CHAPTER –VI

SUMMARY OF THE FINDINGS
AND
RECOMMENDATIONS
OF
THE STUDY
Summary of the findings and Recommendations

Women and their status in the Indian Society

On has been witnessing, in the recent days, that there is has been rather an over emphasis, an harnessing women's potentials for all-round development; and thus a trend has been discerned at all the levels-local, national and global- as women are holding half the sky and as such they cannot be either ignored or neglected of their active participation in the development process which is steered in the direction of bringing improvement in their social and economic aspects; the accomplishment these goals made rather easy, especially, in the context of the rapid technological development which depends up on the highest degree of intellectual caliber in terms of skill development to handle the varied and difficult sophisticated processes involved in modern development as against in the past when the man power required to posses a well- built strong physical stature which is, normally, not the forte of the weaker sex.

Women have to adjust in a number of adverse situations while performing economic activities outside their home. In the words of Agarwal, that women supply on an average 70-80 per cent of labour for transplanting, 70-80 per cent for weeding and over 60 per cent for harvesting they do all the husking and have important roles in seed selection and storage in every agriculturally developing country.
Out of the total female population of the country, about 80-92 per cent lives in rural areas. More than 75 per cent years women belong to families of small and marginal farmers. Out of the total female workers in the country 58.2 per cent belong to migrant category and their proportion is 59 per cent in rural areas. It is strange to note that more than 2/3 population of rural women is illiterate.

World Economic profile of women shows that women represent 50 per cent of population, make up 30 per cent of the official labour force, perform 60 per cent of all working hours, receive 10 per cent of the world income and owns even less than one per cent of world’s property.

It is also admitted in the UN Commission on the status of women that although women of the world constitute half of the population and perform Two-Third of the work, they earn only one-third of the remuneration; and they produce 50 per cent of the food commodities consumed by the country, they earn only 10 per cent of the income. Women has only 10 per cent of the wealth of the country. Finally, “Women have so little access to education that in India only 25 per cent of them are literates”. Thus it is a fact that their contribution to the economic growth of the society is quite substantial.

Demographically speaking rural women constitute the highest percentage of women’s population in our country, but only recently in the wake of International women’s year, followed by the women’s Decade that we have tried to integrate the women into national planning and progress by striving to have a close look at their problems and potential.

We know very well that the contribution of women to agriculture, animal husbandry and rural-based occupations is higher than that of men. But an account of the fact that they happen to be women, and on account of social prejudices, their illiteracy and lack of organization and unionization, their voice is seldom heard and their plight is hardly looked into. We often hug the petty nation that with the introduction of Science and Technology, the condition of the rural women should take a turn for better. Marginally it may have improved the quality of life to a slight degree but on a wider perspective the plight of rural women
labour has become more pitiable since they do not get the advantage of the changes that are introduced in the field they are working in because of their illiteracy.

Women in India, representing 48.3 per cent of the total population today are at cross-roads. A large number of Indian women are slowly emerging out of a system that has oppressed and exploited them for centuries. Today have pervaded every conceivable sector of the national activity and has made their indelible impressing in various fields which have so far been considered as the exclusive rights of men. But this is only side of the coin. In our cities and villages, majority of the women still suffer from drastic inequalities, despite receiving constant attention of both planners and policy makers. Their life at home and outside still remains extremely arduous and monotonous.

After Independence, through the exertions of Mahatma Gandhi, a revolution has been affected in our country, and women are coming into their own. In Independent India both men and women enjoyed equal freedoms and opportunities for their all-round development. As a result, India witnessed considerable progress in the advancement of women in all spheres of activities, including the nation building.

India is the largest democratic country ruled by a lady Prime Minister Mrs Indira Gandhi; Lady AICC president and UPA Chairperson Sonia Gandhi; lady Governors; Sarojini Naidu and Rama Devi; two lady speakers in State Legislative Assemblies : Naga Rathnamma (Karnataka) and Pratibha Bharathi (Andhra Pradesh) and three lady Chief Ministers; Nandini Satpathi (Orissa); Jayalalitha (Tamil Nadu) and Vasudhara Rane (Rajasthan); many Central and State lady ministers; and noted bureaucrats like Mrs Kiran Bedi, (IPS) and Mrs. Usha Thorat, Deputy Governor of the Reserve Bank of India (RBI).

This is not to say that all is well for the growth and development of women in India. It is every day’s experience to see both in print and electric media that the safety of the women is at stake. Women are discriminated. It belittles the status of women in a country like India where violence against
women is at crisis levels that women caring roles are so under valued that women are still woefully under represented in positions of power.

**Constitutional and Legislative provisions to safe-guard women**

The Indian Constitution which provided the law of the land to govern the country has passed many acts to protect and promote the development of women as potential agents for achieving all-round development in all spheres of activities to meet the ever emerging needs both at the national and at the global levels.

The Constitution of India not only grants equality to women but also empowers the state to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio-economic, educational, political disadvantage faced by them. To be more precise, Article 14 confers on men and women equal rights and opportunities in the political, economic and social spheres. Article 15 prohibits discrimination against any citizen on the grounds of religion, race, caste and sex. Article 15(3) makes a special provision enabling the state to make affirmative discrimination in favour of women. Article 16 provides for equality of opportunities in matter of public appointments for all citizens irrespective of sex. Besides the above Fundamental Rights, the Constitution also enshrines the following Directive Principles of State Policy, which though non-enforceable by court of law, provide guidelines for framing government policies. Article 39(a) mentions that the state shall direct its policy towards securing all citizens, men and women equally the right to means of livelihood, while Article 39(c) ensures equal pay for equal work for both men and women. Article 42 directs the state to make provision for ensuring just and humane conditions of work and maternity relief for women. Above all the Constitution imposes a fundamental duty on every citizen through Article 15(a) and (e) to renounce the practices decoratory to the dignity of women.

In addition to these constitutional provisions, special legislations have been enacted to make the de jure equality into de facto one. The state has enacted the following women specific and women related legislations to protect women
against social discrimination, violence, atrocities and also to prevent social evils like child marriage, dowry, rape, practice of sati etc.

The Child Marriage Restraint Act of 1976 raises the age for marriage of a girl from 15 years to 18 years and makes offences under this Act cognizable. An amendment brought in 1984 to the Dowry Prohibitions Act of 1961 made subjection of women to cruelty a cognizable offence. The second amendment brought in 1986 makes the husband or in-laws punishable if women commit suicide within 7 years of her marriage. Also a new criminal offence of dowry death has been incorporated in the Indian Penal Code. The Medical Termination of Pregnancy Act of 1971 legalizes abortion by qualified professionals on humanitarian or medical grounds. Amendments to criminal law 1983 provide for a punishment of 7 years in ordinary cases of rape and 10 years for custodial rape cases. The maximum punishment may go up to life imprisonment. A new enactment of Indecent Representation of Women (Prohibition) Act of 1986 and the Commission of Sati (Prevention) Act 1987 have also been passed to protect the dignity of women and prevent violence against them as well as their exploitation. The Immoral Traffic (Prevention) Act of 1956 as amended and renamed in 1986 makes the sexual exploitation of male or female a cognizable offence. Hindu Succession Act 1956 enables Hindu Women to inherit or bequeath the property of their fathers along with their brothers. The Factories Act 1948 (Amended up to 1976) provides for establishment of crèche where 30 women are employed (including casual and contract labourers). The Maternity Benefit Act 1961 makes the extension of maternity benefits mandatory on the part of factories. The Equal Remuneration of Act of 1976 provides for equal pay for equal work for both men and women.

**Approach towards Tribals in India**

The Indian State took a very humane approach towards the tribals. It recognized them as a distinct social category and provided security to their territory. In reality, the tribals of India are concentrated in certain geographical zones. Most of the tribals live in Central India covering Madhya Pradesh, Bihar,
Orissa, Andhra Pradesh and Maharashtra. Some of the major tribes live in the north-eastern part of our country. They are allowed to control their territory. They cannot be displaced by the outsiders. Their territorial boundary goes well with their cultural boundary. Their culture is having a distinct trait which is recognized by our government. Their oral traditions and customary rights are protected by the Indian State. Though some of the tribes have adopted Christianity and Hinduism, a majority of them have their tribal religions. Even the variety of religion is not on the lines of Hinduism or Christianity. Although, the majority of them tribes depend on settled agriculture, some of them depend on shifting cultivation and hunting. The Indian State recognizes their symbolic relations which the forests. In view of the threat of deforestation to ecological balance the government was forced to make laws banning shifting cultivation. Tribals are persuaded to go in for alternative occupations so that the forest can be protected. It is also recognized by the Indian State that they depend on forests for their livelihood. They help in preserving the forests is recognized by the newly enacted laws for Joint Forest Management. Joint Forest Management recognizes their right over fire wood, fodder and small timber which they can collect from the forest without any restriction. In various afforestation activities, they are allowed to play a participatory role in the management of the affairs.

In order to gradually bring in tribals into the mainstream of the national life, the governments both at the Centre and at the State levels strived hard to allocate appropriate budgetary allocations out of the staggering resources for the development of tribals in India. This is evidenced through the budgetary allocations made in the successive Five Year Plans in India.

During the First Five Year Plan (1951-56) Government of India allocated Rs.19.93 crores towards tribal development; and by Ninth Five Year Plan, the plan budgetary allocation to the tribal development shot up to Rs.3,84,372 crores. That is to say, that the budgetary allocation which was just one per cent in First Five Year Plan increased to 6 per cent by the end of Ninth Five Year Plan.

Similarly, the Andhra Pradesh State Government also made sincere attempts, as per the instructions of the Union Government, to bring in all-round
development in respect of ST’s. This stand of the State Government has been vindicated through its plan budgetary allocations.

The Andhra Pradesh State Government had allotted Rs. 1.18 crore in the First Five Year Plan towards tribal development; by the Ninth Five Year Plan a significant raise in the budgetary allocation of Rs. 1,064 crores was made available for the tribal development in the Andhra Pradesh State. That is to say that the budgetary plan allocation had increased from 1.2 per cent in the First Five Year Plan to 3.4 per cent during the Ninth Five Year Plan in Andhra Pradesh.

**Rationale for the present study**

Anantapur, one of the poor district in Rayalaseema Region of Andhra Pradesh, has become a by-ward for frequent droughts and famines. The frequency of droughts and famines are such that three out of every five years are the drought and famines recur in the district causing a caviar constraint for food and fodder due to inadequate water availability in the district.

The district has been badly suffering from locational disadvantages: the district is geographically located in a rain-shadow region where both the North-West and North-East monsoons are often end up in failure. As a result, long dry spells and high temperatures are the features one observes in the district.

The rain fall in the district is not only the second lowest in the country but also highly erratic; it is as erratic as the entire annual rain fall of 540 mm occurs in a span of 1 ½ to 2 months often covering 30 per cent of the geographical area in the district. As such the surface water resources are limited. The forming community has been forced to draw-out the ground water at a depth of 400-500 feet beneath the earth. The frequency of droughts and famines have significant adverse effects on the ground water resources and the farmers who have relied on ground water to irrigate food crops, oil seeds, sweet lemon gardens, sapota and guava gardens faced untold miseries due to crop failures and their plight ended up in often en-masse family or head of the family to commit suicides. The farmer suicides in the district are on the increasing note and the total number of suicides
recorded was 326 between 14-05-2004 and 09-07-2006.

The forests are conspicuous by their absence in the district. The forest cover is less than 11 per cent of the total geographical area of Anantapur district. The so called ‘forests’ in the district are denuded forests in the district; no worthwhile either trees or green pastures or meadows noticed in the district. The forest products are almost non existing in the district.

In a situation like the one described hereabove, subjected to face hardships by the ST’s who were hitherto used to eke out their lively-hoods based on the collection and marketing of forest products in the district. Now that forests have vanished from the sight as such they are forced to find alternative means of liveli-hoods. The ST males could migrate to neighboring States of Karnataka and Maharshtra engaging themselves in works involving a lot of physical exertion and thus worked and earned money to sustain their families in the district.

The ST women, however, found it very difficult to engage themselves in new works in the civil areas. In absence of regular stream of income their socio-economic conditions were at the lowest ebb. The present study tries to examine the socio-economic conditions of ST Women in the largest and the poorest district of Anantapur in Andhra Pradesh.

OBJECTIVES

The study is based on the following basic objectives:

6. To explain the status of women in the contemporary Indian Society;
7. To examine the trends in the growth of scheduled tribes population in the country;
8. To analyze and assess the development of scheduled Tribes during the plan period;
9. To study the Socio-Economic conditions of the scheduled Tribes women in the study area; and
10. To suggest policies and action programmes for the development of scheduled Tribe Women.
HYPOTHESES
The Study examines the following hypotheses:

5. The extension activities of the Tribal Welfare Department have improved the awareness about their privileges among Tribal Women in the District.

6. The Developmental Programmes/Schemes implemented have significantly improved Socio-Economic conditions of Tribal Women in the district.

7. A higher awareness among Tribal women can lead to an improvement in their living conditions.

8. The freedoms enjoyed by Tribal Women depend on their role they play in economic aspects pertaining to their families.

METHODOLOGY
The district of Anantapur, for administrative purpose, is divided into three – Revenue Divisions – Anantapur, Penukonda and Dharmavaram; one mandal from each Revenue Division has been selected. Based on the concentration ST population, two villages from each of the mandal have been selected for the purpose of field survey during the year 2005-2006. The data has been collected by canvassing a questionnaire, following simple random sampling method.

SAMPLE DESIGN
The following statement clearly explains the sample size followed in the study.

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<th>Name of the Mandal</th>
<th>Name of the Village</th>
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<td>Dharmavaram</td>
<td>Beluguppa Thanda</td>
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<td></td>
<td>Grand Total</td>
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Thus, in all 300 sample ST Women have been consulted for primary data collection.
PLAN OF THE STUDY

The study consists of six chapters. Chapter - I presents introduction of the Study which includes review of the literature, objective, hypotheses, methodology and chapterisation; Chapter – II discusses the aspect of development of scheduled Tribes during the plan period in India; Socio Economic dimensions of the study area has been explained in Chapter – III; Chapter IV is devoted to assess the various schemes/ incentives launched to promote female literacy of the tribes in the study area – Anantapur District; an analysis of Socio-Economic conditions of the sample households is presented in Chapter V; and Chapter VI summarizes the main findings along with concluding observations/ recommendations of the study.

Performance of the Tribal Welfare Department in the District

In order to past promote literacy among the tribals the Tribal Welfare Department (TWD) of Anantapur district took all the initiative as per the Governments instructions; the Tribal Welfare department had surveyed all the tribal areas and established 12 hostels of which 5 hostels, exclusively for tribal girls. In addition to these, the TWD also identified 3 Best Available Schools (BAS) to provide education to tribal children in English medium so as to encourage tribal students to pursue professional courses like Engineering and Medicine. The TWD, on behalf of government, fully meets the educational expenditure of the tribal students who were admitted in private and government B.A.S in the district. It is thus clear nearly 42 per cent of the hostels exclusively meet to promote ST girls education in the district.

These apart, the TWD also organized Bridge Schools to encourage school dropout children to pursue further education. These extension activities initiated and implemented by TWD sensitized the tribals to educate their children.

As of now, the literacy rate among tribal women is not significant; it is just around 15 per cent. Sensing this, the district administration took initiative
and has provided Pucca houses for 50 per cent of the total tribal households in the
district by March 2006.

Similarly the District water Management Association (DWMA) has
provided drip and sprinkler irrigation facilities to such of those tribals who sought
for them. This scheme has been implemented in all the tribal concentrated places
in the district. Under this scheme 1,022 acres of land has been provided with
sprinkler and drip irrigation facilities covering 723 tribal households. This drip
and sprinkler irrigation has been provided with more than 50 per cent subsidy to
the tribals in the district.

Although awareness is the outcome of education the lower percentage-15
per cent literacy among the tribal women did not prove to be a constraint in
adopting family planning to restrict their families. It is proved in the case of
Sugali ST women in the study. It could not be so in the case of Yerukala women
households because the decision in this regard was exercised by their males. The
awareness was acquired by audio visuals media and ground level health-workers
at the mandal gram panchayat levels.

Socio-Economic conditions of tribals in the study area

According to available records maintained by the Tribal Welfare Office
Hyderabad, there are 33 Castes among ST’s in the State of Andhra Pradesh. As
against this there are about 9 ST Castes in the Anantapur district. Of them,
Sugalis/Lambadas and Yerukalas found to be more than 97 per cent population
among the tribals in the district.

There is a world of difference between Sugalis and Yerukalas as tribes in
the district.

- Sugalis live in the hill and inaccessible places with traditional
costumes – unique dress patterns consisting of a petty coat and a
blouse with lot of designs studded with beads and small mirrors
which glitter all the way.
➢ Sugalis, largely lead a settled life earning livelihood, thorough collection of forest products, lime-burning and as farmers, agricultural labourers and as workers in road laying works.

➢ Sugali women enjoy almost equal status in the family decision making process.

➢ Higher percentage of literacy among Sugali women was being noticed than that of Yerukalas women in the district; however, both put together has not exceeded 15 per cent of literacy among the ST women in the district.

➢ Sugali couples together favourably disposed to educate their wards both within and outside the place of their residence.

➢ The Sugali women richly participate in the decision making process of their household concerned.

➢ The Sugali couples together take decision on the vital aspects of the family relating to the house expenses, educational aspects of their wards, settlements of the matrimonial allienciences, educating their children outside their villages, and adoption of family planning.

➢ Yerukalas on the other hand are largely landless class tribes, majority of who engaged in pig rearing with not so settled life pattern as that of Sugalis.

➢ The piggery is the main source of income for the Yerukalas along with the sale of bamboo and Eetha, baskets and other package material.

➢ Yerukalas have no social stigma what so ever for of going rounds both in the morning and the evening for begging food in the places where they lived/settled in the district.

➢ Since, their food maintenance cost is almost zero in such of those families that go for begging food, the proceeds of the pig sale is accumulated and they have become money-lenders in some
packets of the district like, Kadiri, Nallamada, Guntakal and Anantapur.

- The women of Yerukalas are not treated equal on par with their male partners, as such male dominate all the way in the decision making process in the families concerned.
- Yerukala women more often go out of the village with their women relatives than with their husbands.
- Yerukala women in comparison with Sugali women, not favourably disposed of to educate her children as she badly needs extra hands to assist her both in the pig rearing and basket weaving activities which hardly require any formal education.
- Literacy rate among female Yerukalas is 10 per cent which is less than that of the Sugalis, 20 per cent.
- The expenditure savings pattern reveals that such of those Sugalis whose annual income was up to Rs.6000, devoted 90 per cent of their income on food and clothes with zero savings while the similarly placed Yerukala women households could save 35 per cent of their annual income and could spend 50 per cent of their annual income on food and clothes.

The Sugali households whose income was in the range of Rs.6,000-12,000 per annum, spent 65 per cent on food and clothes and 10 per cent on education while they could save 18 per cent of their annual income while the Yerukalas with similar income range could spend 54 per cent on food and clothes and 4 per cent on education while saving 20 per cent of their annual income.

Sugalis whose income was above Rs.12,000 could save 22 per cent of their annual income while spending 55 per cent on food and clothes. It is significant to note that the earmarked 10 per cent of their income for education of their wards, while in the case of Yerukalas 63 per cent of their annual income spent on food and clothes and only 5 per cent of their annual income was earmarked for education of their wards. Yerukalas in this income group could save 17 per cent of their annual income.
Income Position

Since the ST women did not find work for more than 5-6 months in a year. Their income position was rather too low; 27 per cent of Sugalis have income less than Rs.12,000 per annum while 73 per cent have just crossed this income limit of Rs.12,000 per annum.

In the case of Yerukala women households 45 per cent remained below the annual income level of Rs.12,000 and it was 55 per cent of them who have just crossed the income limit of Rs.12,000 per annum.

Standard of Living

As Primary Health Centres (PHC’s) are located in the mandal headquarters the tribal that live in hill and inaccessible areas do not have medical facilities and as such they often suffer a lot due to various kinds of diseases mostly, malaria. Schools, at least primary schools are also not located in their Thandas/Villages. All-weather roads are not to be found in tribal locations making it difficult to frequent up on mandal headquarters for all and sundry works.

More than 45 per cent of the ST women households live in Semi-Pucca and Thatched huts.

More than 66 per cent Sugali households have been provided with electricity while only 40 per cent Yerukalas.

More than 81 per cent Sugalis have access to drinking water facility while only 70 per cent Yerukalas.

More than 5 per cent tribal women households have separate kitchen facility.

More than 16 percent tribal women households have separate bath rooms.

Toilets are found to be conspicuously non-existing in the tribal locations in the district.

Nearly, 58 per cent of the households have the family size of between 5-7 while 7 per cent of them have 7 and more than 7 members in each family.
With regard to consumer durables of ST women households the study revealed: 2 per cent Sewing Machines, 11 per cent Wall Clock/Watches, 26 per cent Radio’s, 9 per cent TV’s, 33 per cent Bicycles and 1 per cent of them possessed Motor-Cycles.

**Drop-outs**

Since a vast majority of the tribals reported to be illiterates and they are unaware of the importance of literacy/education. They did not encourage their wards to continue education at least up to primary level. As a result the drop-out rate higher among girls than boys.

The drop-out rate among boys of primary and upper primary for the year 2005-06 was more than 45 per cent. In the case of girls, the drop-out rate of primary and upper primary level for the year 2005-06 was more than 55 per cent.

**Child Labour**

Poverty among tribals is an over riding factor and additional hands contribute additional income to family income. As such parents discontinue their children’s education even at the primary and upper primary levels itself. The consequence of this has resulted in child labour. In the study area more than 46 per cent of the boys and 53 per cent of girls came under the category of child labours.

**Conclusions**

The major findings of the study indicate that the constitutional safe-guards protective legislation; introduction of new developmental schemes/agencies like GCC, India Tribal Development Association (ITDA), sub-plan scheme, substantial financial provisions in the successive Five year Plans both at the Union and at the State Government have improved and changed the socio-economic pattern of tribals living in Agency Areas of Bhadrachalam and Srikakulam districts in A.P. However, the improvement in the socio-economic conditions have not been significant accept in respect of housing in Anantapur district. That means those changes of change agents and modern infrastructure facilities did not achieve the anticipated level of structural change in the living conditions of tribals more so in the case of Yerukalas in the district of Anantapur.
One of the significant findings of the study is that on average literacy rate among the tribal women households is just 15 per cent and the literacy rate among Yerukala women is only 10 per cent among the women households surveyed in the district.

In some tribal pockets like Somendepalli mandal and Rayadurg mandal the Sugalis completely availed themselves of the benefits of the governments and have reaped the advantages in education and economic sectors. A major tribal area remained more or less uninfluenced by the modern changes and they have been leading traditional pattern of life characterized by low standard of living conditions as mentioned earlier.

The findings of the study shows that Yerukala tribes are at the lowest rung of the society as beggars begging for food. It reflects the low socio-economic status of Yerukalas.

It is reported that the proceeds of the pig-sale has enabled some Yerukala households to thrive on as money-lenders in the district.

The Sugali women households remained without any gainful employment for more than 5-6 months in a year. And this had lead to less number of working days when compared to Yerukala women who worked for more than 200 days in a year, largely, engaged in pig-rearing and baskets weaving.

One of the significant findings of the study is that 45 per cent of the Yerukala women households had less than Rs. 12,000 as their annual income. As against this 27 per cent of Sugali women households annual income remained less than Rs. 12,000.

It is evident from the study that the role played by Tribal Welfare Department (TWD), Andhra Pradesh State Housing Corporation (APSHC) and District Water management Association (DWMA) at the district level is quite impressive in development tribals in the district.

It is observed that 82 per cent of the tribals availed loans from local money-lenders at more than 20 per cent rate of interest and it was only 18 per cent of them could raise loans with the banks. More than 60 per cent households had
loans in the range of Rs.10,000-15,000 while 40 per cent often had loans above Rs.15,000.

Recommendations of the study

i) Education is the primary input for all-round development of individuals; hence top priority may be accorded to fast accelerate literacy among the tribal women; if women is educated the whole family is educated which catalyses the pace of economic development of the tribals in the district.

ii) The government, the NGO's and the financial agencies to make a concentrated efforts to work-out a comprehensive strategy to implement to tone up awareness among the ST's to develop their human resources that enables them to engage in gainful employment to improve they living conditions.

iii) To accomplish this government may suitably direct banks and financial institutions to provide finances liberally so as to save the tribals from the clutches of local money-lenders who use to charge high rates of interest.

iv) To effectively check school drop-outs and child labour the government may provide nutrition rich mid-day meal and well equipped hostels with all facilities in the nearby the tribal localities in the district as it go a long way in educational development of the tribals in the study area.

v) Special employment strategies may be designed work to provide additional employment days which generate and contribute additional income which can effectively check school drop-out rates and rampant child labour and thus improve the quality of life of tribal women households in the district. Tribal women may be employed intensively in afforestation activities nearby their localities/Thandas in the district of Anantapur,-A.P.