

**A COMPARATIVE STUDY OF THE SOCIO-ECONOMIC-POLITICAL
BACKGROUND OF THE DOMINANT AND PRIMITIVE TRIBES IN ANDHRA
PRADESH AND TELANGANA**

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Abstract

Women in a Tribal society play a vital role in their social, cultural, economic and religious ways of life and considered as an economic asset in their society. But they are still lagging behind in the walks of life like education, employment, good health, etc. Though they are industrious, they have limited control over resources. Therefore there is a need for empowerment of tribal women in order to overcome inequality, discrimination and exploitation and to achieve their all-round development/advancement in the society.

Tribal women, constitute like any other social group, about half of the total tribal population in India. The tribal women, as women in all social groups, are more illiterate than men. Like other social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies. The conceptual framework to analyse women's status comprise the seven roles women play in life and work: parental, conjugal, domestic, kin, occupational, community and as individual.

In most tribal societies, woman holds a high and honorable place and relatively free in the country side; in the fields and forests she works generally in the companionship of her husband. Tribal women's contribution in the tribal economy has been emphasised by several authors (Veena Bhasin, 2017; Sen, 1982).

The primary objective of the study is to identify which is the dominant tribe(s) and the poorest sub-tribes in Telangana and Andhra Pradesh. Secondly, though Chenchu tribes have a relatively much population in both Telangana and Andhra Pradesh they have not been mentioned significantly in any study. Thirdly, though a comparative study was conducted between Andhra Pradesh and Telangana tribals in the past, it was confined only to one sub-tribe each from both the states.

Introduction

Women in a Tribal society play a vital role in their social, cultural, economic and religious ways of life and considered as an economic asset in their society. But they are still lagging behind in the walks of life like education, employment, good health, etc. Though they are industrious, they have limited control over resources. Therefore there is a need for empowerment of tribal women in order to overcome inequality, discrimination and exploitation and to achieve their all-round development/advancement in the society.

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primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies. The conceptual framework to analyse women's status comprise the seven roles women play in life and work: parental, conjugal, domestic, kin, occupational, community and as individual.

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The primary objective of the study is to identify which is the dominant tribe(s) and the poorest sub-tribes in Telangana and Andhra Pradesh. Secondly, though Chenchu tribes have a relatively much population in both Telangana and Andhra Pradesh they have not been mentioned significantly in any study. Thirdly, though a comparative study was conducted between Andhra Pradesh and Telangana tribals in the past, it was confined only to one sub-tribe each from both the states.

Profile of Tribals in Telangana:

Telangana state is very rich in the variety of cultures that represent all stages of human progress. It has Lambadas as the advanced tribal community and Chenchus, as primitive as those who lived in Stone Age, Gonds, Andhs and Bhils and Koyas are still found inclined to indulge in shifting cultivation. Mostly they are found in the highland of Adilabad, Karimnagar, Warangal and Khammam districts and also in Nallamala Plateaux of Mannanur and Farahabad of Mahaboobnagar districts. Yerukala tribe women are indulged in traditional profession of fortune telling. Pradhans in Adilabad district recite mythologies, folk tales and songs of their gods and goddesses at various festivals, Ceremonies and fairs for which service they are paid in cash or kind. The Koya tribe is divided into several occupational tribes such as blacksmiths, carpenters, brass workers and basket-makers. During certain lean seasons of the year, food is so scarce that whole families, including children, live on tubers, tamarind seeds and palm juice.

Profile of Tribals in Andhra Pradesh:

The forest-clad mountainous tracts of the East Godavari and Visakhapatnam districts of Andhra Pradesh are the tribal areas of that State, with some twenty tribes speaking either Dravidian or Mundari dialects. The tribal people of Andhra Pradesh are economically and technologically better equipped than the tribes of other regions. Most of them have youth organizations. The Valmiki and Savara tribes are mainly found in the districts of Visakhapatnam and Odisha. The areas of Valmiki and Savara Tribes are full of lofty hills, darting mountain streams and deep gaping valleys, terraced rice fields, etc. They are remarkable irrigation engineers. They have a primitive sense of village planning, for their houses are aligned in parallel rows which reflect orderliness. They are good at farming, but hunting and fishing make additional contributions to their food supply. The Konda Reddis Tribes are the Telugu speaking tribal people. The Konda Dora tribes are reasonably well-off sub-tribes in Andhra Pradesh since they have been having access to politics and their literacy rate also is remarkably good enough. However, this doesn't mean that the whole lot of Konda Dora tribe is advanced.

Scope and Area of the Study

The study was conducted in Warangal, Adilabad (Asifabad and parts of Nirmal in Nizamabad), Khammam, Kothagudem, certain pockets of Nallamalla Hills (Srisailam), Mahabubnagar and Nalgonda in Telangana state. In Andhra Pradesh the area of study was in

Viskhapatnam, Vizianagaram, Srikakulam, East and West Godavari, Nellore and Prakasam districts. These districts were chosen based on the required sub-tribe communities' dwellings.

The sub-tribes chosen for the study were Lambada, Koya, Gond, Yerukala and Chenchu from Telangana; Valmiki, Savara, Kondareddi, Yenadi and Chenchu from Andhra Pradesh. The respondents (50 tribal women from each sub-tribe relevant to this study) were approached randomly whenever possible between the years 2017-2019. The respondents were chosen from the age group of 20-50 years. (20 respondents from the age group of 20-30 years, 20 respondents from the age group of 30-40 years and 10 respondents from the age group of 40-50 years) from each sub-tribe.

Socio-economic and political status of Tribal women in Telangana and Andhra Pradesh:

The population of Tribals in India according to 2001 census was 8.2% and according to 2011 census it was 8.6% out of which close to 20% constitutes the total rural population of India. The population of tribals in Andhra Pradesh (prior to separation of Telangana State) was 6% according to 2001 census. Post-bifurcation of the State, the population of tribals is 2.5% in Andhra Pradesh and 3.1% in Telangana. The below (table – 1) comprises of the percentage of Tribal population in Telangana and Andhra Pradesh.

Table - 1
Tribal population as per 2001 and 2011 census

S no.	Population Census	2001	2011
	Total population of Tribals in India	8.2%	8.6%
	Total population of Tribals in Andhra Pradesh	6%	2.5%
	Total population of Tribals in Telangana	State not divided	3.1%

The sub-tribes taken for the study were based on the percentage of population and the region they belonged to, post-bifurcation of the state of Andhra Pradesh and Telangana. For example, Koya tribe is predominant in Telangana and less in Andhra Pradesh. Similarly, Kondareddis are predominant in Andhra Pradesh and less in Telangana. Gonds are mainly present in Adilabad district of Telangana and sparsely as Konds in Godavari valleys of Coastal Andhra. Valmikis are purely from Andhra Pradesh as far as these two Telugu states are concerned.

Lambadas majorly settled in Telangana and few parts of Rayalaseema, while Yerukala seem to be more in Telangana and few pockets of Andhra Pradesh. Yenadi tribe is more in Andhra Pradesh and in two-three districts of Telangana. The Savara tribe is more in Andhra Pradesh and sparsely in Telangana if any. Chenchus seem to be equally placed in both the states. Hence women from Chenchu tribe were chosen from both the states. In Andhra Pradesh though the chenchu population seems to be more compared to Telangana, their over-all socio-economic-cultural status along with primitiveness seems to be the same. Kondareddis are in parts of Khammam and Kothagudem but majorly in Coastal Andhra. Many sub-tribes dwell along the valleys of East Godavari and West Godavari.

Table - 2

Population of the sub-tribes (confined to the study):

Telangana				Andhra Pradesh			
Sub-tribe	Total	Males	Females	Sub-tribe	Total	Males	Females
<i>Lambada</i>	20,46,117	10,45,405	10,00,712	<i>Valmiki</i>	70,513	34,060	36,453
<i>Koya</i>	4,86,391	2,38,543	2,47,848	<i>Savara</i>	1,37,613	67,527	70,086
<i>Gond</i>	2,97,846	1,46,846	1,51,000	<i>Kondareddi</i>	90,937	44,736	46,201
<i>Yerukala</i>	1,44,128	71,861	72,267	<i>Yenadi</i>	5,33,746	2,70,146	2,63,600
<i>Chenchu</i>	16,912	8,349	8,563	<i>Chenchu</i>	47,315	23,847	23,468

Source: Statistical Report of Scheduled Tribes-2013, Government of India.

Table 2 discloses the rate of population of each sub-tribe in Telangana and Andhra Pradesh. According to 2011 census, the major sub-tribe in Telangana is Lambada, followed by Koya, Gond, Yerukala and Chenchu. The major sub-tribe in Andhra Pradesh is Yenadi, followed by Savara, Kondareddi, Valmiki and Chenchu. It is to note that in both states, the population of Chenchus is low. Chenchu tribe is regarded as the most primitive tribe in both the states.

Table - 3**Rural and Urban Dwellings of Tribal Women in Telangana and Andhra Pradesh**

Telangana				Andhra Pradesh			
Place of living	Rural	Urban	Total	Place of living	Rural	Urban	Total
<i>Lambada</i>	19	31	50	<i>Valmiki</i>	17	33	50
<i>Koya</i>	24	26	50	<i>Savara</i>	20	30	50
<i>Gond</i>	28	22	50	<i>Kondareddi</i>	29	21	50
<i>Yerukala</i>	27	23	50	<i>Yenadi</i>	22	28	50
<i>Chenchu</i>	45	5	50	<i>Chenchu</i>	25	25	50
Total	143	107	250	Total	113	137	250
Total %	57.2%	42.8%	100%	Total %	45.2%	54.8%	100%

For the purpose of the study, the context of urban preferably means Hyderabad (some areas under Cyberabad) and some parts of Ranga Reddy districts in Telangana; Visakhapatnam urban, Vijayawada and Guntur in Andhra Pradesh. It is evident from Table - 3 that, in Telangana, the majority of the Lambada women are staying in urban areas while in Andhra Pradesh, the Valmiki tribes are majority ones residing in urban areas. In both the states, the Chenchu women remain backward residing majorly in rural areas. The Koya and Gond women in Telangana and the Savara and Yenadi women in Andhra Pradesh seem to be comparatively high in urban areas. The residential pattern of Yerukala women and Kondareddi women seem to be different though in both the states.

Ownership of houses by the above mentioned tribes in rural areas is good enough while in urban areas only few sub-tribes have own houses. Here, ownership means just a single-roomed thatched house/hut. Lambadas in Telangana and Valmikis in Andhra Pradesh seemed to have own houses in urban areas. Majority of tribal women live/lived in rural areas while some have flocked to the urban areas in search of livelihood due to displacement in the name of development.

Table - 4
Educational status of Tribal Women in Telangana

Educational status	Illiterate	Primary	Upper primary	SSC	Inter	Degree	PG	Any other	Total
<i>Lambada</i>	6	6	2	12	8	3	9	4	50
<i>Koya</i>	6	8	7	10	8	9	2	-	50
<i>Gond</i>	10	4	6	8	7	6	5	4	50
<i>Yerukala</i>	14	11	6	9	4	2	3	1	50
<i>Chenchu</i>	39	10	1	-	-	-	-	-	50
Total	75	39	22	39	27	20	19	9	250
Total %	30%	15.6%	8.8%	15.6%	10.8%	8%	7.6%	3.6%	100%

It may be noted that, for the purpose of our study, primary level education and drop-outs during primary/pre-primary are considered as illiterate. Since, most of the respondents did not know how to read and write inspite of having a meager primary level education. Hence, Upper-primary was considered as literate since the respondents could read and write in Telugu language.

Table 4 displays the educational status of Tribal women in Telangana. In terms of education, the overall illiteracy rate of the tribal women based on the sampling of the study is 75. There are many drop-out rates of tribal women post-primary and upper primary with the figures being 39 (15.6%) and 22 (8.8%) respectively. The reasons cited for drop-out rates are, poverty, lack of confidence, disinterest in studying, lack of transportation to the educational institutions, early marriage and other family obligations. This means 61 (24.4%) respondents are semi-literate we may say.

The tribal women who had access to education and studied beyond SSC and Intermediate were majorly from Lambada and Koya tribes, followed by Gond and Yerukala tribes. In Telangana, only 8% of respondents are graduates and 7.6% are post-graduates. These respondents were from Lambada and Koya tribe. The family members/relatives of these tribes were already educated and hence they could sustain their education. From Chenchu tribe, there were no women who studied beyond class VII. The rate of illiteracy also is high (39 out of 50) in Chenchu women. This reveals that parental and/or kinship education along with place of living plays a key role in developing educational status of tribal women.

Table 4.1
Educational status of Tribal Women in Andhra Pradesh

Education al status	Illiterat e	Primar y	Upper primary	SSC	Inte r	Degre e	PG	Other s	Total
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<i>Valmiki</i>	7	7	4	11	6	8	4	3	50
<i>Savara</i>	6	6	4	9	5	9	10	1	50
<i>Kondareddi</i>	18	11	11	5	2	2	-	1	50
<i>Yenadi</i>	8	11	9	16	2	4	-	-	50
<i>Chenchu</i>	26	21	1	1	1	-	-	-	50
Total	65	56	29	42	16	23	14	5	250
Total %	26%	22.4%	11.6%	16.8%	6.4%	9.2%	5.6%	2%	100%

According to table – 4.1 the rate of literacy among Valmiki women and Savara tribe women in Andhra Pradesh is higher when compared to other sub-tribes of the study. Out of the 250 respondents, 9.2% are graduates and 5.6% are post-graduates. In Andhra Pradesh also the Chenchu women lag behind in education. The educational status of tribal women from Yenadi seems to be fair enough based upon the sampling of the study. The educational status of women from Kondareddi tribe is neutral according to the study.

26% of the respondents are illiterate in Andhra Pradesh while 34% are illiterate in Telangana. The over-all literacy rate between Telangana and Andhra Pradesh is that, in Telangana though illiteracy is more compared to Andhra Pradesh, post-graduates and professional degree holders are more in Telangana. For example in Telangana, out of the 250 respondents, 19 respondents are post-graduates and 9 are professional degree holders while in Andhra Pradesh, out of the 250 respondents, 14 are post-graduates and 5 are professional degree holders.

The tribal women who have studied beyond SSC played a dominant role in guiding other tribal women for availing Self-help Groups schemes. Given to their traditions of art, several women from all the sub-tribes of this study and others have benefitted from this scheme. However, this has not put an end to their financial woes nor has lifted them from the clutches of poverty in both the states.

The over-all literacy rate between Telangana and Andhra Pradesh is that, in Telangana, rate of illiteracy is more compared to Andhra Pradesh. That is, 30% respondents are illiterate in Telangana, while 26% are illiterate in Andhra Pradesh. Regarding the educational status, 8% were graduates in Telangana while 9.2% were graduates in Andhra Pradesh. However, those with post-graduation were more in Telangana (7.6%) than Andhra Pradesh (5.6%). A mere 3.6% in Telangana and 2% in Andhra Pradesh are professional degree holders.

It may be noted that inspite of this variation the respondents literacy rate is more in Andhra Pradesh since, 16.8% and 11.6% are SSC and upper-primary level educated. While in Telangana, 15.6% and 8.8% are SSC and upper-primary level educated. Here, two factors may be considered for the variation in their educational status. One is, the Lambada tribe is dominant with access to education and living in urban areas compared to all other tribes of this study in both the states. Similarly, the Valmiki tribe is comparatively better than the other tribes of this study in Andhra Pradesh who has minimum access to education. The second factor is their parental education. Among both these tribes, kinship education and place of living played a key role in them being educated.

Table 5
Employment status of Tribal Women in Telangana

Employment status	Govt. Employee	Private Employee	Self-Employed	Laborer	House maid	Industry	Agriculture	Total
<i>Lambada</i>	13	7	6	12	8	-	4	50
<i>Koya</i>	12	9	11	6	2	-	10	50
<i>Gond</i>	7	11	4	8	6	5	9	50
<i>Yerukala</i>	4	4	7	18	9	2	6	50
<i>Chenchu</i>	-	-	4	39	-	1	6	50
Total	36	31	32	83	25	8	35	250
Total %	14.4%	12.4%	12.8%	33.2%	10%	3.2%	14%	100%

Table – 5 discloses that majority of women from Lambada and Koya tribes have secured government jobs and the Yerukala and Gond tribe women have secured few government jobs too. It is to note that, though they have secured government jobs, their positions were not white collar jobs. Except for meager figures, most of them were employed as sanitation workers and the like. However, women from Lambada tribe did secure jobs in good positions like teachers and similar ones. Majority of the tribal women from Telangana were daily wage laborers and house maids. Few of them worked in industries like paper mills, cement factories, sugar industries etc and some living in urban areas worked as house-keeping staff in malls and sales persons in super markets.

The tribal women who were self-employed had their own tailoring machines and few indulged in their respective art/craft works. With regard to employment status, rural and urban aspect had a significant impact on the tribal women. All the self-employed tribal women of this study were from urban areas and could read and write in Telugu medium. The Chenchu women however worked as laborers and agricultural workers and those self-employed, sold their produce of vegetables/fruits/art and crafts. Similarly tribal women from Yerukala tribe also depended on their traditional fortune telling once in a while in rural areas. It is very much evident that education and employment were based on the place of living of the respondents along with kinship education status even.

Table 5.1
Employment status of Tribal Women in Andhra Pradesh

Employment status	Govt. Employee	Private Employee	Self-Employed	Laborer	House maid	Industry	Agriculture	Total
<i>Valmiki</i>	14	11	10	2	2	4	7	50
<i>Savara</i>	4	9	5	4	4	2	22	50
<i>Kondareddi</i>	7	4	4	3	8	9	15	50
<i>Yenadi</i>	11	2	2	18	6	2	9	50
<i>Chenchu</i>	-	1	4	29	2	2	12	50
Total	36	27	25	56	22	19	65	250
Total %	14.4%	10.8%	10%	22.4%	8.8%	7.6%	26%	100%

It is evident from table – 5.1 that, the Valmiki tribe and Yenadi tribe women are more in government jobs as per the present study and sampling. Savara tribe women also seem to be fair enough (given to their rate of population) in working as government employees. The rate of employment in Andhra Pradesh seems to be more in agriculture sector and laborers category. Here also the self-employed tribal women sold their produce and the private employees worked as contract/outsourcing employees. The tribal women who worked as house maids were mostly from urban areas and those who worked in industries hailed from the regions surrounding urban areas.

36 respondents from Telangana and 36 respondents from Andhra Pradesh were Government employees while. 31 respondents from Telangana and 27 respondents from Andhra Pradesh worked in private sectors. In Telangana, 32 respondents were self-employed while in Andhra Pradesh 25 respondents were self-employed. The number of respondents from Telangana as laborers was more than those of Andhra Pradesh; in Telangana 83 respondents were laborers and in Andhra Pradesh 56 respondents were laborers. All these respondents were daily-wage laborers working at construction sites and few factories/industries, mills, etc.

Those who worked as agricultural laborers were 35 from Telangana and 65 from Andhra Pradesh. It is a known fact that, land fertility is more in Andhra Pradesh than in Telangana. Probably this could be the reason that agricultural laborers also are more in Andhra Pradesh than in Telangana. Here again the place of living also matters, like urban or rural. The respondents who migrated to urban areas worked as normal/regular laborers in various fields; while those in rural areas worked as agricultural laborers. 8 respondents from Telangana worked in industries/factories/mills while 19 respondents from Andhra Pradesh worked similarly. In both the states, the respondents working as house-maids are similar. In Telangana 25 respondents worked as house-maids and in Andhra Pradesh 22 respondents worked as house-maids.

Table 6
Economic status (Income) of Tribal Women in Telangana

Economic status (Income)	Between (1000-5000/-)	Between (5000-10000/-)	Between (10000-15000/-)	Between (15000-20000/-)	Between (20000-30000/-)	Beyond (30000 or 40000/-)	Total
<i>Lambada</i>	-	8	7	10	12	13	50
<i>Koya</i>	2	7	9	13	7	12	50
<i>Gond</i>	6	14	19	4	-	7	50
<i>Yerukala</i>	1	8	18	8	11	4	50
<i>Chenchu</i>	4	6	40	-	-	-	50
Total	13	43	93	35	30	36	250
Total %	5.2%	17.2%	37.2%	14%	12%	14.4%	100%

Employment precedes/is a prelude to economic status. The economic status of tribal women in Telangana varies from tribe to tribe similar to their employment rate and literacy rate. The well-off tribal women (from Lambada tribe as per our study) are not part of the Rs. 1000/- to Rs. 5000/- group and the most backward tribal women (Chenchu tribe as per our study) are not part of the income range that is beyond Rs.15000/- However, the women in Lambada tribe seem to earn more than other tribal women with majority of their income ranging between Rs. 5000/- to Rs. 40000/- based on the sampling of the present study.

The Chenchu womens' income ranged between Rs. 1000/- to Rs. 15000/- only. There is a stark difference of Rs. 20000- between the Lambada women and Chenchu women. It has been noted in table – 4 that the Lambada tribe women were government job holders and Chenchu women did not hold any government job(s). The Koya women also seem to be on par with Lambada women when compared to their rate of income. The income of Yerukala and Gond tribe women remain to be neutral similar to their status of education and residences observed in the previous tables as per the sampling of this study.

Table 6.1

Economic status (Income) of Tribal Women in Andhra Pradesh

Economic status (Income)	Between (1000-5000/-)	Between (5000-10000/-)	Between (10000-15000/-)	Between (15000-20000/-)	Between (20000-30000/-)	Beyond (30000 or 40000/-)	Total
<i>Valmiki</i>	-	2	11	20	3	14	50
<i>Savara</i>	-	22	11	13	-	4	50
<i>Kondareddi</i>	4	20	9	10	-	7	50
<i>Yenadi</i>	6	29	4	-	-	11	50
<i>Chenchu</i>	2	41	7	-	-	-	50
Total	12	114	42	43	3	36	250
Total %	4.8%	45.6%	16.8%	17.2%	1.2%	14.4%	100%

According to table – 6.1, the economic status of Valmiki tribe women and Yenadi tribe women in Andhra Pradesh is relatively higher compared to other tribe women of this study given to the fact that they are government job holders. That is, Rs. 15000/- to Rs. 40000/- income group as per the study. The rate of income of Chenchu women even in Andhra Pradesh continues to be low that is between Rs. 1000/- to Rs. 15000/- only. In Andhra Pradesh the stark difference of Chenchu womens' income and that of Valmiki and Yenadi tribe women is Rs. 25000/- based on the sampling of the study. In terms of economic status, there is similarity between Telangana and Andhra Pradesh tribal women chosen for the study. 13 respondents from Telangana and 12 respondents from Andhra Pradesh were in the income group of Rs. 1000/- to Rs. 5000/-. Similarly the respondents from both the states who earned between 30,000 to 40,000 were 14.4% in Telangana and 14.4% in Andhra Pradesh. It shall be noted here that these respondents were all government employees.

However, the respondents with an income range between 5,000 to 10,000 is more in Andhra Pradesh and the respondents with an income range between 10,000 to 15,000 is more in Telangana than in Andhra Pradesh. This doesn't mean that in Telangana earning was more because when we observe the over-all earnings of the respondents between the income ranges of 5,000 to 30,000 it is similar in both the states. Well, the over-all figure for this income range is 201 in Telangana and 202 in Andhra Pradesh. This shows that though the united state was bifurcated, neither the educational status nor the employment and economic status of the tribals have changed for the good.

There are four tribal women politicians in Telangana; three tribal women belong to Lambada tribe while one tribal woman belongs to Koya tribe. Out of which, one tribal woman is Member of Parliament, one tribal woman is the Minister for Tribal Welfare in the State and

remaining two tribal women are Members of Legislative Assembly. It is to note that, the lone MP and Minister are from Lambada tribe and their family members were/are also in politics.

With regard to political party affiliation, all those respondents who were illiterate could not give accurate responses. They only mentioned that they generally voted looking at the party symbols. The primary level educated respondents said they voted for the party that rigorously campaigns and gives them cash/gifts. After the division the state, majority respondents from Telangana voted for T.R.S except 4 respondents who were well-educated. In Andhra Pradesh, majority respondents voted for YSRCP and few for TDP. There is an ambiguity over the sub-tribe of a women M.L.A in Andhra Pradesh. Out of the five women politicians in Andhra Pradesh, one is the present Deputy Chief Minister and remaining four are Members of Legislative Assembly. Out of which two are from Konda Dora tribe and their family members were also in politics earlier.

Conclusion:

The study reveals that the percentage of tribal women residing in urban areas is more in Andhra Pradesh than in Telangana. The parental and/or kinship education along with place of living plays a key role in developing educational status of tribal women. There are two factors that may be considered for the variation in their educational status. One is, the Lambada tribe is dominant with access to education and living in urban areas compared to all other tribes of this study in both the states. Similarly, the Valmiki tribe is comparatively better than the other tribes of this study in Andhra Pradesh who had minimum access to education. The second factor is their parental education. Among both these tribes, kinship education and place of living played a key role in them being educated.

It is a known fact that, land fertility is more in Andhra Pradesh than in Telangana. Probably this could be the reason that agricultural laborers also are more in Andhra Pradesh than in Telangana. Here again the place of living also matters, like urban or rural. The respondents who migrated to urban areas worked as normal/regular laborers in various fields; while those in rural areas worked as agricultural laborers. The rate of private employment is more in Telangana than in Andhra Pradesh. Employment as laborers also was more in Telangana than in Andhra Pradesh.

The women in Lambada tribe seemed to earn more than other tribal women with majority of their income ranging between Rs. 5000/- to Rs. 40000/-. The Chenchu women's income ranged between Rs. 1000/- to Rs. 15000/- only. There is a stark difference of Rs. 20000/- between the Lambada women and Chenchu women. The Koya women also seem to be on par with Lambada women when compared to their rate of income. The income of Yerukala and Gond tribe women remain to be neutral similar to their status of education and residences observed.

In terms of economic status, there is similarity between Telangana and Andhra Pradesh tribal women chosen for the study. It may be concluded that though the united state was bifurcated, neither the educational status nor the employment and economic status of the tribals in general and tribal women in particular, have changed for their good. Similarly, their participation and role in political arena is minimal or rather sparse.

However, based on the present study, the dominant tribe is undoubtedly the Lambada tribe in Telangana and the Valmiki tribe seems to be the dominant tribe in Andhra Pradesh. An interesting factor about these dominant tribes of both the states is that, they are controversial tribes. That is, both the tribes in both the states are in an ambiguous situation since other tribes in both the states are fighting that these tribes should be denotified from ST category. Probably the above factors could be the reason. There are many agitations by other tribes against Lambadas in the state

of Telangana. In Andhra Pradesh regarding the Valmiki inclusion/exclusion in ST list, the agitations seem to be less assertive compared to Telangana. Probably the reason could be their populations in the respective states. Like for example, the population of Lambadas in Telangana is more than other tribes; however the population of Valmikis is not much than other tribes in Andhra Pradesh. As mentioned earlier, the Lambadas are the major tribes in Telangana and Yenadis are the major tribes in Andhra Pradesh.

A bone of contention here is that, though Yenadis are major tribe in Andhra Pradesh (population wise), their involvement in politics is minimal. The Konda Dora tribe is active in political field. While in Telangana, population status-wise and political status-wise Lambada tribes are more compared to other tribes. Probably this could be the reason why Lambadas agitation is ruling the roost as of now. In Andhra Pradesh on the other hand, though Konda Dora tribes themselves are against inclusion of Valmikis into ST list, the leaders seem to play political gimmicks by turning a blind eye on this issue in order to retain their political power. The Chenchu tribe remains to be most backward in both the states.

However, the study doesn't conclude that the Lambada and Valmiki tribes are on par with upper castes per se. The summing up is based and is confined only to the present study.

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