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SOCIO-CULTURAL DEMOGRAPHIC PROFILE OF THE TRIBAL FAMILIES IN SEETHAMMAPETA MANDAL OF SRIKAKULAM, ANDHRA PRADESH

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The Government of India has identified certain characteristics that define tribal communities: antique life, remote and less easily accessible areas, and nomadic practices. While tribes may resemble other societies in some ways, each community exhibits unique traits.

In many regions experiencing economic growth worldwide, ancient communities still persist, engaging in activities such as food gathering, fishing, and agriculture. Tribes and mountain residents primarily sustain themselves through food collection, hunting, and fishing, exemplified by groups like Kerala's Kadar, Bihar's Kariya, and others. Dense forest inhabitants, including tribes like Naga, Bhil, Kuki, Gond, and Shantal, rely on hunting, with men often leaving to hunt while women tend to household chores.

The socio-cultural and religious living patterns of selected tribes indicate that plain tribes have responded to modern forces. Changes are evident in their lifestyle, material culture, social and economic relations, political organization, beliefs, and rituals compared to other tribes. There is a considerable change in food habits among plain tribes, with preferences shifting towards vegetable curry, non-vegetarian items, and milk for tea. Many tribes open tea stalls at roadside bus stops, which are always crowded. Additionally, interaction with Christian tradition has led to a reduction in the consumption of liquors.

Another significant change is observed in the dressing patterns of selected tribes, with modern clothing like pants, shirts, and underwear becoming more common. Family dress varies based on means, age, and education, with a preference for mill-made, synthetic, and woolen clothes. Men are also experimenting with various hairstyles. The family system has shifted from joint families to nuclear families, and there is increased utilization of education and health facilities provided by governmental agencies. Adoption of family planning is also noted. The study delineated with the objectives of study the demographic characteristics of tribal households in Seethammapeta Mandal of Srikakulam District, Andhra Pradesh and to analyze the socio-economic conditions of tribal families in the study area.

Research design is an indispensable component of any research endeavour. It encompasses the process of formulating a plan that facilitates the systematic exploration of social reality in a logical and structured manner. In the context of the present study, a descriptive research design has been adopted to elucidate the socio-economic conditions and challenges confronting tribal families.

Universe and Sample Method

The study was conducted in Srikakulam District, which is known for its significant tribal population. Among the district, Seethampeta Mandal was chosen specifically because it has a concentration of Savara and Jatapu castes among its tribal population. Therefore, the study was purposively undertaken in the Seethampeta mandal to assess the socio-economic problems of tribal families.

From the Seethampeta mandal, eight villages were purposively selected based on the concentration of different tribes. Mutyalu, Gulumuru, Kirapa, and Kodisa villages were chosen from the interior hill areas to cover Konda Savara households. Goidi, Gadiguddi, Silagam, and Valagedda villages were chosen to represent Jatapu households.

Among the Konda Savara, 30 households were selected from each of the four villages, resulting in 120 Konda Savara households. Similarly, 120 households were identified as belonging to the Jatapu caste, with 30 households selected from each of the four villages, totaling 120 Jatapu households. This selection was done using a disproportionate stratified random sample method. Therefore, the total sample selected from all eight villages together is 240 households, comprising 30.45% for the present study.

Findings of the study

The findings of a study on the socio-economic conditions of tribal households in the Srikakulam District are presented herein, and this chapter is utilized to explore their socio-economic status in this study. Through micro-analysis of these issues, the aim is to reflect the status of tribal households in the study area.

Table -1: Age of the Respondents

Caste	Age					Total
	< - 25	26 - 35	36 - 45	46 - 55	56 - >	
Savara	20	26	32	27	15	120
	16.7%	21.7%	26.7%	22.5%	12.5%	100.0%
Jatapu	21	28	32	34	5	120
	17.5%	23.3%	26.7%	28.3%	4.2%	100.0%
Total	41	54	64	61	20	240
	17.1%	22.5%	26.7%	25.4%	8.3%	100.0%

Mean Age (\bar{x}) = 37.9625 years

The age-wise distribution particulars of the respondents are presented in table 1. The total sample of 240 respondents is divided into five age groups: less than 25 years, 26-35 years, 36-45 years, 46-55 years, and above 56 years. The highest number of respondents, 64 (26.7 per cent), falls within the age group of 36-45 years, followed by 54 respondents (22.5 percent) in the 26-35 years age group, 41 respondents (17.1 percent) in the age group below 25 years, and 20 respondents (8.3 percent) in the age group above 56 years. The mean age is 37.9625.

Table -2: Gender of the Respondents

Caste	Gender		Total
	Male	Female	
Savara	93	27	120
	77.5%	22.5%	100.0%
Jatapu	95	25	120
	79.2%	20.8%	100.0%
Total	188	52	240
	78.3%	21.7%	100.0%

The table 2 reveals that the distribution of respondents of their gender. Among the 240 respondents, a substantial majority 197 respondents comprising 82.1 per cent are belongs to male. Further, females represent a significantly smaller proportion 43 respondents, constituting only 17.9 per cent are belongs to females.

Table -3: Education of the Respondents

Caste	Education					Total
	Illiterate	Primary	High school	SSC	Graduate and above	
Savara	63	17	17	17	6	120
	52.5%	14.2%	14.2%	14.2%	5.0%	100.0%
Jatapu	65	18	19	13	5	120
	54.2%	15.0%	15.8%	10.8%	4.2%	100.0%
Total	128	35	36	30	11	240
	53.3%	14.6%	15.0%	12.5%	4.6%	100.0%

The provided table illustrates the distribution of respondents by caste and gender.

Education is widely recognized as a crucial tool for acquiring knowledge, fostering understanding, instilling confidence, and promoting independence. Consequently, individuals with higher levels of education are often perceived to possess greater resilience and opportunities for advancement. Further, those lacking education or literacy may face increased vulnerability and limited prospects.

In the context of the study, it is noted that a significant proportion of tribal families are characterized by low levels of education and literacy. Specifically, 53.3 percent of respondents were reported to be illiterate, indicating a substantial gap in educational attainment within this demographic group.

However, it is also observed that among the surveyed households, there are notable instances of educational achievement. A considerable portion of respondents, about 14.6 per cent, have received primary education. Further, 15.0 per cent of respondents have completed education at the high school level. Furthermore, the study reveals that a negligible of respondents have attained higher levels of education. About 12.5 per cent of respondents have received education up to the SSC (Secondary School Certificate) level, while 4.6 per cent have attained graduate-level education or higher. These findings highlight the importance of education as a determinant of socio-economic status and empowerment, particularly within marginalized communities such as tribal families.

Table -4: Religion of the Respondents

Caste	Religion		Total
	Hindu	Christia n	
Savara	105	15	120
	87.5%	12.5%	100.0%
Jatapu	110	10	120
	91.7%	8.3%	100.0%
Total	215	25	240
	89.6%	10.4%	100.0%

The table 4 provides insights into the religious affiliations of the 240 respondents. Among this group, it is observed that the majority, comprising 215 respondents (89.6 percent), identify with the Hindu religion. Further, the remaining 25 respondents (10.4 percent) are Christianity as their religious affiliation. The provided table presents the distribution of respondents by caste and religion. Within the

Table -5: Marital Status of the Respondents

Caste	Marital status				Total
	Married	Unmarrie d	Widow	Divorce d	
Savara	109	2	6	3	120
	90.8%	1.7%	5.0%	2.5%	100.0%
Jatapu	108	2	6	4	120
	90.0%	1.7%	5.0%	3.3%	100.0%
Total	217	4	12	7	240
	90.4%	1.7%	5.0%	2.9%	100.0%

Marriage holds significant cultural and social importance in Indian society across various communities. Among the total of 240 respondents, a substantial majority of 217 households (90.4 per cent) are married. Furthermore, the study highlights the representation of other marital statuses within the sample. About 4 respondents (1.7 per cent) are unmarried, indicating those who have not yet entered into marital unions. Furthermore, 12 respondents (5.0 per cent) are widowed, signifying individuals who have experienced the loss of their spouse. About 7 respondents (2.9 percent) are divorced, indicating those who have undergone the legal dissolution of their marriage.

Table -6: Particulars of the Migration of the Respondents

Caste	Did you migrated from any place		Total
	Yes	No	
Savara	22	98	120
	18.3%	81.7%	100.0%
Jatapu	28	92	120
	23.3%	76.7%	100.0%
Total	50	190	240
	20.8%	79.2%	100.0%

The table 6 indicates the responses of respondents regarding whether they migrated from any place. Out of 240 respondents, 20.8 per cent are migrated, while the majority, accounting for 79.2 per cent are not migrated and they remain from their native places.

Table -7: Reasons for Migration

Caste	If yes, reasons for migration			Total
	Wage employment	Marriage	Not applicable	
Savara	17	5	98	120
	14.2%	4.2%	81.7%	100.0%
Jatapu	26	2	92	120
	21.7%	1.7%	76.7%	100.0%
Total	43	7	190	240
	17.9%	2.9%	79.2%	100.0%

The table 7 presents the reasons for migration among respondents who reported migrating from any place. Out of 240 respondents, 17.9 per cent cited wage employment as the reason for migration, while 2.9 per cent reported marriage as the reason. The majority, comprising 79.2 per cent of respondents not applicable category.

The table provides data on migration patterns within the Savara and Jatapu castes, as well as the total respondents across both castes.

Table -8: Marriage at Age of the Respondents

Caste	What is the age at marriage					Total
	14	15	16	17	18	
Savara	30	28	44	13	5	120
	25.0%	23.3%	36.7%	10.8%	4.2%	100.0%
Jatapu	33	28	42	11	6	120
	27.5%	23.3%	35.0%	9.2%	5.0%	100.0%
Total	63	56	86	24	11	240
	26.2%	23.3%	35.8%	10.0%	4.6%	100.0%

The table 8 indicates that the age at marriage varies among a sample of 240 respondents, with the highest frequency observed at 16 years old, accounting for 35.8 per cent of respondents. This is followed by 15 years old with a frequency of 56 (23.3 per cent) and 14 years old with 63 (26.2 per cent). Smaller proportions are seen at 17 years old (10.0 per cent) and 18 years old (4.6 per cent).

Table -9: Particulars of Household Facilities

Sl. No	Variable	Yes	No	Total N=240
1	Ventilation	39.6	60.4	100.0
2	Separate kitchen	53.3	46.7	100.0
3	Toilet Facility	37.9	62.1	100.0
Total		240	100.0	100.0

The data on ventilation within the tribal community indicates that a majority of respondents, comprising 60.4 per cent of the total sample, reported not having adequate ventilation in their living spaces. About 39.6 per cent of respondents reported having ventilation.

The data on separate kitchens within the tribal community indicates that 53.3 per cent of respondents reported having a separate kitchen, while 46.7 per cent reported not having the separate kitchen. This suggests that a significant portion of households within the community have designated spaces for cooking activities, separate from living areas. Understanding the prevalence of separate kitchens can inform efforts to address housing needs and improve living standards among tribal populations, emphasizing the importance of adequate cooking facilities for household health and well-being.

The table presents toilet facility among a sample of 240 respondents. Of these respondents, 91 tribal families (37.9 per cent) report having access to a toilet facility, while the majority, 149 tribal families (62.1 per cent), indicate that they do not have toilet facility.

Table -10: If no Toilet Go For Open Defecation

Caste	If no toilet, did you go for open defecation			Total
	open defecation	Public toilet	Not applicable	
Savara	53	15	52	120
	44.2%	12.5%	43.3%	100.0%
Jatapu	81	0	39	120
	67.5%	.0%	32.5%	100.0%
Total	134	15	91	240
	55.8%	6.2%	37.9%	100.0%

Among the respondents who reported not having access to a toilet facility, 64 tribal families (26.7 per cent) state that they resort to open defecation. Further, 27 tribal families (11.2 per cen) indicate that they go to public toilets. Remarkably, the majority, comprising 149 tribal families (62.1 per cent), state that this question is not applicable to them, possibly due to factors such as access to alternative sanitation facilities or cultural practices. This breakdown highlights the complex relationship between sanitation practices and access to infrastructure within the surveyed population.

Table -11: Source of Drinking Water

Caste	Sources of drinking water				Total
	Tap	Bore well	Open well	Forest Stream	
Savara	40	34	20	26	120
	33.3%	28.3%	16.7%	21.7%	100.0%
Jatapu	30	44	18	28	120
	25.0%	36.7%	15.0%	23.3%	100.0%
Total	70	78	38	54	240
	29.2%	32.5%	15.8%	22.5%	100.0%

The table 11 analysis of drinking water sources among the 240 respondents reveals that tap water is the most common source that 70 respondents (29.2 per cent) are utilised the tap water. Bore well water follows closely, with 78 respondents (32.5 per cent) relying on this source. Open well water is used by 38 respondents (15.8 per cent), while 54 respondents (22.5 per cent) utilize water from forest streams.

Table -12: Source of Lighting

Caste	Source of lighting		Total
	Yes	No	
Savara	86	34	120
	71.7%	28.3%	100.0%
Jatapu	80	40	120
	66.7%	33.3%	100.0%
Total	166	74	240
	69.2%	30.8%	100.0%

The data regarding lighting sources among a sample of 240 individuals reveals that 166 respondents (69.2 per cent of the sample) utilize some form of lighting, while 74 individuals (30.8 per cent of the sample) do not. This suggests that the majority of the surveyed population have access to lighting, indicating a significant level of infrastructure and electricity availability within the community.

Table -13: Source of cooking

Caste	Source of cooking			Total
	LPG	Fire wood	Any other	
Savara	21	95	4	120
	17.5%	79.2%	3.3%	100.0%
Jatapu	23	85	12	120
	19.2%	70.8%	10.0%	100.0%
Total	44	180	16	240
	18.3%	75.0%	6.7%	100.0%

The analysis of cooking fuel sources among the 240 respondents reveals that the majority, 180 respondents (75.0 per cent), rely on firewood for cooking. LPG (liquefied petroleum gas) is used by 44 respondents (18.3 per cent), while 16 respondents (6.7 per cent) indicate the use of other sources. This distribution highlights a significant reliance on traditional methods such as firewood for cooking among the surveyed population, with a smaller proportion utilizing modern fuel sources like LPG.

Table -14: Particulars of Assets of the Respondents

Sl. No	Assets	Yes	No	Total N=240
1	Mobile	90.4	09.6	100.0
2	TV	71.2	28.8	100.0
3	Bicycle	40.0	60.0	100.0
4	Two wheeler	30.0	70.0	100.0
5	Refrigerator	07.1	92.9	100.0
6	Cooker	27.9	72.1	100.0
7	Fan	68.8	31.2	100.0
8	Alamarah	27.9	72.1	100.0
9	Furniture	23.8	76.2	100.0
10	Auto	03.8	96.2	100.0
The overall Total Percentage		39.0	61.0	100.0

The table 14 presents data on asset ownership among a sample population of 240 tribal families. Mobile phones emerge as the most commonly owned asset, with 90.4 per cent of respondents possessing, followed owned by Tele Vision at 71.2 per cent. Bicycles and two-wheelers possession ownership rates at 40.0 per cent and 30.0 per cent, respectively. However, larger assets such as refrigerators and autos are less commonly owned, with possession of 7.1 per cent and 3.8 per cent, respectively. Cookers, fans, alamarahs, and furniture fall within the range of possession rates, with percentages ranging from 23.8 per cent to 68.8 per cent.

The overall total percentage about 39.0 per cent of the respondents are possess the household assets and the majority (61.0 per cent) are not possess the household assets.

Table -15: Possession of Agricultural Land

Caste	Do you have any agricultural land?		Total
	Yes	No	
Savara	96	24	120
	80.0%	20.0%	100.0%
Jatapu	86	34	120
	71.7%	28.3%	100.0%
Total	182	58	240
	75.8%	24.2%	100.0%

The table 15 provided indicates responses regarding ownership of agricultural land among a sample population of 240 tribal families. Among the respondents, 182 tribal families (75.8 per cent) reported owning agricultural land, while 58 tribal families (24.2 per cent) stated they do not have agriculture land.

Table -16: Extent of Land Holding

Caste	If yes, Extent of land holding (in acres)					Total
	1-2	3-4	5-6	7->	No Land	
Savara	72	15	6	3	24	120
	60.0%	12.5%	5.0%	2.5%	20.0%	100.0%
Jatapu	61	15	7	3	34	120
	50.8%	12.5%	5.8%	2.5%	28.3%	100.0%
Total	133	30	13	6	58	240
	55.4%	12.5%	5.4%	2.5%	24.2%	100.0%

Among respondents who reported land ownership, the extent of landholding varies significantly. The majority of landholders possess between 1 to 2 acres, accounting for 133 respondents (55.4 per cent). A smaller percentage own 3 to 4 acres (30 respondents, 12.5 per cent), while even fewer own 5 to 6 acres (13 respondents, 5.4 per cent), and a minimal proportion have more than 7 acres (6 respondents, 2.5 per cent) are own the land. Further, 58 respondents (24.2 per cent) are not having the land.

Table -17: Particulars of Livestock

Sl. No	Livestock	Yes	No	Total N=240
1	Buffalos	48.8	51.2	100.0
2	She Buffalos	62.9	37.1	100.0
3	Bullocks	55.8	44.2	100.0
4	Cows	54.6	45.4	100.0
5	Goats	56.7	43.3	100.0
6	Sheep	38.3	61.7	100.0
7	Donkies	09.2	90.8	100.0

8	Poultry	78.8	21.2	100.0
Overall total Percentage		50.6	49.4	100.0

The provided table illustrates livestock ownership patterns among a sample population of 240 tribal families, detailing the percentage of respondents who own various types of livestock's. Poultry ownership emerges as the most prevalent, with 78.8 per cent of respondents reporting ownership, highlighting its significance in household agriculture and economy. She buffalos follow closely, owned by 62.9 per cent of respondents, while goats and bullocks are also commonly owned, with ownership rates of 56.7 per cent and 55.8 per cent, respectively. Cows are slightly less common, owned by 54.6 per cent of respondents. Sheep ownership is reported by 38.3 per cent of respondents, while buffalo and donkey ownership are less common, with only 48.8 per cent and 9.2 per cent of respondents, respectively, indicating ownership.

Table -18: Possession of Agriculture Accessories

Sl.No	Agricultural Accessory	Yes	No	Total N=240
1	Bullock cart	21.2	78.8	100.0
2	Ploughs	67.9	32.1	100.0
3	Pump set	35.4	64.6	100.0
4	Tractor	3.8	96.2	100.0
5	Sprayer	64.2	35.8	100.0
6	Irrigation system	46.7	53.3	100.0
Overall total Percentage		39.9	60.1	100.0

The provided table presents data on the ownership of various agricultural accessories among a sample population of 240 tribal families, indicating the percentage of respondents who possess the agriculture accessories. Ploughs emerge as the most commonly owned agricultural accessory, with 67.9 per cent of respondents reporting ownership, followed by sprayers at 64.2 per cent. Irrigation systems are also prevalent, owned by 46.7 per cent of respondents. Pump sets are possessed by 35.4 per cent of respondents, while bullock carts are less common, with ownership reported by 21.2 per cent of respondents. Tractors represent the least commonly owned agricultural accessory, with only 3.8 per cent of respondents reporting ownership. These are provide insights into the distribution of agricultural accessories within the surveyed population, reflecting varying levels of mechanization and agricultural practices within the tribal community.

Table -19: Occupation of the Respondents

Caste	Occupation of Respondent				Total
	Agriculture	Agriculture Labour	Business	MFP	
Savara	47	31	14	28	120
	39.2%	25.8%	11.7%	23.3%	100.0%
Jatapu	47	37	15	21	120
	39.2%	30.8%	12.5%	17.5%	100.0%
Total	94	68	29	49	240
	39.2%	28.3%	12.1%	20.4%	100.0%

The analysis of respondents occupations among the 240 tribal families reveals a various occupations. The largest group, comprising 94 respondents (39.2 per cent), are engaged in agriculture, indicating a substantial

presence in farming activities. Following, 68 respondents (28.3 per cent) work as agricultural laborers, whereas, 29 respondents (12.1 per cent) are engaged in petty business. Furthermore, 49 respondents (20.4 per cent) are engaged in Minor Forest Produce (MFP) activities, emphasizing the significance of forest-related occupations.

Table -20: Particulars of Monthly Expenditure of the Respondents

Sl. No	Monthly household Expenditure of Respondents	Amount Rs
1	Agriculture	1947.91
2	Food	5929.20
3	Cloths	283.96
4	Education	235.20
5	Others	209.58
Total Expenditure		8605.83

The aggregated monthly household expenditure for 240 households totals Rs 8605.83, described allocations across several categories. Food represents the most substantial expenditure, consisting for Rs 5929.20, indicative of its prominence as a primary necessity. Following closely, agriculture-related expenses amount to Rs 1947.91, reflecting the households' expenditure in agricultural activities. Further, expenses encompass Rs 283.96 for clothing, Rs 235.20 for education, and Rs 209.58 for miscellaneous items such as transportation, communication etc.

Table -21: Particulars of Monthly Income of the Respondents

Sl.No	Monthly Income source of Respondents	Amount Rs
1	Income Agriculture	4697.91
2	Income from wage labour	2839.58
3	Income from spouse	3406.25
4	Income from MFP sources	767.50
5	Income from other sources	518.12
Total Income		12229.37

The total monthly income sources for 240 households total Rs 12229.37 are from different sources of livelihood. The primary income source is derived from agriculture, contributing Rs 4697.91, indicating the importance of agricultural activities within these households. Further, income from wage labour stands at Rs 2839.58, while income generated by spouses amounts to Rs 3406.25, demonstrating diverse employment engagements within the household. Income from Minor Forest Produce (MFP) sources contributes Rs 767.50, highlighting additional sources of revenue. Furthermore, income from other sources amounts to Rs 518.12, representing supplementary earnings. This collective income overall reflects the multifaceted economic background and livelihood strategies employed by the tribal families.

Table -22: Opinion on MFP Collection

Caste	What is opinion on MFP collection		Total
	Increasing	Decreasing	
Savara	50	70	120
	41.7%	58.3%	100.0%
Jatapu	50	70	120
	41.7%	58.3%	100.0%
Total	100	140	240
	41.7%	58.3%	100.0%

The table 22 depicts that the opinion on Minor Forest Produce (MFP) collection among 240 tribal families. A significant portion, 140 respondents (58.3 per cent) believe that MFP collection is decreasing, possibly indicating concerns about declining availability or accessibility of forest resources. Further, 100 respondents (41.7 per cent) perceive that MFP collection is increasing for getting their livelihood.

Table -23: Celebrate Village Festivals

Caste	Did you celebrate village festivals		Total
	Yes	No	
Savara	120	0	120
	100.0%	0.0%	100.0%
Jatapu	120	0	120
	100.0%	0.0%	100.0%
Total	240	0	240
	100.0%	0.0%	100.0%

The data indicates that all respondents, accounting for 100 per cent of the sample population, reported celebrating village festivals. This suggests a strong cultural and communal tradition of participating in and commemorating local festivals within the tribal families.

The table indicates the participation in village festivals among tribal families from the Savara and Jatapu caste. In both the Savara and Jatapu castes, all 120 respondents (100.0 per cent) reported celebrating village festivals.

Conclusions

The article look into the socio-economic background of respondents offers a multifaceted exploration of various facets influencing the lives of tribal communities. It intricately examines crucial elements such as age composition, education, housing conditions, income levels, occupational pursuits, land ownership, and the celebrating the festivals.

The conclusions drawn from this study underscore the ongoing transitional phase of socio-economic conditions among the Konda Savara and Jatapu Primitive Tribal Groups (PTGs) residing in the North Coastal agency areas of Andhra Pradesh, specifically in Seethampeta Mandal of Srikakulam district. The study identifies several key areas of concern, particularly in agriculture, education, and access to Minor Forest Produce (MFP), Social Issues that warrant targeted interventions to facilitate socio-economic progress.

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