sample respondent women state that they have facing domestic violence.
15. 36 percent of the women state that they have never experienced beatings and abuses in their respective households, while remaining 64 percent opined otherwise.
16. Tribal culture is fraught with traditional music and dances on all important religious and social occasions in the community. Majority of the women (89.33%) states that they music and dance for marriage and festivals.
17. Majority of the respondents (77.33%) are involved in decision taking of the family affairs along other members in the family.

18. 68 percent of the sample respondent women are enjoying economic freedom in the study.
19. Regarding disposal of dead, 100 percent of the respondents accepted, if married disposal through cremation and if un married through burial.

SUGGESTIONS

1. Eradication of illiteracy required special attention in the tribal areas.
2. Health facilities and health infrastructure be provide in the tribal areas to curbs the dependency on un qualified agencies during illness.
3. Through providing inputs on subsidiaries, supply quality seeds, fertilizers, irrigation and provide support prices, develop the agriculture in the tribal areas.
4. More housing facilities with basic amenities should be provide.
5. Employment days may be increased by encouraging agro processing units of small scale in the tribal areas.
6. Minimum wage act to agricultural workers be implemented.
7. ITDA programmes need to encourage in the tribal areas.
8. Institutional norms and procedures must be relaxed to borrowed amounts by the tribals from banks to increase the agricultural production.
9. Create awareness among the tribal to follow the basic tribal culture and to avoid superstitions.

CONCLUSION

Tribals live close to the nature and treat nature as gods gift. They play crucial role in the ecosystem of the natural resources. Due to illiteracy, ignorance, superstitions and socio-economic and cultural factors, tribals are back ward. To transform the tribal societies, eradication of illiteracy is required. Skill formation, training on employment and income earning activities improve the status of tribal women and empower them.

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Boost for Tribal Education: Impact of Government Policies -A study

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ABSTRACT

India is known as a country with diversity. It included many cultures languages, castes and, Traditions Tribal people recognised as a weaker section in Indian society. Due to their way of living they are distinct from the basic needs, and social infrastructure. Tribal people are suffering with several Problems due to the lack of education. Education plays a vital role to enhance the quality of life in tribes. It improves the social-economic conditions of the tribal people. Since the independence Government doing continues efforts to boost for tribal education. As per 2011 census total literacy rate in India was 74.4%percent. And literacy rate in schedule tribes was 59.6. It shows the low literacy rate in scheduled tribes compare to the total literacy rate. It is a need to encourage them towards education. Indian government was recognised the importance of tribal education and launched a number of programmes to encourage the Tribal education. The main objective of the present paper is to discuss the various Government policies and its impact on tribal education in India as well as in the selected area.

Keywords: Tribal education, ST literacy rate, Impact of government policies.

INTRODUCTION

In India collective term for tribes are known as 'adivasi', which literally means indigenous people. Indian constitution recognized tribal communicates by the name of scheduled tribes.

In India majority of the ST's population is concentrated in the eastern, central and western belt. They are prominent in Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand , Madhya Pradesh, Maharashtra, odisha, West Bengal and Andaman and Nicobar Islands.

As per the constitution of first schedule (schedule 1950) reveals that 744 tribes are dividing across 22 states in India. According to the 2011 census ST's population is 8.6% percentage in total population.

These tribal people have their own mother tongue like Goudi, Kolani, Lambadi, Savana konda or kubi etc. As per constitution education is a fundamental right in India. Education in India provided by two different sectors they are public and private sector. According to the census 2011 approximately 75% percentage of the population between 7 to 10 years age group was literates. As per the annual status of education report (ASER 2012) shows that 96.5% percentage of rural children between the age group of 6-14 years were enrolled in schools. It is also reveals that number of who never enrolled in school is declined to 2.8 percent in the year 2018.

These reports shows the sustainable increasing of education in India. According to the census 2011 that total literacy rate is 73% percent and ST's literacy rate is 59% percentage. It shows the low literacy rate in ST's comparatively total literacy rate.

2. Objectives:

- 1) To study the increasing of literacy rate in scheduled tribes.
- 2) Impact of government policies on Tribal Education.

3. Methodology:

This paper is mainly concentrates on the details of ST literacy rate of in India. The period chosen for this study from 1951-2016 secondary data is used for the study. It is based on census records, Government publications, Journals, Articles. The study of the paper describes the increasing of literacy of rates in scheduled tribes.

ST Literacy rate in India during 1961 to 2011						
Year	Scheduled Tribes		All social groups			
	Male	Female	Total	Male	Female	Total
1961	13.88	3.16	8.53	40.40	15.35	28.30
1971	17.63	4.85	11.30	45.96	21.97	34.45
1981	24.52	8.04	16.35	56.38	29.76	43.57
1991	40.65	18.19	29.30	64.13	39.29	52.21
2001	59.17	34.76	47.10	75.26	53.67	64.84
2011	68.50	49.40	59.00	80.90	64.60	73.00

Source: Office of the Register general, India the above table shows that low literacy rate in ST's comparatively other social groups during this period from 1961-2011. It also shows the increasing literacy levels in scheduled tribes in 1961 it was only 8.53 and it was interval to 59.00% percentage in 2011.

Literacy among adolescents in ST's in India during 2011						
All categories (Age groups)	Total			Scheduled Tribes		
	Person	Male	Female	Male	Female	Total
All ages	73.0	80.9	64.6	59.0	68.5	49.4
10-14	91.1	92.2	90.0	86.4	88.3	84.4
15-19	88.8	91.2	86.2	80.2	85.7	74.6
20-24	83.2	88.8	77.3	69.2	79.6	59.0
Adolescent (10-19)	90.0	91.7	88.2	83.6	87.1	79.9
Youth (15-24)	86.1	90.0	81.8	75.0	82.9	67.1

Source: Office of the Register general, India the above table shows that low literacy rate is High in other social groups comparatively ST's but in adolescent age and in the youth Group literacy rates are close to the other categories.

The Central Government of India currently runs eight different schemes for the promotion of education of ST's. These schemes are divided into three categories.

First Categories:

- 1) Pre matric These scholarships are given IX class and X class studying
 Scholarships:- students. These scholarship covers all ST students whose parents annual income is below Rs. 2Lakh.
- 2) Post-matric scholarship scheme:- The main objective of this scheme is to given support to the all ST students enable them to pursue high education of post matriculation level.
- 3) Vocational training Centers:- This scheme is mainly concentrate to enhance the skill of the tribal youth in various Traditional / Modern vacations depending upon their educational Qualifications
- 4) Establishment of Hotels for ST boys and girls:- To establishment of hostels for beneficial to the students of ST Community hailing from rural and remote areas.

Second Category: National fellowship and scholarship for higher Education of St student.

5) Establishment of Ashram schools:- The main objective of this scheme to provide residential schools for Scheduled tribes to increase the literacy rate in tribal students.

6) Top class education:- This scheme gives scholarships to the meritorious ST's students to pursuing studies at degree and post graduate levels in any of the 213 identified institutions of excellence such as IIT's, NIT's and IIMS etc. This scholarship amount includes, tuition fees, living expenses and allowance for books and computer etc.

7) National overseas Scholarship scheme: This scheme give fellowships for ST students pursuing higher studies of mphill and phd in India.

8) National overseas scholarships scheme:- This scheme provides financial assistance to selected students to pursue post graduation phd, and post doctoral study abroad.

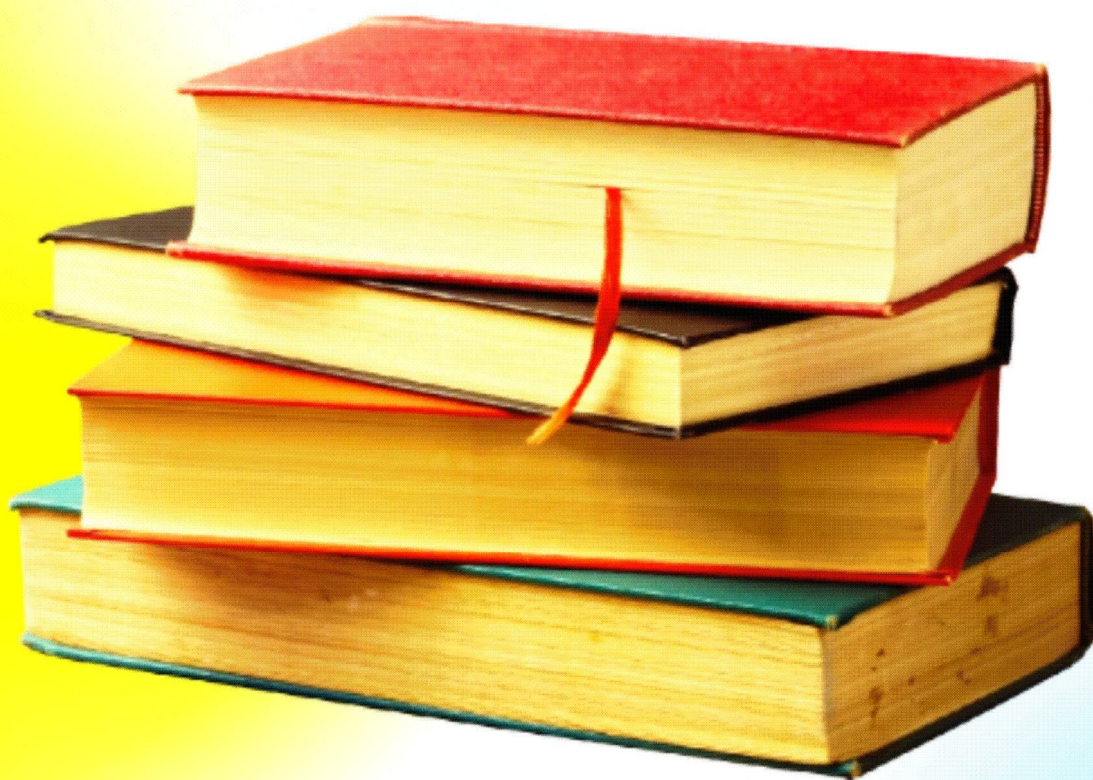
Conclusion

Government of India implementing many programs to boost the education in tribals. As a result of this effort shows the increasing of education in tribals, But still more than 50% percent of the tribals are illiterates, Every programe is succeed by the participation of individuals. It is a need to encourage them towards education. Bring awareness of the education in trials by doing cultural events. Not only the Government it also responsibility of the tribal educated people towards their own people.

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