

SOCIOLOGICAL STUDY OF KOYA

- Dr. Esam Saraiah dora



TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE, HYDERABAD

**EDUCATION AND EMPLOYMENT OF TRIBES IN A. P:
A SOCIOLOGICAL STUDY OF KOYAS**

**THESIS SUBMITTED TO KAKATIYA UNIVERSITY
FOR THE AWARD OF THE DEGREE OF
DOCTOR OF PHILOSOPHY**

**IN
SOCIOLOGY**

BY
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Under the Supervision of

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A SOCIOLOGICAL STUDY OF KOYAS by Esam Saraiah Dora

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Message

I am glad to know that the study on "Education and employment of tribes A Sociological Study of Koyas" has been conducted by Dr. Esam Saraiah Dora M.A., M.Ed., M.Phil., Ph.D. The Researcher while taking the cognizance of the government's responsibility stand of protection and development of Tribes through various policy and implementing, developmental schemes, confined to the study of Education and Employment among Koyas and the dynamic relationship between them.

The study makes analytical presentation of the problem of education and employment of tribals with specific reference to Koyas in Warangal district. The report is well collected, documented and furnished. The observation reflects that the education is pivots and inbuilt quality, interest of the author.

I wish that this study will be helpful for Education and employment of tribes in Telangana State for utilizing the government schemes.

A handwritten signature in black ink, appearing to read "Azmeera Chandulal".

Azmeera Chandulal

Benhur Mahesh Dutt Ekka, IAS

Secretary to Govt.,
Tribal Welfare Department,
Telangana state, Hyderabad.

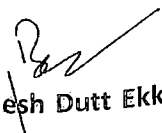


Message

This research describes the ethno-sociological approach in the study of the Koyas. This is a pioneering effort by an ST Sociologist, who has conducted a Survey among his own community and the yeoman effort of the author deserves to be commended. This is certainly a welcome addition away from routine exercise and undoubtedly enhances the pride and status of the discipline.

This study will certainly help the Koyas to know about the schemes implemented by the government and will also give insight about both education and employment among the Koyas.

“Education is not preparation for life; education is life itself.” -John Dewey


Benhur Mahesh Dutt Ekka, IAS

R.Laxman, IRS,
Commissioner,
Tribal Welfare,
Telangana state, Hyderabad.



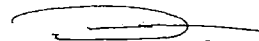
Message

The present study on Education and Employment of Tribes in A.P. A Sociological Study of Koyas has revealed many issues related to their Sociological aspects.

Majority of the tribes are poor, isolated and unable to take advantage of development as programmes initiated by the government. They are lagging behind when compared with non-tribes in all the spheres of development particularly in the field of education, and employment.

Education for the tribal people has today become a matter of great importance. Ever since India gained Independence a considerable amount of money has been spent so that the tribal people, who are undeveloped and neglected, could come in the mainstream of the country and state.

The study makes good descriptive and analytical presentation of the problem of education and employment of tribals with specific reference to Koyas in Warangal district. It is well collected, documented and well furnished in written form. The excellent observation the author he made reflects the inbuilt quality, interest and scholarship of the author.



R.Laxman

V.Sareswar Reddy, M.Com,L.L.B

Director,TCR&TI,
Telangana state, Hyderabad.



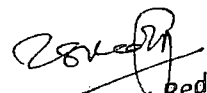
Message

The researcher and author, belonging to the discipline of Sociology have made a bold, but convincing attempt to adopt the ethno-sociological approach in his study of the Koyas. Majority of the tribes are poor, isolated and unable to take advantage of development as programmes initiated by the government.

The concept of tribe varies from state to state or region to region depending upon local socio-economic conditions of a particular community and the consequent inclusion of a particular community or group in the list of Scheduled Tribes and Scheduled Castes. A community may be a scheduled tribe in one state and it may be scheduled caste and backward class or forward class in some other states. For instance, Lambadies , Banjaras , Sugalis are Scheduled Tribes in the state of Andhra Pradesh.

This Research helps to understand the dynamic nature of the tribal community, their potential experience with that of education and employment situation.

“One child, one teacher, one pen and one book can change the world” -Malala Yousafzai


V.Sareswar Reddy

V.Samujwala, M.S.W (Ph.D)

Deputy Director, TCR&TI,
Telangana state, Hyderabad.



Message

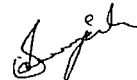
The research Scholar discussed about the Education and employment of tribes in A.P in Sociological aspect. The Government providing good opportunities and all facilities for the education and employment of Tribals. The major finding in this research helps the dynamic nature of education and employment of Koyas to arrive at a general explainable situation. This process empower participants and lead them to follow up action which means education given opportunities and throws people to engage-up in suitable employment positions.

The findings will help the Academicians & Administrators proper decision making, in policy making and implementing them for the development of Tribal education and employment. Education is one of the major instruments for social development and social change in the Society.

The education of tribes was neglected before Independence and later Government started separate schools for them. A good number of such schools exist today and imparting education to them, and also providing an opportunity to enter into employment, though at lower strata.

“Intelligence plus character-that is the goal of true education”

- Martin Luther King Jr.


V.Samujwala

Prof. N. Ramulu

Senior Fellow Awardee ICSSR, New
Delhi Professor of Sociology (Rtd)
Kakatiya University, Warangal



FORE WORD

Tribes in India have been the subject and object of attention and research for years even before and after the advent of Indian Independence. Many researchers have portrayed and painted them as primitive and brought out them as native simplicity of a life of dance, song, ritual and colour and few have strived in their studies, illuminated the phenomenon of heart rendering realities viz. poverty, illiteracy, ignorance, and exploitation to which they are subjected to.

The researcher and author, belonging to the discipline of Sociology have made a bold, but convincing attempt to adopt the ethno-sociological approach in his study of the Koyas. It is to note that this is a pioneering effort amongst Sociologist, who conducts themselves in a limited space and time. For his yeoman effort the author deserves to be commended and be congratulated.

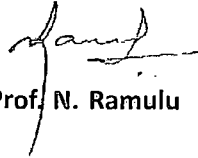
In order to study and comprehend the overall tribal situation the author has estimated various socio-economic dynamics and steadily undertaken the empirical analysis, concentrating on education and employment aspects of Koyas in the selected region. The methodology and approach he adopted essentially establishes a good linkage between theory and practice of the education and employment situation among Koyas.

The author has tried to understand the study of a social group in its relation with larger society, in short the tribal studies in post - independence era have found a considerable place in the field of sociological research but the focus on certain fields like clan, customs and primitiveness of the tribes was more visible than any other area of the subject.

As a student of sociology the author without confining himself to the rigid aspect of discipline examined the education and employment in broader perspective, owing to the lopsided practices but popular attitude of the state and its machinery. He examined

how the popular schemes such as education and employment aspects are beneficial and advantageous to the Koyas, in relation to otherwise privileged tribes.

The study however makes good descriptive analytical presentation of the problem of education and employment of tribals which specific reference to Koyas in Warangal district. It is well collected, documented and well furnished in written form. The excellent observation he made reflects the inbuilt quality, interest and scholarship of the author. Though it may out of context, I want to add something at the end, which I cannot resist myself, and want to record honestly. The author belongs to one of the backward tribal community i.e, Koya, who happened to be my student at M.A, M.Phil and Ph.D levels and a long time academic associate who intimately maintains his student-teacher, relationship might have some biased opinion on his book. But I proudly share his erudition and companionship is always a bonafide one for which I share honour and dignity and if any criticism arises relates to both. His constant obedience and pressure, made me to accept the offer of writing a Foreword, since I felt privileged and contended for his gesture. I wish him always a good future and development in his venture and life.



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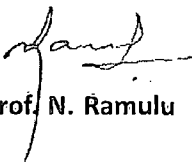
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Prof. N. Ramulu

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Easam Saraiah Dora

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Chapter-I

The study of Indian tribal society has assumed a greater attention among the scholars both in India and abroad. The specific nature of the development, transition of these societies all over the world carved an interesting pursuit of social knowledge. This is particularly explicit in the third world societies where the development transition has acquired an uneven proportion in its direction. Given the context of uneven development, tribal societies in these countries present further backward, underdeveloped characters, which are characterized as Fourth World Societies¹. The concept of the Fourth World was put forth by a group of scholars in late eighties signifying the character of internal exploitation of the tribal regions with in the third world by the advanced territories and native ruling elite. In short, tribal societies all over the world represent an unevenness in their development, and that their exploitation remains ever aggravated since their indicators of development almost remain same and do not change up to the desired level of satisfaction.

It is an interesting task of a social science enquiry to study of a social group in its relation with the larger society. For a very long time tribal studies are confined to the study of constitutional institutions and analysis of the social relations existing within the various strata of society. In short the tribal studies in Post-Independence era have found a considerable place in the field of social science research, but the focus on certain fields of research like clan, custom and primitiveness of the tribal society was more visible than any other area of the subject².

Several studies were undertaken since the days of British rule on various aspects of tribal life in India. Such studies were basically anthropological and could focus limitedly on the role of the Governmental institutions in the overall context of changing tribal life³.

During the colonial period the tribal community in India has gone under a qualitative change. A gradual penetration of state hood in these territories has sparked off new structure of controls over the tribal life which in turn paved a way for immediate usurpation of their earlier social status in the post-colonial age. The Post-Independence phase of tribal India had witnessed a good deal of such changes and inherited a heritage of neglect and usual passion of underdevelopment envisaging the demand of new avenues for the development of tribals in India⁴.

The impact of the process, particularly in Post-Independence period, especially opening up of tribal areas to the advanced markets, exploitation of natural resources and its eventual effect on environmental degradation left a tremendous socio-cultural political pressure on tribal society. More particularly, the generational changes⁵

such as land possession patterns and holdings, loss of control over the movable and immovable resources had a shattered effect-over⁶ the community institutions. The alien cultivator perpetrated by the non- tribals has in a way led the type of dependent socio- economic situation to which man tribal communities become victims. On the one hand, the tribal belt has been opened up through mining and commercialization which has brought in contractors, musclemen and exposed tribal men and women to the ruthless operation of market-economy. Further, it has also led to the rise of women as a working force and to the growth of new consciousness among them of a new will to resist the differential kinds of exploitation. This scene definitely gives an impression that the tribal lot has to be given their just share in development process in the era of democracy.

India possesses the largest concentration of tribal population in the world next only to Africa. The tribal groups are considered as the oldest ethnological sector of the national population. According to the 2001 census, population of the schedule tribals in the country was 8.43 crores, constituting about 8.2 % of the entire population, approximately one tribe man for every 13 Indians. Growth rate of tribal population in India is presented in appendix-1. There are about 698 tribal communities in India, speaking about 225 and add subsidiary languages and are spread over from Himalayan Mountain down to the India cean and from Arabian sea to the Eastern frontier. Among them, there are some tribes consisting as large as about 5 million populations and some tribes do not even have few hundred in number. Irrespective of their size, they come to occupy a place of their own and distinct in nature (Appendix-3). They vary a great deal from each other in physical features, culture, and life styles and so on. These groups also differ amongst themselves even in the level of socio-economic characters. Tribal Groups of India provide immense information to depict themselves in terms of their specific language, folklore, folk dance, visual artifacts and material culture and present a good picture of their significance. The studies conducted by various scholars, administration of Indian culture and heritage. Reveals that tribal society is harmonious and humane, they are less unequal.

The Tribal groups are considered as the oldest ethnological sector of the India population and are known as aboriginals or Adivasis. The term adivasi is also used for a tribal which mean (Adi or first or original and vasi, inhabitant), the original inhabitant of the country.

The understanding and defining of a tribal as it has emerged from the attempts of scholars who studied different facts and facets of tribal life is that, it is a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization. In order to come to a clear picture of a tribe or to draw a scientific definition, the greatest emphasis has to be made on historical perspective. A tribe is a stable, endogenous community with a cultural and psychological make-up going

back into an interaction with other sections of the society and their exposure to the mainstream of life and they are at different stages of development⁷.

The origin and original settlement pattern, genetic stories, mythologies, folk tale, historical evidences, partly reveal their hoary past. Tales, which are customarily distinguished from myths because of their peculiar character, are often regarded as unwritten record of tribal history⁸.

The concept of tribe varies from state to state or region to region depending upon local socio-economic conditions of a particular community and the consequent inclusion of a particular community or group in the list of Scheduled Tribes and Scheduled Castes. A community may be a scheduled tribe in one state and it may be scheduled caste in some other state and it may be backward class or forward class in some other state. For instance, Lambadis or Banjaras or Sugalis are Scheduled Tribes in the state of Andhra Pradesh, but the same are classified as Scheduled Castes in Karnataka and Union Territory of Delhi and Backward Class in the state of Maharashtra. The 'Gond' community is Scheduled Tribe in the Agency tracts of A.P., while the same is not recognized as Scheduled Tribe in the adjacent Orissa State, inspite of its predominant presence in the tribal areas of the state. Hence, a tribe is now in legitimate terms is a Scheduled Tribe, for all its practical purposes.

During the times of historical era, most of the tribal areas inhabited by tribes were inaccessible owing to the lack of communication, transport facilities and those tribal groups lived in utter isolation.

Physical isolation of most of the Tribals came to an end, as the modern means of transport like railways and roads were introduced in the 19th and early 20th century, coupled with the increase of the population. The transport facility provided, helped people to new areas and paved way for the cultural contact. This helped non-tribal land hungry peasants of the plain to intrude and invade into the sparsely populated tribal region of middle and South India. Further, the extension of law and order to the tribal areas enabled petty businessmen, traders, moneylenders and a host of administrative personnel, social workers etc. to establish themselves in the tribal habitats and areas.

The intrusion and invasion of money lenders and traders from the plain played havoc with the tribals, who, as many studies show, lost their self-sufficiency, economic independence and pushed them into the clutches of cunning exploiters from plains. The plight of the poor and vulnerable Indian Tribals has been surfacing from time to time for about hundred years or so⁹. There is a rhythm in life and rhythm is the Tribal life; is that of 'Static' and 'dynamic' of movement and pause of movement. The tribal people as beloved children of 'Mother Nature' are subject to the same laws, which govern other children. The rhythmic process of nature is ever at work, with the march

of time, among the tribal people. The phenomenon inherent in the nature of plural society of the Indian sub-continent is the co-existence- often in narrow space of population varying greatly in the level of material and intellectual development; confrontation and eventual harmonization are the two possible outcomes of such a state of affairs¹⁰.

With the continuance of cultural contact and subsequent outcome, disturbed the culture and tranquility of the Tribals, opening up of these areas to new forces resulted the migration of non-tribal people from plain areas to tribal areas that resulted in uprooting the tribal economy as they started exploiting tribal resource at different levels. Socio-economic and cultural contacts with plains men has increased and the requirements like more cloth; tobacco and beedi are now in demand. Gradually, but slowly the tribals are losing their grip on forests, on which they mostly depend for their livelihood, this has led to further alienation and dependence. This situation offered a good grazing ground to the already development and advanced alien to exploit the tribals in various natures and magnitude in all the walks of the tribal social life. Tribals slowly losing their self-sufficiency, independence and autonomy are now pushed in to a situation of dependence; freedom less and tied up their lives to various exploiters. The commoditization of wealth and labour available in these areas has altogether set new tension in the social relation emerging in these regions. An awareness and attempt to resist or modify this form of exploitation has invariably caused the oppression from different quarters of alien society¹¹.

The tribal community all over the country have been subject to long neglect and isolation, due to which they have fallen behind in the march towards progress and development. With the attainment of independence, and adoption of democratic constitution, the governments have taken upon itself the responsibility of 'protection' and 'development'. The protective aspect relates to the protection of the rights of the tribal in land and forest and the right to be safeguarded from usurious or exploitative elements. The development aspect relates to positive welfare schemes. The constitution purposively lay emphasis on these aspects. As a result of this policy commitment, the tribal areas have been brought under the ambit of national plan. During the course of planning for development of tribal areas, communities scores of schemes, plans have been tried to stimulate growth by the democratically elected government, policy makers and leaders of Independent India. They showed considerable interest for the socio-economic upliftment of tribal communities.

Apart from Central Govt., various State Governments have enacted laws for regulating money lending, abolition of debt, bondage, land transfer etc. Bonded labour was abolished by the Central Act of 1976. Apart from making the constitutional provisions and protective legislation, a number of policy decisions are made by the government with an intention to eradicate exploitation of the tribals and help, develop the socio-economic conditions of the tribals during the Indian planning periods.

Special Multi Purpose Tribal Development Blocks initiated in 1995, was the first systematic effort for tribal development. Various schemes were taken-up under these blocks, sponsored by both by the central and state governments. During second five-year plan an improved version of the programme was taken by setting up of Tribal Development Blocks on the general pattern of Community Development Blocks.

First Five – Year Plan (1951-56)

The first plan for India was of the order of Rs.1960 crores, out of which a lump sum provision of Rs.19.93 crores nearly 1% of the total plan allocation is made for development of tribal areas. The various states provided another Rs. 11 crores for the development of tribal areas. The Community Development Programme launched during the first year of the plan (1951-52), the community development blocks were constituted throughout the tribal areas in the country to implement certain sectoral Programmes like agriculture, health, education, communication and so on for the promotion of all round development of the tribal. In 1954, the Special Multi-Purpose Tribal Development blocks constituted exclusively for the development of tribal areas supplemented the efforts of these blocks.

Many tribal groups became landowning communities, but in times of famine and economic difficulty, their lands passed on to absents landlords. The problem of land restoration and distribution was linked up with the larger problem could be induced and assisted to move to large uncultivated areas, which were suited to their modes of living. The tribal adopt terrace mode of cultivation using the normal village implements. The community development project accelerated the speed of agricultural development in the tribal areas. Tribal economy in the past was able to develop or exploit the physical region without control or hindrance.

The commissioner of scheduled castes and scheduled tribes and the department of scheduled castes and tribes in the various states dealt with the problem of the education of tribal children. State programmes of tribal education included the creation of residential education ashrams, vocational and technical training schools and hostel for tribal students.

A patent programme of health education with the assistance of mobile dispensaries and the gradual introduction of regular medical services introduced the advantages of scientific methods in dealing with problem of health and disease of the people.

Second Five-Year Plan (1956-61)

In the second plan, total outlay was Rs.4600 crores, particularly the allocation to tribal sector, was Rs.49.92 crore again roughly over 1% of the outlay. The Ministry of Education had earmarked Rs.11.38 crore for post matric scholarship for scheduled tribes, scheduled castes and other backward classes – scheduled tribes alone are getting 33000 stipends. The productions of textbooks in tribal dialects, improvement

of the curriculum for tribal schools and research work in tribal activities were specially emphasized. The plan contemplated the establishment of 200 community and cultural centers.

The health services included the setting up of 600 dispensaries, mobile health units and sinking of 15000 drinking water wells in tribal areas. In additions, a number of schemes were sponsored by the central government with a view to tackle the special problems of scheduled tribes and scheduled areas in a more intensive manner than in the past. These include multipurpose projects like colonization schemes, construction of houses, construction of new roads and improvement of existing means of communication in scheduled and tribal areas, opening of new medical and health units to eradicate diseases such as leprosy, V. D. etc., construction of drinking water wells, development of cottage industries, vocational and technical training of welfare workers.

A sum of Rs.3.52 crores had been allocated for the economic upliftment of scheduled tribes, which covered the schemes such as the establishment of Multi-Purpose co-operative societies, forest cooperatives, training-cum-production centers for various cottage industries and grants for economic aids to the trainees to enable them to settle in small industries. A provision of Rs. 0.75 crores had also been made for opening technical schools to give training in mechanical and civil engineering discipline and certificate course for training of tribal in agriculture and for teacher training.

Third Five- Year Plan (1961- 66)

The third plan for India was of the order of Rs. 8574.5 crores, out of which a lump sum provision of Rs. 50.53 crore was made for development of tribal areas. The broad policies for the development of tribal populations and tribal areas had been reviewed by the study team on social welfare. The welfare of backward classes had set up the committee on plan project, the committee on special multipurpose tribal blocks and the central advisory boards for tribal welfare and also as NEFA and Nagaland. The scheduled areas and scheduled tribes commission, which was set up in April 1960, submitted an interim report based on its study of development in nine states (Andhra Pradesh, Assam, Bihar, Gujarat, Madhya Pradesh, Maharashtra, Orissa, Punjab and Rajasthan and one union territory). The report emphasized that programmes should be undertaken in tribal areas for land improvement, land reclamation and soil conservation, minor irrigation, supply of improved seeds, manners, implements and bullocks., provision of facilities for training, demonstration of improved practices, development of cattle, fisheries, poultry- cum-production centers and provision of assistance and advice to village education.

In the medical and public health Programme the working group suggested priority for preventive measures for diseases common in each area, provision of

itinerant medical units, establishment of maternity and child welfare centers and provisions of drinking water in difficult areas also considered in the interim report of the commission. The allocations of third plan under different items are detailed in the form of Table-1.

High Level Committee headed by M.T. Raju was appointed during 1965. The committee suggested equitable distribution of community development funds and delineates blocks as viable units of tribal development. The blocks were given the most preferred treatment on the allocation of funds. The committee classified the panchayat samithi blocks into advanced, ordinary, backward and tribal based on the levels of their development.

Table-1: Allocation Details of Third Plan under Different Item

Education	14.48	12.26	15.38
Economic Upliftment	37.12	34.39	48.07
Health, housing and other schemes	9.55	6.99	9.45
Total	61.15	53.64	72.9

Source: *Third Five-Year Plan Documents, Planning Commission, Government of India.*

Forth Five –Year Plan (1969-74)

The Fourth plan for India was the order of Rs. 15902.2 crores out of which a lump sum provision of Rs. 32.50 crore was made for development of tribal areas. Person of the Scheduled caste and Scheduled tribes together comprise more than one-fifth of the tribal population. The finance allocation of Rs. 100 crores for development of scheduled castes and Rs. 150 crores for development of scheduled tribes. A review of the level of development achieved in these blocks has brought out the need for extension of the period of supplementary allocations in tribal development block.

In the third plan, 1,022 million and 1,718 million children belonging to the scheduled tribes and scheduled castes benefited with parametric scholarship or stipends. In the fourth plan an outlay of Rs. 11 crores was provided for the award of post-matric scholarship to scheduled castes and scheduled tribes awarded post-matric scholarships increased from 2180 in 1951-52 to 127684 in 1967-68. An outlay of Rs. 1.5 crores was provided for research, training facilities and special projects. The planning commission has constituted a study team on tribal research institutes to examine their research and training activities, functions and actual working, to explore the feasibility of including within the scope of their functions the problems of scheduled castes and denitrified communities in addition to scheduled tribes and to examine the need for setting up a central research and training institute

for coordinating the activities of the regional institutes and for training personnel. In Karla and Assam the difference between the maximum percentages of literacy in a scheduled tribe was 51% and 40% respectively.

Fifth Five- Year Plan (1974-79)

The fifth plan for India was of the order of Rs. 37250 crores out of which a lump sum provision of Rs. 1182.00 crore approximately about 0.32% was made for development of tribal areas. Tribal sub-plans incorporating Programmes of particular significance to the tribal economy were prepared for areas with large concentration of scheduled tribes, in 16 states and 2 union territories. These programmes were funded through provisions in the state plans and central assistance. About 40, out of the 145 integrated tribal development projects have been formulated and an amount of Rs. 65 crores would have been spent during the first three years of the plan. Priority has been accorded to regional schemes and communities forwarded by N.E.C for securing a balanced development of the northeastern region. Due to initial difficulties in identifying and implementing scheme, the programme has had a slow start.

Sixth Five-Year Plan (1980-85)

The sixth plan for India was of the order of Rs. 97,500 crores, out of which a lump sum provision of Rs. 4193 crore was made for development of tribal areas, which was 4.30% of the total plan allocation. The major objective of the sixth plan (1980-85) was to wage an all out war on poverty and mobilize all our latent energies for the creation of a more dynamic and more equitable society through development programmes to enable Scheduled Caste / Scheduled Tribal families to cross over the poverty line within short periods.

Separate sub plans were formulated covering 63 per cent of the tribal population in the country, in 16 states and 2 union territories. The Tribal Sub Plan areas were divided into 180 integrated tribal development for operation purposes. Other programmes included establishment of tribal research institutes for survey and research on tribal problems.

For scheduled tribes the present sub plan approach, which operated through tribal development projects, was continued Tribal identify and the tribal way of life were preserved in a manner consistent with their aspirations for development. The main thrust of the policy thus for development of the scheduled castes/scheduled tribal during the sixth plan was fourfold namely, a) Integration of services at the delivery point to the beneficiary with a view to develop self-reliance b) Development of services from the bottom-upwards instead of top-downwards c) Development of skills and d) introduction of latest technology based on local materials and local skills

to reduce drudgery of workers and also to remove the social stigma attached to their present profession. A simple subsidy based approach had perpetuated dependence and curbed initiative. Scheduled Castes/ Scheduled Tribal areas have shown benefits accruing to the children like ICDS project in the forms of Anganwadis, Balwadis, Creche-cum - balwadi, preschool education.

Seventh Five-Year Plan (1985- 90)

The seventh plan of India was of the order of Rs. 180000 crores, out of which a lump sum provision of Rs. 6976.76 crore (3.86% of the total plan outlay) was made for development of tribal areas. Special consideration was accorded to scheduled caste and scheduled tribe families in the Integrated Rural Development Programme (IRDP), the most important poverty alleviation programme in the country. The target of coverage of scheduled caste/scheduled tribe beneficiaries in the seventh plan was 30 percent in the case of scheduled castes and 13.04 percent in the case of scheduled tribe beneficiaries.

A target of 50 percent has been fixed for scheduled caste and scheduled tribe beneficiaries with effect from April 1990. Since 1990-99, scheduled caste beneficiaries were treated at par with scheduled tribe beneficiaries for subseries purposes, both getting 50 percent subsidy subject to a ceiling of Rs.5000. Prior to 1990-91, the subsidy admissible to scheduled caste families was only 33 percent.

In the wage employment Programme of Jawahar Rozgar Yojana, preference was given to scheduled castes and scheduled tribes and bonded labourers. It has also been provided that at the village panchayat level, 15 percent of the annual allocation must be spent on items of work that directly benefits the scheduled castes and scheduled tribes.

Eight Five-Year Plan (1992-97)

The eighth plan for India was of the order of Rs.314576.43 crores, out of which a lump sum provision of Rs.18311.93 crore was made for development of tribal areas. Problems of scheduled castes and scheduled tribes were tackled by suitably stream-lining of the mechanism of planning and implementation of programmes of special component plan, tribal sub plan, and the schemes specifically targeted for the welfare and development of scheduled castes and scheduled tribes.

The attempts of special component plan for scheduled castes and scheduled tribes, tribal sub plan were reviewed inter-alia to make them effective instrument of planning to ensure real and tangible flow of benefits to the target group, both individuals and families.

The attempts during the eighth plan were to rationalize the scheme to: i) Provide guidance with reference to employment opportunities and offering

appropriate incentives for courses, which have a large market demand ii) Improve the performance, if necessary by prescribing minimum standards and iii). Identify causes for inter-caste/tribe variation in availing benefits under the scheme and chalk out appropriate remedial action.

Ninth Five-Year Plan (1997-2002)

The main objective of the Ninth Plan was to intensify the efforts to bridge the gap between Scheduled Caste/ Scheduled Tribes and the rest of the population. An outlay of Rs.775 crores was provided for the Ninth Plan Group-head wise outlay during Ninth Plan period are indicated in Table-2

Literacy status is one of the key indicators of socio-economic development and the relative employment opportunities largely depend on the level of education. At present 1017 ADW schools and 247 Tribal Residential Schools are run mainly for the benefit of these communities. Totally 223762 Children are studying in AD schools and 38,656 children of Scheduled Tribes (27.89%) was less than the overall literacy level (62.66%). The difference in female literacy level (for SC 34.81% and for Tribals 20.23%) is still more pronounced. The pass percentage in X and XII Stds in AD Welfare schools was 57% and 73% in 1997-98 and during 2000-01 it was 54% and 59% respectively. Special training was imparted through the Department of Teachers Education Research and Tribal schools by using modern methods of teaching and new techniques. Secondary grade teachers training programme was started since 1997-98 in 17 DTERT centers exclusively for Adi-dravidas and Tribals. So far, 850 students including 85 tribal students had undergone training and the first batch completed two years course in 1999. Besides sanction of regular educational concession, the other measures taken include strengthening of infrastructure facilities like construction of school buildings, additional classrooms, laboratory buildings, provision of lab equipment, computers, furniture and play material, up gradation of schools at all levels, opening of residential schools, construction of vocational training centers, provisions of basic amenities like toilets, drinking water etc.

Table-2: Group- Head Wise Outlay during Ninth Plan Period (Rs. In crores)

Sl. No.	Programmes for Scheduled Tribes	Ninth Plan Outlay (1997-2002)
1	Ongoing Schemes:	
1	Education	
2	Economic Development	18.79
3	Housing and other Schemes	1.58
4	Tribal Sub Plan	3.00
5	Hill Area Development Programme	39.53
	Total: Scheduled Tribes	-
		62.9

I	New Schemes	153.99
	Grand Total: I and II	216.89

Source: Planning Commission Report on Welfare of SC/ ST and other BCs, Government of India, New Delhi.

In the field of economic development, financial assistance was offered to these communities from TAHDCO for undertaking economic activities viz., distribution of plough bulls, milch animals and starting of petty traders. During 1998-99, the scheme of free supply of tools and appliance was modified as 'Kalvi Kudumba Thittam'. Under this scheme, family as a unit of development was recognized and poor SC/ST family having a member with a degree or diploma holder was assisted for self-employment. Existing training institutions were strengthened. Several innovative training programmes in fashion technology, plastic processing, footwear technology, drive training etc., were also conducted and placement was tied up with reputed were extended through Pre-examination centers to enable them to appear for civil service competitive examinations to get employment in State/Central Government offices and public sector undertakings. Special short term coaching was given to SC/ST candidates through Directorate of Employment and Training to appear for professional course entrance examination under Centrally Sponsored Scheme on 50:50 bases. Coaching classes were conducted for 21 days in 29 centers for 1200 candidates per years in the State.

Regarding Housing, distribution of free house site pattas, construction of house for poor Adi- dravidas and Tribals and provision of infrastructure facilities to SC / ST habitations were the prime priority areas in the Ninth Plan. Nearly 2.59 lakh house-site pattas were issued and 1.38 lakh houses were constructed. Supply of protected drinking water facilities was provided in 12387 SC/ST habitations. 2.5 community halls were also implemented. Mobile dispensaries and medical camps were organized to attend to the general and specific health problem of the tribal communities, since tribal habitations are located in isolated hill and forest areas. Direct programmes for the welfare and development of primitive tribal and dispersed tribes were launched through an iterated action plan incorporating supply of safe drinking water food and nutrition security, health coverage, educational facilities, housing etc.

Tenth Five-year Plan (2002-07)

An outlay of Rs. 1200 crores is provided for the Tenth Plan for the Welfare of Scheduled Castes and Scheduled Tribes, out of which an amount of Rs. 1044.16 crores is provided for SCs and Rs. 155.84 crores for STs for both ongoing and new schemes. The major programmes wise details are indicated in Table-3

Table-3 Details of Major Programmes in Tenth Five-Year Plan Periods
(Rs. in crores)

Sl. No.	Programmes	On Going Schemes	New Schemes	Total
	Scheduled Tribes:			
1	Education	28.58	62.90	91.48
2	Economic Development	0.40	1.82	2.22
3	Housing and others Schemes	0.00	3.23	3.23
4	Tribal Sub Plan	50.16	0.00	50.16
5	Hill Area Development Programmes	8.75	0.00	8.75
	Total: Scheduled Tribes	87.89	67.95	155.84

Source: Planning Commission Report on Welfare of SC/ST and other BCs Government of India, New Delhi.

Education

The objectives for educational advancement of SCs and STs include improving the literacy rate, female literacy rate, universal education, improving the educational status, increasing the enrolment rate, reducing dropout rate repetition and retention rate at all levels, improving the pass percentage in X and XII Stds., improving the performance competitive examinations, improving the quality of teaching and encouraging the integration of ST with the rest of the society. The thrust will be on the large involvement of the community through active participation of the parent-teacher associations, local bodies, activists/ volunteers and NGOs, strengthening of formation and functioning of PTAs, imparting training to school students after completion of schooling and absorbing them as teachers for primary sections, constitution of school infrastructure, creating better teaching-learning atmosphere and monitoring the quality of education. For achieving universal education, the facilities provide under DPEP and Sara Sikhsha Abeyan Programmes will be utilized for strengthening school/hostel infrastructure. They include construction of additional class room, labs, provisions of schools wherever possible. For the promotion of tribal education, special emphasis will be laid on opening of more number of GTR schools, enhancing grants to ashram school, establishing vocational training institutes, stepping up of community participation in education, establishing close relationship with the tribes, opening of non formal education and evening schools in tribal areas. The following are the new schemes under Education.

- Captive Teacher Training Programmes for SCs/STs
- Strengthening the Monitoring Mechanisms through Local Participation
- Acquisition of Land for Schools

- Provision of Lab and Lab Equipment 's
- Extension of Computer Education to High Schools
- Promotion of Private Management Schools to Benefit SC/ST
- Promotion of Private Sector Participation in Hostel Management
- Assistance to Students Staying in Hostels runs by Private Institutions/ College / Universities.

Table - 4. Consolidated Details of Plan Wise Allocations (1951-56 to 1997-2002)

Sl.No.	Plan	Years	Total Budget (Rs. in Crores)	Out lay Tribal Development programmes (Rs. in Crores)	Percentage
1	I Plan	1951-56	1960.00	19.93	1.02
2	II Plan	1956-61	4600.00	49.92	1.08
3	III Plan	1961-66	8576.00	50.53	0.60
4	Annual Plan	1966-69	6756.00	32.32	0.48
5	IV Plan	1969-74	15902.00	75.00	0.47
6	V Plan	1974-79	37250.00	1182.00	0.32
7	Annual Plan	1979-80	12176.00	855.16	7.02
8	VI Plan	1980-85	97500.00	4193.00	4.30
9	VII Plan	1985-90	180000.00	6976.76	3.86
10	VIII Plan	1991-95	314576.43	18311.93	5.82
11	IX Plan	1997-2002	859200.00	775.00	0.09

Source: Planning Commission Report on Welfare of SC/ST and Other BCs, Government of India, New Delhi. 2000- 02.

TRIBAL SCENE IN INDIA:

As we have already noted, India has the largest concentration of tribal population (8,43 crores , 8.2%) anywhere in the world except perhaps Africa and their life style are conditioned by economic system spread over the length and breadth of the country. It has been observed that the areas inhabited by the tribal constitute a significant part of the underdeveloped areas of India. The tribal live mostly in isolated village or hamlets. It is said that the prominent tribal area constitute about 15 per cent of the total geographical area of the country, they have their appearance in all the states and union territories except the state of Haryana, Punjab, Delhi and Chandigarh. It is enumerated that there are 636 tribes as per notified schedule under Article 342 of

the constitution of India in different state and UTs of the country with the largest number of 62 tribes being in Orissa alone¹². The tribals continue to live in isolated areas.

Majority of them are found in the states of Madhya Pradesh, Arunachal Pradesh, Orissa, Andhra Pradesh, Gujarat, Rajasthan, Bihar, West Bengal etc. The main occupation of these by and large revolve around the activities of collection of edible terms, and minor forest produce available in adjoining forest, and also agriculture¹³. Most of them have their own language of the area where they are living and there are about 270 languages. About 163 tribes speak Indo-Aryan language, 107 tribes speak Dravidian, 30 tribes speak Austro-Asiatic language and 4 communities speak Andamanese languages.

In order to locate them some demographers tried to show them by distributing them into zones, where others tried to show them in the region. However a common feature is that they are located as per their location in geographical area. The distribution of the Indian tribes are located in geographical region are grouped up and, are shown in the following manner.

1. Central Region-A.P., M.P., Orissa, Bihar, West Bengal, Jharkhand and Chattisgarh.
2. Western Region –Maharashtra, Gujarat, Rajasthan, Dadra Haveli, Goa, Daman and Diu.
3. North-Western Region- Jammu & Kashmir.
4. North-Eastern Region-Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Sikkim & Assam.
5. Southern Region – Karnataka, Kerala & Tamil Nadu.
6. Island Region – Andaman, Nicobar, Lakshadweep,

The following tables explain region wise, state wise spread over of the tribes in India.

Table: 5 - Region - Wise Tribal Population of India

Sl. No.	Name of Region/ State and Union Territory Included	Total Population in State/ Union Territory	Total S.T. Population	Percentage with respect to total population in state/union	Percentage with respect to total tribal population in the County
I. Central Region					
1.	Madhya Pradesh	6,03,48,023	1,22,33,474	20.27	14.5
2.	Orissa	3,68,04,660	81,45,081	22.13	9.66
3.	Bihar	8,29,98,509	7,58,351	0.91	0.99
4.	Andhra Pradesh	7,62,10,007	50,24,104	6.6	5.96
5.	West I Bengal	8,01,76,197	44,06,796	5.5	5.22
6.	Jharkhand	2,69,45,829	70,87,066	26.3	8.4
7.	Chattisgarh	2,08,33,803	66,16,596	31.8	7.85
	Total	38,43,17,028	4,42,71,466	113.5	52.58
II. Western Region					
8.	Maharashtra	9,68,78,627	8,57,776	8.9	10.17
9.	Gujarat	5,06,71,017	74,81,160	14.8	8.87
10.	Rajasthan	5,65,07,188	70,97,706	12.6	8.42
11.	Dadra-Nagar Haveli	2,20,490	1,37,225	62.2	0.16
12.	Goa	13,47,668	566	0.04	0.001
13.	Daman & Diu	1,58,204	13,997	8.8	0.017
	Total	20,57,83,194	2,33,07,930	107.34	27.63
III. North Eastern region					
14.	Meghalaya	23,18,822	19,92,862	85.9	2.36
15.	Arunachal Pradesh	10,97,968	7,05,158	64.2	0.84
16.	Nagaland	19,90,036	17,74,026	89.1	2.1
17.	Manipur	21,66,788	7,41,141	34.2	0.88
18.	Mizoram	8,88,573	8,39,310	94.5	1.0
19.	Tripura	31,99,203	9,93,426	31.1	1.18
20.	Sikkim	5,40,851	1,11,405	20.6	0.13
21.	Assam	2,66,55,528	33,08,570	12.4	3.92
	Total	3,88,57,769	1,04,65,898	432.00	12.41
IV. North-Western Region					
22.	Himachal Pradesh	60,77,900	2,44,587	4.0	0.29
23.	Uttar Pradesh	16,61,97,921	1,07,963	0.1	0.13
24.	Uttaranchal	84,89,394	2,56,129	3.0	0.3
25.	Jammu & Kashmir	1,01,43,700	11,05,979	10.90	1.31
	Total	19,09,08,915	17,14,658	18.0	2.03

Source: Annual Report, Ministry of Tribal Welfare, 2006-2007.

Note : There is no notified Scheduled Tribes in the State of Delhi, Punjab, Haryana and Union Territories of Chandigarh and Pondicherry.

Table – 5 presents region wise tribal population of India. Among six regions. The Central Region consisting of 7 states has 52.58 percent followed by western region 4 states with 27.6 percent, North Eastern Region 8 states with 12.41 percent, southern region 3 states with 51.31 percent, and north western region 4 states with 2.03 percent of tribal population. As per this table the central region has more than 50 percent of tribal population. Among the states Mizoram in North Eastern Region and Lakshadweep in Island Region are having 94.5 percent each thus these two constitute large population in India. Further Goa and Uttar Pradesh States are having less than one percent of tribal population. Another notable feature is that the states of Delhi, Punjab, Haryana and Union Territories of Chandigarh and Pondicherry do not have tribal population. It appears that they are highest in Central Region with 52.58 percent and lowest in North Western Region with 2.03 percent⁸. The state of Madhya Pradesh and Maharashtra are having more than 10 percent population.

Among the tribal groups of in India the Gonds with more than 50 lakhs constitute the largest tribal group living in the state of Orissa, Madhya Pradesh and Andhra Pradesh. The Santas are the next largest in number living in Bihar, West Bengal and Orissa States and the Bills are third largest tribal groups in North-Eastern States.

1. **Central India Region:** In the older hills and Chota Nagpur Plateau, along the dividing lines between Peninsular India and the Indo-Gangetic basin live many tribal communities like the Bhumji, Gond, Ho, Oraon, Munda, Santhal etc. covering the States of Bihar, Orissa, Madhya Pradesh and West Bengal and mostly belonging to Proto-Australoid racial stock.
2. **Western Region:** Covering the State of Rajasthan, Maharashtra, Gujarat, Goa, Dadra and Nagar Haveli live a number of tribal communities, the most important of them being the Bhils racially belonging to the Proto-Australoid group.
3. **North-Eastern Region:** In the States of Manipur, Arunachal Pradesh, Nagaland, Assam, Mizoram, Meghalaya etc., tribes like the Abor, Garo, Khasim, Mizo, Naga, Mismi etc, who mostly belong to the Mongolian racial stock.
4. **North Western:** In the Sub-Himalayan regions covering parts of North Bengal, Uttar Pradesh and Himachal Pradesh tribes like Lepcha, Rabha etc., mostly belonging to Mongolian racial group.
5. **Southern India Region:** Covering the States of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala in the Nilgiri Hills and converging lines of the Ghats live the Chenchu, Kadar, Toda etc., having Negrito, Caucasoid, Proto-Australoid or Mixed Physical features.
6. **Island Region:** Covering Andaman, Nicobar and Lakshadweep Islands live a number of small tribes like Andamanese, Orge etc.

In some states certain tribes constitute an overwhelming proportion of their population whereas in the whole country they form an insignificant percentage of population. For example, tribals constitute 83.99 percent of populations in Nagaland but only 1.26 per cent of the total tribal population of India. Similarly in Mizoram they constitute 93.55 per cent of population but only 0.89 per cent of the total population of India (Chaudhari 1982: xviii).¹⁷ This clearly indicates that in a number of States or Union Territories the tribals constitute the bulk of the population whereas in others, they are outnumbered by the non-tribals. This type of demographic variations is, however, bound to affect the socio-economic, political and cultural processes among the tribes.

The economic activities of tribals can be broadly categorized as food gathering (including hunting and fishing), pastoral, shifting hill cultivation, settled agriculture, handicrafts, trade and commerce, labour work including agriculture and industry. Therefore tribal development assumes importance and so are the studies on tribal communities and their development.

The Tribal communities in India are isolated, and inhabit in the inaccessible tracts and far away to the benefits of constitutional provisions if we look at the literacy rate it would be crystal clear to comprehend their backwardness and helplessness. The following table presents the literacy rate:

Table: 6 STATE-WISE LITERACY RATES OF SCHEDULED TRIBES BY SEX-2001 CENSUS

Sl. No	State	Literates			Literacy Rate		
		Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7	8
1	Jammu & Kashmir	337949	229222	108727	37.5	48.2	25.5
2	Himachal Pradesh	138216	81887	56329	65.5	77.7	53.3
3	Uttaranchal	134960	83649	51311	63.2	76.4	49.4
4	Rajasthan	2480331	1775535	704796	44.7	62.1	26.2
5	Uttar Pradesh	29536	21184	8352	35.1	48.4	20.7
6	Bihar	169895	125048	44847	28.2	39.8	15.5
7	Sikkim	64159	36071	28088	67.1	73.8	60.2
8	Arunachal Pradesh	281479	165874	115605	49.6	58.8	40.6
9	Nagaland	998850	549061	449789	65.9	70.3	61.3
10	Manipur **	419630	235066	184564	65.9	73.2	58.4
11	Mizoram	626,308	232258	302780	89.3	91.7	86.9
12	Tripura	469,132	286953	182179	56.5	68.0	44.6
13	Meghalaya	966502	498521	467981	61.3	63.5	59.2
14	Assam	1723428	1010313	713115	62.5	72.3	52.4
15	West Bengal	1592603	1062671	529932	43.4	57.3	29.2
16	Jharkhand	2338793	1560404	778389	40.7	54.0	27.2
17	Orissa	2508163	1720910	787253	37.4	51.5	23.4
18	Chhattisgarh	2826686	1750602	1076084	52.1	65.0	39.3
19	Madhya Pradesh	3955699	2607468	1348231	41.2	53.5	28.4
20	Gujarat	2943838	1847094	1096804	47.7	59.2	36
21	Daman & Diu	7609	4589	3020	63.4	74.2	51.9
22	Dadra & Nagar Haveli	44716	29845	14871	41.2	56.0	27.0
23	Maharashtra	3883924	2388006	1465918	55.2	67.0	43.1
24	Andhra Pradesh	1541277	1005947	535330	37.0	47.7	26.1
25	Karnataka	1411116	883390	527726	48.3	59.7	36.6
26	Goa	266	160	106	55.9	63.5	47.3
27	Lakshadweep	41699	22172	19527	86.1	92.2	80.2
28	Kerala	202249	109627	92622	64.4	70.8	58.1
29	Tamil Nadu	230899	140387	90512	41.5	50.2	32.8
30	Andaman & Nicobar Islands	17119	9691	7428	66.8	73.6	59.6

** excludes Mao Maram, Paomata and Purul sub-divisions of Senapati district of Manipur state.

There is no notified Scheduled Tribes in the States of Delhi, Hyderabad and Punjab and the Union territories of Chandigarh and Pondicherry.

Source: Annual Report, Ministry of Tribal Affairs, GOI, 2006-07.

Tribal Situation in Andhra Pradesh:

Andhra Pradesh is the traditional home of Tribes with 35 in number. Most of these communities are found in border areas of Andhra Pradesh in North and North-East. Among 35 recognized scheduled groups 31 tribes are mostly found living in 30,030 Sq.K.ms. of Schedule areas in 9 agency districts. The scheduled areas in the state constitute 11 percent of total state geographical area. The density population in tribal area is 125 persons per Sq.Kms. as against 194 plain areas.

Table-7 Population of S. Ts with their ratio with general population

Sl.No.	Year	Scheduled Tribes Population in lakhs	@of S.T. Population to total State population
1	1961	13.24	3.68
2	1971	16.57	3.81
3	1981	31.76	5.92
4	1991	41.99	6.31
5	2001	50.24	6.59

Source: *Census of India 2001.*

As per the Table-3 the tribal population of Andhra Pradesh as per 1971 census report was 16.57 lakhs with 3.81 percent against 13.24 lakhs with 3.68 percent of 1961 census report population. There is an increase of 0.13 percent. In the year 1981 it was 31.76 lakhs against 16.76 lakhs of 1971 census. There is an increase of 15.18 lakhs with 2.11 percent during 1971-81 period. According to 1991 census there population was 41.99 lakhs against 31.76 lakhs of 1981 an increase of 8.21 (This abnormal) growth in Schedule Tribes population is due to inclusion of 10.23 lakhs. As per 2001 census the Tribal population was 50.24. There is an increase of 8.25 lakhs over 1991 population.

The table present the during 1971-1981 there was an increase of 2.11 percent is because of inclusion of Banjaras, Yerukula and Yanadi Communities of Telangana Region in the list of Scheduled Tribes in 1976 by removing areas restriction. The Lambada are numerically predominant tribal group with 20.77 lakhs. Yerukula with 4.37 lakhs in Andhra Pradesh State.

**Table -8 TRIBE WISE SCHEDULED TRIBE POPULATIONS IN A.P
FROM 1961 CENSUS TO 2001 CENSUS**

Sl. No.	TRIBE	POPULATION				
		1961	1971	1981	1991	2001
1	2	3	4	5	6	7
1	Andh	1468	2,405	5,994	8228	9735
2	Bagala	55156	71,657	87,994	1,09,686	133434
3	Bhil	83	560	260	312	421
4	Chenchu, Chenchuwar	17,609	24178	28,434	40,869	49232
5	Gadaba	21,840	25,108	27,732	33,127	36078
6	Gond, Naikpod, Rajgond	1,43,680	1,57,489	1,69,477	2,12,058	252038
7	Goudu (In The Agency Tracts)	3,392	-	8,971	11,279	7749
8	Hill Reddi	3,894	4,306	398	432	77
9	Jatapu	62,794	74,310	86,506	1,04,804	118613
10	Kammara	24,629	35,679	36,548	44,613	45010
11	Kattunayakan	74	289	399	643	161
12	Kolam, Mannervaru	16,731	26,498	21,842	41,254	45671
13	Konda Dora	86,911	1,01,556	1,39,238	1,79,334	206381
14	Konda Kapu	29,823	38,126	28,033	34,897	11780
15	Kondareddi	35,439	42,777	54,685	76,391	83096
16	Kondhe, Kodi, Kodhu, Desaya Kondh, Dongria Kondh, Kuttiya, Kuttiya, Yenity Kondh.	21,754	34,375	39,408	66,629	85324
17	Kotia, Benith Oriya, Bartika, Dhulia, Holva Paiko, Putiya Dhulia, Sanrona, Sidhopaiko	11,008	17,888	31,466	41,591	48408
18	Koya, Goud, Rajah, Rasha Koyas, Linga Dhari Koya (Ordinary) Kottu Koya, Bhine Koya, Raj Koya.	2,20,146	2,85,226	3,59,799	4,56,496	568019
19	Kuliya	85	188	413	516	368
20	Mali (excluding Adilabad, Hyderabad, Karimnagar, Kammam, Mahabubnagar, Medak, Nalgonda, Nizamabad & Warangal dist.)	1443	1,978	2,467	2,925	2513
21	Mannedhora	8476	9,372	18,964	21,309	13579
22	Mukhadhora, Nooka Dhhora	9965	13,235	17,456	29,680	37983
23	Nayak (in the agency tracts)	2902	3,971	6,5332	23,564	14222
24	Porah	9701	11,407	16,023	20,387	23724
25	Porja, Parangi Porja	9350	12,357	16,479	24,154	32669
26	Reddi Dhora	3132	5,254	5,286	5,677	1721
27	Rona, Rena	23	12	233	361	200
28	Savara, Kapu Savara, Muliya Savara, Khutto Savara	68,185	81,227	82,101	1,05,465	122979
29	Sugali, Lambadi	96,174	1,32,464	11,58,342	16,41,897	2077947
30	Thoti (In Adilabad, Hyderabad, Khammam, Mahabubnagar, Medak, Nalgonda, Nizamabad & Warangal Dist.)	546	1,785	1,416	3,654	2074
31	Valmiki (agency tracts)	22,354	28,967	42,944	55,836	66814
32	Yenadi	2,05,381	2,39,403	3,20,444	3,95,739	462167
33	Yerukula	1,28,024	1,62,560	3,00,557	3,87,898	437459
34	Nakkala , Kurrikaran Dhulia, Palko, Putiya	2,198	11,050	59,160	17,776	26458
35	Total	13,24,370	16,57,657	31,76,001	41,99,481	50,24,104

SOURCES: Census of India 2001.

The sub-Tribe wise population in Andhra Pradesh from 1961-2001 and their growth over a period of 20 years i.e., 1981-2001 is presented is above Table- 8

There are 35 tribal groups in Andhra Pradesh among them the Banjaras (Sungalis) are numerically predominant tribal group. They occupy first position in the list of tribal groups with 20.77 lakhs 41.36 percent followed by Koya with 5.68 lakhs 11.30 percent. Yanadi 4.52 lakhs 9.19 percent and Yerukala 4.37 lakhs 8.70 percent. It is observed that though there is general growth of population among tribes but at the same time there are 9 tribal groups of out of 33 which are slowly losing its annual growth over a period of twenty years. They are the Goudu in Agency Tract from 11,279 (2.57 percent) by 1991 Census to 7,749 (-3.12 percent), to 2001 census, the Hill Reddi 433 (0.85) to 77 (-8.21 percent), Katlunaykan 643 (6.11 percent) to 11,780 (-6.62 percent,) the Kulia 516 (2.49percent), nayak in the agency Tract 23,564 (26 percent) 14,22 (-4.00 percent),, the Reddi dhora 5,677 (0.73 percent to 1,721 (-6.86 percent, the Rona /Rena 361 (5.49 percent),to 2,074 (-4.32 percent).

Literacy Levels:

The literacy levels among the tribes of Andhra Pradesh are extremely low. When compared to national and state levels. The details of literacy rate at national and state level for both General and tribals from 1995 to 2001 are furnished below table- 5

Table: 9- ALL LITERCY LEVELS AMONG TRIBES IN INDIA AND A.P.

Sl. No.	Census Period	All India Literacy %		Andhra Pradesh %	
		General	Tribal	General	Tribal
1.	1951	16.67	5.96	15.81	3.46
2.	1961	28.29	8.54	21.19	4.41
3.	1971	34.45	11.29	24.57	5.34
4.	1981	43.57	16.35	29.94	7.80
5.	1991	52.21	29.60	44.09	17.16
6.	2001	64.84	47.10	61.11	37.04

Source: Hand book on Andhra Pradesh Tribes – TCR&TL, Hyd, 2004.

The above table indicates the wide disparity in the literacy levels between all India General, Andhra Pradesh General and all India Tribal Population. The Literacy rate among the scheduled tribes of Andhra Pradesh is not even half of the national rate among the scheduled tribes of Andhra Pradesh as per 2001 census reports. The report of the working group on literacy of ST's as per 2001 census reports. The report of the working group on development and welfare of ST's during **National Five Year Plan** stated that over all literacy rate for ST's and for S.T women, Andhra Pradesh has the latest literacy rates 8.68% and 17.16% respectively in 1991. The Andhra Pradesh Tribal Educational Literacy rate is at very low level in over all India Literacy rate as per the census from 1951 to 2001

Importance of Tribal Education:

Education is a harmonious development of the individual in the context of community to which he belongs. The personality of the individual is molded to a large extent by the culture in which he is born and brought up. There is always interaction between environment and the individual. Indian constitution envisaged special provisions in the post-independence period for the promotion of education among scheduled tribes and this became a social responsibility of the control and state government (article -46). Accordingly a number of educational programmes have been initiated for these groups both at the school and college level.

Education for the tribal people has today become a matter of great importance. Ever since India gained Independence a considerable amount of money has been spent so that the tribal people, who are undeveloped and neglected, could come in the mainstream of the country. Whenever we start discussing about implementation and impact of tribal education, we are confined with the lack of relevant data, in absence of which it cannot be more than surmise to say whether the number of schools in tribal areas is enough. Even state wide figure or schools in tribal areas are not available.

Majority of the tribes are poor, isolated and unable to take advantage of development programmes initiated by the government. They are lagging behind when compared with non-tribes in all the spheres of development including in the field of educations.

The education of tribal's was neglected before independence although some Christian missionaries and private agencies were encouraged by the government and later government started separate schools for them. A good number of such schools exist today.

Recognizing that spite of various programmes for the development of literacy and Universalisation of Elementary Education (UEE) and in providing equal opportunities in the development of education among the various sections of population, national policy on education 1968 advocated to education by bringing primary and middle schools education within language as media of instructions in early year of primary schooling and recruitment of teacher from within the tribal group. Further, the policy also advocated various reservations in favor of tribals. It also advocated for setting up Ashram Schools to impart education to the tribal children.

BRIEF ETHNOGRAPHIC PROFILE OF TRIBES OF A.P.

1. ANDH

In Andhra Pradesh, Andhs are living in the hilly tracts of Andilabad district. Their population according to 2001 census is 9735. The total literacy rate among Andhs is 40.48 as per 2001 Census.

The Andh is divided into two endogamous groups viz., Vartali and Khaltali. The people belonging to Vartali section are considered superior to Khaltali section and as such they do not inter-marry. Andh tribe is further divided into a number of exogamous septs or surnames (Intiperlu) known as Adman. Each Adman is an exogamous unit. The marriage by negotiations is common among Andhs but marriage by intrusion is also prevalent. Widow remarriage is permitted among Andhs. But the Widow is not permitted to marry her deceased husband's brother or any member of his/her. Divorce is permissible. They speak Marathi as their mother tongue. Andhs do not consume beef.

They mainly subsist on agriculture followed by agricultural labour. They partly subsist on collection of forest produce and fishing.

2. BAGATA

Bagata is one of the numerically preponderant and ethnically significant tribes of Andhra Pradesh and distributed predominantly in the Scheduled areas of Visakhapatnam district. Majority of the former Muttadars and traditional village headmen in the tribal areas of Visakhapatnam district belong to this tribe. They occupy highest rank in the local social hierarchical ladder. It is a Telugu speaking community with a population of 1,33,434 as per 2001 census constituting 2.7% to the total tribal population of the state. Literates constitute 40.80% among Bagatas. The percentage of female literacy is low with 26.76% when compared to male literacy rate, which is 54.72% among Bagatas as per 2001 Census.

They prohibit eating of beef and pork. Bagata tribe is divided into a number of unilateral agnatic kin groups called "Gothram" or "Vamsams" such as Korra (Sun), Killo or Bagh (tiger), Gollari (Monkey), Pangi (Kite) etc., and the members of each gothram presume that they have descended from a common ancestor. These gothrams are further divided into a number of surnames (Intiperlu).

The socially approved modes of acquiring mates include marriage by negotiation, marriage by capture, marriage by mutual love and elopement and marriage by service. Out of these, marriage by negotiation is widely practiced and marriage is performed in the groom's house. The custom of paying bride price to the bride's parents is in vogue in this community. Monogamy is the common form of

marriage while polygamy is rarely practiced. Levirate and sorority are in vogue. Widow remarriage is permitted. Divorce is socially accepted.

Nuclear families are predominant over joint families among Bagatas. They are patriarchal, partilineal and patrilocal. In the absence of son, daughter inherits the property of father.

They perform various life cycle ceremonies from birth to death. The purificatory ceremony is performed on the fifth or seventh day after delivery. Until this ceremony is performed, the woman is not allowed to go to any other house as she is considered to be unclean. On the day the mother takes bath. The naming ceremony for the child is celebrated in the presence of the local priest and it is followed by a non-vegetarian feast. On attaining puberty, the girl is kept secluded for six days in a corner of a house and on the seventh day the purificatory ceremony is performed for which friends and relatives are invited. The dead is cremated. First and final obsequies are performed on the third day and tenth day respectively.

Agriculture is the main stay of their livelihood while agriculture labour and collection of Non Timber Forest Produce (NTFP) are subsidiary occupations.

Bagatas worship plethora of gods and goddesses such as Sanku Devatha (village deity), Jakara Devata (goddess of rain and crops), Bali Devatha (goddess of group of villages or Muttas), Durga, Nandi devatha etc., and attribute all the events in their daily life to the kindness or wrath of the deities. They celebrate the festivals along with other local tribal communities. Some festivals are celebrated before consuming produce like Korra Kotha Panduga, Kandi Kotha Panduga, Sama Kotha Panduga, Mamidi Kotha Panduga, etc.

There are traditional councils at village level and they are headed by a representative called "Peddamanish". Most of the internal disputes are settled by these traditional councils and penalty will be imposed on the culprits.

3. BHIL

Bhils are recognized as scheduled Tribe in Andhra Pradesh and as per 2001 census reports; the population of Bhils is 421. The total literacy rate among Bhil is 55.78% as per 2001 census.

4. CHENCHU

The Nallamala Hills spread over in the districts of Kurnool, Prakasham, Guntur, Mahaboobnagar and Nalgonda constitute the traditional habitat of Chenchus, the food gathering and hunting tribe of Andhra Pradesh. They are also found in a few villages of Ranga Reddy district.

The population of Chenchus is 49,232 as per 2001 census. The total literacy rate among them is 32.28 out of which male literacy rate is 40.87 and female is 23.45 as per 2001 census. Their mother tongue is Telugu.

The chenchu tribe is divided into a number of exogamous clans which are prefixed to their names. Some of the clans found among Chenchus are 'Mandli', 'Chigurla', 'Udathala', 'Tökala', 'Mekala' 'Bhumani', 'Katraju, Arthi, Dasari etc.

Family is nuclear. A very few joint families are also found. Chenchu tribe is patriarchal and patrilineal. Monogamy is the most prevalent form of marriage. Polygyny is also practised but it is rare. Marriage by negotiation, by elopement and by mutual consent are found to be methods of acquiring mates. Cross-cousin marriages are the most preferred. Marriage by service and by exchange are also practiced. Levirate or marrying one's own elder brother's widow seems to have been practised in the past but now a days it is on the wane. In addition to the payment of bride price, the groom or his parents have to bear the expenditure for the marriage.

Divorce is socially permitted on reasons such as sexual incompetency of the man or his drunkenness or ill treatment by him or illegal sexual intimacy with another person or barrenness of the woman or mutual distrust due to marital infidelity.

They collect varieties of roots, tubers, wild fruits, edible leaves etc., and consume them. They are non-vegetarians but abstain from eating beef. The traditional house of a chenchu is a small conical or oblong hut with wattle walls and thatched roof.

Goats, sheep, buffaloes and cows are the domestic animals and there may be plough bullocks with cultivating families.

Chenchus are expert in honey collection from honey combs perched on the mountain cliffs and caves. It is significant to note that in this arduous task of honey collection, the chenchus choose only brothers-in-law and not own brothers in view of the existence of levirate system of marriage. They also collect chironji, soap nuts, broom-sticks etc., and sell them to Girijan Co-operative Corporation.

The measures of social control are practiced among chenchus through a council of elders of the village and is headed by a man called 'Peddamanishi'. Chenchus generally state that Peddamanishi is always succeed in office by his eldest son but they also admit that this rule is by no means always followed and that any sensible man may become Peddamanishi even if there is a son to the deceased holder. The disputes among Chenchus are generally settled by the traditional council.

A newborn child is named on the fourth day and the tonsure ceremony is performed when the child is three or four years old. A ceremony is performed when a girl attains puberty. Death pollution lasts for three or fifteen days and is terminated by performing the Pedddivasam ceremony. They observe ancestor worship annually.

They worship and believe in many deities and spirits both malevolent and benevolent and follow all Hindu festivals. Their religious pantheon include Mysamma, Rakta Veradu, Onti Veeradu, Peddamma, Lingamaiah, Mallanna, Narasimhaswamy, Pothuraju, Nagamaiah, Sunkulamma, Manthalamamma, Ankamma etc.

The Chenchu tribe is declared as Primitive Tribal Group (PTG) in 1975. A separate ITDA is functioning at Srisailam for the overall development of Chenchus. This agency is implementing various development schemes in the fields of Agriculture, irrigation, Health, Nutrition, Horticulture, supply of Drinking water, laying of roads etc.

5. GADABA

Godabas are predominantly found in tribal areas of Srikakulam, Vizianagaram and Visakhapatnam districts. Their population according to 2001 census reports is 36078. Gadabas speak their own dialect. The total literacy rate among Godabas is 36.63. The Godaba tribe is divided into different sub divisions viz, Bodo or Gutob, Katheri, Kolloye etc., Each sub division which is endogamous is divided into various exogamous clans. The modes of acquiring mates among Godabas are marriage by negotiation, by mutual love and elopement, by capture and by service. Family is nuclear. Widow re-marriage and divorce are permitted.

At present Gadabas are cultivators and agricultural labourers. Those who inhabit the hilly areas practice shifting cultivation and they cultivate Ragi, Red gram, Niger in their Podu lands. They collect Non-Timber Forest Produce for household consumption and sale.

They worship Sankudevudu, Peddadevudu, Modakondamma, Jakaridevetha, Ippapolamma etc., and they celebrate festivals like, Eetelapanduga, Ashadapanduga (Korrakotha), Kothamasa and Maridamma Panduga. In addition to the above festivals, they worship the spirits of their ancestors.

Gadabas have their own traditional council headed by a traditional village headman known as "Naiko". His office is hereditary. He is assisted by 'C hallan' (messenger) and 'Barika' (Village servant). In the fields of religious activities, 'Desari' or "Pujari" officiates all the religious ceremonies. Gadabas are recognized as Primitive Tribal Group in A.P.

6. GOND, NAIKPOD

Gonds are one of the numerically dominant tribal groups in India. They are found in larger areas of Central India known after them as Gondwana. Important sub divisions among Gond are Muria Gond, Maria Gond (found in Madhya Pradesh), Raj Gonds and Durve Gonds (found in Maharashtra, Andhra Pradesh and sparsely in Orissa). All these sub divisions call themselves as Koitur in their dialect. In Andhra Pradesh, Naikpod is mentioned along with Raj Gonds in the approved list of Scheduled

Tribes. But in tribal areas of Adilabad district, Naikpod is a separate tribe. Population of Gonds including Naikpods in Andhra Pradesh as per 2001 census is 2,52,038. The total literacy rate among Gond is 36.39 as per 2001 census.

Gond kingdoms were collapsed due to invasion of Mughal and Maratha armies but some of the Gond chiefs retained their status of

feudal chief till the attainment of independence of the country from British. In Andhra Pradesh, the ruined forts of Gond chiefs are found at Utnoor in Adilabad District. They speak "Gondi" dialect.

The patrilineal Gond society is divided into the following four exogamous phratries (Saga) whose origin is attributed to their legendary hero "Pahandi Kupar Lingal".

1. Nalwen Saga (Four divine brother group)
2. Seewen Saga (Five divine brother group)
3. Sarween Saga (Six divine brother group)
4. Edwen Saga (Seven divine brother group)

Each phratry is associated with totemic animals/ objects and is divided into several exogamous clans (Padi) and these clan names are prefixed to individual names. Clan is again sub divided into Khandans, which consist of different lineages (Kia). The lineages are identified with original place of habitation and prominent ruler or chief of the people. Main functions of these clans and their sub divisions are regulation of matrimonial relations, maintenance of supreme deity (persapen) and other household deities.

Monogamy is the general rule among Gonds but some rich people may marry more than one woman. Pre-marital and extra-marital relations are prohibited. Marriage with the phratry is a taboo. Cross-cousin marriages are encouraged but with one's own sister's daughter is prohibited. The socially accepted ways of acquiring mates among Gonds are (1) marriage by negotiation, (2) Marriage by Service, (3) Marriage by capture, (4) Marriage by intrusion, (5) Marriage by mutual agreement, (6) Marriage by exchange. In addition to bride price, the groom has to bear the entire expenditure on marriage celebrations. Levirate is socially permitted. Widow remarriages among Gonds are called 'pat' in their dialect. Divorce (parikat) is easily for both man and woman on the ground of adultery, barrenness, impotency and maladjustment.

Gonds generally attribute the cause of death to evil spirits. In case of children and unmarried, the corpse is buried and in case of others, it is cremated with elaborate rites.

The religious pantheon among Gonds include innumerable phratry, clan, village Gods and Goddesses in addition to Shambu Mahadeo (Lord Siva), Pahandikupar Lingal and Jangubai. The God in Gondi dialect is known as pen and their Suprem God is Persa Pen. Each Phratry is having its own Persa Pen. Two important ceremonies are observed in the months of Bhave (April – May) and Pus (December-January) in honour of Persa Pen of each phratry. Similarly each clan or sub clan (Khandan) members observe annual feasts and rituals in honour of their clan deities. Important deities worshipped by Gonds are Akipen (village deity). Nat Aawal (village mother). Siva Aawa or Dasuri Aawa (mother goddess), Polam Rajul (deity of hills and forests) Gouri Pen (goddess of tiger) and Dodi Marke (mother of cowshed). Gonds do not eat the first fruits or new food grains or vegetables unless their first crops are offered to village deity. This ceremony is known as 'nowon' in Gondi. They also observe a ceremony called 'Rajul Munda' before they cut teak wood or leaves.

Males among Gond tribe perform robust dance called 'Dandari' during 'Ashada' (June-July) on full moon day and on festive occasion. Both males and females perform 'Demsas' dance during marriage ceremonies. There are five varieties of Dandari Dance viz., Gusadi, Gummela, Parra, Tappal and Kodal. Gusadi is performed by all Gonds irrespective of phratry or clan affiliation but the other four patterns of dances by members of specific phratries only. Gummela is performed by members of four divine brother group para by five divine brother group, Kodal by six divine brother groups and Tappal by seven divine brother groups.

The traditional village councils are very strong and powerful in Gond villages. Inter village councils called Raya Sabha are functioning in Gond villages and each one settles inter village disputes of a group of 10 to 20 villages. All the members of village councils are members of Raya Sabhas. Traditional village councils use to maintain Grain Golas (Grain banks) in their respective village to help the members in getting food grains in times of need.

Gonds subsist on agriculture and agricultural labour. They grow jowar, cotton, redgram, blackgram, greengram etc.,

The Naikpods are listed along with Gonds and Raj Gonds in the list of Scheduled Tribes (at serial No. 6 in the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976 even though these two are distinct and different groups. There is neither matrimonial nor commensal relationship between these two groups. Naikpods claim superiority over Gonds and do not accept cooked food from the latter. They did not adopt the phratry system or clan structure of Gonds even though Naikpods have been living in the same habitat in close proximity with Gonds. They are divided into a number of exogamous groups on the basis of surnames or septs. The surname only regulates the matrimonial relations.

Laxmi devata, consort of Lord Krishna, is the chief deity to Naikpods. Naikpods generally put on the colourful masks of Laxmi Devara, Lord Krishna, Lord Siva, five brother Pandavas, Pandi Raju (Pig God), Pota Raju (dog god), Gorrupothu (Sheep god) and Singaboyudu and perform rituals. These masks and associated ceremonies are distinct heritage of Naikpods. Gonds call Naikpods as Mathyalu, which means fisher folk.

7. GOUDU

The Goudus are a pastoral tribe in the agency tracts of Andhra Pradesh and they are recognized as Scheduled Tribe in the agency area of Srikakulam, Vizianagaram and Visakhapatnam districts. They inhabit predominantly the hill tracts of Araku valley, Paderu, Munchigput areas of Visakhapatnam district. According to 2001 census their population is 7749. The total literacy rate among Goudus is 26.14 as per 2001 census.

The Goudu tribe is divided into twelve endogamous sub-divisions which are further divided into exogamous clans such as 1) Korra (Sun), 2) Pangi (Kite), 3) Killo (tiger) 4) Vanthala (Snake), 5) Samardhi (flower) etc.,

Goudus of East Godavari district speak Telugu and those living in Visakhapatnam, Vizianagaram and Srikakulam speak Adivasi Oriya.

They practice shifting cultivation and also settled cultivation in the valley lands. The main occupation of Goudus of interior villages is cattle rearing.

The popular ways of acquiring mates are through negotiation, capture, love and elopement and service. Levirate type of marriage is also in vogue. The Goudus have their traditional community council known as 'Kula Panchayath which maintains their customary laws, settles disputes and imposes fine on the offenders.

8. HILL REDDY

The Hill Reddis inhabiting the hilly tracts flanking the river Godavari in Khammam district subsist on Podu cultivation. Hill Reddy is the English name given to Konda Reddis in some parts of the erstwhile State of Hyderabad.

The Hill Reddy tribe is enumerated separately. According to 2001 census the population of Hill Reddy is 77. The total literacy rate among Hill Reddy is 58.82 as per 2001 census. Most of them are living in Khammam district.

9. JATAPUS

Jatapus are an acculturated and telugued section of Khond Tribe. Most of them are found living in Srikakulam and Vizianagaram district. The Jatapu population according to 2001 census reports is 1,18,613. The total literacy rate among Jatapu is 38.90 as per 2001 census.

(As Khonds and Jatapus are one and same tribe, detailed ethnographic note is furnished under Khonds)

10. KAMMARĀ

Kammaras are a Scheduled Tribe inhabiting the Scheduled areas and adjoining areas in Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari districts. They are also called Konda Kammaras and Ojas. Their population as per 2001 census is 45010. The total literacy rate among Kammaras is 39.68 as per 2001 census.

Even though traditional occupation of Kammaras of scheduled areas is black smithy and carpentry, most of them gave up their traditional occupation and resorting to shifting cultivation and settled cultivation.

Kammaras tribe is divided into a number of totemic clans, which regulate marital relations among the Kammaras. Some of the popular clans are Korra (Sun), Killo (Tiger), Bhalu (bear), Samardi (flower), Pangi (Kite) etc., and their surnames are identical with surnames of other tribal groups in Visakhapatnam district.

Marriage by mutual love and elopement, marriage by capture, marriage by service and marriage by negotiation is socially approved forms of acquiring mates. Both levirate and sororate are in vogue. Kammaras eat Beef and Pork.

Kammaras worship Nisahani devatha, Sankudevata, Jakiri devatha and Gangalamma. They perform festivals like Chaitrapurab, Gangalamma Panduga and new fruit crop eating ceremonies such as Mamidikitha, Kandikotha, chikkudotha and Korra, Samakotha. They perform Dimsa folk dance along with other tribal groups.

They have traditional tribal council of their own, which regulates the social life of Kammaras and to settle the disputes.

Kammaras have been living in symbiosis with other tribes of the area. They manufacture agricultural implements and supply them to other tribals of the village and receive in kind for their services.

11. KATTUNAYAKAN

Kattunayakans are numerically very small group who migrated from Southern India especially from Tamilnadu. Their population according to 2001 census is 161. The total literacy rate among Kattunayakan is 59.29 as per 2001 census.

12. KOLAM, MANNERVARLU

Kolams are one of the Primitive Tribal Groups (PTG) in A.P. and predominantly found in tribal areas of Adilabad district. They live in exclusive settlements in interior forests and mountainous tracts. The Telugu speaking people call them as 'Mannervaru' meaning people living in the forest areas. Their population according

to 2001 census is 45671. The total literacy rate among Kolam, Mannervaru is 24.51 as per 2001 census. They speak their own dialect called 'Kolami'.

Kolams trace their descent to Bhima and Hidimbi, the well-known characters in the epic Mahabharata. Kolams treat Hidimbi as their patron Goddess and Bhima as supreme deity. The four tribal groups predominantly living in the tribal areas of Adilabad district namely Gonds, Kolams, Pradhans and Thoties are maintaining symbiotic relations and possess identical clan systems and associated practice. The Gonds and Kolams possess identical social structure. The four-phratry system of Gonds is also found among Kolams but with different nomenclature i.e., Yedu dayalkher (seven spirits groups), Aru dayalkher, (six spirits group), Idu dayalkher (five spirits group) and Nali dayalkher (four spirits group). Kolams have not adopted or borrowed all the clans of Gonds but only one or two clans under each phratry. Kolams generally acquire their mates by negotiation, by capture, by mutual love and elopement, by service and by intrusion. The levirate marriages are practised among them. Divorce is permitted.

Kolams are cultivators and agricultural labourers. They grow Jowar, black gram, cotton, red gram etc., Their staple food is Jowar.

In addition to Lord Bhima, who is their Chief deity, the village deity called Nandiyamma is worshipped by them and it is found in the centre of every Kolam settlement. They also worship Sita Devi, Laxmi, Indumala Devi (Hidimbi), Pothu raju and Jangaubai. They celebrate Pokke Kotha Panduga (ceremonial eating of new mohwa flowers), Mondos (new years festival and ceremonial ploughing) Bhimayak lagna (marriage of lord Bhima), Akhandi (deities for protection of cattle and Kothalu (eating of new food grains). They perform Gusadi and Dimsa Dances.

Each Kolam settlement is controlled by a traditional village council (Kula panchayat) which consists of 'Naikon' (headman), 'Delak' (priest), 'Mahajan' (messenger), 'Tarmaka' (cook) and 'Gatiya' (distributor of food) as members. The village headman and priest settle various disputes and other or respective village assemble and settle them.

13. KONDA DORA

The Konda Doras are found chiefly in the scheduled areas of Srikakulam, Vizianagaram, Visakhapatnam, and East and Godavari districts of Andhra Pradesh. Their population according to 2001 census is 2,06,381 and the total literacy rate among Konda Dora is 35.09.

They call themselves as 'Kubing' or 'Kondargi' in their own dialect, which is called 'Kubi'. The Konda Doras of Vizianagaram, Srikakulam, and East Godavari have forgotten their own dialect and adopted Telugu as their mother tongue. Konda Doras living in Visakhapatnam speak Adivasi Oriya and Telugu.

Konda Dora tribe is divided into a number of clans such as Korra, Killo, Swabi, Ontalu, Kimudu, Pangi, Paralek, Mandelek, Bidaka, Somelunger, Surrek, Goolorigune, Oljukula etc.,

Levirate type of marriage is customarily practised in this community. Polygyny is also in vogue. Marriage by capture, marriage by elopement, marriage by negotiation and marriage by service are traditionally accepted ways of acquiring mates. Divorce is socially permitted. They eat beef and pork.

They are basically shifting cultivators. But they are adopting settled cultivation. They collect and sell Non-timber forest produce.

They worship 'Boda devatha', 'Sanku devata', 'Nisani devata' and 'Jakara devata' and offer sacrifices. They celebrate 'Chaitra Panduga', 'Balli Panduga', 'Korra and Sama Kotha', 'Chikkudu Kotha', and pusapandoi (ceremonial eating of adda nuts). The most important festival is 'Kada Pandoi' (seed charming festival) and this festival is followed by hunting festival.

They perform the famous community dance called 'Dimsa', during 'Vetting' festival, and on marriage occasions. The traditional musical instrument used are tudumu, dappu, Kiridi and Pirodi.

In the traditional panchayat headed by the headman, 'Guruvakadu' the cases such as divorce, minor civil and social disputes are dealt and the decision of the headman is final.

14. KONDA KAPU

Konda Kapus are synonymous with Konda Doras. Some of the Bagatas are also styling themselves as Konda Kapus whenever they interact with non-tribal population.

15. KONDA REDDI

Konda Reddis are inhabiting on the banks situated on either side of river Godavari in the hilly and forest tracts of East and West Godavari and Khammam districts of Andhra Pradesh. Their population as per 2001 Census is 83,096. The total literacy rate among Konda Reddi is 41.06 as per 2001 census. Their mother tongue is Telugu.

They are recognized as Primitive Tribal Group. Konda Reddy tribe is divided into exogamous septs for regulating matrimonial relations. Like other Telugu speaking people, their surnames are pre-fixed to individual names. Generally, each sept is exogamous but certain septs are considered as brother septs and marriage alliances with brother septs (agnate relations) are prohibited. They are primarily shifting cultivators and largely depend on flora and fauna of forest for their livelihood. They eat a variety of tubers, roots, leaves, wild fruits etc., They collect and sell non-timber

forest produce like tamarind, adda leaves, myrobolan, broom stricks etc., to supplement their meagre income. They cultivate largely jowar, which is their staple food. They also grow gari, red gram, bajra, beans, paddy and pulses. They eat pork but do not consume beef.

The Konda Reddi family is patriarchal and patrilocal. Monogamy is a rule but polygamous families are also found. Marriage by negotiation, buy love and elopement, by service, by capture and by exchange are socially accepted ways of acquiring mates. Levirate is in vogue. They worship Muthayalamma (Village deity), Bhumi Devi (Earth Goddess), Gangamma Devi (River Goddess) etc., and celebrate festivals like Mamidi Kotha, Bhudevi Panduga, Gangamma Panduga and Vana Devudu Panduga.

Konda Reddis have their own institution of social control called 'Kula Panchayat'. Each village has a traditional headman called 'Pedda Kapu'. The office of the headman is hereditary and the headman is also the Pujari (priest) of the village deities. The younger brother or nearest male relative of 'Pedda Kapu' acts as his assistant and substitutes in case of absence of Pedda Kapu from and he is called 'Pinna Pedda'. The offences like adultery, incest and cases of divorce and inter dining with persons of other community are dealt by the village panchayat.

The men and women folk jointly perform dance on festive and marriage occasions.

16. KHONDS

Khonds are chiefly residing in the densely wooded hill slopes in the scheduled areas of Srikakulam, Vizianagaram and Visakhapatnam districts of Andhra Pradesh. They are also known as 'Samantha', 'Kodu', 'Jatapu', 'Jatapu Dora', 'Kodi', 'Kodhu', 'Kondu', and 'Kuinga'. These terms are used for Khonds in different areas Srikakulam, Vizianagaram and Visakhapatnam districts. The Khonds call themselves in their own dialect as 'Kuinga' or 'Kui Dora'. Their population according to 2001 census is 85,324 and the total literacy rate among Khond is 17.81

The khonds are divided into the following sub-tribes.

1. Dongria Khond,
2. Desya Khond,
3. Kuttiya Khond,
4. Tikiria Khond,
5. Yeneti Khond.

Each sub tribe of Khond tribe is divided into a number of clans. Each has a distinct name and matrimonial alliances are permitted basing on clans names.

Monogamy is the rule. Polygyny is rare. Both levirate and junior sororate are in existence. Marriages by exchange, mutual love and elopement and by service are socially approved ways of acquiring mates.

The consumption of beef and pork is not traditionally forbidden. They have their own dialect called 'Kui' or 'Kuvi'. But the Khonds living in Srikakulam are equally proficient in Telugu and Khonds in Araku and other bordering areas are multilingual.

The Khonds have a tribal council usually consisting of four or five members headed by a man called 'Havanta', whose office is hereditary. The members of the council are selected. The main functions of the council are settlement of disputes on marriage, land and other property.

The Khonds mainly subsist on cultivation. They are experts in Podu cultivation. They grow millets like ragi, sama and korra and oil seeds like niger, castor and pulses like red gram in podu fields. They are adept in hunting and fishing also. They are wellversed in the preparation of handicrafts like basket, mat weaving, oil extraction etc.

They celebrate festival called 'Hira parbu (seed charming) 'Maha parbu (new mango fruit eating), Kumda parbu (consuming maize and pumpkin products) etc.

Khonds perform a folk dance called 'Mayura' (peacock dance) which is an imitation of movements of peacock on every festive and marriage occasions.

17. KOTIA

Kotia tribe is chiefly found in the tribal areas of Visakhapatnam districts of Andhra Pradesh., and joining to Orissa and their population as per 2001 census is 48,408. The total literacy rate among kotia is 40.95 as per 2001 census.

Kotia tribe is divided into the following sub divisions or sub groups (1) Bodo Kotia, (2) Sano Kotia, (3) Putia Poika and (4) Dhulia. In Visakhapatnam agency, Bodo Kotias are also called Doras and claiming equal status with Bagata, a tribe with higher social status. Bodo Kotia people do not accept cooked food from Sano Kotia people as they are considered inferior in social status. Similarly Sano Kotia people also do not accept food from those of Putia Poika.

Kotia tribe is divided into various totemic clans and each is further divided into different surnames. Some of the clan names are Matya (Fish), Naga (Snake), Geedh (Eagle), Gorapitta (a kind of bird) etc. All the sub divisions of Kotia community speak corrupt form of Oriya.

Four type of acquiring mates are in vogue in this community. They are 'Bodobiba' (marriage by negotiation), 'Udaliyajibar' (marriage by mutual love and elopement), 'Dangdigikbar' (marriage by capture) and 'Gorjucai' (marriage by service). Both levirate and sororate are socially accepted. Divorce is permitted. Widow or widower re-marriages are permissible.

Nuclear and monogamous families are predominantly found. Marriage among Koyas takes place after attainment of puberty and cross cousin marriages are encouraged. Levirate is socially accepted. The following four types of acquiring spouses are in vogue among Koyas.

1. Marriage by negotiation
2. Marriage by love and elopement
3. Marriage by capture
4. Marriage by service.

Marriage by negotiation is the most preferred mode of acquiring mates in modern times among Koyas.

Monogamy is the general practice among Koyas though polygamy is socially approved. Descent is through male line only. Koya woman is industrious and she is an economic asset to the family. The woman attends to all agriculture operations except ploughing besides domestic work.

Divorce is oral and conventional but not legal and it may be initiated from either side. The Kulapanchayath plays an important role in administering the divorce. Window remarriage known as 'Maru Manuvu' is allowed among Koyas, though the remarried widow is not allowed to wear "Puste" (marriage badge.), she is given equal status with other married women in all social and religious functions.

The Koyas are mainly settled cultivators. They grow Jowar, Ragi, Bajra and other millets. Most of the Koyas living in midst of forest collect tubers and roots such as 'Tella Chenna Gadda', 'Kirismatily' and edible green leave such as "Chemnghcell", "Doggali", "Gumuru Thota kura", "Boddukura" and prepare curries for their domestic consumption. Their land are very fertile due to periodical floods of Godvari in the Koya habitat.

Lord Bhima, Korra Rajulu, Mamili and Poturaju are the important deities of Koyas. Their main festivals are 'Vijji Pandum' (seeds charming festival) and 'Kondala Kolupu' (festival to appease Hill deities). Koyas have a number of religious functionaries who attend to different aspects of their religious life.

Most important fair celebrated by Koyas is the Sammakka Saralamma Jatra once in two years on full moon day of the Magha Masam (January or February) at Medaram village in Mulug taluk of Warangal district. In modern times, lakhs of non-tribals particularly from backward classes also attend to this fair with much devotion and traditional gaiety.

The traditional village panchayat of Koyas (Kula Panchayat) consists of 'Poyi' (headman), 'Pinapedda' (who assists headman in conducting enquiries) and "Vyapari" (messenger). Disputes like divorce, inter-caste marriages etc, are dealt

by this panchayath. It also takes active part in the marriage ceremonies and conducting of fairs and festivals.

Koyas either bury or cremate the dead. In case of children or pregnant woman, the corpse is buried while the corpse of others is cremated. The men put on Bison Horns on head and wear colourful dress. They carry a big cylindrical drum to their neck and beat it rhythmically. The women form into circles by holding each other's hands over their shoulder and perform splendid dance while singing.

19. KULIA

Kulia is numerically very small tribe inhabiting the tribal areas of Visakhapatnam district. Their Settlement are confined to the wooded tracts of Araku, Paderu, Pedabayalu and Munchingput mandals of Visakhapatnam district. They are also called 'Mulias'. Their population and Munchingput mandals of Visakhapatnam district. They are also called 'Mulias'. Their population according to 2001 census is 368 and their total literacy rate is 41.44.

Kulias are divided into a number of exogamous patrilineal clans. The major clans are 1) Naga, 2) Surjo, 3) Matya, 4) Killo, 5) Hanuman or Gollori and 6) Pangi. The institution of "Nestam" (bond friendship), which is also called "Goth band bar", is in vogue.

Kulias observe clan exogamy. Though marriage by negotiation is the most common form of marriage, marriage by capture and marriage by elopement are also in practice. Polygyny is also in vogue. Both levirate and sororate are permitted.

They speak Oriya among themselves, but are equally proficient in Telugu. They celebrate "Korrasamakotha", "Mettadhanyamkotha", "Chikkudukotha" and "Mamidi kotha" festivals.

Their traditional occupations are agriculture, selling bangles, beads and trinkets. They also collect minor forest produce and sell in the weekly shandies.

20. MALI

Malis are predominantly found in tribal areas of Visakhapatnam, Vizianagaram and Srikakulam districts. Their population according to 2001 census is 2513 and their literacy rate is 26.48.

The Mali tribe is divided into two endogamous sub-groups, which are further divided into seven sub-groups as follows:

- | | |
|-----------------|------------------|
| I. Bodo Mali | II. Sano Mali |
| 1. Khandya Mali | 1. Pannari Mali |
| 2. Pondra Mali | 2. Sorukava Mali |

3. Thagoor Mali

3. Donguradiya Mali

4. Kosalya Mali

The Bodo Malis are considered as superior sect and both men and women of this group wear sacred threads, whereas in the other sub-division, only men wear sacred thread. The traditional dormitories known as 'Kuppus' were once popular in this community.

Marriage by negotiation, marriage by mutual love and elopement, marriage by service are different ways of acquiring mates. They speak corrupt form of Oriya.

Their traditional occupation was growing flower plants and making garlands. But now they are settled agriculturists. They grow vegetables and sell in the weekly markets.

They have 'Kulapanchayat' which deals with cases relating to social and economic disputes.

21. MANNE DORA

Manne Doras inhabit the tribal areas of Visakhapatnam, Srikakulam and East Godavari districts of Andhra Pradesh. Their population according to 2001 Census is 13,579 and their literacy rate is 38.72. The social organization of Mannedoras is based on exogamous, patrilineal descent group called 'Kulam' in Paderu areas, 'Bamso' in Araku and Kilagada areas and 'gotram' in other areas. The major Kulams are 1) Killo, 2) Matya, 3) Gollori or Hanuman, 4) Rambhi, 5) Pangi, 6) Korra and 7) Naga. Though Kulam is exogamous, all the clans do not stand in marriageable relationship. Some of the Clans are considered to be brother clans. Nestam or Goth band bar, the traditional bond friendship is in vogue among Mannedoras.

Though marriages by capture, by service and by elopement are also socially accepted modes of acquiring mates, marriage by negotiation is the most common mode of acquiring mate. Levirate and sororate are in practice. The consumption of beef and pork is not traditionally forbidden.

They mostly speak Telugu. But those who are living along the border areas of Orissa speak Oriya also.

They worship "Jakara devatha", "Ganga devudu", "Sanku devatha", etc., and main festivals they celebrate are "Nishani festival", "Jakara festival", "Nandi devudu festival", "Bodo devatha festival" and "Ganga devudu festival". Besides these, they perform all "Kotha festivals".

Manne doras have their own traditional council called "Kula Panchayat" which consists of headman (Kula pedda) and a few members.

22. MUKHA DORA

Mukha doras are found in the tribal areas of Visakhapatnam, Srikakulam and East Godavari districts. They are also known as "Nookadora", 'Racha Reddy', 'Muka Raja' and 'Sabarlū'. Their population according to 2001 census is 37,983 and the total literacy rate among Mukhadorā is 28.02.

Mukhadora is divided into several exogamous clans such as Korra, Grammela, Kakara, Suga, Kinchoyi, etc. The name of the clan is prefixed to their names. The elders of Mukhuadora community wear sacred thread and Tulasi beads.

Marriage by capture, marriage by service, marriage by elopement and marriage by negotiation are the socially accepted ways of acquiring mates. Polygamous marriages are common. Levirate and sororate are permitted.

Their mother tongue is Telugu but they also speak Adivasi Oriya. Mukha doras abstain from eating beef and pork.

They worship "Bodo devata", "Jakara devata", "Sanku devata", "Nishani devata" and "Ganga devata".

The most significant festival of Mukhadoras is "Chaitra festival". They celebrate festivals in the honour of their deities.

Most of the Mukhadoras have settled on agriculture and they supplement their economy by the collection and sale of minor forest produce. They claim social status just below the Bagatas in the social hierarchy of tribal areas of Visakhapatnam district.

23. NAYAK (in the Agency Tribes)

Nayaks are found in the districts of West Godavari and Khammam. Their total population in Andhra Pradesh is 14,222 according to 2001 Census. The total literacy rate among Nayak is 38.91 as per 2001 census. The Nayaks claim that their fore fathers served in the armies of the kings and hence they were called Nayaks (Chiefs).

Their mother tongue is Telugu. Nayak community is divided into various exogamous sects called intiperlu. Monogamy is prevalent among Nayaks and polygyny is also practised. They are patriarchal. Levirate and sororate are in practice. Divorce and remarriages are permitted.

Nayaks subsist on agriculture and they practice podu cultivation also. Most of them are agricultural labourers. They also supplement their income by collecting minor forest produce.

Their staple food is jowar. They consume, 'Chodi' (Ragi), 'sama' 'korra', edible roots and tubers. They are non-vegetarians and consume all types of meat except beef. They have their own traditional panchayat. It is headed by 'Peddakapu' assisted

by 'Chinnapedda' messenger (Bantrothu). Generally, causes related to divorce, re-marriages, payment of 'maganali' (compensation to first husband in case of elopement of married woman), illegitimate contacts, petty quarrels are dealt by the traditional panchayat.

24. PARDHAN

Pardhans are inhabiting the tribal areas of Adilabad district. Pardhans of Pradhans 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 they are paid in cash or kind. This patron-client relationship comes from generation to generation. Gonds call them 'Patadi' meaning singer or genealogist. Their population according to 2001 census is 23,724 and their total literacy rate is 60.15.

Pardhans mother tongue is Marati. But they recite Gonds' mythologies and folk tales in Gondi. Pardhan community is divided into four phratries and they have similar clans that of Gonds. The basic rule of the patron-client relationship of Gonds and Pardhans is that both of them should belong to the same phratry and same clan. The four phratries in Pardhan tribe are Satha Devi (Seven deity group), Saha Devi (Six deity group), Pacha Devi (Five deity group) and Chow Devi (Four deity group). Each phratry is further divided into exogamous clans similar to Gonds.

Monogamy is highly preferred among Pardhans though polygamy is in vogue. They follow the following six types of acquiring mates i.e. marriage by negotiation (Khaja Khobra), marriage by capture (Darun Taktna), marriage by service (Gharjave Lagan), marriage by intrusion (Seewar Java), marriage by love and elopement (Darun parala or Darun parali) and marriage by exchange (Seela choding). Widow remarriage is called 'pat' and the widow is to marry younger brother of her deceased husband. If there is no younger brother, she has to marry a man from the same clan of her deceased husband.

Divorce is common among Pardhans and is permitted by the village council 'panch'

Inheritance of property is in male line only. If a man dies without male children, his property goes to the nearest kinsman in male line i.e., brother or brother's son.

Cross-cousin marriages are customarily celebrated.

The economic conditions of Pardhans were linked with those of their Gond patrons in the past. These economic ties are gradually being disrupted in modern times and they are also becoming settled cultivators as Gonds. They grow Cotton, jowar, Red gram, Green gram etc. and developing sericulture also. Their staple food is Jowar and they are beef-eaters.

The village level unit of social control among Pardhans is called 'Pañch'. It consists of 'Patel', 'Mahajan', 'Dever' (priest), 'Hawaldar' (messenger), and 'Karbari' (record Keeper) as its members. The post of Patel and Mahajan are hereditary.

25. PORJA

Porjas are found predominantly in the tribal areas of Visakhapatnam district of Andhra Pradesh.

Their population as per 2001 census is 32,669 among whom males are 16,132 and females are 16,537. The total literacy rate among Porja is 26.55 according to 2001 census. They are recognized as Primitive Tribal Group. They have their own dialect. In addition to their own dialect, they speak Telugu as well as Adivasi Oriya.

Porja tribe is divided into following endogamous sub-divisions or sub-groups.

- 1). Parangi Porja
- 2). Jhodia Porja
- 3). Gadaba Porja
- 4). Banang Porja
- 5). Pangu Porja
- 6). Kolloi Porja
- 7). Didoi Porja.

Each endogamous sub-group is further divided into the following totemic clans which are popularly known as 'bowsu' in local parlance.

- 1). Killo (tiger)
- 2). Kimudu (Bear)
- 3). Korra (millet)
- 4). Rambi (bird)
- 5). Pangi (kite)
- 6). Ontala (snake)
- 7). Gollori (monkey)

Clan names are pre-fixed to the individual names. The women gets the clan name of the husband after marriage.

The Porja family is generally nuclear. These people are patrilineal, patriarchal and patrilocal. Cross-cousin marriages are permissible among them. They marry after attaining adulthood. Monogamy is prevalent. Polygyny is rare. Divorce is permissible among them. Widow re-marriages are socially accepted. Marriage by negotiation, marriage by elopement, marriage by capture and marriage by service are socially accepted ways of acquiring mates, but negotiation is held as the most prestigious and is common. As soon as the marriage is over, the son separates himself from the family of origin and sets up his family of procreation.

Porjas worship "Bododevatha", "Sankudevatha" or "Nishanidevatha", "Jakara devatha", "Nandia devatha" etc., in addition to the spirits of their ancestors, on every festive occasion, the ancestor worship is paramount in Porja religious life and they offer sacred food and fowls are sacrificed to the spirits of ancestors. They celebrate festivals like "Giliab Parbu (hunting festival)", "Poduja" (sowing festival), "(Gotnakiya) ploughing festival", "Amflishuva (new mango eating festival)", "Bandaponpurab", "Nandi Purab", "Volpoda", "Bali devatha panduga" etc.

Porjas perform a folk dance called Jhodia nat or Nandinat at the time of Nandi devatha festival. It is also known as Jillinat because the songs which are sung during

this dance performance are full of expressions of love and romance. Jilli in Porja dialect means love and romance. The entire movements of dance resemble the movements of Dimsa dance but swift movements which are found in Dimsa are not found in Jhodia nat.

There is a headman for each group in a village and a leader called 'Naidu' for each village the offices of which are hereditary and these office bearers bear the responsibility of maintaining social order within the community.

The inter-village disputes and disputes among the community people are settled by their traditional village council.

Most of the Porjas who are living in the interior places are largely subsisting on podu cultivation and collection of minor forest produce. They practice podu cultivation on hill slopes and use primitive implements like hoe cum digging stick, hand axe and sickle. They also practice plough cultivation on flat fields and irrigated terraces. The landless section of them work as agricultural labourers.

The Porjas are non-vegetarians and consume beef and pork.

The dead are either cremated or buried, according to convenience. The pollution caused by death is observed for ten days and ancestor worship is observed.

26. REDDI DORA

The Mukhadoras of Visakhapatnam district are known as Reddidoras. Their number according to 2001 census reports is 1721. The total literacy rate among Reddidora is 17.32.

The Mukhadora, who are also known as Nookadoras, are mostly found in Visakhapatnam and Srikakulam districts. They are endogamous and have exogamous clans, which serve as regulatory forces in their matrimonial alliances. They speak Telugu. They are mainly agriculturists and podu cultivators. They supplement their economy by the collection and sale of minor forest produce.

27. RONA

They are also known as Rēna, which mean "battle". They are found living in the agency areas of Visakhapatnam and Vizianagaram districts of Andhra Pradesh. According to 2001 census, their population is 200 and the literacy rate is 25.88. Their mother tongue is "Oriya".

Cross-cousin marriages are common and levirate and sororate are allowed in the community. Elopement and negotiation are the modes of acquiring spouses. Bride price is paid in kind. Remarriage is allowed for widow and divorcee. Nuclear families are common. They follow the rule of patrilineal descent and patrilocal residence. Divorce is permissible.

Main occupation of Rona is settled agriculture. They work as wage labourers. Their traditional community council is headed by a 'Naidu'. They worship village gods like "Peddadevadu", "Nandidevudu", "Gangadevudu", "Jatradevudu" ancestral spirits. They celebrate the festivals of Itukala Panduga, Korra Kotha, and Jodla Panduga besides Hindu festivals like Sivarathri, Ugadi and Diwali.

28. SAVARA

Savara, a scheduled tribe is found inhabiting the eastern ghats of Srikakulam and Vizianagaram district. The Savara population in Andhra Pradesh is 1,22, 979 as per 2001 census. The total literacy rate among Savara according to 2001 census is 34.50.

The Savaras usually live in exclusive settlements of their own. They build their settlements on hill slopes and near hill streams to facilitate easy access to podu and terrace fields, and for fetching water. Savaras speak Savara language which belong to Kol Munda group of Austro-asiatic family of language.

The most significant feature of the social organization of the savaras of Andhra Pradesh is the absence of clan organization. For all practical social purposes such as marriage, the group having a common surname is exogamous. Some sections of the Savaras of Seethampeta area, Pathapatnam and Sompeta area have not adopted even family names. In the absence of exogamous family names and clans, they resort to cross cousin marriages as a way to regulate their matrimonial alliances and thus avoid incest. Levirate, sororate and widow remarriages are socially approved. Four methods of acquiring mates viz., marriage by negotiation (Pankui), marriage by elopement (Dingdenngbou), marriage by service (Kinersung) and marriage by exchange (Ulaiboi) are socially accepted among Savaras. Most of the Savara families are nuclear. Divorce is permitted on the grounds of impotency, continued quarrels in the family etc.

The Savaras subsist on agriculture. Savara agriculture consists 'podu' or shifting cultivation and terrace cultivation on hill slopes besides dry and wet farming. The implements are manufactured mostly by using indigenous techniques and locally available materials. Forest labour, collection and sale of Non-Timber Forest Produce and fishing are the important subsidiary occupations.

Similar to most of the primitive societies, group cohesion and intra tribal solidarity is maintained among Savaras through social control institutions decreed by tradition. There are three grades in the traditional leadership in social precedence i.e. the 'Gamang', the 'Buyya' and the 'Parja'. The Gamang is the civil head of the village. The Buyya is the religious head. Savaras consider a Gamang to be rich with lands and other property. 'Desari' another religious functionary of Savaras attends for fixing up of auspicious days for the performance of both social and religious

ceremonies. 'Kudan' is also a religious functionary who recites hymns and conducts social and religious ceremonies. The festivals of first eating of crops, propitiation of the deities and ancestral spirits, name giving ceremony are some of the ritual functions at which 'Kudan' recites hymns, conducts the ritual and offers sacrifices. He chants hymns while playing on a musical instrument called 'Kudansingari', or 'Kudanboni'.

Savaras propitiate various deities and ancestral spirits. The Gods and spirit beings of Savaras can be classified into benign and malign. The benevolent gods, are those of earth, hill, sun, rain, wind, stream etc. The malignant deities are associated with tiger, small pox, bloodsuckers and sorcerer. There are as many malignant spirits as there are diseases known to the Savaras.

The Savaras draw certain designs on the walls known as 'Edising'. It is also known as 'Lingor'. These designs are drawn in honour of the dead, to avert diseases common among Savaras inhabiting interior hilly tracts. These 'edising' designs are moon, the sun, animals all the objects, which come across in their daily life.

29. LAMBADA

The Lambadas are a scheduled tribe inhabiting throughout Andhra Pradesh. They are also known as "Sugalis" or Banjara". Their population according to 2001 census is 20,77,947. The total literacy rate among Lambada is 34.33 as per 2001 census.

The Lambadas are the largest tribe in Andhra Pradesh. Lambadas live in exclusive settlements of their own called 'Tandas', usually away from the main village, tenaciously maintaining their cultural and ethnic identity.

The traditional dress of the men comprises of dhoti, upper garment and bright coloured turban. The womenfolk wear 'langa' of coarse cotton prints, richly embroidered with several fold at the waists.

Lambada tribe is divided into five phratries viz.,

1. Bhukya (Rathod)
2. Vadthiya (Jadhav)
3. Chowhan
4. Pamar
5. Banoth (ade)

These phratries are further divided into a number of patrilineal kin groups called 'Pada' or 'Jath' (Clan) in their dialect. Bhukya Phratry consists of 27 clans, Vadthiya 52, Chowhan 6, Pamar 12 and Banoth 13.

Each phratry is an exogamous unit, and one has to marry outside his phratry. Clan is a patrilineal kin group. The girl adopts the name of the clan of her husband as soon as she marries.

Traditionally joint family was playing a dominant role in choosing the mates, determining the residence, controlling the property, watching the morals and managing the affairs of the youngsters. The joint family was the norm in the early among Lambadas but now it is breaking down gradually into nuclear families. Marriage by negotiations is the only accepted way of performing marriages and sometimes marriage by service is also practised. The married women wear ivory bangles or imitation of them above their elbows, which are referred as 'Balía'.

There are traditional musicians and bards to Lambadas called 'Dappans' depend mainly on the gift presented by Lambadas on various occasions and also work as manual labourers. There are three divisions among Dappans viz: 1. Bhat, 2. Dhadi, 3. Dhalia.

Bhats and Dhadis sing songs on family history by playing musical instruments called "Jange" and "Kinjni" during marriage ceremonies. Dhalia or Dapdiya plays dappu. There are traditional barbers to Lambadas called 'Navi'. There is another endogamous sub-division called Sonar Lambadas who manufacture silver and gold ornaments. All these groups are endogamous sub-division of main Lambada Tribe. These groups also adopted the Clan Organization of main Lambada community. But inter-group marriages are strictly prohibited. All these sub-divisions are considered inferior in social status to main group.

The Lambadas believe that the world is protected by a multitude of spirits viz. benign and malign. Hence the malignant spirits are periodically appeased through sacrifice and supplication. The Lambadas also worship and pay reverence to the benevolent Gods such as Vishnu, Rama, Venkateswara and Seva Bhaya. Meraima is believed to protect their females children and preserve the fertility of their lands and females while Seva Bhaya and Seetala are regarded as the protectors of the cattle. They also celebrate the Hindu festivals like "Ugadi", "Rakhi", "Naga Panchami" "Dasara", "Deepavali", "Sankranthi", "Sivaratri" and "Holi". The important traditional festivals are "Teej", "Seetala" and "Tulja Bhavani" and they regularly celebrate them. The dead are cremated in separate cremation grounds.

Lambadas have their own traditional council for each Tanda for the disposal of disputes originating from economic and social causes. This council consists of one headman (Nayak), one advisor (Karbari) and one messenger (Dappan). All the offices of the council are hereditary. They call traditional council as 'Naiker Ghar'.

Lambadas are expert cattle breeders and largely subsist by sale of milk and milk products. They settled on land and became good agriculturists. Lambadas are giving up their nomadic habits and permanently settling on land. The landless

families are migrating to towns and cities and eking out their livelihood by driving auto rickshaws and by rickshaw pulling. They are also engaged as labourers on daily wages in construction work of building, roads etc.

30. THOTI

Thotis are living in the districts of Adilabad, Karimnagar and Nizamabad in Andhra Pradesh. According to 2001 census their population is 2,074 and their literacy rate is 55.14.

Thotis are recognized as Primitive Tribal Group. Thoti tribe is divided into four exogamous phratries are sub-divided into exogamous clans; Among Thotis clan name precedes the personal name and is treated as surname. Every clan is strictly exogamous. Monogamy is generally practiced by Thotis. Widow marriages are permissible.

The mother tongue of Thotis is Gondi. Gonds call the Thotis as 'Birdal' (receiver) and latter call the former as 'Dhani' (Donar). The traditional occupation of Thotis is acting as bard to their Gond patrons and Thotis are earning their livelihood through agriculture and casual labour.

The political organization at the village level among Thoti tribe is known as 'Panch'. It consists of 'Patla', 'Mahajan', 'Devari', 'Ghattiyal' and 'Havaladar'.

31. VALMIKI (in Agency tracts)

Valmiki living in the Agency tracts of Andhra Pradesh are only notified as Scheduled Tribes. They are found in the agency areas of Visakhapatnam and East Godavari districts. They claim that they are descendants of the famous sage Valmiki, the author of Ramayana. According to 2001 Census, their population is 66,814. The total literacy rate among Valmiki is 58.22 as per 2001 census.

The Valmiki tribe is divided into various 'gotrams' in order to regulate the marriage institution in Visakhapatnam tribal area. The gothrams are "Nagbowse (snake)", "Matsyabowse" (fish), "Pangibowse", (kite), "Jillabowse" (tiger), "Vantala bowse" (monkey), "Korrabowse" (sun), "Bhallubowse" (bear), "Poolubowse" (flower), and "Chillibowse" (goat). But these clan names are absent in tribal areas of East Godavari district.

Marriage by mutual consent, marriage by elopement, are the methods of acquiring mates. Widow remarriages and divorce are permissible.

Valmiki are agriculturists and forest labourers. Some of them became traders and petty moneylenders. They sell the earthen pots in the shandies. They practice podu cultivation of the slopes of hills.

32. YANADI

Yanadis are one of the major scheduled tribes of Andhra Pradesh. Thurston (1909) noted that the people were natives of Sriharikota Island and suggested that they derived their name from the Sanskrit word "anadi" denoting those whose origin is unknown. Now they are predominantly spread over the districts of Nellore, Chittoor, Guntur, Kadapa and Prakasham. Yanadis live in symbiosis with non-tribals.

Their population according to 2001 census reports is , 4,62,167 in Andhra Pradesh. The total literacy rate among Yanadi is 35.35 as per 2001 census. Their mother tongue is Telugu.

Yanadis are broadly divided into four endogamous groups on the basis of occupations and dietary habits. The sub divisions are:

1. Manchi Yanadi or Reddi Yanadi (Cultivators and servants)
2. Adavi Yanadi (those living in forests)
3. Paki Yanadi (Scavengers) and
4. Chella Yanadi (those who collect left out food from leaf plants in the dust bins).

The Chella Yanadis and Paki Yanadis are considered to be unclean and low among Yanadis. Each division of the Yanadi is further divided into a number of partilineal exogamous groups representing their lineage names (intiperlu).

Marriage by negotiation, by mutual love and elopement are usual modes of acquiring mates. The re-marriage of divorcees, widows and widowers is permitted. The nuclear type of family is more predominant.

They propitiate some village deities like "Poleramma," "Chenchamma", "mahalakshamma" etc. In addition to these, they worship Hindu Gods and Goddesses like "Venkateswara", "Vinayaka" and "Rama". They celebrate Hindu festivals such as "Sankranthi", "Ugadi", "Dasara" etc.

Each Yanadi habitat invariably consists of traditional village council (Kula Panchayat) for settling the disputes like adultery, theft, land disputes etc. The hold of traditional council is still stronger. Generally, the culprits are admonished by way of imposing simple fines followed by feast.

Yanadis are non-vegetarians and eat the meat of rabbit, fowl, goat, sheep fish etc, but abstain from eating beef. Yanadis mainly subsist on agricultural labour. They are traditionally inland fishermen and are also engaged as watchmen in the fields and orchards of farmers. Collection of firewood, rickshawpulling, rodents catching etc., constitutes secondary occupation of the Yanadis.

33. YERUKALA

Yerukula is scheduled tribe found throughout Andhra Pradesh. They call themselves 'Kurru'. They are called 'Yerukula' after their women's traditional profession of fortune telling (Eruku chepputa). The population of Yerukula tribal according to 2001 census is 4,37, 459 and their literacy rate is 45.36.

The Yerukula tribe has a dialect of its own which is called 'Yerukula basha' or 'Kurru basha' or 'Kulavatha'. It is derived from Dravidian languages, mostly Telugu, Tamil and Kannada.

The Yerukula tribe is divided into a number of functional and endogamous sub-divisions and each such sub-division is named after the commodity, which they traded in and the occupation they adopted. The sub-divisions are 'Dabba Yerukala' (those who make baskets from split bamboo), "Yeethapullaala Yerukala" (those who make baskets from wild date leaves), "Kunchapuri Yerukala" (those who make weaver's combs), "Parikamuggula Yerukala" (sooth sayers and beggars), "Karivepaku Yerukala" (curry leaf sellers), "Uppu Yerukala" (salt hawkers).

Each sub-division is divided into four phraties viz., "Sathupadi", "Kavadi", "Manupati" and "Mendraguthi". The first two phraties viz, "Sathupadi" and "Kavadi" are considered to be superior to the other two.

Each phratry is further sub-divided into a number of exogamous intiperlu (surnames). Some of the intiperlu are "Kumbha", "Mogili", "Katta", "Devara", "Sreerama", "Palaparathi", "Meda" etc, Endogamy at community level and exogamy at phratry and itiperlu level are observed.

The type of family among Yerukula tribe usually nuclear. Descent is patrilineal, residence is patrilocal and authority is patriarchal, Cross- cousin (menarikam) marriages are preferred. Marriages between the maternal uncle and niece are also permitted. Monogamy and exchange are the common modes of acquiring mates. Traditionally, the married women used to wear a bead necklace as the symbol of marriage. But now 'thali bottu' or 'mangal sutram', the marriage pendent is being worn as a marriage symbol by most of the women. Divorce is permissible on grounds of adultery, barrenness and incompatibility between the spouses. Widows are permitted to re-marry.

Yerukalas worship Hindu benevolent Gods i.e. "Lord Venteswara", "Narasimhaswamy", "Narayanaswamy" and "Rama". The Yerukalas are a spirit haunted and ghost-ridden people and attribute every disease or misfortune to the action of some malevolent spirits and ancestral ghost. The influence of evil spirit is averted by sacrificing goats, pigs, fowls etc. They worship benevolent Gods, which are common Gods in Hindu pantheon and appease malevolent deities such as "Ankamma", "Kollapuramma", "Sunkulamma", "Poleramma" and "Ellamma". The

Yerukalas celebrate Hindu festivals such as "Sankranthi", "sivarathri", "Sreeramanavami", "Dasara", "Ugadi" (Telugu New Year's Day).

The Yerukala tribe has its own social control mechanism at each habitation to ensure proper observance of prescribed codes of conduct. This traditional council (Kula Panchayat) is headed by an elderly man whose office is hereditary traditionally. The traditional council (Kula Panchayat) try and decide the domestic disputes, disputes relating to theft, adultery, loans, property, and land. The characteristic feature of deciding guilt or innocence of and accused among Yerukalas was through trial by ordeal, which was in vogue till recent times such as 1. Dipping of fingers in boiling oil, 2. Picking up the burnt iron crowbar and 3. Walking bare foot through the fire bed. Apart from solving disputes, the Kulapanchayat is also competent to maintain the solidarity of the he is excommunicated and denied all community rights. The defaulter is readmitted into the community after the purificatory ceremony is observed.

Yerukalas are non-vegetarians. Rice is their staple cereal in coast Andhra Pradesh, while ragi and jowar are the staple cereal in Rayalaseema and Telangana regions. They eat pork.

The traditional occupation of Yerukalas include basket-making, mat weaving, pig rearing rope-making etc. The Yerukala women are specialized in sooth saying and fortune telling. Some of them also participate in economic activities like basket making, mat weaving etc, and make baskets with wild dead leaves.

Education:

The objective for educational advancement of SCs and STs include improving the literacy rate, female literacy rate, universal education, improving the educational status, increasing the enrolment rate, reducing dropout rate, repetition and retention rate at all levels, improving the pass percentage in X and XII Stds., improving the performance on competitive examinations, improving the quality of teaching and encouraging the integration of ST with the rest of the society. The thrust will be on the large involvement of the community through active participation of the parent-teacher associations, local bodies, activists/volunteers and NGOs, strengthening of formation and functioning of PTAs, imparting training to school students after completion of schooling and absorbing them as teachers for primary sections, constitution of school management committees to supervise the improvement of schools infrastructure, creating better teaching-learning atmosphere and monitoring the quality of education. For achieving universal education, the facilities provided under DPEP and Sarva Siksha Abhiyan Programmes will be utilized for strengthening schools/ hostel infrastructure. They include construction of additional class rooms, labs, and provisions of lab equipment's better teaching learning materials, playgrounds, sports material and provisions of water facilities, sanitary facilities and upgrading of schools wherever possible. For the promotion of tribal education, special emphasis will be laid on

opening of more number of GTR schools, enhancing grants to ashram schools, establishing vocational training institutes, stepping up of community participation in education establishing close relationship with the tribes, opening of non formal education and evening schools in tribal areas. The following are the new schemes under Education.

- Captive Teaching Training Programmes for SCs/STs
- Strengthening the Monitoring Mechanisms through Local Participation
- Acquisition of Land for Schools
- Provision of Lab and Lab Equipments
- Extension of Private Management Schools to Benefit SC/ST
- Promotion of Private Sector Participation in Hostel Management
- Assistance to Students Staying in Hostels run by Private Institutions/Colleges/Universities.

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Chapter – II

Review of literature

An effort has been made to review the available studies related to tribals and presented in this chapter. Most of the indispensable part of the research endeavour is reviewing the literature. This essentially indicates and implies synthesizing and going into various world and research studies that have done in the field over a period of time. Acquaintance with the studies already made, helps the scholar to discover what is already known, what others have tried to find out, the type of methods used for knowing quantum of work done in the field, and to know how to tackle the problem under study and also to avoid the risk of duplication, certainly, the review minimizes the energy, time and expenditure of the research scholar. Review of literature also helps to understand the gaps of research and aids to formulate the theoretical frame work for the study. It also helps the investigator to frame broader, adequate and suitable objectives, assumption, about the factors, variables related to the study.

Hence focus is made on to review the literature related to tribal India, with specific references of culture, tradition, with emphasis on education, occupation and employment.

Studies on the transitional aspects of different tribals have figured in the history of Indian Anthropology. Scores of monographs were written by British ethnographers, administrators and academicians. **Dalton E. T.**¹, compiled most of the data on the geographical settings, physical traits, economic, social and religious life of Lepchas and Linps of Sikkim and Darjeeling. **Crooker**² described the culture of Bhatia's, Gujjars, Tharus and Khager of North India by focusing on economy and social life. **Mazumdar**³, carried field work on some tribes of U.P and N. Eastern tribes. **Elwin's**⁴ study on the Savaras, dealt with traditional aspects of the primitive tribe and developed the concept of spiritism. Based on such studies, Government of India could take up census operations and studies on tribes during 1961 Census, which are still continued in all parts of India. **S.C. Roy**⁵ in one of his studies, took humanitarian interest especially in Mundas of Chotanagpur by unraveling the language and culture, which include their day to day learning and published in monograph form. **L.P. Vidyarthi**⁶, made some interesting observation about the Jarawas, the great Andamanese, the onges, the sham pens, and the Nicobareses. **Haimendorf**⁷, one of the eminent ethnographers, studied the tribal issues of Hyderabad state, explained the primitive economy of Chenchus in relation to their seasonal nomadism. **His study**⁸ on Reddis of the Bison Hills, along with his wife Elizabeth and his first and full-length account of **Raj Gonds**⁹, Pardhan is yet a classic in Tribes of A.P. Maharashtra, M.P and Orissa. **Roy Burman, B.K**¹⁰, investigated the role of the state in the development of tribal people. **Sarma, B. D.**¹¹ explained various programmes for the development of tribal people.

issues in connection with development of Indian Tribes, with overall perspective **Lakshmaiah**¹², **Thakur**¹³ have attempted to comprehend the socio-economic conditions of Indian Tribes. **Mishra**¹⁴, observe that social change and development is taking place in tribal societies in India, in various direction and in varying degrees. He laments that, tribals are resisting the change, because of the protectionist policies, much development exploitation, alienation, forest policy and educational policy of the state and suggested non-protectionist, but integrative approach must be adopted.

P.C. Dave (1954)¹⁵ makes a report on the ashram and sevashram schools in Orissa gibbering the general routine of the Ashram schools and details of stipends and scholarships. At another place (Vanya Jati, 5, 2, 1957), he describes the ashram schools in, the then Bombay state. Hari Mohan (Bulletin of the Bihar Tribal Research Institute, Ranchi, 5, 2, 1963) describes the residential high schools of tribals at Mahudanr in Palamu district in Bihar. The paper gives details of enrolment, hostel, daily routine, management and the pattern of education imparted to tribal children.

Balakrishna (1959)¹⁶ studies the effort of socio-cultural deprivation on some cognitive and non-cognitive abilities of Tribal Adolescents. The main objectives of the study were to compare Christian and Non-Christian Tribal adolescents in terms of their verbal intelligence, reasoning, ability, achievement motivation and vocational values.

The major conclusions were: The Christian Tribal student possessed more intelligence, better reasoning ability and higher achievement motivation than Non-Christian tribal student. Besides, their vocational values to be different from those of the non-christian tribal group. Moreover, the Christian tribal group aspired higher and set themselves higher goals than the non- Christian group.

N.K.Das Gupta (1964)¹⁷, discussed in great detail, tribal economy with reference to education in the context of the Santal. The nature and content of tribal education have also been discussed. J.P.Naik (Report of the seminar on the Employment of Scheduled Castes and Scheduled Tribes, Manohar Publications, New Delhi) dealt with the problems of education of scheduled Castes and Tribes. He examined some problems of education of Scheduled Tribes with particular reference to the extent of wastage and the extent to which why it is not possible to get suitable persons from their community as teachers. The problem of enrolment of Scheduled Tribe children at different educational levels has been discussed and few recommendations have also been made.

Sachchidananda, (1967)¹⁸ study dealt with the special problems of education of scheduled tribes with particular reference to tribal primary education teacher of tribal schools, medium of instruction for tribal girls, ashram Schools, hostels, education planning and administration of tribals has been undertaken in the tribal areas of India were not making much head way mainly because of the ignorance and illiteracy of

the tribals. According to his study the advantage of the various development schemes. A Certain degree of education among tribal is necessary. He argued that the Government had to extend financial and other assistance for the educational development of the scheduled tribes. The establishment of Ashram Schools have been considered as an important mechanism to provide fee residential primary and middle school education to tribal students living in remote areas and scattered hamlets where such educational facilities are not available.

Ambashat N.K.¹⁹ (1970) in his study on "Tribal Education" covered all tribes of the Ranchi District of Bihar State, in his study, he discussed the cultural setting of the Bihar State Tribes, their traditional system of education, the tribal village school teachers and the impact of education on life and culture of tribes. He observed that a teacher in tribal areas should possess a thorough knowledge of tribal life and culture and he must speak the tribal language so that he can in a position to act as a friend, philosopher, and guide to the tribes.

Das, R.C.²⁰(1975) made 'A Comparative Study of Educational Wastage in Urban and Rural Area in the plains of Assam State'. The study covered 761 schools consisting in 13.730 pupils. In the study the rate of wastage and stagnation expressed as percentage of the initial cohort and measured with true cohort method. He observed that the combined wastage and stagnation was found to be higher in rural schools than urban schools of Ashram State.

On the eve of the fifty plan, the planning commission set up a task force in 1971, which reviewed the tribal situation comprehensively and recommended the perspective for the development of "Tribal Areas" in the Country and established the Integrated Tribal Development Agencies in 1975.

Dubey S.M. and Ratan Murdia²¹ (1976) undertaken a study on "Problems of Tribal Development – A Caste Study of Aurangabad. They pointed out that tribes of India are socially and economically handicapped. It is necessary to protect and promote the interests of tribes and ensure social justice and economic quality to them.

Sharma, B.D.²² (1978) Pointed out his history that the tribal development cannot be met by merely devising a formula or a general scheme of development. It should be a concept with proper goals to achieve. He argued that education is a must for enabling them to understand the changing social environment. As such special education programmes aimed at giving them an understanding of the new social, economic and administrative process are essential, if they have to stand on their own feet and talk in terms of quality with members of the advanced communities.

Sita Toppo²³, (1979) in her study on the growth of education among the Oraon tribe in Bihar state analyzed the causes of wastage and stagnation at School level and the reasons for higher percentage of failures among the Oraon students at the college

level. The study was based on the primary as well as secondary sources of data. She observed that the Oraon students of Ranchin district have gone to other districts of Bihar State for the purpose of higher studies. She also observed that the main cause of wastage and stagnation are due to the lack of encouragement by parents and guardians, lack of availability of school in the Oraon and inadequate number of teachers with tribal background and so on.

The author also suggested that the appointed of adequate number of tribal background teachers and who are inhabitants of the same area. The establishment of better schools in different tribal forest belts to avoid difficulties of the students who have to take a few miles daily to and fro. Lastly the author concluded that where there is a will there is a way and therefore attempts with due interest from all sides would definitely go a long way to change the dimensions of present education trend of tribes.

Sharad Kulakarni²⁴, (1980) in his article entitled "Tribal Education and Development in Right Approach" focused on the tribal education in Maharashtra State. The study observed that poverty is the main cause for educating tribal children. Further study also point out that the language is also another major hurdle in making the tribal literature. He also stressed on the social problem like social exploitation. addiction to alcoholic which made the tribal way from the education. To spread education in tribal areas author suggested that Ashram Shalas (Residential Schools) Pre-School Centre or Nursery Schools (Balavadi), for lower primary education and non-formal education methods, should be established so that the tribal would be benefited from these institutions.

Sachidandan²⁵, (1982) in his book highlighted the structural constraints in the education of Scheduled Tribes and Scheduled Castes. He discussed about the ecological, social, economic, psychological constraints which hampered the progress of the tribal educational system. He suggested some instruction programmes and efforts for more enrolment of tribal student and etc., would also contribute for the benefit of tribal people.

Yadav, S.K.²⁶, (1985) undertaken a study on tribal and published a book on "Education Schemes for Scheduled Tribals Teacher's Perception and Profiles". He suggested different educational systems keeping in view of the socio-economic educational background of the teachers.

Krishna Rao, R.²⁷, (1986) studied seven tribal area schools with different types of tribal schools such as primary ashram schools, government high schools, ashram high schools, tribal welfare high schools etc., The study analyzed the magnitude of wastage and stagnation in primary education and assessed the problems of teacher's socio-economic status of parents their attitude towards teacher's children's education and employment.

Chalam, K.S.^{27-A} (1987) has undertaken a study on "Education and Weaker Sections such as Scheduled Caste and Scheduled Tribes of India". He elaborately touched on areas of education in Five Year Plans, enrolment of the Scheduled Caste and Tribe in all India institutions during pre-independence period. The study also focused on enrolment of Scheduled Caste and Scheduled Tribe Children during the post independence period and also expenditure on post metric scholarships on Scheduled Caste students. Further the study also examined its impact in terms of job seekers holders belonging to Scheduled Caste and Scheduled Tribes in India. Besides, he also covered an important aspect of enrolment of girls and women in education, and educational facilities for children and education support programmes for the Backward Classes of India.

Srivastava, L.R.N.²⁸ (1989) in his article "Development of Curriculum for Tribal Students". He focused on the contemporary educational process and application of technology. He also stressed on the importance of language like teaching in mother tongue, curriculum related to mathematics, social studies, general science and so on.

Thakur, R.N.²⁹ (1989) has undertaken a micro level study on "The Social Matrix of Tribal Village. Non Santals of South Bihar State". He covered the aspects of population and the literacy rate of the village and explained about, the boy and girls education and reasons for the backwardness of tribal students of the Santals.

Manis Kumar Raha^{29-A} (1989) published an article entitled "Tribal Education in India Progress and Problems". He discusses about the constitutional provisions for tribal communities' particularly educational development science 1961 to 1981. He highlighted the literacy rate of tribes of India including male and female and their progress in education.

Dash, S.C.^{29-B} (1989) dealt with the aspect of "Non-formal and Adult Education for the Tribal People in India". He stressed about the development of tribals. areas and suggested a new alternative model for development of tribals.

Lachaiiah³⁰ (1990) studied the "Impact of Education in Socializing the Tribal Children Among the Banjaras". The study observed that the difference in attitudes towards traditional social institutions such as family marriage, polygamy, religious.

Upadyay, H.C.³¹ (1991) in his book "Reservation for Scheduled for Scheduled Castes and scheduled Tribes in Education" explained about the reservation system of scheduled castes and scheduled tribes in education and welfare schemes and made suggestion for the development of scheduled castes and scheduled tribes for their educational progress.

Sharma, K.R.³² (1991) has worked on very important area of "Education Life Style of Tribal Students of Madhya Pradesh state". He touched on core aspects of socio,

psychological aspects related tribal education of Madhya Pradesh state. He clearly pointed out the impact of life style of tribes on attaining of educational levels and so on.

Thakur, D.N.³³ (1994) edited a book on Tribal Education. He focused on tribal education in modern India focusing on educational planning and development of tribes, primary and secondary education, job oriented education and university education of tribes, impact of education policy on tribes and other related problems of tribal education.

Ramesan P.V.³⁴ (1994) Problem in Education Development of Scheduled Tribes: a study of selected Primary in the Wayanad District, Kerala State, and found that:

- i) 1.99 % of the students speak tribal dialect in the homes; at the same time they used Malayam language in classroom interactions. Majority of the students could understand the classroom interactions. Majority of the students could understand the classroom instruction party, because the language used by the teacher in the classroom was Malayalam.
- ii) Interactions between tribal students with teacher and non-tribal students were normal.
- iii) One of the main causes for tribal student's regular absenteeism was lack of awareness of parents.
- iv) Teachers have not attended any in- service programme related to scheduled tribes education, culture and language.
- v) Poverty, lack of awareness of parents about education, prone to infectious diseases, family problems and lack of awareness were the main causes of dropouts of ST students.

Bedi, M. s.³⁵ (1995) published an article "Development of School Education in Rajasthan State with Special Reference to the Tribes". He explained about the status of tribal education in Rajasthan state, growth of educational institutions, growth of student's enrolment in schools, strength of tribal teachers, education levels of tribes, low standard of education in tribal areas and other relevant problems of education.

Malhotra, O.P.³⁶ (1998) published a book on tribal and its impact of education on tribal life and adjustment. His study was confined to Nikkobar of Andaman and Nikobar region of our country.

The study pointed out that the enrolment of the primary school children is very poor and the dropout rate is very high (72%) the Anganwadi centers. The non-availability of essential teaching materials, non-availability of formal education in Koraput district of Orissa.

Venkataiah S.³⁷ (2001) published a book on "Modern Tribal Education". He concentrated on tribal educational scenario, identification and integration, community

context and educational developments, drop outs of student, students educational attainment, identity and tribal ethnicity and so on.

Sujatha, k. ³⁸ (2002) in her article named "Education Among Schedule Tribes" commented about tribal policies, programmes, progress in literacy, primary education, access of participation, enrolment, retention learner achievements levels, problems of tribal education perspectives for future education.

Alka Saxena ³⁹ (2002) in her book 'The Dynamics of Tribal Education' made a survey on the impact of modern education on Tribal life. She maintained that education should become a powerful instrument to ameliorate their economic life. She further provided insights that would go a long way in changing the pace of tribal education.

Mukhopadhyay, Rabindranath; and Ghosh, Sdeshna ⁴⁰(2002), Studied Quality of Indian Tribal Literacy, and found that There were wide variations across states in the literacy levels both for the general and the tribal population and tribal population. In general, were substantially much more illiterate both in absolute and relative senses. In case of rural literacy, patterns of performance of the state were same when compared between general population and tribal population, i.e., when literacy is high, it is high for both the sections. Female illiteracy is much rampant compared to male illiteracy both for tribal and general community. Andhra Pradesh, Bihar and Rajasthan have come out as worst performing states in tribal literacy.

India Education Report, 2002⁴¹, reported that language spoken by STs in an essential element to consider for the learning process in main stream education the comparative literacy rate range from lower to higher education system. The TER (2002) States that, the Sarva shiksha Abhiyan (SSA) recognize the varied issue and challenges in Tribal education in view of the heterogeneous structure of tribal population in the country. Research have underlined the need to develop cultural sensitive programmes of school education that can ensure dignity of tribal groups by providing them with the economically viable option for life. Some attempts have been made for linking curriculum with the local needs of the community. Such curriculum would make tribal children more sensitive to local contexts and sustain them in their respective environments instead of forcing them to move out in search of another life.

Sharma, Savitri Kumari⁴², (2003) evaluated the effected of study habits and self-concept on wastage and stagnation among Scheduled Castes Student of Primary Classes.

Vinoba Goutham ⁴³, (2003) coordinator, UN/Government Janshale Programme, Delhi, has made a survey through scanning the records collected in school in the Janshals Programme area indicates continuing high drop rates among tribal children. And he contends to state that in most of states the medium of instruction is regional language and it is disadvantage to tribals. Adding to this problem, a non-tribal teachers

in tribal children schools where the teachers do not know the language the children speak and the children do not understand the teacher's language and hence must be addressed properly.

Vinoba Goutham, Education of tribal children in India and the issue of medium of instruction: A Janshala experience, A Jointly Sponsored project by UNDP, UNICEF, UNFPA, UNESCO and ILO, 2003.

Nilima Bhagabati & Hemalata Taleśra ⁴⁴, (2004) in their edited, volumes 1 and 2, have stated that, education to the most deprived, disadvantaged must be taken-up with utmost priority and care, lest thus right to know, learn become in human and attracts human rights angle. The studies must be conducted to assess the levels of education and plan must be envisioned to bring them into mainstream of India.

Neeti Mahnti ⁴⁵, (2004) brings out that, education in the tribal area has always been a matter of great concern and the lack of it has always has a negative impact on the development of tribal people. The literacy rate amongst boys and girls in predominantly tribal areas have always been governed by two major factors, viz., the poor socio-economic condition of tribal people and secondly the lack of political will and administrative commitment to provide adequate primary and secondary education in remote tribal belts. Based on the studies, the author laments that this being the normal scenario of primary education, higher and technical/vocational education, etc., have also faced several problems in their areas. The residential schools of Ashram schools face better as students are provided with hostel and diet facilities however inadequate it might be.

Akshaya K. Kanungo & Hrushikesh Mahapatra ⁴⁶, (2004) studies about blocks in Orissa state, and stated that the tribes which belong to Austric Speech family, and found the higher levels of drop-out rate among tribes. And says, there are many reasons why the system fails particularly in the case of indigenous tribals, while discussing at length the issues and problems. They comment that, a lot of attempts have been mad to main stream the tribals in education process, educational material, free text books are provided. How even, there seem to be lack of achievement in retention and achievement of students in schools and colleges. The dropout rate in still continue and achievement score in subjects need significant increase, and the authers argue that the problem and issues indentified at this Juncture may seriously affect the future development, and suggest that, appropriate strategies must be built up to find out ways and means not to subside, but to mitigate the tribal education.

Studying the conditions of Koya and Konda Reddy in A.P., **Macharla Prasad Rao** ⁴⁷, (2005) found that, the rate of literacy among these tribes was very low- when compared to the state's average. Among the females, literacy rate was much lower. There is need to put lot of efforts and increase inputs for educating the present generation and maintain the statutory reservation to the educated tribal youth, through

placement in government and private sectors. And give training to create employment as well as self employment to the unemployed tribal youth. He suggests education and employment linkage is necessary for tribals to bring them into main stream, while emphasizing the importance of education, **R.K.Sinha**⁴⁸, (2005) studied The Bhumia tribe, in Madhya Pradesh, and states that educated and knowledgeable of the Bhumia account for 20,000 persons in Burdagar village: In the part, the Bhumia were forest dwellers when they used to grow lac cultivation and also shifting cultivation. Very recently because of the establishment of Beedi factory and ordinance factory nearby village and vehicle factory near Jabalpur, and because of the presence of employable firms, some of the tribals are employed as schools teachers and government servants. He contends to say that, the tribal children require some job oriented education which means both education and employment be wedded and pleads that plans must be charted out to see that education and job must be linked and then only development becomes meaningful.

Meenakshi, Hooja⁴⁹, (2004) had made a study, with a focus on Central Tribal belt. Pt She, pines that the need to improve literacy and education level has been identified by Various government and private analysis, at the priority area of action. The male literacy rate of tribal in alarmingly low. The drop-out rate are low at primary stage, which is very high at middle stage, where girls dominate the scene. The main reason for such kind of poor scene, she identifies in the state of A.P. is unable to spend the money it provided specifically for the tribes in the core sector of education and suggests to undertake state-based plans and schemes for the full implementation of educational programmes.

Nityananda⁵⁰, (2001) made a study on problem of educating children in tribal communities, in a village in Koraput district of Orissa. He pointed out, the problem like enrolment, retention, dropouts, lack of infrastructure in the schools and so on at different places. The enrolment rate is very low and the drop-out rate is as high as 72 per cent even in Anganwadi Centers. The non-availability of essential teaching material, inadequate and non-availability of teachers and the poor infracure are said to be demotivating factors for formal education in Koraput district of Orissa.

Raja Praveen Kaur and Powar Pathania⁵¹,(2005) in their article, entitled, 'problem faced by the Tribal students in Education, in the three districts of Himachal Pradesh, raised issues related to tribal education. Inadequate infrastructure, lack of proper teachers and irrelevant lesson plans are said to be prevalent and suggested to address them on priority basis. **Adinarayan Reddy and Uma Devi**⁵², (2005) conducted studies on the selected tribes of A.P and T.N. In their study about the constraints and strategies, presented explorative findings and declared that, Toda, tribes in Niligiri Hills are different from the Savaras. The majority of the tribals show dropout rate at very primary level, and stop attending the school before they reach fifth standard. **Mr. Gopal P.**⁵³, (2008) in his thesis, while studying the administration functioning of the

A.P. Tribal Welfare Residential Junior College, states that, facilities like buildings class-room, strength of the teachers are not adequate and are relatively influencing the performance of the studies in their pursuit and the students expressed that they are not satisfied with the existing systems and procedures followed in the education institution.

Solanki⁵⁴, (1974) in his study of college going tribal students also found that bearing some exceptions, a majority of the respondents had found their teachers to be sympathetic: All these studies suggest that lack of encouragement from parents/teachers and educational /occupational aspirations are least likely to be the major reasons for dropping out at higher levels of education, **Phadak and Shukla**⁵⁵, (1980) found that about 60 per cent of the tribal girls enrolled in pre-university art class and two out of the four girls enrolled in pre-university commerce class in a colleges in Vyara dropped out from college. The dropout rate among tribal girls was, twice that among non-tribal girls the reason for dropping out in college in the case of most of the dropouts among tribal girls was failure in the examination. **Ailaiiah & others**⁵⁶, (2008) while quoting Shah, B.V.'s study state that the impact of education in effecting social change among tribals in India is significant, and act as agent of social change, and hence conclude that the role of education in moreing Indian tribes is enotmous and show far reching affect on tribals.

Mr. Ratnakar, E.⁵⁷, (2010) worked on the Administration of Tribal Sub- Plan in Andhra Pradesh- A case study of ITDA, in Warangal District. He reviewed various sub-plans with a particular emphasis on ITDA Etturnagaram, and came out with a conclusion that there is a wide gap between promise and the performance and suggested that a strict, vigilant administration with commitment could only minimise the gap, if not erased.

Pulla Rao⁵⁸, (2010) explained the concept, constitutional safeguards, literacy profile of STs in India and observe that enrolment of ST children, when compared the primary with upper primary schools and remarked that girls child enrollment is lower, and the dropout rates also show higher at upper primary level and girls surpass the boys and suggests that in order to achieve the desired govt need to undertake some more special measures to encourage to enroll more children and bring down dropout rate.

Raju Narayan Swamy⁵⁹, (2010) in his article, 'The Challenges of Educating Scheduled Tribes in Kerala', gave a statistical profile of STs with regard to the 4 districts i.e. Kasargode, Wayanad, Palakkod and dukki and states that STs lag behind in recording lower level of educational states than others. He focuses on economic conditions, while touching up on Education and enrolment, dropout rate, ratio of teachers and observes that the cream of the community of tribes migrate to towns. He states that the capitalist onslaught on the tribal way of life by the state and global business interests have brought economic trash for these people, and made

them marginalized, and hence a brisk, educate and realistic tribe-focus approach is the only way out to mitigate, with suitable education – Job- employment linked strategies should be worked out.

Significant data on tribal education have been produced. Devendra⁶⁰, (1995) study on girl child, reveals that, gender disparity is evident in school enrolment, drop-out rates, literacy, and employment and suggests that communities need to create a demand for girls' child's education.

Similarly scores of studies are conducted to enquire into the educational aspects of tribals. But very few studies are made about the employment situation. Hence an attempt is made to enquire into education and employment of tribals in A.P. with special focus on Koyas of Warangal. This is done mainly because very few or no studies are carried on the specific tribe in the region selected.

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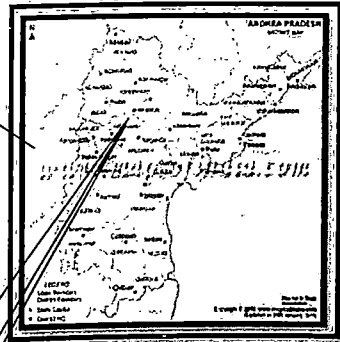
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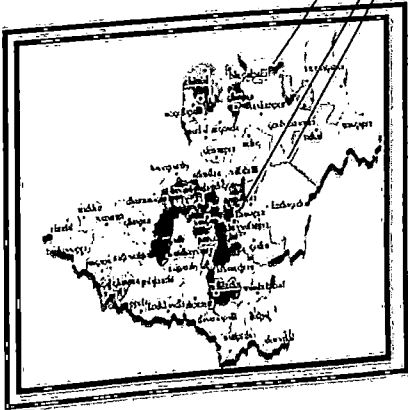
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STUDY AREA: LOCATION MAPS.

INDIA



WARANGAL DISTRICT



Chapter-III

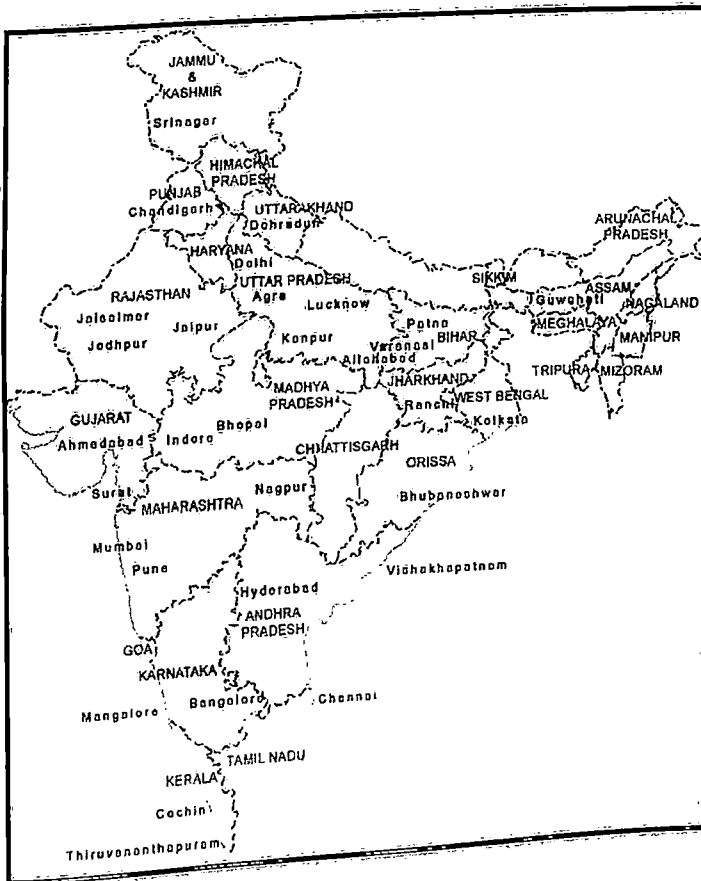
METHODOLOGY

The preceding chapter dealt with review of literature i.e., the studies made either by institutions or individuals. The reviews were carried out based on the available printed documents, reports, published books, articles, papers etc, the objectives, purpose and importance of the study was also explained. Scientific research and its reporting in any branch or knowledge needs the detailed account of the data. This should be the pre-requisite to comprehend the value and significance of the results obtained. In this context, explains the important facts of methodology are presented. The chief features of the settings, the universe, sample, the process of the interview method, and the procedures of conducting interview the respondents are discussed. The data collection procedure, the method of analysis, the simple statistics used, is explained and the percentage were also calculated, with necessary graphic or pictorial presentation are lucidly described with an idea to make the study a purposeful and meaningful one, opinion and suggestion were sought from officials of the Integrated Tribal Development Agency (ITDA), teachers of the ashram schools. The information collected in such manner are furnished at suitable places, along with the summary of the discussions, and the final findings, conclusion, generalizations of the study are presented in the chapter at the end fourth coming chapter.

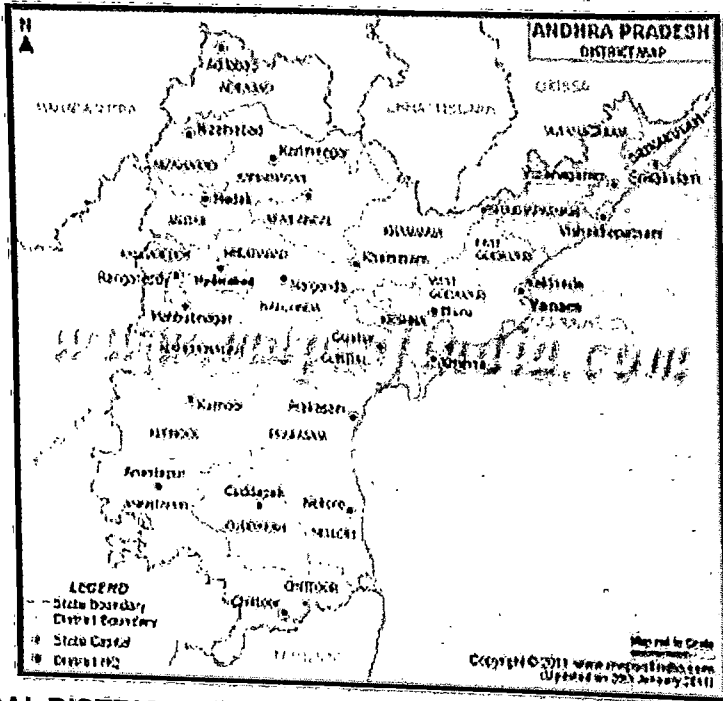
The existing socio-cultural gulf between scheduled tribes and rest of population, absence of the tradition of formal education among the former calls forth for special attention towards tribal education. In spite of several efforts by government of India for the educational development of tribals, enrolment and out-put or passage figures absenteeism, drop-outs in large numbers, and stagnation or failure in the final examination and discontinuity etc characterize tribal education. In the context of growing emphasis on developing human resources, the educational backwardness of scheduled tribes cannot be overlooked the literacy rates scheduled tribes against general population do not reveal the actually existing gulf between scheduled tribes and others in the field of education. The proportion of low literacy rate among scheduled tribes continues to be much than the population further, there in an alarming drop-out rate among scheduled tribes which is an alarming drop-out rate among scheduled tribes, which is very in the primary stages. There are glaring differences in the attainment of higher education between ST's and rest of the population geographical isolation coupled with poverty and various other socio-cultural constraints lead to their lagging behind in all spheres of development. In the context of development, education is expected to play a vital role in social mobility by making available to the people the mean to improve social and economic conditions. spread of education is considered as an important aspect of bridging the gulf between scheduled tribes

and others. Literacy rate is considered to be an important indicator of development. Under various schemes tribals are enrolled for their development in the such process 'Integrated Tribal Development Agency' are created, which implement the plans, programmes of upliftment of STs, the educational programmes, health programmes, poverty alleviation programmes are envisaged to aim for the target sections particularly the tribals all these, along with providing education programme acquired importance even in A.P. in agency tracks, of where more tribals inhabit in inaccessible, remote and isolated areas. Ashram schools are handy and nearer to the STs, where they can reside and learn hence to understand the nature and dynamics of tribal education Ashram schools of the agency areas to viz. Etunagaram, Kothaguda And Tadvai mandals of Warangal districts are taken-up for the study of both educational and employment of tribes in A.P, taking up the case of Koyas one of the aboriginal tribes of Andhra Pradesh.

INDIA – AREA SHOWING WHERE TRIBALS ARE CONCERNTRATED.



ANDHRA PRADESH-AREA SHOWING TRIBAL CONCENTRATION.



WARANGAL DISTRICT-AREA SHOWING TRIBAL CONCENTRATION.

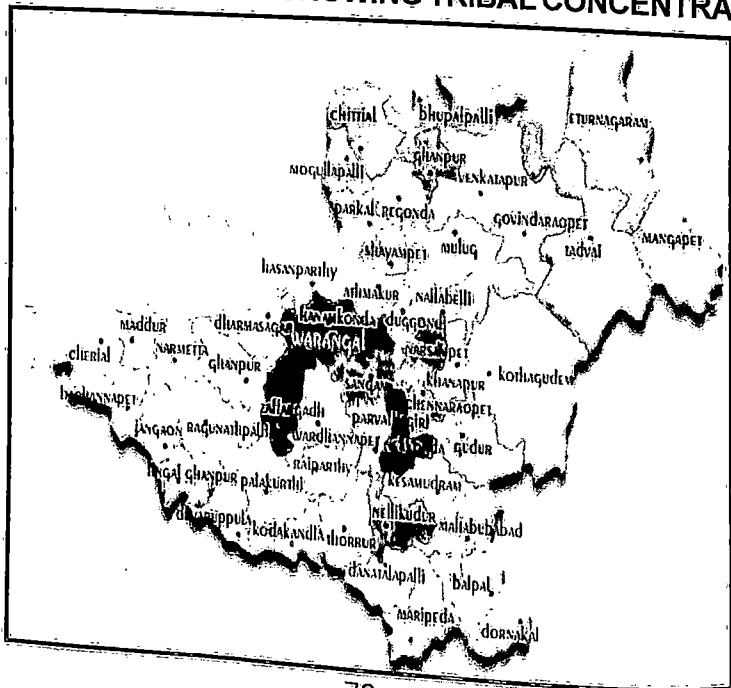


Table: 10 POPULATION PARTICULAR OF PEOPLE = INDIA, STATE, DISTRICT

Year	Total Indian Population	S.T. India Population	Total A.P. Population	S.T.A.P. Population	Warangal Dist. Total Population	S.T. Warangal	Koyas A.P. With	Koyas Warangal with
1961	43,92,34,171	3,01,30,184	3,59,83,447	13,24,470	15,45,435	32,936	2,20,146	14,216
1971	54,81,59,652	3,64,08,574	4,35,02,708	16,57,657	18,70,933	43,287	2,85,226	25,901
1981	68,33,29,097	5,16,28,638	5,35,49,673	31,76,001	23,00,295	2,92,772	3,59,799	39,824
1991	84,43,24,222	6,77,58,380	6,65,08,008	41,99,481	28,18,832	3,85,309	4,53,844	*61,231
2001	10,28,610,328	84,326,240	76210007	5024104	3246004	457679	568019	61909

Source: 1. Census reports and census of Abstract of 1961, 1971, 1981 and 1991.

Source: 2. Census of India 1961. Volume-1 Part-2-A union primary census abstract Page-1.

Source: 3. Census of India 1981, series-1, paper-2 of 1986. Comparative primary census Abstracts 971 & 1981, Page-24.

Source: 4. Census of India 1991, series-1, part - paper-2-B (3) primary census Abstract scheduled Tribe Population, page-50.

Source: 5. Census of India A.P. 1991, series-2-part-2-C-1 social and cultural Tribal and par V- A. Special Tribes on S.C.s & S.T.s page-354

** Rough figures available with the TCRTI, Hyd. A.P.

five important irrigation sources in the district viz. Ramappa Lake (water - spread area: 5225 acres), Laknavaram Lake (9000 acres) Ghanpur Reservoir (2665 acres), Chalivagu project (1930 acres) and Pakhal Lake (1930 acres). Besides these, there are about 4,000 rain fed tanks, scores of wells and hill stream, which require good showers in the season, serving as other sources of irrigation in the district. The principal cereal crops grown in the district are rice and maize. The district occupies 4th place in Telangana region and 11th place in A.P. in the production of rice. About 90 per cent of the people are rice-eaters.

Warangal district is not rich in mineral resources. Minerals like iron ore, amethyst quartz, steatite, laterite coal and building stones are commonly found. Iron ore deposits occur at Yerraballigudem, Nawabpet, Zaffergadh, Lachapuram, Manikaram and Pandipampula village. Granites are abundant in the district and are being exported to other countries.

The forests of the district come under the category of tropical dry deciduous and tropical thorny forest types. The total forest area in the district is 3,71,313:00 hectares forming 28.90 percent of the total geographical area of the district. The entire forest is divided into two divisions viz. Warangal North and Warangal South. There are varying type of trees of all ages, classes with intermixed patches of different types and qualities. Thus it is quite common to find good quality of valuable teak

mixed up with valueless types of poor quality species. The valuable wood species commonly found are teak, Bijasal, Nallamaddi, Boja, Channangi, Turuwam, Shisham, Satin, Bandari, Bamboo, Anduk and abnus varieties. In the extensive forests, large game is abundant such as tigers, leopards, cheetahs, bears, wolves, hyenas, wild-dogs, spotted deer, bison, antelope. The Pakhal forests are declared as Reserved Forests. The wild birds like, duck, sheep, blue and green pigeon, partridges and quail are also apparent in the forests. Only bamboo coupes are being worked departmentally for simply of bamboo to borrowing-societies. Sirpur Paper Mills Limited, consume most of the bamboo for its production. The collection of beedi leaves (tendu leaves) in all units is being taken up departmentally.

The Warangal district population according to 2001 census is 32.46 lakhs, the district occupies 13th place in the state of A.P. in its population and 12th place with regard to its area. The Scheduled Caste population in the district is 5.45 lakhs and the Schedule Tribe population is 4.57 lakhs which forms 16.8 per cent and 17.2 percent respectively.

Out of 1098 Revenue village of the district 1008 villages are inhabited and the rest of the village are deserted. It is significant to note that the density of population in the district is 219 persons per sq.km., as against 242 in the state, and as a whole about 19.4 percent of the population of the district live in urban area. More than 80 percent of the populations live in the rural and tribal areas, though un-evenly spread over the district. There are some mandals overwhelmingly represented by non-tribal or tribals. It is also seen that there are certain villages in the north-eastern part of the district, where all the people belong to a particular tribe i.e. Koya. The details of the population of the people of the state, district and mandals are presented in separate tables. The map of A.P. and the Warangal district is provided to facilitate locate the study areas. The mandals selected for the study, along with respective villages of the study areas. The mandals selected for the study, along with respective villages of the study areas. The mandals selected for the study, along with respective villages of the study areas. The mandals selected for the study, along with respective villages of the study areas. It is found that the mandals viz. Eturnagaram and Tadvai are totally represented by Koyas among Scheduled Caste category. It is very rare phenomenon where other tribes are found here. The remaining three mandals covered under the study are Govindaraopet, Kothaguda and Gudur, where against most of the tribals belong to Koya community. The statistical figures collected from ITDA¹, Eturnagarām (Appendix – 3), reveal that from 13 tribal dominant mandals are selected for non-scheduled area to implement sub-plan programmes. Out of these 13 mandals, about 75.90 percent of the tribals live in 5 mandals, they are Eturnagaram, Tadvai and Kothaguda. These mandals are isolated for the study owing to their majority tribal population, where most of them are Koyas.

With rich flora and fauna, the Warangal district abounds in forest wealth, Bamboo, Teakwood and Beedi leaves Sheekkaya, Tamarind are the principal forest produce. The chief crops, grown in the district are paddy, cotton, chillies. The district

has 4.58 lakhs of tribal population among them 2.36 lakhs are men and 2.22 lakhs are women. There are 177 scheduled villages and 285 Tribal sub plan villages. In the year 1975 government has established ITDA headquarter at Warangal to implement tribal development schemes. Later in the year 1985 it was shifted to Eturnagaram (Akulavasi Ghanapur). The area under ITDA in 3122,46 Sq.Kms in the districts.

There are 24 Ashram High School, 07 Ashram Upper Primary Schools, 08 Ashram Primary Schools apart from Junior colleges, and per-examination Training Centre etc functioning under ITDA to import to tribal areas. Plenty of Tribal sub Plans are joining in the district. Among them Koya, Naikpods, Gonds, constitute the aboriginal tribes. The lambada and yerukalus were declared as scheduled tribes in the year 1977.

Table.No:11

Sub Tribe-wise population in Warangal District.

Sl.no.	Sub-Tribe	Population	Percentage
1.	Lambadas	368446	80.50
2.	Koyas	61909	13.53
3.	Yerukula	19774	4.32
4.	Gond/Naikpod	4131	0.91
5.	Chenchu	700	0.16
6.	Yanadi	393	0.08
7.	Konda Dora	158	0.03
8.	Thoti, Kammara, Pradhan&others	2168	0.47
	Total	457679	100.00

Source: Census of India, 2001.

Among twenty tribal groups the Lambadas (Banjara) are numerically predominant tribe with 80.50 per cent followed by Koyas 13.53 per cent, Yerukulas 4.32 percent, remaining seventeen tribal groups constitute only 1.65 per cent.

Universe and the Sample:

In a realistic situation, it is not possible to collect information about a whole group separately, hence the representative sample method had to be chosen to conduct representative purposive sampling method is adopted to get the meaningful, reliable and valid data.

As has been already stated, Warangal district in divided into four revenue divisional and these are covering 51 Mandals. According to 2001 census the populations of the district in 32.46 Lakhs. The Scheduled Caste population in the district is 5.45 Lakhs and Scheduled Tribe population is 4.57 Lakhs. Out of 1098 revenue villages 1008 villages are inhabited by people and the rest are deserted. More than 80 per cent of the populations live in the rural and tribal areas. There are

some Mandals overwhelmingly represented by either by non-tribals or tribals. It is peculiar to note that there are certain villages in the north-eastern part of the district where almost all of the people belong to only Koya tribe. It is found that Eturnagaram, Tadvai, Kothaguda are totally inhabited by Koyas, and about 76 per cent of the Koya population live in these three mandals. Hence these three mandals form crux of the study and early form of universe. It is observed from there are about 40 Ashram Schools in the entire district, apart from 40 tribal hostels. It is also observed that said 3 mandals. Out of the 20 Ashram Schools about a schools are identified to study, where full strength of students with good number are available in the schools are selected of student with one school from each of the three mandals.

Chinnaboinapally Ashram High School of Eturnagaram, Tadvai Ashram High School of Tadvai Mandal and Gangaram AHS, Sadireddypally AHS of Kothaguda Mandal are identified as optimum school and the 4 villages where these Schools are located, become our primary study areas. The village caste elders, School teachers and village officers and opinion leaders of these villages are interviewed through ethno methodology and ethnographic research methods.

Tools and Methods for Data Collection:

The study is quantitative and qualitative the methods like non-participant observation, focus group interview, ethno methodology, PRA/PLA (Participatory Learning and Application method) were used for the collection of primary data. Besides these a semi structured interview method was also used to collect the primary data from the identified caste elders, senior school teachers and officers. A non-participant observation is adopted and the relevant, adequate information was recorded about the nature and practice of education and the consequent of employment of Koya subjects.

Interview method:

The study has used interview method to collect the views of people on education and employment, where it opened up new ways of information. In this context the researcher conducted study on education and employment. PRA methodology was applied to learn from the people about issues related to education and employment of Koya tribals, through social map, resource map of the selected four village, which helped the researcher to assess the on the field facts.

PRA/PLA methodology:

Participation is real situation occupies a prime place in development, thinking and practice. Hence the experience of PRA/PLA method is fascinating and has realized that although it may not be the panacea for all the maladies in development.

The general profile of the village, with the help of social map, resource map and mobility map is prepared and made use of to assess the dynamic nature of education and employment of Koyas to arrive at a general explainable situation. This process empower participants and lead them to follow up action which means education given opportunities and throws people to engage-up in suitable employment positions.

Ethno methodology:

During 1960s, a district approach, ethno methodology was developed, which combines theory, philosophy and method to study commonsense knowledge. This means that ordinary people carry out action according to their largely practical interpretations of meaning about who and what is around them. This is known as reflexivity of accounts, the description is the reality. The researcher examined these and tried to estimate the dynamic nature and linkage of education and employment among tribes.

Sources of Data:

The research scholar collected the secondary data from published texts, Journals, monographs, reports and other research works. Government reports, circulars and orders were of immense help to gather related information and helped in the process of interpretations. Besides this ample data was generated through primary sources such as tribal elders, senior school teachers and other knowledgeable persons on the issues of education and employment of tribals, more particularly of Koyas in the Warangal district.

The heaps of information of scattered material collected from diverse sources have been categorized on the basis of similarity and uniformity. Classification of data was done with a definite purpose keeping in view the objective of the research to make meaningful drawings and interpretations for more reliability of the study.

Simple content analysis of the facts available through facts and figures draws from primary & secondary data is made and adequate, necessary interpretations and conclusion are drawn. The researcher to make his proper interpretation for the desired conclusion is objective manner.

Scope & Limitation of the study:

The scope of the study and area of the study is in realistic terms is confined to the district of Warangal is Telangana region of A.P. Due to temporal constraints the research schools has confined to this region and location only. However the researcher could surpass the lack of financial limitations, locational disadvantages owing to her nativity of the place and knowledge of the people. The study suffers of wide scope and limited approach and of course there is a need for the national level study, with wide area and deep penetration which may hint that it covers education and

employment aspects of the needed community. Further it can also, extend it to other tribal communities.

Objectives of the study:

Following are the major objective of the study.

- To understand the life and living condition of Koyas in Andhra Pradesh.
- To estimate the socio-economic status of the Koyas
- To investigate the levels of education and employment of Koyas
- To evaluate that whether educational and employment facilities meant for Koyas are executed implemented and to offer a comparative picture.
- To elicit out the lapses, loopholes in executing such opportunities
- To work out possible solutions, suggestion to address the problems of Koyas.

Categorization Scheme of the Study:

Chapter –I explain and deal with situation of tribes of India in general and the tribe of A.P. in particular. This chapter gives introduction of the problem under study and depicts various types of tribes, size and peculiarities and their development expects, while the review of literature. An effort has been made to review the available studies related to tribes and presented in this chapter. Main focus of this chapter is made to review literature related to tribal India, with specific reference of culture, tradition with emphasis on education, occupation and employment. In chapter –III, the methodology and the research design is presented. A brief description of the study Area, Sample selection process, the research, techniques, methods used the process of data collection, plan of analysis and discussion. Further, the objectives, limitation and the scheme of chapterisation is offered in this chapter.

Chapter – IV deals with the profiles of the selected village and their school, with their locational background and the level of education & employment of tribal. The data collected from various sources and person's area analysed, categorized and interpreted suitable which shows the dynamic intuition of education and employment.

The final and the V chapter presents the summary, finding, conclusion and generalization address the situation of Koyas are offered here.

Chapter- IV

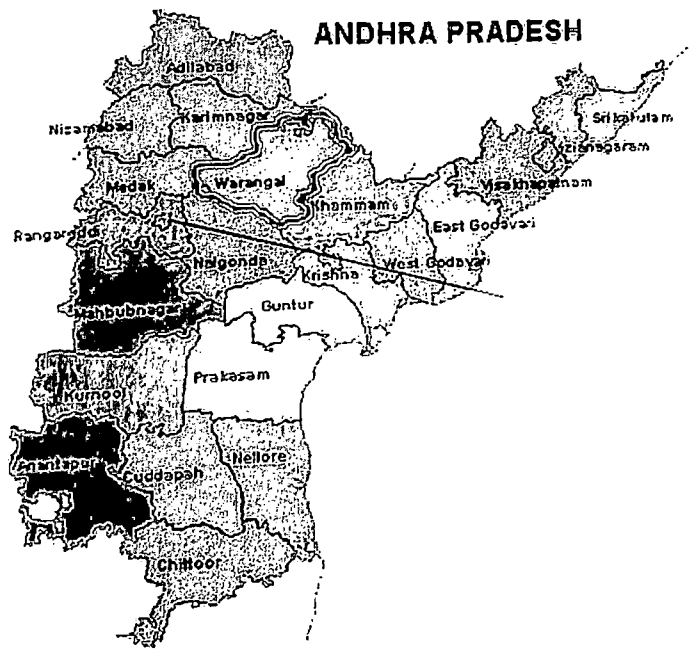
In this chapter a brief sketch of the Warangal district is presented. It is also presented about the koyas give their ethnography and socio-economic background. It may seem to be repetitive but, a brief sketch is thought to be relevant to remind ourselves the nature and dynamics of Warangal district and of the koyas. Presentation of the PRA data of the villages selected with the particulars of social map, resource map and the mobility map makes the study pertinent one. This helps to understand the dynamic nature of the tribal community, their potential situation and their experience with that education and employment situation, as apparent through ashram schools of the four villages. Analysis of the facts and figures are presented and explained which are drawn from the technique of ethno methodology, carried on with the parents of the children studying in AHS of the village, teachers of AHS and the village elders. All of these persons shared their views very systematically, frankly which helped the researcher to analyse and present them in manner with needful details.

History of Warangal

Warangal is an ancient town, a Commissioner's Division in the former Hyderabad State, again a district in the present Andhra Pradesh State have been designated. The Warangal division in erstwhile Hyderabad state formed the eastern portion of the Nizam's Dominion and extended from the river Penganga in the north to the Krishna in the south. It was one of the biggest districts before 1st October 1953 when a few taluks were separated from it and formed into the Khammam district. The district of Warangal lies on the north – east of the state, between the Latitude of 17° - 19° and 18° - 36° North and longitudes of 78° - 49° and 80° - 43° East. And is above sea level by 870 Ft., 1700 ft. and has area or 12,846 Sq. Kms. The ancient town of Warangal is situated on the Central Railway, about 138 Kms, North of Hyderabad city. It lies on the watershed separating the basins of Godavari and the Krishna in the lower part of their course. Warangal district is bounded on North by Karimnagar district, on the West by Medak district, on the South by Nalgonda district and by Khammam district on East and South-East. For the purpose of administration the district was divided first into 3 Revenue Divisions, later one more revenue is demarcated, making the total Revenue Division into 4. These four revenue division are covering 51 Revenue Mandals. The district possesses interesting picture of geographical formations and contains minerals of economic importance. The principal formations are classified into two division i.e. Archaean puranas and Gondwans. The soil of the district comprise of large.

Warangal in Andhra Pradesh Map

WARANGAL IN ANDHRA PRADESH



PROFILE OF KOYAS

The Koyas are one of the predominant autochthonous people of the southern region of the country. They are one of the few multi-lingual and multi-racial tribal communities living in India. Physically they are classified as Austroloid. They are generally sturdy and medium in stature with medium dark complexion. They have a broad nose, full lips, small chin and low forehead. Their complexion varies from light copper brown to dark chocolate color. Their hair is usually wavy but almost straight. Now, they are "a telugised tribe of gond or of Maria Gond and speak a fundamentally Gond dialect strongly influenced in inflexion and vocabulary by Telugu; but retain for themselves the Koi or Koya by the plural from of Koitur of which the Gond speaking wherever he be found and however divergent his customs and culture from the harm of satpura Plateaux"²

The Koya language is a typical dialect of Telugu spoken with the characteristic hill-accent. There are dialectical variations among the speeches of different areas of

Koyas. The Koya living in the Godavari gorges speak very ancient type of speech which in perhaps close to Gondi or Koi, the dialects of gond, Khonds and Jatapus respectively which are essentially related to Dravidian language family. The Koyas popularly call themselves as 'Koithur'. Koyas prefer themselves to be called as Doras, they belong to 'Dorala Sattam' (Gods group) and 'putta Dora' (original lords) and they are believed to be a section of the Gondi speaking race. The land of koithur or the Koya land includes the Indravathi, Godavari, Sabari, Sileru rivers and thickly wooded Eastern ghats, covering parts of Bastar, Korapet, Warangal, Kammam, Karimnagar and the East and West Godavari districts. The region is situated at a height of 150-300 meters the main habitat of the Koyas lies within 80°-45' to 82° 00' East Longitude and 17° 15' and 18° 45' North Latitude comprising the area, of Polavaram and Mulug (Eturnagaram) Taluks of West Godavari and Warangal districts respectively and Rampachodavaram and Yellavaram Taluks of East Godavari, Bhadrachalam, Boorgampadu. They are also sparsely found in Adilabad and Karimnagar districts.

The story of the origin of Koyas goes back to the prehistoric times. The Koyas connect the complicated details of their tribal organization with the history of the world and of mankind itself. The following mythical history of the Koyas narrated by an informant, though lacking in vividness and coherence, is faithfully recorded here as it has its own interest and reflect the Koya faith and belief.³

1. One there was a small island called Nattedinadi deepa in the midst of a sea. The word *deepa* which means an island. There, on the island, an ant-hill came out from that sprout up a panika teega (a green creeper) and a guddelugu (bear). Thus the creation of the world began. After six months from the birth of Guddelugu, god created an Adiraju from the earth. To satisfy his hunger, Adiraju went out for fishing with *palmyra* tree as rod, *chintan teega* (a green creeper) was used as prey. There were three lakes namely, Neellagundam (water lake), Palagundam (milk lake) and pasupugundam (turmeric lake). Having failed in Neellagundam and Palagundam, he tried his luck in pasupugundam where in he got a very big fish and when cut, found a maid called Adishakit. They fell in love in first sight and married. She conceived after four months and gave birth to one hundred and one children (fifty-one males and fifty females). She fed fifty-one children at her right breast and the other fifty at her left breast. The children were so hungry that they even sucked her blood. So the parents were much worried about the feeding of the children and one day she expressed her desire to her husband, Adiraju to kill all of them, he readily agreed. Accordingly he took all of them to a dense forest and when they were fast asleep in the night, he planned to kill them with they were *Pannendu Kunchala banda* (a stone weighing 12 kunchas) lying nearby ... But the elder son who saw the father lifting the rock feared that he would kill all of them. He then dashed the earth abruptly with an iron rod called *Panchamukhale golika* (five pronged rod). Instantaneously a big hollow Trench appeared before them and all the children entered it. Adiraju, on his return, found a

big hollow trench in the place of children and thought that they might have gone inside it and so covered the whole with another big stone.

The children who entered the hollow trench directly reached Nagaloka, the kingdom of serpents. Nagaraja, the king of serpents was ailing badly with a carbuncle (racha pundu) on his back. He tried many doctors but in vain. Thought he was in the first instance, surprised to see these unexpected children from the earth, he welcomed and treated them as his guests presuming that they might cure his disease. After feeding them sumptuously, he narrated his pathetic story and requested them to cure him of the disease, if they could. The children as they were grown up by this the carbuncle. So they went out and brought *boddaku*, a kind of green leaf (species still found in forests) cooked it in ganjee (starchy liquid taken out of boiled rice) and applied it on the carbuncle, which gave him relief. They thus cured the Nagaraja completely of the disease. So much was he delighted that he made all arrangements for their comfortable stay there.

On the outskirts of the city of Nagaloka, one day they expressed their desire for learning that places. Reluctantly, the king consented, but as a token of his gratitude, he gave them a turmeric root, which they desired. Taking the turmeric root they started to the earthly world. During the course of their journey they had to cross the sea in a typhoon. They spent three anxious nights on the shores of the sea and at last found a tortoise, which conveyed them, all to the other shore. One among them, after reaching the shore, immediately got the tortoise out of the sea and killed it to satisfy their hunger. But one of them, who did not eat it, abused the rest for their cruelty on account of which some misunderstandings arose and it finally resulted in the separation of fifty people who, it is narrated, founded the various communities and the remaining fifty one spread the Koya community.

Leading an orderly life becomes a problem among the latter fifty-one. They elected a person who did not eat the flesh of the tortoise as their head and named him as Perumboyina Raju. With the increase in their population in course of time Perumboyina Raju nominated four more Rajus to head four expanding groups. They are (1) Bandani Raju (2) Paregatta Raju (3) Mudogotta Raju and (4) Sanapagani Raju. Altogether the five Rajus used to cultivate turmeric collectively as a means of livelihood for their groups. Consequently these five groups came to be known after these Rajus and have become exogamous in their character.⁴

SOCIAL ORGANISATION:

Describing the Kinship organization of Bhumias, Stephen Fuchs⁵ described the term *kher* to denote the site of an ancient village. He also described it as, "the chabutara in the village, a mud platform under a tree where the stone figures of the village gods are put up⁶. Such platforms are found in Koya gudems and the Koyas

relationship is simply confined to such limited area and is closely knit. Their social organization can be understood by understanding their clan relationship, and marriage institutions.

He opined that Doli Koyas are not real Koyas but plains men admitted into Koya tribe. The sub- divisions described by Aippan are only functional groups and some names are overlapping and misleading. Generally Racha Koyas and Gutta Koyas are two distinct sub-divisions of Gommu Koyas. Gommu means riverbank and Koyas living on river banks are called Gommu Koyas.

An eminent historian, A.L.Basham⁷, believed that 'Gotra' system is a survival of Indo European origin, which has developed especially Indian features. 'Gotra' as it existed historical times was primarily Brahminic institution, adopted rather half heartedly by other class affecting the lower orders.

Irawathi Karve⁸ also observed that the Gotra system which belonged originally to Brahmin has remained predominantly a Brahmin system and does not seem to have affected many communities.

Koya tribe including all the sub-groups is divided into the five exogamous sets called gotrams. The following are the names of the Rajus who headed each group and gotram corresponding to it:

1. Kaketi Poorjari (Mudova gattu gotram)
2. Sanapagani Raju (Nalugova gattu gotram)
3. Bandani Raju (Aidogottu gotram)
4. Beramboina Raju (Arova gattu gotram)
5. Paredugatta Raju (Yedova gattu gotram)

Table.No:12A

EXOGRAMOUS CLANS AMONG KOYAS

SL. NO.	NAME OF GATTU OR GOTTU OR PHRARTRY	NAME OF THE SURNAME	GODS, GODDESSES OR DIETIES ASSOCIATED TO THE CLAN
1.	MUDOGATTU, (Oddy gotram), or (Kakati Poorjari gotram)	Gummadi, Mokalla, Thatikurusam, Thati, Sangepu, Muyyaboina, Chetla, Chepala, Tatipunem, Easam, Rega, Mudiga, Gondi, Thatirpa, ThatiKunja, Boorka, Daram, Talladi Khokkara, Siddaboina, Kayam, Nali, Pendakatta, Nallaboina, Kantem, Tellam, Alem, Kalthi, Goppa, Barla, Nupa, Molakam, Macha, Muthi, Korsa, Geethapally, Dhubha, Payaila, Thuram, Yedulla, Maddela, Bugga, Ylugonda, Mudiga, Suthari, Usam, Metla, Kornebelly, Podem, Kaka, Unddam, Sunnam, Perudu, Orsa, Marram, Yapa, Borra, Kodem, Tagidi.	Sammkka, Yadam Raju, Bheemaja, Katam Devi, Muga Raju, Jala suga Raju, Desa Raju, Suragondaih, Dulugonda, Mutharaju, Neelamaiah, Gaderaju, Seethalamma.
2.	NALUGOGATTU (Sanapagani gotram /Raju gotram)	Gunta, Kangali, Muti, Arem, Gatti, Meda, Sanapa, Penaka, Peerila Chidam, Vanka, Yalam, Kabbaka, Cheemala, Bhल्ली, Gopala, Poleboina, Podugu, Dabbagatla, Dodda, Billam, Lodiga.	Pagiddida Raju, Paidi Raju, Veehi Raju, Govinda Raju.
3.	AIDOGATTU: (Bandani Raju)	Chinta, Kottem, Jajjari, Chuncha, BandaniVasam, Bijja, Jabba, Vajja, Mallela Mankidi, Danusari, Amili, Cherukula, Bandanikurusam, Surabaka / Suvamapaka, Agaboina, Eaka, Ponaka, Joga, Koppula, Datla, Bangari, Alaam, Bade, Chanda, Jemma, Jara, Koti, Sody, Dhugharapu, Pidaboin, Banda Bathula.	Tulimikhi, Dokri or Mamili Puttalamma.
4.	AROGATTU: (Beramboina gotram/Raju)	Goggala, Badisha, Solam, Podem, Koram, Beramboina- Vasam, sodem, Yetti, Komuram, Javva, Kurasam, Bodika, Meesala, Bhutari, Kudukula, Kodipa, Goddy, Geggda, Karam, Kode, Bodeboina, Bollepally, Kudumula.	Verinella, Musalayya, Darala, Peda Rama Dhasel.
5.	YEDOGATTU: (Paredugatta gotram/Raju)	Rasuri, Vattam, Kunja, Poyyipunem, Tolem, Koram, Soyam, Attam, Pulasam/Pulesay, Made, Beerabonia, Cherapa, Padiga, Goliga, Matti, Madapa, Yanaka, Bandam, Javaji, Pusam, Middebonina, Poyyirpa Jiggata.	Gadi Kama Raju, Mara Devi, Yademarry, Musalamma Shiva, Lachhe gode Raju.

It is seen from the above, the names of their sept or dan or gotram is know after the name of the Raju(ruler) that headed the group. Also there is an indication that the clan bear the original name like Mudo(third) gottu, Nalug(u)o (fourth) gottu, Aid(u)o (sixth) gottu and Yed(u)o (seventh) gottu. Full significance of this ordinal nature of dan formation and what happened to the first, second, eighth and subsequent clans, if any or not know, Perumboina Raju of Arogottu gotram is considered superior to others as he abstained from rating flesh of tortoise and subsequently held the headmanship of the tribe. The members of the different set are distinguished by the difference in their marks they occasionally put on their fore-heads-a dot and perpendicular line. People belonging to Arogottu, Aidogottu and Nalugogottu gotrams wear short perpendicular marks on their foreheads. While those belonging to Yedogottu, and Mudogottu gotrams apply a don't on which indicate the set to which they belong. The exogamous clans prevalent among koyas are given in a tabular form in the next table for clarity and understanding.

PRESCRIPTION / PRESCRIPTION OF CLAN

III	Mudova gottu gotram (Odde gotram or Kaketi poojari gotram)	#	Mudova gottu gotram (Odde gotram or Kaketi poojari gotram)
	Mudova gottu gotram (Odde gotram or Kaketi poojari gotram)	=	Nalugova gottu gotram - Sanapagani gotram Aidova gottu gotram - Bandani gotram Arova gottu gotram - Beramboina gotram Yedova gottu gotram - Paredu gattu gotram
IIII	Nalugova gottu gotram (Sanapagani gotram)	#	Nalugova gottu gotram - Sanapagani gotram Yedova gottu gotram - Paredu gattu gotram
	Nalugova gottu gotram (Sanapagani gotram)	=	Mudova gottu gotram - Odde gotram or Kaketi poojari gotra Aidova gottu gotram - Bandani gotram Arova gottu gotram - Beramboina gotram
IIIII	Aidova gottu gotram (Bandani gotram)	#	Aidova gottu gotram - Bandani gotram
	Aidova gottu gotram (Bandani gotram)	=	Mudova gottu gotram - Odde gotram or Kaketi poojari gotram Nalugova gottu gotram - Sanapagani gotram Arova gottu gotram - Beramboina gotram Yedova gottu gotram - Paredu gattu gotram
IIIIII	Arova gottu gotram (Beramboina gotram)	#	Arova gottu gotram - Beramboina gotram
	Arova gottu gotram (Beramboina gotram)	=	Mudova gottu gotram - Kaketi poojari gotram or Odde gotram Nalugova gottu gotram - Sanapagani gotram Aidova gottu gotram - Bandani gotram Yedova gottu gotram - Beramboina gotram
IIIIIII	Yedovagottu gotram (Paredu gattu gotram)	#	Yedova gottu gotram - Paredu gattu gotram Nalugova gottu gotram - Sanapagani gotram
	Yedova gottu gotram (Paredu gattu gotram)	=	Mudova gottu gotram -Kaketi poojari gotram or Odde gotram Aidova gottu gotram -Bandani gotram Arova gottu gotram - Beramboina gotram

Symbols: # - Cannot marry

= - Can marry

Note: Surnames Alem, Aluri, Yapa, Daram,
Chapala/Chapa, Siddaboina, Pendakatta

= Eligible to marry from Aidogottu surnames
= (Bandani gotram) only.

E. ECONOMY

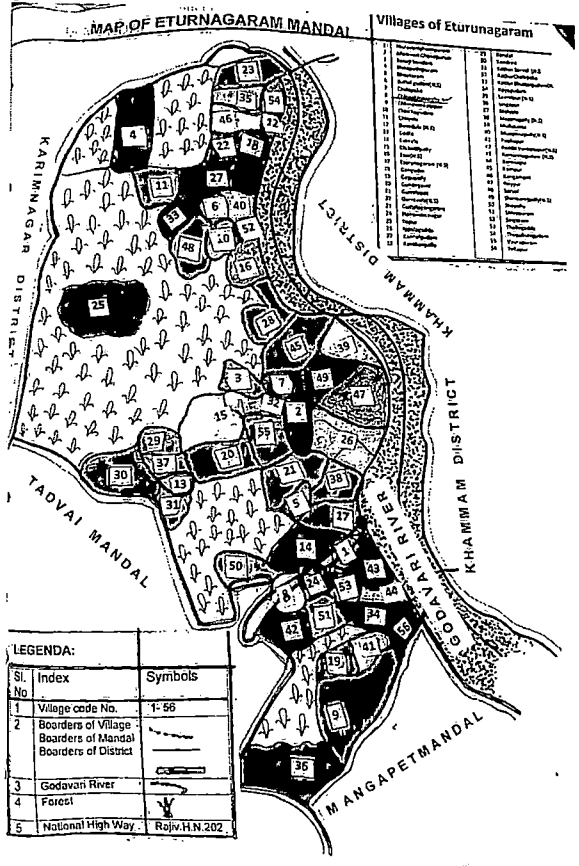
The Koyas are mainly settled cultivators, most of the Koyas who are living in the forest or in the vicinity of forest practice partial agricultural method. They collect *dumpalu*, *gaddalu*, such *Tellachennagadda*, *Nallachennagadda*, *Yellerugadda*, *Govindagadda*, *Palagaddalu*, and consume them by suitably, cleaning-washing and boiling. The edible leave such as *chencheli*, *dobejura*, *doggalikura*, *thootikura*, etc. are collected and prepare curries for their domestic consumption. *Muralipandu*, *Chitimotipandu*, *Tunikipandu*, *Eathapandu*, *Regupandu*, *Parikapandu*, *Elakkayulu*, *Medipnadu*, *Poosugupandu*, *Jinnapandu*, *Kondamamidipandu* are the fruits generally eaten by Koyas in the respective seasons. Koyas grow Maize, Jowar and other millet crops. *Samilimudda* is a delicious food for the Koyas. Maize – grain, *Ippapuvvu* (Mauva flower) are baked and grounded and made a cake is known as *Samilimudda*. Economic activities in the gudem are agriculture. Apart from settled cultivation, they also collect forest produce, sell them and lead their lives; *Tendu* leaves (*beedi* leaves), *tamarind*, *gum* etc are collected and sold to get some cash money. The people from plain areas are migrated to fertile land areas of tribal people, and gradually owned the lands of tribals, alienating Tribals from their land. Consequently, settled cultivators have turned into landless and end up their occupation as labourers. Subsidiary occupations are seasonal. Koya lives depict a tale of misery, backwardness and ignorance. Their method of ecking-out their livelihood is of primitive nature and of subsistence level. They are least bothered about the 'tomorrow'. Their standard of living is low. The detailed accounts of the occupation, income are furnished in the next chapter. Besides paddy cultivation, now some commercial crops are taken up Koyas on small-scale level. A common man's survey would reveal that, the crops such as paddy, maize, jowar, sandal, green-gram, red-gram and hill maize are grown by Koyas. There is no regular farming of domestic animals. But keeping cows, bullocks, goats, fowls in their home and farm are very common among Koyas.

Most of the crops are rain-fed. Rain-fed *Kuntalu* (small ponds), now in dilapidated condition is the only source of irrigation for the wet, lands are used for raising millets and pulses. *Nagali* (plough), *Guntuka*, *Gorru* are iron their common agricultural implements. The *Nagali*, fitted with an iron blade in the end is used to plough land for sowing. *Gorru* is the seed drill with the bowl to carry the seeds. *Guntuka* is made of bamboo tubes, to spread the seeds and eliminates weeds. The six bladed harrows is used for weeding. All these implements are put into operation with the help of a yoke tied to lengthy poles filled to the frame. Apart from using these implements *Kodavali* (sickle), *Goddali* (axe), *Gaddapara* (crowbar), *Para* (spade) are also used, to cut, trench the land for various purposes.

Small and petty loans are usually made from the tribal people. For loans of heavier amounts, they depend on merchants and non-tribal and pay ehorbitant, rate

of *mithi* (interest). Often *mithi ki mithi* (compound interest) is charged to Koyas pushing them in the muddle of indebtedness. *Indebtedness* and bondage is prevailing among Koyas. With the introduction of industries and establishment of factories in the vicinity of forest. Koyas are now taking up non-traditional occupations. Slow pace of occupational mobility is taking place. Some educated youth are also taking up secular occupation through employment, yet they have to track a long way in eking out their livelihood and march-forward to join with plain-men and civilized people.

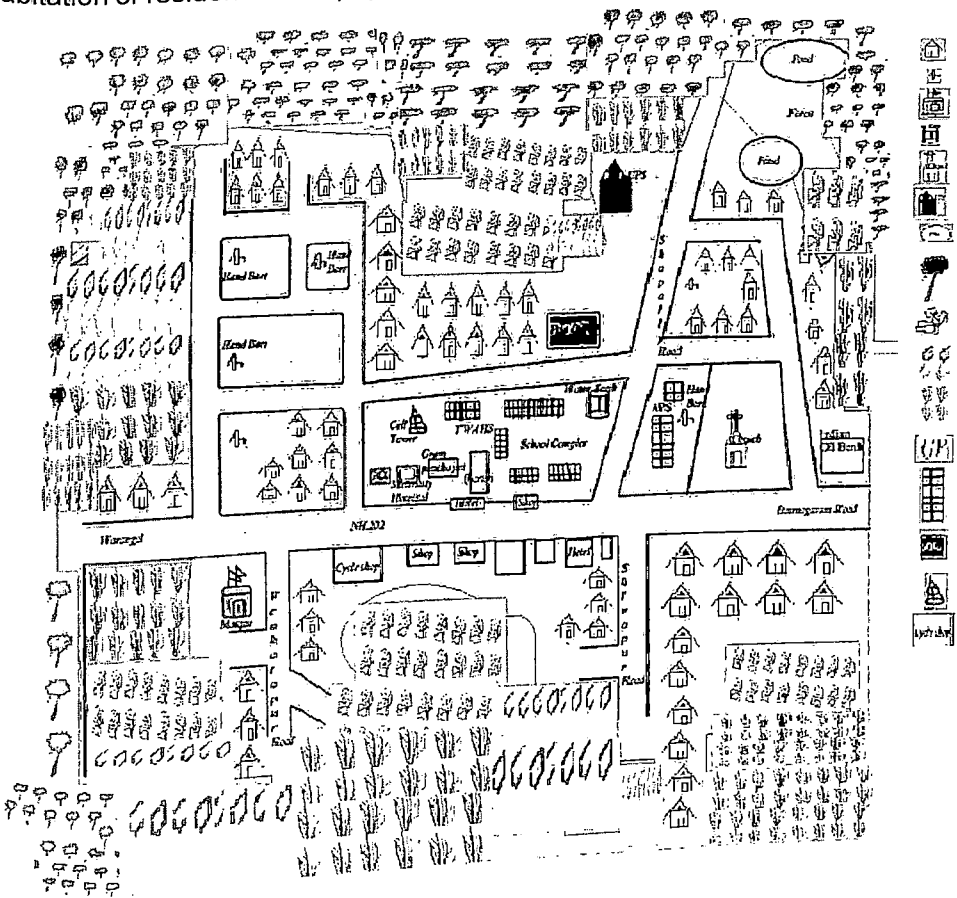
Eturnagar Mandal map



CHINNABOINAPALLY:

Chinnaboinapally village is one of the prominent villages in Eturnagaram Mandal. Eturnagaram occupies importance, since it is the head quarters of Integrated Tribal Development Agency (ITDA). As it is well known that ITDA plays a prominent role in the development of tribals with its innovative, novel programmes, schemes designed and executed by it. Similarly ITDA also executing educational

and occupational or employment creating and generating activities; given by the state and central governments from time to time. Chinnaboinapally village is provided with a DNT school which offers education upto 7th class and it is existing much prior to the establishment of Ashram Type Schools. Ashram High School is running primary section (Telugu Medium) along with middle and secondary sections. English medium instruction is also started very recently confining it to 5th classes to 8th classes. It is also noticed that a single teacher school is also provided to the village by the government, which is known as Tribal Welfare Govt. Primary School and running normally since 1986. Anganwadi centre is also provided here to cater the needs of the tribal children by offering pre-school education with the provision of giving little nutrition food and sanitation to tribal children. Hence Chinnaboinapally village can be seen as an important one in providing educational facilities to the tribals upto the level of high school with hostel accommodation and food by putting them in common habitation or residence. The population and literacy rate of this -



village is given with bar graph presentation, which clearly gives the nature of education and its level.

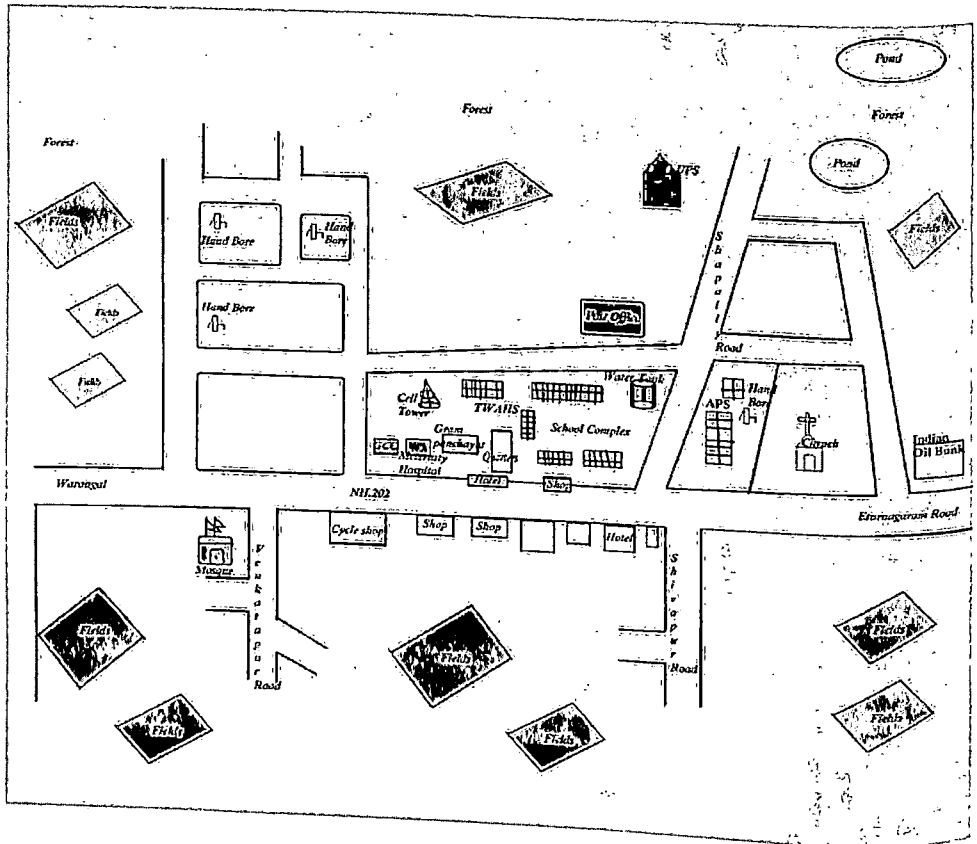
As a part of the application of the Participatory Rural Appraisal Method, Social Mapping was carried on by the researcher (P-173). Help of the co-scholars and school teachers was immense and facilitated the scholars to prepare resource map and mobility maps also. In all the village Chinnaboinapally has two hundred and ninety nine houses, which belong to the people of several communities castes and tribals. Following is the small table, which denotes the communities and their occupation.

Table.No:13
Caste/Community-Household and their Occupation

Caste/community	No. of houses	Occupation
Scheduled Tribes		
Koyas	8	Agriculture/Labour
Naikpod	4	Agriculture/Labour
Lambada	4	Agriculture/Labour
	16(5.35)	
<u>S.Cs</u>	2	Agriculture/Labour/ Tradition occupation
	2(0.67)	
<u>B.Cs</u>		
Kapu	60	Agriculture
Peraka	40	Agriculture
Kummari	8	Pot making/Agriculture
Gouda	15	Toddy tapping/Agriculture
Mudiraj	2	Agriculture/Fishing
Bestha	2	Agriculture/Fishing
Dudekula	80	Agriculture/Labour
	207(69.23)	
<u>F.C.</u>		
Reddis	69	Agriculture/Business
Komati	5	Agriculture/Business
	74(24.75)	
Total	299(100.00)	

A glance at the table, 13: indicates that, out of the 299 households a majority almost 50 per cent of them belong to backward castes, among whom about 100 houses belong to the either kapu or peraka castes, showing their dominant size, which again denotes the phenomenon of dominant castes. Reddi caste group is a land-owning peasant community also, tries to hold the grip over the other poorer sections. A few houses belong to artisanal communities, where they reside and show their significance presence through their activity. It is also found that a quiet a good number of backward class minority community known as dudekula or lagdaf habitate by eking out their lives through small holdings of land and often engage themselves in labour activity. A few scheduled castes also present in the village, residing at a little away from the community keeping themselves at a bay. However on the whole it can be said because of the local self government system, the sarpanch hails from koya tribal community and almost the whole village is categorised as tribal village for all the practical purposes. May be owing too this situation the schemes, programmes and activities carved by the government are initiated in the village. The amenities provided by the government and made use of by the villages, more particularly by tribals can be seen in the precincts of the village are illustrated in the resource map. Ashram High School, residential type of school initiated by ITDA, drinking water is supplied through stored water-tank, laid down metal roads and a recently provided communication facilities like telephones, mobiles and other communication system give a vivid picture of resource map. A village pond, irrigation tank and the paddy, jower and other agriculture fields, which are food resource to the tribals and others. Domesticated animals, goats, fowl and others are apparent in the village. Petty business stores are real resources for the village people. It is also noticed that people of the village collect tendu leaves, dry-up them and make them into bundles and usually sell them to beedi leaf contractors through forest personnel. Water resource is available to the paddy and other crops through a perennial water-fall known as thogu in local parlance. Hence resources are adequate to meet part of their irrigation needs.

Resource map of Chinnaboinapally



If we look at the resource map, it is seen that, towards the south and west side of the village ample size of agricultural fields are available. In the north of the village majority of the lands belong to forest, with few area of agriculture fields. Two small ponds, which generally show the source of irrigation to the fields. School complexes and Grampanchayat Office buildings are very prominently known to each of the villager. A water tank provides drinking water resource to the villagers, a cell-tower indicates that the villagers are having communication facility. National Highway-202 which is a link between Warangal and Eturnagaram is a good resource of transport. A few shops available facilitate the needs of their daily market needs. A govt. maternity hospital is a big source to the health needs of villagers and adjoining hamlets related to tribals. A petrol bunk, apart from catering to the needs of national highway traffic also provide petro needs of tractors, bikes of the villagers. Most of the tractors are owned by land owning communities like Kapu, Peraka and Reddis. Hence the village is a transparent

one which show clearly the resource pattern of the village indicating its dynamic nature. However, since the tribals do not have land, the resources, though available in the village are not much useful to the tribals and hence most of them do depend on govt. programmes.

Mobility map of Chinnaboinapally village:

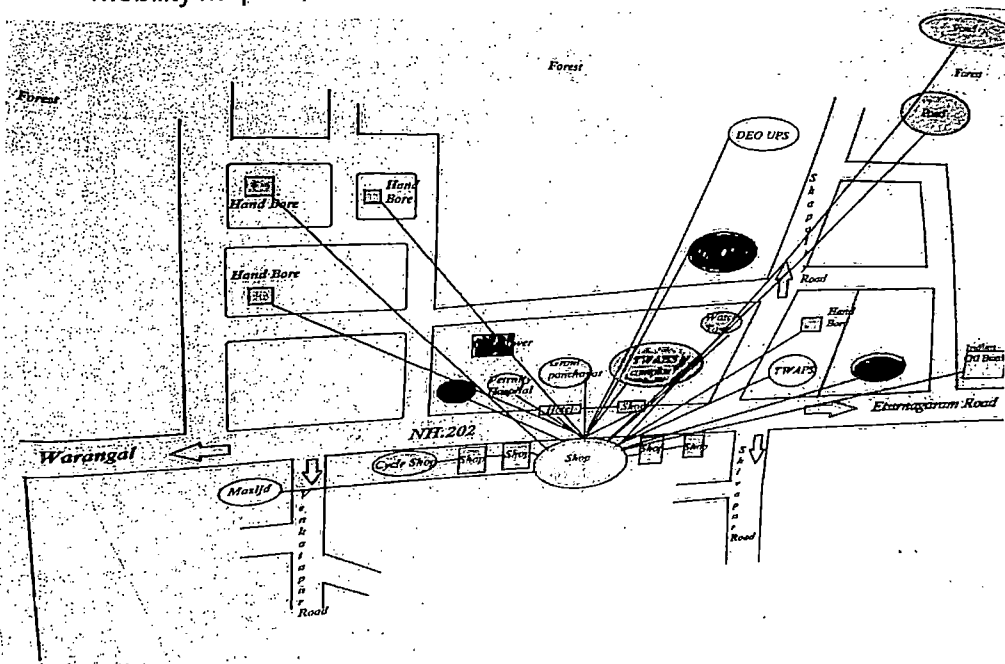


Table.No:14

Population and Literates / Literacy rates of Eturnagaram Mandal

	General	Lit.	Lit. Rate	S.T. Pop.	S.T. Lit.	Lit. Rate
M	19015	11036	58.0%	4980(45.12)	3161	63.47%
	(51.18)	(63.25)		(53.40)	(16.62)(66.27)	
F	18138	6411	35.3%	4343	1609	37.05%
	(48.82)	(36.75)		(46.60)	(8.87)(33.73)	
T	37153	17447	47%	9323	4770	61.16%
	(100.00)	(100.00)		(100.00)	(12.84)(100.00)	

The table-14 above furnishes the information on the size of general and the tribal population and their literary figures and literacy rates. It is observed that out of

37153 general populations about 51.18 percent belong to male and 48.82 percent represent female population. In all the about 47 percent of the mandal are literates. Males dominate over females in terms of literacy rate with 58 percent and 35.3 percent respectively. Out of 19015 males of the Mandal 4980(45.12%) represent S.T.population. When we compare S.T.'s literacy rate to the Mandal only 12.84 percent are literates. But among Mandal S.T population about 61.16 percent are literates. Among females if we relate to the general population, only 8.87 of S.T females are literates, while 16.62 percent among males of the Mandal are literates. However, it can be said that literacy rate of S.T's is very low when we compare to mandal level. Among S.T men about 63.47 percent are literate, while only 37.05 percent of female S.T's of Mandal are literates. On the whole S.T literacy rates among men and women are showing lowest level of education, though Ashram Schools are provided. To understand the lower rates a detailed investigation is necessary to work out various factors of backwardness in education.

Table.No:15

Population and Literates/Literacy rate of Chinnaboinapally village

	General Population	Lit. Population	Lit. Rate	S.T. Pop.	S.T. Lit.	Lit. Rate
M	875 (58.45)	686 (70.40)	78.05%	241(27.54) (51.30)	93 (10.62)	38.60%
F	622 (41.55)	287 (29.60)	46.14%	229(36.81) (48.70)	38 (6.10)	16.60%
T	1497 (100.00)	970 (100.00)	64.80%	470 (31.40) (100.00)	131(8.75) (100.00)	27.90%

The distribution of male-female population and of tribals with their literacy figures and literacy rate is presented in the table above. In Chinnaboinapally, it is seen that male people are in majority than females, with 58.45 percent and 41.55 percent of representation respectively. It is also seen that among males highest majority of the people with 78.05 percent are literates, while not even half of the women are literates, where 46.14 percent of them are literates. But when we compare with general population of the Chinnaboinapally village only 27.90 percent are literates, show lesser than 1/8th of the Mandal are literates. Chinnaboinapally village is lagging behind with Mandal in terms of literacy rate. The literacy rates of S.T men are much alarming when we see that very less percent i.e., only 10.62 per cent are literate among village population, where 38.60 per cent among village S.T's are literates. The conditions is still worse with women literacy. Among village women folk only a meagre per cent i.e., only 6.10 percent of the S.T women are literates. Among S.T women though their population representation is 36.81 per cent, their literacy rate

is 16.60 per cent only, which means less than 1/3rd of the S.T women are literates. On the whole the figures and percentages indicate that, women occupy last rung in terms of literacy rates. This is essentially an alarming situation, indicating the policy maker, executor and the men involved to rise to the occasion and take initiative to give priority to women education, when the country is passing through a stage of ensuring social justice to gender and for their empowerment.

Table.No:16

VIth to Xth class strength particulars of Ashram High School

Year	VI	VII	VIII	IX	X	Total
2003-2004	48	42	46	46	109	291
2004-2005	63	62	93	78	93	389
2005-2006	67	68	80	69	72	356
2006-2007	70	63	72	61	85	351
2007-2008	28	31	50	45	55	209
2008-2009	24	61	64	64	42	255
2009-2010	38	22	50	44	49	203
2010-2011	46	40	23	39	37	185

Chinnaboipally 2003-2011

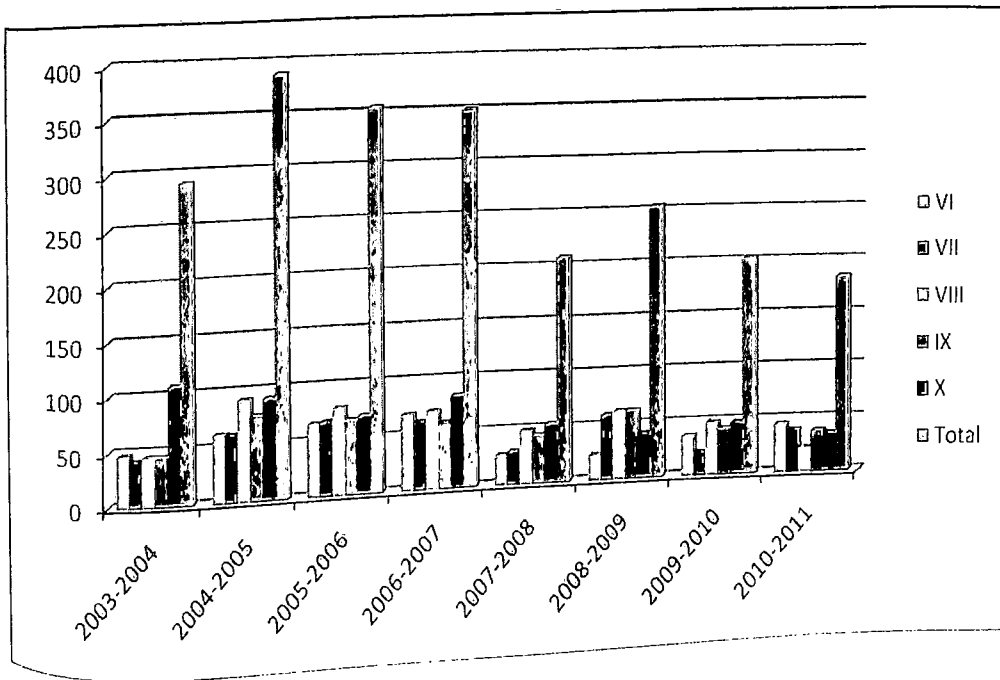


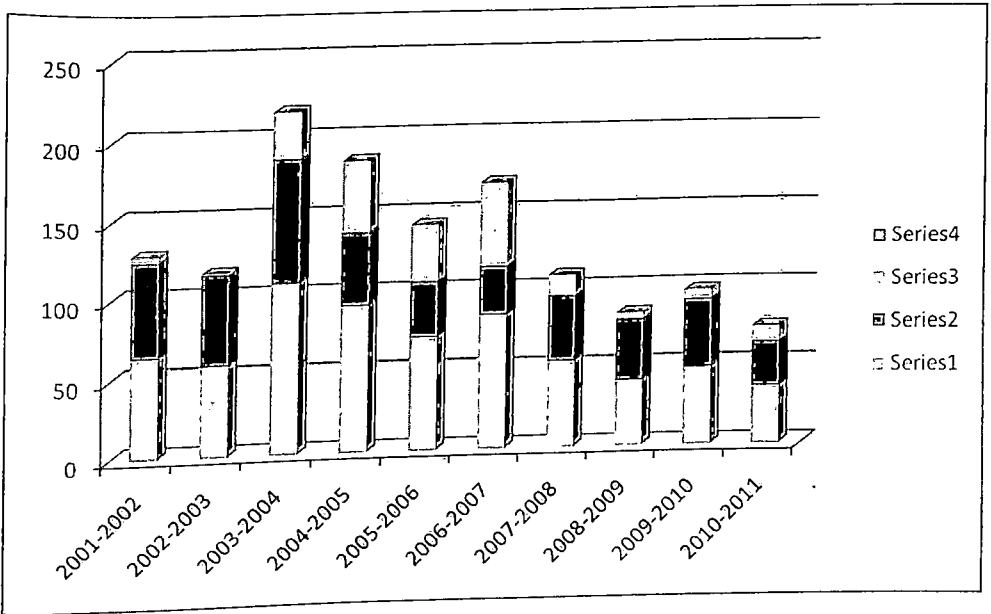
Table No 16: furnishes the information about the strength of the students, those who are admitted during respective the academic years, at Chinnaboinapally Ashram High School. The strength of the students those who are admitted into VI to X class. The table is indicating the strength particulars of the S.T boys of Telugu medium students during the years commencing from 2003-04 onwards to 2010-11, for almost eight years. The records of the previous years were not easily accessible to assess the strength particulars. It is clear from the table that, during 2003-04 academic years, about 291 students were admitted, where highest strength is shown in Xth class, with the strength of 109 students. During the years 2004-05 to 2006-07, the strength of the students in AHS Chinnaboinapally seems to encouraging since these years recorded good number of students in the classes VI-X in telugu medium. But after 2007-08 onwards a reverse trend is seen. The strength by the end of 2010-11 it has come down to 185 only, where almost half of the strength is seen. It was observed that there are several reasons, factors for such reversal trend. However it is perceived that, the increase in number of schools is adjoining mandals/areas and the initiation of private school are said to be the chief factors for the fall of the strength in the class. Some elders admit that the results are good, but after high school, the future of their wards education is unknown, since most of them cannot afford to work out to reach distant places for higher education, with an exception of residential availability to pursue education.

Table.No:17

**TRIBAL WELFARE ASHRAM HIGH SCHOOL (TWAHS)
CHINNABOINAPALLY**

10th CLASS RESULTS (2001-02 TO 2010-11)

1	2001-2002	64	61	3	95%
2	2002-2003	58	58	0	100%
3	2003-2004	109	80	29	73%
4	2004-2005	93	48	45	53%
5	2005-2006	72	36	36	50%
6	2006-2007	85	32	53	40%
7	2007-2008	55	42	13	76%
8	2008-2009	42	39	3	92%
9	2009-2010	49	44	5	90%
10	2010-2011	37	28	9	76%

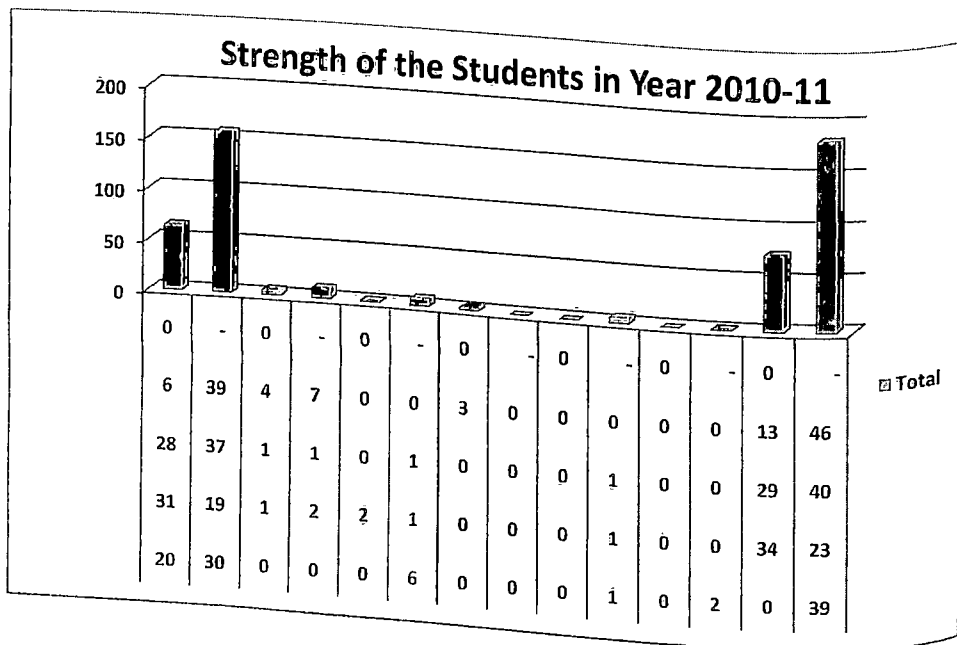


It is not just the strength of the class or school, but the performance of the students at the terminal exam is also considered as an important one to gauge the nature of education and to work out several aspects. The table: '17' presents the details of the students appeared and passed during terminal final exams of Xth class from 2001-02 to 2010-11. Though Chinnaboinapally village Tribal Welfare Ashram High School (TWAHS) is running since more than a decade, the school in the beginning yielded good results. It is seen that during 2001-02 academic year the school achieved 95% results, again the same feat is repeated with 100% results achievement. But from 2003-04 onwards until 2006-07 for almost four years it never could reach either 2001-02 or 2002-03 mark. The year 2007-08 could see 75% results and started improving its performance and reached to 92% and 90% during 2008-09 and 2009-10 respectively. During this latest year it could retain 2007-08 level of result, but never attained the status of 2001-02 and 2002-03 results. It can be seen that beginning years were the best years for its performance. With the , during same years, the result performance is recording better position and it said that lot more attention has to be paid to achieve a constant and sustained performance in terms of its results. However the percentages only explain the performance, but may not possibly show the nature and quality of education owing to systemic limitations.

Table No: 18

Strength of the Students Admitted in 2010-2011 year E/M T/M AHS boys
Chinnaboainapally

Class	K		L		N		E		BC		SC		Total	
	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M
10th	30	33	0	0	0	-	0	0	0	3	0	0	0	37
9th	20	30	0	0	0	6	0	0	0	1	0	2	0	39
8th	31	19	1	2	2	1	0	0	0	1	0	0	34	23
7th	28	37	1	1	0	1	0	0	0	1	0	0	29	40
6th	6	39	4	7	0	0	3	0	0	0	0	0	13	46
5th	0	-	0	-	0	-	0	-	0	-	0	-	0	-
Total	65	158	6	11	2	8	3	0	0	6	0	2	76	185



The distribution the strength of the students admitted from VIth to Xth classes during 2010-11 with the community/sub-community background of castes/tribes are presented in the table:18. The year 2010-11 academic is taken as the bench mark because it is a latest one and indicates the trend of admission into the classes and mediums. It is well said that, English medium acquired its importance due to the competitive nature of the free market forces. The English medium is being initiated during 2007-08 academic year from class Vth onwards at Chinnaboinapally AHS also, as separate section, besides Telugu medium. Since the school is being initiated by ITDA and meant mostly for tribals, the tribal strength dominates, the school number few non S.Ts, who reside in the village also join the tribal school. However their strength is meagre. The tribals from koya, of the village and adjoining hamlets and nearby gudems also are admitted into the school. Hence the koyas utilize the opportunity available and take the advantage of getting Ashram School education. It can be observed that only VIth, VIIth and VIIIth classes have strength in English medium section. But in VIth and VIIth classes student admitted this year in English medium section is decreasing and reached to 1/5 in VIth class and to zero in Vth class. English medium is initiated from VIth class onwards recorded zero admission during 2010-11 academic year and ultimately to question of running the higher classes in the consequent academic years, leaving bleak chances to English medium. Vth standard Telugu medium students are not recorded in this table, because they are admitted in primary school only. It is heartening to note that the English medium type of schooling is failed owing to non-takers. But Telugu medium seem to be comfortably running its classes, with increasing strength. However in all sections the tribes of koya community are recording their strength by showing their interest in education. But it is not known or no way of knowing why an English medium is not preferred by the student and even their parents. The scientific explanation for this preference or non-preference needs a detailed research.

It is evident from the village community table that explain the number of households of each tribe/community with their occupational background. It is seen that, the entire village is land dependent with their occupation as agriculture and allied agriculture. Though STs are very small in number and own very little size of land, occupy significant identity in the village by taking-up agricultural occupations and depend mostly on the land and land-owners. The government Tribal Welfare Ashram High School is located in the Chinnaboinapally village and the teaching and non-teaching position occupied by various tribes/communities also show a situation of employment in the village. The AHS in this village is existing since the year 1965, and teachers were appointed and the schools were running. It is to be noted that the Government of Andhra Pradesh in its G.O.Ms.No:275, Social Welfare Department dated 5/11/1986, a notification has been issued exercising the powers conferred under sub-paragraph (1) of paragraph 6 of the fifth scheduled to the constitution of

India directing that the post of teachers in the Educational Institutions in Scheduled Tribes. It is in this backdrop and background, it is ventured to assess and understand the local employment recruitment at Chinnaboinapally village AHS is undertaken.

The table: 19: is furnishing the details of the community-tribe and employment level of the teaching and non-teaching and employees presently working at the Chinnaboinapally School during the months of May, 5th, 2011.

Table.No:19
Caste/Community –Tribe / Employment Details of GTWAHS (Boys) of Chinnaboinapally Village

S. No			Teaching Staff			Non-teaching Staff		Total
			School Assistant Grade-I	SGTs	CRTs	Attended Graded Worker	Contingency workers	
1	STs							35
	Koya		3	6	6	7	3	
2	Lambada	No condition non-locals	4	1	1	7	3	25
						-	-	6
3	Naikpod		1	-	-	-	-	1
4	Yerukula		1	-	-	2	-	3
5	OC G.O.Ms:7	Conditional appointments replaced if suitable ST is found	1	-	-	-	-	1
			2	-	-	-	-	1
6	BC G.O.Ms:73		2	-	-	-	1	3
7	SC		1	-	-	-	-	1
8	Total		13	7	7	9	4	40

It is seen from the table: 19: that, about 40 employees, belonging to various cadres are employed in the AHS. About 35 employees are from tribal background. Among tribals, about 25 employees hail from koya community and 4 are from lambada, 3 from naikpod and one from yerukulās community. One each from SC and OC and two from BC community are employed in the school. About 27 persons are employed in teaching position and 13 are employed as non-teaching cadre. It is observed and also told by the local elders and teachers that the employees other than locals are being appointed, much against the spirit of the constitution and the constitutional provisions are violated by appointing non-local STs and other communities. Some of the teacher employees claimed to be local STs expressed their anguish that non-local lambadas are appointed by using their power and influence and stealing away their opportunities, leaving their brethren unemployed. They also complained that the teachers belonging to lambada community were issued orders without stipulating

any condition while other caste/tribal teachers were issued orders with a condition that, if local STs are available, they must be replaced with and the already employed ones must be repatriated or transferred to other available vacancies. It is also to be noted here that, the G.O.Ms. No: 275 and subsequent issue of its modification is G.O.Ms. No: 03. This government order clearly explains, that only local STs who are living in the agency area inhabiting prior to January, 26th 1950 are eligible to be employed and G.O.Ms. No:302 relaxing the qualifications, G.O.Ms. No: 73, which stipulates conditions are well known to the local STs who are in the school. It is learnt from the local parents and the caste elders that non-tribal infiltration and non-local infiltration is causing great loss to the locals and posing a threat to their employment opportunities and livelihood chances and they demand that it must be stopped at once. The scholars sincerely and honestly acknowledged them all with sympathy and solace.

Table.No:20

**Community/ Medium wise Strength of Tribal Parents
who were Interviewed**

Class	Koya		Lambada		Naikpod		Total	
	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M
5	2	-	-	-	-	-	2	-
6	1	1	1	1	-	1	2	3
7	2	2	-	-	-	-	2	2
8	2	2	-	-	-	-	2	2
9	2	-	-	-	-	-	2	0
10	1	-	-	-	1	-	2	0
Total	10	5	1	1	1	1	12	7

As a part of eliciting information about the education and employability of the tribal community the parents of the students of belonging to English medium i.e., 6th-10th and 5th to 10th classes of Telugu medium were interviewed. In all nineteen parents were interviewed. Among these about twelve parents belong to Telugu medium and about 7 are the parents of English medium boys. The parents have the general opinion that non-local scheduled tribe boys are being admitted into the school, and afraid that they may claim the forthcoming employment opportunities, which will be otherwise belong to the koya native. They expressed their fear that the more advanced tribals would clinch that the opportunities of native tribe. The parents are of the opinion that the educational opportunities and employment chances are being damaged by

intruders, migrants and are violating the constitutionally provided reservations to the local and agency tribals. Some parents even tried to quote the instances how the politically, dominant, rich intruded lambadas have taken the advantage of backwardness, honesty of the local agency area tribes. They show their blankfaces and express their helplessness and turn the blame on government agencies and the officials occupied the decision making position at the helm of affairs.

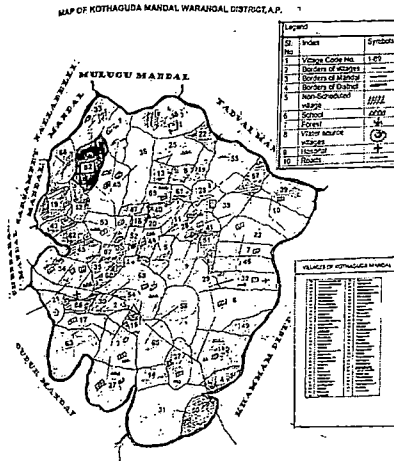
To know more about the educational and employability of the koya community, an effort being made by the scholars by maintaining intimate, and personal contact. The personal, face to face direct interaction facilitated the scholar to get frank and honest opinion of the teachers. One senior most teacher working at the Chinnaboinapally AHS, school maintains that, the flouting the rules and yielding to the local forces. The standards of the school are not upto the mark, and fall away to the level of appreciation. And he expressed that, even the teaching and non-teaching positions, which were actually to be filled in by the locals and to be recruited by qualified eligible agency tribals are also being given to others, by over riding the rules of nativity and domicile. Almost similar kinds of opinion are expressed the majority of the teachers working in the school. Though, some of them are being recruited a conditional basis, they agree that the opportunities of the locals are being snatched away by powerful lobby groups operating at district level and at official places.

GANGARAM:

As part of the justification of sample four villages and Ashram Schools were selected. In Eturnagaram one Chinnaboinapally was selected and it is explained in the previous pages. Two villages namely Gangaram and Sadireddypally and the Ashram Schools running there are selected. These two villages lie in the Kothaguda Mandal. The head quarter of Kothaguda is Kothaguda village which is 60 kms away from district head quarters Warangal and 90 kms from Eturnagaram, the ITDA head quarters. The Kothaguda mandal occupies 36,340 sq.km of geographical area, where 71.36 percent of the area is covered with forest. Very little i.e., 0.97 of total area of the mandal is categorized as arable land and well noted as tribal mandal, and belongs to agency area. About 67 villages are located in the mandal, and a few of them are known as non-schedule villages countable among them are only 14, which means roughly about 20 percent belong to non-schedule area, where various castes and tribes are inhabiting. It is noted that about 8 villages among 14 are categorised as deserted. As the locals say that, the general people desert those villages and stay in the agency villages with an idea to claim the benefits available with agency villages. Kothaguda mandal head quarter can be located in roadway from Warangal town crossing Narsampet and Parkal villages and the same road leads to Kothaguda and Ellandu ultimately reaches to Khammam. As per the records of the chief planning

officer and is quoted in census the population of the mandal is enumerated as 36,332. In all 67 villages of the mandal, about 39 Ashram Schools are being run by ITDA. One more ST hostel is also being provided by ITDA to facilitate accommodation to ST boys studying in the nearby villages, gudems. In addition to the Ashram Schools two schools known as Andhra Pradesh Residential Educational Society schools, which are funded by ITDA are also existing. Apart from these Zilla Parishad High Schools are also catering the educational needs of the people of the mandal.

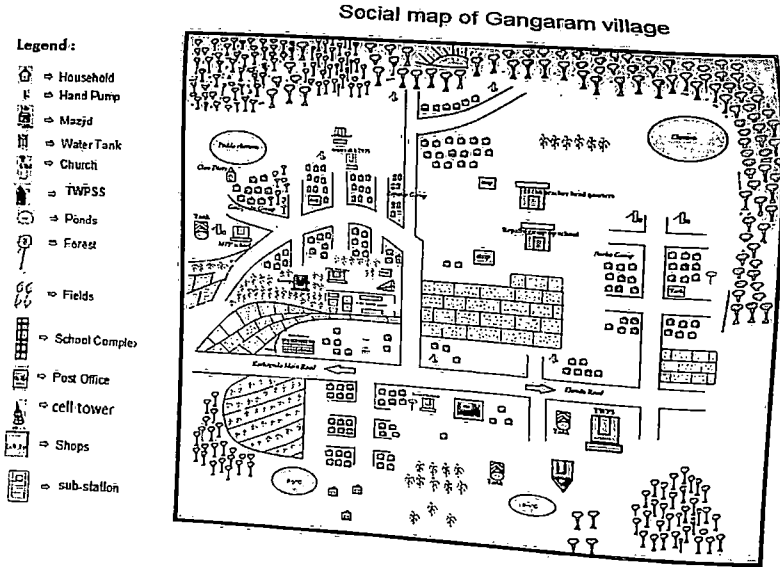
Kotthaguda mandal map



As already stated two villages are selected for the study from the Kotthaguda mandal, where Gangaram village is specially maintained for girls and Sadireddypally village school is kept for boys. This selection is made to study two girls Ashram Schools and two boys Ashram Schools to maintain equi-choise in the sample.

Gangaram village is one of the important villages for the adjoining tribals, particularly to the Koya tribals. It is available from informal information and the records kept at ITDA, that Tribal Welfare Ashram High School (TWAHS) for boys was commenced during the 1977. Tribals initially were hesitant to send their girl children to this school, confining to their traditional practices that the girl child is only meant to give services in the house and needs no education at all. Later with initiation of some progressive teachers and fellow tribal brothers, the tribals tried to send their girl-children to the Ashram Schools. When the strength of the girl-children improved, and to cater to the educational needs to these, the TWAHS for boys was converted to girls Ashram school in the year 2002. And since then it is running with good number and with relatively good results. It can be said that tribals could realize a little the value of education and on the move forwards civil world. The initiation of the govt and the will of committed officials then is well appreciated by the tribals even today.

Social map of Gangaram village



A Participatory Rural Appraised method was applied in Gangaram village, to arrive at a comprehensive picture of its socio-economic and other aspects. The research scholar, who hails from the same region could prepare social map, resource map and mobility map of the village and in doing so fellow scholars were handy and rendered a good help. The village Gangaram is a moderate village (Table:5), where about 1161 people inhabit in 264 house-holds. A dominant size of (88.60%) the households belong to a single koya tribe; no other tribals live in here. Only a meagre percent i.e., 3.79 belong S.C caste, while 1.90% (5 houses), 1.13% (3 houses), 0.75% (2 houses) and 1.50% (4 houses) belong to Medari, Vadla, Pusala and Muslim community respectively. Only 2.26 (6 houses) belong to Komati, a merchant caste in the village. The village is termed as koya village and sandwiched in the midst of hills, forest and fields. The koyas of the village are said to be original inhabitants and eking out their livelihood since scores of years, nourishing and nurturing their traditional values and customs. Most of them are forest loving people. They believe that protection of forests is their life mission and in turn protects their people. Though most of them cultivate their lands, since many generations, owing to the land and revenue rules they do not have the rights of ownership and do not enjoy the advantage of inheritance. Very recently most of them could become owners of the land under Forest Land Ownership Act, with the rights of ownership and inheritance. But they have no right to transfer it by selling and making cash out of it.

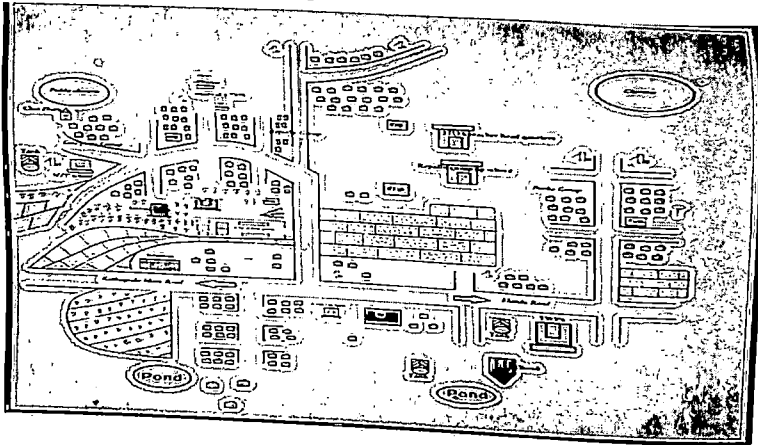
Table No. 21**Caste/Community and Occupation of Gangaram Village**

Caste/Community	No. of households	Occupation/ Sub occupation
<u>S.Ts</u> koyas	234(88.63)	Agriculture/ Agriculture Labour
<u>S.Cs</u>	10(3.79)	Agriculture/ Agriculture Labour/Carpenter
<u>B.Cs</u> Medari	5(1.90)	Medari work
Vadla	3(1.13)	Agriculture/ Carpenter work
Pusala	2(0.76)	
<u>O.C</u> Komati	6(2.27)	All business
Muslims	4(1.52)	2 employees 1 rice mill 1 auto and business
	10(3.79)	
Total	264(100.0)	

Hence most of the koyas live on land based activities. Their major crops are maize, paddy and other millets. They do not venture in growing commercial crops. Mostly depend on traditional agricultural practices, with minimum usage of technology and science. Scheduled caste, Madiga also inhabit in the village by keeping themselves little apart from the main stream, mostly echingout their livelihood out of agricultural activities either as having mall land holding or working as agriculture labour. Though other castes such as Medari, vadla (carpentry caste) they hold few size of land live there. Business community known as Komati caste run trade and business, known as their notorious exploitation by way of cheating, looting the innocent tribals by varied means. It is said that since the education is transforming the lives of the tribals an envisaging them towards development, now things are changed. The constitution provision, ITDA and govt. initiated schemes are making them to lead a dignified and meaningful lives. The educational avenues, employment opportunities, available now are said that they are really benefitted and bettering their lives.

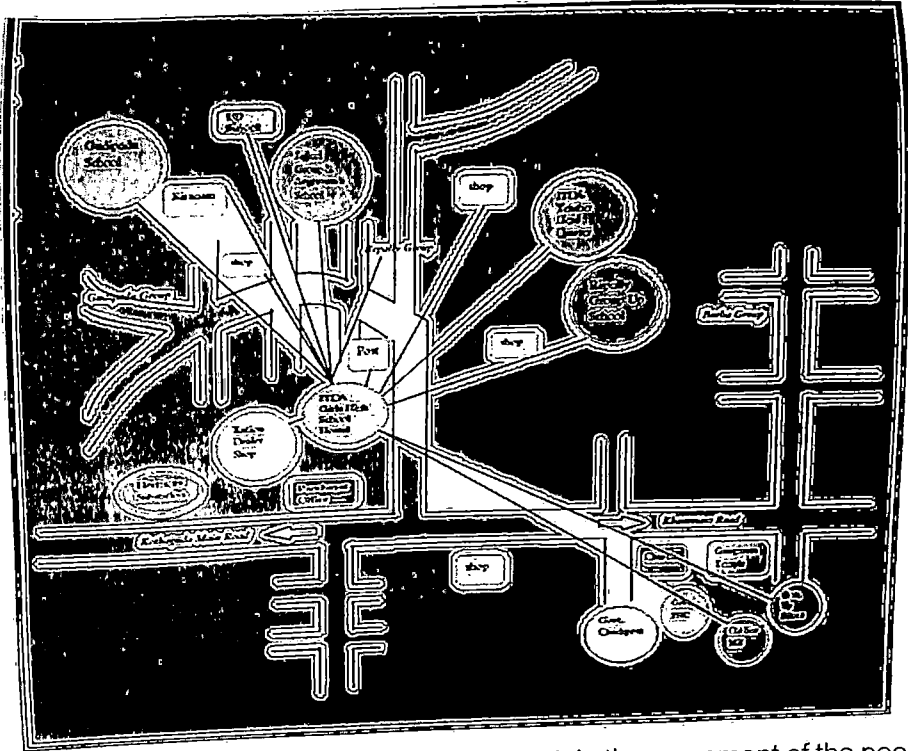
A resource map is self explanatory, as it is clearly demarcating all the resources available in the village. Most of the arable land is cultivated by the koyas is maize. Maize is the major crop for them followed by paddy. Most of the lands and crops are rain fed and partly irrigational needs are met through Pedda cheruvu, a big water tank.

Resource map of Gangaram village



People also mostly depend upon forest for their housing needs and use wood to make agriculture-implements and to meet their cooking needs. Domestication of cattle, goats, sheeps is practiced by them and use of bullock-carts are also seen in the villages. The Gangaram village is provided with a good Tribal Welfare Ashram School for girls and most of the koya tribes of the village and adjoining hamlets, use the advantage of the Ashram High School, and continue their education by residing in the hostels-ashrams. There are three ITDA run Tribal Welfare Primary Schools and two Mandal Praja Parishath Primary Schools, along with Anganwadi school. A Primary Health Centre is available in the village, as a source of service provider meeting health needs of the Gangaram village people. A good connection of metal road provides villager to more conveniently, but needs good maintenance. A cell-tower indicates that communication service is available to the villagers, well serving the tribes. An overhead water tank provides drinking water facility and a small church, built shows the influence of Christianity brought from nearly Ellandu area. Apart from this initially tribals dieties are popularly propitiated by the koyas, enlivening their ancestral beliefs and customs, which are practiced through -seasonal ceremonial festivals. However it can be easily said that the village is a potential village with its vibrant cultural, social, economic aspects, with all the resources.

MOBILITY MAP OF GANGARAM VILLAGE



Mobility is provided to understand and explain the movement of the people within Gangaram village in meeting the needs of the people available within the vicinity and within the reach of the villagers. There is a Mandal Praja Parishath Primary School at gudipadu location in the north-west side of the village, which is oldest one. It is noted that there are three Tribal Welfare Primary School funded and run by ITDA spread over the village in different locations identified as Peddagumpu TW Primary School and also known as Jajjairi gumpu, where koyas of Jajjairi clan inhabit. There is also another TWPS at a location known as Repalle. And another TWPS is situated at the location as Kothagumpu or Burkagumpu and one at Repalle location within the vicinity of the village. The school run by Mandal Parishath serves up 5th class, while TWPS School teach only upto 3rd class standard in education. Grampanchayat office is located near the ASH and Girijana Co-operative Corporation used for utilising the services and goods. Electrical sub-station is established and people use it for domestic and for irrigation pump sets. A sub-post office, a bus-stand and kirana

shops and a small tea hotel keep people moving to meet their daily needs. A forest check-post is serving to protect the movement of wood-smugglers and helping to guard illegal movement of forest produce. However the mobility of people can be seen by understanding TWAS for girls, where the tribal girls year by year grown and have upward mobility by raising their educational level indicating the lively attitude of the ST girl students.

Table No: 22
Population and Literacy / Literacy Rate of
Kothaguda Mandal.

	General Population	Literacy	Literacy Rate	S.T. Population	S.T. Literacy	Literacy Rate
M	18155 (49.97)	9862 (61.32)	54.3%	10483 (49.80)	5392 (29.69) (61.60)	51.44%
F	18177 (50.03)	6219 (38.68)	34.2%	10565 (50.20)	3362 (17.91) (38.40)	31.82%
T	36332 (100.00)	16081 (100.00)	44.3%	21048 (100.00)	8754 (24.09) (100.00)	41.59%

It is furnished in Table-22: above the information on the size of general and the tribal population and their literacy figures and literacy rates. It is found that in Kothaguda mandal out of 36,332 general population figures about 49.97 percent a fraction less than half of the koyas belong to males, while a little over i.e., 50.03 percent, just a small percent above half are females, showing edge over males. But when we look at the literacy and literacy rates, females lag behind their male counterparts by recording less than i.e., 38.68 percent and 61.33 percent respectively. When we look at literacy rate it is yet to note that literacy rates of tribals is far behind than general population. It is seen that among STs males, show lower percent than females. Literacy figures also express similar picture, where ST males dominate over female STs by recording that 61.60 percent and 30.40 per cent respectively and even the rates of literacy also show the similar trend. To sum up, ST female wards are lagging behind male in terms of education attainments.

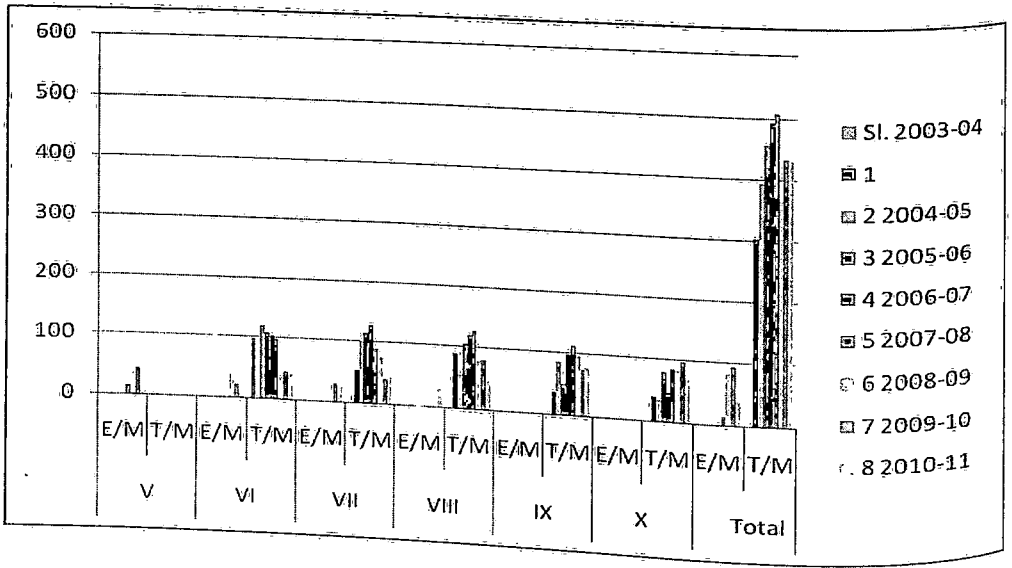
Table.No: 23
Population and Literates/Literacy Rate of
Gangaram Village-2001 Census.

	General Population	Literacy	Literacy Rate	S.T. Population	S.T. Literacy	Literacy Rate
M	623 (53.67)	366(31.5) (65.00)	58.74%	576(49.61) (54.44)	344(53.61) (65.10)	57.91%
F	538 (42.33)	197(16.97) (35.00)	36.61%	482(41.51) (45.56)	179(33.27) (34.90)	37.13%
T	1161 (100.00)	563 (100.00)	48.49%	1058(91.10) (100.00)	513(44.18) (100.00)	48.48%

The Table: 23: provides the distribution male-female population and of tribals (here tribals mean only koyas) with their literacy figures and literacy rates Gangaram village. As seen from the table that majority of the koyas are literates and their literacy rate is 91.10 per cent of Gangaram village. When we compare with general population, the ST literate seem to be much higher. If we take their micro phenomenon and judge the literacy rate, it would be multileading, where district, state and national level literacy rates of tribals are put at lesser than 25 per cent. Since the village population is dominated by koyas with 9.10 percent and hence their literates appear in majority, since the almost all the residential aggregation covering entire village and its hamlets. Causing to this facility koyas tribe is able to take the advantage of receiving education at primary level, and we hope their standard of education is pocsed to improve in the years to come, and most of them can also go for higher education at mandal and district level.

Table- 24
Strength Particulars of Tribal Students from V to Xth Class Govt. T.W.A.H.S. Gangaram,
Mandal: Kothaguda. Period 2003-2011 E/M- T/M.

Sl.	Academic Year	V		VI		VII		VIII		IX		X		Total	
		E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M
					98		52		88		36		39		303
1	2003-04														392
2	2004-05				119		100		54		84		35		456
3	2005-06				109		114		104		50		79		492
4	2006-07				102		127		119		97		47		507
5	2007-08	15	0	0	97	0	88	0	126	0	111	0	85	15	507
6	2008-09	36	0	47	35	0	75	0	77	0	97	0	83	83	367
7	2009-10	44	0	21	45	28	40	0	79	0	74	0	98	93	433
8	2010-11	04	0	11	41	24	45	29	47	0	77	0	71	39	430

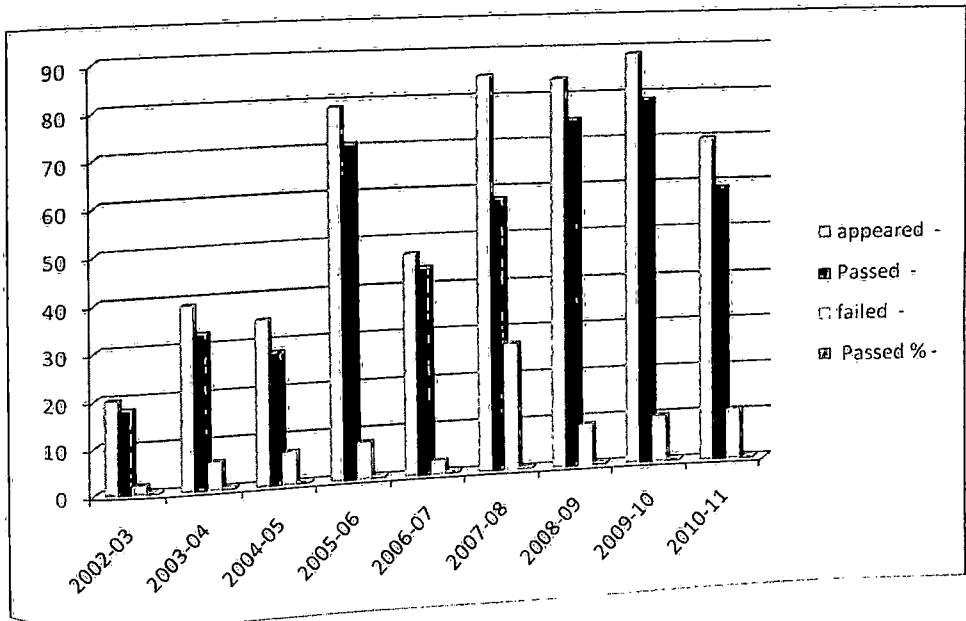


The distribution of the strength of the girl students admitted into Govt. Tribal Welfare Ashram High School during the years from 2003-04 to 2010-11 is furnished in Table: 24: Telugu medium is offered in this Gangaram girls' school from 6th to 10th class where as English medium was initiated from the academic year 2007-08 from 5th class only. During 2003-04 the school had strength of 98 in 6th class, 52 in 7th class, 88 in 8th class, 36 in 9th class and only 39 in 10th class were admitted. But during 2004-05 to 2006-07 in all the classes the strength was very good, but 2008-09 onward the school strength in all class was declined, with few exceptions. As stated, the English medium instructions was started from 5th class during 2007-08 academic year with only 15 students and increased to 36 in 5th class and 47 in 6th class in the subsequent year 2008-09. But during the 2008-09 it decreased in 6th and 7th classes. By the year 2010-11 the strength collapsed to only four students in 5th class and the same trend is repeated in the higher classes also. It is said strongly that it would reach zero level next year. Owing to these reasons no English medium teachers were appointed and nobody bothered to take care of the English medium. The girls were seen scot-free without classes and without teachers. Hence the English medium remained to non-taker level in the year 2010-11. Several factors and reasons are attributed to such a sad state of affair. The special committees were appointed to oversee the mutation but no solutions are offered and there is no way of knowing to take care of the warranted situation. Hence English medium faces a serious crisis and poses a threat to closure. But Telugu medium with either ups and downs is smoothly running and rendering good to the cause of tribals, more particularly to koyas in the

village, giving a bright picture of the nature and functioning of primary and secondary level of education. The graphical presentation explains clearly the facts of the strength of the students.

Table - 25

Tribal Welfare Ashram (Girls) High School Gangaram 10th Class Results 2001-02 to 2010-11				
Academic	No. of students	No. of students	No. of students	
Year	appeared	Passed	failed	Passed %
2001-02	-	-	-	-
2002-03	20	18	2	90%
2003-04	39	33	6	85%
2004-05	35	28	7	80%
2005-06	79	71	8	90%
2006-07	47	44	3	94%
2007-08	85	58	27	76%
2008-09	84	75	9	90%
2009-10	89	79	10	80%
2010-11	70	59	11	84%



The strength of the students admitted into various classes during the decade of 2001-02 to 2010-11 is presented in table-25 along with the performance in the terminal exam with the indication of per centage. In order to guage the performance the only percentage of pass is taken, since it is an important aspect to know about education. The Gangaram School is Ashram High School meant for girls caters to the needs of the entire mandal. The provisions of residential accommodation with food facility seem to be the chief factor for admission, but results show encouragement. It is said that the terminal exam results were taken-up seriously and most of the girls showed good performance as most of them secured good marks. It is seen that though there are no students during 2001-02 academic year, but soon after the strength pleadup during 2002-03 onwards, the school recorded very good record of passed exam, by showing more than 80 per cent of passage almost all the academic years until 2010-11, with only one expectation during 2007-08. It can be seen that the Gangaram Ashram High School gave good results and sustained its standards by maintaining good tract of performance. It is collected that the school teachers were committed and because of their dedicated service the school yielded good results and could maintain its sustenance. Though several systemic limitations are general in any institution, but never were hindrance school performance on the whole the Gangaram Ashram High school seems to be a success to indicate the nature and quality of education.

Table: 26

Community/Medium wise Strength of Tribes During 2010-11 Gangaram Tillage TWAHS (Girls) E/M, T/M

Class	K		L		N		E		BC		SC		Total	
	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M
10th	-	60	-	9	-	0	-	0	-	0	-	0	-	69
9th	-	72	-	4	-	0	-	0	-	0	-	0	-	76
8th	40	43	6	4	0	0	0	0	0	0	0	0	46	47
7th	44	35	4	10	0	0	0	0	0	0	0	0	48	45
6th	45	36	20	4	0	0	0	0	0	0	0	0	65	40
5th	4	-	11	-	0	-	0	-	0	0	0	0	15	-
Total	133	246	41	31	0	0	0	0	0	0	0	0	174	277

Community/Medium wise Strength of Tribes During 2010-11 Gangaram Village TWAHS (Girls) E/M, T/M

Table:26 furnishes the distribution of the strength of the students admitted in 5th to 10th classes during 2010-11 academic year, as recorded at Gangaram village into the Tribal Welfare Ashram High School where only girl students in telugu and

english medium. The information furnished about the tribal sub-communities and their enrolment into the classes during the latest academic year shows that atleast two important tribes i.e., Naikpod and Erukala's were never inclined to enrol themselves in school neither in telugu nor in english medium. Similar trend is repeated by BC's and Sc's, since they also not recorded their enrolment in any medium of instruction. As seen only two major community i.e., koya and lambada only clinet the opportunity of education facility available within their reach. The advantage of educational facility seem to be limited only to the enlightened communities cutting across the medium of instruction. However more number of koyas prefer telugu medium, whole more of lambadas prefer english medium. This trend is an indication that more of lambada tribals show preference to english medium hinting at they are little advanced than koyas and others in the Gangaram village AHS. meant for tribals. It is indication that in future days if english medium picks up, the beneficiaries may be form lambadas more than other and communities. This gap of preference must be further studies to know more about the differences in education.

Table:27

**Community/Employment Details of Govt. Tribal Welfare
Ashram High School (Girls) Gangaram**

S.No		Teaching Staff			Non-teaching staff		Total
		School Assist & Grade-I	SGT's	CRT	Attender/ Graded worker	Contingence worker	
1	ST's	1	8	8	1+1 (G) (A)	8	27
	Koya						
2	Lambada	1	4	7	-	-	12
3	Naikpod	0	0	1	-	-	1
4	Yerukula	0	0	0	-	-	0
5	OC	1	0	0	-	-	1
6	BC	2	0	0	-	1	3
7	SC	0	0	0	-	-	0
8	Total	5	12	16	2	9	44

The community/caste details of the Gangaram village show that there are about 264 households and most of the villagers mostly depend on the occupation of agriculture, agriculture-labour. A very few families i.e., less than 12 per cent, representing from Sc, Bc's and other communities also carry on similar occupation. About 5 fanlies (less then 2%) take up basket making belongy to medari (Mahendra) caste,. Though the Gangaram village, apparenths preprestry mixed communities, but

if in a Koya tribal dominant village. Most of the Koya possess land with minimum of 5 acres of dry land where they grow maize = Jowar rain dependent but dry crops. Agriculture occupation and school education seem to the no direct link. But when we look at the table 27 . where it explains the community / employment situation working at Govt. Tribal welfare Ashram High School(Girls) that most of the employees belong to ST- Koya community. But 44 employees more than half i.e. about 27 are from koya community followed by about 12 Lambada, only one Naikpod, one Bc, one Oc and three BCs are working with the Tribal Welfare Ashram High School (Girls) .

It is seen from the table that, most of the employment opportunities are claimed by tribals, particularly of Koyas may be only to the nature and dynamics of the village. However it is not justifiable see that employment/ tribe availability at TWAHS School is not a point for absolute judgment to declare that Koyas represent must in the jobs, may even contradict the district data in employment situation.

Table – 28
Community –Medium wise Strength of Tribal Parents
who were Interviewed

Class	Koya		Lambada		Naikpod		E		Total	
	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	E/M	E/M
5 th	3	1	1	2	-	-	-	-	4	3
6 th	4	2	-	2	-	-	-	-	4	4
7 th	2	3	2	1	-	-	-	-	4	4
8 th	3	2	-	2	-	0	-	0	3	4
9 th	2	0	1	0	-	0	-	0	3	0
10 th	2	0	1	0	-	0	-	0	3	0
Total	16	8	5	7	-	0	-	0	21	15

In order to know the information on the education members and employability of the tribal community , the parents of different sub-tribes, the parents of the students admitted are interviewed, the parent belong to the girls students admitted in to English and Telugu medium. In all 21 parents of telugu and 15 parents English medium were asked question to elicit the information about the education and employability of tribal communities. When asked about their educational background, most of the parents explained that they are illiterates the parents of the school children have a general opinion that, though there wards acquire school level education and are unable to pick-up the face to persuce higher education and pushed- back by other forward tribes, since their poor background will not allow them send their wards to for if places and feel that the job opportunities are denied to their children. How even Gangaram Tribal Welfare Ashrama High School parents have answer when asked

about the reasons for such unwanted situation. However they are optimistic about that, future would be bright if govt takes up the issue of non-inclusion of the prover but back-bench tribes, there wards, would have good employment situation and pleads these govt to go for grouping the tribes as it is available to BCs in terms of group reservation.

SADIREDDYPALLY:

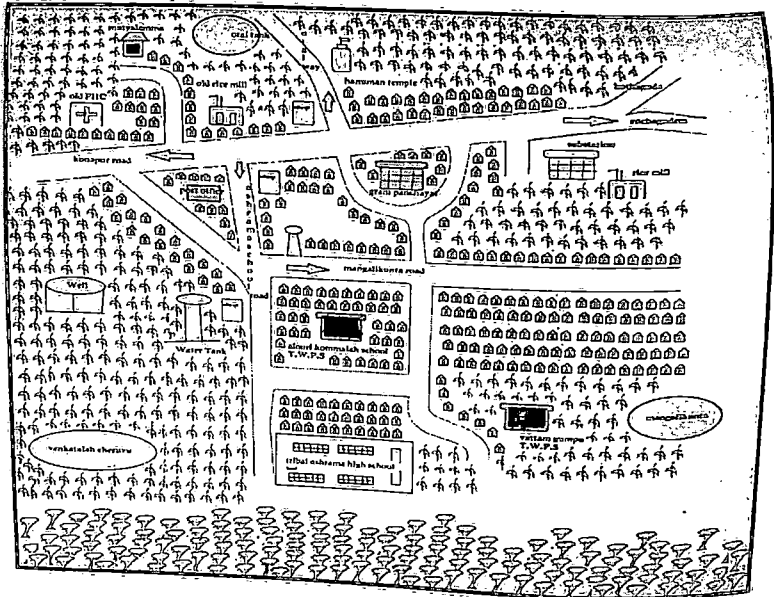
Sadireddypally, village is one of the well connected villages in habited by several communities, Ashram High School was established in the village even before the social welfare department started initiating tribal welfare schools. This village is located in the north-western part of the mandal, at a distance of 11kms from the Kothaguda mandal head-quarters. Though the school was established in 1965 it was not well attracted by tribals initially but later slowly picked up and became part of the village culture. It is upgraded to 10th standard 1983 and the tribals made use of the facility to the large extent. It is said and noted that, the tribals from Sadireddypally were first ones took the advantages of education in the entire mandal. It is well said by the villagers that, much before the spread of tribal education in the mandal, this school was only akin to as there were no school within the vicinity of 38kms radius, and hence the tribal students studied from this school were spread over to other villages around and gave leading role in receiving school education. It is said that Ashram facility was a good incentive to the students belonging to tribal communities. Non tribal residing in and around the villages were also admitted in to the school but they were non-boarders. It is popularly admitted that since the village is almost at the boader of the mandal. The present scenario is pathetic one, as we note that, the shape of the building in bad condition, without any repair work undertaken and not maintained well. Owing to the availability of the other schools in the mandal, the students who were joining previously are not coming and it is noted that the of the students is decreasing, added to non-recruitment of teachers. Once a pioneer in mandal is offering education has reached to bad situation and may be the coming years may be brought to grinding halt.

Sadireddypally, Tribal Welfare Ashram High School is catering to the educational needs of the tribals. The non-tribals residing in the village and adjoin village are also take the advantage. Primary and middle schools which already existed gave foundation educational and the availability of High School was handy to them.

Social map of Sadireddipally

Legend :

- Household
- Hand Pump
- Masjid
- Water Tank
- Church
- TWPSS
- Ponds
- Forest
- Fields
- School Complex
- Post Office
- cell tower
- Shops
- sub-station
- Bodray
- Mutyalamina
- P.H.C.



Even the girls, though in small numbers were able to take advantage. It is known and established fact that since literate/educated girls were in available in this village, the employed boys in around the village preferred this village girls to get them in marriage. Hence sadireddipally, village is a different one in terms of receiving educational getting employed-in-laws. Hence it is a dynamic village.

The table -29: furnishes the caste, community and occupational picture of the Sadireddypally, there are about 288 households in the village. About 151 households, a little more than half of the village belong to the single tribe i.e. Koya only the lambada and 2 SC Madiga households appear in the village; and more than one-third of the households belong to backward caste community, where almost half of them belong to Golla, a shepherd community-rearing sheep and goats and thriving on agriculture. About 8 Muslim and an equal number of houses belong to Reddy community, 14 households belong to Velama, a peasant forward caste and involve themselves in agriculture and business. But it is observed and noted that, Reddy inhabitant show active participation in politics and related activities and try to get hold over other. However though village portrays a mixed population composition, yet, Koya tribals hold the position of village sarpanch and try to maintain their occurrence in terms of education, occupation and other activities.

Table – 29

**Caste/ Community Households and their Occupation
of Sadireddypally Village**

Caste/ Community	No. of households	Occupation/ Sub occupation
S.Ts		
Koyas	151 (35.12%)	Agriculture, Labour, Employment.
Lamabad	1 152(52.78)	
S.Cs	2(0.69%)	Traditional Occupation
B.Cs		
Padmasali	04(1.39%)	Traditional Occupation(Sailing clothes)
Kummari	10(3.47%)	Traditional work and Agriculture
Golla	48(16.67%)	Agriculture and stock livelihood
Pushala	12(4.17%)	Traditional Occupations
Goundla	40(9.37%)	Agriculture and Labour work
Vaddera	20(4.68%)	Traditional Labour work
Vadla	06(2.08%)	Traditional Occupation and Agriculture
Mera	04(1.39)	Tailoring and Agriculture
Medari	05(1.74)	Traditional Occupation
Chakali, Mangali	15(5.20%) 207(48.48%)	Traditional Occupation and Labour
O.Cs:		
Reddis	08(2.78%)	Agriculture, Political
Velama	14(4.86%)	Agriculture and Business
Muslims	08(2.78%) 40(9.37%)	Business/Employees/Mechani work
Total	288(100.00%)	

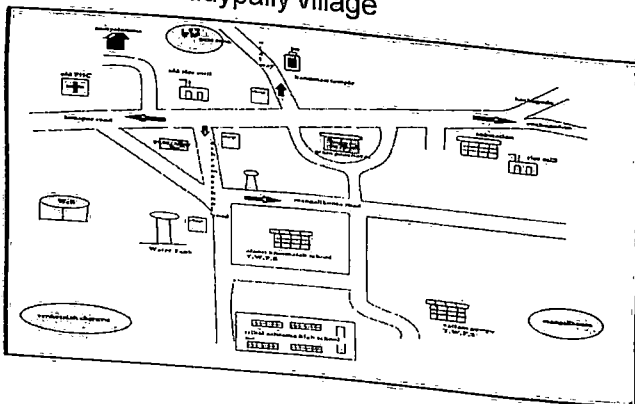
An attempt is made to appraise the village by taking the social mapping, resource mapping and mobility mapping was done to understand and bring out a comprehensive picture of the Sadireddypally village, with aim to locate the village in good scale progress. The Sadireddypally social map reveals that the communities are spread evenly in a good leiden out roads. It is seen that the village is surrounded by paddy fields indicating that it is agri-dominant village; two water ponds one on the north and other on the south-east side provide irrigation to the fields. A little larger churvu know as Venkataiah chervu a village water resource is well utilized also by all for their fields. Gram Panchayat is situated in the central place of the village and

hear to Gram kantha (known as bodrai). Tribal Welfare Ashram High School in the South serves as good source of education.

The educational facility provided by Tribal Welfare department in the early years of 1960s, of Sadireddypally tribals. The beneficiaries could get employment opportunities and have paved way for others to pursue higher education and led generation to fruitful employment situation. Most of the beneficiaries are know occupy in novel positions in employment and public life. Apart from good paddy fields background and a relatively better economic situation the villages could get benefits of government programmes like education, employment and health. Any programme initiated by the either state or central government, would certainly be executed in the village. The recent MGREGS also is launched and being carried out successfully. The shows the awareness of the people and their readiness to accept the facilities.

It is evident from the resource map that the identification of different resources are clearly Indicated. The resources such as agricultural fields, both wet and dry lands, water resources available in the villages, public-utility services much as drinking water source, road transport facilities are indicated in the resources map clearly explained. Sadireddypally in terms of population size is seen that in the Koyas dominantly figure. Most of the koyas own the land inherited, without the legal patters. Some of the non-tribals such as Gollas also carry on growing paddy, maize and jowar crops, without legal rights but continue in benami nature and said to be economically affluent and try to win over other groups. Most of the dry crops depends un rain fed water. Irrigational needs for the crops are provided by three water resource tanks known as cheruvulu otai cheruvu located at north-west of the village, venkataiah cheruvu located at south-west corner, and mangalkunta, a small cheruvu , lies at South-East side of the village provide irrigation facility to the village fields. Two over-head water storage tanks provide drinking water to the villagers. An electrical sub-station is established in the village provides power to village houses and to the pump-sets to wells meet for irrigation and bore-wells.

Resource map of Sadireddypally village

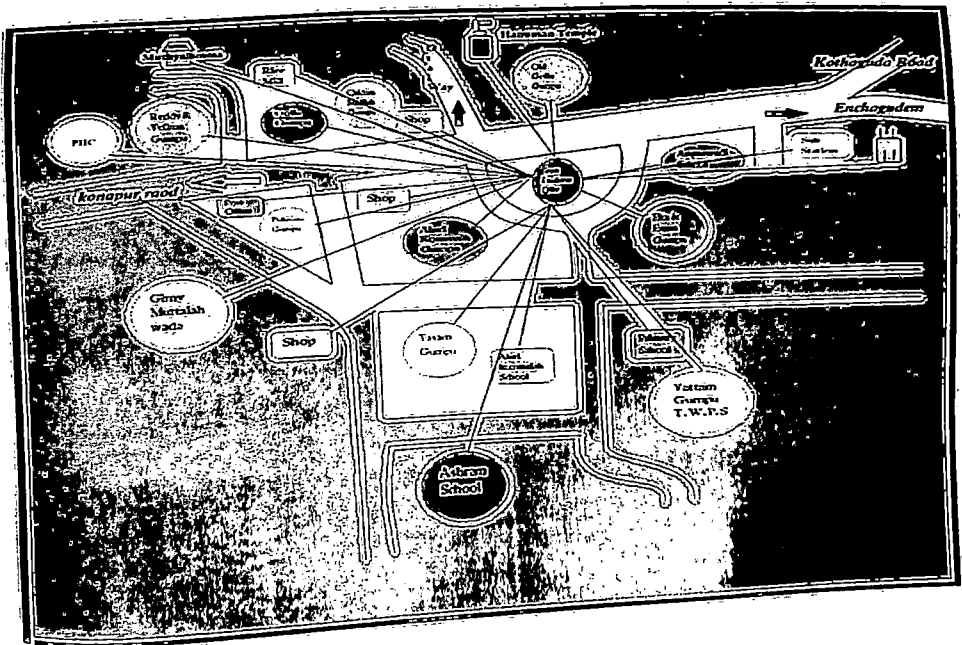


A small post office, known as sub-post office is available in the village to meet communication needs. A little bit of roads are covered with metal and other sub-roads are muddy and dusty. A Primary Health Centre, an Anganwadi, provided by ICDS are available in the village to take care of health education and nutritional facilities. In addition to the tribal duties, temple churches are also available in the village.

The village appears to be modern, when we account the facilities available, but in practice mostly traditional, since the tribal's rigidly practice the rituals, tradition and customs. Tribal festival, with the tint of propitiation of deities are caviled on sews only, while non-tribals celebrate their own festivals, with clear beliefs and practices.

The village is a dynamic one, owing to the habitation of literate, employed people. Hence Sadireddypally, in a nut-shell portray itself as culturally rich, economically viable with good presence of resources.

Mobility map of Sadireddypally village:



Mobility map of Sadireddypally presents, various features where people of the village are able to have forward in their daily life. The movement of people to utilize various facilities available in the village. It is seen that there are three Tribal welfare primary schools (TWPS) existing in the village, where teaching upto 3rd class standard is taken care of TW Ashram High School, which is running since 1983 in great source to people is the village, where it caused to move upward in terms of education and employment. A central place in the village give shelter to ships, a bus stand and few shops provide chance to people to be mobile. However the village is on the move towards development, with the small pace. The villagers by using the facilities available slowly trying raise their standard of living are indicating a good feature of mobility.

Table – 30

Population and Literates/ Literacy Rate of Sadireddypally Village

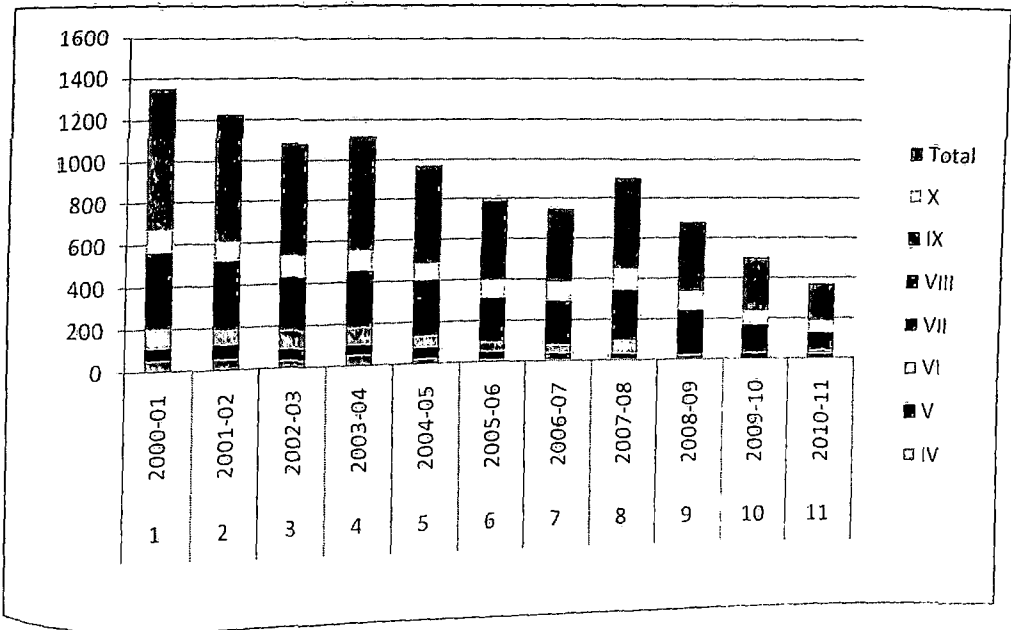
	General Population	Literature	Literacy Rate %	S.T. Population	S.T. Literature	Literacy Rate %
M	914 (62.52)	674 (76.07)	73.74	115(12.58) (47.13)	79(8.64)	68.69
F	548 (37.48)	212 (23.93)	38.68	129(23.54) (52.87)	42 (7.66)	32.55
T	1462 (100.00)	886 (100.00)	60.60	244(16.69) (100.00)	121() (100.00)	49.59

It is furnished in table: 30 the distribution of male- female population of the village with their literacy figures and literacy rates of Sadireddypally village. It is recorded that most of the villagers are literate (60.60) which 73.74 of them are males and about 38.68 per cent are females. It is also found that almost half of the tribals are literate, where 68.69 per cent and 32.55 per cent are recorded by male and females respectively. The figures and per centage of literatecy, show that, ST literacy rate is less than total literacy rate. Literacy rate in the village show high degree when copared to notional avezased the same is repeated by male femmmale in term of literacy and literacy rate. It can be sagely said that the Sadireddypally village show a good feature and character in terms of recording good per centage in literacy and its rate.

Table- 31

Strenth Particulars of Govt. Tribal Welfare Ashram High School Sadireddy Pally Mandal: Kothaguda Period 2000 to 2011

Sl. No.	Academic Year	IV	V	VI	VII	VIII	IX	X	Total
1	2000-01	56	55	94	106	135	117	111	674
2	2001-02	55	65	74	88	123	115	91	611
3	2002-03	39	54	88	66	87	101	105	540
4	2003-04	55	46	89	84	102	82	98	556
5	2004-05	27	54	56	87	92	92	75	483
6	2005-06	17	33	52	45	85	83	84	399
7	2006-07	14	24	45	54	87	76	88	358
8	2007-08	10	24	67	51	92	104	102	450
9	2008-09	14	4	13	60	72	84	92	339
10	2009-10	6	21	7	8	57	72	71	262
11	2010-11	2	19	25	11	22	54	54	187



The distribution of the strength of the boy student admitted into Govt Tribal Welfare Ashram High School during the academic year starting from 2000-2001 to 2010-2011 in Sadireddypally is furnished in Table- 31. Telugu and English medium are offered in village school. The Telugu medium is offered from 3rd standard onwards until 10th class, while English medium is from 5th-10th class. where it was initiated during 2007-08. During 2001-02 academic year the school could enrol only 674 students from 4th to 10th classes, while 2010-11 academic year recorded only 187 students. A close look at all the years shows that as the academic year progresses, the school strength is declining, maintaining almost the same level. When enquired about this decline, it is said that, Sadireddypally TWHS was only school during 2007-08. Since more number of school came around the village, the intake of students is slowly tapered down year by year and class by class and reached to a lowest level recording only 187 candidates for the entire school. It is apprehended that, if the same decline is recorded, the entire school shall face or threat of closure and hence proper and suitable measures must be taken to increase the intake and impart good and qualitative education, to give fillip to education in tribal tracks. The graphical presentation also clearly indicates almost same feature.

Table – 32

**Particulars of X Class result Govt. T.W.Ashram High School Sadireddy Pally-
From on words 2001-02 to 2010-2011.**

Sl. No.	Academic Year	Non-Tribals Results X		No. of students Failed	Pass %	S.Ts Result		No. of students Failed	Pass %
		No. of Students appeared	No. of students Passed			No. of students appeared	No. of students Passed		
1	2001-02	91	72	20	82%	54	54	0	100%
2	2002-03	102	102	0	100%	61	61	0	100%
3	2003-04	96	96	0	100%	68	68	0	100%
4	2004-05	80	73	13	91%	45	21	24	46.60%
5	2005-06	82	77	5	91.20%	44	31	13	70.40%
6	2006-07	84	78	6	65.50%	56	53	3	94.60%
7	2007-08	101	60	41	59.40%	67	35	32	52.20%
8	2008-09	90	78	12	70.20%	62	53	9	55.00%
9	2009-10	74	52	22	24.30%	58	42	16	38.40%
10	2010-11	34	28	6	82.35%	34	28	6	82.35%

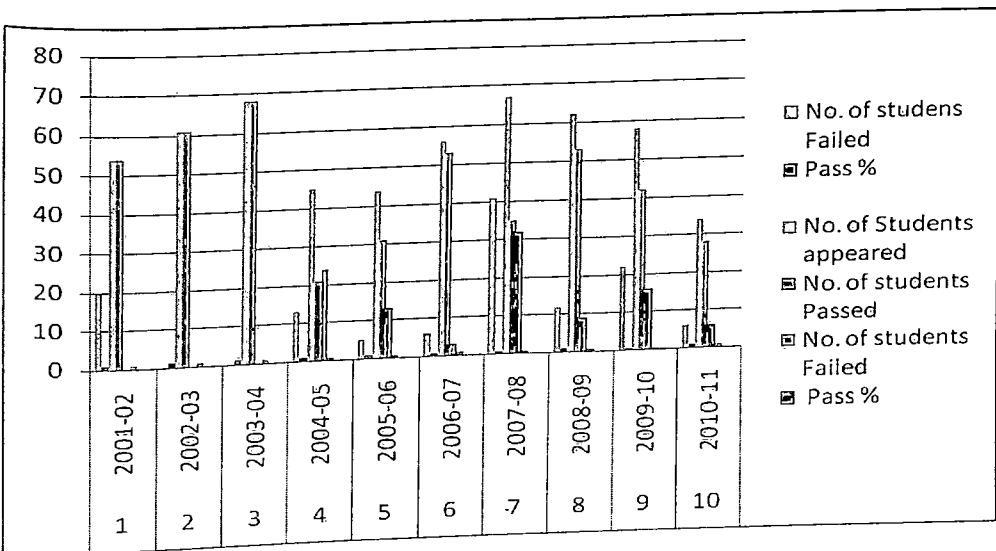


Table- 32, furnishes the strength of the students admitted into various classes during the decade of 2001-02 to 2010-11, along with the performance in the terminal examination with the indication of per centages. To gauge or calculate, the performance only per centage of pass at terminal exam is taken since it is an important aspect to know about education. There is comprehensive Tribal welfare Ashram High School offering education to Tribal boys of the engire village and adjoining villages. The facility of residential accommodation, with facility of foof is appeared to be an important factor for intake and admission aiming to get good results. It is gathered that the terminal examination results were seriously taken-up and as a consequence most of the student passed the examination with good per centage of marks, indicating the importance of education. The school records 100 per cent pass performance during the first three academic years i.e., 2000-01 to 2003-04. But surprisingly it is noted that 2004-05 academic year could see only 46 per cent result, due to reason unknown during 2005-06 and 2006-07 the result considerably increased showing highest i.e., 94.60% in 2006-07. Again 2007-08, and until 2010-11, it never reached to 100 per cent. The continuous maintenance of good per centage seems to be a difficult task in this village. However a continuous monitoring mechanism must be initiated to maintain sustenance of good result record and better performance. A multi pronged strategy may be worked out to address the ups and downs in the performance of good educational results.

Table- 33
Community/ Medium wise Strength of Tribal Welfare Ashram High School
(Boys) Sadireddypally during 2010-11.

Class	K		L		N		E		BC		SC		Total	
	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M
10th	0	20	0	13	0	0	0	0	0	0	0	0	0	33
9th	0	51	0	09	0	0	0	0	0	0	0	0	0	60
8th	17	07	06		0	-	-	-	-	-	-	-	23	07
7th	14	06	04	03	-	-	-	-	-	-	-	-	18	09
6th	-	17	05	06	-	-	-	-	-	-	-	-	05	23
5th	-	-	04	-	-	-	-	-	-	-	-	-	04	-
Total	31	246	101	19	-	-	-	-	-	-	-	-	50	132

Table- 33 presents the distribution of the strength of the student admitted in the 5th class to 10th class, during the academic year 2010-2011, as seen from the records of Sadireddipally TWAHS, where boy students, in Telugu and English medium are taught. The data and information available with the reports of school committees, about the sub -communities and their respective enrolment in to the classes during the lasts 2010-11 academic year reveals that atleast two importance sub-tribes of communities Koya and Lambadas are denening the educational opportunities provided within their reach and vicinity. The advantage of educational facility available in the village, seen to be limited only to the two tribes i.e., Koyas and Lambada, other ST communities never come within reach of education, 5th, 6th, 7th and 8th have recorded lowest interview of enrollment and performance. It is strange to note that Telugu medium is preferred than English medium by tribals and other communities. Though Ashram type of school, with all the facilities available near by the intake capacity and performance at terminal exam list that, even more endeavour should be applied. It has to be assessed thoroughly the factors, reasons such a nasty type must be addressed properly if at all the purpose of the GTWAHS is to be achieved .

The gulf between type of school /standard of the life must be instated . However the other sub-groups must be taken care-of by the government to achieve the purpose of education, more particularly of STs and specifically to the persons etc.

Table - 34

Community Tribe / Employment Details of Govt Tribal Welfare Ashram High School (Boys) Sadireddypally

S.No		Teaching Staff			Non-teaching staff			Total
		School Assist & Grade-I	SGT's	CRT	Attender/ Graded worker	Junior Assistant Record Assistant	Contingence worker	
1	ST's	03	13	04+1 (ANM)	1+1	1 + 1	4 + 4	33
	Koya				(AT) (SW)	JA R/A	(G.W) C/W	
2	Lambada	03	01	03	-	-	01 GW	12
3	Naikpod	0	0	-	01 (At)	-	-	1
4	Yerukula	01	0	0	-	-	-	01
5	OC	0	0	0	-	-	-	0
6	BC	02	0	0	-	-	-	2
7	SC	0	01	0	-	01 (RA)	-	2
8	Total	09	15	08	03	03	09	47

As seen from the village community strength and occupation table that were than half the village households belong to tribal population and it is a glaring fact that more than 99 per cent of them belong to only one single community i.e., Koya tribe about 36.11 per cent of the village population belong to backward cast community among when about more than 45 per cent belong to Golla i.e., a shepherd (sheeprearing) community or caste. A little more than one fifth the village consists fo forward caste and minority people on the whole we can say that the entire village is a Koya dominnat village, with the presence of other community since the tribal people are in majority with like land holding, then usually take -up agricultural occupation and depend mostly on either farming or farming related words. Sadireddypally, has an Ashram High School running from 1983 onwards. Most of the tribals make or of the Ashram type education/ which is available then, apart from eking out their lives depending on crops forest. The table - 34 is proving the information of the community tribal and employment level of the teaching and non-teaching employees presently working at the Sadireddypally Govt. Tribal Welfare Ashram High School during the month of May/June 2011. It is eviden is the table that about that about 47 employees are represented from various levels/ cadres, where about 43 are from tribal community, which as little less than 100 per cent are from Koya tribal community leaving behind other tribal sub-groups.

As it was apparent is the other village, where non-resident tribal non-tribal groups takes advantage of the facilities, but here only a myle tribal group is taking

maximum gains and trying to be dominant group in terms of education and occupation / employment situation. It is observed that Sadireddypally given a different picture when compared to other AHS performance and other indicators. They feel that they feel no threat from other, since they are in majority, and feel that they can manage the things towards their side. However, they unanimously feel that the good must create/ provide more educational facilities and more employment potential to bring the tribal lost to a satisfactory level, with such things the tribal tuition would improve. The schools/ teachers must be given adequate funding to health, education and occupational guarantee. Employment generation programmes though relatively recent ones must be on regular basis and plead for more number of days & to have better livelihood.

Table -35

Community- Medium wise Strength of Tribal Parents who were interviewed

Class	Koya		Lambada		Naikpod		Yerukala		Total	
	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	E/M	E/M
5 th	2	0	1	0	-	-	-	-	3	0
6 th	3	-	1	3	-	-	-	-	4	3
7 th	3	2	1	2	-	-	-	-	4	4
8 th	3	2	-	2	-	-	-	0	3	4
9 th	3	0	1	0	-	0	-	0	4	0
10 th	3	0	2	0	-	0	-	0	5	0
Total	17	4	6	7	-	0	-	0	23	11

Community- Medium wise Strength of Tribal Parents who were interviewed

It is to be stated that, as a part of eliciting information about the education and employment /employability of the tribal community the parents of the students pertaining to and Telugu medium i.e. fifth to tenth classes were interviewed. On the above about 23 parents from telugu medium and eleven parents from english medium of Sadireddypally, Government Tribal Welfare Ashram School (GTWAS). The parents of the school expressed a general feeling that the Telugu medium school is able to cater to the educational needs of their tribal Koyas wards, along with others. The school is one of the oldest High School and could provide opportunity to get the education since more than two- decades and hence could produce atleast two- generation school students where most of there are found in the mandal and the district, tribal welfare schools. The parents softly admit that, their wards are real

beneficiaries and felt relieved that the non-local / non-tribal did not have the chance to clinch the opportunities of their children and express their thanks to the officials who were responsible for such a situation. It is to be noted that, when the English medium was introduced during the 2007-08 academic year, they felt that it would enhance the standards of their wards and their children could also complete with mainstreams people. But their hope was dismayed when their experience revealed reversely. The English medium education without proper staffing, without books, with void of attention, could never take-off as expected by them and the government. And the strongly believe that English medium is damaging even the Telugu medium school and the boys were discouraged and afraid of getting the education. When the outcome of results are not very much encouraging, the employability of the tribal group also seen to be gloomy. The parents say, it is because of the efforts of the old students, the present school-going children are motivated to attend the schools, and trying to retain in the schools, without much dropout.

The parents yet strongly feel that the employment opportunity must be created further to get better/ employment positions to the educated. Most of the students who do not get the chance of higher education are prone to remain idle and to avoid being attracted by untoward elements, the Govt must create local employment and see that higher education facilities must be created and strengthened. They feel that there must be a strong linkage between formal education and institutional employment to have better livelihood standards.

TADVAI MANDAL:

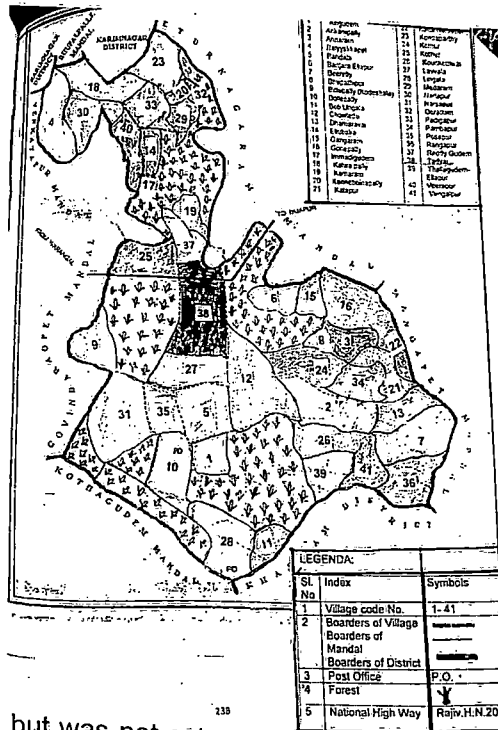
Tadvai, is one of the four village selected for the purpose of the study. Tadvai Mandal, having 41 stable villages is one of the prominent mandals since the time of Nizam, daynasty, the head-quarters of Tadvai mandal is Tadvai village, and can be located in North-east direction of the district, and found at distance of 90 kilometres from the district head-quarters, Warangal. Some of the villages in the northern side of the mandal are boarder areas of Karimnagar district, and a few villages occupying southern part of the mandal are boarder areas of the Khammam district. Hence Tadvai mandal has significant influence of Karimnagar and Khammam apart from being its own peculiar features. Most of the Tadvai Mandal can be as forest mandal. The population of Tadvai mandal is enumerated as 19727 people commons when 61.98% and 38.02% are males and females respectively. 46.6 per cent of the people in Tadvai are literates, while 57.6 per cent and 35.6 per cent of them to are male and female literates respectively only 19.95 per cent, i.e., almost one-fifth of them are literate among scheduled Tribes.

In a brief note we can trace the history of Tadvai. To educate the tribal in the agency area, Nizam government initiated a school first of its kind in the village during

1942 with urdu medium and continued in the same medium until 1952 in Urdu only. Later on Telugu medium was initiated after the fall of Nizam government.

Since Tadvai, village is a mandal head-quarter, a Mandal Revenue Office, Mandal Praja Parishad Office a Police Station, a PHC, one Zilla Parshad High School, three MPP Primary Schools, two Tribal Welfare Primary Schools, and two Tribal Welfare Ashram Primary Schools are established at Mandal head-quarters are adding to the importance of the village. Tribal Welfare School which was initiated during 1942, provided with

Tadvai mandal map



hostel accommodation, but was not categorized as Ashram. The existing Tribal Welfare School was converted as Tribal Welfare Ashram School in the year 1975, along with some others school in the district. Tadvai village is well known to the tribal world, since the legendary Medaram Jatra is celebrated bi-annually in Medaram village, which is also known as Sammakka-Saralamma Jatra, where more than 20 Lakh people attend the bi-annual feat. The entire district and state administration is geared-up to make the Jatra a grand success. Though Jatra is of tribals, the non-tribals enthral in huge numbers and propitiate the legendary deities by sacrificing Jaggery as part of the religious practice.

Now, with the number of schools and offices, the of Tadvai is a dynamic village, having good facilities like roads, transport, communication and with good net work of people of tribals and progressive elements.

















The Tribal Welfare Ashram High School catering to the educational needs of the boys was converted to girls school during 2003-04 academic, leaving the boys to their fate. The boys want to continue have to depend on far of high school which are either at Eturunagaram or at Sadireddypally, which are running in two different mandal away from Tadvai. Giving importance to girls education is appreciated, but denying education to boys at the place which was already there is taken negatively by the people, particularly Tribals. Withdrawing the boys school is considering as denying the opportunity is well popularised by the people as denying the rights and denying the justice. However the Ashram High School for Girls is having good strength with provision of residential accommodation and teaching.

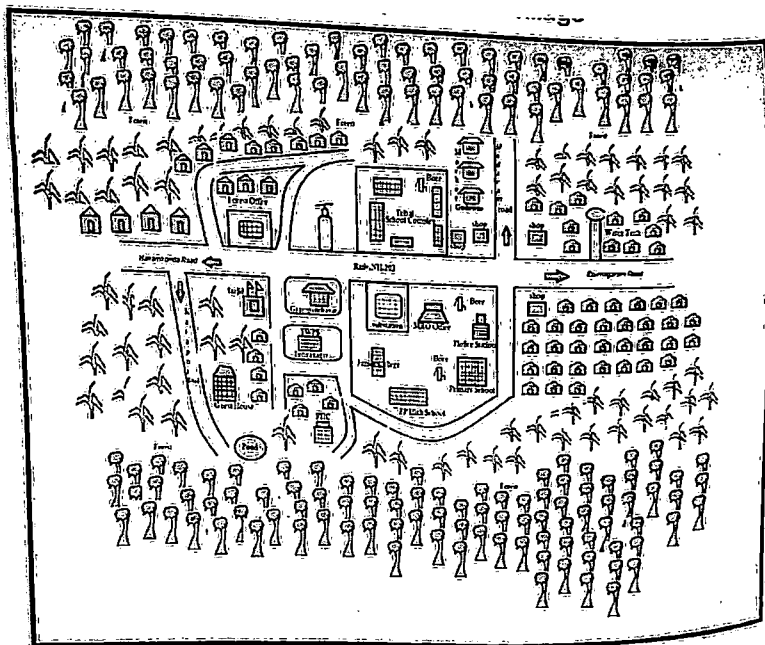
As it was done in three other village, Participatory Rural Appraisal method, was applied in the village and, social mapping, resource mapping and mobility mapping was carried on to arrive at a comprehensive picture of the village. Help of the co-scholars, school teachers and parents is acknowledged. On the whole Tadvai village, has about 427 house-holds among whom a more than one-third belong to Koya, a native sub-tribe, with a long-history, living with its peculiar features of ethnicity, culture and tradition.

Tadvai village had a big and popular Tribal Welfare Ashram High School for boys, proficiently serving the educational needs of the tribals and a few non-tribals until 2002-2003 academic year academic year, owing to providing education to girls the school for boys during 2003-04 academic years. Tadvai girl's School emerged as one of the resourceful schools for girls of the village and adjoining villages. Since the girls literacy rate was at lower ebb, the drop-rate was higher, it was thought that, the Ashram School for girls may bring down dropout rate and promote better literacy, education, and hence was established by providing residential accommodation and day

Social map of Tadvai village:

Legend :

-  Household
-  Hand Pump
-  Mazjd
-  Water Tank
-  TWPSS / Primary school
-  Ponds
-  Forest
-  M.R.O. Office
-  Fields
-  School Complex
-  Post Office
-  P.H.C.
-  Shops
-  sub-station
-  Police station
-  Junior College



teaching. It is said that, strength in terms of intake and the performance in terms of pass per centage, has helped the women to improve educational levels and also helped the eligibility to get employment opportunities. It was perceived that girls children have utilized the opportunities of Ashram type of education and created an atmosphere that, the girls can go for education, crossing the barriers of traditional of institutional chain of education, the servicing officer within reach, the village is vibrant and dynamic in its nature and functioning.

As already noted about more than one-third i.e., 35.12 per cent belong to Koya community and about 7 per cent belong to SC-Madiga caste and almost half of the village house hold being to Backward castes, while about less than one-tenth i.e. 9.37 per cent of the village house hold are represented from OC community i.e. Reddy, Komat and Muslims. The social map shows clear indication that thought the village is a tribal village other community also live together. Caste mixed, in be-mixed maintaining the distinct nature. Most of the people depend on land and forest, by continuing their age old occupational practise like agriculture cattle grazing-rewing, with variety of crops and crop-pattern, first within search could certainly provide

good source for their fire- wood and housing needs. Most of these cattle live on green- grass source and help the village to eke out their daily lives.

Table – 36

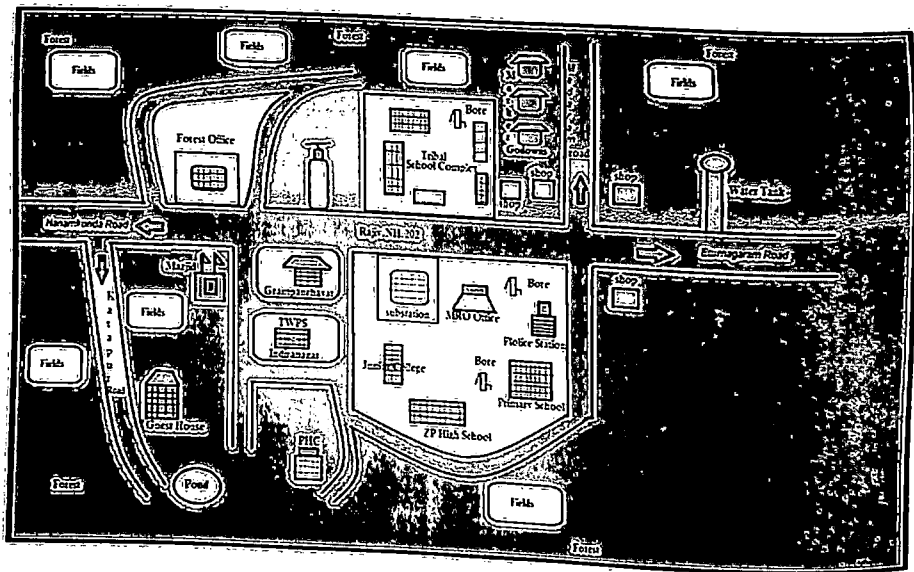
Tadvai village Caste/Community and occupation

Caste/Community	No. of households	Occupation/ Sub occupation
S.Ts koyas	150(35.12%)	Agriculture, Agriculture Labour and Labour
S.Cs	30(7.03%)	Labour and traditional work
B.Cs Mudraj	60(14.05%)	Agriculture and Agriculture labour
Kummari	05(1.17%)	Traditional work and Agriculture
Golla	20(4.68%)	Agriculture and Traditional occupation
Perka	40(9.37%)	Agriculture and Business
Goundla	40(9.37%)	Agriculture and Labour work
Vaddera	20(4.68%)	Traditional Labour work
Vadla	10(2.34%)	Carpenter work and Labour work
Chakali, Mangali	12(2.81%)	Traditional Occupation and Labour
	207(48.48%)	
O.Cs Reddis	22(5.15%)	Agriculture, Business and Political
Komati	8(1.87%)	Business
Muslims	10(2.34%)	Business and Motor field work
	40(9.37%)	
Total	427(100.00%)	

As part of PRA, a Social- mapping was already made, and attempt is made here to present mobility map of the Tadvai village, to arrive at a mobility of the people of Tadvai. The village is to layout shows that, the house-hold pattern is well laid out depending on the strength of tribe/caste background. Since most of the people depend on lands, its economy agri-economy. The community are spread over, and village is clearly surrounded by the forest, with full of greenery. The reserve forest once was thickly populated with good trees, now appears to be as said by villagers, as this as, barren at some stretches are found with less or no trees. The fields around the village, show the crops such as paddy, Jowar, maize as main source of food. In significant area is also there with some commercial crop such cotton and mirchi. Mostly Tadvai village is maintained as self sufficient, but because of the influence of modern culture, the pattern of culture and livelihood are from to change course and practicing them to

some extend. The modernity is to creative and influencing the youth and other to adopt it as per the change. The govt programme like implementation of sub-plan, and MGREGS are also executed to the villagers to provide partial employment to the people and tribes,

Resource map of Tadvai village



Though the Tadvai , in habitants are public utility services like village panchayat office, sub-post office facility, connecting roads, a road from Waragal is crossing through to Chattisgarh and further through Rajiv Radhari No: 202 road good number of offices like M.R.O, M.P.P, banks and shopping places, small-hotels and trading shops are good resource to the people. Health and medical facilities are available, but as said by some elders, the modern medicine is Yet a distance to them and pleads that group should address the problems of nutrition. Though there daily life mostly depend on agriculture and agri-related activities, and some of them still depend on the employment generation programmes and schemes of the government low level of standard of life, dependence attitude of the people still continue here. Identity efforts, dissidence and protest nature see on to be continues in their attitude and opinion. But people are resource full and help full and sympathetic towards their fellow brother- on and mostly tend to honest and hard working may be owing to abundance of resources both natured, physical and social.

Table – 37

Population and Literates/ Literacy Rate of Tadvai Mandal

	General Population	Literature	Literacy Rate %	S.T. Population	S.T. Literature	Literacy Rate %
M	989 (50.17)	5699 (61.98)	57.6	4566(46.14) (49.86)	2470 (24.96)	54.40
F	9830 (49.83)	3469 (38.02)	35.6	4592(46.71) (50.14)	1466 (14.91)	31.93
T	19.727 (100.00)	9195 (100.00)	46.6	9158(46.42) (100.00)	3936 (19.95)	42.98

The table- 37: Presents the distribution of population and literates/ literacy rate of male –female population of the Tadvai Mandal. In all there 19727 people among whom 9158 belong to Scheduled Tribe. About 46.6 per cent are literates, where males dominates in literacy with 57.6 per cent over females those with 35.6 per cent. Almost similar trend is apparent in tribal literacy and male-female literacy of tribes from the figures and facts of the above table and as observed by the researcher, it can be easily said that the Tadvai Mandal is a resourceful mandal with good number of institutions related to education, administration, trade and other services, portray good picture of better picture of literacy and literacy rate.

Tadvai village social map, resource and mobility explain that village seems to be having compares of tribal/ community relations. Internals differences are not evident, as they are peace lovers. Tadvai people are hard-working honesty but highly motivated in their own way and boldly live their lives. Harmony and unity are found in them. Show a good evidence of tranquility and peace. Companionship is seen among the village folk. Table- 37 furnishes the distribution of population and their literacy and literacy related to male, female population of the villagers and the tribes. About 66.61 per cent i.e. two-third villagers are literate. About 58.97 % and 41.94% are literates from male and female respectively. The Tadvai village rate of literacy is much above the average of the rate and national literary rate, out of 1333 of the village people about 296 are tribes. Literacy of rate of the tribes is very low with only 10.50 per cent in the village, while 10.26 per cent of male and 10.86 per cent of female are literate among tribals. The difference in male- female rate is very less, but female rate more which is essentially a healthy trend showing more advancement of females.

Table No: 38

Population and literacy / literacy rate of Tadvai village

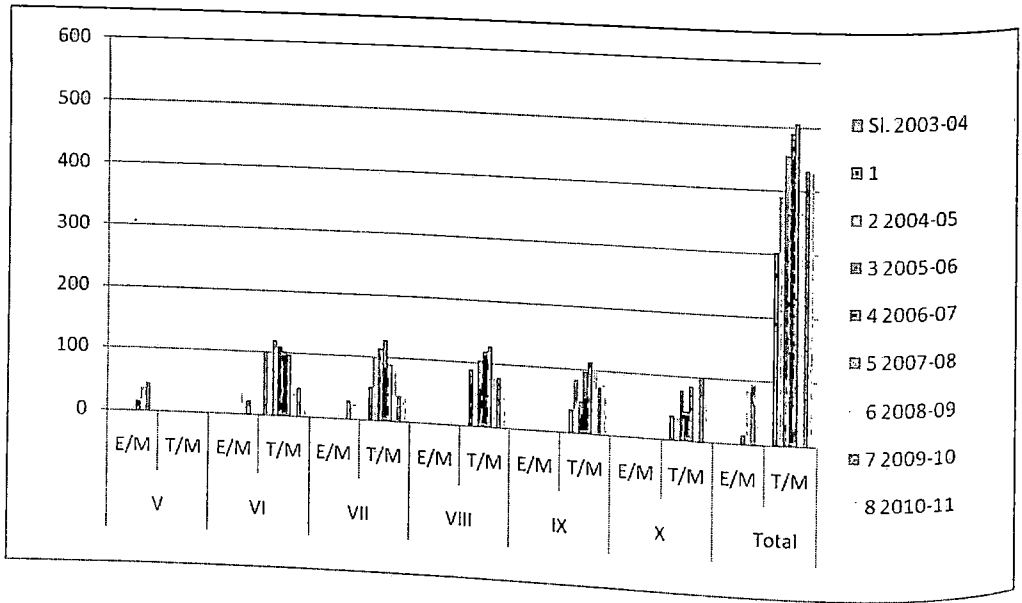
	General Population	Literacy	Literacy Rate	S.T. Population	S.T. Literacy	Literacy Rate
M	799 (59.94)	464 (67.44)	58.07%	152(19.02) (51.35)	82 (10.26)	53.94%
F	534 (40.06)	224 (32.56)	41.94%	144(26.97) (48.65)	58(10.86)	40.27%
T	1333 (100.00)	689 (100.00)	66.61%	296(22.20) (100.00)	140(10.50)	47.99%

The distribution of male-female population and tribal belonging to koyas with their literacy figures and rates of Tadvai village is furnished in table-38: As it is evident from the table that majority of the villagers and also the koyas are literates. Males dominate over female lot in terms of literacy. It is observed that, as usual of any village, Tadvai village also expresses the feature that males are more literate than female folk. Two Ashram Primary Schools, two tribal welfare schools three MPP schools, along with one ZPHS and one TWAHS could achieve only 47.29 per cent of literacy rate among scheduled Tribe Koya lack of motivation among the Tadvai people. It is noticed that if primary education is prioritised and the dropout rate is effectively addressed, and the enrolment is improved, then only the objectives of education policy of importing school education as visioned in vision 2020 education for all would be successful.

Table- 39

**Strength Particulars of Govt. Tribal Welfare Ashram High School (Girl)
Tadvai, Period 2003-2011 E/M/ T/M**

Sl.	Academic Year	V		VI		VII		VIII		IX		X		Total	
		E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M
1	2003-04				98		52		88		36		39		303
2	2004-05				119		100		54		84		35		392
3	2005-06				109		114		104		50		79		456
4	2006-07				102		127		119		97		47		492
5	2007-08	15	0	0	97	0	88	0	126	0	111	0	85	15	507
6	2008-09	36	0	47	35	0	75	0	77	0	97	0	83	83	367
7	2009-10	44	0	21	45	28	40	0	79	0	74	0	98	93	433
8	2010-11	04	0	11	41	24	45	29	47	0	77	0	71	39	430

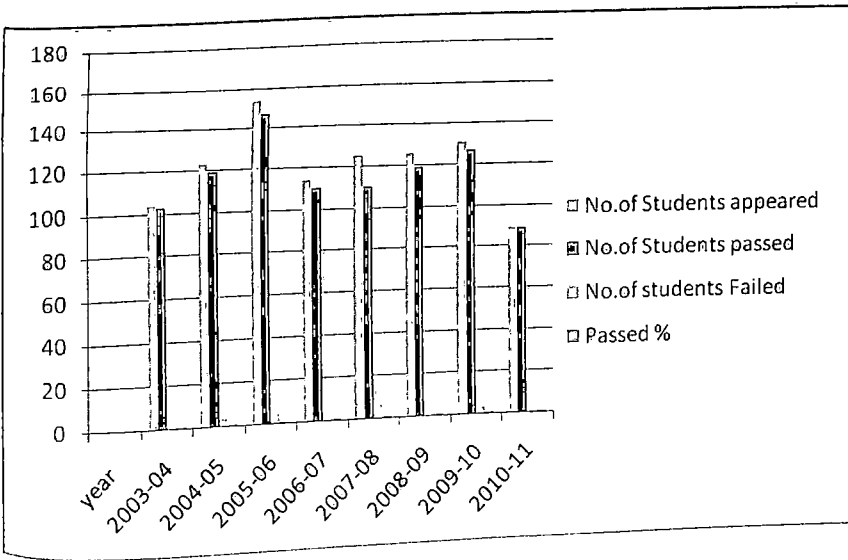


The distribution of the strength of the girls admitted into Govt Tribal Welfare Ashram High School, Tadvai during the years from 2003-04 to 2010-11, is presented in table: 39. This GTWAHS at Tadvai, was started exclusively for boys. In exceptional cases few girls were admitted, but as day schools only. During 2003-04 academic year the school was converted as GTWAHS for girls in the same premises and building. Even the primary school children of 3rd And 4th standard are also being admitted into the school, but are kept separately with a separate hostel warden to avoid exposure and humiliation, running 2003-04, when school initiated Vth class section about 70 girls were admitted but 2004-05 to 2007-08 no students were admitted into 5th class. The students admitted in to 6th during 2003-04 higher with the strength of 125, and increased to 164 by next year; If observe closely the strength started decreasing from 2005-06, with little ups and downs and reached to the ever lowest i.e. 40. It is apprehended that as the year forwarded, there may not be any students in Telugu medium. The personal enquiry with the elders revealed that the fear is true because the establishment of private schools and introduction of English medium school at separate section, the Telugu medium may be closed down in the forth coming year if the intake is an indication.

Table: 40

**Tribal Welfare Ashram High School Tadvai, 10th Class Result,
From 2003-2010-11T/M (Girls)**

Academic year	No. of Students appeared	No. of Students passed	No. of students Failed	Passed %
2003-04	104	103	1	99.00%
2004-05	123	119	4	96.70%
2005-06	154	147	7	95.40%
2006-07	114	110	4	98.50%
2007-08	125	110	15	88.00%
2008-09	126	119	7	94.00%
2009-10	131	127	4	97.00%
2010-11	89	89	0	100.00%



The similar trend is being seen is then higher classes. It can be said that as the year progresses the strength though with some fluctuation is seen down-ward inclination.

The table: 40 furnishes the strength of the students admitted into various classes during the decade i.e., 2001-02 to 2010-11, along with the performance in the terminal examination with the indication of per centage. In order to guise the performance only pass per centage is calculated, since it is an important aspect to know about the educational standard. The Tadvai, school was initiated, with the chief purpose of providing and meeting the needs of education of tribals. Similarly, the English medium was also initiated during 2007-08, but the intake figures very discouraging owing to many reasons. The pass per centage is one of the indicators to judge the performance of the students and school. The pass per centage is very un-veering. But we have to ponder over the fact that though good per centage is seen in results, the strength of students admitted into the classes show decreasing trend this fact need explanation. The performance for English medium is neither seen as a promising one nor as value oriented one. The section remains un-answered without going any indication that the strength & performance level co-related here.

Table - 41

Class	K		L		N		E		BC		SC		Total	
	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	T/M
10 th	-	91	-	06	-	01	0	0	-	0	-	0	-	98
9 th	-	81	-	05	-	03	-	0	-	0	-	0	-	89
8 th	63	13	03	01	06	04	-	0	0	0	0	0	72	18
7 th	50	53	04	02	02	10	0	0	0	0	0	0	57	65
6 th	07	69	13	05	0	02	06	0	0	0	0	0	26	76
5 th	19	-	03	-	-	-	-	-	-	-	-	-	-	-
Total	139	307	23	19	08	20	07	0	0	0	0	0	177	346

**Community/Medium wise Strength of Tribes during 2010-11
Tadvai Village Tribal Welfare Ashram High School (Girls) E/M, T/M**

The strength of the students admitted class-wise during 2010-11 in Tadvai Tribal Welfare Ashram High School, by the community wise is furnished in table: 41, where now only girls are being admitted since 2003-04 academic year after conversion into girls school. The Telugu & English medium is being here with separate sections, English medium initially was taken with enthusiasm but, the strength now declined. The Telugu medium is taken with generalized and preferred by all the tribal groups. Most of the teachers feel comfortable with Telugu medium teaching though teachers are being appointed separately for English medium, even they express

that, it has become a difficult task to orient the students, and some of the students are also dropped out because of their dismal interest in English medium instruction. Overall strength intake in Telugu medium almost doubled than English medium. Lower number of strength is recorded in the lower classes than in higher classes. Medium wise picture with community states that the native inhabitants i.e., Koyas outnumber other community. Among the sub tribes like Naikpod, Erukala have not shown any interest is either media except a few has local Lambadas, who are intruded into GTWAHS. As the class grow, the koya tribal girls are increasingly preferring to study in Ashram High School how even it can be said, though long stayed aboriginal koyas are taking up education other non-local sub-tribals groups and non-local other communities are also taking the advantage of Ashram School education.

Table - 42

S. No		Teaching Staff			Non-teaching staff			Total
		School Assist & Grade-I	SGT's	CRT	Attender/ Graded worker	Junior Asst/ Record Asst	Contingence workers	
1	ST's	3	9	03	1+2 (G) (A)	1 + 1 J/A R/A	3 + 1 D/W	24
	Koya							
2	Lambada	1	2	02	0	0	0	5
3	Naikpod	1	0	0	1	0	0	2
4	Yerukula	0	0	0	-	0	0	-
5	OC	2	0	0	-	1	0	3
6	BC	1	1	0	1	0	2	5
7	SC	0	0	0	-	0	2	2
8	Total	8	12	05	5	3	8	41

The table explains the details of employees, both teaching and non-teaching of Tadvai Government Tribal Welfare Ashram School for girls. The staff presently working belong to many communities. The employment scene of the school is taken for the study, since it was thought it can explain protency of the employees background with their other community. This is done to show that, though the G.O. No.3 stipulates that those who fall within specified area to be employed in to these school position, the others are being appointed on one or the other pretext, by violating the G.O and rules. It is observed, yet most of the native koyas are available with required qualifications, the other who are not eligible according to the G.O. It is seen from the table that out of 41 candidates employed in the school only 24 belong to the eligible category Tribe. The employment opportunities clinched by the tribes dominant otherwise, owing to their migrant and other political qualities. This situation of non-preference of local tribes by violating the G.O. is viewed seriously by the native koya tribes. Some of them want to the extent of saying that illegal recruits must be removed

instantly they have also started an organisation to safeguard their rights and may in future raise to the occasion of remaining sub-criteria of reservation, as is being in demand by SCs.

Table – 43
Community – medium wise strength of tribal parents
who were interviewed

Class	Koya		Lambada		Naikpod		E		Total	
	T/M	E/M	T/M	E/M	T/M	E/M	T/M	E/M	E/M	E/M
5 th	0	2	0	1	0	0	0	1	0	4
6 th	2	1	1	1	1	0	0	1	4	3
7 th	2	1	1	1	1	1	0	1	4	4
8 th	2	0	1	1	0	1	1	0	4	3
9 th	2	0	1	0	1	0	0	0	4	0
10 th	2	0	1	0	0	0	0	0	3	0
Total	10	5	5	4	3	2	1	3	19	14

It must be stated here that, in order to know the information on the education and employability of the tribes/ communities, the impression of the members of the different sub-tribes, parent of the students admitted in to the Ashram School were contacted as part of PRA and were asked few question in informal interview. In all about 19 parents and 14 parents of the telugu and english medium respectively were contacted to elicit information about the educational and employability aspect of the tribals. When contacted to know about the educational background, most of the elders and parents explain that they are illiterate. These parents of the school expressed their general opinion that, though their wards acquire school level education and are unaware of the future chances and are unable to pick-up the pace to pursue higher education and pursued back by other advanced tribe specifically they mention that Lambadas are grabbing the posts meant for the children of local tribe. The felt that they are indulging in violation of the GOs and rules by making use of there political power and trying to bulldoze the other tribal opportunities. Most of the parents plead that in order to improve employability of their successful children a link of education employment must be made to equal distribution and to meet social justice.

The village Tadvai is a Koya dominant village as it is seen from its population. The educational facilities or available since almost three decades. Aseparate Ashram School was initiated to import education to girls as part of social justice and empowerment plans Literacy levels are high as seen from the tables presented. Owing to the dependence on lands and forests, their economic position seem to be

rain dependent and they grow are of similar type. With the introduction and initiation of governmental policies from time to time the tribal position appears to changing, because not with the same speed and fine with other plain areas occupational mobility is horizontal, how ever the educational attainment of tribal are also exposing them to new secular employments. However to bring the tribals in to the mainstream is a slow and continues process and long durable process. Sixty years of planned growth is yet, seem to be inadequate in terms of time and hope needs much more time and needs awaited. In the fourth chapter the summary of finding and the conclusions are presented.

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Chapter – V

The study of Indian tribes has assumed a greater attention among the scholars both in India and abroad. The specific nature of the development, transition of these societies all over the world carved an interesting pursuit of social knowledge. This is particularly explicit in the third world societies where the development transition has acquired an uneven proportion in its direction. Given the context of uneven development, tribal societies in these countries present further backward, underdeveloped characters, characterized as Fourth World Societies¹. In short tribal societies all over the world represent an unevenness in their development, and that their exploitation remains ever aggravated since their indicators of development almost remain same and do not change up to the desired level of satisfaction.

Several studies were undertaken since the days of British rule on various aspects of tribal life in India. Such studies were basically anthropological and could focus limitedly on the role of the Governmental institutions in the overall context of changing tribal life.

During the colonial period the tribal community in India has gone under a qualitative change. A gradual penetration of state hood in these territories has sparked off new structure of controls over the tribal life which in turn paved a way for immediate usurpation of their earlier social status in the post-colonial age. The Post-Independence phase of tribal India had witnessed a good deal of such changes and inherited a heritage of neglect and usual passion of underdevelopment.

The impact of the process, particularly in Post-Independence period, especially opening up of tribal areas to the advanced markets, exploitation of natural resources and its eventual effect on environmental degradation left a tremendous socio-cultural political pressure on tribal society. More particularly, the generational changes such as land possession patterns and holdings, loss of control over the movable and immovable resources had a shattered effect-over the community institutions. The alien cultivator perpetrated by the non-tribals has in a way led the type of dependent socio-economic situation to which may tribal communities become victims. On the one hand the tribal belt has been opened up through mining and commercialization which has brought in contractors, musclemen and exposed tribal men and women to the ruthless operation of market-economy.

India possesses the largest concentration of tribal population in the world next only to Africa. The tribal groups are considered as the oldest ethnological sector of the national population. According to the 2001 census, population of the schedule tribals in the country was 8.43 crores, constituting about 8.2 % of the entire population, approximately one tribe man for every 13 Indians. Growth rate of tribal population in

India is presented. There are about 698 tribal communities in India, speaking about 225 and add subsidiary languages and are spread over from Himalayan Mountain down to the India can and from Arabian sea to the Eastern frontier. Among them, there are some tribes consisting as large as about 5 million populations and some tribes do not even have few hundred in number. Irrespective of their size, they come to occupy a place of their own and distinct in nature. They vary a great deal from each other in physical features, culture, and life styles and so on. These groups also differ amongst themselves even in the level of socio- economic characters. Tribal Groups of India provide immense information to depict themselves in terms of their specific language, folklore, folk dance, visual artefacts and material culture and present a good picture of their significance. The studies conducted by various scholars, administration of Indian culture and heritage. Thus tribal society is harmonious and humane, they are less unequal.

The concept of tribe varies from state to state or region to region depending upon local socio-economic conditions of a particular community and the consequent inclusion of a particular community or group in the list of Scheduled Tribes and Scheduled Castes. A community may be a scheduled tribe in one state and it may be scheduled caste in some other state and it may be backward class or forward class in some other state. For instance, Lambadas or Banjaras or Sugalis are Scheduled Tribes in the state of Andhra Pradesh, but the same are classified as Scheduled Castes in Karnataka and Union Territory of Delhi and Backward Class in the state of Maharashtra. The 'Gond' community is Scheduled Tribe in the Agency tracts of A.P., while the same is not recognized as Scheduled Tribe in the adjacent Orissa State, in spite of its predominant presence in the tribal areas of the state. Hence a Tribe is now in legitimate terms is a Scheduled Tribe, for all its practical purposes.

During the times of historical era, most of the tribal areas inhabited by tribes were inaccessible owing to the lack of communication, transport facilities and those tribal groups lived in utter isolation.

The intrusion and invasion of money lenders and traders from the plains played havoc with the tribals, who, as many studies show, lost their self- sufficiency, economic independence and pushed them into the clutches of cunning exploiters from plains. The plight of the poor and vulnerable Indian Tribals has been surfacing from time to time for about hundred years or so⁶ There is a rhythm in life and rhythm is the Tribal life; is that of 'Static' and 'dynamic' of movement and pause of movement. The tribal people as beloved children of 'Mother Nature' are subject to the same laws, which govern other children. The rhythmic process of nature is ever at work, with the march of time, among the tribal people. The phenomenon inherent in the nature of plural society of the Indian sub-continent is the co-existence- often in narrow space of population varying greatly in the level of material and intellectual development.

Tribal Situation in Andhra Pradesh:

Andhra Pradesh is the traditional home of Tribes with 35 in number. Most of these communities are found in border areas of Andhra Pradesh in North and North-East. Among 35 recognized scheduled groups 31 tribes are mostly found living in 30,030 Sq.K.ms. of Schedule areas in 9 agency districts. The scheduled areas in the state constitute 11 percent of total state geographical area. The density population in tribal area is 125 persons per Sq. Kms. as against 194 plain areas.

The tribal population of Andhra Pradesh as per 1971 census report was 16.57 lakhs with 3.81 percent against 13.24 lakhs with 3.68 percent of 1961 census report population. There is an increase of 0.13 percent. In the year 1981 it was 31.76 lakhs against 16.76 lakhs of 1971 census. There is an increase of 15.18 lakhs with 2.11 percent during 1971-81 periods. According to 1991 census there population was 41.99 lakhs against 31.76 lakhs of 1981 and increase of 8.21. This abnormal growth in Schedule Tribes population is due to inclusion of 10.23 lakhs. As per 2001 census the Tribal population was 50.24. There is an increase of 8.25 lakhs over 1991 population.

During 1971-1981 there was an increase of 2.11 percent is because of inclusion of Banjaras, Yerukula and Yanadi Communities of Telangana Region in the list of Scheduled Tribes in 1976 by removing areas restriction. The Lambada are numerically predominant tribal group with 20.77 lakhs. Yerukula with 4.37 lakhs in Andhra Pradesh State.

There are 35 tribal groups in Andhra Pradesh among them the Banjaras (Sungalis) are numerically predominant tribal group. They occupy first position in the list of tribal groups with 20.77 lakhs 41.36 percent followed by Koya with 5.68 lakhs 11.30 percent. Yanadi 4.52 lakhs 9.19 percent and Yerukala 4.37 lakhs 8.70 percent. It is observed that though there is general growth of population among tribes but at the same time there are 9 tribal groups of out of 33 which are slowly losing its annual growth over a period of twenty years. They are the Goudu in Agency Tract from 11,279 (2.57 percent) by 1991 Census to 7,749 (-3.12 percent), to 2001 census, the Hill Reddis 433 (0.85) to 77 (-8.21 percent), Katlunaykan 643 (6.11 percent) to 11,780 (-6.62 percent), the Kulia 516 (2.49 percent), nayak in the agency Tract 23,564 (26.86 percent) 14,22 (-4.00 percent), the Reddi dhora 5,677 (0.73 percent) to 1,721 (-6.86 percent), the Rona/Rena 361 (5.49 percent), to 2,074 (4.32 percent)-(Appendix-4)

Literacy Levels:

The literacy levels among the tribes of Andhra Pradesh are extremely low. When compared to national and state levels. The details of literacy rate at national and state level for both general and tribals from 1951 to 2001 are self explanatory.

Appendix-5 indicates the wide disparity in the literacy levels between all India General, Andhra Pradesh General and all India Tribal Population (Appendix-5). The Literacy rate among the scheduled tribes of Andhra Pradesh is not even half of the national literacy of ST's as per 2001 census reports. The report of the working group on development and welfare of ST's during National Five Year Plans stated that over all literacy rate for ST's and for S.T women, Andhra Pradesh has the latest literacy rates 8.68% and 17.16% respectively in 1991. The Andhra Pradesh Tribal Educational Literacy rate is at very low level in over all India Literacy rate as per the census from 1951 to 2001.

Importance of Tribal Education:

Education is a harmonious development of the individual in the context of community to which he belongs. Indian Constitution envisaged special provisions in the post-independence period for the promotion of education among scheduled tribes and this became a social responsibility of the central and state government (Article-46). Accordingly a number of educational programmes have been initiated for these groups both at the school and college level.

Education for the tribal people has today become a matter of great importance. Ever since India gained Independence a considerable amount of money has been spent so that the tribal people, who are undeveloped and neglected, could come in the mainstream of the country. Whenever we start discussing about implementation and impact of tribal education, we are confined with the lack of relevant data, in absence of which it cannot be more than surmise to say whether the number of schools in tribal areas is enough. Even state wide figure or schools in tribal areas are not available.

Majority of the tribes are poor, isolated and unable to take advantage of development programmes initiated by the government. They are lagging behind when compared with non-tribes in all the spheres of development particularly in the field of education, and employment.

The education of tribals was neglected before independence although some Christian missionaries and private agencies were encouraged by the government and later government started separate schools for them. A good number of such schools exist today and imparting education to them, and also providing an opportunity to enter into employment, though at lower strata.

Review of Literature:

An effort has been made to review the available studies related to tribals and presented in the second chapter. Most of the indispensable part of the research endeavour is reviewing the literature. This essentially indicates and implies synthesizing and going into various world and research studies that have done in the

field over a period of time. Acquaintance and with the studies already made, helps the scholar to discover what is already known, what others have tried to find out, the type of methods used for like knowing quantum of work done in the field, and to know how to tackle the problem under study and also to avoid the risk of duplication, certainly, the review minimizes the energy, time and expenditure of the research scholar. Review of literature also helps to understand the gaps of research and aids to formulate the theoretical frame work for the study. It also helps the investigator to frame broader, adequate and suitable objectives, assumption, about the factors, variables related to the study.

Hence focus is made on to review the literature related to tribal India, with specific references of culture, tradition, with emphasis on education, occupation and employment.

Studies on the transitional aspects of different tribal have figured in the history of Indian Anthropology. Scores of monographs were written by British ethnographers, administrators and academicians. Dalton, E. T, compiled most of the data on the geographical settings, physical traits, economic, social and religious life of Lepchas and Lings of Sikkim and Darjeeling. Crooker described the culture of Bhatia's, Gujjars, Tharus and Khager of North India by focusing on economy and social life. Mazumdar, Savaras, dealt with traditional aspects of the primitive tribe and developed the concept of spiritism. Based on such studies, Government of India, could take up census operations and studies tribes during 1961 Census, which are still continued in all parts of India. S.C. Roy in one of his studies, took humanitarian interest especially in Mundas of Chotanagpur by unravelling the language and culture, which include their day to day learning and published in monograph form. L.P. Vidyarthi, made some interesting observation about the Jarawas, the great Andamanese, the onges, the sham pens, and the Nicobarese. Haimendorf, one of the eminent ethnographies, studied the tribal issues of Hyderabad state, and explained the primitive economy of Chenchus in relation to their seasonal nomadism. His study¹⁵ on Reddis of the Bison Hills, along with his wife Elizabeth, and his first and full-length account of Raj Gonds, Pradhan is yet a classic in Tribes of A.P. Maharashtra, M.P and Orissa. Roy Burman, B.K, investigated the role of the state in the development of tribals. The study tribes to list out various policies and programmes for the development of tribal people. Sarma, B. D. explained various issues in connection with development of Indian Tribes, with overall perspective Lakshmaiah, Thakur have attempted to comprehend the socio-economic conditions of Indian Tribes. Mishra, observe that social change and development is taking place in tribal societies in India, in various direction and varying degrees. He laments that, tribals are resisting the change, because of the protectionist policies, mnerh development exploitation, alienation, forest policy and

educational policy of the state and suggested non-protectionist, but integrative approach must be adopted.

P.C. Dave (1954) makes a report on the ashram and sevashram schools in Orissa gibbering the general routine of the Ashram schools and details of stipends and scholarships. At another place (Vanya Jati, 5, 2, 1957), he describes the ashram schools in the then Bombay state. Hari-Mohan (Bulletin of the Bihar Tribal Research Institute, Ranchi, 5, 2, 1963) describes the residential high schools of tribals at Mahudanr in Palamu district in Bihar. The paper gives details of enrolment, hostel, daily routine, management and the pattern of education imparted to tribal children.

Balakrishna (1959) studies the effort of socio-cultural deprivation on some cognitive and non-cognitive abilities of Tribal Adolescents. The main objectives of the study were to compare Christian and Non-Christian Tribal adolescents in terms of their verbal intelligence, reasoning, ability, achievement motivation and vocational values.

The major conclusions were: The Christian Tribal student possessed more intelligence, better reasoning ability and higher achievement motivation than non-Christian tribal student. Besides, their vocational values to be different from those of the non-christian tribal group. Moreover, the Christian tribal group aspired higher and set themselves higher goals than the non-Christian group.

Sachchidananda, (1967) study dealt with the special problems of education of scheduled tribes with particular reference to tribal primary education teacher of tribal schools, medium of instruction for tribal girls, ashram Schools, hostels, education planning and administration of tribals has been undertaken in the tribal areas of India were not making much head way mainly because of he ignorance and illiteracy of the tribals. According to his study the advantage of the various development schemes. A Certain degree of education among tribal is necessary. He argued that the Government had to extend financial and other assistance for the educational development of the scheduled tribes. The establishment of Ashram Schools has been considered as an important mechanism to provide fee residential primary and middle school education to tribal students living in remote areas and scattered hamlets where such educational facilities are not available.

Sita Toppo, (1979) in her study on the growth of education among the Oraon tribe in Bihar state analyzed the causes of wastage and stagnation at School level and the reasons for higher percentage of failures among the Oraon students at the college level. The study was based on the primary as well as secondary sources of data. She observed that the Oraon students of Ranchin district have gone to other districts of Bihar State for the purpose of higher studies. She also observed that the main cause of wastage and stagnation are due to the lack of encouragement by parents and guardians, lack of availability of school in the Oraon and inadequate number of teachers with tribal background and so on.

Sharad Kulakarni, (1980) in his article entitled "Tribal Education and Development in Right Approach" focused on the tribal education in Maharashtra State. The study observed that poverty is the main cause for educating tribal children. Further study also point out that the language is also another major hurdle in making the tribal literature. He also stressed on the social problem like social exploitation. Addiction to alcoholic which made the tribal way from the education. To spread education in tribal areas author suggested that Ashram Shalas (Residential Schools) Pre-School Centre or Nursery Schools (Balavadi), for lower primary education and non-formal these institutions.

Sachidandan, (1982) in his book highlighted the structural constraints in the education of Scheduled Tribes and Scheduled Castes. He discussed about the ecological, social, economic, psychological constraints which hampered the progress of the tribal educational system. He suggested some instruction programmes and efforts for more enrolment of tribal student and etc., would also contribute for the benefit of tribal people.

Similarly scores of studies are conducted to enquire into the educational aspects of Tribals. But very few studies are made about the employment situation. Hence an attempt is made to enquire in to education, employment of tribes in A.P with a specific focus on Koyas of Warangal, is done mainly because very few are no studies carried on the specific tribe in the region selected.

Research Methodology and Design:

The chief feature of the setting, the undveste, selection of sample, construction of the interview schedule, and the procedure of administering interview schedule to the respondents are explained. The data collections procedure, the method of analysis, the simple statistic used in explained and the percentages useed also calculated, with necessary graphic or pictorial presentation are lucidly described with an idea to make the study a purposeful and meaningful one, opinions an suggestions

The Setting and Location:

In this chapter, the important facts of methodology are presented. The chief features of the settings, the universe, sample, construction of the interview schedule, and the procedures of administering interviewing the respondents are discussed. The data collection procedure, the method of analysis, the simple statistics used, is explained and the percentage were also calculated, with necessary graphic or pictorial presentation are lucidly described with an idea to make the study a purposeful and meaningful one, opinion and suggestion were sought from officials of the Integrated Tribal Development Agency (ITDA), teachers of the ashram schools. The information collected in such manner are furnished at suitable places, along with the summary of

the discussions, and the final findings, conclusion, generalizations of the study are presented in the fourth coming chapter.

The Telangana, one of the three regions of Andhra Pradesh state consists of 10 districts of namely Adilabad, Hyderabad, Karimnagar, Khammam, Mahabubnagar, Medak, Nalgonda, Nizamabad, Ranga Reddy and Warangal, for the purpose of the research, from this region, the Warangal district have been chosen as the area of the study. The major reason for the selection of this study area, i.e. Warangal district is predominantly in the north tribes are inhabiting and are at lower ebb of the society. The very backwardness and isolation of the tribes in this part occupies the crux of the research problem. Most of the programmes are charted out to in this part. Hence it the present study.

The Warangal district population according to 2001 census is 32.46 lakhs; the district occupies 13th place in the state of A.P. in its population and 12th place with regard to its area. The Scheduled Caste population in the district is 5.45 lakhs and the Schedule population is 4.57 lakhs which forms 16.8 per cent and 17.2 per cent respectively.

Out of 1098 Revenue village of the district 1008 villages are inhabited and the rest of the village are deserted. It is significant to note that the density of population in the district is 219 persons per sq.km. as against 242 in the state, and as a whole about 19.4 per cent of the population of the district live in urban area. More than 80 per cent of the population live in the rural and tribal areas, though un-evenly spread over the district. There are some mandals overwhelmingly represented by non-tribal or tribals. It is also seen that there are certain villages in the north-eastern part of the district, where all the people belong to a particular tribe i.e. Koya. The details of the population of the people of the state, district and mandals are presented in separated tables. The map of A.P. and the Warangal district is provided to facilitate locate the study areas. The mandals selected for the study, along with respective villages of the mandal are also provided to identify the villages studded of the mandal are also provided to identify the villages. It is found that the mandals viz. Eturunagaram, and Tadwai are totally represented by Koyas among Scheduled Caste category. It is very rare phenomenon where other tribes are found here. The remaining three mandals covered under the study are Govindaraopet, Kothaguda and Gudur, where against most of the tribals belong to Koya community. The statistical figures collected from ITDA, Eturunagaram, reveal that from 13 tribal dominant mandals are selected for non-scheduled area to implement sub-plan programmes. Out of these 13 mandals, about 75.90 percent of the tribals live in 5 mandals, they are Eturunagaram, Tadwai and Kothaguda. These mandals are isolated for the study owing to their majority tribal population, where most of them are Koyas.

With rich flora and fauna, the Warangal district abounds in forest wealth, Bamboo, Teakwood and Beedi leaves, Seekakaya, soap-nuts tamarind are the principal forest produce. The chief crops, grown in the district are paddy, cotton, chillies. The district has 4.58 lakhs of tribal population among them 2.36 lakhs are men and 2.22 lakhs are women. There are 177 scheduled villages and 285 Tribal sub plan villages. In the year 1975 government has established ITDA headquarter at Warangal to implement tribal development schemes. Later in the year 1985 it was shifted to Eturunagaram (Akulavasi Ghanapur). The area under ITDA is 3122.46 Sq.Kms in the districts.

There are 24 Ashram High Schools, 7 Ashram Upper Primary Schools, 8 Ashram Primary Schools apart from Junior Colleges, and per-examination Training Centre etc functioning under ITDA to impart education to tribal areas. Plenty of tribal sub plans are working in the district. Among them Koya, Naikpods, Gonds, constitute the aboriginal tribes. The Lambada and Erukulus were declared as scheduled tribes in the year 1977.

Among twenty tribal groups in Warangal district the Lambadas (Banjara) are numerically predominant tribe with 80.50 per cent followed by Koyas 13.53 per cent, Yerukulas 4.32 per cent remaining seventeen tribal groups constitute 1.65 per cent only.

Sample Selection:

In the district about 3 mandals are identified to be ideal to suit the study. They are: 1. Tadwai' 2. Eturunagaram 3. Kothaguda. **Tadwai** village of Tadwai mandal, **Chinnaboinapally** village of Eturunagaram mandal, **Gangaram** and **Sadireddypally** of Kothaguda Mandal are selected for the study. The rationale behind selection of these villages are simple as they represent two boys' schools, two girls' schools and running Ashram type of education.

Data Collection & Analysis:

With the help of the structured interview Schedule, the relevant information is collected, from the primary sources. Core interviews were also conducted from school teachers and the parents to elicit information required to study the phenomena of education and the nature and conditions of employment. After the relevant data is collected, a through scanning is made to use required information and the interpretations are made depending on the facts and observation notes.

A brief sketch of the profile of the Warangal district with its historical background gave a basic foundation to formulate the conceptual frame work of the study. Social and cultural background of the people and their richness is lucidly furnished. This helped the researcher to elicit the information about the tribes and sub-tribes of the inhabitants in various locations. The sketch of the koyas, the subjects

under the study is presented in the fourth chapter gives an immense understanding of the koyas and their socio-economic and cultural aspects. Since the tribes like koyas are also on the anvil of various developmental programmes, their educational and employment nature and dynamics is attempted to estimate them. Ethnomethodology, PRA are applied. The four villages viz., Chinnaboinapally of Eturnagaram Mandal; Gangaram and Sadireddypally villages of Kothaguda Mandal and Tadvai village of Tadvai mandal are visited. The aspects of ethno methodology, Participatory Rural Appraisal (PRA) are considered as good methods and utilized while conducting PRA in Chinnaboinapally village, it was possible to prepare social mapping, Resource mapping and mobility pepping. These three maps and the information available at the village about schools, literacy rates and the nature of employment gave enormous data. Based on these and the informal interviews, with alders of the tribe, the teachers of the school gave a good amount of information about the education interns of literacy, literacy rate, size of the students' intake in the school, percentage of pass and performance of the school. In addition to these the information on employment, particularly of the teaching and non-teaching staff working at Ashram school, helped to assess the employment situation of tribes, sub-tribes and others. In PRA application social mapping of Chinnaboinapally presents that the people belonging to backward caste dominate in size, followed by forward castes, and the least per cent of the people in the village belong Scheduled Tribes. The socio-economic level of the koyas in the village is normal. The koyas continuously practicing the agricultural methods, with their traditional tools. New agricultural methods and techniques, though introduced are not keenly taken-up of them. Few of the koya tribals work as agricultural labour in the fields of other communities. They are generally honest and hard working.

Chinnaboinapally village has good resources, as seen from the village resource map. The village has abundant forest around and serve the needs of the villagers for their fodder and fire-wood. Small ponds serve partial irrigational needs. A government built over head water tanker is a source for drinking water needs of villagers and koyas. Since the tribals have very small holding of lands, the resources available are seen as alien to them and always tend to depend on government programmes, being offered to them from time to time.

It is found that 63.47 per cent of the tribals of the mandal ST males are literate and 37.05 per cent females of the mandal tribals are literate. When compared with mandal general literacy rate ST people show more literacy than other population. Only 12.84 per cent of tribes seen to be literate. On observation of general survey on education reveals that the people of Chinnaboinapally are lagging behind in term of literacy rate and education. ST Women are lesser literates than men, tribal women express the need of more encouragement in terms educational facilities and provisions. The figures of the enrolment in Tribal Welfare Ashram High School

available from 2003-04 upto 2010-11 academic year express that, the years 2004-05, 2005-06, 2006-07 are better academic years with highest enrollment compared 2007-08 to 2010-2011 academic years. A declining trend is seen in enrolment aspect in Ashram school meant for tribals. A close observation of the strength from VIII to X class reveals that, the enrolment is decreasing, as the academic year progress, the strength is decreasing, and poses a general threat to the enrolment particularly from the last 4 academic years. It is observed that, the decrease in these years is perceived due to increase in number of the school within the vicinity of the mandal is the main reason for lower strength in the school. Some elders admit that the results are good but non-availability of higher educational facilities tempering the educational aspirations of their words and plead for more governmental initiation.

The performance of the students at the terminal examination indicates (as seen from the results of exam available from 2001-02 to 2010-2011) that they are really encouraging, as more than almost 75 per cent from 2007-08 onwards pass-out in terminal examination. This is an indication of good performance to gauge the nature of education and to estimate several other aspect. Education provides a light to leap forward in the lives of tribals to avoid themselves from exploitation and cheating. Village elders, the school teachers and other responsible persons expressed that their village tribal needs more attention from the government and the officials for betterment. The strength admitted in Chinnaboinapally in Telugu and English medium during 2010-2011 academic years explain that the English medium strength is zero in 5th class and 10th class. But in telugu medium the strength is either stable or more in the years shown. It can be concluded that the telugu medium education is preferred than English medium at Chinnaboinapally village. It is heartening to note that the English medium type of school education is failed owing to non-takers. This non-preference issue needs to be addressed properly as felt by the teachers of the TWAHS.

The teaching and non-teaching positions occupied by the tribal community persons and others show employability of the tribals, when it is seen from the strength of teaching and non-teaching staff working in the GTWAHS of Chinnaboinapally during the latest academic year. About 35 out of 40 employees in all working at Ashram School belong to STs, while 25 out of 35 STs and 40 total employees are from koya community. Koya community people claim that they are the only tribe residing prior to January 1950 and continuously staying and are only eligible candidates for the post recruited or to be recruited in the agency institutions run by governments. They feel that their opportunities are grabbed by other, even the GO 275, Social Welfare (TE) stipulates that only native/locals must be recruited. They strongly oppose violation of new GO No.3, of Government brought out clearly states that only tribals those live prior to 1950 January be appointed in the local recruitments. They feel the new G.O. is a better version and a constant monitoring is a must to sustain its true spirit. It is

heard from the local caste elders, tribal parents and people that non-tribal and non-local infiltration is causing great loss to local native inhabitants and posing a threat to their employment opportunities of present and future. They perceive more threat from the tribes of plain area particularly koyas and blame the government and political lobbyist for such a disastrous situation.

Gangaram village is one among 67 villages located in the mandal, among only 14 belong to non-schedule area where castes, tribes and others are inhabiting. Out of 14 non-scheduled villages 8 villages are deserted. As the inhabitants those who claim as locals, say that, the people those who belong to deserted villages are settling in scheduled villages to claim the benefits available with agency villages. The issue seem to be simple, but in real terms a serious one, since the benefits such as education opportunities, employment chances and other economic advantages are grabbed by clever and powerful people denying the right to live of the local tribals. In addition to the other schools available a GTWAHS is exclusively earmarked for girls to meet the girl-child education needs. Social map of the Gangaram village shows that about 88.63 per cent highest among village people belong to koya tribal community and locally dominant in terms of size. Since it is a scheduled agency area, only tribals are being given chance to become village bosses, with the provisions of political reservation. Hence Sarpanch belong to tribal, particularly koya tribal clinch the pivotal Sarpanchship of Gangaram village. Though formally a koya is being elected, owing to their backwardness and other weaknesses, non-tribals try to dominate over them and try to yield power.

It can be concluded here that, the provision of the constitution of India, the special schemes, programmes initiated by the government and the concerned ITDA re making the tribals of Gangaram to lead a good life. The educational avenues, employment opportunities, available how are said that they are really benefitted and trying to better their lives, if we account the feelings and expressions of the koyas of Gangaram village. The resource map of the village explain various resources, such as irrigational facilities, transport and communication facilities place Gangaram as village in better position compared to other villages. It is said that the villager is a potential village with its variant cultural, social, economic aspects with the resources available at Gangaram. Mobility map reveals that the people are free to use various points of services available and relatively mobile in terms of their ability to move-out and maintain good net-work with others. Hence they are more mobile. The tribal girls avail the opportunities to them of education with accommodation and marching towards development.

Literacy rates of Gangaram mandal and its village rates show an encouraging scene as more number of females are literate in tribals. A good number of males are also found literate among tribals. About 65 per cent of tribal males and almost 35 per cent of female tribals of Gangaram village are literate and give a good picture of

Educational background of tribals. Koyas dominate the village population. This tribe is a major beneficiary to receive education and employment opportunities. But still feel strongly that the non-tribal people are grabbing their opportunities and request the stringent action against violators of G.O.No.275 and 3 of the Social Welfare (T Edn) issued by the Government. The strength of the girl students admitted in to classes from 5th to 10th class show an improving tendency among girls' education in Gangaram village, and the performance in terms of good results at terminal examination is a good sign of girls education. If take the criterion of employment position occupied in the GTWAHS by the end of May, 2011, as an indication, we can conclude that the girls education is improved, but the decline in English medium indicates, yet their backwardness and weakness and needs to given attention from the relevant section and officials and the government.

It is revealing finding that the employment situation as seen in the Gangaram GTWAHS out of 44 teaching and non-teaching positions about 40 belong to various tribal people, among whom about 27 i.e. more than 61 per cent are filled-up by tribal belong to koya and followed by 12 of them i.e. more than 27 percent are grabbed by a single tribe i.e. Lambada and hence as perceived by the elders, parent and the teachers that Lambada tribe is a more potential opponent to the local-native inhabitant tribe. They feel that a strong body to safe guard the rights of local tribe must be created and should monitor all cases of violation to meet the local demands of the natives and to provide social justice. Some of the educated employed koyas are organizing to protect their rights and even approaching judiciary to address their cases of injustice, and some of them even feel to build a movement to legally divide the tribals into ABCDE categories as is with backward castes, and also in tune with MRPS demand.

The PRA method/technique applied to workout social map, resource map and mobility map of village Sadireddipally of Kothaguda Mandal and the education and employment situation of the village and GTWAHS reveal a good scence altogether. It is to be noted here that the tribals most of them koyas of this village were first ones took the advantage in the entire mandal. It was reminded by a villager that much before the spread of tribal education in the mandal, this school was the only school available, as there were no other schools established within the vicinity of 30 KMs radium. The tribal students, who studied from the school are spread over to other villages and took government jobs and gave a leading role and became ideal models to other koyas. Now the situation of school education in its shows pathetic situation, as the buildings are old and in bad physical shape. The villagers and teachers felt and said that once a model and pioneer school in mandal in providing education, has reached to be bad situation and may be afraid by the villagers and coming years be brought to grinding half.

It is an established truth that since literate / educated girls (of 1st generation) are available in this village, the employed boys in and around this village preferred the village girls to them in marriage. Hence Sadireddipally is a distinct one in education and seen to vibrant dynamic one. Though the village portray a mixed population composition, yet, koyas hold the key position in the village and try to maintain their occurrence in terms of education employment and other activities.

An appraisal of social map, resource map and mobility map express good science and the village in scale and progress. Sadireddypally is an agri-dominant village with good number of peasant agricultural communities living in the village belonging to various communities. A good source of water, irrigation, cheruvulu act as good resources to peasants. Ashram school help educate people one-third of population belong to koyas, Goundle, Golla people are huge in number. The village is apparent as modern, when we account the facilities available, but in practice mostly traditional with the rigid practice of their rituals. Most of villagers opine that they are on the march towards development with improved standards of living. Literacy level among STs i.e. koya is much when accompanied with mandal rates. However if we look at enrollment rate it is continuously decreasing starting from 2000-01 to 2010-11, giving a dim scope for future development, and it is feared that it may even reach to a stage of closure, if the same declining continues to rule.

When compared to other village Ashram school Sadireddypally village school shows good performance as we look at the results of terminal examination, pass percentage is ideal to other schools to emulate. But the English medium school strength after introduction is showing discourgeous situation, since there are no teachers, without proper infra structure, inadequate staff it is afraid it may be closed down. The employment situation at GSWAHS, Sadireddypally points and gives to conclude that, it is a single tribe dominant village and most of them have good positions at school. Other non-local tribals are appointed but by violation of GOs. Hence as it is in the case of other village this village should also attended and good infrastructure to school and ashram is minimum but urgent one to attend.

Tadvai village, of Tadvai mandal is one of the four villages is demarcated and selected for the study to assess the education and employment of tribes. During the Nizam's government in 1942, a school first of its kind in the district with urdu medium was established to impart education to tribals. Later telugu medium was initiated after the end of the Nizam regime. In the year 1975, the school was converted into Government Tribal Welfare Ashram High School and running since then successfully. Tadvai, a mandal head quarter, with good number of offices and school available around emerged as a dynamic village with transport and communication net-work of progressive elements.

It is noticed from the feelings and expressions of the native Tadvai villagers and neighbouring villages that, introduction of girls Ashram School is welcomed and appreciated, but discontinuing the boys school they felt deprived. The boy students who were dependent have denied access to nearby school, which was earlier meant for them. However the Ashram High School for girls is provided with good accommodation with food facility is a positive sign to achieve empowerment of women.

It is found the strength in terms of intake and the performance in terms of pass percentage has helped the women to improve educational levels and helped the eligibility to get employment chances. This school has emerged as better one because it created a good atmosphere of security for girls and girls' education and shown others that the girls with education can surplus the barriers of ignorance, innocence and develop the feeling of freedom and liberty, and girls once was confined to homes-houses can now enter new world of democracy. The village is vibrant and dynamic in nature and functioning.

It is found that more than one third of the tribals belong to koya community, a majority among tribals, but with a maximum SC, BC and other communities. Most of the people depend on land and continue forming and other form-activities with crops and crop-pattern of their own variety. Modern agriculture still at a bay to them, except a few forward communities practice commercial crop pattern. Now cotton & Mirchi are common cash crops in the village. Because of the influence of modern culture is apparent. The Government initiated programmes, schemes executed are providing partial employment opportunities. Government Jobs are few but protective discrimination provided is ensuring the employment opportunities in the places like, schools and other government offices, but confining them only to lower position. Natural and physical resources are abundant, but to be exploited fully to the maximum use social mobility, special mobility is very limited, but network of people to utilize the services is seen actively. The village is mobile in term of education, occupational activities a dynamic picture.

The educational facilities available are just adequate upto high school only. After school finals the students are thrown to open world and exposed to helter-skelter nature. Some of them get employment at lower level positions and always look forward for more opportunities. In overall mandal picture of literacy rate shows that males of mandal are more literate than female. But surprising to note that female literacy rate is recorded more than males, maintaining a sharp difference in it. Tadvai village rate of literacy is little above the national average literacy rate, which is a welcome and healthy sign for the advance of women. It is heard from the elders that if girl child education is given priority and the drop-out rate is checked effectively and enrolment rate and its sustainability is maintained, then the objectives of educational policy would be achieved. If observe closely the enrolment rate is declining with little ups

and down and reached to the nadir. The apprehensions expressed by the elder of the villager as they say, that there may not be any student in near future if it is not properly addressers. The performance of education is measured in terms in take and pass-out, the trend seems to be healthy and maintained normally, as Koya girls are profusely preferring residential type Ashram education.

English medium was taken with enthusiasm, but the strength declined. The telugu medium is taken with general interest and preferred by all the tribal group. Even most of the teachers feel comfortable with telugu medium teaching. Lower number of strength is recorded in the lower classes then in higher classes. The teachers of the school at GTWAHS Tadvai feel that, it has become a difficult task to orient and retain the students. The native-local koya girls prefer Residential education and are taking the advantage of Ashram schools. Employment scene of the school is taken for account to assess employment level of tribes. It is found that out of 41 employees only 24 of them are native local tribe. The employment chances of locals are grabbed away the tribes, where dominant other wise owing to their migrant and other qualities. Illegal recruitment process, violating the G.Os. stipulating to prefer local are said to be chief reasons for such sad episode, and the local tribes feel that they must be removed immediately. It is found from the teacher organization of locals that, they are approaching the judiciary bodies as Tribunals and Courts for the redresval of their demands and to protect and safeguard their rights. They explained several illegalities in implement and seek the intervention of government. Hence they plead that there must be educational employment linkage and plans, strategies must be adopted to suit tribe specific situations and crave for a separate legal body to look into all deviation, denials.



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