



## **Socio-economic conditions of the nayakpod tribes: An empirical study in R. Kothagudem of Khammam district**

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### **Abstract**

The process of Globalisation has made an unprecedented change in indigenous people's lives worldwide. However, the degree of exploitation and marginalisation varies from State to state and Adivasi tribal group to group. The study focuses on and examines demographic characteristics of sample respondents, socio-economic conditions of Adivasis, occupation, income, forest production collection and technology used particulars of sample respondents, Expenditure on education and health. Adivasis food habits, marriage systems before and after the globalisation era, and festivals they celebrate in the study area.

**Keywords:** economic conditions, health, adivasis, globalisation and Telangana

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### **Introduction**

Globalisation has become an increasingly dominant feature over the past two decades. More countries are getting integrated into the global economy through trade, capital flows, and information and communication technologies. Therefore, it is inevitable in each nation's efforts to accelerate economic growth and modernise their societies. Although there are debates about the benefits that agrarian-based nations cannot reap from Globalisation, and some countries choose to opt-out, the potential costs of becoming marginalised from the global economy in terms of cost efficiency, technology and growth could be huge. Hence the positive effects of Globalisation on economic growth and human development depend on how the globalisation process is managed nationally and internationally, Lal (2013) <sup>[1]</sup>.

### **Review of Literature**

Many adolescent girls miss one in four weeks of school because of a lack of facilities to deal with menstrual hygiene. Menstrual hygiene is a problem for many adolescent girls and women who lack the privacy to properly wash and dry menstrual rags. In some rural areas, superstition and tradition mean that rags are dried in the dark, away from the male view. About two in five rural women commonly experience vaginal infections caused by damp rags. Kavitha (2013) <sup>[1]</sup>.

Over the year, more than 90 per cent of the jobs in the healthcare sector have been ideally suited for women, especially from the lower socio-economic strata, Naik (2013) <sup>[14]</sup>. Medical tourism can be a much bigger business if we had infrastructure and networking among hospitals, hotels, and tourism agencies, even in tribal areas, Naik (2013) <sup>[14]</sup>.

Developing countries have benefited unequally from health gains, with many, especially in the Indian tribal community, continuing to experience high mortality. In addition, young adults and children experience substantial premature mortality. Poorer tribal groups have considerably worse health than the better off within the country, according to Lal (2010) <sup>[2]</sup>.

During the investigation, in another study, 598 tribals with a site with 200 sample households were affected by common ailments. Broad fever affected the most significant number of tribals, 230 (38.4 per cent). Malaria had an impact on 172 tribals (19.5%). Typhoid affected 95 tribals (15.8%), whereas diarrhea influenced 92 tribals (15.3%). Sickness contracted in 35 tribals (5.8 per cent) and Jaundice in 29 tribals (4.8 per cent), Lal (2011) <sup>[3]</sup>. Lack of schooling results in missing educational qualifications and higher skills, thus perpetuating their life in poverty. We suggest a new approach that puts people and their work at the centre of economic and social policy and business practice: a human-centred agenda for the future of work, Lal (2019) <sup>[4]</sup>.

It is necessary to build up women's capacities to participate in productive activities, family and social transformation, decision-making process, political representation, entrepreneurial development and social leadership. An important finding is that women have broken the barricades of merely confining themselves to reproduction and now actively participating in production activities (Lal, 2016) <sup>[5]</sup>.

Female tribal labourers are plying a dominant role in agriculture and allied activities. Tribal women face many health and nutrition problems like higher fertility rate, infant mortality rate, malnutrition, and lower life expectancy, Lal (2005) <sup>[6]</sup>.

Many people with disabilities can work and support themselves, leading lives as they choose because of support from computers, Lal (2004) <sup>[7]</sup>.

IT poses new forms of learning, education, health services, livelihood options, governance mechanisms, and e-commerce options, leading to the ultimate goal, i.e., people's empowerment. Hence the use of IT will be a necessary condition, if not sufficient, for the people's empowerment, Lal (2004) <sup>[7]</sup>.

The illiterate people are trapped in a cycle of poverty with limited opportunities for employment or income generation and higher chances of poor health, turning to crime and dependence on social welfare. Therefore, illiteracy is a curse to humanity and socio-economic development Lal (2015) <sup>[8]</sup>.

Many of our countries in Asia have not given alcohol the serious attention as other addictive drugs such as narcotics and nicotine. Since the alcohol problem is not given due urgency, it warrants comprehensive information on alcohol consumption and its net effects on society are lacking in most developing and low-income countries, Naik (2013a) <sup>[13]</sup>.

### Objectives

1. To study the socio-economic conditions of the Adivasi community.
2. To examine the impact of Globalisation on Adivasis Naikpods and their social, economic and health conditions.

### The tribe Naikpods and the Study Area

The Naikpods fell victim to the policy of forest reservation, and today only an insignificant number of Naikpods live in hill settlements. Most of them are found in villages in the plains, where they work as tenant farmers or as agricultural labourers. Few of them own the land they cultivate. They are scattered over a large area, and communities of Naikpods are also found in the districts of Karimnagar, Khammam and Warangal. Naikpods originally had a language of their own that closely resembles Kolami. However, today only a few small groups of Naikpods in the western part of Adilabad District and the adjoining taluks of Maharashtra still know this ancient tongue. Most of the tribes speak Telugu as their only language and have been mainly assimilated into the Hindu social order, Haimendorf (1982) <sup>[16]</sup>.

Naikpods are the third-largest Adivasi tribal community with a 2.97 lakhs population in Telangana State (2011 census). The Naikpods are listed along with Gonds and Raj Gonds in the list of Scheduled Tribes by the Scheduled Castes and Scheduled Tribes Orders. (Amendment) Act, 1976, Lal (2021) <sup>[10, 12]</sup>

The Naikpods are listed along with Gonds and Raj Gonds in the list of Scheduled Tribes and by the Scheduled Castes and Scheduled Tribes Orders. (Amendment) Act, 1976. Laxmi Devata, consort of Lord Krishna, is the chief deity of Naikpods. Naikpods generally put on the colourful masks of Laxmi Devara, Lord Krishna, Lord Krishna, Lord Siva, five brother Pandavas, Pandi Raju (Pig God), Pota Raju (dog god), Gorrappothu (sheep god) and Singaboyudu and perform rituals, Lal (2021) <sup>[10, 12]</sup>.

Naikpods are the Adivasis tribes chosen in the Khammam district of the North Telangana area in Telangana State. They mainly depend on agriculture and forest products. The data were collected through household interview schedules from R. Kothagudem village randomly selected from the Cherla Mandala. In addition, data at an on demographic aspects, economic aspects like occupation, employment, income, food consumption, minor forest produce, health and hygienic practices were collected.

### Results and Discussion

This study analysis demographic and literacy information of sample respondents, Socio-economic conditions, occupation and income particulars of sample respondents, Expenditure on food, non-food and children education and Globalisation impact on Socio-cultural aspects of sample respondents in the study area of R. Kothagudem village of Cherla Mandal in Khammam District.

**Table 1:** Demographic and Literacy Information of Sample Respondents

S. No	Age group	Frequency	Percentage	Total
1	25-35 Years	50	41.7	50(41.7)
	36-45 Years	20	16.6	20(16.6)
	46-55Years	22	18.3	22(18.3)
	56-64Years	20	16.6	20(16.6)
	>65Years	08	6.8	8(6.8)
	Total	120	100.0	120(100.0)
2	Sex	Frequency	Percentage	Total
	Male	70	58.3	70(58.3)
	Female	50	41.7	50 (41.7)
	Total	120	100.0	120(100.0)
3	Marital status	Frequency	Percentage	Total
	Married	100	83.4	100(83.4)
	widow	20	16.6	20(16.6)
	Total	120	100.0	120(100.0)

4	Literacy Status	Frequency	Percentage	Total
	Illiterate	81	67.5	81(67.5)
	Literate	39	32.5	39(32.5)
	Total	120	100.0	120(100.0)
5	Type of family	Frequency	Percentage	Total
	Nuclear family	80	66.6	80(66.6)
	Joint family	40	33.4	40(33.4)
	Total	120	100.0	120(100.0)
6	Size of family	Frequency	Percentage	Total
	<3members	66	55.0	66(55.0)
	4-6members	38	31.6	38(31.6)
	>6members	16	13.4	16(13.4)
	Total	120	100.0	120(100.0)

Table-1 depicts the age of the people. It has been found that the number of tribal people age group ranges from 25 to above 65 years. The age group of 25-35 years has 50 respondents (41.7 per cent), followed by 36-45 year respondents with 20 (16.6 per cent), 46-55 age group respondents with 22 (18.3 per cent), 56-64 year respondents with 20 (16.6 per cent) and above 65 years with eight respondents (6.8 per cent). Very young and working-age people represent the highest numbers in the study areas.

The sex ratio (Gender Classification) is one of the most critical social indices to measure the inequality between males and females and the regional imbalances concerning women's status. It clearly shows that males dominate in giving responses to the survey, with 58.3 per cent (70 respondents) and 41.4 per cent (50 respondents) being female respondents. Marriage is universal in Indian society, more so in rural areas. The marital status of the respondents is presented in the table-

1. It shows that 100 respondents account for 83.4 per cent being married, while 20 respondents have 16.6 per cent being widowed.

The levels of literacy are presented in table 1. Out of 120 sample respondents, 81 (67.5%) were illiterate, and 39(32.5%) were literate. The type of family data shows that 80 (66.6%) respondents adopted nuclear families, and 40(33.4%) respondents still practice the joint family system. Further, it shows that 55 per cent of respondents having less than three members of the family, 4-6 members of the family are 31.6 per cent and more than six members are 13.4 per cent.

**Table 2: Socio-Economic Particulars of Sample Respondents**

S. No	Types of houses	Frequency	Percentage	Total
1	Pucca	20	16.6	20(16.6)
	Semi-pucca	30	25.0	30(25.0)
	Katcha	30	25.0	30(25.0)
	RCC Building	40	33.4	40(33.4)
	Total	120	100.0	120(100.0)
2	Drinking water	Frequency	Percentage	Total
	Well	50	41.6	50(41.6)
	Bore	26	21.6	26(21.6)
	Tap	44	36.8	44(36.8)
	Total	120	100.0	120(100.0)
3	Livestock	Frequency	Percentage	Total
	Buffalos	50	41.8	50(41.8)
	Cows	15	12.5	15(12.5)
	Goats	20	16.6	20(16.6)
	Sheep	20	16.6	20(16.6)
	Hens	15	12.5	15(12.5)
Total	120	100.0	120(100.0)	

Table-2 reveals the type of house possessed by the sample respondents in the study areas. 70(58.33%) sample respondents out of 120 have tiled roof houses for their family stay. 30 (25%) respondents have semi-pucca houses, and 20 (16.6%) have pucca houses.

Information on drinking water shows that 41.6 per cent of households used well water for their drinking purposes, followed by 36.8 per cent on tap water and 21.6 per cent on bore-well water—the livestock particulars of sample tribal respondents. Out of the total 120 sample respondents, 50 (41.8%) respondents have buffalos for milk, followed by cows, 15 (12.5%) respondents, 20(16.6%) respondents have goats, and another 20(16.6%) respondents have sheep. The remaining 15(12.5%) sample respondents are rearing hens.

**Table 3:** Occupation and Income Particulars of Sample Respondents

S. No	Main occupation	Frequency	Percentage	Total
1	Cultivation	70	58.4	70.0 (58.4)
	Employment	30	25.0	30.0 (25.0)
	Business	20	16.6	20.0 (16.6)
	Total	120	100.0	120 (100.0)
2	Income (pa)	Frequency	Percentage	Total
	10000-1400	85	70.8	85.0 (70.8)
	Above-15000	35	29.2	35.0 (29.2)
	Total	120	100.0	120 (100.0)
3	Forest produce	Frequency	Percentage	Total
	Collecting forest produce	78	65.0	78.0(65.0)
	No Collection of FP	42	35.0	42.0(35.0)
	Total	120	100.0	120(100.0)
	Forest produce collecting	Frequency	Percentage	Total
	Leaves, roots, fruits, firewood, gum, and brooms	88	73.3	88.0(73.3)
	No Collection	32	26.7	32.0(26.7)
Total	120	100.0	120(100.0)	
4	Modern Technology Used	Frequency	Percentage	Total
	Tractor	60	50.0	60.0(50.0)
	Weeding machine	30	25.0	30.0(25.0)
	Harvesting machine	30	25.0	30.0(25.0)
	Total	120	100.0	120(100.0)

Table-3 provides the occupations of the respondents in the study area of R.Kothagudem. Out of 120 sample respondents, 70(58.4%) are working as cultivators in agricultural operations, 30(25%) respondents are employed in the private sector, and 20 (16.6%) respondents are doing business in the study area. Income is a significant aspect of deciding family economic status, around Rs 10000-14000 per annum is earned by 85(70.8%) of families, and rupees above Rs 15000 per annum is earned by 35 (29.2%) of respondents. The very interesting inference is that most respondents are below the poverty line category of their income levels. Collection of minor forest products: out of 120 respondents, 78 (65%) sample respondents collect leaves, roots, fruits, gum, brooms, and firewood, and 42(35%) respondents are not collecting any minor forest produce. The use of modern technology for cultivation by sample tribal respondents is widespread; all the sample respondents used technology for their agricultural operations. 60 (50%) respondents used single tractors for tilling of their lands, followed by 30(25%) respondents who used weeding machines, 30(25%) respondents used harvesting machines for their operations.

**Table 4:** Education and Health Expenditure of Sample Respondents

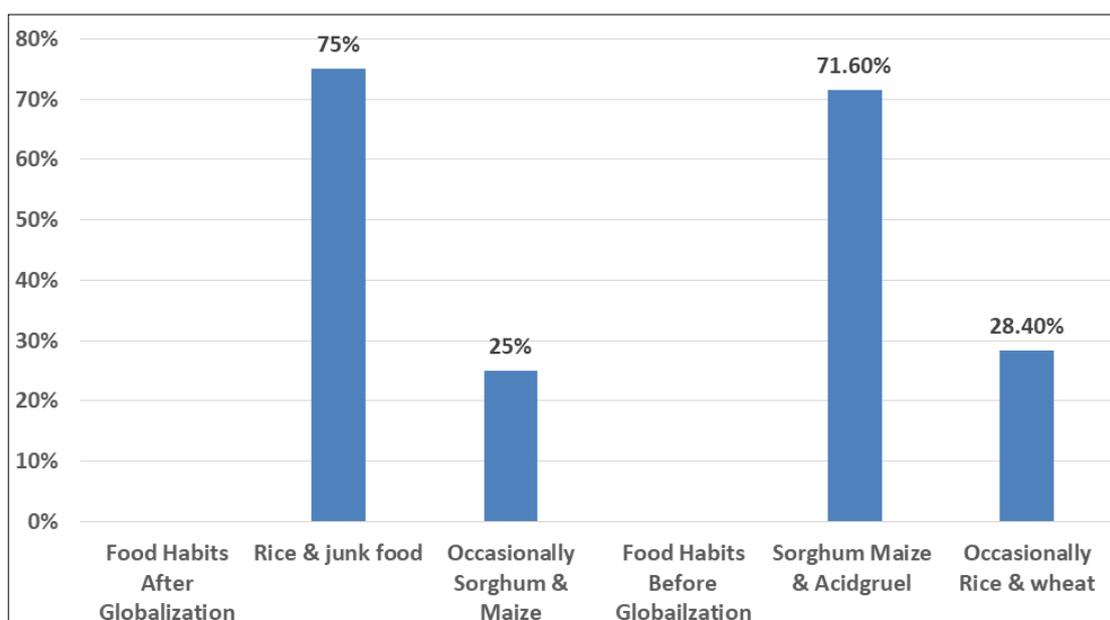
S. No	Children Educations(pa)	Frequency	Percentage	Total
1	10000-12000	80	66.6	80.0 (66.6)
	Above-13000	40	33.4	40.0 (33.4)
	Total	120	100.0	120(100.0)
2	Health Expenditure (pa)	Frequency	Percentage	Total
	2000-4000	77	64.2	77.0(64.2)
	Above-5000	43	35.8	43.0(35.8)
	Total	120	100.0	120(100.0)
3	Food Expenditure(pa)	Frequency	Percentage	Total
	4000-6000	79	65.8	79.0(65.8)
	Above-7000	41	34.2	41.0(34.2)
	Total	120	100.0	120(100.0)

Table-4 presents the expenditure on children's education of sample respondents. Out of 120 sample respondents, 80 (66.6%) spend rupees 10,000 to 12,000 on their children's education. 40(33.4%) respondents spend rupees 13,000 and above on their children's studies for private education, and popularity is gaining among tribes. Family expenditure on healthcare to the respondents is analysed in the 120 sample respondents' accounts for 64.2per cent are spending rupees 2000 to 4000 on healthcare and treating different diseases in the study area. At the same time, 35.8 per cent of respondents are spending rupees 5000 and above on their healthcare. Seventy-nine respondents spend rupees 4000 to 6000 per annum on their food, and 41 respondents spend rupees 7000 and above in the study area. The study explains that the expenditure on food and non-food items is almost the same. About 72% of the respondents are spending on food items between Rs. 3000 to Rs.6000 per annum, which

reveals the utter poverty that prevails in them. Lal (2010) [2]. Thus, the entire society in the rural areas falls prey to the money lenders, who extract huge interests, making the already poor people destitute. Therefore, the attendance of the Government is required to save these people from all the problems. Lal (2010) [2]. Tribal belts are the best healthcare destinations in Telangana State for traditional medicine in India. Its history of accomplishments, with its unique ability of resource management and able deployment of technology and knowledge to the service of its patients, justifies its recognition in India and abroad. Their mission is to bring healthcare of international stands within reach of every individual, Naik (2013) [14].

**Table 5:** Impact of Globalisation on Socio-Cultural Aspects of Sample Respondents

S. No	Food Habits After Globalisation	Frequency	Percentage	Total
	Rice & junk food	90	75.0	90.0(75.0)
	Occasionally Sorghum &Maize	30	25.0	30.0 (25.0)
	Total	120	100.0	120(100.0)
2	Food Habits Before Globalisation	Frequency	Percentage	Total
	Sorghum Maize & Acidgruel	86	71.6	86.0(71.6)
	Occasionally Rice &Wheat	34	28.4	34.0(28.4)
	Total	120	100.0	120(100.0)
3	Marriage systems Before Globalisation	Frequency	Percentage	Total
	Tribal Traditional Marriage	87	72.5	87.0(72.5)
	Following Non-tribes' Marriage System	33	27.5	33.0(27.5)
	Total	120	100.0	120(100.0)
4	Marriage Systems After Globalization	Frequency	Percentage	Total
	Following Non-tribes' System	90	75.0	90(75.0)
	Partially Traditional Marriage System	30	25.0	30(25.0)
	Total	120	100.0	120(100.0)
5	Festivals After Globalisation	Frequency	Percentage	Total
	Non-tribal Fest DurgammaYellamma & Bathukamma	70	58.3	70.0(58.3)
	Seetla,Teej, Devaraa,Chikkudupandaga	50	41.7	50.0(41.7)
	Total	120	100.0	120(100.0)
6	Tribal Acts	Frequency	Percentage	Total
	Yes	42	35.0	42.0 (35.0)
	No	36	30.0	36.0 (30.0)
	Do not Know	42	35.0	42.0 (35.0)
	Total	120	100.0	120 (100.0)



**Fig 1:** Food Habits After and Before Globalisation

Table-5 presents the information on about food habits of tribes after Globalisation. Seventy-five per cent of sample respondents said they follow rice as their staple food and junk food. Twenty-five per cent of sample respondents are occasionally consuming sorghum and maize. Where high nutritional and high fiber values food is away from tribes in globalisation era. The food habits of sample respondents before Globalisation. A question

was posed to the respondents: 'what were your food habits before Globalisation? They replied that 71.6 per cent of respondents' consumption was of sorghum maize and acidgruel in general and during the summer season. 28.6 per cent of respondents replied that rice and wheat were used for their consumption occasionally. Therefore, it is an inference that before Globalisation, sample respondents of tribal food consumption were Sorghum Maize and Acidgruel, and it was also their regular food habits. The tribal marriage system after Globalisation in the study area is presented; out of 120 sample tribal respondents, 90 (72.5%) respondents were performed with the non-tribal marriage system. 33 (27.5%) respondents followed a partially traditional marriage system in the globalisation period. It shows that the traditional way of life is slowly disappearing among the tribes of Telangana State and in the study area. A celebration of tribal festivals after Globalisation. Out of 120 sample respondents, 70 (58.30%) respondents celebrate non-tribal fests like Durgamma, Yellamma, Bathukamma, and others. 50 (41.7%) of the respondents have celebrated traditional fests like Devaraa, Chikkudupandaga, Peddalapanduga, and others. The priority of celebrations and performance has changed in Globalisation; other food habits before and after Globalisation are shown in figure-1.

The above table presents awareness among tribes on forest acts in the study areas. Out of 120 sample respondents, 30 per cent said "No". Thirty-five per cent of sample respondents do not have awareness about forest acts and the rights of tribes over forest resources in the study area. Thirty-five per cent of respondents said, 'Yes, they are aware of forest acts.' Therefore, there is a need to provide education on forest acts and rights over forest resources.

### Discussion

In India, household expenditure on alcohol varies between 3–45 per cent of their income. Alcohol misuse is one of the leading killers of young men in India today. However, its real impact is on the social and family dynamics that underlie its communities, Naik (2013a) <sup>[13]</sup>. Usually, tribal people used to drink alcohol daily and occasionally as well. It depends on their paying capabilities and their habit of consuming. It shows that Adivasi tribal people are spending more on healthcare and treatment, though they are going for indigenous treatment. Further, it also indicates that tribes are impoverished economically, and healthcare awareness; leads to low nutritional intake and unprotected water, Saradha (2021) <sup>[15]</sup>. Health is wealth, and health reflects the level of human development. Therefore, India needs to do anything and everything in its strides to achieve overall development for health promotion. Health education, health awareness, and community participation in health programmes can improve India's health status, Lal (2021) <sup>[10, 12]</sup>.

Therefore, it is concluded that only income- generating programmes/ schemes can change socio-economic conditions and provide the minimum health and sanitation facilities that could curb physical abuse (Lal, 2020) <sup>[10, 12]</sup>. The purpose of education anywhere, including in tribal areas, should be to provide children with an understanding of the environment and society in which they live and to endow them with the capability to earn a livelihood in the local society and, for those who have the desire and ability, in the national job market Saradha (2021) <sup>[15]</sup>.

### Conclusion and Suggestions

In tribal society, employment is a huge issue, and lack of employment leads to tribal families' poverty. As a result, family poverty, ignorance of the parents, lack of support, community passivity and children's passivity towards education are the key factors responsible for child labouring in the village of Lal (2018). Non-tribal dominant culture should not humiliate or undermine tribal culture. Let the tribes live as they like. Dominant cultures should not penetrate and disturb the whole set-up of tribes. The government should take steps towards developmental activities in all villages of Adivasis, including marketing, roads, education, water supply, and sanitation facilities, Lal (2021) <sup>[10, 12]</sup>. Tragically, illiteracy also costs human lives. How many young babies, children, and even adults have their lives endangered due to the inability to read, write, and use literacy skills to access information that could save their lives? It is time to act to stop this human tragedy once and for all, Lal (2015) <sup>[8]</sup>.

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