



# A Study on Demographic and Cultural Conditions of Tribal Women in Krishna District of Andhra Pradesh

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## Abstract

The women in the tribal community constitute half of the tribal population. The well being of the tribal community depends importantly on the status of their women. The popular image and perception of the tribal women is that of being better off than their non tribal counterparts. There is no child marriage, no stigma on widowhood. She enjoys the right to decide about her marriage, etc. Instead of dowry there is bride price indicating, high social status of the tribal woman. A tribal woman can divorce and remarry easily. She earns and is, therefore, to a great extent economically independent. A higher social status to women was tharus of U.P and Nagas and Garos of the North East (Furer Haimendorf, 1943).

**Key words:** Perception, Child marriages, Divorce, Stigma etc.

This article deals with the demographic features of the tribal women sample respondents of the study by elaborating age, literacy, Migration, household facilities, contacts with the general population, primary occupation of respondents and health-status and health related issues and attitudes are also examined. The contents of this article depict the demographic and social scenario in which the respondents of the sample tribe. Against this background the article on Demographic and Cultural Conditions of Tribal Women in Krishna District of Andhra Pradesh. The study investigated with the following objectives:

1. To assess the demographic features of the sample respondents in the study area.
2. To study the social and health conditions of the sample respondents.

## Sampling method

A.Konduru and Jaggayyapeta mandals was purposively selected for the study based that only large population among other mandals, specific agro-climatic features and other socio-economic characteristics of the tribal. Second stage, A. Konduru and Jaggayyapeta have 13 and 23 revenue villages respectively, out of which 10 revenue villages were randomly selected in such a way that each village is situated within the periphery of this mandal concerned. In the third stage, 15 per cent of the households were randomly selected from each 10 elected villages viz., A. Konduru (44 sample households), Cheemalapadu (25 sample households), Kummarakuntla (32 sample households), Polisettipadu (28 sample households), Repudi (31 sample households), Budawada (42 sample households), Chillakallu (38 sample households), Jayanthipuram (41 sample households),

Mukteswarapuram (19 sample households) and Vedadri (20 sample households), thus in total 320 tribal households were selected by using systematic random sample from the 10 villages giving equal representation to all sample villages chosen for the study. Thus, the present study is confined to a total sample of 320 sample tribal households selected from 10 villages of two mandals in Krishna district of Andhra Pradesh.

## Findings of the study

**Table -1: Age-wise Distribution of the Respondents**

Name of Mandal	< - 25	26 - 35	36 - 45	46 - 55	56 - >	Total
A.Konduru	34	44	48	26	8	160
	10.6%	13.8%	15.0%	8.1%	2.5%	50.0%
Jaggayyapeta	36	44	50	23	7	160
	11.2%	13.8%	15.6%	7.2%	2.2%	50.0%
<b>Total</b>	<b>70</b>	<b>88</b>	<b>98</b>	<b>49</b>	<b>15</b>	<b>320</b>
	<b>21.9%</b>	<b>27.5%</b>	<b>30.6%</b>	<b>15.3%</b>	<b>4.7%</b>	<b>100.0%</b>

The age wise distribution particulars of the respondents are given in the table 1. The total 320 sample respondents are distributed into five age groups of less than 25 years, 26-35,36-45,46-55 and above 56 years. Out of 98 respondents (30.6 per cent) are in the age group of 36-45 years as the highest followed by 88 respondents (27.5 per cent) in the age group of 26-35 years, 70 respondents (21.9 per cent) in the age group of below 25 years, 49 respondents (15.3 per cent) in the age group of 46-55 years and 15 respondents (4.7 per cent) are in the age groups of above 56 years in the overall study.

In A.Konduru out of 160 respondents the age group of 36-45 is the highest percent with 48 (15.0 percent) followed by the age groups of 26-35, below 25, 46-55 and above 56 age groups at 44 respondents (13.8 per cent), 34 respondents (10.6 per cent), 26 respondents (8.1 per cent) and 8 respondents (2.2 per cent) respectively.

In Jaggayyapeta out of 160 respondents the age group of 36-45 is the highest percent with 50 respondents (15.6 per cent) percent followed by the age groups of 26-35, below 25, 46-55 and above 56 age groups at 44 respondents (13.8 per cent), 36 respondents (11.2 per cent), 23 respondents (7.2 per cent) and 7 respondents (2.2 per cent) percent respectively.

The active age groups in the total 320 respondents, the active age group 36-45 years are slightly higher in Jaggayyapeta mandal. The active age group is indicating higher productivity in their respective occupations or other fields.

**Table - 2: Sub Caste wise distribution of Respondents**

Name of Mandal	Sugali	Koya	Konda Dhora	Konda Kapu	Total
A.Konduru	71	36	36	17	160
	22.2%	11.2%	11.2%	5.3%	50.0%
Jaggayyapeta	71	38	34	17	160
	22.2%	11.9%	10.6%	5.3%	50.0%
<b>Total</b>	<b>142</b>	<b>74</b>	<b>70</b>	<b>34</b>	<b>320</b>
	<b>44.4%</b>	<b>23.1%</b>	<b>21.9%</b>	<b>10.6%</b>	<b>100.0%</b>

The table 2 portrays that among 320 respondents, 142 (44.4 per cent) are belongs to Sugali or Lambadi sub caste of tribal followed by 74 (23.1 per cent) are koya sub caste, 70 (21.9 per cent) are Konda dhora sub caste and 34 (10.6 per cent) are belongs to Konda kapu sub caste.

In A Konduru mandal out of 160 respondents, 71 (22.2 per cent) are belongs to Sugali or Lambadi sub caste of tribal followed by 36 (11.2 per cent) are koya sub caste, 36 (11.2 per cent) are Konda dhora sub caste and 17 (5.3 per cent) are belongs to Konda kapu sub caste.

In Jaggayyapeta mandal out of 160 respondents, 71 (22.2 per cent) are belongs to Sugali or Lambadi sub caste of tribal followed by 38 (11.9 per cent) are koya sub caste, 34 (10.6 per cent) are Konda dhora sub caste and 17 (5.3 per cent) are belongs to Konda kapu sub caste. The tribal sub caste which are live in forest area and the majority are Sugali.

**Table - 3: Education wise distribution of Respondents**

Name of Mandal	Illiterate	Literate	Total
A.Konduru	106	54	160
	33.1%	16.9%	50.0%
Jaggayyapeta	106	54	160
	33.1%	16.9%	50.0%
<b>Total</b>	212	108	320
	66.2%	33.8%	100.0%

Knowledge is the basic infrastructure for the development of any society but the literacy is the basic tool for the knowledge. The above table depicts the literacy status of the sample respondents in the study area. Among 320 sample respondents 212 (66.2 per cent) illiterates and the rest of 108 (33.8 per cent) are literates.

In A.Konduru mandal out of 160 respondents 106 (33.1 per cent) are illiterates and the rest of 54 (16.9 per cent) are literates.

In Jaggayyapeta mandal out of 160 respondents, 106 (33.1 per cent) are illiterates and the rest of 54 (16.9 per cent) are literates. The literacy rates in both mandals are far below the national averages and even the district average according to census 2011. The national average of literacy is 58.9 percent of tribal population. Thus, the poor literacy rates are noted because the study area is purely tribal mandals.

**Table - 4: Type of the Family of the Respondents**

Name of Mandal	Joint	Nuclear	Extended	Total
A.Konduru	47	106	7	160
	14.7%	33.1%	2.2%	50.0%
Jaggayyapeta	47	106	7	160
	14.7%	33.1%	2.2%	50.0%
<b>Total</b>	94	212	14	320
	29.4%	66.2%	4.4%	100.0%

The table 4 reveals nature of the family of the respondents in the study area. Out of, 212 (66.2 per cent) respondents of sample households are having nuclear family 94 (29.4 per cent) are in joint family and only 14 (4.4 per cent) respondents are in extended families in the overall study area.

In A.Konduru mandal 106 (33.1 per cent) respondents of sample households are having nuclear family 47 (14.7 per cent) are in joint family and only 7 (2.2 per cent) respondents are in extended families in the overall study area.

In Jaggayyapeta mandal, 106 (33.1 per cent) respondents of sample households are having nuclear family 47 (14.7 per cent) are in joint family and only 7 (2.2 respondents are in extended families in the overall study area. The nuclear and joint families are near equal in both mandals.

**Table - 5: Migration of the sample respondents**

Name of Mandal	Yes	No	Total
A.Konduru	30	130	160
	9.4%	40.6%	50.0%
Jaggayyapeta	30	130	160
	9.4%	40.6%	50.0%
<b>Total</b>	60	260	320
	18.8%	81.2%	100.0%

A few of sample respondents of the study area do not belong to present villages. The above table 5 reveals the native village particulars of the sample respondents in the study area. Out of, 320 sample respondents 260 (81.2 per cent) respondents are living in their own village and the rest of 60 (18.8 per cent) are not having the same village which means they belong to other village or they are migrated to the present village.

Among A.Konduru mandal, out of 160 sample respondents 130 (40.6 per cent) respondents are living in their own village and the rest of 30 (9.4 per cent) are not having the same village which means they belong to other village or they are migrated to the present village.

In Jaggayyapeta mandal, out of 160 sample respondents 130 (40.6 per cent) respondents are living in their own village and the rest of 30 (9.4 per cent) are not having the same village which means they belong to other village or they are migrated to the present village. In both mandals the sample respondents are relatively same in the villages.

**Table - 6: Reasons for Migration**

Name of Mandal	Wage employment	Marriage	Not applicable	Total
A.Konduru	25	5	130	160
	7.8%	1.6%	40.6%	50.0%
Jaggayyapeta	25	5	130	160
	7.8%	1.6%	40.6%	50.0%
<b>Total</b>	50	10	260	320
	15.6%	3.1%	81.2%	100.0%

The table 6 displays the reasons for migration of the respondents in the study area. Out of 320, sample respondents 50 (15.6 per cent) respondents are migrated from the other villages to the present sample villages due to wage employments and 10 (3.1 per cent) are migrated due to marriage.

Among A.Konduru mandal, out of 160 the sample respondents 25 (7.8 per cent) belong to the other villages and 5 (1.6 per cent) migrated due to marriage.

In Jaggayyapeta mandal, out of 160 the sample respondents 25 (7.8 per cent) belong to the other villages and 5 (1.6 per cent) migrated due to marriage. It is clear that wage employment is the major reason for the migration of the respondents not only in the sample villages but also for the overall study area.

**Table - 7: Mean of Age at Marriage**

Name of the Mandal	Age at marriage of the Respondent	Age at marriage of the Spouse
A.Konduru	15.5000	18.3062
Jaggayyapeta	15.5062	18.2875
<b>Total</b>	15.5031	18.2969

The above table 7 shows the average age of the respondents and their spouses at the time of marriage. In the study area the respondent's mean age at marriage time is 15.5031 years and 18.2969 years of their spouse age.

The mean marriage age of the respondents is 15.5000 years and their spouse marriage age is 18.3062 years in A.Konduru mandal. In Jaggayyapeta mandal respondents age is 15.5062 years and spouse age is 18.2875 years of age at the time of marriage respectively. Thus the marriage age of the respondents and their spouse are below the 16 years for female and below 19 years for male in the study area. This data shows the evident of the respondents and their spouse are adopted by the child marriages are the social evil in the areas especially in the tribal community thus the data is an evident.

**Table - 8: Occupation wise distribution of Respondents**

Name of Mandal	Agriculture	Agriculture Labour	Business	MFP	Total
A.Konduru	42	43	17	58	160
	13.1%	13.4%	5.3%	18.1%	50.0%
Jaggayyapeta	36	49	17	58	160
	11.2%	15.3%	5.3%	18.1%	50.0%
<b>Total</b>	78	92	34	116	320
	24.4%	28.8%	10.6%	36.2%	100.0%

Occupation is associated with respect and dignity in the society. The above table 8 describes the main occupation particulars of the sample respondents in the study area. In the study area the Agriculture, agricultural labour, non-agriculture and Minor Forest Products (MFP) are observed as main secondary occupations by the respondents and their spouses. Among 320 respondents, 116 (36.2 per cent) are in MFP collection, 92 (28.8 per cent) respondents are agriculture labour, 78 (24.4 per cent) have own agriculture and 34 (10.6 per cent) are in petty business in the overall study area.

In A.Konduru mandal out of 160 respondents, 58 (18.1 per cent) are in MFP collection, 43 (13.4 per cent) respondents are agriculture labour, 42 (13.1 per cent) have own agriculture and 17 (5.3 per cent) are in petty business in the overall study area.

In Jaggayyapeta mandal out of 160 respondents, 58 (18.1 per cent) are in MFP collection, 49 (15.3 per cent) respondents are agriculture labour, 36 (11.2 per cent) have own agriculture and 17 (5.3 per cent) are in petty business in the overall study area.

In both mandals agriculture, the agriculture labour and MFP all together account for 90.0 per as main occupation. Thus in the study area all the respondents are having agriculture and MFP as the main occupation.



**Table - 9: Opinions of the Respondents on Changes in Occupation**

Name of Mandal	Disposing agriculture land	Self employment	Deforestation	Total
A.Konduru	64	36	60	160
	20.0%	11.2%	18.8%	50.0%
Jaggayyapeta	89	49	22	160
	27.8%	15.3%	6.9%	50.0%
<b>Total</b>	153	85	82	320
	47.8%	26.6%	25.6%	100.0%

Opinions of the respondents on the shifting of occupation are given in the above table 9. Out of 320 sample respondents 153 (47.8 per cent) respondents state that they disposing agriculture land, 85 (26.6 per cent) shift of their occupation to self employment and 82 (25.6 per cent) change their occupation due to deforestation.

In A.Konduru mandal, out of 160 sample respondents 64 (20.0 per cent) respondents state that they disposing agriculture land, 36 (11.2 per cent) shift of their occupation to self employment and 60 (18.8 per cent) change their occupation due to deforestation.

In Jaggayyapeta mandal, out of 160 sample respondents 89 (27.8 per cent) respondents state that they disposing agriculture land, 49 (15.3 per cent) shift of their occupation to self employment and 22 (6.9 per cent) change their occupation due to deforestation. The table reveals that majority of the sample respondents in the study are interested to change the present occupation. It is due to low literacy and traditional society.

**Table - 10: Ranges of Contacts with General Population by the Tribal Population**

Name of Mandal	Very High	High	Moderate	Low	Very low	Total
A.Konduru	10	50	36	40	24	160
	3.1%	15.6%	11.2%	12.5%	7.5%	50.0%
Jaggayyapeta	21	40	35	40	24	160
	6.6%	12.5%	10.9%	12.5%	7.5%	50.0%
<b>Total</b>	31	90	71	80	48	320
	9.7%	28.1%	22.2%	25.0%	15.0%	100.0%

The table 10 displays the ranges of contacts with general population by the sample households in the study area and the contact ranges are measured as very high, high, moderate, low and very low. Out of 320 respondents, 31 (9.7 per cent) contact very high, 90 (28.1 per cent) contacts are high, 71 (22.2 per cent) contacts are moderate and 80 respondents (25.0 per cent) contacts are low and 48 (15.0 per cent) respondents ranges of contacts with general population by the tribal population are very low.

In A. Konduru mandal out of 160 respondents, 10 (3.1 per cent) contact very high, 50 (15.6 per cent) contacts are high, 36 (11.2 per cent) contacts are moderate and 40 respondents (12.5 per cent) contacts are low and 24 (7.5 per cent) respondents ranges of contacts with general population by the tribal population are very low.

In Jaggayyapeta mandal out of 160 respondents 21 (6.6 per cent) contact very high, 40 (12.5 per cent) contacts are high, 35 (10.9 per cent) contacts are moderate and 40 respondents (12.5 per cent) contacts are low and 24 (7.5 per cent) respondents ranges of contacts with general population by the tribal population are very low.

**Table - 11: Dwelling Particulars of the Respondents**

Name of Mandal	Pucca	Semi pucca	Hut	No House	Total
A.Konduru	61	58	34	7	160
	19.1%	18.1%	10.6%	2.2%	50.0%
Jaggayyapeta	72	54	30	4	160
	22.5%	16.9%	9.4%	1.2%	50.0%
<b>Total</b>	133	112	64	11	320
	41.6%	35.0%	20.0%	3.4%	100.0%

The table 11 depicted the dwelling particulars of the sample women households in the study area. Out of, 113 (41.6 per cent) respondents have pucca houses, 112 (35.0 per cent) have semi pucca houses, 64 (20.0 per cent) have thatched houses as their residences in the overall study.

In A.Konduru mandal 61 (19.1 per cent) respondents have Pucca houses, 58 (18.1 per cent) have semi pucca houses, 34 (10.6 per cent) have thatched houses as their residences in the overall study.

In Jaggayyapeta mandal 72 (22.5 per cent) respondents have Pucca houses, 54 (16.9 per cent) have semi pucca houses, 30 (9.4 per cent) have thatched houses as their residences in the overall study. The majority of the respondents constructed pucca houses in the study area under Prime Minister Awas Yojana Scheme. It is weaker sections housing scheme implemented in the country.

**Table - 12: If no toilet did go for open defecation**

Name of Mandal			Not applicable	Total
	Yes	No		
A.Konduru	50	15	95	160
	15.6%	4.7%	29.7%	50.0%
Jaggayyapeta	31	39	90	160
	9.7%	12.2%	28.1%	50.0%
<b>Total</b>	81	54	185	320
	25.3%	16.9%	57.8%	100.0%

Toilet facility is dignity of the women. If there is no toilet it is ashamed to the modern society. In the tribal area still they are lacking of toilet facility. Among 320 respondents, 185 (57.8 per cent) respondents doesn't have the toilets. Of this 81 (25.3 per cent) go for open defecation and 54 (16.9 per cent) go for community toilets which is constructed by the government.

In A. Konduru mandal 50 (15.6 per cent) go for open defecation and 15 (4.7 per cent) go for community toilet. In Jaggayyapeta mandal 31 (9.7 per cent) go for open defecation and 39 (12.2 per cent) go for community toilet.

**Table -13: Sources of drinking water**

Name of Mandal	Tap	Bore well	Open well	Forest Stream	Total
A.Konduru	50	40	30	40	160
	15.6%	12.5%	9.4%	12.5%	50.0%
Jaggayyapeta	50	40	30	40	160
	15.6%	12.5%	9.4%	12.5%	50.0%
<b>Total</b>	100	80	60	80	320
	31.2%	25.0%	18.8%	25.0%	100.0%

It can be observed from the table 13 the sources of domestic and drinking water to the sample households in the study area. The water source is tap provided by panchayati, hand pumps provided by ITDA and panchati raj

departments open wells and streams etc as observed in the study. Out of 320 sample households, 100 (31.2 per cent) respondents are having taps, 80 respondents (25.0 per cent) hand pumps (Bore well), 60 (18.8 per cent) have open wells and 80 (25.0 per cent) have forest streams.

In A.Konduru mandal out of 160 sample households, 50 (15.6 per cent) respondents are having taps, 40 respondents (12.5 per cent) hand pumps (Bore well), 30 (9.4 per cent) have open wells and 40 (12.5 per cent) have forest streams.

In Jaggayyapeta mandal out of 160 sample households, 50 (15.6 per cent) respondents are having taps, 40 respondents (12.5 per cent) hand pumps (Bore well), 30 (9.4 per cent) have open wells and 40 (12.5 per cent) have forest streams.

**Table - 14: Particulars of Common Diseases**

Name of Mandal	Dengue	Malaria	Typhoid	No disease	Total
A.Konduru	49	58	48	5	160
	15.3%	18.1%	15.0%	1.6%	50.0%
Jaggayyapeta	49	58	49	4	160
	15.3%	18.1%	15.3%	1.2%	50.0%
<b>Total</b>	98	116	97	9	320
	30.6%	36.2%	30.3%	2.8%	100.0%

In the sample areas the researcher has observed Dengue, Fever, Malaria, Typhoid etc as the common diseases. The above table 14 reveals the common diseases of the sample households in the study area. Out of 320 respondents, 98 (30.6 per cent) are suffering from Dengue, 116 (36.2 per cent), 97 (30.3 per cent) from Malaria, Typhoid respectively in the overall study area.

In A. Konduru out of 160 respondent, 49 (15.3 per cent) are suffering from Dengue disease followed by Malaria 58 (18.1 per cent), Typhoid 48 (15.0 per cent).

In Jaggayyapeta out of 160 respondent, 49 (15.3 per cent) are suffering from Dengue disease followed by Malaria 58 (18.1 per cent), Typhoid 49 (15.3 per cent) respectively. It is noted that 9 (2.8 per cent) are not having any diseases.

**Table - 15: Treatment Source of Diseases**

Name of Mandal	Tradition al	Govt. Hospital	RMP	Total
A.Konduru	83	18	59	160
	25.9%	5.6%	18.4%	50.0%
Jaggayyapeta	83	19	58	160
	25.9%	5.9%	18.1%	50.0%
<b>Total</b>	166	37	117	320
	51.9%	11.6%	36.6%	100.0%

The table displays the source of treatment for the common disease of the sample households in the study area. In the study area the traditional, RMPs and hospitals are the sources. Out of 320 respondents, 166 (51.9 per cent) depend on traditional method of treatment, 37 (11.6 per cent) depends on government hospital, 117 (36.6 per cent) taking treatment from RMPs not qualified as doctor are get treatment.

In A. Konduru mandal out of 160 respondents 83 (25.9 per cent) depend on traditional method of treatment, 18 (5.6 per cent) depends on government hospital, 59 (18.4 per cent) taking treatment from RMPs not qualified as doctor are get treatment.



In Jaggayyapeta mandal out of 160 respondents 83 (25.9 per cent) depend on traditional method of treatment, 19 (5.9 per cent) depends on government hospital, 58 (18.1 per cent) taking treatment from RMPs not qualified as doctor are get treatment.

**Table - 16: Adopt of family planning method**

Name of Mandal	Yes	No	Total
A.Konduru	99	61	160
	30.9%	19.1%	50.0%
Jaggayyapeta	100	60	160
	31.2%	18.8%	50.0%
<b>Total</b>	199	121	320
	62.2%	37.8%	100.0%

The generally held opinion of the public is that tribal societies prefer large families and are not interested in family planning. Data in table 5.34 reveals that 199 respondents accounting for 62.2 per cent of the total are adopted to family planning. Whereas 121 respondents (37.8 per cent) are not adopted and among those recently got married.

In A. Konduru mandal out of 160 respondents, 99 (30.9 per cent) adopted family planning and 61 (19.1 per cent) are not adopted family planning.

In Jaggayyapeta mandal out of 160 respondents, 100 (31.2 per cent) adopted family planning and 60 (18.8 per cent) are not adopted family planning.

This favorable attitude to family planning prevails among more respondents in jaggayyapeta mandal. The progressive change among the tribals as to limit family norms is one of the indicators of transition to modernity.

**Table - 17: Celebration of village festivals**

Name of Mandal	Yes	No	Total
A.Konduru	160	0	160
	50.0%	0.0%	50.0%
Jaggayyapeta	160	0	160
	50.0%	0.0%	50.0%
<b>Total</b>	320	0	320
	100.0%	0.0%	100.0%

It can be seen from the table 17 that celebration of festivals in the sample villages. Among 320 respondents 100.0 per cent said that they celebrate all the festivals. Even some the Christian families also take part in the festivals. In both mandals the similarity of the respondents celebrate their festivals.

**Table - 18: Type of festival**

Name of Mandal	Local festival	Crop festivals	Jataras	Any other	Total
A.Konduru	63	61	30	6	160
	19.7%	19.1%	9.4%	1.9%	50.0%

Jaggayyapeta	60	63	30	7	160
	18.8%	19.7%	9.4%	2.2%	50.0%
<b>Total</b>	123	124	60	13	320
	38.4%	38.8%	18.8%	4.1%	100.0%

Festivals, religious ceremonies and community gatherings are intricately woven in the tribal living. Data reveals that among 320 respondents, 123 respondents (38.4 per cent) celebrate local festivals, 124 (38.8 per cent) celebrate crop festivals, 60 (18.8 per cent) celebrate jatras and 13 (4.1 per cent) celebrate any other i.e celebration of Christian festivals.

In A. Konduru mandal out of 160 respondents, 63 respondents (19.7 per cent) celebrate local festivals, 61 (19.1 per cent) celebrate crop festivals, 30 (9.4 per cent) celebrate jatras and 6 (1.9 per cent) celebrate any other i.e celebration of Christian festivals.

In Jaggayyapeta mandal out of 160 respondents, 60 respondents (18.8 per cent) celebrate local festivals, 63 (19.7 per cent) celebrate crop festivals, 30 (9.4 per cent) celebrate jatras and 7 (2.2 per cent) celebrate any other i.e celebration of Christian festivals.

Different stages of the growth of crop like transplantation, completion of weeding and harvesting are all festive occasions. Forest is God to the tribal and the respondents involve in forest festivals. General festivals like Dasara, Diwali, Ugadi are also celebrated of the respondents. Sometimes they involve in festivals to appease the evil-creating forces also.

## Conclusion

Majority of the sample respondents in the study are 36-45 years of age implying that majority belong to active and effective work-force. More than half of the respondents are illiterates. Migration is very limited and the major reason is wage employment. Agriculture is the primary source of employment of the sample respondents depend on it either directly or indirectly. Collection of Minor Forest Produce has been the main occupation. Occupational shift has not taken place over the years and it indicates the occupational rigidity in the study villages. Facilities in the households like toilets, bathrooms, and ventilation are found to be discouraging. Safe drinking water is a problem of the respondents.

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