

# EMERGING TRIBAL ART TRENDS IN MODERN DESIGN- AN EMPIRICAL STUDY

**Dr.K.S.S. Vara Prasad**

Art & Design (Teacher)

Jamaluddin School,

Ministry of Education, Maldives.

## ABSTRACT

*Tribes are the keeper of nature. About 92 percent of the tribal community in India lives in dry, forested or hilly areas. They primarily depend on Agriculture and Minor Forest Produce (MFP) to sustain their life. The dominant fragment of India, The central belt and the north-eastern states are the leading adobe of tribal community in India. The tribal people are deeply rooted own creation of techniques and characteristics in India from various sources. Different Tribe arts are increasingly recognised as an independent art forms having distinct aesthetic beauty. All the art factors that give a distinctive individuality to an artistic formation like composition, line, colour, texture and rhythm. The research objective highlights on evaluating the emerging tribal art trends in modern design. The present study was carried out in two different villages situated in the outskirts of A.P. Areas covered were Rampachodavaram (East Godavari district) and Jangareddy gudem (West Godavari District). The study was specifically confined to the four major tribal groups, i.e. Konda, Chenchu, Yerukulas and Sugalis. The study adopted a survey research design. A structured questionnaire was developed to elicit specific kinds of data from representative respondents. The research is based on primary data collection through survey and interviews based on quantitative and qualitative technique respectively. For quantitative data, survey is carried out among 100 respondents from A. P. tribal areas and they were selected based on **Yamane (1967) sampling technique**. In-depth interviews were also conducted over the telephone call interview to find out what are the issues and challenges and other financial support from the government etc. The whole data was utilized for a well-structured survey/questionnaire. **The examiner has applied well known statistical method in this study is Chi-Square Test**. The after analysis of the Chi-Square test is observed that there a significant positive Tribal art modernisation is affecting the religious customs **and** traditions of tribal of A.P. It is also found that **there is a significant impact of Modern tribal art designs on Tribal Culture in A.P.** Finally it is conclude that there are many emerging tribal art trends in modern design in the sample section villages.*

**Keywords:** Tribal art, Tribal areas, Konda, Chenchu, Yerukulas and Sugalis.

## INTRODUCTION

The English word tribe has come from the Latin word 'tribus' which signifies a particular type of common and political organization which is alive in all these societies. The name 'tribe' refers to a category of individuals and designates a step of development in human society. As a type of society the term signifies a set of typical features and as a point of advancement it can note a definite form of social organization. The constitution of India identifies the original peoples as "tribes". **According to the 2011 Census**, India has a **tribal population of 8.6 % ( 10,42,81,034 )** of its total population. A total of 9,38,19,162 people belonging to ST reside in rural areas whereas 1,04,61,872 people in urban areas. **According to the 2011 Census** the total population of the A.P was 84,581 out of which 5,918 is tribal population (7%). ( **Source** : [aptribes.gov.in](http://aptribes.gov.in)). Tribes as a social formation maybe identified in two ways: firstly as a stage with in the history of evolution of human civilization: secondly, as a society organized on the basis of kinship ties which enables them to be a multifunctional grouping. In India, tribal art is defined in reference to the cultural practices of certain groups in relation to the mainstream Hindu cultural practices Tribal and folk arts overlap. All that's tribal art is genre -but Folk art are often non-tribal also. Both tribal and genre are deeply connected to the community. They emerge from the lifestyle of a community and are shaped by the environment during which the community lives. For example, dances of Santhal and Nagas despite both being Tribal dance are as different from one another as chalk and cheese! This is because the lives of those two tribes have manifested in several terrains and that they have extremely different lifestyles, rituals, customs, religions that are reflected in their arts. The term 'Folk' include all those persons living within a given area, who are aware of a standard cultural heritage and have some constant traits. e.g. Occupation. Language and religion. Tribal art or Folk art is motivated by utilitarian and ritualistic features and sometimes by recreational impulses. Some practitioners maybe better skilled than others, but tribal or folk art are essentially about a group or community rather than the individual artist. Mainly dominated and shaped by religious motifs, the relation between this art and religion is a universal feature. It is an integral part of living. In tribal societies, there is no real distinction between Art and Life or between Fine Art and Applied Art.

## NEED AND IMPORTANCE OF THE STUDY

The **most significant aspect** of the art of tribal folk is that the art is interwoven with religion and the distinction which is usually drawn between the sacred and the secular by more sophisticated people ceases to exist. This study plays a vital role in the tribal social economic developments. Significance of the study arises from the fact that tribal art, cultures and traditions need to be preserved. These are our indigenous cultures and traditions and if we do not take the effort to preserve them then we would lose a life that was once an integral part of our everyday existence. The goals should be to let people develop along the lines of their own

ingenuity and avoid imposing anything on them and to encourage their traditional art and culture, their land and forests respected to the maximum. Tribal people should be allowed to administer themselves and avoid entry of too many outsiders into tribal area in the name of administration, without overwhelming them with too many schemes and work in cooperation with their own social and cultural institutions. The development factor should be judged according to the perceived indices of actual level of human development seen in the context.

## REVIEW OF LITERATURE

**Fr. John Felix S.J (1990)** has stated in his article that The Impact of Globalization on Tribal Culture and Economy, “that the tribal way of life is very much dictated by the forest, right from birth to death. He says in his article that, it is ironical that the poorest people of India are living in the area of richest natural resources. Historically tribals have been pushed to a corner owing to economic interest of various dominant groups”.

The project submitted by **Dr. Pravash Chandra Manna** to Ministry of Culture, Govt. Of India, is of the view that the tribal development department of the central government has some exact strategies for rehabilitation and growth of the tribal societies. But there was no comparability between what the tribal development department offered and what the tribal community needed, opined M. A. Uday Kumar at the 7th international conference of the International Society for Third Sector Research (ISTR), held at Bangkok during 09-12 July, 2006.

The impact of Christianity is very obvious in numerous forms with the receiving of education as a tool to progress. The religious / sacred values have also under gone a tremendous transformation, with less belief in spirits. (**Kalyani, 2008**).

**Furer-Haimendorf (1982: 321)** writes, “...in the streets of Ranchi one can still see Munda and Oraon rickshaw-pullers who not long ago were independent cultivators tilling their own land.”

**Saravana, R (2010)** is of the opinion that the younger age groups use now a days imported cosmetics which they buy at a high price. And the amount which they spent on recreation has been raised rapidly high in the form of television and other electronic media of entertainment; even if they live in such interior and remote villages.

**Beck and Mishra (2010)** stated that, “Displaced from their natural forest habitats, their economic, social and psychological poverty is steadily increasing. It is in this context, it is essential to look at the quality of life led by the different tribal communities.”

**According to Verma (2011)**, “All tribal communities deserve more and special treatment, especially the young generation, “If the youth do not have higher education and communication, how can we think of real and fast development of tribes.”

“The worldview of the tribal groups in India is not a static picture of their universe nor is it a closed system; it incorporates the world which, in turn, guides their day-to-day life and culture Saraswati

(1991), so the changing perceptions and tastes of the people in the tribal areas are changing the surrounding environment".

**Ghurey (1959)** says "the tribes as backward Hindus as according to him, the tribes of central India are neither isolated from the Hindu caste of the plains in the terms distribution and tradition, nor are they true autochthonous in their present habitat".

**Fordham (1998)** suggests that because language is a vessel of culture, so its loss can be harmful to the cultural heritage if it is continued. Language loss compromises tribal uniqueness and sovereignty. Moreover, their cultural heritage and identity also gets separated from their children, preventing them from communicating with elders and from participating in their language community.

Acknowledging the contribution of modernity and its evil effects, Longchar (2012) submits that, "Modernity in spite of its positive contributions in many areas of life has created restlessness and identity crisis among the tribals."

**Louis (2000)** is of the opinion that the indigenous people's myth, stories, tales, and songs replicate their social, political and cultural organisation. Nature, environment and ecology play the most important roles in their lives. They have developed their religious beliefs and practices around these life-giving forces. But 'modern and literate' society terms their religious 'animistic' a derogative term that looks down upon the tribal religious way of life.

**Singh, K.S. (1982)**. "Cultural properties should be maintained because they are in danger of destruction. The most important threat according to him is development, looting, erosion, and inadvertent impact from recreationists." "

The pressure of modernisation, cultural flow and market forces, most of the traditional practices, as adopted by these tribal communities are still gifted with certain beliefs, values, norms and institutional mechanisms" (Kala 2005, 2009).

**Malyadri (2012)** is of the opinion that a major problem lies in the fact that even though the tribal readily acknowledge the impact of modernization and the demands of time, but they are not coming forward to bring reforms in their educational status and in their economic standards.

**Rath, R. (2011)** are of the view that their knowledge of seed selection, their traditional methods of conserving seeds and grains in eco-friendly traditional granaries and their communities' participation in maintaining plant protection methods provide important insights to global efforts aimed at genetic conservation. Thus the review of literature reveals that there are both positive aspects and negative aspects to tribal religions and practices.

## OBJECTIVES OF THE STUDY

The main objective of the study is to analyze the highlights on evaluating the emerging tribal art trends in modern design at A.P. However, in order to give direction to the study, the following specific objectives are set forth.

The specific objectives of the study are:

- 1) To examine the extent to which Tribal art modernization is affecting the religious customs and traditions of tribal of A.P.
- 2) To assess the differences between traditional tribal art designs to modern tribal art designs.
- 3) To analyze the perceptions of tribals towards 'tribal art trends in modern design.

## HYPOTHESES OF THE STUDY

Based on the objectives of the study, the following hypotheses of the study are framed.

- (i) **Ho:** There is no Tribal art modernization is affecting the religious customs and traditions of tribal of A.P.
- (ii) **Ho:** There is no difference between traditional tribal art designs to modern Tribal art designs.
- (iii) **Ho:** There is no impact of Modern tribal art designs on Tribal Culture in A.P.

## RESEARCH METHODOLOGY:

This study is based on primary data collected through questionnaire from 100 respondents. The questionnaire design is built up to know the type of tribal people and their modern art designs the reason for their modern tribal art designs such product and their post buying satisfaction level from that product. Secondary sources have been used to collect information about "tribal art. Journals, articles, research reports and government documents were reviewed to get the insight of the previous interventions that the stakeholders and policy makers have already in place. For analyzing the data and providing the relative of the research outcome suitable statistical techniques were applied.

### Sample Deign/Research Design

The present study was carried out in two different villages situated in the outskirts of A.P. Areas covered were Rampachodavaram (East Godavari) and Jangareddy gudem (West Godavari). The study was specifically

confined to the four major tribal groups, i.e. Konda, Chenchu, Yerukulas and Sugalis. The study adopted a survey research design. A structured questionnaire was developed to elicit specific kinds of data from representative respondents. The questionnaire was structured in a way as to be able to provide respondents' perceptions of the phenomenon under study to a significant level of accuracy. Copies of the questionnaire served as an instrument for data collection, and the generated data were analyzed using descriptive statistics, Chi-Square. A total of 100 respondents were selected as the sample size using *Yamane's sampling technique*. The Yamane's sampling technique was further adopted to give equal opportunity for selection to every element of the population.

Chi-Square was used to test the hypotheses. Data were presented and analyzed using simple statistical tables and percentages. The value of the Chi-Square was calculated using the formula;

$$\chi^2 = \sum \frac{(o-e)^2}{e}$$

#### Decision Criteria:

The researcher shall determine whether to accept to or reject the null or alternative hypothesis. The decision rule is that.

#### Pilot Study

The questionnaire was first tested with 20 respondents to evaluate whether the questionnaire met the objectives. Few questions were partly changed and reformed, and data collection was continued after conforming to the achievement of the objectives of the study.

#### Sample Selection

As per 2011 census survey the total tribal population of the study in A .P are 5,918 (census survey 2011). Out of them, the researcher drew a sample size of 100 by using **Yamane's formula (Yamane, 1967)** with 10% precision value. Most studies cannot be carried out on the entire population of their interests; most especially when the study population is large. In that case, a population of **5,918** is a large population size; hence, there is the need to work with samples. To determine scientifically a sample size that would be adequate for this kind of study, the Yamane's formula was adopted. Yamane (1967) developed an easy formula to determine the sample sizes.

#### Formula:

$$n = \frac{N}{1 + N(e)^2}$$

Where,

n = Sample size,

N = Estimated population size in Hyderabad

$e =$  Precision value, set as 10% (0.10)

**N= 5,918**

Therefore,

$$n = 5,918 / 1 + 5,918 (0.10)^2$$

$$n = 5,918 / 5,918 (0.10)^2$$

$$n = 5,918 / 5,918 (0.10)^2$$

$$n = 5,918 / 5,918 (0.01)$$

$$n = 5,918 / 59.18$$

**n= 100**

Yamane (1967) developed an easy formula to determine the sample sizes.

After the sample size of 100 the researcher has deliberately selected 100 respondents from both villages. i.e., Rampachodavaram (East Godavari) and Jangareddy Gudem (West Goddavari). Male respondents are 91 and female are 09.

## STATISTICAL TOOL

### Chi-Square ( $X^2$ ) test

The chi-square test is an important test amongst the several tests of significance. It is one of the simplest and most widely used non-parametric statistical tests. It is a statistical measure used in the context of sampling analysis to (i) test the goodness of fit; (ii) test the significance of association between two attributes; and (iii) test the homogeneity or the significance of population variance.

$$\text{Chi-Square} = (O - E)^2 / E$$

Reject:  $X^2 > \text{Table value}$  & Accept:  $X^2 \leq \text{Table value}$  Where, O = observed values and E = expected values. Chi-Square has an approximate Chi-Square distribution and critical values of Chi-Square are obtained from the table of Chi-Square distribution. (Source: Sathyanarayana Gardasu, 2019)

## SCOPE AND PERIOD OF THE STUDY

The study covers a period of 2 months i.e., from June to July 2021. The reason for selecting this period is the researcher has annual vacation period. The scope of this study is A.P only.

**DATA ANALYSIS & INTERPRETATION**

**Q.NO.1 Tribal art modernization is affecting the religious customs and traditions of tribal of A.P.**

**TABLE NO. 1**

<b>Gender /Variable</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Neutral</b>	<b>Total</b>
Male	11	23	48	9	0	91
Female	4	3	02	0	0	9
<b>Total</b>	<b>15</b>	<b>26</b>	<b>50</b>	<b>9</b>	<b>0</b>	<b>100</b>

**Source: Primary Data**

The above table indicate that 83% of respondents are strongly agree and 17% of respondents agree the statement of Tribal art modernization is affecting the religious customs and traditions of tribal of A.P.

**TESTING OF HYPOTHESES**

*(i)Ho: There is no Tribal art modernization is affecting the religious customs and traditions of tribal of A.P.*

**TABLE NO. 2****Observed Frequencies**

<b>Gender /Variable</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Slightly Disagree</b>	<b>Disagree</b>	<b>Total</b>
Male	11	23	48	9	0	91
Female	4	3	02	0	0	9
<b>Total</b>	<b>15</b>	<b>26</b>	<b>50</b>	<b>9</b>	<b>0</b>	<b>100</b>

**Source: Primary Data**



TABLE NO. 3

## Expected Frequencies

Gender /Variable	Strongly Agree	Agree	Neutral	Slightly Disagree	Disagree	Total
Male	14	24	46	7	0	91
Female	1	2	4	2	0	9
Total	15	26	50	9	0	100

Source: Primary Data

Table No 4

Showing calculation of  $\chi^2$  – value

O	E	(O-E)	(O-E) <sup>2</sup>	(O-E) <sup>2</sup> /E
11	14	-3	9	0.6428
23	24	-1	1	0.0416
48	46	2	4	0.0869
9	7	2	4	0.5714
0	0	0	0	0.0000
4	1	3	9	9.0000
3	2	1	1	0.5000
2	4	-2	4	1.0000
0	2	-2	4	2.0000
0	0	0	0	0.0000
				<b>13.8429</b>

Source: MS Excel

Calculated value of Chi- Square =13.8429

Level of significance – 0.05

Chi-square  $-(O-E)^2/E$ 

Expected value = sum of the observation/the total number of observations

Degree of freedom  $(r-1)(c-1) = (2-1)(5-1) = 1*4 = 4$ 

Table Value of Chi Square for dof (degree of freedom) =1@5% Level of significance=9.488

**Interpretation / Result:** Table 4 presents that the calculated *Chi –Square* value (13.8429) is more than the table value (9.488) of *Chi -Square Test* ( $\chi^2$ ) so null hypothesis ( $H_0$ ) has been rejected and it is concluded that there is a significant positive Tribal art modernization is affecting the religious customs and traditions of tribal of A.P.at 5% level of significance.

- (ii) **Ho: There is no difference between traditional tribal art designs to modern Tribal art designs.**

**TABLE NO. 5**  
**Observed Frequencies**

Gander/Variable	Strongly Agree	Agree	Neutral	Slightly Disagree	Disagree	Total
Male	10	48	26	7	0	91
Female	3	2	2	2	0	9
	<b>13</b>	<b>50</b>	<b>28</b>	<b>9</b>	<b>0</b>	<b>100</b>

Source: Primary Data

**TABLE NO. 6**  
**Expected Frequencies**

Gander/Variable	Strongly Agree	Agree	Neutral	Slightly Disagree	Disagree	Total
Male	12	46	25	8	6	91
Female	1	4	3	1	1	9
	<b>13</b>	<b>50</b>	<b>27</b>	<b>9</b>	<b>7</b>	<b>100</b>

Source: Primary Data

**Table No 7**  
**Showing calculation of  $\chi^2$  – value**

O	E	(O-E)	(O-E) <sup>2</sup>	(O-E) <sup>2</sup> /E
10	12	-2	4	0.3333
48	46	2	4	0.0869
26	25	1	1	0.0400
7	8	-1	1	0.1250
0	6	-6	36	6.0000
3	1	2	4	4.0000
2	4	-2	4	1.0000
2	3	-1	1	0.3333
2	1	1	1	1.0000
0	1	-1	1	1.0000
				<b>13.91862319</b>

Source: MS Excel

Calculated value of Chi- Square =13.91862319

Level of significance – 0.05

Chi-square – (O-E)<sup>2</sup>/E

Expected value = sum of the observation/the total number of observations

Degree of freedom (r-1) (c-1) = (2-1) (5-1) = 1\*4 = 4

Table Value of Chi Square for dof (degree of freedom) =1@5% Level of significance=9.488

**Interpretation / Result:** Table 7 presents that the calculated *Chi –Square* value (13.9186) is more than the table value (9.488) of Chi -Square Test ( $\chi^2$ ) so null hypothesis (Ho) has been rejected and it is *concluded that there is significant difference between traditional tribal art designs to modern Tribal art designs of A.P at 5% level of significance.*

**Q.No:3 Is there any impact of Modern tribal art designs on Tribal Culture in A.P.?**

**Table No 8**

Variable	Yes	No	Total
Female	6	3	9
Male	89	2	91
<b>Total</b>	<b>95</b>	<b>05</b>	<b>100</b>

**Source: Primary Data**

Table 8 indicate that 95% of the respondents agree that there is an impact of Modern tribal art designs on Tribal Culture in A.P., 05% of the respondents not. *Finally, it is concluded that there is a significant impact of Modern tribal art designs on Tribal Culture in A.P.,*

(iii) **Ho: There is no impact of Modern tribal art designs on Tribal Culture in A.P.**

**TABLE NO. 9**

**Observed Frequencies**

Variable	Yes	No	Total
Female	6	3	9
Male	89	2	91
<b>Total</b>	<b>95</b>	<b>05</b>	<b>100</b>

**Source: Primary Data**

**TABLE NO. 9**

**Expected Frequencies**

Variable	Yes	No	Total
Female	8	1	9
Male	87	4	91
<b>Total</b>	<b>95</b>	<b>05</b>	<b>100</b>

**Source: Primary Data**

**Table No10**  
**Showing calculation of  $\chi^2$  – value**

O	E	(O-E)	(O-E) <sup>2</sup>	(O-E) <sup>2</sup> /E
6	8	-2	4	0.500
89	87	2	4	0.045
3	1	2	4	4.000
2	4	-2	4	1.000
$\chi^2$				<b>5.545</b>

Source: MS Excel

Calculated value of Chi- Square =5.545

Level of significance – 0.05

Chi-square  $-(O-E)^2/E$

Expected value = sum of the observation/the total number of observations

Degree of freedom (r-1) (c-1) = (2-1) (2-1) = 1\*1 = 1

Table Value of Chi Square for dof (degree of freedom) =1@5% Level of significance=3.121

**Interpretation / Result:** Table 10 presents that the **calculated Chi –Square value (5.545) is more than the table value (3.121) of Chi -Square Test ( $\chi^2$ )**so **null hypothesis (Ho) has been rejected** and it is **concluded that there is significant positive** impact of Modern tribal art designs on Tribal Culture in A.P **at 5% level of significance.**

### Conclusion:

It is concluded from the study undertaken that due to the tread of modernisation in these tribal villages, the tribals' perceptions, thoughts, food habits, daily life styles, dresses, festivals, rule and rituals, the eco-friendly, nature related culture etc., are all deteriorating due to the impact of modernisation. As modernisation has entered tribal lifestyle, there is a chance to lose the traditions and tribal uniqueness in the long run, in the changing scenario. Commercialization of folk arts and culture for their profitable running is one of the instrumental ways to survive the folk forms. The artisans must be given trainings to use advanced technology for the creation of these arts and crafts in a faster ways and pattern of the presentation of these tribal/ folk arts and cultural forms should be modified and strategically altered to make them more vibrant to meet the recreational demand of the present generation.

## References

1. Beck, P. and Mishra, B.K. (2010). Socio-Economic Profile and Quality of Life of Selected Oraon Tribal Living in and Around Sambalpur Town, Orissa. *Current Research Journal of Social Sciences* 2(6): pp. 340-349.
2. Fordham, M. (1998). The Politics of Language and the Survival of Indigenous Culture: From Suppression to Reintroduction in the Formal Classroom. *Equity and Excellence in Education* v31 n1 p40-47.
3. Fr. Felix Raj, J. (1990). Impact of globalization on tribal communities. Retrieved on from <http://www.goethals.in/collections/felixrajarticles/ImpactGlobalization.htm>.
4. Furer- Haimendorf, Christoph. (1982). *Tribes of India: The struggle for survival*. Berkeley: University of California Press, c1982. <http://ark.cdlib.org/ark:/13030/ft8r29p2r8/>. Retrieved on April 6, 2013 from <http://ark.cdlib.org/ark:/13030/ft8r29p2r8/>
5. Ghats, Tamil Nadu, India. *International Journal of Agricultural Research, Innovation and Technology*, Vol 2, No 1 (2012), Retrieved on April 30, 2013 from <http://www.ijarit.webs.com>
6. <https://aptribes.gov.in/pdfs/table6.pdf>
7. James Boswell .1791/1967. *Life of Samuel Johnson Everyman Library*. Dent. London.
8. Kala, C.P. (2011). Indigenous uses and sustainable harvesting of trees by local people in the Pachmarhi Biosphere Reserve of India. *J. Med. Arom. Plants*, ISSN 2249-4340, Vol. 1, No. 2, pp.153-161.
9. Kalyan Kumar Chakravarty (2011) . Folk and Tribal Arts : Problems of Understanding In *Native Arts Of India Ed., athyapal* . Kerala Lalithakala Academy, Thrissur , 85-122.
10. Kalyan Kumar Chakravarty (2017) . Cognitive Origin of Indian Art ,Archaeology and Religion , with special reference to Tala and Dakshina Koshala .*Under print , Aryan Books International , Delhi*
11. Louis, P. (2000). "Marginalisation of Tribals." *Economic and Political Weekly*, Vol.35. No.47: pp. 4087-4091.
12. Malyadri, P. (2012) "Education for tribal children: An engine for human development" *International Journal of Research Studies in Education*, Volume 1 Number 1, pp. 99-106.
13. Rath, R. (2011). "Development and Cultural Change among the Kandh Tribals of Kandhamal." Retrieved on March 11, 2013 from <http://orissa.gov.in/emagazine/Orissareview/2011/june/engpdf/34-40.pdf>.
14. Saravanan, R. (2010). Traditional Knowledge, Innovation System and Democracy of Sustainable Agriculture: A Case Study of Adi Tribes of Eastern Himalayas of North East India. ISDA 2010, Montpellier
15. Sathanarayana Gardasu (2019). "Perceptions of accounting professionals towards Lease (IFRS-16) – Evidence from Hyderabad" *Journal of Emerging Technologies and Innovative Research*, February 2019, Volume 6, Issue 2. <http://www.jetir.org/papers/JETIRY006003.pdf>.
16. Singh, K.S. (1982). "Transform of Tribal Society." *Economic and Political Weekly*, Vol.17. No34: pp1376-1384
17. Verma, S.C. (2011). "The Struggling Tharu Youth". *Antrocom Online Journal of Anthropology*, Vol. 7, n. 2