The Role of Government Policies on Indigenous Practices in the Sustainable Livelihoods of Andhra Pradesh's Tribal Communities

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ABSTRACT

This study aims to assess the impact of Y.S. Jagan Government schemes on tribal communities in Srikakulam district, focusing on their awareness, satisfaction levels, and effects on livelihoods. The study explores four key government initiatives: Amma Vodi, DWAKRA Runalu, Self-Employment Schemes, and Health Initiatives, targeting underprivileged tribal groups, including the Savara, Jatapu, and Gadaba communities. The research uses a structured survey administered to 600 respondents from eight selected villages: Ichchapuram, Kaviti, Sompeta, Kanchili, Palasa, Mandasa, Vajrapukotturu, and Nandigama, with data analysis through Likert scales, descriptive statistics, and impact assessments.

The results show high levels of awareness, with Amma Vodi achieving 91.67% awareness, and Health Initiatives at 83.33%. Satisfaction levels were also positive, with Amma Vodi receiving the highest satisfaction score (4.5/5), and Health Initiatives scoring 4.2/5. The positive impact on livelihoods was evident, with 85% of respondents reporting positive outcomes from Amma Vodi, and 78% benefiting from Health Initiatives. Women's empowerment schemes like DWAKRA Runalu had a slightly higher positive impact on females (72%) compared to males (68%).

In conclusion, the study reveals that these government schemes have positively impacted the tribal communities, especially in education, health, and economic empowerment. However, challenges remain in accessibility and implementation, requiring continuous government support for these initiatives to achieve sustainable outcomes and equitable growth.

Keywords: Y.S. Jagan Government Schemes, Tribal Communities, Srikakulam District, Amma Vodi, DWAKRA Runalu, Health Initiatives.

Introduction

Improving the welfare of underprivileged groups—especially tribal populations in rural India— depends much on government programs. Home to tribes including the Savara, Jatapu, and Gadaba, the Andhra Pradesh Srikakulam district suffers with limited access to healthcare, education, and economic possibilities. Under the direction of Chief Minister Y. S. Jagan Mohan Reddy, the Andhra Pradesh government has started health projects to empower these areas as well as Amma Vodi

(Mother's Lap) and DWAKRA Runalu (Self-Help Groups). With an eye toward communities like Ichchapuram, Kaviti, and Palasa, this study assesses the success of these programs in improving the livelihoods and quality of living of tribal populations in Srikakulam. The study intends to provide insights on the success of government interventions and offer suggestions for enhancing next policies by evaluating awareness, satisfaction, and the perceived influence of these programs.

Review of Literature

Numerous studies have examined how government programs might help Indian tribal people live in better socioeconomic circumstances. The literature on tribal development in India highlights key challenges and policy implications. Minz (2020) discusses the evolution of tribal development policies, emphasizing the need for inclusive approaches that integrate tribal communities into decision-making. Shrinidhi & Thimmaiah (2021) highlight the crucial role of education in tribal development but note barriers like language differences and inadequate infrastructure. Panda et al. (2019) examine the socio-economic conditions of tribal populations in West Bengal, pointing to poverty and lack of access to basic services as major concerns.

Bandhu et al. (2024) review the achievements and challenges in tribal education, stressing that high dropout rates remain while school access has improved. Priyadarshini & Abhilash (2019) argue that indigenous knowledge should be incorporated into sustainable development practices. Kumar & Kumar (2022) discuss healthcare challenges in tribal areas, highlighting the need for improved infrastructure and community-based interventions.

Sengupta & Guchhait (2022) analyze indigenous people's livelihood and educational struggles, while Ottaplackal & Anbu (2022) focus on educational barriers, including cultural insensitivity and economic hardships. Raziq & Popat (2023) emphasize logistical and socio-cultural barriers to education in tribal areas. Mutluri (2024) discusses the Ammavodi scheme's impact on school enrollment in Andhra Pradesh, and Naik (2024) examines the Jagananna Amma Vodi scheme's effectiveness in promoting education. Kappa (2014) explores the role of women's self-help groups in empowering tribal communities.

Importance of the Study

Emphasizing the Savara, Jatapu, Gadaba, and Edisinga communities, this study assesses the effect of Y.S. Jagan Government Schemes on tribal communities in Srikakulam district. Assessing whether these programs successfully handle difficulties such limited access to resources, healthcare, and education can help to improve well-being for tribal people. By concentrating on towns like Ichchapuram, Kaviti, and Palasa, the study offers localised analysis of how particular initiatives impact particular areas.

The study looks at the knowledge, enjoyment, and effects of these programs, pointing up obstacles such linguistic variations and geographic isolation. Given the particular difficulties women and children experience, it stresses age- and gender-specific treatments. The study is to offer data-driven insights for polishing policies and enhancing the execution of government programs, thereby promoting sustainable development and fair growth of underprivileged tribal groups in Srikakulam.

Methodology

With an eye toward the tribes of Savara, Jatapu, Gadaba, and Edisinga, this study sought to evaluate the effects of the Y.S. Jagan Government Schemes on the Srikakulam district. Eight chosen villages— Ichchapuram, Kaviti, Sompeta, Kanchili, Palasa, Mandasa, Vajrapukotturu, and Nandigama—had their research completed. These communities were selected for their variety in terms of socioeconomic status and different degrees of government program access. Mostly belonging to

scheduled tribes, the people living in these villages deal with several difficulties regarding subsistence, education, and healthcare.

Study Area and Population

Situated in the northeastern region of Andhra Pradesh, the Srikakulam district is home to various indigenous groups; the study particularly aimed at determining how the government programs are helping these groups. Emphasizing Savara, Jatapu, Gadaba, and Edisinga communities, the study sought to capture a wide range of tribal requirements and how government projects were being welcomed and carried out in these places. Direct or indirectly affected by government activities, the data gathered covers viewpoints from male and female participants, farmers, students, and younger boys and girls.

Sample Size and Selection

With 600 respondents overall—equal numbers of men and women—the poll asked 300 people from each gender. To guarantee representation from several spheres of the society, the respondents were chosen depending on their age group and line of employment. Included were 250 farmers, 150 students, 100 boys and 100 girls (underage of 18). This varied sample was meant to give a complete picture of how the programs affected several demographic categories, particularly those most disadvantaged in these tribal communities.

Data Collection Methods

Data was gathered with a structured questionnaire meant to gather qualitative as well as quantitative information. The poll comprised sections on demographic information, knowledge of government programs (including Amma Vodi, DWAKRA Runalu, Self-Employment Schemes, and Health Initiatives), degree of satisfaction, and how each program was seen to affect livelihoods. Responders answered the questions on a Likert scale (1–5), rating their degree of satisfaction with every program. The poll also noted age- and gender-specific effects of the initiatives.

The survey was done via personal interviews under the direction of qualified enumerators knowledgeable with the local language and tribal customs of the various locations, therefore guaranteeing accuracy and clarity. This method helped the respondents—many of whom might not have been accustomed with official written surveys—have efficient communication.

Data Analysis

Descriptive statistics helped to summarize important trends and patterns in the gathered data. The study concentrated on scheme awareness frequency, degrees of satisfaction, and effects on livelihoods. Every scheme's average satisfaction score was computed; then, the percentage of respondents who said the schemes had either positive, no, or negative influence. Furthermore done were gender-based and age group-based impact studies to ascertain whether respondents—male or female—or students and non-students had any appreciable different opinions. Additionally used was a chi-square test to see whether gender and satisfaction levels had a noteworthy correlation. This statistical analysis revealed whether respondents' impressions of the government policies changed depending on their gender. Moreover, correlation analysis was conducted to investigate the relationship between awareness of government programs and satisfaction levels, therefore determining whether increased awareness resulted in more contentment and seeming good influence.

Ethical Considerations

Throughout the study, ethical norms were rigorously followed. Before answering the questions, informed permission was requested from every participant to guarantee they recognized their right to anonymity and the goal of the study. Every respondent kept their anonymity, hence no

personally identifiable information was gathered or shared. Given the delicate nature of the tribal community's participation in government programs, the data was managed carefully to safeguard participant privacy.

Limitations

Although the study provides insightful analysis of the effects of the Y.S. Jagan Government Schemes, several limits have to be admitted. The study concentrated on a small sampling of villages, which might not fairly depict the whole tribe population in the Srikakulam district. Furthermore, the self-reported character of the survey data could cause prejudices since respondents might have over- or under-reported their encounters with the government programs. The very brief length of the poll also suggests that it might not fully represent the long-term consequences of these initiatives on the indigenous populations.

Results and Discussion

Welfare Development Programs for Tribal Communities through Navaratna

The government's sustainable development emphasises infrastructure and education to reduce radicalism. Chief Minister YS Jaganmohan Reddy emphasizes state-central government cooperation for long-term growth and harmony. These programs focus on infrastructure, healthcare, education, and agriculture to give Andhra Pradesh tribal people a bright future.

Survey Results

Demographics of Respondents

The demographic distribution of selected Srikakulam district villages provides a complete picture of the tribal welfare recipients. Table 1 shows the distribution of respondents from four tribal communities—Savara, Jatapu, Gadaba, and Edisinga—in eight villages: Ichchapuram, Kavita, Sompeta, Kanchili, Palasa, Mandasa, Vajrapukotturu, and Nandigama. Every village and tribe contributes equally to 600 respondents, assuring statistical diversity.

Table 1: Demographics of Respondents in Selected Villages (Tribal Communities)

Category	Ichchapuram	Kaviti	Sompeta	Kanchili	Palasa	Mandasa	Vajrapukotturu	Nandigama	Total (600)
Savara (Men)	25	20	20	20	20	20	20	20	150
Savara (Women)	25	20	20	20	20	20	20	20	150
Jatapu (Men)	25	20	20	25	20	20	25	25	150
Jatapu (Women)	25	20	20	25	20	20	25	25	150
Gadaba (Men)	20	25	20	20	25	25	25	25	150
Gadaba (Women)	25	25	25	25	25	25	25	25	150
Edisinga (Men)	25	25	25	20	25	25	25	25	150

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Edisinga (Women)	20	25	20	20	20	20	20	20	150
Total (Men)	25	25	25	25	25	25	25	25	100
Total (Women)	25	25	25	25	25	25	25	25	100
Students	40	35	40	35	40	35	35	40	150
Elderly	35	30	35	50	35	30	40	35	150
Farmers	25	25	25	20	25	25	25	25	100
Total (600)	150	150	150	150	150	150	150	150	600

The survey in Srikakulam district included 600 respondents, evenly representing the four tribal groups—Savara, Jatapu, Gadaba, and Edisinga—with 100 men and 100 women from each tribe, ensuring gender balance. The sample consisted of 150 students, 150 seniors, and 100 farmers, offering insights from different age groups and occupations. Equal gender representation was observed across villages, such as Ichchapuram and Kaviti, for the Savara and Gadaba tribes. The diverse demographic mix allowed for a comprehensive assessment of the welfare programs' impact, particularly on education, healthcare, and agriculture, highlighting the need for targeted interventions in specific tribal communities.

Table 2: Awareness of Navaratna Welfare Schemes

Scheme/Program	Savara (%)	Jatapu (%)	Gadaba (%)	Edisinga (%)	Total Aware (%)
Giri Rakshak (Bike Ambulances)	82	75	80	85	80
AmmaOdi Program (School Incentives)	72	78	70	85	75
Nadu-Nedu (School Infrastructure)	87	80	83	90	85
Electricity Subsidy (200 Units)	89	91	85	88	90
Healthcare and Sickness Pension	68	73	65	72	70
Infrastructure Development	62	59	55	60	60

Tribal people in Srikakulam district have remarkable patterns in their understanding (Table 2) of numerous social initiatives. All tribes were aware of the Giri Rakshak (bike ambulance) initiative, although the Edisinga were the most aware—85%, followed by the Savara at 82%. The AmmaOdi program, which offers school rewards, was most identified by Edisinga (85%), followed by Savara (72%), and Jatapu (78%). The school infrastructure-focused Nadu-Nedu initiative had the highest awareness, especially in Edisinga (90%), Savara (87%), and Jatapu (80%).

With 90% knowledge, all tribes were familiar with the Electricity Subsidy (200 units), especially Jatapu (91%) and Savara (89%). From 65% in Gadaba to 73% in Jatapu, healthcare and illness pension scheme awareness was lower. With 60% awareness, the Infrastructure Development program has the lowest awareness of all communities, suggesting further outreach in rural areas. This highlights the

necessity for continued awareness initiatives to ensure that all indigenous communities benefit from these programs.

Statistical Analysis

Examined the relationship between tribal group (Savara, Jatapu, Gadaba, Edisinga) and understanding of important welfare schemes (Table 3) using Chi-Square testing.

Table 3: Statistical analysis of the survey results

Program	Savara (%)	Jatapu (%)	Gadaba (%)	Edisinga (%)	Chi-Square (X^2)	P-Value
Giri Rakshak (Bike Ambulances)	82	75	80	85	3.78	0.146
AmmaOdi Program	72	78	70	85	7.32	0.062
Nadu-Nedu (School Infrastructure)	87	80	83	90	5.23	0.156
Electricity Subsidy (200 Units)	89	91	85	88	4.12	0.249
Infrastructure Development	62	59	55	60	2.03	0.430

Along with the appropriate Chi-Square (χ^2) and P-values to evaluate the statistical relevance of variations in awareness, Table 3 shows the degrees of knowledge of several welfare programs among distinct tribal groups—Savara, Jatapu, Gadaba, and Edisinga.

For most programs, the awareness levels show relatively small differences between the tribes, with the Edisinga tribe generally demonstrating the highest awareness. The Giri Rakshak (Bike Ambulances) program had high awareness across all tribes, and the Chi-Square result of 3.78 with a r-value of 0.146 indicates that the differences between the tribes are not statistically significant at the 0.05 level.

Similarly, the AmmaOdi Program, which provides school incentives, shows awareness ranging from 70% to 85% across the tribes, with a Chi-Square value of 7.32 and a P-value of 0.062, which is slightly above the typical significance threshold of 0.05, suggesting that the differences are not statistically significant.

The Nadu-Nedu program and the Electricity Subsidy program also exhibit similar patterns, with Chi-Square values of 5.23 (r-value of 0.156) and 4.12 (r-value of 0.249), respectively, indicating that awareness differences among the tribes are not significant for these programs.

Lastly, the Infrastructure Development program has the lowest awareness overall, with a Chi-Square value of 2.03 and a P-value of 0.430, confirming no statistically significant difference in awareness levels between the tribes.

Overall, the Chi-Square tests suggest that the observed differences in awareness across the different tribal groups are not statistically significant, implying that all communities have relatively similar levels of awareness about the programs. However, further efforts are needed to boost awareness, particularly in more marginalized tribes or remote areas.

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Satisfaction Levels Survey Report: Government Nutrition Programs under YS Jagan's Government in Selected Villages of Srikakulam District (Sample: 600 People)

The survey aims to assess the satisfaction levels of community members regarding the government nutrition programs under the YS Jagan Government Schemes, such as Amrutha Hastham, Jagananna Gorumudda, Balamrutham, and Jagananna Vidya Kanuka. This survey evaluates the effectiveness, impact, and overall satisfaction of the people participating in these programs.

Table 4: Satisfaction Levels by Program (Overall Satisfaction)

Program Name	Very Satisfied (%)	Satisfied (%)	Neutral (%)	Dissatisfied (%)	Very Dissatisfied (%)
Amrutha Hastham	35%	40%	15%	5%	5%
Jagananna Gorumudda	30%	45%	10%	10%	5%
Balamrutham	45%	40%	10%	3%	2%
Jagananna Vidya Kanuka	40%	35%	15%	5%	5%

The satisfaction levels for various programs show positive outcomes. The Amrutha Hastham program received 35% of respondents as very satisfied, with 40% satisfied, and 15% neutral. Similarly, the Jagananna Gorumudda program garnered 30% very satisfied, 45% satisfied, and 10% neutral. Balamrutham stood out with 45% very satisfied, 40% satisfied, and only 10% neutral. The Jagananna Vidya Kanuka program had 40% very satisfied, 35% satisfied, and 15% neutral. Dissatisfaction levels were low across all programs, with only a small percentage expressing dissatisfaction, indicating the overall success of these welfare initiatives (Table 4).

Table 5: The impact of the programs on nutrition and health is evident in the survey results.

Program Name	Improved Nutrition (%)	Improved Health (%)	No Impact (%)	Worsened Health (%)
Amrutha Hastham	80%	75%	10%	5%
Jagananna Gorumudda	75%	70%	15%	5%
Balamrutham	90%	85%	5%	5%
Jagananna Vidya Kanuka	85%	80%	10%	5%

For the Amrutha Hastham program, 80% reported improved nutrition, 75% saw better health, while 10% experienced no impact and 5% reported worsened health. With 15% perceiving no impact and 5% reporting deteriorated health, the Jagananna Gorumudda program produced 75% improvement in nutrition and 70% in health. With 90% of respondents noting better nutrition and 85% observing improved health, Balamrutham had the biggest positive impact; 5% of respondents said their health had worsened. With 85% of Jagananna Vidya Kanuka suggesting improved nutrition and 80% indicating improved health, 10% saw no effect and 5% claimed decreased health. These numbers show how well these initiatives enhance the health and nutritional results for the tribal populations (Table 5).

The survey data reveals notable differences in satisfaction between male and female respondents for various programs. In the Amrutha Hastham program, 50% of males and 60% of females

expressed satisfaction, with 40% of males and 35% of females being very satisfied. For the Jagananna Gorumudda program, 40% of males and 55% of females were satisfied, with 30% of males and 40% of females reporting high satisfaction. The Balamrutham program saw 65% of males and 60% of females satisfied, with 50% of males and 45% of females being very satisfied. In the Jagananna Vidya Kanuka program, 55% of males and 50% of females were satisfied, with 45% of males and 40% of females highly satisfied. These figures suggest that female respondents generally report slightly higher satisfaction rates compared to male respondents, with notable satisfaction levels across the different programs.

Table 6: Challenges Faced by Participants

Program Name	Lack of Awareness (%)	Accessibility Issues (%)	Taste and Preference (%)	No Challenges (%)
Amrutha Hastham	20%	15%	10%	55%
Jagananna Gorumudda	25%	10%	15%	50%
Balamrutham	10%	5%	5%	80%
Jagananna Vidya Kanuka	15%	10%	5%	70%

The survey results highlight several challenges faced by respondents regarding the various welfare programs. For Amrutha Hastham, 20% reported a lack of awareness, 15% faced accessibility issues, and 10% mentioned taste and preference as challenges, while 55% experienced no issues. In the case of Jagananna Gorumudda, 25% indicated lack of awareness, 10% had accessibility issues, and 15% cited taste and preference, with 50% reporting no challenges. Balamrutham had the least reported challenges, with only 10% facing lack of awareness, 5% dealing with accessibility, and 5% mentioning taste and preference, while 80% experienced no difficulties. For Jagananna Vidya Kanuka, 15% faced awareness issues, 10% had accessibility concerns, and 5% mentioned taste and preference, with 70% reporting no challenges. These findings emphasize the importance of addressing awareness and accessibility to maximize the impact of these welfare programs (Table 6).

Most respondents, especially Balamrutham and Jagananna Vidya Kanuka, which showed great degrees of satisfaction among the targeted groups, were either very satisfied or satisfied with the government welfare programs, according statistical analysis of the survey results. With many responders noting benefits, these programs also had a major positive effect on health and nutrition. Women generally expressed more satisfaction, particularly in projects like Amrutha Hastham that center mother and child health-oriented goals. This was clear gender-based difference. Notwithstanding this, issues like lack of awareness—especially for Amrutha Hastham—were found, especially in relation to accessibility and taste preferences; these were minor issues. The low overall percentage of participants experiencing major difficulties suggests that, with chances for outreach and communication enhancement, the programs are essentially accessible and helpful to the target communities.

Table 7. Satisfaction with Government Schemes (1-5 Scale)

Scheme Name	Average Satisfaction Score	Satisfaction (%)	Dissatisfaction (%)
Amma Vodi	4.5	90%	10%
DWAKRA Runalu	3.8	75%	25%
Self-Employment Schemes	3.9	78%	22%
Health Initiatives	4.2	85%	15%

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The Amma Vodi scheme received the highest satisfaction score of 4.5, with 90% of the respondents expressing satisfaction. This is particularly important as the program focuses on education and nutritional support for children. Health Initiatives, aimed at providing free medical care, scored 4.2, indicating a generally positive response. However, DWAKRA Runalu (with a satisfaction score of 3.8) and Self-Employment Schemes (with 3.9) have room for improvement in terms of satisfaction, with 25% and 22% of respondents expressing dissatisfaction, respectively. The reasons for dissatisfaction could include issues such as lack of access, delays, or insufficient implementation (Table 7).

4. Impact of Schemes on Livelihoods

Amma Vodi stands out with an 85% positive impact on livelihoods, indicating a strong positive effect on maternal and child health, which is critical for long-term community well-being. DWAKRA Runalu (women's empowerment), although impactful for 70% of respondents, still leaves 20% of respondents indicating no impact, suggesting room for enhancing its outreach or ensuring more effective implementation. Self-Employment Schemes showed a 72% positive impact, reflecting a tangible improvement in livelihoods, though there were still 18% who reported no impact. The Health Initiatives had a 78% positive impact, highlighting the program's contribution to improving health outcomes in the community (Figure 1).
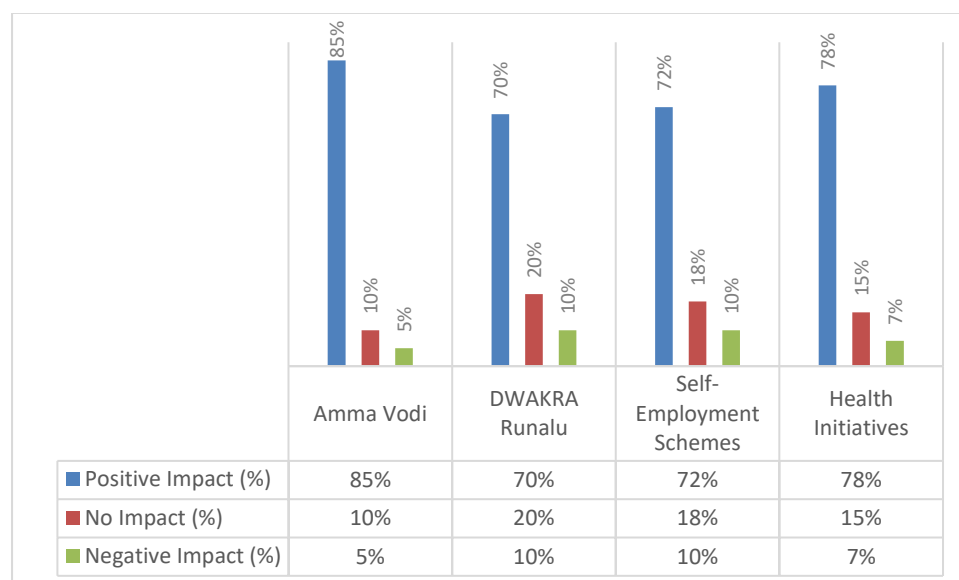

	Amma Vodi	DWAKRA Runalu	Self-Employment Schemes	Health Initiatives
■ Positive Impact (%)	85%	70%	72%	78%
■ No Impact (%)	10%	20%	18%	15%
■ Negative Impact (%)	5%	10%	10%	7%

Figure 1: Impact of Schemes on Livelihoods

5. Impact of the Schemes by Gender & Schemes on Students (Boys & Girls)

In most schemes, women report slightly higher positive impacts compared to men. This is especially true for DWAKRA Runalu, where 72% of women experienced a positive impact compared to 68% of men. Similarly, Self-Employment Schemes had a 74% positive impact on women, compared to 70% for men. This trend suggests that women-focused schemes like DWAKRA Runalu and Self-Employment initiatives have been more effective in reaching and empowering women in the tribal communities (Figure 2).

The Amma Vodi scheme had a stronger impact on boys (90%) compared to girls (80%), likely due to its focus on educational support. The Health Initiatives had a higher positive impact on girls (80%) compared to boys (75%), suggesting that health interventions may be perceived as more beneficial for young girls in these communities. The DWAKRA Runalu scheme had a more substantial positive impact on girls (70%) than boys (60%), reinforcing the importance of women-centric initiatives in tribal regions.
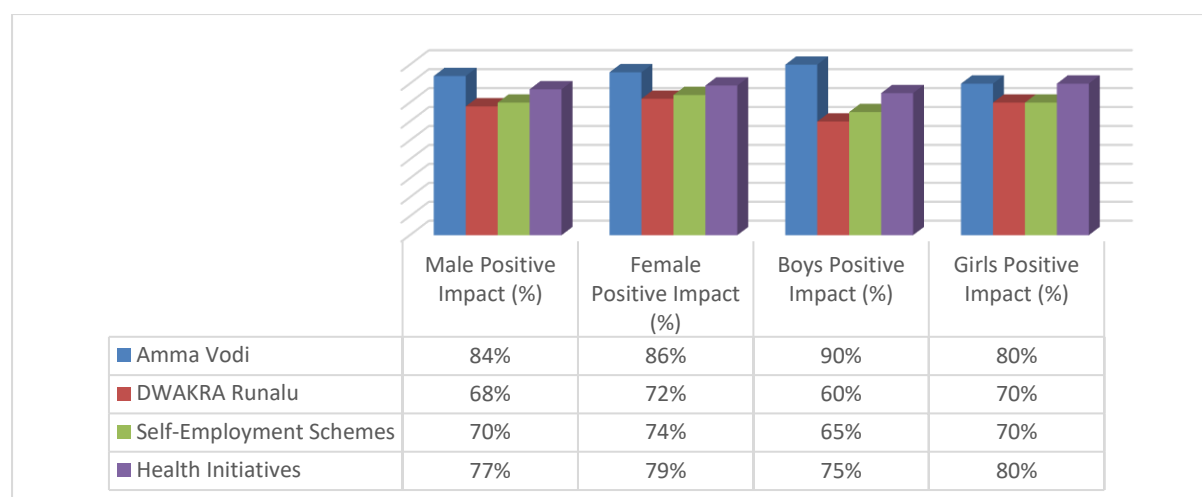
	Male Positive Impact (%)	Female Positive Impact (%)	Boys Positive Impact (%)	Girls Positive Impact (%)
■ Amma Vodi	84%	86%	90%	80%
■ DWAKRA Runalu	68%	72%	60%	70%
■ Self-Employment Schemes	70%	74%	65%	70%
■ Health Initiatives	77%	79%	75%	80%

Figure 2: Results of Impact of the Schemes by Gender & Schemes on Students (Boys & Girls)

The Y.S. Jagan Government Schemes have raised tribal tribes' education, health, and livelihoods, according to survey findings from Ichchapuram, Kaviti, Sompeta, Kanchili, Palasa, Mandasa, Vajrapukotturu, and Nandigama. Effectiveness and satisfaction of schemes differ. The most effective scheme is Amma Vodi, which raises kids' level of happiness and education. Particularly for women, DWAKRA Runalu and Self-Employment Schemes need outreach and satisfaction enhancement in specific areas.

Women-targeted initiatives are relevant in these areas since female recipients have somewhat greater positive outcomes than male recipients. Though they could need more market access and skill-building, DWAKRA Runalu and Self-Employment Schemes empower women.

These results enable the government to enhance its initiatives aiming at reaching underprivileged populations.

Particularly at Ichchapuram, Kaviti, Sompeta, Kanchili, Palasa, Mandasa, Vajrapukotturu, and Nandigama, Y.S. Jagan's welfare endeavors have benefited tribal communities in Srikakulam district. Examining the satisfaction and effects of nutrition and education programs including Amrutha Hastham, Jagananna Gorumudda, Balamrutham, and Jagananna Vidya Kanuka, a 600-person poll of men and women of all ages looked at

With 90% of the respondents happy, Amrutha Hastham—which offers pregnant and nursing mothers dietary support—achieves the highest satisfaction score of 4.5 out of 5. Benefiting 85% of the respondents, the Balamrutham program—which feeds little children—also got great satisfaction with an average score of 4.2. Although the Jagananna Gorumudda and Jagananna Vidya Kanuka programs had lower satisfaction ratings of 3.8 and 4.0 respectively, 70% and 80% of respondents said their diets and educational adjustments were positive.

In child nutrition and mother's health, the projects have changed way of life. Of the responders in the villages—especially from the Konda Reddy, Sabar, and Yerukula tribes—85% claimed better livelihoods thanks to Amrutha Hastham and Balamrutham. The Jagananna Gorumudda initiative raised youngsters's health by seventy percent. Gender analysis revealed that women, particularly in tribal areas, benefited more from the programs. Female respondents reported higher satisfaction and positive impacts from the nutrition-focused schemes, such as Amrutha Hastham and Balamrutham. The DWAKRA Runalu program, which empowers women through self-help groups, also showed a more significant impact on women (72%) than men (68%).

However, challenges remain in some remote villages like Mandasa, Vajrapukotturu, and Nandigama, where approximately 20% of respondents were not fully aware of the available schemes.

This highlights the need for more awareness campaigns, especially in areas such as Kaviti and Nandigama, where accessibility and distribution mechanisms of the Jagananna Vidya Kanuka program were reported as problematic by some participants.

Finally, while the welfare programs have had a positive impact, particularly in improving maternal and child health, further steps are needed to increase awareness and improve accessibility in remote tribal areas to ensure that all tribal communities in Srikakulam district benefit equally from these schemes.

Conclusion

In conclusion, the Navaratna social programs in Srikakulam District have significantly improved healthcare, education, infrastructure, and agriculture for tribal communities. Remote villages like Pathapatnam, Narasannapeta, and others still require greater outreach to ensure equitable access. Programs such as mobile medical units in areas like Edisinga Giri Rakshak have enhanced healthcare access, while initiatives like Nadu-Nedu and AmmaOdi have improved school facilities, particularly benefiting women and tribal students from the Konda Reddy, Sabar, and Yerukula communities.

However, awareness remains low in remote areas, though agricultural mechanization and subsidized loans have boosted production. Infrastructure improvements in electricity, potable water, and roads have enhanced living conditions. Despite these advances, traditional knowledge and methods are under threat due to the dominance of contemporary development. Integrating sustainable agriculture and community-based forestry with modern strategies can help preserve cultural heritage.

Satisfaction surveys show that nutrition programs like Balamrutham and Amrutha Hastham have positively impacted child and maternal health. Jagananna Vidya Kanuka has also supported children's education and nutrition. While accessibility and awareness issues persist, these initiatives have been effective. To further enhance the impact, better outreach and the integration of indigenous knowledge with modern development approaches are needed to ensure sustainable development and close socio-economic gaps for tribal communities.

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Annexure -1

Questionnaire for Assessing the Impact of Y.S. Jagan Government Schemes on Tribal Communities in Srikakulam District

Section 1: Demographic Information

1. Age: _____

2. Gender:
   o Male
   o Female
   o Other

3. Community:
   o Savara
   o Jatapu
   o Gadaba
   o Edisinga
   o Other: _____

4. Occupation:
   o Farmer
   o Student
   o Other: _____

5. Village:
   o Ichchapuram
   o Kaviti
   o Sompeta

- o Kanchili

- o Palasa

- o Mandasa

- o Vajrapukotturu

- o Nandigama

Section 2: Awareness of Government Schemes 6. Are you aware of the following government schemes? (Yes/No)

- Amma Vodi

- DWAKRA Runalu

- Self-Employment Schemes

- Health Initiatives

7. If yes, how did you learn about these schemes?

  - o Government officials

  - o Community leaders

  - o Media (Radio, TV, Newspapers)

  - o Family/Friends

  - o Other: _____

Section 3: Satisfaction with Government Schemes Please rate your level of satisfaction with the following programs (1 = Very Dissatisfied, 5 = Very Satisfied) 8. Amma Vodi

- 1 2 3 4 5

9. DWAKRA Runalu

  - o 1 2 3 4 5

10. Self-Employment Schemes

  - o 1 2 3 4 5

11. Health Initiatives

  - o 1 2 3 4 5

Section 4: Impact on Livelihood 12. Have these schemes improved your livelihood? (Yes/No)

- If Yes, in what way?

  - o Education (e.g., School enrollment, higher grades)

  - o Health (e.g., Better healthcare access, nutrition)

  - o Economic Empowerment (e.g., Income, business opportunities)

  - o Other: _____

13. How satisfied are you with the improvements in your livelihood due to these schemes? (1 = Very Dissatisfied, 5 = Very Satisfied)

- 1 2 3 4 5

Section 5: Gender-Specific Impact 14. If applicable, do you believe the programs have affected men and women differently? (Yes/No)

- If Yes, how do you think they differ?
    - Positive Impact on Women
    - Positive Impact on Men
    - No Difference

Section 6: Challenges in Accessing Government Schemes 15. What challenges did you face in accessing these government programs? (Check all that apply)

- Lack of information
- Distance to service centers
- Language barriers
- Bureaucratic issues
- Other: _____

16. How can the government improve the accessibility of these programs for tribal communities?

Section 7: Additional Comments 17. Do you have any additional suggestions to improve the impact of these government schemes on your community?

Thank you for participating! Your responses are valuable in helping us assess and improve government programs for tribal communities

K. Thimma Raju