

## **Intensity of poverty among Yenadi tribes in Andra Pradesh: A micro level study**

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**Abstract:** *The various tribal developmental programs have not created a perceptible impact on the socioeconomic, education and health conditions of tribes. The tribes have participated in various programs as wage earners. There was no coordination among different development departments and the programs were formulated by following the routine mechanism of top-down approach. The concept of sustainable development has to be properly understood and defined in the context of tribal societies. The various indigenous methods followed by the tribes in eking out their livelihood and their social relationship with the flora and fauna of nature indicate the input and the invisible mechanism for the sustainability of life supporting systems. Thus, the understanding of tribal life and their socioeconomic conditions are crucial for tribal development. Hence, an attempt is made to analyze the socio-cultural dimensions in tribal development. Proper understanding of tribal communities, continuous dedicated fieldwork and guidance, adoption of bottom up strategy with total transparency, participatory management and genuine empowerment of local tribal groups are essential for making tribal communities as partners in prosperity of the nation. In spite of spending large amounts in the tribal areas, the gaps in the levels of development in tribal areas and outside are persisting. In the areas of social, economic, education, health and infrastructure availability, these gaps are very glaring. By keeping the above-cited views in mind, this paper identifies intensity of poverty among Yenadi tribes in the study area.*

### **Introduction**

The social, economic, education and health conditions of the tribal communities are not homogenous. However, they are at different levels of variability, but cannot be uniform. The development schemes have to be devised in the light of socio-cultural factors and economic needs of the tribes in each region and sometimes each community. The socio-cultural matrix of tribal communities in our country exhibits distinct systems and traditions. Among the tribal communities, traditional values and social ethos play an important role and the significance of social, cultural factors cannot be ignored in the formulation of schemes for their all-round sustainable development.

Here is very little impact of development in several tribal areas and among some yenadi tribal groups living in interior scheduled areas, in spite of completion of five and a half decades of planned change and development. The melody of stagnation or sometimes deterioration is very deep and complicated.

Proper understanding of tribal communities, continuous dedicated fieldwork and guidance, adoption of bottom up strategy with total transparency, participatory management and

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genuine empowerment of local tribal groups are essential for making tribal communities as partners in prosperity of the nation. In spite of spending large amounts in the tribal areas, the gaps in the levels of development in tribal areas and outside are persisting. In the areas of social, economic, education, health and infrastructure availability, these gaps are very glaring. By keeping the above-cited views in mind, this paper identifies intensity of poverty among Yenadi tribes in the study area.

### **Reviews of Literatures**

The available literature relevant to the objective of the present study reviewing a few works could deserve attention.

Abdulraheem (2011) indicates the Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2 crores, India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total population of the country. Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. Dubey (2003) reveals the well being of social groups in India differs. Recent researches have tried to quantify the disparities in level of living of various population groups. As a population group, Scheduled Tribes (STs) are at the bottom on a range of development indicators including consumption and poverty. Bhandari, Laveesh and Amaresh Dubey (2003) identify the Hindu Varna System, for explaining the disparities. It is argued that the Hindu Varna System evolved into a social structure and process that has traditionally excluded, discriminated, and isolated groups of population on the basis of their caste, ethnicity and religion. Vashishtha (1993) reveals there are several such groups identified on the basis of their caste, the untouchables or scheduled castes (SCs). The other group is recognized on the basis of their ethnicity, the STs.

Government of India (2007) indicates the SCs are larger group between the two, accounting for nearly 17 per cent of Indian population. It is argued that their exclusion is a direct consequence of the Hindu social order. Dreze, J. and P. V. Srinivasan (1996) points the caste system as a form of social structure is based on the division of people into a distinct social group, or caste with unequal rights. That got institutionalized and is said to be the cause of multiple exclusions that have severe consequence on their deprivation and poverty.

Thorat (2010) examines the poor economic condition of socially marginalised groups namely SC and ST has its historical root in the social exclusion where SC was excluded and discriminated from the caste system while ST was physically excluded. Inequality has been commonly seen since a long time.

Patnaik (2014) observed that after the adoption of draconian new economic policies which open and liberalise the market for the capitalists, inequality further perpetuated to flourish in India. Between the periods 2000 and 2014, the percentage share of the top decile in total household wealth increased from 65.9 to 74%. The share of the top 1% in the total wealth of households was even more drastic which has increased from 36.80% in 2000 to 49% in 2014.

Hauser (2005) indicates the land acquisition and displacement have been proved to be a major cause of poverty among the tribal in the country. The indigenous people have a special relationship with the land and for them; it is not only a means of production but also a symbolic and emotional meaning as the repository for ancestral remains, clan origin sites and other sacred

features important to their religious system. Land acquisition for the purpose of starting a commercial project in tribal areas has been a difficult nut to crack right from the very beginning.

Biradar (2012) reveals the displacement of these indigenous groups has been taking place in the form of the mining industry and urbanisation. A large area of agricultural land belonging to indigenous people is being laid waste because of haphazard mining.

Prakash (2001) explains after the land acquisition and displacement, compensation and rehabilitation policy adopted by the government are unjust and inequitable. Such model of development is that the local communities became passive beneficiaries of the state's development policy instead of being active partners. There is no perception of improvement on the part of the local communities.

Borooah, Vani (2005) Social, political and cultural dispossessions have compelled them to remain vulnerable. Owing to new forces in terms of unjust industrial policies and dominance of ruling class, after economic disruption, the social condition of the indigenous societies is also breaking down. They are losing their traditional social controls and social tension is increasing among them. They are feeling the deprivation of their sense of personal worth and a devaluation of their social identity. In the political sphere, their traditional political institutions are destroyed. They are incorporated into the state and they have to conform to and become integrated with the political institution of the dominant society. The process of disintegration of their traditional cultures is further accelerated by deliberate programmes of integration and assimilation followed by the state to bring the indigenous people to the so called national mainstream.

Aarepampil (2010) and Tripathi (2015) observed that there is a non declared polity to suppress the language of the indigenous people and to impose on them the dominant language of the area. Proletarianisation of indigenous people are taking place through the process of disassociation of the indigenous people from their subsistent and self-sufficient economy which have destroyed and turned them into free workers, independent from and deprived of the material means of their own reproduction. The conversion of self-sufficient farmers into cheap wage labourers resulted in the spread of capitalist relations of production.

Gang, Ira N., Kunal Sen, and Myeong-Su Yun (2002) evaluates the poverty among Disadvantage Groups In the Indian context, poverty is largely a social question arises from caste conflict and further caused by politics played by certain interest groups. In order to hold power, assets and resources some upper sections of society influence the government policies and programmes in such a way which keep the people of lower caste vulnerable.

Panagariya and More (2013) and Mutatkar (2005) reveals the social groups (SCs and STs) suffer from unfair social exclusion and unfair inclusion with discriminated access to rights and entitlements, which resulted in the denial of equal rights and opportunities and induce more poverty among them.

### **Research Design**

The present study is conducted in the Nellore District of Andhra Pradesh in India. The study selected Yenadi tribes because between 5 per cent of total scheduled tribes, Yenadis are one of the underprivileged scheduled tribes mainly lives in coastal and plain area in Nellore District of Andhra Pradesh state. A Multistage stratified random sampling method is used in the present study. The selection process is carried out in four stages; they are related to district, mandal, villages and households.

### **Selection of District**

The Nellore district is selected for the study because the district has the highest proportion of the tribal population and wide extent of Sub Plan area.

### **Selection of Mandal (Taluk)**

The T.P Gudur and Vidavalur mandals are selected for the study because they are the tribal mandals having a high proportion of Yanadhi tribes are residing in these mandals. Therefore, in this study selected T.P Gudur and Vidavalur mandals in Nellore District of Andhra Pradesh.

### **Selection of Villages**

The villages are selected depending upon the higher concentration of Yenadi tribes with a stratification procedure based on the Yenadi tribe population. From selecting T.P Gudur mandal, two Yenadi tribe's concentrated Villages (viz., Mukkantamma colony and Konetithopu) and Vidavalur mandal, two villages (viz., Ramathreetham and Pulatjota sangham) were selected for the study.

### **Selection of sample yenadis**

The present study Yenadis were classified based on occupations and dietary habits such as Manchi Yenadis, Adivi Yenadis, Paki Yenadis and Challa Yenadis in the selected villages of T.P Gudur and Vidavalur mandals of Nellore District.

From Yenadis tribe concentrated villages of the T.P Gudur mandal 80 households are selected, 20 Manchi Yenadi, 20 Adivi Yenadis, 20 Paki Yenadis and 20 Challa Yenadis tribe households are selected from four villages ( i.e 10 samples from each village) and Vidavalur mandal 80 households are selected. Among them, 20 Manchi Yenadi, 20 Adivi Yenadis, 20 Paki Yenadis and 20 Challa Yenadis tribe households are selected from four villages i.e. 10 samples from each village.

### **Results and Discussion**

Assess some dimensions of poverty among the middle class families in the study area; it is being explored with the help of Sen's Poverty Index. The purpose of this analysis is to measure and compare the intensity of poverty among the sample yenadi tribes in the study area. Sen's index of poverty is used to measure the intensity of poverty among the sample yenadi tribes.

Head Count Estimate the measurement of poverty involves two distinct problems, the specification of poverty line and determining the index of poverty. Considering the proportion of people below the poverty line as the index of poverty has been the basis of most of the studies.

The poverty line has been fixed on the basis of food expenditure norm. The cut off points is set at Rs.2, 068, per capita expenditure on food with reference to the time of survey in this present study. Analyzing the sample Yenadi tribes in the study areas of T.P Gudur and Vidavalur mandals it is found that 85 per cent of the Yenadi tribes lie below the poverty line. Table 1 shows the Area wise classification of Yenadi tribes as (i) above poverty and (ii) below poverty, which is based on the consumption expenditure norm. Out of 160 sample Yenadi tribes 27 are above the poverty line, 133 Yenadi tribes are below poverty line.

**Table 1: Area wise classification of Yenadi tribes as (i) above poverty and (ii) below poverty**

| Category         | Number of Yenadi tribes below poverty | Number of Yenadi tribes above poverty | Total             |
|------------------|---------------------------------------|---------------------------------------|-------------------|
| T.P Gudur Mandal | 68<br>( )                             | 12<br>( )                             | 80<br>( )         |
| Vidavalur mandal | 65<br>( )                             | 15<br>( )                             | 80<br>( )         |
| <b>Total</b>     | <b>133</b><br>( )                     | <b>27</b><br>( )                      | <b>160</b><br>( ) |

**Source:** Computed **Note:** Figures in parenthesis indicate percentage

### Degree of poverty

In addition to estimating the number of poor below the poverty line, an attempt could be made to classify the Yenadi tribes below the poverty line in a more precise form based on the level of consumption expenditure in study area. Table 2 indicates 27 per cent of the Yenadi tribes fall in the very poor, poor, marginally poor, marginally better off, better off and rich categories and 133 per cent 1 of the Yenadi tribes below poverty are destitute in the study area.

**Table 2: Degree of poverty**

| Level of poverty      | Consumption expenditure range (in Rs.) | Number of Yenadi tribes |
|-----------------------|----------------------------------------|-------------------------|
| Destitute             | 500 – 1000                             | 133                     |
| Very poor             | 1000 – 1500                            | 9                       |
| Poor                  | 1500 – 1900                            | 7                       |
| Marginally poor       | 1900 – 2068                            | 4                       |
| Marginally better off | 2070 – 2500                            | 3                       |
| Better off            | 2500 – 3000                            | 2                       |
| Rich                  | 3000 – above                           | 2                       |
| <b>Total</b>          |                                        | <b>160</b>              |

**Source:** Computed

### Intensity of poverty

A.K. Sen has presented a measure of poverty that depends on three parameters, Viz., head count ratio (HCR), Income Gap Ratio (HCR) and Gini Concentration Ratio (G). Income Gap Ratio (IGR) as a portion of the poverty line and the Gini coefficient (G) of the distribution of income among the urban middle class families. The measure of Sen's index provides a more sensitive index depicting the intensity of poverty. For Sen's index of poverty three indicators are used Viz., HCR, IGR and G.

### The Head Count Ratio (HCR)

The head count ratio measures the proportion of the population in poverty that is the proportion of people whose income is below a level, which is judged to be a poverty line. A simple count of the number of people below the poverty line does not present a comprehensive picture of poverty. In particular, the head count ratio presents no information on how poorly the poor, on average, are faring in relation to the poverty line. For this the income gap ratio is measured.

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the Head Count Ratio (HCR)

$$H = N_p/N \times 100$$

Where,

$N_p$  = No. of persons below poverty line

$N$  = Total population

### **Income Gap Ratio or Poverty Gap Ratio (IGR) and Gini Concentration Ratio (G)**

The income gap ratio measures the short fall in the average per capita income of the poor the poverty line, clearly, the large the magnitude of the income gap ratio, the greater the intensity of poverty. Neither head count ratio nor incomes gap ratio, taken in isolation, provides a comprehensive picture of poverty. The one, in some sense, is an indicator of the prevalence of poverty and the other of the intensity of poverty. Even when taken together, the two indicators do not exhaust the information regarding the concept of poverty. In particular, some notion of relative poverty is missed out. Other things remaining the same, HCR, IGR and G could be taken together to finish a more complete picture of poverty than does any one of these indicators taken by itself. A comprehensive measure of poverty which takes this into account is one due to Sen.'s, who incorporates distributional considerations in the measurement of poverty.

the Income Gap Ratio (IGR)

$$I = (1 - Y)/Z$$

Where,

$Y$  = Average income of the people

$Z$  = poverty line income

Gini Co efficient of Concentration in respect of middle Class families (G)

Distribution income among the middle class groups

### **The Sen.'s index of poverty (S)**

Sen.'s index of poverty is given by  $S = HCR [IGR + (1-IGR) G]$ .  $S$  can take any value between 0 and 1, the closer it is to 1 the greater the degree of poverty. Table 3 shows the Sen.'s Index of poverty for the Yenadi tribes in the study area. Head Count Ratio measures the proportion of people below the poverty line. Majority of the Yenadi tribes in two mandals are in the below poverty line. The proportion found to be high in the T.P gudur Mandal (0.789) and low for the Vidavalur mandal (0.628). Income Gap Ratio explains the intensity of poverty is high (0.776) for Vidavalur mandal and it is low for (0.626) T.P Gudur Mandal. Gini concentration ratio is high (0.856) for T.P Gudur mandal and it is low for (0.688) Vidavalur mandal. Sen.'s index explains the intensity of poverty among the Yenadi tribes in the study area. The intensity is high (0.719) for T.P GudurMandal and it is low for (0.632) Vidavalur Mandal. Overall averages of the Head Count Ratio, Income Gap Ratio, Gini ratio and Sen.'s index are 0.731, 0.724, 0.777 and 0.683 respectively.

Therefore, it could be inferred that extent of poverty as measured in terms of HCR, IGR.G and Sen's Index of poverty of yenadi tribes for T.P Gudur and Vidavalur mandals in the study area. Among the yenadi tribes in two mandals, the extent of poverty exhibited that the proportion of income inequality and intensity of poverty ranged high in T.P Gudur Mandal and low in Vidavalur mandal in the study area of Nellur District of Andhra Pradesh. The overall

observation is that both in terms of its magnitude and intensity, a very high level of poverty and inequality is registered. This distresses the discussion to evolve suitable policy measures are attempted by policy makers.

**Table 3: Sen's Index of poverty**

| Areas            | Head Count Ratio | Income Gap Ratio | Gini Ratio for the poor | Sen's Measures |
|------------------|------------------|------------------|-------------------------|----------------|
| T.P gudur Mandal | 0.789            | 0.626            | 0.856                   | 0.719          |
| Vidavalur Mandal | 0.628            | 0.776            | 0.688                   | 0.632          |
| <b>Overall</b>   | <b>0.731</b>     | <b>0.724</b>     | <b>0.777</b>            | <b>0.683</b>   |

**Source:** Computed

### Conclusion

It is observed that the intensity of poverty among the sample yenadi tribes in the study area, the measure of Sen.'s index provides a more sensitive index depicting the intensity of poverty. For Sen.'s index of poverty three indicators are used Viz., HCR, IGR and G. Head Count Ratio measures the proportion of people below the poverty line. Majority of the Yenadi tribes in two mandals are in the below poverty line. The proportion found to be high in the T.P gudur Mandal (0.789) and low for the Vidavalur mandal (0.628). Income Gap Ratio explains the intensity of poverty is high (0.776) for Vidavalur mandal and it is low for (0.626) T.P Gudur Mandal. Gini concentration ratio is high (0.856) for T.P Gudur mandal and it is low for (0.688) Vidavalur mandal. Sen.'s index explains the intensity of poverty among the Yenadi tribes in the study area. The intensity is high (0.719) for T.P GudurMandal and it is low for (0.632) Vidavalur Mandal. Overall averages of the Head Count Ratio, Income Gap Ratio, Gini ratio and Sen.'s index are 0.731, 0.724, 0.777 and 0.683 respectively. It is observed that extent of poverty as measured in terms of HCR, IGR.G and Sen's Index of poverty of yenadi tribes for T. P Gudur and Vidavalur mandals in the study area. Among the yenadi tribes in two mandals, the extent of poverty exhibited that the proportion of income inequality and intensity of poverty ranged high in T.P Gudur Mandal and low in Vidavalur mandal in the study area of Nellur District of Andra Pradesh. The overall observation is that both in terms of its magnitude and intensity, a very high level of poverty and inequality is registered. This distresses the discussion to evolve suitable policy measures are attempted by policy makers.

After independence, the new constitution of free India made untouchability-un lawful, thus providing complete security to Scheduled Caste and Scheduled Tribes section of Indian society. But in reality, insecurity persists in many subtle ways. As a result, the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. To conclude, as education of a women brings out change of the entire family Scheduled Caste and Scheduled Tribes girls education should be taken up on a war footing if the unnatural protective discrimination has to come to an end within short period of time.

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