CHAPTER - IV

ROLE OF MODERN INSTITUTIONS IN SOCIAL CHANGE

The previous chapter while explaining the features and socio-cultural and religious conditions of tribes, the researcher discussed about various social challenges in general and problems of Lambadas of Telangana Region, Andhra Pradesh in particular. So, the concept of change will help to see various consequences taking place in Indian society. The Indian society is a complex society with different religions, cultures, traditions, customs, practices which are different from each other. India has a rich cultural heritage of traditions like respecting elders, parents and other elderly people who have shown their living as a model. Any disregard of traditional practices will lead to a conflict among themselves resulting in social unrest. If such ill practices are continued, there will be confusion. Though, both the government and non governmental agencies are taking steps to avoid such unpleasant developments, still incidents against human dignity, unity, fraternity, kindness, peace and so on are prevalent in the society. Therefore, this chapter is aimed at analytical study of social change and the role of institutions in the process of change.

Social Change

Social change has a direct impact on the basic structure and functions of the social institutions. Technology is considered as a powerful tool of social change. It
has drastically changed the way of life. It has also institutionalized the functioning of the social institutions. The institutions of family, religion, morality, marriage, state, property have been altered. Modern technology has also shifted the industry from the household. As a result, some radical changes have been witnessed in the family organization. This is called in literary language as the social impact of technology on the social institutions.¹ No doubt, the technology has elevated the social status of women in the family. But at the same time it has put the fabric of social relationships at stake. Much distress has been witnessed in the social relationships between husband and wife.² Religion has also lost ground. People are becoming more secular, rational and scientific but less religious in their outlook. Some inventions have also weakened the very roots of the religion. State functions have also widened in recent years. Criminal activities are increasing and state authority has also become weaker. Nuclear family is considered as a direct outcome of social change. It generally is based on three things. They are the emotional attachment between spouses, maternal love, and a firm belief that the relationships between the family members are closer and affirmative than the rest of world.³

**Westernisation**

Westernisation has played a crucial role in bringing about social change in India. The term westernization means incorporation of the norms, values, and cultures of the West in one’s own culture.⁴ India came under the influence of Westernisation during British Rule and its impact is seen mostly in urban areas. Lerner believes that
westernization is a more limited concept that modernization.⁵ All countries have not become modern due to the influence of West. For example, some countries have become modern under the influence of Japan. In modernization, all these elements are included which come about by a revolution in the means of communication, more urbanization, more literacy, increase in the per capita income, adult franchise, etc.⁶ Westernization has influenced caste system and has given birth to new institutions like press, electoral system, etc. It has also encouraged modern values like humanism, egalitarianism and secularism. The states undertook various reforms which included steps taken to prevent epidemics and famines apart from the effort put in by the government to spread education. Westernization also resulted in various religious reform movements that attempted to redefine the various aspects of Hinduism in the light of modern science and knowledge.⁷ Many cultural and political movements came into existence during the British rule. The Indian social structure has been deeply influenced by the West. The Indian social structure is based upon caste system which is endogamous groups and is fixed by birth. The changes in the Indian social structure occurred under British rule are responsible to the changes or modernity in many other communities.

**Modernization**

According to S.N. Eisenstaedt “modernization is the process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the 17th to 19th century and spread to other
European countries and 19th and 20th centuries to the South American, Asian and African continents.\(^8\)

India started getting industrialized at the end of its period of colonization, and it was only with the first and second five-year plans that a proposal for aggressively industrializing the country started to take shape. This gave rise to industrial towns as not just centers of production of goods but also of identities, deconstructing and reconstructing the definitions of ‘the self’ and ‘the other’.\(^9\) Both art and architecture had taken on new kitsch forms even in the pre-independence era, with their consumers, the Indian elite, wanting a cultural proximity with the ruling British masters. Such expressions, however, were limited only to a limited audience and had no symbolic impact amongst the masses until the post-independence period where government machineries mass produced identities using broadcast media, print and cinema to create a mass acceptance of manufactured ways of living.\(^{10}\) The industrialized society was not just a response to a hegemonic aspiration; it was also assisted by the same forces that colonized India in the first place creating soft capitalist commercial domination, clearly articulated in the writings of Manuel Castells. In the early ‘90s the economy opened to a uni-polarised world which shifted gears from being industrial to being a post-industrial, post-modern society, while India was still struggling with its industrial –pre-industrial divides. The post-industrial world wanted to shift its industries to developing nations to utilize cheap labor, bendable labor laws and fewer safety concerns. India saw few global workshops on its soil; it was largely the backend office work and support jobs that came its way due to
large English speaking population (trained in the colonial education structure). With that came a global replication of urbanity from the parent centres of control. Mass manufactured places of living and working spaces with de-contextualized, or often kitsch names (Sai Sherwood, Downtown Heights, etc) created entire cities with alien architecture (often modern) and similar social aspirations.¹¹

Modernity is connected to vast topics ranging from English education and scientific development to smooth roads in the vicinity. The penetration of the state into caste structures or developmental activities in rural India is seen as the product of modernity. The lack of outreach is seen as the lack of initiative by government to be the harbinger of modernity. But even vaguely no questions arise on a theoretical framework of modernity itself. Many phenomena around people are connected to modernity but none of these are elaborated to pin down what exactly modernity is or how it can substantiate the claims made by scholars rampantly using it as a descriptive device.¹² If one has to choose just two words to characterize modernity it could be mobility and speed, since the increased motion have radically changed the lives. These two phenomena are Winkelhorn’s point of departure and discuss how motion and speed create a series of displacements in terms of people, commodities, ideas and cultures and thus create an ongoing process where values are contested, challenged and re-negotiated. Zygmunt Bauman coined the notion of the ‘the liquid modernity and evidence suggest that this has influenced not only our cities but also the formal and informal culture of our habitats.¹³
Modernity is a resultant of the development and advance of practical sciences which further leads to the development of industrialism, individualism, democracy, freedom and the ideologies of social philosophies opposed to metaphysics and theology. The concept of modernity is based upon the social structure prevailing in highly advanced countries mainly characterized by rapid urbanization, growing literacy, meaningful concourse of idea among people by means of new media, radio, television and books, etc; increase in proficiency and skill which builds up man power the support the economic progress of the country and growth of political consciousness. This results in increasing geographical mobility and mechanization invades most of the walks of life. Modernity is a different indicator of culture whose characteristics are discernment, broad-mindedness, diversity, and the respect for individual which implies the freedom to follow one’s own ideas. In India, social change in evident in various walks of life which is taking place through the instrumentality of factors like urbanization, industrialization, westernization, secularization, democratization and Sanskritisation. In the perspective of contradictory goals being pursued through social change in India, the social scientists have pointed towards the interaction of tradition and modernity. The role of modernity and tradition in social change in the developing countries was very relevant to the Indian scenario. The role of modernity has been very profound in creating a social change in religion and caste allowing the people of backward classes to get acquainted to the outside world through education and cultural transformation.
Sharma mentions that modernization becomes evident from its characteristics which are as follows:

**Social Mobilization**: The social mobilization is that process by which the old social, economic and psychological elements are transformed and new social values of human conduct are set-up.

**Social differentiation**: In this process, there is increase in the complexity in social, political and economic activities and there is progress in the activities of individuals in various fields. Industrialisation and the administrative complexity in the centre and local bodies in political sphere are the result of modernization. As a result of modernization, new in trends in philosophy, religion, science and literature become visible. An increase in modernization leads to an increase in social, economic, political and cultural fields.

**Change in Organisational and Status System**: A feature of modern society is the emergence of a number of specialised organisation, division of labour and the organisations based on close kinship lose importance. With the acceleration in the speed of change, the status of individuals and families undergoes social and cultural change.

**Social and Political Movements**: An important feature of modernization is the emergence of new social and political movements which aim at the transformation
of society which becomes imperative in order to make man adjust to fast changing conditions. These movements also aim at casting off orthodoxy and paving the ground for change to modernity among the Tribes.\textsuperscript{16}

**Modernization in India**

The trends towards modernization in India can be seen in the form of a movement towards westernization of the society. The trend towards westernization can be seen in social, economic, political, cultural, religious and educational spheres. The westernization leads to modernization because the model of modern society is provided by the west. It is further important to mention that India is following West in matters like dress, life style and town planning, etc. There is more of westernization in the technical and scientific spheres than in the social spheres. However, in social fields, people are still sticking to the obscurantist values of casteism, communalism, and parochialism.\textsuperscript{17}

**Social Institutions**

Social institutions are a system of behavioral and relationship patterns that are densely interwoven and enduring, and function across an entire society.\textsuperscript{18} They order and structure the behavior of individuals by means of their normative character. Institutions regulate the behavior of individuals in core areas of society: a) family and relationship networks carry out social reproduction and socialization; b) institutions
in the realm of education and training ensure the transmission and cultivation of knowledge, abilities and specialized skills; c) institutions in the labour-market and economy provide for the production and distribution of goods and services; d) institutions in the realm of law, governance and politics provide for the maintenance of the social order; e) while cultural, media and religious institutions further the development of contexts of meaning, value orientations and symbolic codes.\textsuperscript{19}

Social institutions are important structural components of modern societies that address one or more fundamental activity and/or specific function. Without social institutions, modern societies could not exist. Societies consist of a range of institutions that play myriad specific roles in facilitating human social life, and which themselves are dependent upon one another for the performance of their respective functions.\textsuperscript{20} A given institution can also perform different functions at once and/or over time. In this respect they differ from formal organizations, which are hierarchically differentiated via an organizational structure and serve primarily to facilitate rational action and the realization of particular interests. In sociological theory, there are three prevailing interpretations of social institutions: functionalist approaches, Marxist-inspired conflict-oriented explanations, and neo-institutionalist approaches.\textsuperscript{21}

Functionalist approaches in the tradition of Durkheim and Parsons emphasize the importance of social institutions for the maintenance of social systems. Social integration is only possible when institutions perform core functions. Three such
functions can be distinguished: first, institutions structure human social relationships and serve as a catalyst for the role expectations with which individuals are confronted in their everyday actions. Second, institutions regulate the distribution of gratifications and the allocation of suitable persons to positions of power. Third, by means of symbols, policies and ideologies, certain social institutions represent and stabilize the value canons and contexts of meaning of social systems. In contrast to functionalist approaches, conflict theory has as its point of departure the insight that because conflict and inequality are inherent in modern societies, social institutions do not perform equally well for all members of society. From this perspective, institutions are seen as instruments for the realization of power and hegemony, and help stabilize prevailing inequalities. For scholars in this tradition, it is easy to demonstrate that ethnic minorities, women and those in lower social strata benefit less from the functioning of institutions, or are shaped by them in specific ways. Moreover, several members of the Frankfurt School of critical theory underscore that institutions can function in manipulative and alienating ways, for they serve first and foremost to legitimate prevailing power relations. They can even have anomic and dysfunctional effects, as is sometimes the case in “total institutions” such as psychiatric institutions, prisons or military barracks.

Neo-institutionalist theory argues that institutions are important for the enactment of action routines. In ever more complex environments, institutions unburden individuals and make their social environments more predictable. Institutionalized action routines often remain unquestioned, and individuals carry
them out as adaptations to the situational and role expectations of their social environment. Institutions can hereby spare individuals costs and resources, and also help them solve problems in their everyday lives. In this line of thinking, an essential element in the functioning of social institutions is the existence of trust and transparency.\textsuperscript{26}

Despite their varying points of emphasis, these theories agree that several institutions are particularly important to modern society. Among these are the institutions of the family and education, those regulating the labor market and economy, those in the realm of law, governance and politics, and those in the sphere of culture, media and religion.\textsuperscript{27} The behavioral and relationship patterns institutionalized through family structures and kinship networks are of fundamental importance to modern society. Family and kinship networks are where children grow up and receive their primary socialization. A family is a group of people directly linked by kinship connections.\textsuperscript{28} Ideally, families are characterized by affection, care and companionship, and provide their members with love and intimate relationships, helping them to feel protected, secure and satisfied. Indubitably, families are also pivotal in the reproduction of status positions. Children inherit a social position because of a distinct family background, i.e. the socio-economic status and prestige of their ancestors.\textsuperscript{29}

Economic and labor market institutions are also critically important to modern societies. Their function is to provide an environment that ensures the production and
distribution of goods and services. In all societies, work is the basis of human existence. The nature of a society’s economic institutions depends on both its level of technological development and the extent of government regulation of the economy. In market driven, capitalist societies, the primary economic institution is private property, in particular private ownership of the means of production, and the main incentive for economic activity is the accumulation of individual profit and wealth. The enduring, densely interwoven behavioral and relationship patterns in the economic sphere are strongly shaped by conflicts between interest groups representing employees and the owners of capital. Institutional actors in the economic sphere negotiate working conditions and hours, compensation, occupational mobility, hiring and firing.

The existence and exercise of power and hegemony are common to all human societies. Critical decisions about how to utilize resources and how to allocate goods are always relegated to distinct groups of people. Institutions in this realm essentially have two functions: protection against external threats, and upholding of the internal social order. The densely interwoven, enduring behavioral and relationship patterns in this realm can be realized by various social actors. Parties, unions, trade associations and other civil-societal organizations are just as integral to society’s power relations as are individuals, lobbying groups and large enterprises. Power relations can be highly conflictual. In developed capitalist societies, not until the widespread introduction of democratic and welfare-state institutions was the primary societal power conflict – namely class conflict – largely pacified. Institutions in the
domains of culture, media and religion are responsible for the transmission of contexts of meaning, value orientations and symbolic codes. For centuries, religious institutions had a monopoly here. In the 20th century, institutions in the spheres of mass media and cultural production began to convey values, norms and symbolic codes, reaching broad segments of the population.33

A final point concerns the question of institutional emergence, continuity and change. Consensus reigns among social scientists that institutions are not static. Processes of institutionalization and deinstitutionalization of behavioral and relationship patterns occur continuously over time, then, the meaning of institutions changes. They can also be a locus of social change. In pre-modern societies, the production and transmission of new knowledge was one of the central functions of religious institutions, alongside the propagation of value orientations and cultural codes.34 In modernity, educational institutions have completely taken over the first task. The church has limited itself to its core mission of imparting meaning and interpreting the world. However, institutions in the cultural and media spheres have increasingly become competitors to the church in this realm. At the same time, modern societies have witnessed a marked differentiation of religious practices and a growing pluralism of world religions.

**Theoretical Background**

Theories related to social change and family system like Functionalist Theory, Conflict Theory, Theory of Modernity and Modernization are discussed below:
Functionalist Theory

Functionalism is the oldest, and still the dominant, theoretical perception. This perception is built upon double weights: appliance of the scientific method to the objective world and use of a comparison between the individual being and society. Functionalist approach focuses on the international level issues disturbing income inequality. Particularly, functionalists are concerned in employment opportunities and the pay gap between individuals. The functionalist theory highlights the basic functions of the society. It, therefore, has asserted that these basic functions are limited and universal and out of them a variety of structures have arisen to carry out these basic functions. According to this perspective “social change involves structural change and not a change in the basic functions of social systems”.

The most influential American structural functionalist theorist Talcum Parsons has analyzed the processes and structures that contribute to the stability of social system. He outlined basic four functions that are necessary and need to be filled for the subsistence of any social and non-social system. The first function is that system must adapt to its social environment. The second function is to attain a goal that is to mobilize and allocate the social roles and scarce resources in order to satisfy individual and collective needs. The third one is integration imperative that harmonizes the various structures and their associated activities, norms, goals, and values. The last function is to reduce tension and the institutions that are charged to fulfill this function are family, school and other social control agents. From the
functionalist court comes a positive and negative point of view. Both points of view see the modern technology and social change as intertwined and integrated process. According to this theory the incidence of social change is normal function of the society. If there is no change in the society then society will lose its importance. The very basic function of the society is to meet the needs of modern technological advances for the betterment of its members. As a result, social changes are basic functions of the society. All the social institutions including family, therefore, need to be changed as per rate and speed of social changes. Otherwise, they will cease automatically to perform their regular functions.  

Conflict Theory

Conflict theory is another important sociological perspective on social change. The theories that put emphasis on conflict have roots in the ideas of Karl Marx, the great German theorist and political activist. The Marxist, conflict approach emphasizes a materialist elucidation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political program of revolution or, at least, reform. Conflict theorists are unconvinced of functionalist viewpoint. According to this view social change is the result of social movements. Society always remains in tension where different parts try to overlap with each other. Thus, conflict theorists argue that the economic system of capitalist countries operate to create and perpetuate a high degree of economic inequality. Marx saw the roots of economic and political troubles in industrialized societies within the exploitation of
workers by the capitalists. During transition to industrialization, workers - and even those who cannot find work (the reserve army) - realize that their misery benefits the capitalist classes. If the adverse conditions were to persist, Marx theorized that the workers of the world would develop class-consciousness and overthrow their oppressors. Yet, he saw at least two hurdles against the rise in class consciousness: one, that workers would lose their resolve during the process of exploitation, and two, that they might become alienated from the products of their own labour, leading to alienation from their sense of self. In either case, their inability to deal with their exploitation would be self-destructive.\(^{42}\)

Conflict approach on social change and family is based on the assumption that life itself is a continuous struggle in which members of powerful groups seek to maintain the control of scarce resources such as social, economic, political superiority. Conflict theorists using the Marxist approach believe that income inequality primarily results from capitalism and private ownership of the means of production. Under capitalism, men gain control over property.\(^{43}\) Patriarchal system of family where men has been empowered to control women is its outcome. Conflict theory argues that social change is usually favourable to industrialized society. It is antagonistic to agrarian and traditional societies. It breeds tussle and keeps one institution against the other. Economic betterment when happens not equal for everyone then lust for money increases. As a result, joint family system is going to be vanished for the money minting pursuits.\(^{44}\)


**Theory of Modernity and Modernization**

This theory is considered as one of the most conspicuous perspective on social change.\(^{45}\) The term “modernity” has been related to the meaning and significance of social changes that took place in Europe in nineteenth century as a result of industrialization, urbanization, and political democracy. It was coincided to capture these changes in progress by contrasting the modern with traditional. This is mostly clear among nineteen century theorists of modernity. At that time the theorists were quite optimistic in character and based on the ideas of progress. They discussed thoroughly the role of societies moving from one stage to the other i.e. from traditional to modern. Almost all the theorists explained the changes that took place in Western societies. Later on, they were found attentive to the study of other underdeveloped and backward societies. That took place when the sociological research extended its concern beyond the Western society to study other societies, especially the Third World. Therefore, the term modernity has been defined as the movement from the peripheries to the core of modern society. It has been described as the effort of the underdeveloped societies to catch up with the leading most developed countries.\(^{46}\) According to this theory old family system and pattern of life has been replaced and changed with the modern way of life. Joint family system is old system, therefore, replaced in nuclear family system. Old patterns like marriage rituals and socialization patterns are endowed with formal type of rituals and ceremonies.
The Indian Constitution – Relevant Provisions for Tribes

The Constitution of India has no dearth of provisions of emancipation and overall development of scheduled tribes. Article 366 (25) Constitution of India, defines Schedule Tribes as such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under article 342 to be Scheduled Tribes while article 342 prescribes the procedure to the followed in the matter of specification of Scheduled Tribes. The President of India exercising his powers enshrined under article 342 (1) may with respect to any state or union territory and where it is a state, after consultation with the Governor thereof, notify tribes or tribal communities are part of these as Schedule Tribes which confers the safeguarding privileges of tribes in the Constitution of India itself.

The fifth and sixth schedule of Indian constitution has become miniature constitution within the constitution for the socio-economic protection of scheduled tribes. It is relevant to quote some of the provisions of the Constitution in brief to understand the role of Government in emancipation of tribes and to ensure their wellbeing. In order to protect the interest of tribes, the Constitution of India has taken certain measures particularly with regard to land alienation, and other social factors as enshrined in the Fifth and Sixth Schedules. The Fifth Schedule under Article 244 (1) of Constitution defines “Scheduled Areas” as such areas as the President may by Order declare to be Scheduled Areas after consultation with the Governor of that State. The Sixth Schedule under article 244 (2) of the Constitution relates to those
areas in the north east, which are declared as “tribal areas”, and provides for a District or Regional Autonomous Councils for such areas. These councils have wide-ranging legislative, judicial and executive powers.

In the Preamble of the Constitution and under Article 38, justice, social, economic and political guaranteed to the people. Under Article 46, Scheduled Tribe is being protected from social injustice and all forms of exploitation. Article 39A provides free legal aid and the operation of the legal system to promote Justice to any citizen of the country. The Functional Right and Directive Principles are enshrined in the Constitution to provide social justice, social protection and social order to the people. First amendment to the Constitution was made in 1951 after the adoption and commencement on 26th January 1950 to safeguard the interest of the SCs and STs by removing the obstacle under Article 15 and clause (2) of Article 29. Clause (4) was added in Article 15 to enable the state for making any special provisions for advancement of Scheduled Tribe.

Article 335 and Article 16(4) provide for employment, appointment in services and posts arid reservation in posts and promotions to SCs and STs. Article 320 clause (4) provides that “Nothing in clause (3) shall require a Public Service Commission to be consulted as respect the manner in which any provision referred to clause (4) of Article 16 may he made or as inspect the manner in which effect may be given to the provision of Article 335”.
Article 19(c) has given freedom of right to form Associations or Unions. The Scheduled Castes and Scheduled Tribes Welfare Associations in Government Departments and Undertaking have not yet been recognized on the plea that these Associations attract Article 15 and clause (4) of Article 29. Article 15(4) does not prevent recognition of these SC and ST Associations. Article 339(2) provides control to the Union Government over the administration of Scheduled Areas of the States by extending direction under this provision. So far there was no such direction extended by the Government for administration of Scheduled Areas or advancement of Scheduled Tribes.

Under Article 33(1) the Scheduled Areas and Scheduled Tribes Commission was constituted after ten years of commencement of the Constitution in the year 1960 and Report was submitted in the year 1961. Article 243-(m) (the Panchayats) and Article 243-ZC (the Municipalities) are not applicable to the Scheduled Areas referred to in clause (1), and the Tribal Area referred to in clause (2) of Article 244. The PART-IX and PART-IXA, which are not applicable, can be made applicable subject to such exceptions and modification as may be specified in such law. Neither the Fifth Schedule provision nor any Stale Act has got the power to extend this to Scheduled Areas. It is possible through the Act of Parliament i.e. Central Act only. We are awaiting the Central Act for extension of Panchayats and Municipalities to scheduled areas. Under Article 163 (2), the Governor can exercise his discretionary power, which is final and not questioned relating to Scheduled Area.
Under Article 19 (5), sub-clauses (d) and (e), the State can put reasonable restriction on free movement of outsiders in Scheduled Areas or Tribal Areas can be restricted for the time being and to restrict residing and settling in any part of the said Areas for the protection of the interest of any Scheduled Tribes.

The Article 342 (2) of Indian Constitution empower the parliament to pass a law to include or to exclude any from the list of scheduled tribe, tribe or tribal community are parts thereof. Thus, the authority of declaring any class or community as scheduled tribe lies with the parliament for which certain specifications are prescribed. Though, the Constitution did not spelt out the criteria of specifications the reports of 1st Backward Class Commission (Kalelkar) 1955, the Advisory Committee on Revision of list of SC/ST lists (Lokur Committee) 1965 and the Joint Committee of Parliament on SC & ST (Amendment) Bill 1967, Chandra Committee 1969 and also subsequent committees appointed thereupon.

The Government of India has taken various steps to protect the interests of tribes from time to time through different projects on a continuous basis. Out of all the five-year plans, the Fifth five-year plan marked a significant change in the process of tribal development. During this five-year plan, a Tribal Sub Plan (TSP) was created with an objective of socio economic development of scheduled tribes and protection of tribal’s against exploitation. The main features of Sub Plan include that the benefits given to the tribal’s and tribal areas of a state from the Tribal Sub Plan are in addition to what percolates from the overall plan of the state. It was aimed to identify
resources for TSP areas, prepare broad policy framework and to define suitable administrative strategy. The TSP covered more than 50% of tribal areas in Andhra Pradesh in eight tribal populated districts.

**Tribal Development – Role of NGO Groups**

NGO means Non Governmental Organization. People consider this term is improper because of its negative nomenclature. Therefore, they use other names such as Voluntary Organisations (VOs), Voluntary Action (VA) and Voluntary Agencies (VAs). The Government Planning Commission recognized long ago the importance of the NGOs in tribal development. NGOs involve in the following five development areas:

1. **Relief Work:** In the event of natural calamities like earthquakes, droughts, floods, epidemics, or human tragedies like communal riots and industrial accidents, humanitarian aids like food, clothing, shelter and medicines are provided to the victims by these NGO groups.

2. **Charity work:** NGOs concentrate mainly on charitable activities. There are people like the old, infirm, sick and abandon or orphaned children who need works of mercy. Hospitals, health, clinics, Sishu Bhavans, home for aged, orphanages, etc. are examples of work of charity of NGOs.
3. **Welfare work:** In order remedy social evils and restore human dignity and fairness, certain works of welfare are necessary. Working against sati, advocating widow marriages, rehabilitating prostitutes, taking care of delinquents or street children’s or providing scholarships to the weaker sections can be called welfare activities partially managed by NGOs.

4. **Development work:** The NGOs may opt development among the poor and marginalize through education, health care, agricultural extension, self employment, self health groups, etc. are developmental programmes engaged by NGOs.

5. **Social work:** Those who engage in social action are called social activists or change agents. They work among the poor, exploited, oppressed, and mobilized to struggle against unjust structures and for justice, equality and human dignity. Some examples of such organisations are; the Narmada Bachao Andolan, the Samata in Andhra Pradesh, the Kastkhari Sangathana of the Warli tribals in Maharashtra and the Jan Sangharha Samiti of the Neterhat movement in Jharkhand. In general social action involves people awakening, education, organisation, power and action, etc.
The strengths of NGOs are that they are close to the people – poor, marginalised and exploited. Through this, they have accumulated a significant body of experience and knowledge which can serve as resource for new models, politics and practices. One of the weaknesses of NGOs is that they are too dependent on external funding, which has often its own agenda. Many of them primarily serve their own interest rather than people’s interests.

**Government and NGO Involvement**

The Lambadas have benefited from very few welfare programmes of the government. Neither social workers nor non-governmental organizations (NGOs) paid attention to their plight until recently. The literacy rate is an abysmal 1.8 per cent among females, among males it is at best five times that figure. Teachers absent themselves from schools for Lambadas, Ration cards are not issued to them and health workers rarely work with them. Some of the Lambada thandas like Katravat Thanda, Pale palli thanda, Peddamungala thanda, Kuralakshmi thanda, Dubba thanda and Lambadas of Devara konda, Dindi and Chandampet mandals of Nalgonda district of Andhra Pradesh have not gained so far the community welfare programmes that have been launched in the past 50 years. Hundreds of Lambada families, which settled down in these areas after the completion of the Nagarjuna Sagar Project, were promised that they would be rehabilitated by the State Government. But so far nothing has come of the rehabilitation package.
Role of Modern Institutions among Lambada

According to North (1990), “institutions are the rules of the game in a society or, more formally, are the humanly devised constraints that shape human interaction”. Indian society is very carefully and dexterously stratified on the basis of castes and sects. This carefulness and dexterity are used not only to divide the society into thousands of sections but also to protect and preserve this system for ages, banning and barring mobility and interaction between castes. Each caste has a caste lower than itself in hierarchy. Even the most downtrodden and discriminated against section like “untouchables” are divided sharply among themselves according to their castes and practice untouchability against one another. Subservience to one caste and subjugating another caste will put each caste’s agenda, position and attitude in tact by making it rigid in its hierarchical behaviour.

In a country where one’s self-respect, especially that of lower castes and isolated communities, is constantly affected and existence always threatened, one needs a system which will function as an emotional channel to give vent to the trauma that the marginalised people suffer in an oppressive society. They have to dismantle the degradation, at least in their mind or among themselves and boost their morale. It could be by looking back at the past, quite often an imagined past and looking hopefully at the future. This is when the construction of history steps into the picture. This construction of history quite often takes the form of origin stories of different castes and communities. Each caste in India has an origin story and a dependent caste
to narrate it. One can recollect the Vedas which are oral, called apaurusheyas, those not written by men, which in a way construct a colonial story that is the invasion and colonisation by Aryans. The defeated communities which have become lower castes or untouchables in some cases write their stories or their dreams and aspirations in the form of caste puranas which quite often write the histories of origin overlooked or misrepresented by “history”.

"Tradition" and "modernity" are widely used as polar opposites in a linear theory of social change. It is incorrect to view traditional societies as static, normatively consistent, or structurally homogeneous. The relations between the traditional and the modern do not necessarily involve displacement, conflict, or exclusiveness. Modernity does not necessarily weaken tradition. Both tradition and modernity form the bases of ideologies and movements in which the polar opposites are converted into aspirations, but traditional forms may supply support for, as well as against, change.50 It is in this context that the transformation of the people of Lambada tribe in researched to reveal the causes and factor behind their modernization.

The lambada community has been undergoing a massive cultural change in Andhra Pradesh. The adivasis’ mode of thinking about the forest universe, their social and cultural practices and work culture, which transforms their universe into a living space, emerges from egalitarian values and practices. The notion of self-reliance is central to this social life; the forest their main source of livelihood. The lambada
community has come out of this mode of thinking and embodied caste-Hindu practices and ethos in their day-to-day life today. The advent of modern means of transportation dislocated the lambadas from their traditional occupation. For some time, they were involved in cattle breeding, later they settled in ‘banjar’ lands (non-’patta’ government lands). As their ‘thandas’ (settlements) are close to villages, they came under the influence of village society, which is caste-stratified, within a short time.\textsuperscript{51}

As the southern Telangana lambada thandas are located in plain areas and near villages they could not protect their cultural values from the onslaught of Hinduism. During the past 10 years, they have given up their traditional marriage systems. The impact of modernity has not come with safeguards. Education and non-hereditary occupations, rightly seen as liberating forces, have been made available to a very few, creating wide disparities within the community. Coupled with the impact of Hindu customs, such as dowry and marriage customs, a crisis has been manufactured where the weakest, as always, bear the brunt. The radical change of dress pattern of the lambadas accompanies the dowry system. Their traditional attire is very colourful and it is the dress that distinguishes them from non-‌adivasi society. Men ordinarily wear the dhothi and the pagdi (turban). The women wear ‘ghagra’ or ‘petia’ (skirt) of coarse cotton cloth, rich in embroidery, and hung from the waist in ample folds. The ‘kanchali’ (bodice) is also elaborately embroidered and is open at the back, where it is tied with coloured ribbons. In the thandas located near villages, where there is greater interaction with larger society, women are gradually giving up their traditional
dress and imitating village womenfolk. This is a recent phenomenon. Among 9,223 surveyed families, 58 per cent women are wearing the traditional dress, and 40 per cent are wearing saris. Among 3,923 sari-wearing women, 52 per cent started wearing it five years back, 30 percent between five and 10 years ago, and 6 per cent between 10 and 15 years ago. The change in dress pattern also hints that dowry is oldest among sari-wearing families.52

**Summing Up**

Contemporary theories of institutional change seek to understand both the conditions under which social institutions develop and the circumstances under which they change. The superimposition of modernization of the Indian socio-cultural order resulted in the rise of systemic duality which reflects itself at all levels of social system: institutional, valuational and behavioral. At the institutional level, the duality of institutions is visible such as traditional and modern. However alongside traditional institutions such as joint family, kinship, caste and community there are modern institutions like factory, parliamentary democracy, universalistic legal system, bureaucracy, etc. The Indian tradition impinges on the working of modern institutions as their functioning bears the stamp of the logic of tradition. The interface of tradition and modernity in India has further led to the emergence of some curious combinations of the two in the form of casteism, communalism, etc. The rise of modernization in Indian society is been marked by advancement in value fads such as technological, institutional, valuational and behavioural which has resulted in great deal of
mobilization of people and their aspiration. Socio-political processes and changes affect the occupational world as much as the scientific and technological developments. Industrialization and urbanization has resulted in breakdown of joint family system and the slackening of social inhibitions, at least in metropolitan towns and cities. Modern culture affects class through the marvelous development in the field of technology and the correlated mass production system. Social life is organized on the basis of formal positions or statuses which accompany the roles of individuals play in the group. Social mobility is favoured by the conditions of modern life, such as rapid cultural change, migration and city life. The modern institutions played an important role in social transformation of people from Lambada tribe resulting in cultural and social change which can be seen from their dressing pattern, way of life that has changed drastically over the years. Social mobility is another important factor that shows high inter-correlations among all the dimensions of modernity and change among Lambada Tribe.
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