CHAPTER - VI

SUMMARY & CONCLUSIONS
In this chapter an attempt is made to summarise the findings of the research presented in earlier chapters to provide an overall picture of the problem under study.

Chapter I, i.e. the introduction part discusses about the status of Urban Sociology in India in general and the urbanization process in particular. Urban Sociology occupies a significant position among all branches of sociology and has wider applications specially in the context of the third world countries. Third world urbanization is peculiar in nature and has got its own character and needs special attention. The process of urbanization is gradually increasing in India along with other developing countries. The urban growth rate varies from place to place depending on the nature and character viz., capital town, business centre, educational centre, pilgrimage centre, port and others. The objectives of this study, methodology, and literature concerned the problem under study have also been, presented in this chapter.

Chapter II emphasises the prominence of Tirupati and about the urbanization in the town. Tirupati town is a place of pilgrimage which is full of temples and holy spots. The Govinda Raja Swamy temple, the Kodanda Rama Swamy temple and the Kapileswara Swamy temple are highly frequented in this town. Thiruchanur or Alivelu Mangapuram where the temple of Sri Padmavathi (consort of Lord Venkateswara) is situated is about 3 miles from Tirupati.

In 1991, the total population of Tirupati is 1,74,369 (apart from 60 thousand floating population) and there are 38,000 occupied residential houses. The growth rate between 1981 to 1991 was 51.24. Projected population for 1995 is 1,95,000 and
for 2001 it is 298 000. Thus it is fast growing town. The town is extended over an area of 70.13 Sq. Kms. The density of population is 3119 per Sq. Km. Literacy percentage is 83.47% and the working people's percentage is 48.06% in 1991. Tirupati has been made a Municipality long back in the year 1886 itself. It is accessible by main road and air.

The town is also growing up as an important centre of education with the location of Sri Venkateswara University and its constituent colleges, Sri Padmavathi Mahila Vidyapeet, Visva Vidyalayam, A P Agricultural University and Sanskrit Vidyapeet.

The administrative offices of the Tirumala Tirupati Devasthanams, Revenue Divisional office, Mandal office and Zonal offices of some of the banks are also located here.

Tirupati has also been growing up as an industrial town. The 10 Kms stretch between Tirupati and Renigunta, is being promoted by the Government as an industrial area. Many industries have been set up here. There is also a Central Railway workshop located on the Renigunta road beyond the municipal limits of Tirupati.

In Chapter III, the sample analysis with reference to certain socio-economic statistics has been undertaken. Out of the total sample of 386 respondents, 357 (92.49%) are Hindus, 19 (4.92%) are Muslims and 8 (2.07%) are Christians. 2 (0.52%) respondents referred themselves as 'Indians' and have not revealed their religion. Among the 357 Hindu respondents, nearly half, i.e., 188 (50.71%) belong to the forward castes like Reddy, Kamma, Brahmin, Vysya, Balija, etc., and 20 (5.28%) respondents have not revealed their caste.
Out of the total sample of 386 respondents, 207 (53.63%) are males and 179 (46.37%) are female respondents. With regard to the age composition, majority of the respondents i.e. 126 (32.64%) are in the age group of 36 - 45, followed by 95 (24.61%) in 26 - 35 and 84 (21.76%) in 46 - 55 age groups. Nearly half of the respondents i.e. 47 (12.26%) per cent are graduates and professionals.

Of the total sample, only 145 (37.56%) respondents are natives of Tirupati, i.e. they were born and brought up here. Remaining 241 (62.44%) respondents have migrated from other places, viz., from Rayalaseema region (apart from Tirupati 167 (43.26%)) and coastal area (42 10.88%) of Andhra Pradesh, from Tamil Nadu (26 6.74%) from Karnataka (5 1.30%) and from Uttar Pradesh (1 0.26%)

A majority of the respondents are engaged in secondary sector occupations. Highest number i.e. 92 (23.84%) are in non gazetted (Public Service) followed by gazetted (Public Service) (65 16.84%) and manual labours (53 13.73%)

Only 105 (27.20%) respondents live in joint families. Irrespective of the type of the family, size of the family is reduced to a greater extent. Average size of the family is 5 (4.7) and among 131 (33.74%) respondents, it is only 4.135 respondents from each income group i.e. lower, middle and higher income groups constituted the sample but due to sampling errors, they have come down to 132 (34.20%), 129 (34.42%) and 125 (32.38%) respectively.

It is observed that majority of the respondents, 256 (66.32%) are residing in pucca construction where as make shift sheds are providing accommodation for 36 (9.33%) respondents. 88 (22.80%) respondents have own houses. Cost of the house
values from Rs 14,000 to Rs 20,00,000 depending on the plinth and locality of the house. A majority of the lower income group respondents are depending totally on municipality for water and sanitation facilities.

In Chapter IV, the nature and state of social institutions, viz., family, marriage, kinship, and caste have been discussed.

FAMILY

Alongwith the family structure, the functions and attitudes also naturally change. Out of 186 families 105 (27.20%) are identified as joint families. Remaining families are nuclear families (66.58%), nuclear families with others (2.35%) and extended families (1.89%). Irrespective of the structure of the family, the average size of the family is reduced (5) to a great extent. Even in the joint families the highest number is 12 only. It is interesting to know that half of the respondents preferred joint family and one respondent preferred commune family system 16 (8.25%) respondents who are below 25 years and 2 respondents who are above 65 years are interested in joint family. On the other hand male respondents than the females preferred joint families for various reasons.

The women are allowed to go for higher education and employment (94.56%, 86.01%) moreover in the nuclear families the women have authority and are allowed a role in decision making. They have equal say along with their counter parts. Where as in the joint families (65% 61.91%) we could observe male domination where authority and decision making are exclusively in the hands of men only.
The dietary habits dress pattern, leisure-time activities are changing to a considerable extent. Nowadays television viewing has become common during the leisure time even among the lower class respondents.

Majority of the respondents, irrespective of age and sex, felt that the old generation people are more traditional, orthodox, conservative, and more homocentric in nature. On the other hand, with regard to the present generation majority of the respondents felt that they are fast, selfish, ego-centric and rude. Significant changes with respect to inter-generational and marital relations are noticed in the traditional families also.

**MARRIAGE**

The perception towards marriage is also changing. During the past 10 years, marriages have taken place in the families of 165 respondents. Among these, 25 (15.15%) marriages took place without the consent of the parents, and the other marriages were arranged ones following traditional pattern. The arranged marriages took place based on factors like dowry, family’s reputation, etc. 58 (35.15%) respondents felt that family members’ role has been decreasing in fixing the marriages and on the other hand, individual decisions in mate selection are slowly increasing.

Out of these 165 respondents, 111 (67.27%) respondents are of the opinion that marriage payments are becoming more, and 123 (74.55%) are of the opinion that the cost of marriage ceremonies has been increasing. It is observed that marriage payments are decreasing in case of the employed middle class women. Irrespective
of caste and class cost of marriage ceremony has been increasing. The number of rituals as well as marriage duration are reduced to a great extent.

118 (71.52%) respondents felt that attendance of relatives for marriages is decreasing and comparatively, more friends are attending. Though it is customary obligating to offer thambulam/small gifts/cloths to the kinsmen at the time of marriage, now a days they are becoming the symbol of prestige of the respective families.

Inter caste and inter religious marriages have taken place in the case of families of 47 (28.49%) and 13 (7.88%) respondents respective. This may signify a new trend due to the influence of urbanisation.

**KINSHIP RELATIONS**

Alongwith the structural changes in the family, kinship bonds are vanishing not only between the distant kith and kin but also between the primary kin. Though insignificant 2 (0.52%) respondents are of the opinion that changes are taking place even between spouses. 19 (4.92%) and 14 (3.63%) respondents felt that there have been clear changes in the inter and intra generational relationships. This tendency is more observed particularly among the lower income groups.

126 (84.46%) respondents have relatives in Tirupati and maximum number (81 20.98%) of respondents are paying visits to them once in a fortnight. Out of 386, 232 (60.10%) respondents have relatives at their native place and majority (75 32.33%) of the respondents visit them occasionally.
Maximum number of respondents, i.e., 369 (95.60%) have relatives at other places and they are visited only at the time of the marriages/ceremonies. 285 (74.83%) respondents felt that more importance is attached to wealth and other criteria rather than the degree and warmth of the relationship. The puberty ritual has become totally restricted to the family alone, whereas a few years ago it was an important occasion for all the close relations to gather.

CASTE

Out of 386 respondents, 357 (92.49%) are Hindus and as many as 28 caste groups are identified among them. For the statistical purpose, they are categorised as Forward Castes, Backward Castes, 'Scheduled Caste' and 'Scheduled Tribe'. Out of this, more than half of the respondents, i.e., 188 (52.66%) belong to forward castes, followed by the 109 (30.54%) backward caste respondents. A significant number of respondents, 20 (5.60%) have not revealed their caste and referred to themselves as Indians.

Out of 145 graduates, majority of them, i.e., 89 (61.38%) respondents belong to forward castes and highest number of illiterates, 33 (50.77%) out of 65 respondents belong to backward castes. Accordingly, many of the gazetted rank holders are from forward communities whereas the manual labourers are from scheduled caste and other backward groups.

In Tirupati town, certain localities are totally occupied by specific caste groups. That is, they have ownership rights and are residing there for decades together. For example, R.N. Mada and R.S. Mada streets are totally occupied by Brahmans, Ambedkar Colony by Scheduled Castes, Bellaja street by Bellajas and Bari street by Tamil castes.
With regard to the rules and regulations of the caste, majority of the respondents i.e. 282 (73.06%) out of 386 felt that there are surely changes and 78 (20.21%) respondents are of the opinion that surely there are no changes. 216 (55.96%) respondents are of the opinion that, surely there are no changes in the religious activities, and there are changes according to 138 (35.75%) respondents. More than one third of the respondents, i.e., 154 (39.90%) have accepted the inter-caste religious marriage of their family members.

Though 324 (84.94%) are opposing the practice of untouchability, they have their own reservations. On the other hand, a significant number of respondents, i.e., 25 (6.48%) have openly come out with their positive attitude towards untouchability.

266 (68.91%) and 253 (65.54%) are treating both the higher and lower caste people equally and only 7 (1.81%) respondents have unequal relationships with the higher as well as lower castes. A significant number of respondents 67 (17.36%) have membership in caste based associations.

In Chapter V discussion has continued on other institutions and processes, viz., education, neighbourhood relations, occupation, religion and migration have also been discussed.

EDUCATION

We can notice a perceptible increase in literacy and educational levels from generation to generation. The literacy rate, in case of the paternal grandfather of the respondents was 41.45%, it is 66.06% among the fathers and 83.16% in the generation of the respondents. Therefore education must have played an important role both as a push factor and pull factor of migration. 354 (91.70%) respondents,
irrespective of sex and age, felt that education is necessary for all 365 (94.56%) have a positive attitude towards women's higher education. From the viewpoint of future needs, the majority of respondents, i.e., 202 (52.34%), preferred professional courses to others. A significant number of lower income group respondents, i.e., 59 (15.28%) have no opinion towards their children's education. There is a significant correlation between the native place and education of the respondents.

**NEIGHBOURHOOD RELATIONS**

Generally, urbanization and close neighbourhood relations are said to be negatively correlated. To know the extent of relationship, the respondents are asked about the general information about their neighbours, particularly about their name, caste, occupation, income and other particulars.

Out of 386 respondents, 356 (92.23%) know the names of their neighbours, whereas 326 (84.46%), 333 (86.27%), and 1988 (48.70%) know the caste, occupation, and income, respectively. 125 (32.38%) respondents are aware of the problems of their neighbours, whereas 217 (56.22%) respondents help their neighbours whereas 178 (46.11%) used to lend money and vice versa. This tendency is observed more in the lower income group. Irrespective of the caste and class, 338 (87.56%) respondents attend the functions of their neighbours.

Majority of the respondents, 115 (29.79) felt that mutual understanding and cooperation are important in maintaining good neighbourhood relations, whereas in case of 118 (30.56%) respondents, scarce community resources and problems are responsible for bad neighbourhood relations. Social interaction and higher income group are negatively correlated.
In Tirupati town as many as 93 different occupations are identified among the sample. But for the statistical purpose they are grouped into seven types, viz., Public service (gazetted), public service (non-gazetted), private employment, business, self employment professionals, manual labour and others. Out of 386, majority of the respondents i.e. 92 (23.84%) are engaged in non-gazetted public services. Significant number of respondents 31 (8.01%) are in self-employment occupations such as milk sellers, tailors, carpentry, washing, goldsmithery, miraskiari system, and so on. Nearly equal number of forward caste respondents, 45 (23.94%), 40 (21.28%) and 47 (19.68%) are found in public service (NG), public service (O) and in business respectively. For the past 15 years Tirupati town is pulling the people of various occupations viz., public servants on one hand and manual labour on the other hand. Out of 241 migrated respondents, more than half that is 135 (56.02%) have migrated to Tirupati for employment.

More number of higher income group respondents i.e., 50 (40.00%) are found in public service gazetted ranks, 58 (44.96%) middle income group respondents are in public service non-gazetted employment and the highest number of lower income group respondents i.e., 52 (19.39%) are found as labourers.

Half of the Public servants (gazetted), i.e., 32 out of 65 preferred professional education for their children. Non-gazetted public servants (25 out of 92) preferred technical education, 17 out of 30 professionals, 11 out of 45 businessmen and 8 out of 30 self-employed preferred professional courses. More than half, 25 out of 53 manual labourers have no opinion towards their children's education and 11 respondents would like to have technical education.

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There is a significant correlation between occupation and income ($r^2 = 383.5$), occupation and caste (132.9) occupation and length of migration (81.12) and occupation and preferable type of education (169.9).

Natural calamities (14.57%), economic factors (14.27%) and social factors such as marriage, migration, broken down of jajmani system (5.96%) apart from accessibility to education (64.30%) are said to be the reasons for the change in occupation.

**RELIGION**

Out of 386 respondents, majority of them, i.e., 357 (92.49%) are Hindus, followed by 19 (4.92%) and 8 (2.07%) Muslim and Christian respondents, respectively. 1 (0.52%) respondents referred themselves as 'Indians'. More than one third i.e., 118 (35.75%) respondents are of the opinion that changes are taking place in religion particularly in ritual hierarchy. More number of migrants i.e., 175 out of 386 still continue to regard Tirupati as a sacred town and 99 (41.08%) migrants feel that there is no religious influence on Tirupati town, like in the case of the pilgrimage centres of Tamil Nadu.

306 (94.82%) respondents believe in God. A slightly less number of respondents i.e., 351 (90.93%) have belief in religion. A maximum number of 299 (77.46%) respondents give monetary contributions to religious activities. But on the other hand, only 171 (44.82%) respondents participate in religious ceremonies and processions. Though 172 (96.37%) respondents are still celebrating the festivals, religious enthusiasm has noticeably decreased. Frequency of going to temples, belief in God and religion, importance for life cycle ceremonies are gradually decreasing.
MIGRATION

Out of 386 respondents, a very large number of 241 (62.44%) are from other places, either presently residing or settled in Tirupati. Among this 99 (41.06%) have migrated during the past 6-15 years, 209 (86.72%) are from remaining parts of Andhra Pradesh, 26 (10.79%) from Tamil Nadu, 5 (2.07%) from Karnataka, and 1 (0.42%) is from Uttar Pradesh. Employment and educational facilities are said to be the main pull factors in case of 109 (28.24%) and 20 (5.18%) respondents respectively. The push factors like lack of educational facilities and absolute poverty are responsible in case of 80 (41.20%) and 73 (30.12%) respondents respectively. 47 (19.50%) female respondents have migrated to Tirupati due to marriage.

Highest number of migrated respondents, 58 (24.07%) are degree holders followed by 31 (12.86%) with secondary school education. A significant number of migrants i.e., 30 (12.45%) are illiterates.

161 (66.80%) out of 241 migrated respondents felt that there is some sort of impact on their families. Of this, 59 (36.64%) felt that, the impact is mainly on education followed by the enhanced economic condition in case of 45 (27.90%) respondents and it is observed that, the impact of migration has gradually decreased from lower to higher income group. There is significant relationship ($\chi^2 - 81, 12$) between length of migration and occupation.
CONCLUSION

The importance and need for urban sociology is gradually increasing particularly in the third world countries where urbanization is taking place in a galloping rate/seed. On par with this changes are taking place in India and particularly in Andhra Pradesh. From decade to decade number of class I towns are gradually increasing depending on the nature and character of the town, viz. capital town, business centre, educational centre, pilgrim centre, port town and others.

At the outset though Tirupati town has also developed due to religious prominence later on it is also developed as an educational centre an industrial area, an administrative town a business place and also as a politically important place. Due to all these factors the population growth rate is increasing at a galloping rate. It has acquired all the characteristics of a city. Naturally it has its own impact on society in general and the social institutions in particulars.

Representing the national scene, in Tirupati town also Hindus are dominating in numerical strength followed by Muslims and Christians. A small number of respondents have not revealed their religion and caste perhaps indicative of a future trend of a non-religious and caste free society. Literacy rate has been increasing from one generation to the other. A majority of the respondents are engaged in secondary sector occupations. Two thirds of the respondents have migrated to Tirupati from other places. People of different geographical, cultural, and socio-economic backgrounds are residing in Tirupati strengthening the concept of unity in diversity.
Illustrating the other studies on urban social institutions, in Tirupati town also number of nuclear families are gradually increasing and the size of the family has been decreased to a considerable extent. A new trend, observed in this study is, younger people are interested in joint family structure for reasons of convenience. The women are allowed for higher education and employment leading to a better economic and social status. The dietary habits, dress pattern, leisure time activities are changing to a considerable extent. Significant changes with respect to intergenerational and marital relations are noticed in the traditional families also.

Changes have taken place in the institution of marriage where the perception towards marriage has become purely an agreement instead of a sacrament. Importance for rituals has been decreasing and on the other hand the materialistic things like dowry, marriage payments, etc. are becoming more important. In the fixation of the marriage family members' role has been decreasing and individualistic views are getting more importance. Now a days gifts as well as the customary obligations are becoming the symbols of prestige of the respective families. The indigenous rule of marriage is loosening its importance.

Among the kinmen, more importance is attached to wealth and other criteria rather than the degree and warmth of the relationship. Kinship bonds are loosening their importance and materialistic outlook is attached to them. Frequency of gathering has been decreasing. Only on important occasions and during the life-cycle ceremonies not the total family but one or two persons are making visits. On the other hand, importance for friends has been increasing.
As has been illustrated in the other studies, in Tirupati town also the caste system has been changing its functions to a considerable extent. Instead of providing guidelines and controlling the behaviour of its members through caste panchayats, now a days they are becoming the basis for the political parties and for lobbying at the work places. If not immediately, after some time the inter-caste/religious marriages are accepted by the elders. In many cases, despite of all these changes, there is a positive association between the caste and occupational hierarchy.

Though Tirupati town is basically a religious place, both the migrants as well as the natives are of the opinion that there is no religious influence on Tirupati town in day to day activities. Majority of the people are participating in religious ceremonies, celebrating festivals and contributing for the religious activities, religious enthusiasm has noticeably decreased.

We can observe occupational diversification in Tirupati town also on par with the other class I towns or a city. New avenues are opened during the past 15 years thus pulling the people of various categories leading to urbanization. Caste based occupations are also carried on by the present generation also. Both vertical and horizontal occupational mobilizes are taking place due to so many factors, viz., socio-economic, political and natural.

Tirupati town has been growing mainly because of the migrants and partly due to natural population growth. Educational, employment, medical facilities and other businesses both temple based and private business are pulling the people of various categories like government servants, near by villagers and even the illiterates. The social factors, viz. marriage and moving with the head of the family are the main factors in case of females.
It is a general concept that the more it is urbanised there would be more number of literates. Here, the educational background of the people have been gradually increasing from one generation to the other. Majority of the people are aware of the societal needs and providing education for their children accordingly. But still the deprived group of people have no opinion towards their children’s education.

It is observed that, in Ilupati town the basic criteria for neighbourhood relations is the class but not the caste. The extent and warmth of the relationship varies from one income group to another. Despite of the economic problems and scarce community resources, the lower income group people have more social interaction with one another. In the middle class localities, the physical layout is the main factor leading to interaction in case of females. Comparatively, social interaction is less in higher income families and each family is distinct from another.

Thus to put it in a nutshell, Ilupati presents a growing urban scene where institutions and processes manifestly rural are gradually yielding to those manifestly urban. As it is still in a state of transition towards acquiring a more ‘urbanistic’ characteristic, it doesn’t exhibit the characteristics of highly urbanised cities like Delhi, Chennai, Mumbai or Calcutta. But if the trend continues it will grow along the same way in all probability.