CHAPTER VII

DEVELOPMENTAL PERSPECTIVES OF THE SUGALI

The history of man as a social being begins in small tribal groups. A new phase in the historical evolution of man came when different tribal communities began to compete with each other for control over resources. This struggle continued for thousands of years with sizeable criss-cross movements of people which created a new amalgam of tribal groups in many parts of the globe.

The Industrial Revolution in the West has initiated, in the recent past, a new process which seeks to organise human society, in the form of a world community. The secular change from the tribal form of social organisation to village communities and from the village society to the modern industrial system is informing all nations with varying degree of intensity.
Let us analyse the various aspects involved in the process of change of tribal society in the context of the national economic order as also the secular phenomenon in the history of man. Development generally is taken to mean progression towards higher consumption and a better quality of life. Adequate food and reasonable shelter against elements of nature is essential for survival. In tribal India, the loss of the ecological balance has jeopardised even the minimal availability of these essential things from their traditional environment. This balance has got to be restored by imparting higher skills to the community and diversification of their economy. Development is an elusive concept and involves mobilization of natural resources, augmentation of trained man power, capital and technical know-how and their utilization or attainment of constantly rising national goals, higher living standards and the change over from a traditional to a modern society. Development is a method of change that has been introduced in the former colonies to push up the standard of living of their people. The aim of the development was to secure rapid economic development and such social change as would facilitate it in the shortest possible time.

Chandra Gupta Maurya was perhaps the first ancient king, who was anxious for tribal development and had appointed a separate minister to look after the affairs of the tribal called ant Mahamatyā. Thereafter however, we do not find on record the work of any other king in this regard. The tribal areas were the
last to come under the British power because of their difficult terrain and inaccessibility.

The British rule in India introduced several profound changes in the tribal society by opening up the tribal to non-tribals. These outsiders who were mostly merchants and money-lenders subjected the tribals to ruthless exploitation. The British Government offered little protection to the tribals, nor did it attempt to solve their problems. Further the exploitation of tribals by private traders and money-lenders was reinforced by the forest and excise policies of the colonial power. Such a situation of socio-economic stress led to a series of tribal rebellions in different places in tribal areas. These uprisings served as an eye-opener to the British Government. Consequently, the colonial Government promulgated a few Acts and Regulations to investigate the exploitation of tribals by non-tribal traders, besides initiating a few ameliorative measures to improve the conditions of the tribals. However, the intention behind all these measures was primarily to soften the tribals from the rising against the Government than to follow positive policies to uplift them. With the result, many of these Acts and Regulations remained ineffective in operation, without any appreciable relief to the tribal population all over the State.

In pre-Independent India the British adopted a policy of isolation towards tribals. The British throughout the years of their political hegemony over this country remained entirely aloof.
from the tribals because of their generally adopted policy of isolation. The British Government was inclined, on the whole, to leave the tribesmen alone partly because of the task of administration, especially in the wild border areas, was difficult and unrewarding, partly from a desire to quarantine the tribes from possible political infection, and partly because a number of officers sincerely held the view that the people were better and happier as they were. Any careful reader of Indian history would agree to the fact that the reverse is rather true.

The main purpose of the British policy was to secure peace and not necessarily to help the tribal people to advance on the road to progress either by integration with the plains Hindus. It is an undeniable fact that the Christian missionaries had done something for the well being of the tribes, the scope of which was wide. That was an activity of high spirited social service and reforms as a result of which many of the tribal areas had schools, hospitals etc., Therefore the missionaries must be deemed as the pioneers who initiated the process of socio-economic transformation in the tribal life.

Following Independence and the enactment of the Indian Constitution several policies were initiated for the socio-economic development of tribal and their integration into the national mainstream. In pursuance of national policy the state government also took keen interest in the development of tribals. Tribal
development has formed an important aspect of all annual and Five Year Plans, which have been launched in the country. In all the plans agriculture programmes are given top priority for the development of tribal people. The experience of planned tribal development of a few decades it becomes evident that the desired results have not been achieved.

With the advancement of communication and transport system and with the implementation of development programmes by the government, some changes have been brought about in the lives of tribal people. The main factor that major share of investments was diverted for infrastructure development maintenance of staff, maintenance of roads, buildings etc., and only small amount was actually invested on the economic development programmes. The major portion of the expenditure under tribal development programmes has been incurred on education. The importance of education for the overall development of tribals has been emphasized by all the committees and commissions set up from time to time.

The tribal development programmes launched in the country as well as in state since independence provide unusual opportunities to develop a new pattern of agricultural production and new economic basis for life and also offers a change to develop a new social relationship and new social structure in tribal society. During the Nizam's period (1714-1948) the tribal development did not receive attention it actually deserved. However, it started with the appointment of Prof. Haimendarf as adviser for the welfare
of tribals. When Hyderabad was a separate Nizam state Prof. Haimendarf was invited to study the tribal problems of Hyderabad.

It is generally observed that, the tribals in Andhra Pradesh led a very miserable existence for several centuries. They lacked even minimum facilities like roads, hospitals, schools etc. The pathetic life of the tribals in the state can be understood from the reports of the Ayyappan and Malayappan committees.

THE ADMINISTRATIVE MACHINERY

In Andhra Pradesh the Governor, the Minister for Tribal Welfare, the Commissioner for Tribal Welfare and the Director of Tribal Welfare constitute the highest echelon of tribal welfare administration in the State at present. A Directorate of Tribal Welfare has been existed in Andhra Pradesh since 1965 to administer the Tribal Welfare schemes. The Directorate is headed by a Director who usually belongs to the Indian Administrative Services (IAS) cadre. The Director is assisted by a number of Joint and Deputy Directors and Special Planning Officers and other staff. The Directorate formulates schemes for the development of tribals, and monitors and supervises their implementation by field units. The Directorate also handles some additional responsibilities like running of schools and other educational institutions and the execution of certain engineering works. A separate budget has been created for tribal welfare comprising outlays meant for all the activities in tribal areas.
At the District level the District Collectors are made primarily responsible for the implementation of the Tribal Welfare Programmes. In ten Districts of Andhra Pradesh the State Integrated Tribal Development Agencies (ITDA) are created with Project Officers as the head to assist the collector in the implementation of various programmes. The Project Officers in these districts are in turn assisted by the District Tribal Welfare Officers to implement the schemes relating to Tribal Welfare. Special Deputy Collectors are appointed to enforce land regulations. They in turn are also assisted by the Deputy Tahsildars who are responsible for the implementation of the Debt Relief and Money Lending Regulations. With the intensification of the construction programmes in Tribal areas, the Government of Andhra Pradesh in 1984 have created the post of the Chief Engineer to be incharge of all the construction of activities relating to the tribal department.

DEVELOPMENTAL PROGRAMMES IN THE STUDY AREA

The Primary Aim of Tribal Development Programme in the state is to raise the socio-economic standard of tribals by providing them with the basic minimum needs. The tribal plan also laid emphasis on education, medical and public health, water supply and social and cultural programmes. There are vigorous schemes to improve their economic conditions by means of bringing the modern methods of cultivation, animal husbandry etc. The promotion of welfare programmes in Anantapur District resulted in
creation of massive social and economic infrastructure besides modernising the Sugalis. In this aspects an attempt is made to assess the impact of various development programmes in the fields of agriculture, minor irrigation, sericulture, education and health. The significance of tribal development programmes in the upliftment of tribals in the study area is briefly reviewed under the following heads.

**AGRICULTURE** : Agriculture has been the most important occupation of Sugalis in the Anantapur District. Majority of the Sugalis depends upon cultivation. They thrive on agriculture followed by the collection of minor forest produce and engage in forest or agricultural labour. Most of the Sugali in the district to no have sufficient irrigated land. In pastoral settlements like Narasampalli, the Sugalis do not have sufficient land for irrigation due to the ecological conditions. The Government has given 75 acres of land to the Narasampalli Sugalis. This is a community irrigated land. The Sugalis of the settlement formed into a society, the society is called as 'Narasampalli Thanda Co-operative Collective Farming Society' and have been irrigating this land since 1970. Besides the Land Mortgage Bank at Penukonda, the Andhra Bank of Kothacheruvu have been extending loans for all agricultural purposes. Also the Mandal Development Department under Block concerned undertook the practice of supplying chemical fertilizers and pesticides to the irrigated lands as part of their programmes to popularize chemical fertilizers and pesticides at subsidised rates.
This programme benefitted the Sugali to concentrate further on agriculture. Even though the peasant Sugalis were familiar with improved seeds, the Block concerned introduced some new varieties of seeds and distributed among the peasant Sugali of Narasampalli, and Pedapalli settlements. And the Block also distributed plant protection equipment to one farmer in each of the settlements at 50% subsidised price.

Various other schemes that include are planation in unirrigated lands, agricultural demonstrations on important dry crops such as groundnut, pulses etc., distribution of improved agricultural implements are yet to be proposed under the agriculture sector of Integrated Rural Development Programme (IRDP).

**MINOR IRRIGATION**: Under this scheme, there is a provision for the advancement of loans with subsidised rate for digging of irrigation wells. Community irrigation wells have been dug at both the Sugali settlements under study, but they said that most of the wells are failures. Now under the DPAP and IRDP, Irrigation Development Corporation (IDC) is providing bore-wells in agricultural fields. The Government supplied 40 oil engines to Narasampalli settlement but now these engines are replaced by the electric motors. These wells have been equipped with electric motors and pumpsets to enable them to utilize water to irrigating lands. This welfare measure has, not only created employment to the peasant Sugali and pastoral Sugali settlements during drought conditions but also created infrastructure for them.
SERICULTURE: Sericulture is an agro-based industry. It is capable of providing employment throughout the year to the Sugali in both the settlements under the study. It may be reiterated here that there is hardly any other industry that can create employment at such lower per capita investment as sericulture. Sericulture is one of the few agricultural crops which gives good returns in a short span of 4 months from the date of plantation of mulberry. This programme is slowly gaining a momentum in Sugali settlements of Anantapur District.

ANIMAL HUSBANDRY: This is a major sector, under which various schemes are implemented for the development of Sugali not only in the study area but also in the district. This sector covers distribution of cross-breed bulls, distribution of sheep units, distribution of plough bullocks and distribution of plough bullocks along with bullock carts.

The Narasampalli settlement which is a pastoral based settlement is provided with two hybrid bulls to improve cattle population of the Sugali. The department of Animal Husbandry distributed sheep units to supplement the income of agricultural as well as pastoral Sugali. The total number of sheep maintained by Narasampalli Sugali is around 900's. But, most of the Sugali have been disposing cattle wealth because of the drought. They have been rearing goats because they are comparatively more disease resistant and can be easily grazed in the surrounding forest during drought.
The scheme of supplying plough bullocks with or without bullock carts was implemented with a view to providing employment to the Sugali throughout the year. This scheme has benefitted both the pastoral and agricultural Sugali, but the peasant Sugali has benefitted more by this than the pastoral Sugali.

HOUSING: To rehabilitate the tribals the provision of improved housing is an important aspect. In the past, the nomadic Sugali had no permanent housing, since they were moving from one place to another in search of work. In order to make the Sugali to abandon their nomadic and seminomadic life and settle down as agro-pastorals, the Blocks concerned undertook the programme of constructing 'pucca' houses (roofed) in almost all the Sugali settlements in the district. A decade ago 35 'pucca' houses were constructed by the then Government in 1985 and the Government under the Girijana Gruha Sankchema Patham also constructed 40 pucca houses in Narasampalli settlement. In Padapalli settlement in 1981, 55 pucca houses were constructed by the then Government and Young India Project, a voluntary organisation, constructed 25 houses to the Sugali. It is noted in this context that in the allotment of the 'pucca' houses by the government the really needy are neglected and a few rich Sugali families could secure the allotment of houses, even though they had their own pucca houses.

EDUCATION: Economic development of a nation always depends on education. If people are illiterate, the authorities or government cannot implement strictly economic policies and programmes. Hence
tribal people must be educated properly in order to understand the welfare programmes and policies meant for them.

Education also exposes the tribesmen to the outside world widening their mental horizon and providing them with information to the modern life. It is widely recognised that the spread of education plays a vital role in the socio-economic and cultural modernisation of the country in general and social mobility of weaker sections in particular.

Since Independence, development of tribal education has been receiving priority and attention during the various plan periods. Both the central and State Governments have recognised that education is the prerequisite for any social change. The main objectives in increasing the educational amenities to tribals is to accelerate the pace of change so as to equip them with skills, knowledge, and capabilities necessary for competing with materially advanced non-tribals.

Efforts have been made by the Tribal Welfare Department of Andhra Pradesh in this direction. Scheduled Tribe Primary Schools have been functioning in both Narasampalli and Pedapalli settlements since 1969 and 1959. It is noted that for the past two years the tribal school in Pedapalli Sugali settlement has been closed for want of a teacher. Eventhough, the Sugalis of both the groups have been utilising this welfare measure to the best of their ability. The primary records of both the schools gives that the
enrolment of girls are fairer than the boys but this number comes down when they go for higher studies to the urban areas. The school teacher of the Narasampalli Sugali settlement stated that so far 120 persons have studied upto 5th standard, 46 students are receiving higher secondary education. Twelve students are doing Intermediate course, Seven students are doing under-graduate course, Two students joined in P.G. courses and two persons did M.B.B.S., and one person is doing Ph.D., in University of Delhi.

The present study clearly shows that the Sugalis have evinced keen interest in educating their children but the same interest is not shown in educating girls. Thus, it can be stated that education among the Sugali has become one of the factors in enhancing their chances of mobility towards modernising their community.

HEALTH AND SANITATION : A war on disease or ill-health is essentially a war on poverty and evil broad. Both the Central and State Governments have been taking preventive and curative measures. Otherwise, the development programmes have no meaning if they do not raise the health standards of the tribals. The main emphasis has been on the control of communicable diseases, provision of maternity and child health service, improvement of environmental sanitation etc., during various plan periods.

The Sugali tribe used to apply a number of traditional methods to cure the diseases. They collect herbs, roots barks
from which they prepare concoctions. In fact, they know remedies for all common diseases like cold, head-ache, smallwounds, abdominal pain etc. For epidemic and chronic diseases they do apply natural remedies and if no relief is observed, they attribute the disease to supernatural power or black magic. Even today most of the tribals believe that illness is caused by evil spirits. They do not have much faith in modern medicine. But the situation is some what changed now.

No primary health centre is established in any one of the Sugali settlements in Anantapur district. But for giving first-aid some of the settlements were selected and one person from each settlement is trained by the Block (B.D.O) concerned to supply medicine in the settlements. In addition to this, DDT is sprayed in all the houses under the anti-malaria scheme. And to prevent small pox and cholera most of the individuals of Sugali were vaccinated.

With a view to improving the conditions of health and sanitation the Blocks concerned undertook a scheme for the supply of safe drinking water. Most of the Sugali households do not have any drinking water facilities within the settlement but they have to walk two to three kilometres to fetch drinking water from the ponds or masonry wells. The Sugali of Narasampalli have to walk a kilometre to get drinking water. One bore-well was installed under the 'Protected Water Supply' scheme. Under this scheme one tank is constructed to supply drinking water to Sugalis of the settlement.
With the improved communication and transportation facilities both the pastoral Sugali and agricultural Sugali are seen drawn closer to each other and are interacting more intimately. The link roads developed between each Sugali settlements and other caste villages, connecting them with the main road have made it easier to transport heavy accessories to the sites of operation. Thus, due to the expansion of communisation and transport the Sugali have been exposed to the outside influences.

Material improvement has resulted from the road development programme. Political consciousness is one among the important effects noticed. Formerly, the Sugali did not have contacts with the caste leaders of urban centres. One could not reach the other easily because of difficult accessibility. With the implementation of developmental schemes some of the needs of both groups of the Sugali have been met to some extent and it has some impact on the socio-economic conditions of the Sugalis.

A careful scrutiny of all the tribal welfare programmes reveals that the more affluent sections of the Sugali community is taking advantage of the welfare measures but the poorer are completely neglected and they are lagging behind. It is understood that a peculiar type of stratification has been taking place. On the other hand, a small privileged section has been emerging as a result of the advantages of special privileges, education, land owning or other factors, while on the other hand, the lowest have developed antipathy towards Government. The poor sections of the Sugali have
expressed their distrust towards Government officials and public programmes. They say that the implementation of welfare programmes are only for the rich Sugali. Whenever Government officials visits the settlements they only go to the rich Sugali and talk with them and take all benefits of welfare programmes. The Government is slow to take any serious interest in developing poor Sugali.

After careful analysis of the opinion of poor section of the Sugali, it can be pointed out that if this situation is allowed to be continued the gulf between the two sections will widen ultimately leading to the disintegration of the community. To avoid it the Government would do well to take necessary steps to streamline future welfare programmes to benefit the poorer section of Sugali and to improve their economic position. In this context, it is also observed that the corruption of the Government officials and rigidity in the implementation of rules are the two main bottlenecks in the implementation of welfare programmes. The reasons for this consist mainly in their lack of education, their limited contact with outside world. Complex rules compel many a Sugali to have recourse to their leaders in getting things done from different welfare organisations.

In spite of all the developmental programmes the total impact is not encouraging and the Sugalis have not yet responded to the desired extent socially economically and educationally. Majority of the scheduled Tribes are still below the poverty line and also
face special problems peculiar to them. Continuing to pursue traditional occupations, they are unable to avail themselves of the fruits of economic growth and participate fully in the process of modernisation. In spite of constitutional directive and a number of legislative, executive and financial measures taken by the government, their situation has more or less remained static.

The most crucial factor in Tribal Development Administration is the quality of personnel who are charged with the task of implementation of development programmes. The nature of administrative apparatus created and the quality of personnel in position are complementary. The officials who are involved in the tribal development should see to the interests of beneficiary participants in this and several other ways given extra push to the development effort so that they can be pulled out of the legacy of backwardness into the main stream of development.

Notwithstanding the above implementation of welfare programmes has left a definite impact on the life-styles of Sugali. They have acted as potential sources for raising their standard of living, for accelerating their empathic ability and to remove the obstacles in linking of the Sugali settlements with wider network in India. Infact, during the process of implementation of welfare programmes, the Sugali have come in contact with outside world such as urban areas, local leaders, government officials, changing civilisation etc., which in turn helped the Sugali to face new situations, to become more dynamic and to empathise more than the older people
did. Thus, increased contacts of the Sugali with outside world have acted as potential variable in the process of modernisation of the Sugali who try to achieve higher goals by becoming more mobile. The progressive spirit now manifested among them indicates that their backwardness has intensified their aspirations and a desire for quick progress.

The implementation of development schemes have enriched among the Sugali, like any other tribal community of India, the exogenous factors of modernization consist of a number of interrelated items such as implementation of special constitutional provisions, expansion of communication and transport and breaking down of physical isolation, introduction of improved technology in the exploitation of natural resources, spread of education, medical facilities and other amenities of life. Under the impact of directed change the Sugali are being alienated from the traditional economic resources, but have a fairly high level of technology and live in mixed regions where infrastructure for growth has been developed to a considerable extent.

Like the majority of tribes of India, the Sugali have been in varying degrees of contact with the world outside their own tribal world. The continuous contact of the Sugali with the non-Sugali communities have led to varying degrees of change among the formers' economy, social status, political organisation, belief system etc. The Sugali are connected with the outside world by economic linkages with the surrounding caste farmers, through
marriage, panchayat raj system, educational institutions, urban areas and different welfare agencies. Even after wide linkages with the outside world the Sugali would like to retain their tribal identity to reap the harvest of protective discrimination.

REFERENCES
