Development traditionally refers to the capacity of a national economy to generate and sustain an annual increase in its gross national product (GNP). In the 1950s and 1960s a large number of the Third World countries, including India, achieved their growth targets, but the levels of living and quality of life of the masses for the most part remained unchanged¹. In 1970s economic development was redefined in terms of elimination of poverty, inequality, unemployment, disease and illiteracy². Therefore, development is now conceived of as a multi-dimensional process involving major changes in social structures, popular attitudes and national institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty³. In view of the persistence of chronic poverty, perpetual malnutrition, pre-mature death, illiteracy, poor housing and mounting unemployment. Thus development is both a physical reality and state of mind in which society has, through some combination of social, economic and institutional processes, secured the means for obtaining a better life⁴.

Much of the early thinking on development did not accord to culture a central place either as goal or as an instrumentality. The process of development can aggravate existing tensions, mal-distribution of its benefits can generate disharmonies and conflicts, and its uncertainties and failures can have unsettling effects on social order. In consequence, forces of destabilization can be unleashed,
bringing to a grinding halt all development and perhaps reversing the process. The cushioning provided by culture can minimize the shocks and injuries of change. Thus, output goals, without a proper interface with cultural and order goals, stand in danger of articulating a "philosophy of empty plenty", adding to the unmanageability of change.

The economic development which is not explicitly and consciously disaggregated at the level of various socio-cultural collectivities and does not incorporate particular patterns of worldview, alternative life styles and endogenous institutional framework of self-management of resources and their augmentation will be segmented in character and ultimately be socially disruptive. Besides, experiments in the field of technological change and rural/tribal community development in many underdeveloped areas have brought into sharp focus the importance of cultural factors in the acceptance or rejection of the programmes of directed change sponsored by external agencies. There has been a growing realization among rural extension experts and technical assistance workers that even some of the less involved technological or economic innovation has latent cultural dimensions that need careful consideration if the success of these programmes is to be assured. The acceptance of the agents of change, as well as the effectiveness of the media through which they endeavour to communicate the innovations, are largely governed by the cultural dispositions, attitudes and social organization of the community in which they operate. The acceptance of the programmes itself, or of its constituent parts is determined to a considerable extent by a variety of complex cultural factors, ranging from simple habits and accepted social practices to the intricate patterns of belief, social structure, worldview, values and attitudes.

Development is a major process of socio-cultural transformation and its deeper understanding, in spite of substantial increase in production and growth, diversification of the economy, and enormous
expansion in its technological base, the benefits from economic progress did not spread to all sections of the society and a great majority of them did not experience improvement in the quality of their life.

TRIBAL DEVELOPMENT AN OVERALL PERSPECTIVE

The analyses of 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 jeopardized 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 kings, who was anxious for tribal development and had appointed a separate minister to look after the affairs of the tribal called Ant Mahamatya. Thereafter however, we do not find on record the work of any other king in this regard. The Colonial 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 moneylenders 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 colonial administrators 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 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 Christain 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.

During the British rule, when the Indian economy as a whole was near stagnant the tribal areas were generally kept secluded and out of the normal process of administration and economic action. There was little infrastructure in the tribal areas excepting in a few pockets. The character of the tribal policy of the British government was isolation of tribal people from the rest of the population. Some of the British officers genuinely felt that left to themselves the tribal people would remain a happier lot. Some welfare programmes and legislations were enacted and implemented by the British during the pre-independent period to mitigate the sufferings of the tribals and prevent their exploitation.

The tribals are the poorest of the entire Indian Population. Out of its total population, 52.6 percent of tribals are below the poverty line as compared to 44.7 percent of the Scheduled Castes and 33.4 percent of the general population. Most of the tribals (92.60 percent) live in rural areas. It is overwhelming to discern that only 23.63 percent of them are literate which is about half of the national average (52.21 percent). Hence, in order to combat such a situation, there is a need to evolve development approach where people are the subject and not the object of development.

After India's Independence, it was decided to provide socio-economic and socio-political protection to the tribal communities in the Constitution of India. The Constitution of India, which came into force on 26th January 1950, contained several protective measures for them and other weaker sections of the Indian society. The welfare and development of the tribal communities have been a national goal and
special responsibility of the union and various state governments. In order to bring the tribals on par with the mainstream, all the state governments now have separate and independent departments to look after tribal welfare. The policy of tribal development was spelt out by Pandit Nehru, the first Prime Minister of the country as follows: 'we cannot allow matters to drift in the tribal areas or just not take interest in them. At the same time, we should avoid over-administering the areas and in particular, sending too many outsiders into their territory. It is between the two extreme positions we have to function'. Basing on his ideology, the tribal development policy in the country was formulated. The task of tribal development has been defined as social and economic development of the tribal people through integrated area development and other programmes suiting the genius and the economic situation of the people ensuring progressive elimination of all forms of exploitation and ensuring a move towards the goal of equality and social justice.

The First Five-Year Plan commenced in 1951 with a comprehensive programme of community development. 56 community development projects were started in 1952 at different places. These projects offered coordinated programmes for multi-dimensional development of rural areas. In 1953, National Extension Service (NES) blocks were set up to provide the basic staff and a small amount of funds to the people so that they could start the development works essentially on the basis of self-help. The NES blocks were subsequently converted into Community Development Project (CDP) blocks. The CDP activities were comprehensive and programmes included development of (i) agriculture and related matter; (ii) communications; (iii) health and sanitation; (iv) education, (v) social welfare activities,(vi) housing, (vii) employment, and (viii) training. As the community development programmes were comprehensive in their coverage, the same CDP set up was considered suitable for tribal areas. In due course of time, the Tribal Advisory Councils, Tribal
Research Institutes, Tribal Training and Educational Institutions were set up. Since 1950, a lot of experiments have been done on the theme of "tribal development". Initially, in the First Five-Year Plan the allocated amount for tribal development was about 20 crores and in the Sixth Five-Year Plan it went up to 180 crores. The Tribal Development Block (TDB) strategy was, however, an improvement over the community development approach, but it was not very effective in ensuring development of the tribals. It lacked effective administrative framework, and insufficient attention was given to the protective and anti-exploitative aspects of tribal development. Keeping this in mind, it was decided to take up in Fourth Five-Year Plan special programmes for tribal areas on a pilot basis. For this purpose, eight Tribal Development Agencies were set up in Madhya Pradesh, Bihar, Orissa and Andhra Pradesh. These agencies aimed at removing the shortcomings of the TDB strategy. For this purpose, an administrative framework to ensure implementation of protective measures and programmes for economic development and infrastructure creation was envisaged. The fourth plan had certain inadequacies and shortcomings in the process of implementation. Allocation of funds from general sectoral schemes was inadequate for development of backward classes – especially the tribals. The programmes of economic development have not fully succeeded in bringing about any significant rise in their levels of living.

During the Seventh Five Year Plan emphasis was laid on raising the socio-economic conditions of tribal people by strengthening the infrastructure in tribal areas. This plan aimed at planning of beneficiary-oriented programmes. The development policy emphasized on the rehabilitation of displaced persons particularly tribals. The emphasis was to invest money on industries, irrigation, power, mining, forestry and wildlife. The TSP approach during this period had a two-fold thrust: first, socioeconomic development of tribal areas, and, secondly, that of tribal families. Another major task of the
Seventh Plan was the adoption of stringent anti exploitative measures alongside the socio-economic development programmes. The planning process was a judicious mix of beneficiary-oriented programmes, human resource development and infrastructure development.12

The approach to the development of tribals in the Ninth Five Year Plan emphasized mainly on the protection of tribal economy by ensuring safeguards from external markets. Other important areas included an action plan incorporating total food and nutrition security, health coverage, educational facilities, etc. in keeping with their socio-cultural conditions. It also emphasized on a national policy for their development.13 Tribal Development Blocks brought about some changes but the overall impact was not significant. From this time the tribal societies started changing fast due to development intervention. However, the impact of development programmes was not salutary on all tribal communities. The constitutional measures did not yield the much cherished result as these were not specifically linked up with the development programmes of the Block. This was evident from the fact that benefits of development did not reach uniformly all sections among the tribals, and moreover, the primitive tribal communities remained beyond the pale of development administration.

The strategy of development that was formulated to give effect to these objectives was primarily concerned with economic growth with emphasis on rapid industrialization and modernization of agriculture with the objective of raising its output.

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 states, 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 triabls in the state can be understood from the reports of the
Ayyappan and Malayappan committees.

**ADMINISTRATIVE MACHINERY FOR TRIBAL DEVELOPMENT**

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
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 District 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 in charge of all the construction of activities relating to the tribal department.

DEVELOPMENT 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 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
Rayalaseema region resulted in creation of massive social and economic infrastructure besides modernizing 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 Rayalaseema region. 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 Sugalis in the district do not have sufficient irrigated land. The Government has given 4 acres of assigned land per each family of Adavibapanapalli thanda. This is a community irrigated land. The Sugalis of the settlement formed into a society, the society is called as ‘Adavibapanapalli thanda Co-operative Collective Farming Society’ and have been irrigating this land since 1970. Land Mortgage Bank at Mudigubba has 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 subsidized rates. This programme benefitted the Sugalis 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 Sugalis under study. And the Block also distributed plant protection equipment to one farmer in each of the settlement at 50% subsidized price.

Various other schemes that include are plantation in unirrigated lands, agricultural demonstrations on important dry corps 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 Minor Irrigation scheme, there is a provision for the advancement of loans with subsidized rate for digging of irrigation wells. Community irrigation wells have been dug at some of 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 motors and sprinklers to Adavibapanapalli 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 Sugalis' settlements of Anantapur districts.

**ANIMAL HUSBANDRY:** Animal Husbandry 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 region. This sector covers distribution of plough bullocks and distribution of plough bullocks along with bullock carts.

The Gonipenta settlement in Anantapur, 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 Gonipenta Sugali is around 1200'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 drought.

The scheme of supplying plough bullocks with or without bullock carts was implemented with 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 semi-nomadic 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. 71 pucca houses in Gonipenta thanda and 120 pucca houses in Adavibapanapalli thanda were constructed by the Government under Indhiramma housing scheme in 2008. Rural development Trust, a voluntary organization, also constructed 214 ‘pucca’ houses to the Sugalis of Adavibapanapalli thanda. 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:** Education is not only a means of adjustment into the society and all round development, but it is also an end in itself. Education affords perfection to life, and it is closely associated with socio-economic development. 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.

After a long struggle when India gained independence, Government of India imbibed their commitment of mass education in the Constitution of India in article 45 of the directive principles. In this article, there is a “provision for free and compulsory education for children”. It directs that the state shall endeavour to provide, for free and compulsory education for all children until they complete the age of fourteen years.

For the promotion of educational interests of the Scheduled Tribes the constitution includes an article in the chapter relating to the Directive Principles of the State Policy stating that the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation. As a result of this, now there is at least a primary school in every remote corner of the tribal belts within their easy approach.

Both the central and State Governments have recognized 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. Primary Schools are functioning in all selected thandas except Diguvalapalli thanda where children have to walk two kilometers for primary education. It is noted that even though, the Sugalis of study area have been utilizing this welfare
measure to the best of their ability. The primary school records of study area 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 Cheruvu thanda stated that so far 50 persons have studied upto 5th standard, twenty students are receiving higher secondary education, ten students are doing intermediate course, eighteen students are doing under-graduate course, eight students joined in Post graduate courses, and four persons completed Bachelor of Education.

The present study clearly shows that the Sugalis have evidenced 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 modernizing 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 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, small wounds, 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 somewhat changed now.
No primary health centre is established in any one of the Sugali thandas in study area. 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 under took 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 kilometers to fetch drinking water from the ponds or masonry wells. The Sugalis of Diguvallapalli thanda have to walk a kilometer 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 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 settlement 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 communication 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 o the Sugali
have been met to some extent and it has some impact on the socio-economic conditions of the Sugalis.

A careful study 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 had 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 is 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 examination 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 Sugalis 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 organizations.
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 modernization. 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 positions 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 in to the main stream of development.

Notwithstanding the above implementation of welfare programmes has felt 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 Suagali have come in contact with outside world such as urban areas, local leaders, government officials, changing civilization etc., which in turn helped the Sugali to face new situations, to become more dynamic and to emphasize more than the older people did. Thus, increased contacts of the Sugali with outside world have acted as potential variable in the process of modernization 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 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 digress 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 organization, 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.

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4. Ibid, pp. 86-87
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12. Ibid.