Chapter – V

SUMMARY AND CONCLUSION
CHAPTER - 5

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Andhra Pradesh is well reckoned for its good number of tribal population of 1,09,42,173. It covers 11,595sq. kms., of hilly and tribla areas spread over the entire state. The economy of the people, by and large, as the expression of their techno-cultural efficiency in the exploration of and adaptability to a given ecological setting at a particular point of time is one of the key factors to regulate the over all style of life of the population concerned. With the passage of time, thus any change in the ecological setting and techno-cultural efficiency of them is expected to bring about even greater attendant changes in the pattern of livalihood of the people which may maifest themselves in the further diversification of their economic pursuits.

The present study mainly focuses on the ecological and economical aspects of the sugali tribe of Ananthapur, Kurnool District, Andhra Pradesh. The tribal ecosystem divides a best example of man and environment relationship. But in the recent past these relations have come to a stress and conflict because of many reasons. The important reason among many is, the developmental process in which man’s direct intervention and encouragement has been a rising trend.

The main aim of the present study is the understanding of the relationship between subsistance system and environment, besides examining the social organisation and subsistence technology of the Sugali against the back ground of the environment. To achieve the above stated objective of the study the Sugali a tribe of Udiripikonda and sakesharapallie thandas of Ananthapur district and Ulindakonda & Pasupula thanda with special reference to the Nallamalai forest region of Andhrapradesh is selected. The field work programme was conducted for a considerable length of time during 2007-11 at Udiripikonda & Sakeshanapalli thandas and
Ulindakonda & Pasupula thanda which is totally inhabited by Sugali tribe by using major conventional anthropological tools and techniques.

The tribe Sugali is considered to be one of the primitive tribes in Andhra Pradesh. They have spread in the Ceded districts such as Chittoor, Cuddapah, Annathapur, Kurnool and part of Prakasam evenue districts and Ballary district of Karnataka. This region is also, other wise know as Rayalaseema region. The total population of Sugali according to 2011 census is 5,00,657. The Sugali kala people cling to the ecology and environment from time immemorial.

Nallamalai forest is a part of Eastern Ghat Hills, which have been penetrated by some river like the Godavari, the krishna and some of their tributaries. The Nallamalai forest occupies 5,161 sq. Kms with the general vegetarian. From Geological point of view, the Nallmalai forest falls in the category of Cuddapah basin.

The field work is concentrated on Udiripikonda, Pasupula thanda and Sakeshanapallie & Ulindakonda thandas situated at the foot- hills of Nallamalai forest inhabiting the migrated Sugali families. The village is having a historical Vaishnava temple of Lord Lakshminarasimha Swamy of the 11th century, falls under Kuderu and Uuravakonda mandals of Ananthapur distict. The Sugali families covered for the present work are households with the population of 578 (297 males and 281 females) in Ulindakonda & Sekshanapalli thanda is 635 population, male 335, female 300 of Ulindakonda and Pasupula thanda. The literacy rate among the Yerukala is very low (24.91%).

The Sugali way of life for the purposes of the present thesis portrays the picture of a society that has undergone several changes. At either of the thandas it can be regarded as transitional and is closely similar to that observable at all the other thandas of the Rayalaseema region of Andhra Pradesh. Not withstanding the operation of the currents of contact with caste
Hindu neighbors, the Sugali have not lost their identity. Despite the phenomenal changes they welcomed in, they todate demonstrate their identity by retaining many of their socio-cultural traits.

Until the beginning of 20th century several streams of contact have influenced the Sugali of Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda. The process of continuous contact between the Sugali and the castes characterized by comparatively better systems of economy must has been existed for hundreds of years. There is no doubt that the chief attraction for the Sugali, when their traditional means of livelihood could no longer provide them the basic necessities due to the rapid development of communication facilities, was the greater and familiar promise of food through new means of livelihood namely, Pastoralism. Again, with the passage of time, a number of factors such as deforestation resulting in insufficient sources of grazing for the cattle, strict implementation of forest rules, death of cattle due to fatal diseases and cyclones, and occasional visits to the agricultural villages forced the Sugali to take to agriculture for food supply. This contact has naturally led to several changes in other aspects of their life.

Changes have occurred in the institution of marriage which is also an evidence of their socio-cultural potential for adaptation. Even though the Sugali have their own rules and regulations such as tribal endogamy, sub-tribe endogamy, surname exogamy, payment of bride-price – all of which govern the choice of mates, they have developed preferences for cross-cousin and post-puberty marriages. In addition, now-a-days, some of the Sugali of Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda have started performing their marriages in a more or less similar way as that of agricultural communities characterized by sankritic rituals, tying of Tali and presence of a Brahmin priest. Further, among the Sugali of both the thandas, especially those of Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda payment of dowry to the educated and the rich bridegrooms has become customary as in the agricultural caste Hindus. On
the other hand, the Sugali of Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda have also developed a tendency to take dowry for the educated bridegrooms and they arrange mike-sets with recorded songs as well as music by barbers and drumbeating by the madigas during the celebration of marriage.

Various factors social, economic, technological and demographic have inclined the Sugali of four thandas to adopt neolocality as the most ideal and the multilocality as the actual type of residence. Growth of population, agricultural economy, economic status are the decisive factors in the adoption of multilocality. While those families of four thandas which depend on Pastoralism or wage labour or fire wood selling as the mainstay of their economy have opted for neolocal pattern for residence, other families with good landed property and huge number of cattle, the management of which require much man-power, practice patrilocal type of residence.

Nuclear families are more predominant at Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda mainly due to the difference in their primary occupation. At Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda a young man immediately after marriage can very easily set up his independent household inlike in Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda where setting up an independent family involves division of land, house and assets of the family. In addition, extended families occur more frequently among cultivators where the task of cultivation and the pursuit of secondary occupations, especially pastoralism requires a large labour force.

The family is simple at Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda as both husband and wife of a nuclear family depend on a few cattle or agricultural labour and other activities such as liquor selling, fire wood selling. The daily income they derive from these activities is just enough for a day and this type of economic system does not require any complicated organization of a family. On the other hand, the
organisation of a peasant family is entirely different from that of a family among the pastoralists. At Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda agriculture has to be organized systematically according to time schedule to get better yields. Besides agriculture, other occupations like cattle rearing, and fire wood selling also require special attention and proper management. Each member of the family has to be entrusted with a specific duty to be completed within a prescribed time. The failure of any member in the proper discharge of the assigned work results in the upsetting of term schedule which hinders the productive work of the family. So, the change in family type and its organization is necessary under the changing economic structure of Sugali family at Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda. An examination of the work organization of a Sugali family at Udiripikonda, Pasupula thanda and Ulindakonda, Sekshanapalli thanda and that of an agriculturists family of a neighboring village brings out more similarities than differences.

Apart from adopting a few south Indian kinship terms, the Sugali society has become a part and parcel of larger system which includes its neighbors. They have developed an increasing dependence on the local non-sugali communities by taking up non-sugali pursuits of economy and by working fro non-sugali as share croppers, tenants, wage labourers and attached agricultural albourers. Regarding the hierarchical position of the Sugali of both the hands in their respective revenue villages, they have maintained on the criterion of commensality a similar status in the caste hierarchy. With the acquisition of caste characteristics.

In Sugali tribe cross - cous in marriage is one of the most preferential forms of marriage. Marriage by negotiation is also a common practice. Monogamy is a widely prevalent form of marriage among the Sugali succession is through male line only. Divorce is permissable and remarriages are limited. Marriages outside the tribe is prohibited. If any person violates this rule he will be taken into tribe only after the fixed payment of fine for the said
offence. Among Sugali bride price or voli is invogue. The dowry system is a recent entry into their lives.

Among the Sugali, family is the basic unit of social organisation. It serves the socio-economic needs or its members. The family is an independent economic unit. Yerukula family is patrilineal, partilocal and patriarchy. The size of the family and its economy are closely inter-related. Personal contact and interpersonal behaviour from one person to another differs according to the degree of relationship and in conformity with the value of the attitude and norms of behaviour decreed by tradition. The Sugarli marriages have strengthened the kinship ties and co-operation between the kinship families. Among Sugali, kinship behaviour can be classified into six types. They are ‘respect, reserved, informal, intimate, avoidance and joking.

The religious life of the Sugali tribe is composed of three elements namely the worship of God and spirits, the death and totemic ceremonies. Almost all the Yerukulas under the study practice Hinduism. They worship four great traditional as well as little traditional deities.

The habitation of Sugali people is influenced mainly by various factors, viz., environment, degree of technology and function of the abode. The amount of food material stored by the Sugali is very less and as such there is a little equipment for storage. They are seminomadic. As such elaborate household utensils are not expedient and the Sugali are least interested in it. The household consists of clay and aluminium utensils, purchased from the nearby Kuderu & Banaganapalli & Kalluru.

Cooking and drinking utensils are made of either clay or aluminium. Grinding stones, pestles are made out of the available stone material in the environment. The various types of vessels are diagramatically represented in the enclosed appendices. Other households implements used by Sugali in the forest are knife, sickle, axe etc.
Sedentarization is the basic indispensable factor for any community to further its soci-economic conditions. Of all the changes occurred after sedentarization, changes in their economic organisation are predominant. This is mainly due to the acquisition of cattle or land or four bymost families at four the thandas. It has to be admitted that the Sugali had to tread a long way from nomadism / seminomadism to pastoralism followed by agriculture as the main or secondary source of livelihood. By dint of rigorous efforts the peasant sugali at four the thandas have learnt the methods of cultivation. Those who failed to adopt themselves to settled way of life and cultivation have disposed of their cattle or lands. Acquisition of land and picking up the know-how of cultivation by the sugali families is undoubtedly a major stride in the lives of the sugali, especially those of the Sakeshanapalli, Ulindakonda thanda. The sugali of Udiripikonda, Pasupula thanda could not take to cultivation as the primary occupation due to ecological constraints such as limited availability of suitable land for cultivation, and other factors like the relatively later sedentarization than the neighbouring villages and recently developed interest in agriculture. However, they have developed an increasing tendency to purchase lands from the caste people of their neighbourhood.

Presently, the Sugali of four the thandas, who practise agriculture either as main or secondary occupation, consider themselves as full-fledged farmers like their neighbouring agricultural castes. Acceptance of agriculture as their means of subsistence has turned them from suppliers of foodgrains and pastoralists to rural peasants.

Most families of parental and grand parental generations at four the thandas have been found to depend on supplementary occupations like firewood-selling, liquor selling etc., apart from farming in spite of lack of experience in such activities. Agriculture as the main or secondary occupation has certainly improved the economic life of the sugali of four thandas. Through the habit of frugality and hardwork a few sugali of four the thandas have increased the area of their cultivable land either by purchasing it from
the neighbouring caste people or getting reclamated lands from the Government.

By taking up agriculture, the sugali have also altered their working pattern to suit the changed sitation. For example, the division of labour they adopt is quite akin to any agricultural community in the area. Although the old criteria of age and sex still remain to be the bases of assigning tasks, yet some modifications have been made to suit the prevailing occupational structure. Here, the division of labour has to be organised so as to suit agricultural operations and secondary occupations. While men attend mainly to outside work like ploughing, preparation of field, manuring etc., women participate in four domestic and outside operations. At the domestic front women are responsible for cooking, maintenance of house and looking after the children. Apart from domestic work, women are also made responsible mainly for agricultural operations like weeding and harvesting. With the advent of sedentarization and agriculture, the responsibilities of women have increased by many fold.

Another important change that has occurred is that the economy of the sugali is integrated with the regional economy mainly due to the production of commercial crops like cotton and groundnut, food-crops like paddy and jowar, and vegetables like brinjals, beans, tomato etc., not only for domestic consumption but also for marketing. Their integration with regional economy binds them into an interdependence with their neighbours which is now more frequent and expansive.

As the cattle or land possessed by most Sugali families at four the thandas is not sufficient to maintain the family, they have taken up a number of traditional and nontraditional secondary occupations to supplement their main source of livelihood.

The standard of living among the Sugali of four the thandas is almost similar as reflected in the type of food they consume, clothing they
wear, houses they live in and the use of consumer goods like wrist watches, transistors Television and so on they have acquired. In addition, the domestic items of equipment like cooking utensils and furniture also reflect in their standard of living. These traits clearly indicate that the process of modernization has slowly crept into the life-styles of the Sugali of these thandas. Their standard of living could also be gauged from the fact of their modern dress which all the Sugali men and most Sugali women put on comparable to that of the neighboring castes. Further, the Sugali of four the thandas often visit the nearby urban centres for the purpose of meeting Government officials, and for purchasing condiments and other requirements of life. One positive impact of modernization upon the Sugali of four the thandas, especially among most of the Sugali men and women of Sakshena palli thanda is that they have stopped consuming intoxicating drinks emulating the women of the neighboring agriculture communities, who consider liquor consumption especially by women as characteristic of lower castes.

Eventhough the income from pastoralism and agriculture among the Sugali of four the thandas is substantial, the one from secondary sources like fire wood selling, liquor selling, agricultural labour etc., is used to augment their income and to further their material interests. With the incomes received from pastoralism and agriculture, and secondary occupations they are able to lead almost the same standard of living as majority of the peasant communities of adjoining villages.

No doubt many families at four the thandas are in debt. The borrowings are spent for productive and unproductive purposes. The facility of getting easy credit from the fellow Sugali, neighboring caste farmers and Regional Grameena Banks indicates the credit worthiness of the Sugali. The economic changes and economic improvement or development among the Sugali of four the thandas has further led to some changes in their social organization. A few changes can be attributed to sedentarization, while
others are due to economic change and development, acculturation, and status evaluation.

In recent years, the Sugali people are slowly getting educated, though their economic progress is painfully low. It is neteworthy feature that various governmental agencies such as IRDP, ITDA, DRDA are taking much interest in uplifting the tribe at least in certain aspects like providing housing facilities, milch cattle, subsidiary loans etc., These programmes i.e., Deepam, NREGA, DWCRA, Indiramma Kalalu, SC/ST Sub-Plan are create an awareness and encouragement among the Sugali a to improve themselves further. A Deviation has already noticed in their life towards sedenterization. This tendency can be strengthened further, if their household industries are given proper encouragement. The possibility of deriving a substantial income in one place certainly makes them stick to one place and given up no madic life. From the foregoing account it is inferred that the economic life of Sugali tribe mostly suited and depending on the environment around them.