CHAPTER VI

SUMMARY AND CONCLUSIONS
The Scheduled Tribes are placed in the most disadvantageous position in Indian society. The backwardness of the tribals is attributed largely to their long isolation from the general society and their exploitation by the non-tribals. Tribals who have contributed to the richness of our culture and heritage, have suffered a long neglect and isolation all through the centuries.

Before independence, most of the groups of tribal people were considered as backward classes (1935, India Act), and little concession was given to them. But after independence the attitudes towards the tribals changed considerably, and they were treated as 'weaker sections', and it became duty of the government to uplift their lot, by removing poverty, exploitation, illiteracy and bringing them on par with the other sections of society.

The constitution of India provided certain special safeguards to eradicate the social and economic exploitation of tribal people. Both the Central and State Governments are engaged in the stupendous task of uplifting the tribal population through specially designed programmes.
SCOPE AND OBJECTIVES OF THE STUDY

Therefore the present study is undertaken to know about the tribal development through tribal development programmes.

There are no studies dealing with tribal development programmes in East Godavari district especially for Rampachodavaram mandal. Therefore, it is felt that there is greater need for the study on tribal development programmes.

East Godavari district is selected for conducting this study. The district consisted of 57 mandals. Further the study is restricted to two villages in Rampachodavaram mandal namely Chilakamamidi and Pandirrimamidi.

Two tribal communities namely Kondareddi and Koyas are selected from the above two villages.

The present study has been carried out with the following objectives:

1. to study the socio-economic conditions of the respondents of Kondareddi and Koya tribes.
2. to find out the impact of the developmental programmes on the tribal people.
3. to examine the awareness of the tribal respondents about their constitutional safeguards.
4. to explore the problems faced by the tribal people.

The study is empirical in nature. The study is confined to two villages in Rampachodavaram mandal of East Godavari district. 50 respondents are selected from Chilakamamidi village (which represents Kondareddi tribe) and another 50 respondents are selected from Pandirimamidi village (which represents Koya tribe). Totally 100 respondents are selected for the study.

The primary data is collected from the sample i.e. from the Kondareddi and Koya tribe of the two selected villages by administering an appropriately designed interview schedule. Secondary data has been collected from the offices such as Tribal Cultural Research and Training Institute (T.C.R.T.I.), Hyderabad, and Integrated Tribal Development Agency (I.T.D.A.), Rampachodavaram.

SOCIO-ECONOMIC BACKGROUND

Chilakamamidi village which represents Kondareddi tribe is situated at a distance of 8 kilometres from Rampachodavaram mandal. Most of the people of this
The village Pandirimamidi which represents Koya tribe is situated at a distance of 5 kilometres from Rampachodavaram mandal. Their main occupation is agriculture.

The Kondareddis have faith in the black magic. All sorts of agricultural operations i.e., from sowing to reaping are started only after performing rituals for the associated deity. Gangalamma panduga, Bhudevi panduga and Vana panduga are some of their important festivals. They recognise marriage by capture. The panchayat of Kondareddi is a highly democratic institution. The village head called 'Pedda Kapu' presides over panchayat meetings. Kondareddi tribe belong to a primitive tribal group.

The Koya tribe style themselves as 'Doralu' or 'Dorala Sattam', the largest tribe in Andhra Pradesh. They are believed to be a section of Gondi speaking race because of their physical and linguistic affinities with Gonds. The Koyas are divided into various sub-groups. They are believers of bloody thirsty deities like mamili, Korraraju, Kadidevara etc. They propitate
the dead spirits of their ancestors on every festival day. They play dance in all their feasts and marriages. Marriages are either by proposal or by force which includes elopement and capture. The social organisation of Koyas is democratic which is managed by Kula Panchayats. Which is a hereditary office headed by Pinna Pedda. Above Pinna Pedda is Kula Pedda. Most of the Koya people depends upon agriculture.

Sex ratio of the Kondareddi respondents and their family members was found as 733 females per 1,000 males to that of 765 females per 1,000 males of Koya respondents and their family members. From the above analysis it is observed that female population is more among Kondareddi tribes.

As far as age group is concerned among Kondareddi, maximum number of respondents and their family members are found in the age group of 20-30 (53), and 30-40 (64) years. Among Koya tribe 39 members are found in the age group of 20-30 years and 68 members in the age group of 30-40 years. From the analysis it is observed that most of the members in Kondareddi and Koya tribes are found young.

With regard to family structure, 76 per cent of the Kondareddi respondents are having joint family
where as it is 70 per cent in Koya tribe. It is inter-
esting to note that more nuclear families are found 
(30 per cent) in Koya tribe. On an enquiry it was 
noticed that Kondareddi tribe had misapprehensions 
about family planning.

Marital status of the respondents is presen-
ted in Table 3.4. It is evident from the table that 
most of the respondents in Kondareddi and Koya tribe 
are found as married.

Agriculture became the main source of liveli-
hood for both the tribes. Among Kondareddi, 76 per cent 
of the respondents depended upon agriculture cultivating 
their own land. Among Koya tribe 56 per cent of the 
respondents depended upon agriculture. It can be infe-
rred from the above analysis that in Koya tribe good 
number of respondents are found agricultural labour 
(42 per cent).

The respondents are asked to give particulars 
of their income (yearly). Table 3.6 given the income 
particulars of the respondents. In Kondareddi tribe 
maximum number of respondents are found in the income 
group of ₹.2,000 - 3,000 (62 per cent). In Koyas 36 per 
cent of the respondents are found in the income group of 
₹.4,000 - 5,000.
It is obvious that yearly earning of both the tribes are very very low. Between these two tribes the earning of Koya tribe are a little higher than Kondareddi tribe. Average earnings are found more in Koya tribe. On the whole it can be inferred that the earnings of both the tribes are not satisfactory.

As far as expenditure on various items is concerned, most of the income in both the tribal groups is spent on food (68 per cent). In Koya tribe 16 per cent of the income is spent on clothing whereas it is only 8 per cent in Kondareddi tribe. In Kondareddi tribe liquor occupied second place in 13 per cent in expenditure. From the analysis it is observed that expenditure on liquor consumption was found more in Kondareddi tribe.

Generally, tribal leads poor life due to their low income. As a result borrowing becomes inevitable for them. Loan particulars of the tribals is presented in Table 3.9. Nearly half of the respondents in Kondareddi tribe are found as borrowers. In Koya tribe most of the respondents (66 per cent) did not borrow.

Further it is observed that traders are found as major source of lending to the tribals. Next place
in lending is occupied by money lenders. Family main-
tenance is appeared as the main purpose of borrowing.

DEVELOPMENT PROGRAMMES IN STUDY AREA

The fundamental aim of tribal development
programme is to raise the economic standard of tribals
by providing them with the basic minimum needs. The
tribal plan also laid particular emphasis on programmes
of education both general and adult, medical, public
health, water supply and social and cultural programmes.
Apart from bringing to them the modern methods of culti-
vation, animal husbandry etc.

The villages of Kondareddi and Koya tribe are
under the impact of some development programmes since
the opening of the Integrated Tribal Development Agency
in 1976. The programmes are related to development of
agriculture, sericulture, animal husbandry etc.

The intensive and extensive promotion of deve-
lopment programmes in the Rampachodavaram mandal resul-
ted in creation of massive, social and economic infra-
structure besides modernising the tribals.

Agriculture :

Agriculture has been the most important occu-
pation of the tribals in the study area. Majority of
the Kondareddi and Koya tribes depended upon cultivation followed by the collection of minor forest produce and also engaged in agricultural labour.

The government provided them several inputs such as seeds, fertilizers, pesticides and agricultural implements to improve their economic development.

It appeared that the programme is defeated due to poor quality of the land, absence of minor irrigation facilities, and non-availability of reclamation subsidy to the Kondareddi and Koya tribes.

Sericulture:

It is an agro-based industry, capable of providing employment throughout the year to the tribal people.

Sericulture programme was introduced in agency area during 1984-85 and within a span of three years the programme has gained a momentum. This programme is implemented in the villages of Kondareddi and Koya tribe. It appears that only 4 members took interest in sericulture and no one evinced interest in Koya tribe.

Soil conservation:

Generally, in the tribal areas modern and scientific soil conservation is not widely practiced. The
soil erosion is quite common in all the hill tracts which results in crop failure.

It appeared that the amount allotted towards this scheme for the year 1987-88 and the amount spent is too less.

It is therefore, suggested that more funds should be allotted for soil conservation programme in order to develop agriculture especially in Rampachodavaram mandal of East Godavari district.

Education:

Economic development of a nation always depends on education. Education exposes the tribesmen to the outside world widening their mental horizon and providing them with information about many matters relevant to the modern life.

The Kondareddi tribe appeared backward in education. In Kondareddi tribe illiterates are 88.5 per cent and in Koya the illiterates are 76.84 per cent. The following schemes are implemented for education of the tribes. The schemes are starting of Ashram schools, construction of new hostels, supply of books, award of pre and post-matric scholarships, providing dress and hostel facilities, sanction of book
grants to post-graduate, medicine and engineering students etc.

What is appeared is that in spite of these facilities tribal people are not making use of these facilities and get their children educated. It is due to ignorance of Kondareddi and Koya tribe about the existence of these benefits.

Hence it is suggested that the tribal people must be informed and educated properly in order to make use of these benefits to improve literacy among them.

Health:

A war on disease or ill-health is a war on poverty and its evil broad. Tribals used to apply from times immemorial a number of forest medicines, herbs, roots and barks which are effective.

Majority of the respondents said that their health condition is satisfactory. It is pleasant to note that most of the respondents are aware of the functioning of medical institutions and preferring modern medicine for curing various diseases.

It appeared that N.M.E.P. worker, Health visitor, A.N.M. and mobile Medical Officer do visit to know about the health problems of the tribals. Most
of the respondents said that the above persons visited them to know about their health.

GENERAL PROBLEMS

In hill areas the tribals do not stick to a particular piece of land for cultivation. Shifting cultivation leads to various problem such as causing damage to vegetative cover which leads to soil erosion, results in the reduction of the forest cover wastage of valuable herbals, accelerates erosion. It also results in the loss of fertility of soil in the areas of slash and burn cultivation. Slash and burn cultivation affects the wild life disturbs the fauna of the area and creates environmental problems.

Hence, it is suggested that the tribal people should be educated properly as far as the adverse effects of shifting cultivation. They should also be prevented from resorting to shifting cultivation by convincing them properly.

Indebtedness is another problem being faced by the tribal people. The traders and money lenders still remain the major source of loan to the tribal people. They charge usurious rates of interest, purchase the standing produce at cheaper rates. They exploit them
by all possible means taking advantage of their ignorance and illiteracy.

Inspite of the existence of bank and other institutional credit agencies they could not come out of the clutches of the traders and money lenders.

It is suggested that the government institutions should enter tribal areas in order to extend them financial assistance to relieve them from the clutches of money lenders and traders and to relieve them from the bonds of indebtedness.

Transfer of tribal land to non-tribals has been taking place in the tribal areas of the country for a very long time of the existence of many protective measures of the government.

Alienation of land deprives tribal people of their means of livelihood and also cause the problem of law and order.

Therefore, it is suggested that the existing laws should be implemented strictly, punish the persons who put efforts to grab the tribal land. It is further suggested that the government should extend financial assistance to the tribal people on easy and reasonable terms in order to cultivate their lands. The government
should also finance them to purchase modern implements, help them to market their produce to get a good margin of profit and proper transportation facilities to reach the market place.