



SOCIO-ECONOMIC AND POLITICAL STATUS OF TRIBAL WOMEN A STUDY IN KRISHNA DISTRICT OF ANDHRA PRADESH.

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Abstract

However the condition of women, particularly in tribal communities, is very slowly showing improvement in an upward trend and this is very true for most of the tribal women whose lives are still alienated, male-dominated and are in an ignorant environment; unaware of their potential, skills and equal abilities in both organised and unorganised sectors to compete with other groups of male and female. Thus, this study not only probes the area of socio economic status of tribal women of Krishna district but also searches the other different factors that are directly or indirectly connected with the condition of these women involved in the development process.

Key words: Alienated, Improvement, Ignorant, Skill etc.

This article focuses on the aspects like possession of agriculture land, income, dowry payments, economic freedom of the women in the sample households are analyzed. Levels of political participation and participation in the village level organizations along with awareness levels are analyzed. General mix-up of the sample tribes with the non-tribal, participation of women in VSS, Mahila mandals are examined. The following objectives of the study are:

1. To examine the socio-economic conditions of the sample respondents in Krishna District.
2. To find out the socio political conditions of the respondents in the study area.

Sampling method

A.Konduru and Jaggayyapeta mandals was purposively selected for the study based that only large population among other mandals, specific agro-climatic features and other socio-economic characteristics of the tribal. Second stage, A. Konduru and Jaggyyapeta have 13 and 23 revenue villages respectively, out of which 10 revenue villages were randomly selected in such a way that each village is situated within the periphery of this mandal concerned. In the third stage, 15 per cent of the households were randomly selected from each 10 elected villages viz., A. Konduru (44 sample households), Cheemalapadu (25 sample households),

Kummarakuntla (32 sample households), Polisetipadu (28 sample households), Repudi (31 sample households), Budawada (42 sample households), Chillakallu (38 sample households), Jayanthipuram (41 sample households), Mukteswarapuram (19 sample households) and Vedadri (20 sample households), thus in total 320 tribal households were selected by using systematic random sample from the 10 villages giving equal representation to all sample villages chosen for the study. Thus, the present study is confined to a total sample of 320 sample tribal households selected from 10 villages of two mandals in Krishna district of Andhra Pradesh.

Findings of the study

Table - 1: Possession of Agriculture Land

Name of Mandal	Yes	No	Total
A.Konduru	124	36	160
	38.8%	11.2%	50.0%
Jaggayyapeta	119	41	160
	37.2%	12.8%	50.0%
Total	243	77	320
	75.9%	24.1%	100.0%

In the tribal area particularly Podu cultivation is in vogue. The table 1 reveals the opinions of the respondents on possession of agriculture land. In the study area among 320 respondents, 243 (75.9 per cent) have the agriculture land and 77 (24.1 per cent) households doesn't have agriculture land.

In A. Konduru mandal out of 160 respondents, 124 (38.8 per cent) have the agriculture land and 36 (11.2 per cent) households doesn't have agriculture land.

In Jaggayyapeta mandal out of 160 respondents, 119 (37.2 per cent) have the agriculture land and 41 (12.8 per cent) households doesn't have agriculture land. Thus, A. Konduru mandal respondents have more land than jaggayyapeta mandal.

Table - 2: Extent of Agriculture land

Name of Mandal	1-2	3-4	5-6	7->	No Land	Total
A.Konduru	82	26	11	5	36	160
	25.6%	8.1%	3.4%	1.6%	11.2%	50.0%
Jaggayyapeta	83	24	9	3	41	160
	25.9%	7.5%	2.8%	.9%	12.8%	50.0%
Total	165	50	20	8	77	320
	51.6%	15.6%	6.2%	2.5%	24.1%	100.0%

The extent of land holding, 165 respondents (51.6 per cent) of them have an average holding of less than two acres, 50 respondents (15.6 per cent) of them hold in between 3-4 acres, 20 respondents (6.2 per cent) of them hold 5-6 acres and 77 (24.1 per cent) are not having any land.

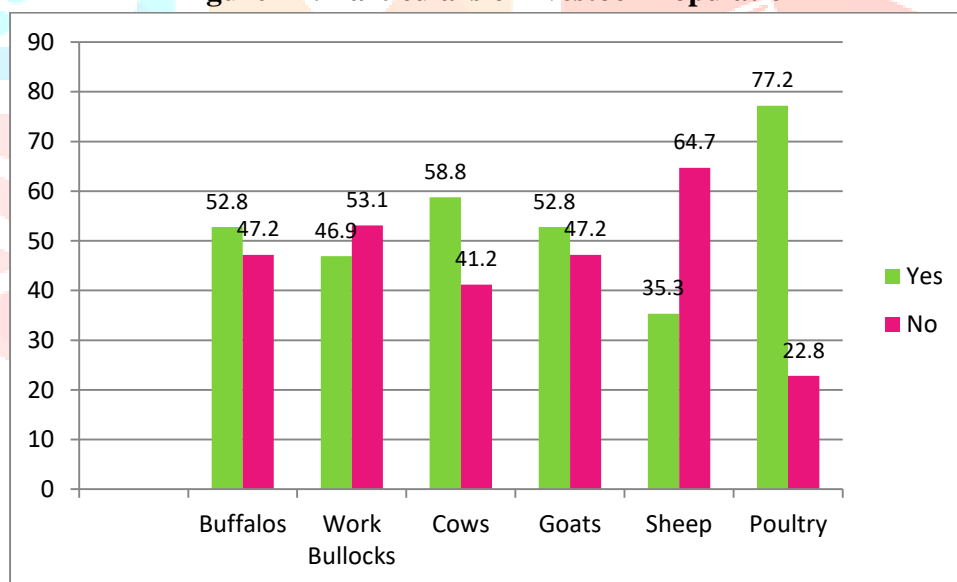
In A. Konduru mandal out of 160 respondents 82 respondents (25.6 per cent) of them have an average holding of less than two acres, 26 respondents (8.1 per cent) of them hold in between 3-4 acres, 11 respondents (3.4 per cent) of them hold 5-6 acres and 36 (11.2 per cent) are not having any land.

In Jaggayyapeta mandal out of 160 respondents 83 respondents (25.9 per cent) of them have an average holding of less than two acres, 24 respondents (7.5 per cent) of them hold in between 3-4 acres, 9 respondents (2.8 per cent) of them hold 5-6 acres and 41 (12.8 per cent) are not having any land.

Table - 3: Particulars of livestock Population

Sl. No	Livestock	Yes	No	Total N=320
1	Buffalos	52.8	47.2	100.0
2	Work Bullocks	46.9	53.1	100.0
3	Cows	58.8	41.2	100.0
4	Goats	52.8	47.2	100.0
5	Sheep	35.3	64.7	100.0
6	Poultry	77.2	22.8	100.0
Total Average Percentage		54.0	46.0	100.0

Figure - 1: Particulars of livestock Population



The table 3 and figure 1 divulges the type of the livestock population owned by the respondent families. The table shows 52.8 per cent of the respondents have buffalos, 46.9 per cent of the respondents have work bullocks, 58.8 per cent of the respondents have cows, 52.8 per cent of the respondents have goats, 35.3 per cent of the respondents have sheep's and 77.2 per cent of the respondents have poultries.

An overall total percentage of the livestock population that 54.0 per cent of the respondents has own livestock population and 46.0 per cent of the respondents doesn't have the livestock population.

Table - 4: Permission to work as wage labours

Name of Mandal	Yes	No	Total
A.Konduru	85	75	160
	26.6%	23.4%	50.0%
Jaggayyapeta	89	71	160
	27.8%	22.2%	50.0%
Total	174	146	320
	54.4%	45.6%	100.0%

Tribal women work in the own farms, rear cattle and birds and take care of children and domestic chores. As per the data in table 4 they are permitted to work as wage labour both in agriculture and non-agriculture. About 174 respondents accounting for 54.4 per cent state that the women households accord permission to work as wage labour. Whereas, 146 respondents (45.6 per cent) not required permission to work as wage labour.

In A. Konduru mandal out of 160 respondents, 85 respondents (26.6 per cent) accord permission to work as wage labour and 75 respondents (23.4 per cent) not required any permission.

In Jaggayyapeta mandal out of 160 respondents, 89 respondents (27.8 per cent) accord permission to work as wage labour and 71 respondents (22.2 per cent) not required any permission. By and large tribal societies allow the women to take up income earning activities including wage labour.

Table - 5: Opinion on MFP collection

Name of Mandal	Increasing	Decreasing	Total
A.Konduru	62	98	160
	19.4%	30.6%	50.0%
Jaggayyapeta	61	99	160
	19.1%	30.9%	50.0%
Total	123	197	320
	38.4%	61.6%	100.0%

It can be observed from table 5 that the opinions of the respondents on Minor Forest Produce (MFP) collections in the study area. Out of 320 sample households 123 (38.4 per cent) have the opinion of increasing of MFP gradually in the overall study and 197 (61.6 per cent) opined that decreasing MFP collection.

In A Konduru mandal out of 160 respondents, 62 (19.4 per cent) have the opinion of increasing of MFP gradually in the overall study and 98 (30.6 per cent) opined that decreasing MFP collection.

In Jaggayyapeta mandal out of 160 respondents, 61 (19.1 per cent) have the opinion of increasing of MFP gradually in the overall study and 99 (30.9 per cent) opined that decreasing MFP collection.

The majority of respondents in both mandals have the opinion of decreasing MFP collection. But a few sample respondents have the positive opinion on this MFP. It is clear that the MFP collections are gradually declining in the study area and it is due to the reasons by Podu cultivation, restrictions of Governments. The MFP collections are economically viable and the attack of the wild animals is also a problem.

Table - 6: Monthly income of the family

Name of Mandal	< - 10000	10001 - 11000	11001 - 12000	12001 - >	Total
A.Konduru	23	46	52	39	160
	7.2%	14.4%	16.2%	12.2%	50.0%
Jaggayyapeta	23	46	60	31	160
	7.2%	14.4%	18.8%	9.7%	50.0%
Total	46	92	112	70	320
	14.4%	28.8%	35.0%	21.9%	100.0%

The table 6 shows that particulars of family monthly income earned from different sources in the study area. Among 320 respondents, 46 (14.4 per cent) of their family monthly income is below Rs. 10000, 92 respondents (28.8 per cent) of their family monthly income is in between Rs. 10001 – 11000, 112 respondents (35.0 per cent) of their income is in between Rs 11001 – 12000 and 70 respondents (21.9 per cent) of their family income is Rs. 12001 and above. The mean monthly family income is Rs. 12321/-

In A. Konduru mandal out of 160 respondents, 23 (7.2 per cent) of their family monthly income is below Rs. 10000, 46 respondents (14.4 per cent) of their family monthly income is in between Rs. 10001 – 11000, 52 respondents (16.2 per cent) of their income is in between Rs 11001 – 12000 and 39 respondents (12.2 per cent) of their family income is Rs. 12001 and above.

In Jaggayyapeta mandal out of 160 respondents, 23 (7.2 per cent) of their family monthly income is below Rs. 10000, 46 respondents (14.4 per cent) of their family monthly income is in between Rs. 10001 – 11000, 60 respondents (18.8 per cent) of their income is in between Rs 11001 – 12000 and 31 respondents (9.7 per cent) of their family income is Rs. 12001 and above.

Table - 7: Saving of Money

Name of Mandal	Yes	No	Total
A.Konduru	145	15	160
	45.3%	4.7%	50.0%
Jaggayyapeta	146	14	160
	45.6%	4.4%	50.0%
Total	291	29	320
	90.9%	9.1%	100.0%

The table 7 presents the habit of saving money of the women households. Among 320 respondents, the large majority 291 respondents (90.9 per cent) are saving money in banks and post offices. About 29 (9.1 per cent) of respondents are not saving money. It is one of the reason that the tribal women are members in Self Help Groups (SHG) and promoting savings through SHGs. Hence, most of them had the habit of savings. They try to be economical in their day-to-day expenditure and wish to save some money for future needs, by minimizing the needs of the day.

In A. Konduru mandal out of 160 respondents, 145 respondents (45.3 per cent) save money and 15 respondents (4.7 per cent) are not saving money.

In Jaggayyapeta mandal out of 160 respondents, 146 respondents (45.6 per cent) save money and 14 respondents (4.4 per cent) are not saving money. Thus, the more women saving money in Jaggayyapeta mandal rather than A.Konduru mandal.

Table - 8: Particulars of the Loan of the Respondents

Name of Mandal	Yes	No	Total
A.Konduru	156	4	160
	48.8%	1.2%	50.0%
Jaggayyapeta	151	9	160
	47.2%	2.8%	50.0%
Total	307	13	320
	95.9%	4.1%	100.0%

It has been observed that majority of women households in the study area are in debts. Since they don't have surplus remuneration to deal with their families since the expenses of families have expanded contrasted with the past. For the most part, tribal people acquire cash for gathering the costs of kids, marriage and so forth. However, some of them are in the condition of obligation due to their extravagant use on everyday things. This can be comprehended by watching their way of life. Especially, the people of tribal families spent huge money on their drinking. Among 320 respondents, 307 respondents (95.7 per cent) have debts, though 13 (4.1 per cent of the tribal families does not have any debt.

In A. Konduru mandal out of 160 respondents 156 respondents (48.8 per cent) have debts, though 4 (1.4 per cent of the tribal families does not have any debt.

In Jaggayyapeta mandal out of 160 respondents 151 respondents (47.2 per cent) have debts, though 9 (2.8 per cent of the tribal families does not have any debt.

Table - 9: Decision making of Respondents

Name of Mandal	Yes	No	Total
A.Konduru	131	29	160
	40.9%	9.1%	50.0%
Jaggayyapeta	130	30	160
	40.6%	9.4%	50.0%
Total	261	59	320
	81.6%	18.4%	100.0%

Tribal women involve in economic activities to bring in income besides managing the households taking care of children. The extent of freedom they enjoy is analyzed in the table . Data shows that among 320 respondents, 261 respondents comprising 81.6 per cent state that the women enjoy freedom in decision making and they are allowed to offer their views on family issues. It implies that 59 (18.4 per cent) of the respondents have no such freedom.

In A. Konduru mandal out of 160 respondents, 131 (40.6 per cent) freedom to take decisions in regards to family issues and 29 (9.1 per cent) have no freedom to take decisions.

In Jaggayyapets mandal out of 160 respondents, 130 (40.9 per cent) freedom to take decisions in regards to family issues and 30 (9.4 per cent) have no freedom to take decisions.

Table -10: Access to Economic Freedom

Name of Mandal	Yes	No	Total
A.Konduru	107	53	160
	33.4%	16.6%	50.0%
Jaggayyapeta	106	54	160
	33.1%	16.9%	50.0%
Total	213	107	320
	66.6%	33.4%	100.0%

Unlike the women in general population tribal women have a dual role. They toil in the domestic work and take up economic activities to earn income to support the family economic freedom over the incomes they earn is analyzed with the data in table . It is noticed that among 320 respondents, 213 (66.6 per cent) respondents state that the tribal women have economic freedom. About 107 (33.4 per cent) tribal women state that no access to economic freedom.

In A. Konduru mandal out of 160 respondents, 107 (33.4 per cent) respondents state that the tribal women have economic freedom. About 53 (16.6 per cent) tribal women state that no access to economic freedom.

In Jaggayyapeta mandal out of 160 respondents, 106 (33.1 per cent) respondents state that the tribal women have economic freedom. About 54 (16.9 per cent) tribal women state that no access to economic freedom. In the interactions with the respondents it is revealed that husbands and other male members of the families snatch away the incomes of the women to spend on alcohol and smoking. Though the tribal women earn incomes they have little freedom on spending them.

Table - 11: Give dowry to your daughter

Name of Mandal	Yes	No	Total
A.Konduru	131	29	160
	40.9%	9.1%	50.0%
Jaggayyapeta	129	31	160
	40.3%	9.7%	50.0%
Total	260	60	320
	81.2%	18.8%	100.0%

Willingness of the respondents to offer dowry for the marriage of daughters is examined in table 11. Among 320 respondents, 260 (81.2 per cent) respondents are willing to give dowry and 60 (18.8 per cent) are not willing to give dowry.

In A. Konduru mandal out of 160 respondents, 131 (40.9 per cent) respondents are willing to give dowry and 29 (9.1 per cent) are not willing to give dowry.

In Jaggayyapeta mandal out of 160 respondents, 129 (40.3 per cent) respondents are willing to give dowry and 31 (9.7 per cent) are not willing to give dowry.

In fact women are an asset to the tribal households and even than some of the parents are willing to offer dowry. Data shows that the tribal culture is slowly under transition.

Table - 12: Awareness on political parties of the Respondents

Name of Mandal	Yes	No	Total
A.Konduru	86	74	160
	26.9%	23.1%	50.0%
Jaggayyapeta	86	74	160
	26.9%	23.1%	50.0%
Total	172	148	320
	53.8%	46.2%	100.0%

Awareness of the respondents about the political parties is shown in the above table 12. The tribal's are supposed to have little awareness about the political parties due to illiteracy and ignorance.

Among 320 respondents, 172 (53.8 per cent) respondents are aware of the political parties, local leaders, impact of media and interaction with the general population are the reasons for considerable awareness of political parties.

In A. Konduru mandal out of 160 respondents, 86 (26.9 per cent) are aware of the political parties and 74 (23.1 per cent) are not aware of political parties.

In Jaggayyapeta mandal out of 160 respondents, 86 (26.9 per cent) are aware of the political parties and 74 (23.1 per cent) are not aware of political parties.

Table - 13: Casting of voting in general election

Name of Mandal	Yes	No	Total
A.Konduru	134	26	160
	41.9%	8.1%	50.0%
Jaggayyapeta	115	45	160
	35.9%	14.1%	50.0%
Total	249	71	320
	77.8%	22.2%	100.0%

Participation in political activity through casting vote is examined in the table 13. Data reveals that among 320 respondents, 249 (77.8 per cent) respondents have cast votes in the recent elections 71 (22.2 per cent) are not cast their votes.

In A. Konduru mandal out of 160 respondents 134 (41.9 per cent) respondents have cast votes in the recent elections 26 (8.1 per cent) are not cast their votes.

In Jaggayyapeta mandal out of 160 respondents 115 (35.9 per cent) respondents have cast votes in the recent elections 45 (14.1 per cent) are not cast their votes. Casting vote in rural areas, especially tribal areas is mass activity as political parties through their local leaders seek to bring the voters to cast votes. It cannot be construed as the reflection of participation in political activity on own volition.

Table - 14: Contest in any local body elections by Respondents

Name of Mandal	Yes	No	Total
A.Konduru	9	151	160
	2.8%	47.2%	50.0%
Jaggayyapeta	3	157	160
	.9%	49.1%	50.0%
Total	12	308	320
	3.8%	96.2%	100.0%

The table 14 divulges that contest of local body elections by the respondents. Among 320 respondents, 12 (3.8 per cent) respondents contest in local body elections such as President of Panchayath, ward member etc. and 308 (96.2 per cent) respondents large majority are not contest in any local body elections.

In A. Konduru mandal out of 160 respondents 9 (2.8 per cent) respondents contest in local body elections such as President of Panchayath, ward member etc. and 151 (47.2 per cent) respondents large majority are not contest in any local body elections.

In Jaggayyapeta mandal out of 160 respondents 3 (0.9 per cent) respondents contest in local body elections such as President of Panchayath, ward member etc. and 157 (49.1 per cent) respondents large majority are not contest in any local body elections. The tribals constest in local body elections under reservation category of Women. In other cases there is no option of contest in local body elections.

Table - 15: Participation in Grama Sabha

Name of Mandal	Yes	No	Total
A.Konduru	80	80	160
	25.0%	25.0%	50.0%
Jaggayyapeta	79	81	160
	24.7%	25.3%	50.0%
Total	159	161	320
	49.7%	50.3%	100.0%

Gramsabha is to play a major role in Mahatma Gandhi National Rural Employment Guarantee Act both in deciding the needed activities to the community and in social audit under MGNREGA, Joint Forest Management activities are connected to the Gramsabha in some from or other participation of the sample households in Gramsabha is analyzed in the table. Data tells that among 320 respondents, 159 (49.7 per cent) women households participate in Gramsabha which is not encouraging.

In A. Konduru mandal out of 160 respondents 80 (25.0 per cent) women households participate in Gramsabha which is not encouraging and 80 (25.0 per cent) are not participate in Gramasabha meeting.

In Jaggayyapeta mandal out of 160 respondents 79 (24.7 per cent) women households participate in Gramsabha which is not encouraging and 81 (25.3 per cent) are not participate in Gramasabha meeting.

Table - 16: Participation in Vana Samarakshna Samithi

Name of Mandal	Yes	No	Total
A.Konduru	81	79	160
	25.3%	24.7%	50.0%
Jaggayyapeta	84	76	160
	26.2%	23.8%	50.0%
Total	165	155	320
	51.6%	48.4%	100.0%

Joint Forest Management (JFM) has been implemented in Andhra Pradesh by constituting Vana Samrakshana Samithis (VSS) at the village level to promote and protect forests. They are concerned to help the tribal in getting benefits from the forests participation in VSS by the respondent women households is examined in table 6.30. It is found that among 320 respondents, 165 (51.6 per cent) women households participate in VSS and 155 (48.4 per cent) are not participate in VSS.

In A. Konduru mandal out of 160 respondents, 81 (25.3 per cent) women households participate in VSS and 79 (24.7 per cent) are not participate in VSS.

In Jaggayyapeta mandal out of 160 respondents, 84 (26.2 per cent) women households participate in VSS and 76 (23.8 per cent) are not participate in VSS. Awareness about the schemes is to be created to make the benefits accrue to majority of the tribals.

Table - 17: Participation in Mahila Mandals

Name of Mandal	Yes	No	Total
A.Konduru	105	55	160
	32.8%	17.2%	50.0%
Jaggayyapeta	104	56	160
	32.5%	17.5%	50.0%
Total	209	111	320
	65.3%	34.7%	100.0%

Mahila Mandals are the organizations of women working for the cause of women. Participation of the women of the respondent households in Mahila mandals is examined in table 6.31. Among 320 respondents, 209 (65.3 per cent) respondents state that the women is their respective households participate in Mahila Mandals and 111 (34.7 per cent) are not participate in Mahila Mandal organization.

In A. Konduru mandal out of 160 respondents, 105 (32.8 per cent) respondents state that the women is their respective households participate in Mahila Mandals and 55 (17.2 per cent) are not participate in Mahila Mandal organization.

In Jaggayyapeta mandal out of 160 respondents, 104 (32.5 per cent) respondents state that the women is their respective households participate in Mahila Mandals and 56 (17.5 per cent) are not participate in Mahila Mandal organization. Tribal women find no time to participate and their illiteracy and ignorance also act as constraints in making them assertive.

Conclusion

This article deals with the various aspects such as dowry has entered slowly given willingness to pay and receive. The divorce is easy among the sample tribe as they involve financial burden and socio-cultural restrictions. Martial issues are settled mostly by the elders in the village and parents. Majority of the households permit women to work as wage labour since the incomes are meant for the family when the women go on wage employment elder children in the household take care of the young children. The women in the study area participate in decision making on the family issues and however, only negligible percent enjoy economic freedom.

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