

Self-Employment Training Programmes among Koyas in Bhadradri Kothagudem

N. Venkanna
Assistant Professor
GDC Nelakonapally
Kothagudem Telangana
Hyderabad

Dr. K. Krishna Reddy
Associate Professor
Department of Economics
Ambedkar Open University
Hyderabad

1. Introduction

Tribal communities reside under ITDA Bhadradri Kothagudem are Koyas, Lambadas, Nayakpods, Kondareddies and Yerukulas. Other Tribal communities such as Gutti Koyas remain marginal in terms of their population under the ITDA. The Koyas, Konda Reddies and Nayakapods are the aboriginal Tribal communities whereas Lambadas and Yerukalas were declared as Scheduled Tribes in the year 1977. The statistical data-2011 census highlights that among the total ST population (5,41,810) in the ITDA region, the Koya community has dominant numerical strength with 2,87,944 population (53.1% against total ST population) which is followed by Lambada community- 2,14,787 (39.6%), Naikpods- 27,862 (5.1%), Yerukula- 5399 (0.9%), Konda Reddies- 1422 (0.2%), Yanadhi- 964 (0.1%), and Other STs- 24,896 (4.5%). Thus. Koya community is selected for the research study as they are numerically dominant but also recognized as PVTG in ITDA Bhadradri Kothagudem. Socio-cultural and economic aspects hold central in the livelihood practices of an individual or a community, it contributes in larger volumes making a study looking into the practical issues of life and wellbeing, and discussing the issues pertaining to the background of a community. Socio-cultural aspects usually refer to the set of beliefs, social norms, mores, value systems, myths, lexicology, colloquial, traditions/ customs, and religion which all influence everyday lives, human judgements, and livelihoods of an individual. Culture is not something that is static, timeless that remains unaltered by social change; rather it takes the form of new versions and forms in the course of changing or reshaping the traditional ones (Parsons, 1999). Similarly, the culture is ever changing and multi-layered (Schein, 1994).

**Table 1: Youth Training Programmes for Tribals in ITDA Bhadradi
Kothagudem during 2021-2024**

S. No	Name of the Training Course	Number of Youth Attended	Gender wise		Number of Youth Placed
			Male	Female	
1	Computer Operator-MS Office	670	427	243	425
2	Electrician	1070	890	180	890
3	Refrigeration & Air Condition Mechanic	600	450	150	440
4	Welder	350	330	20	270
5	Plumber	750	670	80	670
6	Fitter	750	750	0	700
7	Computer & Tally Operator	1350	800	550	1250
8	Electrical House Wiring	1150	1150	0	1020
9	Mobile Repairing	3500	2950	550	2400
10	Photography	1400	1250	150	1200
11	Solar Installation	550	350	200	300
12	LMV Driving	1800	1500	300	1600
13	Tailoring	2300	800	1500	2100
14	Bangle making	1250	750	500	1060
15	Preparing Decoration items	750	450	300	600
16	Hotel Management	1300	750	550	1150
17	Coaching for Government Exams	5500	3500	2000	870
	Total	25,040	17,767	7,273	13,785

(Source: ITDA Office, Bhadradi Kothagudem)

The above table depicts that a total 17 different and diverse training programmes were conducted by the ITDA Office, Bhadradri Kothagudem during 2021-2024 to strengthen the employability skills among Tribal communities, and these measures were to provide self-employment generation opportunities to the Tribal youth. The duration of these training programmes is from one week to three months. They offer a residential program, free lodging,

Table 2: Youth Training Programmes for Tribals in ITDA Bhadradri Kothagudem during 2021-2024

S. No	Name of the Tribe	Number of Youth Attended	Gender wise		Number of Youth Placed
			Male	Female	
1	Koya	14260	9972	4288	7588
2	Lambada	8255	6097	2158	5375
3	Naikpod	428	328	100	120
4	Yerukula	1790	1183	607	575
5	Konda Reddies	255	152	103	105
6	Yanadi	52	35	17	22
	Total	25,040	17,767	7,273	13,785

(Source: ITDA Office, Bhadradri Kothagudem)

As the above table highlights the Tribe-wise data, Koya tribal community tops the list with 14260 (56.9%) Tribal youth have attended the training programmes under different categories. This is followed by Lambada tribal community with 8255 (32.9%), Naikpod tribal community with 428 (1.7%), Yeukula tribal community with 1790 (7.1%), Konda Reddies tribal community with 255 (0.8%), and marginal presence Yanadi tribal community with 52 (0.2%). The curiosity for choosing the Koya tribal community is actually developed from these statistics. The Koya tribal community is not only dominating the numerical space in the above table in terms of number of Koya tribal youth attended but they were placed in job opportunities. Interestingly, Koya tribal community, the PVTG is being able to find self-employment opportunities, and they have also secured some government jobs. Thus, a research

interest is being developed to closely study the Koya tribal community about their participation in different training programmes, and the impact of such training programmes for finding out self-employment generation livelihood options, and the study is being attempted to examine the issues and challenges associated with this process.

Table 3: Age of Respondents

S. No	Age Group	No. of respondents	% of the sample
1	18-22	38	19
2	23-27	63	31.5
3	28-32	86	43
4	33-35	27	13.5
Total		200	100

(Source: Field Study)

The above table illustrates that a total of 200 respondents were identified from the youth training centres in ITDA Bhadradri Kothagudem. All these respondents have undergone attended and completed sessions in different job training programmes. As regards the age groups are concerned, 38 respondents (19%) belonged to 18-22 age group, 63 respondents (31.5%) belonged to 23-27 age group, 86 respondents (43%) belonged to 28-32 age group, and 27 respondents (13.5%) belonged to 33-35 age group.

Table 4: Gender Wise Distribution of the Respondents

S. No	Gender	No. of respondents	% of the sample
1	Male	122	61
2	Female	78	39
Total		200	100

(Source: Field Study)

The above table shows the distribution of 200 sample of respondents in terms of gender wise. It shows that there 122 male respondents (61%) while 78 respondents are females showing with 39% of the sample. Male dominance is the common feature among Tribals in the study area. Males are heads of the families and controls affairs in the family. Koya women are industrious and she is an economic asset to family. She attends not only to domestic works but also all kinds of agricultural operations except ploughing. She collects edible tubers, roots, jungle fruits and other Non-Timber Forest Produce (NTFP) and sells in nearby weekly markets. In case, the male is absent due to health and physical problem then the female takes the lead and heads the family.

Table 5: Marital Status Wise Distribution of the Respondents

S. No	Gender	No. of respondents	% of the sample
1	Unmarried	65	32.5
2	Married	86	43
3	Separated	34	17
4	Widowed	15	7.5
Total		200	100

(Source: Field Study)

The concept of marriage is known as pendli or vivaham and the ceremony is called vivaham cheyadam. The Koyas are endogamous but there are exceptions. Marriage is seen as a natural phenomenon and it is considered unnatural to be a bachelor or a spinster. Koyas refer to the act of marriage as kattukovadam- binding oneself (in a relationship). This binding of oneself in a relationship is also referred to a bandham. Thus, relatives through marriage are referred as sambandulu. Cohabitation of man and woman is considered as a marriage regardless of whether they were formally married in a ceremony or not. Koyas see marriage as biological and social necessity. It is primarily seen as the means to gratify the sexual urge. The Koyas are a broad exogamous group that is sub-divided into various clans. They follow the ancient system in Hindu tradition

of gotras, which represents the lineage and descent of clan members. There are different gotras found among the Koyas and the various clans are identified by their gotra name. They never marry within the gotra or clan and inter marry other clan members. The wife bears the husband's gotra after marriage. Koyas arrange their daughters' marriage in the village itself or in the nearby villages. This enables them to keep close and intimate relations with each other and enables them to maintain contact with female agnates who marry out. Proximity facilitates mutual visiting and proper fulfillment of one's obligations. The marriage relations are maintained with Koyas of other villages with in sixty kilometers from the village. Koyas feel that they have certain advantages in giving their daughters in marriage within the same village like if a newly married girl quarrels with her husband and returns back to her natal home, parents find it convenient to settle the conflict as they are in the same village. The above table shows the distribution of 200 sample of respondents in terms of marital status. It shows that there 65 respondents (32.5%) are unmarried, 86 respondents (43%) are married, 34 respondents (17%) are separated, and 15 respondents (7.5%) are widowed.

Table 6: Details of Respondent's Religion

S. No	Religion	No. of respondents	% of the sample
1	Hindus	178	89
2	Christian	22	11
Total		200	100

(Source: Field Study)

The above table shows the distribution of 200 sample of respondents in terms of religion status. It shows that the majority of the respondents 178 (89%) follow the faith practices and rituals of Hindu religion. Whereas, the remaining 22 respondents (11 %) practice the faith of Christian religion. The Koyas have evolved and organized their own system of beliefs and practices to propitiate the supernatural powers and earn their favours, which means happy life and wellbeing without any misfortune, mishaps, crop failure, diseases and the like. Koyas believe in ancestral spirits who are housed in one corner of the

kitchen. The household head offers prayer with food and liquor to their ancestral spirits during all important rituals and festivals to preserve their good will and get their blessings. At the clan level, the mythical ancestor is called Pen who is worshipped during rituals and festivals.

Table 7: Education Status Wise Distribution of the Respondents

S. No	Education Status	Number of respondents	Percentage of the sample
1	No Education	0	0
2	Primary Education	22	11
3	Secondary Education	38	19
4	Higher Education	69	34.5
5	Graduation	42	21
6	Post-Graduation	29	14.5
7	Above post-graduation	0	0
Total		200	100

(Source: Field Study)

Education is viewed as the most important indicator for the development of society. Human capital is essential for any society to sustain and develop, and this human capital formation is possible only through the social agency of education. The above table shows the distribution of 200 sample of respondents in terms of education status. It shows that the majority of the respondents 69 (34.5%) have completed the Higher Education, 42 respondents (21%) have completed Graduation, 38 respondents (19%) have completed Secondary Education, 29 respondents (14.5%) have completed Post-Graduation, 22 respondents (11%) have completed Primary Education. While, there are no respondents with no education. At the same time, there are no respondents who have completed above Post-Graduation courses. Interestingly, this data shows that

none of the respondents falls in the category of 'no education'. This is precisely because the eligibility criteria for availing the job training programme should have a minimum education starting at primary education level.

Table 8: Type of Family

S. No	Type of Family	No. of respondents	% of the respondents
1	Joint	86	43
2	Nuclear	114	57
Total		200	100

(Source: Field Study)

Society is a structure made up of families, and that the peculiarities of a given society can be described outlining its family relations. Family plays a crucial role in the process of socialization of an individual and links an individual to the society. Thus, family as an institution plays a vital role in maintaining the structure of the society. The concept and structure of the family differs from society to society. So, if the family relations are understood, then the structure and organization of that particular society can be understood. The structure of the society of Koyas can be clearly understood by analysing their institution of family.

As regards the data is concerned, it shows that 86 respondents (43%) belonged to joint families while that remaining 114 respondents (57%) families are nuclear types. Family is the basic unit for social relations among Koyas. The term 'kutumbam' is used in local language for family. It is the unit of food production and food consumption. The term 'illu' is used for a household. They are patrilineal society with patrilocal residence and also patriarchal. Authority or power of Koyas vests in the hands of father, husband or elder brother. Father is the head of the family (very rarely mother in some cases). The descent is traced through the male members of the family. and boarding, along with a book fund and other facilities.

As the data shows that a total of 25,040 Tribal youth have attended the coaching/ training for different courses. Out of which, 17,767 (70.9%) were males and females

7,273 (28.9%) have attended these training programmes for self-employment, and this list also included the coaching for different government examinations. To mention the data from the table, it shows that Computer Operator-MS Office- 670 (2.6%), Electrician- 1070 (4.2%), Refrigeration & Air Condition Mechanic- 1070 (2.3%), Welder- 350 (1.3%), Plumber- 1070 (4.2%), Fitter-750 (2.9%), Computer & Tally Operator- 1350 (5.3%), Electrical House Wiring- 1150 (4.5%), Mobile Repairing- 3500 (13.9%), Photography- 1400 (5.5%), Solar Installation- 550 (2.1%), LMV Driving- 1800 (7.1%), Tailoring- 2300 (9.1%), Bangle making- 1250 (4.9%), Preparing Decoration items- 750 (2.9%), Hotel Management- 1300 (5.1%), and Coaching for Government Exams-5500 (21.9%) have attended the training programmes. According to the data provided, a total of 13,785 (55.05%) participants were able to seek self-employment under different categories. Whereas, those who have taken Coaching for Government Exams, a total of 870 were secured government jobs.

Table 12: Distribution of Monthly Income

S. No	Monthly Income	Number of Respondents	% of the sample
1	No Income	35	17.5
	Less than 5,000	28	14
2	5,000-10,000	88	44
3	10,000-15,000	36	18
4	Above 15,000	13	6.5
Total		200	100

(Source: Field Study)

It is understood that there a major difference in monthly earnings between the between the members of the community. Among the surveyed, 35 respondents (17.5%) have expressed that their families do not have any source of monthly income. Whereas, 28 respondents (14%) families have the monthly income of less than Rs. 5000, 88 respondents (44%) families have the monthly income between Rs.5000- 10,000, 36

respondents (18%) families have the monthly income between Rs.10,000- 15,000, and 13 respondents (6.5%) families have the monthly income above Rs.15,000.

CONCLUSION

The sample is predominantly Hindu, with 89% of respondents identifying as Hindus. The majority of respondents (34.5%) have attained higher education, reflecting a relatively well-educated sample. The majority of respondents (57%) belong to nuclear families, indicating a shift from joint family structures. The majority of respondents (44%) have a monthly income between ₹5,000 –10,000, indicating a predominantly low-income sample.

REFERENCES

- Agrawal, ·B.C. 1977. 'Interaction Between Tribes and Non Tribes', in S.C. Dube (ed.), *Tribal Heritage of India: Ethnicity, Identity and Interaction Volume I*, New Delhi: Vikas House.
- Ahmad, A. 1985. 'Regional Development Process and Redistribution of Tribal Population in Mid-India', in L. Konsinski and K.M. Elahi (eds.), *Population Redistribution and Development.in South Asia*, W. Germany: D. Reidel Publishing Company.
- Ahmed S, Creanga A. A, Gillespie D.G, Tsui A.O., Economic Status, Education and Empowerment: Implications for Maternal Health Service Utilization in Developing Countries, PLoS ONE 5(6), 2010.
- Ali, S. A. 1973. "*Tribal Demography in Madhya Pradesh*", Jai Bharat Publishing House: Bhopal.
- Ambagudia, J. 2011. Scheduled tribes and the politics of inclusion in India, *Asian Social Work and Policy Review*, 5(1), 33-43.

Annual Report (2018-19). Ministry of Tribal Affairs, Government of India. Retrieved from <https://www.scribd.com/document/444780551/annual-report-of-tribal-affairs-2018-19-pdf>.

Bhardwaj, G. 1977. 'Socio-Political Movements among the Tribes of India', in S.C. Dube (ed.), *Tribal Heritage of India*, New Delhi: Vikas Publishing House.

Walker, M. (2005). Amartya Sen's capability approach and education. *Educational action research*, 13(1), 103-110.

Zhao, Y., Fan, J., Liang, B., & Zhang, L. (2019). Evaluation of sustainable livelihoods in the context of disaster vulnerability: A case study of Shenzha county in Tibet, China. *Sustainability*, 11(10), 2874.

Mahapatra, Sita Kant. (2006). *Koya Folk Songs: The Social and The Magical*, Indian Anthropologist, Vol. 36, No. 1/2, Special issue on Folk Narratives (Jan-Dec 2006), pp. 141-145.