CHAPTER TWO
SITZ IM LEBEN OF THE SUBALTERN
PEOPLES OF ANDHRA PRADESH

PART ONE: SURVEY OF RECENT WORKS

2.0. INTRODUCTION

Until recently the secular and other writings had been mostly on literature, history, religion, etc. Writings on sociological undertakings, in general, have gathered momentum only since the late sixties. In India, sociological studies, especially on the plight of the lower classes in general, and on the concerns of Dalit communities, in particular, took a definite turn with Dr. B.R. Ambedkar's movement that fought for the cause of the Dalits.¹ This orientation was seen in Telugu literature too only after the beginning of Dr. B. R. Ambedkar's movement.

2.1. SURVEY OF RECENT WORKS

Lack of sufficient research on the subaltern issue as a separate study in Telugu literature leaves us handicapped. However, the available literature on Dalit concerns, in the form of articles, novels and poetry can serve as recent study on the topic. But these can not be taken as scholarly works. One of the reasons for less concern on the subaltern issues is, as B. S. Ramulu deplores,² most of the modern writers who wrote on social

¹ Most of his books are translated into Telugu. Dr. B.R. Ambedkar’s main concerns were social problems like: caste, untouchability and discrimination. Some of his Dalit concern related books include: “Annihilation of Caste” (1938), “What Congress and Gandhi have into the untouchables” (1945), “Who are the Sudras” (1946), “The Untouchables” (1948), “Gospel of Buddha” (1952).

themes, including the "Revolutionary Movement" poets, had ulterior motives. Besides insufficient social awareness, these poets addressed themselves to their own 'audience'. Hence their writings did not contribute much for the uplift of the subaltern peoples.

2.1.1. Bojja Tarakam

Bojja Tarakam, in his book on Kulam and Vargam,\(^3\) (in Telugu) discusses that two elements, namely, caste and class, of Indian society in general and of Andhra society in particular, have been instrumental for the divisions and discriminations of the rich against the poor subaltern peoples. According to him, removal of caste is a complex problem. The fight against caste should be linked with the reforms in the line of Marxian revolution. These two aspects, namely, reforms and revolution, according to him, would bring about changes in the lives of the subaltern peoples.

In the interview that the author gave to a local Newspaper,\(^4\) says, that there should be a strong revolution in society keeping in view, the need to abolish caste and class systems. He says that even a great movement like that of Communist Movement started in the Pre-Independent era, to transform society towards a better living, especially of the lower classes of society, has failed. He also responds to the great debate on, "What is responsible for the social problems: caste or class? (Kulam and Vargam)". According to him both are equally responsible as one depends on the other and they are inseparable. Author studies about the problems of the subaltern peoples in general but does not study any specific problem nor of any particular group of the subaltern peoples.

\(^3\). Bojja Tarakam, Kulam And Vargam, (Caste and Class), Hyderabad Book Trust, Hyderabad, 1996, pp. 1-10.

2.1.2. KALLURI ANANDARAO

Another book that deals, at least, partially, concerning our subject, is that of Dr. Kalluri Ananda Rao - Harijanabhvyudayam-Aadunikandra Kavityam. His book does not contain any scientific analysis of socio-economic Sitz im Leben of the subaltern peoples of Andhra Pradesh. But what his book gives us is a thorough survey of the Dalit (one of the groups of subaltern peoples) literature in Telugu for almost a century. It focuses solely on the Dalit literature and provides useful analysis of their life conditions.

He observes that though considerable improvement has taken place in the life situations of the Dalit community, their social problems, (like: untouchability and social humiliations) have not decreased. Dalits still undergo a lot of dehumanizing experiences at the hands of the 'better off' of society. Though the book is mainly a survey of the Dalit poetic literature, it offers a stimulating study of the Sitz im Leben of the lower classes.

A quick reading of the above books shows that the study of the subaltern peoples is yet to become a major concern of the social scientists. However, we should admit that these writings pave way for such ventures to study the concerns of the subaltern peoples in the future.


PART TWO: SOCIO-ECONOMIC AND POLITICAL CONDITIONS

2.2.0. INTRODUCTION

Christian religion, proclaims that all human beings are created in the image (Gen 1:26) of God and that all human persons are children of God and so are brothers and sisters. Equality of all men and women in caste, colour, sex, or language is one of the tenets of Christian religion. It is a universal religion that advocates the fatherhood of God and the brotherhood/sisterhood of men and women. True, but this is yet to be realized. It is this pathetic experiential plight of the disadvantaged peoples that leads us to search for a solution. It is not only Christian religion but also other religions seek justice to the subaltern peoples. Indian Constitution declares that it is one of her objectives to be fulfilled:

"The State shall, in particular, strive to minimize the inequalities in income, and endeavour to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations" (Art. 38\2).\(^7\)

There is an undeniable experience of suffering in society. This suffering is identified mostly with the groups of under-privileged classes. One of these groups is (a discriminated) "Dalit" group.\(^8\) However, one has to admit that the groups of peoples who need liberation is larger than the group determined by caste alone. There are peoples who suffer not only because of caste discriminations but also due to various other


\(^8\) It is a tragedy when the very Constitution of the country condemns and forbids discrimination, it still exists. see Article 15 and 16 of Indian Constitution. It not only speaks of abolishing discrimination, but it even calls, positively, of an advancement of lower castes. see Article 15 (4).
reasons, like: economic, social, religious, human and cultural factors. Therefore we need to widen this group of suffering peoples. All such suffering persons can be brought under the category of "SUBALTERN". The word subaltern, a sociological term, has the advantage of putting together all ('Bahujan' - many peoples) the suffering, marginalised and alienated groups of peoples in society.

Our purpose in this paper is not to study the subaltern peoples in the whole of India but to restrict ourselves to those of one state, my home state, Andhra Pradesh. Even then we must admit that we will not be able to study all the groups in a detailed analysis of their Sitz im Leben. Before we go into the study of the Sitz im Leben of such peoples we shall spend sometime to take account, briefly, of the general conditions of the state.

2.2.1. SOCIO-POLITICAL & ECONOMIC CONDITIONS IN ANDHRA PRADESH

Andhra Pradesh, the fifth largest State in the country, according to information released by the Directorate of Economics and Statistics, Government of Andhra Pradesh, 1994-'95, has 665.08 lakhs of population, (nearly 8% of the total population of the country) out of which 486.21 lakhs is rural population. State has 44.09 percentage of literacy. The State is administratively divided into 23 Districts which are under three geographical regions: Circar (9 districts), Rayalaseema (4 districts) and Telangana (10 districts).

9. As we have already seen in the definition of the term (in section 1.4.) the term 'subaltern' refers to all the groups of peoples who are: oppressed, under classed, marginalised and disadvantaged.


When we think of the sufferings of the subaltern peoples of Andhra Pradesh we see the caste system as one of the most responsible evil. The caste system, according to Hindu religion, assumes, that people are born into different castes which are hierarchically divided into high and low. Even today the Orthodox Hindus believe that certain section of people are born "untouchables", an out-caste people.12

Along with caste, "class", an earlier form of division of groups in society, also promoted the discriminations in society. "Caste" as a form of social stratification differs from "class". "Class" implies the formation, within a society, of more or less separate socio-economic and status groups. "Caste" on the other hand, refers to distinct social groups, members of which belong to their respective groups by birth.13 Besides caste and class groups, there is also another group called "Tribe" in Andhra Pradesh society. Tribal society is restricted to certain areas and their influence on the rest of society is limited.

All the forms of divisions (caste, class, tribe, etc.) are aimed at creating harmony in society. But they have brought, in course of time, disharmony and divisions. Religion became handy in perpetuating disharmony as it legitimised the system. Therefore the founding fathers of the Indian Constitution desired to wipe this out. The Indian Constitution says that no person who professes a religion different from Hinduism shall be deemed a member of the Scheduled Castes. But the Christians are left out.14 If the political opportunism and religious ambiguities dominate our discussions, we will not be able to do justice to the suffering subaltern peoples.

Independent India has realized that freedom should be shared equally by all sections of society. It had proposed a radical change of the caste system while framing

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14. This discrimination is due to political reasons. Christians in the country are a minority (about 2.5% of the total population).
the Constitution. Radical social and economic changes must be effected to offset the imbalances caused by the caste system. It is heartening to see how our Constitution articulates it:

"Justice, social, economic and political;
liberty of thought, expression, belief,
faith and worship;
equality of status and of opportunity;
and to promote among all,
fraternity assuring the dignity of the individual
and the unity of the Nation".16

Justice means representing the faithful realization of the existing law against any arbitrary infraction of it, and as representing the ideal element which the law tends to subserve. Liberty means an affirmation by an individual or group of his or its own essence. Equality means an equal treatment of citizens in the enjoyment of rights. Fraternity implies human values by respecting the dignity of the human person. In the lives of the subaltern peoples in Andhra Pradesh all the above fundamental rights are trampled. This is due to many complex elements of socio-economic and political degradations. We shall describe the concrete life situation of Andhra Pradesh subaltern peoples further through the study of the plight of the following subaltern peoples.

See Article 38 of Indian Constitution which speaks of the essence of Indian Democracy in social locomotion. It reads:

"The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life."
PART THREE: THE SUBALTERN PEOPLES
OF ANDHRA PRADESH

2.3.0. INTRODUCTION

As already mentioned above, the term 'subaltern', is a broad term which includes all sections of suffering people. The examples and incidents that we refer to in this section are from the collection of the usual happenings: seen, experienced and reported. The main sources are from media reports and interviews, articles, seminar papers. The examples that we quote are taken from Andhra Pradesh, which certainly have resemblances in other States as well.

2.3.1. DALITS

Among the subaltern groups of peoples, it is the Dalit group that occupies prominent place. The term 'Dalit' means 'broken' 'marginalised', 'suffering', 'throwndown', 'downtrodden', 'oppressed'. Dalit is a term, officially used, to cover a large number of distinct communities. This title 'Dalit' is one of the most ancient term which is shared by a few of world's oldest languages. Dalits are identified with the scheduled castes (SC). According to 1994-'95 State Government's official data, Andhra Pradesh has 105.92 lakhs of SC population out of 665.08 lakhs of total population.


19. For example: Hebrew root "dall" (a Semitic classical language) and Sanskrit root "dal" (an Indian classical language), Akkadian "dalulu" and Assyrian "dalalu" share the term 'dalit' almost with the same root and sense. See James Massey, "History and Dalit Identity", in Dalit Solidarity, ed. Bhagavan Das and James Massey, ISPCK, Delhi, 1995, p.9.

Dalits are the ones who have been subjected to all sorts of alienations. The main reason for the woes of Dalits is the institution of caste, which in reality is a social cancer. Ever since the caste system came into existence in the late Vedic age, "Dalits" have always been looked down upon. Hindu mythology is built by destroying the Dalit cultural ethos. Hence Dalits were never allowed to develop into modernity and equality. They were kept at the lowest strata of the society and not allowed to grow up socially, economically, educationally, culturally or politically.

The atrocities against the Dalits do not cease even in this modern age. The cases of crime against Dalits are ever on the increase. The tension between Dalit groups and other groups is an age old story. The history of the Dalit groups in India notes that the nomad folk (invaders) defeated the other groups the settled folk, the indigenous. The aggression from the intruders against the native groups grew improporionately. History has not changed. Again, once the intruders gained control over the land, their target was

21. In fact the Traditional Hindu religion, according to the Rig Veda, the oldest of the four Vedas, recognizes only four castes, namely, Brahmins, (who monopolized the positions of priest and teachers of the Vedas)) Kshatriyas, (took charge of politics and military) Vyshas (formed the commoner ranks of cultivators, herders and merchants) and the Sudras (servants). In this division we do not find the Dalits. There is another caste, called 'Panchamas', a class of inferior people. These panchams are identified as Dalits or untouchables. See Gen'ichi Yamazaki, "Social Discrimination in Ancient India and its Transition to the Medieval Period", in Caste System, Untouchability and the Depressed, ed. Kotani, Manohar, New Delhi, 1997, p. 3.


We must note here that these figures do not represent all the crimes committed against the Dalits.

the native groups. The native groups were looked down on as untouchables and lower classes. The natives became victims of the arrogance of the exploiters. The natives who actually were owners of the land have become subordinates and marginalised. These groups of people in today's terminology are called Dalits. Hindu religion too added its might to the plight of Dalits with the introduction of VarnaDharm (four castes) or Caturvarna, system of four classes. Dalits are outside of this caste and class systems of Hindu society.

2.3.1.1. PLIGHT OF THE HARIJANS

The humiliation of Dalits went from bad to worse in the course of time and so also their miseries. The labels with which the other castes addressed the Dalits only shows their attitude towards the Dalits. Dalits were called as "Harijans". At first sight, the terms 'Dalit' and 'Harijan' appear to mean the same. The word "Harijan" is a word of abuse. It is for this reason we could differentiate 'Dalits' from the 'Harijans'.

Harijans, traditionally known as 'the panchamas' or 'anthyajas' are referred to as 'untouchables'. These people were also called as "Chandalas", "avarnas" and were

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27. Mariasusai Dhavamony, op. cit., p. 87.

28. They include: Harijans, Untouchables, Sudras, Chandalas, Panchamas, Parhaiahs, Scheduled castes, etc. These people are supposed to be the most outcaste and most despised category of Indian society. see Justice V.R. Krishna Iyer, Dr. Ambedkar And The Dalit Future, ISPCK, Delhi, 1990, pp. 10-12 and 19.

29. The word "Harijan" literally means "People of God". The word 'Hari' is one of the names of God of Hindus. The word 'janam' means people. The literal meaning of the term appears very positive, highly theological. But in reality it denotes pejorative connotation.

30. Bhagawan Das, "Socio-Economic Problems of Dalits" in Dalit Solidarity, op. cit., p. 35. This word was popularised by Mahatma Gandhi, Father of the (India) Nation.
included in the Depressed classes. Harijans form one seventh of the Indian population. Certain social taboos were enforced on them that treated them inhumanly. The Harijans were always in conflict with the rest of the castes in the community. This conflict resulted in psychological conflict in the form of social, economic, political and ritual tensions. The woes of the Harijans include: bar on temple entry, objection to sitting among caste Hindus in public places, objections to entering into caste Hindu houses, objections to taking a marriage procession through caste Hindu locality, objections to drawing water from a public well or tap, and raiding, looting, torture and insult to Harijan women, even rape, occupying land, threats against contesting elections or forceful voting.

The Palnadu region of Guntur district of Andhra Pradesh, stands as one of the examples of the deplorable plight of the Harijans. The ghastly acts of Karamchedu (1989) and Chundur (1991), took place in this region. The government machinery sides, often, with the high caste (oppressors) people. The Dalits are subjected to constant humiliations and shame. But the plight does not end there. It goes even to the extent of depriving them of their very livelihood. As a result the Harijans are made to flee their home loosing the very source of their existence.

In another incident, on 10th October, 1988, the high caste people attacked the Harijans in one of the village of the Warangal District of Andhra Pradesh. The Harijan Women were harassed. As if adding insult to the injury, the village elders (high caste


14. These are two separate incidents where the armed high castes bounced up on the unarmed Dalits and killed some of them and injured many. Dalit houses were destroyed.

people) in their 'judgement' excommunicated the Harijans from the village. Caste feelings are deep rooted in the minds of the people. Caste prejudices die hard when they are deep rooted.

If the conditions are such in villages, which are supposed to represent tolerance and compassion, the urban atmosphere is no better. Even the educated people in the work places of factories too have their share in committing atrocities against the lower classes. The Government passed legislation banning discriminations against the Dalits. Reservations are also provided for this disadvantaged people. But much of this is yet to be realised.

One of the major problems of the Harijan (Dalit) community is the divisions within the Dalit community.\textsuperscript{36} The dominant groups among them are malas and madigas. Caste feelings are strong between Malas and Madigas.\textsuperscript{37} This is one of the drawbacks of Dalit Movement. What the Dalits together fought and obtained, namely, reservations, are being undermined as the two groups demand a bigger share for each one. While 1956 Reservation policy of India allotted 14.5 percent reservation for the scheduled castes, the Andhra Pradesh Government raised it to 15%. But the Malas who are less in number than the Madigas enjoy better share from 15% of reservations set apart for scheduled castes. On the otherhand the madigas complain that they are majority among the scheduled castes but get only 2% of the promised reservations.\textsuperscript{38}

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\textsuperscript{36} Dalits groups are numerous. Even among the Dalits groups there is hierrachy. While Scheduled Caste order, of Government India Act (1935), had as many as 429 castes who were treated as untouchables. There are 900 castes in 1950 Scheduled caste Order. See Bhagwan Das, "Socio-Economic Problems of Dalits", in Dalit Solidarity, ed. Bhagwan das & J. Massey, ISPCK, Delhi, 1995, pp. 40-41.

\textsuperscript{37} In the context of Andhra Pradesh caste system, among the scheduled castes Malas and Madigas are supposed to be the lowest caste groups. Even between these two, Malas claim to be higher than the Madigas.

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There are 105.95 lakhs of Dalits in Andhra Pradesh. Out of this 58 lakhs are madigas and 47.45 malas and there are about 45 thousands of other scheduled castes who do not come under the above two categories but are considered as scheduled castes.\textsuperscript{39} The disparity between the malas and madigas becomes clear further when we look into the ration of employment between the two in the state. While 85\% has been enjoyed, among the scheduled castes reservation for IAS courses in Andhra Pradesh, by the mala community, only 15\% has gone to madigas. There are 32 IAS malas, when there are only 10 from madiga community. Similarly there are 10 and 3 IPSs from two communities respectively. Among the deputy collectors, there are 50 malas and 14 madigas. There are 25 mala and 7 madiga district magistrates. 140 malas and only 15 madigas in Central government services from the state. These disparities in the first place, demand a fresh look into article 16(4) and 46 of the constitution:

"Nothing in this Article shall prevent the state from making any provision for reservation in matters of promotion in any class or classes of posts in the services under the State in favour of Scheduled castes and Scheduled Tribes which, in the opinion of the state, are not adequately in the services under the State." (Article 16\(4\)).\textsuperscript{40}

"The State shall promote with special care the educational and economic interest of the weaker sections of the people, in particular, of the Scheduled castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation." (Article 46).\textsuperscript{40}

When there are such divisions among the dalits it not only weakens their own struggle but it also provides an occasion to the other caste people to take advantage of these infights.

\textsuperscript{39}. Ibid.

\textsuperscript{40}. H. K. Saharay, \textit{op. cit.}, pp. 105 and 295.
Christian Dalit is a scheduled caste irrespective of the faith he/she professes. But the reality does not end with it. In Indian situation caste still haunts the religious converts to whatever religion they belong to. So is the case even with the Christian converts. The Indian Church “is a Dalit Church” because 70 per cent of India’s 25 million Christians are Dalits. About 75 per cent of Christians in Andhra Pradesh are Dalits. Christians in general and Christians of Scheduled Caste origin in particular, have been agitating for equal rights for the past 50 years. The reason for this continuous struggle dates back to the Presidential Order of 1950, para 3, by which the former Hindu untouchables are included in the scheduled castes list for special privileges and benefits while the Christian untouchables are excluded. This exclusion from the purview of the Presidential Order is a downright discrimination. The Scheduled castes belonging to Sikhs were recognized in 1956 and Buddhists in 1990. While the Hindu, Sikh and Buddhist dalits are eligible for job reservation, electoral representation, reservation in professional and educational institutions and other statutory benefits, including protection under the Protection of Civil Rights Act 1955 as amended in 1976 and the SC\ST (Prevention of Atrocities) Act of 1989, Christian Dalits are denied these privileges on the ground that Christianity does not believe in caste discrimination or untouchability. But Christianity too is guilty of caste practices.

Christian religion advocates not annihilation of clans or tribes but horizontalising them because all are equal before God. Christianity does not annihilate clans, but it

42. Ibid.
44. Ibid.
annihilates the shame for one's clan. But the same Christian Church, be it Catholic or non Catholic (Protestants and others), is caught up with the same caste structure. This shows that the Church as a religious institution, follows the rules of the society in which it exists and is unable to rise above it.

Barring one political (BJP) party of the country, all other major parties have promised in their 1996 election manifestos to include Christian dalits into the Scheduled Castes list. This was even personally assured by the Prime Minister of the country when the 14-member delegation of All India Christian People's Forum met him but nothing concrete has happened. The discrimination against Dalit Christians goes against the very spirit of the Indian Constitution which clearly states that no citizen should be discriminated against on any basis.

There are evidences of privileges denied to these people just because they are Christians. One such glaring event is that of a certain Mr. Soosai, who is a cobbler. In 1983, on a fine morning he heard the news, along with his caste people, that Government was allotting free bunks, tools and machines to all the cobblers, because they are Dalits (Scheduled Castes). But when his turn came to receive the 'favours' he was turned away saying that his name does not figure in the list, and he is not eligible. His crime is that he is a Dalit Christian. The Dalit Christians feel bitter and disappointed at the breach of old promises and new empty assurances. Justice delayed to these people is justice denied.

45. Jose Daniel, “Cobbler Constitution Confusion”, is an article published by NCC on Scheduled Christians, New Delhi, November 1995, p. 3.

46. Jose Kananikal, op. cit., p. 527.

47. Ibid.

India (so also Andhra Pradesh) is a multi-lingual, multi-cultural, multi-racial and multi-religious country. As could be rightly described, it is a melting pot or a fishing net into which people of all races have been drawn resulting in a mixed and composite culture. In this context there is a positive development of the indigenous people coming into the main stream of life and becoming a source of enrichment to one another. But the other side of the story is very deplorable. The tragedy of civilization is that it had uprooted the 'indigenous' people from their civilization and labelled them as uncivilized people. Tribal people are another group among the subaltern peoples. The main problems of the "Adivasis" (local term for tribals, the earliest inhabitants) are: backwardness and artocities. Tribals still live outside of the 'normal' society. The half-hearted efforts of the Governments to bring them into main stream of 'Indian civilization' marked by rapid modernization and fast cultural change failed to bring much change in the life conditions of these people. The Constitution of India provides several safeguards for the tribals too. But they have not brought any 'better' future or hope.

Out of 83 crores of Indian population, as by 1991 census, there was 8.08 percent of tribal population belonging to 427 scheduled communities, with almost 98 percent living in the rural areas. According to the census of 1981, Andhra Pradesh had 3.17 millions of tribal population spread over all parts of the state. But according to 1991 census the number has risen to 4.19 millions, totalling to 6.31 percent of state's


50. The terms "Tribals", "Indigenous", "Aboriginals" or "Aadivasis" mean the same.


population. Out of 665.08 lakhs of total population of the state according to 1994-'95, there are 41.99 lakhs of Scheduled tribe population in the state.\textsuperscript{53} While the literacy rates of the total population of the state is 44.09 per cent, that of the tribal population is only 17.16. per cent.

The most urgent and pressing problem of the tribal people is the transfer of land. The tribals are exploited on their own land by the newly settled non-tribals. According to survey, 1987, there were 44,379 cases of occupation of lands in scheduled areas by non-tribals involving an area of 1,89,337 acres of tribal land. Out of these only 81.085 acres could be restored to the tribals.\textsuperscript{54} The Government has settled some of these cases in favour of the tribals at the level of a special deputy collector but the lands could not be restored to some other tribals because of further legal tangles. In some cases the decisions went in favour of non-tribals as the evidence of violation of the law was not proved.\textsuperscript{55} The poor tribals borrow money and become enslaved to the domination of the non-tribals. The piling debts are to be cleared only by parting with their lands. With this, starts the alienation of tribals from their land. They become tenants or landless labourers. The following generations of these tribal families may forget the fact that those lands once belonged to them.

From time immemorial, tribals have been inhabiting in remote areas and their territorial resources are considered to be of marginal quality. Hence exploitation of such resources is considered to be uneconomical. But the recent advancement in technology has resulted in progressive invasion and plundering. It can be substantiated in the following words:

\textsuperscript{53} Handbook of Statistics, Andhra Pradesh, 1994-'95, op. cit., p.1.

\textsuperscript{54} N. Subbareddy, op.cit., p. 462.

\textsuperscript{55} According to the consolidated statement on the implementation of Andhra Pradesh Scheduled Areas Land Transfer Regulations published by Indian Social Institute, New Delhi, ND.
"The furiously pursued mega hydroelectric projects, mining and industrial ventures, wanton commercial logging, cash crop plantation, agribusiness, land settlement schemes, villageification, refuge settlement, highway projects, afforestation programmes, biosphere reserves, game sanctuaries, national parks, expansion of the market economy and the like have together irretievably wrecked the survival of tribals."

According to Walter Fernandes at least 185 lakhs persons have been displaced by all the development projects between 1951 and 1990 in the country. Land alienation continues unabated and new methods of alienating tribal land have been added to the legal system. The tribals not only suffer from land alienation but also from cultural alienation. There is a kind of attack on their life support system. The modernity cuts at the very roots of their vision of life and cultural values. They are made to feel inferior in matters of their own life-styles, dance, dress, house, art, customs and folklore. Their history is disdained, and their language, religion and culture are severely impaired and stigmatized. This is a kind of cultural ethnocide. The impact of industrialization on tribal life is glaringly vivid. It causes disharmony in the social system, increased frustration, and disappearance of traditional social functions that knit the community together. We cannot deny the importance of industrial growth, essential to the development of any country, but it should not be at the expense of making the weaker sections to lose identity and cause adverse consequences on their social and individual life.

In the face of growing alienation from land, loss of culture, economic exploitation and marginalization, in spite of the constitutional protection extended to them, tribals


witness violent movements that inflict more pain and suffering on them. The extremist
groups,\textsuperscript{59} in Andhra Pradesh have made tribal areas as their bases. They pledge to
improve the situation of tribals. But often the tribals become victims of the aggressive
means of these extremist groups and the repressive measures of the Government. In the
mean time the tribals lose the necessary power: economic and political to decide their
own destinies. It is in this situation that tribals are looking for liberation.

2.3.3. LANDLESS PEOPLE

In the present days of growing land sale business, land has become the most
valuable commodity. In urban areas land is more precious than gold. Land has come to
provide economic status. Among the landless people there are two types. One, those who
have land and become landless due to exploitation and the other, the actual landless
poor. In the name of public interest and development/investment, families after families
are forced to, either shift or flee their places. Most often children of these people, who are
evicted, are taken to the 'promised lands' where the boys are made domestic servants and
the girls are sold.

Often land is acquired in the name of the poor but it actually reaches either into the hands of Government officials, legislators or the rich.\textsuperscript{60} Middlemen create havoc. Many of the poor people are living under trees and in borrowed shelters. They have become nomads in their own land. The landless people hope against hope. Government agents join hands with the powerful and further make the life of the landless people miserable. In such a situation these miserable subaltern people can neither go to their original land nor can they get any alternative shelter.

\textsuperscript{59}. Like, P.W.G. - Peoples War Groups, Naxalites, Marxist Groups, etc.

Modernity has brought a lot of hope to some but has brought doom for many. The myth of city life and 'earning more' has shattered the hard working nature of many of the young and old. Mechanization has left thousands jobless and poor. One such example, among the many in the state, and which can give an idea of how unemployment is generated, is that of weavers. The boom, due to advance of technology in cotton industry, has forced the small scale industries to close down their only source of livelihood.

1988-89 saw deaths of 52 handloom weavers due to starvation in Andhra Pradesh. According to Andhra Pradesh Civil Liberties Committee (APCLC) there were 111 deaths of weavers either due to starvation of or by suicides between 1987-1991. Suicides and hunger deaths have become common. Huge stock of cloth remains untouched due to lack of marketing possibilities. The problem of meeting competition from modernized mills has left these families helpless. The steep rise in the prices of raw materials like yarn, dyes and chemicals has worsened the plight of the weavers. The miseries of the weavers became intense as exports to foreign countries stopped due to the political and economic situations of the importing countries. The markets have stopped buying the country made materials. As a result the work has stopped.

Due to unemployment a number of people die premature death. Between November 1997 to March 1998 there were 200 suicide deaths in Andhra Pradesh. The evidence of suicidal cases in Andhra Pradesh appeared already in 1991. The Frontline reported 31 cases in Guntur and 22 in Prakasham districts of Andhra Pradesh. One such example is the 50 years old A. Venkateswarulu who collapsed and died right in the centre.

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62. Ibid.
the town in broad day-light due to hunger and frustration. Another case reported is that of Mr. Rajagopal who died after taking poison. He could not clear the loans that he had accumulated. Mrs. Seeta Mahaklakshmi died by throwing herself under a running train. The main reason behind all these reported and unreported deaths, (suicides) is economic crisis and social humiliations. Unless some remedial measures are taken the life situation of these families will become worse.

2.3.5. LABOURERS: AGRICULTURAL

By the term 'labourer' we mean "any person who is engaged in an activity of economic gains". An agricultural labourer is a "person who works in another person's land for wages in money, kind, or share". This basic concept holds good also for all other types of labourers.

The condition of labourers is pitiable in any field, be it agriculture or industry. Andhra Pradesh predominantly depends for its income on agriculture. However, we can see the differences between the labourers in factories and agricultural sector. Even though the wages may not be sufficient to run a big family according to today's living standard, the labourers in the factories get their salaries, even if they are delayed at times. But the condition of both the agriculturalists and the agricultural labourers is pathetic. Among the agricultural labourers we can distinguish between those who depend solely on daily wages and others who have other ways of getting income, like domestic savings. In the case of the former it is sheer desperation.

65. Ibid, 28th October, 1988, p. 4.
66. "Statistical outline of the position of Agricultural Labourers", a private circulation, published by Documentation Centre, ISI Training Centre, Bangalore. UA and UD.
On the basis of 1971 census, of the rural workers numbering 138.6 million, 84% of them are agricultural workers and only 15.4% are non-agricultural workers. In Andhra Pradesh, out of the state's total population, 54.10% are agricultural labourers. A large number of agricultural labourers are from Dalit community. With less and less interest in cultivation due to various reasons, a good number of these agricultural labourers have become either unemployed or underemployed. Among these workers the proportion of unemployment is more among female workers. Agricultural work is seasonal. The seasonal fluctuation in agricultural work causes under-employment. Thus there is entry and withdrawal of labour in agricultural sector. Unemployment or underemployment forces the workers to migrate to other areas, and to other states even.

The indebtedness due to unemployment is a burning problem in the families of these agricultural workers. These workers have longer attachments with the employer and find it easy to borrow but get into deeper financial crisis in the process. Many of them suffer from hereditary debt due to contracted loan. Often a whole family is bound by this indebtedness. For the first three decades after independence, the state rulers refused even to acknowledge the phenomenon of debt-bonded labourers. It was only in 1976, the government viewed the problem after passing of the Bonded Labour System (Abolition) Act. It is an Act that is synonymous with the freeing of all bonded labourers and cancelling of their debts. When the labourer's debt amounts to high level, often it results in their bonded labour or losing the little land they have. The landlords grab the land and the ownership is transferred. This trend is ever on the increase. It increased from 9.6 per cent in 1971 to 11.3 per cent in 1981 in the country as a whole. In Andhra Pradesh:

68. Ibid, p. 7.

radesh the proportion of landless household to total rural household, is 11.9 in 1981. With such conditions prevailing one need not say what is the intensity of the problem.

When we talk of labourers we have to keep in mind of the organised and unorganised labourers. It is worth noting that the numerical size of unorganised has grown disproportionately in the country. While the organised labourers grew from 14.60 millions in 1971 to 26.70 in 1991, the unorganised labourers number increased from 06.70 milions to 259.38 millions. In the country only an estimated 8 per cent of the labour force falls into the formal or organised sector which is protected by fairly comprehensive labour laws. We have just seen what is the plight of the organised labourers. The plight of the unorganised sector is still worse. They are at the mercy of the managers and proprieters. They can not claim any legal help as they are not registered in any association. Often they are made to work more and paid less.

2.3.6. GENDER DIFFERENTIATION

Women form another major group of subaltern peoples. The graphics depicting crime against women is rising steadily. Statistics show that every 54 minutes a woman is raped in the country, while one dowry death occurs every two hours. There is molestation every 26 minutes and a case of kidnapping and abduction every 51 minutes. According to the same report Andhra Pradesh is one of the six states which account for

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71. This unorganised labourers are called as 'informal sector' or 'unorganised sector'. see G. Parthasarathy, "Unorganised Sector and Structural Adjustment", in EPW, XXXI., no. 28, (July 13, 1996), pp. 1859-1869.


8 per cent of the crimes against women. In 1987, 1,912 cases of dowry deaths were recorded by the police at all India level and this figure jumped to 5,157 by 1991. Eve teasing showed a jump of 41 per cent, while rape and molestation showed a rise of 26 per cent. Poverty in general and extreme poverty, in particular, has a significant gender dimension. The gender discrepancy is an indicator of the many social distortions in the system. An esteemed 30-35 per cent of rural households are headed by women. The percentage of adult women below the poverty line is believed to exceed the percentage of adult men below the poverty line. The women work force, compared to men, has come down considerably from 33.44 per cent in 1911 to 12.35 in 1992. In the rural areas only 13 per cent of the women are in the labour force while in urban areas women constitute only 7% of the working population. There are a lot of movements fighting for the rights of women today. These movements highlight society’s partiality regarding feminine gender.

The principles of gender equality and gender justice have been enshrined in the Indian Constitution in its preamble: Fundamental Rights and Directive principles. Article 4 guarantees justice - social, economic and political, as well as equality before law and ensures non-discrimination on the basis of sex. Article 15 (3) empowers the state to make special provisions for the promotion of the welfare and development of women.

75. Ibid.


78. Ibid.

Among the feminine gender one section which is persecuted more than the rest is the Girl-Child. The birth of a girl-child is still seen as a bad omen in many families while the birth of a boy child is celebrated. There are a number of instances where the girl-child's life is terminated by the parents at will either at birth or immediately after his birth. The girl child's growth is stunted due to malnutrition and lack of medical care. Social rules and restrictions act heavily on the girl child. There is always lesser treatment to the girl child than to the boys in the family by the same parents. Due to all these injustices the girl-child grows up in an atmosphere of accepted inequality and dislike. Old Tradition of getting the girls at the age of 8 married still continues in the uneducated families of rural families. Girls are cheated with job offers and made sources of flesh trade. One such glaring case which occupied all the newspapers of the lays was that of Jasmine. Halima, 15 was another case in itself. She ran away from home because of the harassment of her own father and sister-in-laws. In order to escape from this cruelty she came to live in Prakasham district of Andhra Pradesh. There are horrifying cases of girls being sold by the parents in Hyderabad to the money spillovers of Arab countries.

Compared to male birth rate the female birth rate is steadily decreasing in our country. According to UNICEF report, out of 10.2 millions of girls children born in our country 25 per cent of them die before they reach the age of 15. The ratio between the two sexes is 962/945 in Andhra Pradesh. A good per centage of girls remain illiterate throughout their lives. With 18.32% (according to 1981) Andhra Pradesh is the lowest

fifth, from the bottom among the 24 states and lower than all India average 21.95. If 64 males are literate in every 100, there are only 39 per 100 women who are literate. We hear the slogan that “mother's education is child's future” but five out of every ten girls do not reach even up to elementary education. This situation is worse in the villages. These children are forced to take up earning responsibility or forced into the household work already at the age of 8. Child labour is forbidden in our country, but the suffering of these unfortunate children is no one's worry.

2.3.6.2. PROSTITUTES

There are many theories to say how prostitution had come into existence. In the primitive times some men and women might have had some extra physical (outside marriage) relationships without knowing that it is a crime for which they were punished by the community. During the monarchic period, kings used to feed (guard) one particular section of people (women) who were artists in various fields and these women used to be their 'keeps'. This lead to prostitution at various levels. The modern world has condemned and forbidden prostitution.

Women and especially young girls are very vulnerable to the games of money and manipulations. Most of the young girls before they come to know the world, are forced into this profession. They have become play things in the hands of vicious men (some times women too). There are various reasons for the girls to get into this rut. According to the investigations of social welfare society, among the total prostitutes in Indian society, 30% girls become prostitutes because of poverty, 20% due to being cheated and falling into vicious traps, 11% due to various traditions, 9% due to being sent away by the husbands, 6% who have come out of homes and kidnapped, 5% love failures, 5% are the children of prostitutes, 5% succumbed due to weakness, and 4% due to search for green

pastures like film chances. Among the prostitutes in the country 23.54% of prostitutes are supplied from Andhra Pradesh. Among the prostitutes in Andhra Pradesh 93.60% prostitutes are from Hyderabad city. Prostitution exists not only in unholy places but even in holy places like pilgrimage centers. It is the agencies and brokers who make money out of this trade but the lives of the prostitutes deteriorate bad to worse.

2.3.7. CHILD LABOUR

Article 24 of Indian Constitution prohibits child Labour. The United Nations Convention of 1989 commits itself to safeguard the rights of the Child. The Articles 27, 28 and 32 of the same convention ensure the rights of the child to live a happy life and to grow as healthy citizens of the country for a standard living (Art. 27), right to education (Art. 28) and right of the child from economic exploitation or anything that becomes hazardous or harmful to child's overall development (Art. 32).

The future citizens are growing with all kinds of ailments and malformed personalities. According to 1991 census there are 310 million children in the country out of total population of 950 millions. Majority of these children are compelled to join labour at early age due to poverty of their families. The children below age 14 are prohibited from being employed on the recommendation of the Child Labour Act, 1933. According to a survey, the total number of children between age group of 10-14, who are forced into child labour will go up to 333 million by 2001. As in the case of women, children also

86. Vartha, 18th August, 1996, p. 6.
89. "Child Abuse and Child labour", in Social Problems in India", pp. 188-211, UA, UD.
have become very vulnerable to exploitation. Child labour is an economic phenomena. But the child labour has to be seen not only as a phenomena of poverty but also as social attitudes and sensibilities.\(^91\)

A majority of children in Andhra Pradesh do not live a normal childhood. Children are used for the growth of the factories. But nobody takes care of the growth of children. When they ought to be in school they are not. The economic exploitation at tender age never stops. According to the report, on "Life Situations of world Children", published by UNICEF office at Hyderabad, on the occasion of its golden jubilee celebrations, there are about 22 lakhs of child labourers in Andhra Pradesh.\(^92\) It is almost two times more than national child labourers. While there are 1.68% child workers in the country there are 3.28% in Andhra Pradesh. In fact Andhra Pradesh even tops the list of the child workers in relation to child population in the country with 8.50%, while that of the country is 4.26. The second in the list is Meghalaya with 6.91%.\(^93\) The widespread poverty adds to the disadvantage of the children. Though the statistics show a better position of female-male ratio in Andhra Pradesh compared to all India, the literacy rate of females aged 5 years and above in A.P. is on of the lowest. State government runs almost 50,000 primary schools (by 1990-'91) but the school dropouts is also very high especially among the most vulnerable sections like the scheduled castes and scheduled tribes.\(^94\) The percentage of girls attending school in A.P. is also one of the lowest,\(^95\) i.e. 33.88. It is much worse in the case of rural female children. The drop out rate of these children is

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\(^93\). Published by Child Labour Cell, National Labour Institute, Noida, UNICEF, New Delhi, 1992, pp. 5-8.

\(^94\). "Indian Educational System with special emphasis on Tribal Children of Andhra Pradesh," private circulation, published by SEEDS, Eluru, ND.

also very high. Increase in the per capita income of the families due to development has not changed the plight of children.

2.3.7.1. CHILD ABUSE

Another traumatic experience of today’s children is child abuse. Child abuse can be divided into three major types: physical, sexual and emotional. Each have recognisable characteristics. Indicators of physical abuse are: bruises, burns, fractures, abdominal injuries and human-bite marks. Such children are wary of contact with adults, apprehensive when other children cry, aggressive in behaviour, frightened of parents/caretakers and are afraid of going home. The sexual abuse could be defined as interaction between a child (under the age of 18 for girls and 16 for boys) and an adult, who has the power or control over the child. The sexual abuse results in inability among the victims to give informed consent. Sexual abuse is not identifiable through physical indication alone. They tend to be withdrawn or retarded and may have poor peer relationships. The emotional abuse is the neglect or maltreatment of children. It includes both lack of expressed love and affection.

Besides Child abuse, (cases of pe(pae)dophiles) domestic services, child prostitution, employing them in camel races (the children who are sold to Arabs) are some of the other nightmarish experiences that these children undergo. Parents sell their children with the hope of getting some income. But the price that these children pay is beyond their capacity. Superstition is another crime committed against children. Children are offered to gods to please them for a fictitious benefit. Children go through traumatizing (psychological) experience when they see their mothers battered by their fathers in the family. It is worse if the mother disappears because of continuous violence as the child is still young and needs mother’s attention.

2.3.7.2. STREET CHILDREN

The street children are seen more in cities than in villages. These children are either abandoned or run away from home. They are on city streets, alleys, market places, parks, parking places, shops, hotels, railway platforms, bus-stands, temples, cinema halls, etc. They spend practically every night in the slums, any shack, even sheds without walls, office verandahs, under tree shades, church or temple compounds, pavements, etc. There are about 82.9% of such children in Andhra Pradesh. Many of them do not reach home for night. Parents of most of these children are alive. Most of these children manage, with difficulty, only two meals a day. They are undernourished. Most of them have no savings as they do not earn much. They have moderate protein and high vitamin deficiency.

Most of the street children in Hyderabad-Secunderabad (Capital city of the state) are from age group of 6-10 years. They work for 7-9 hours a day. They are marginally employed and hardly paid. Their parents also belong to very low income groups and hence cannot provide much to the children. Children's health condition is very unsatisfactory. They are prone to diseases and have no access to medical assistance. They have very few clothes to change regularly. They are constantly exposed to unhygienic conditions both in the family and work places. They are often harassed by the police and municipal people. The case of the girl children is more pathetic. They have no privacy even after the age of puberty. The toilet facilities are a luxury for them. These children are prone to physical and emotional traumas. Due to these experiences, large number among the street children turn to violence, drugs, smoking, alcohol, and even theft and prostitution. It is a survival problem for them.


One need not search for reasons for the plight of the street children in Andhra Pradesh and especially in Hyderabad. The sole reason for this tragedy is obviously poverty and financial hardships of the family. Life is a challenge to many of these children. They are ready to face it rather than suffer further and so migrate to 'green pastures' of the city. The urban myth also pulls them to cities. The rural poverty, natural calamities, unemployment, loose social links in urban areas and caste wars in villages are some of the reasons that force the children to migrate to cities and towns.\textsuperscript{101} Childhood is the time when the ground for the future is laid. The future of these street children is thus laid to ruins. They deserve a better life.

2.3.8. BEGGARS

It is a common sight to see during a train or a bus journey, the blind beg not only on the platforms but even inside the trains and buses. Often they render sweet music both oral and instrumental. There are also such people on the streets, pavements and public places, often performing some acrobatics. They beg, if not with their eyes, at least with their talents. However, their daily life is not that rosy. They go through a lot of hardships. Often they have no place to lay their heads and none to feed them. Not all the beggars have the talents to earn money.

Beggars are of different types. There are beggars who are blind, dumb, lame, etc., One such man is Mr. A. Yeesebu from Prakasham district of Andhra Pradesh.\textsuperscript{102} He lost his eye sight a week after his birth. He is illiterate. God has given him a sweet voice that helps him to earn something. But how many blind people can earn? Often they go unnoticed and uncared for.

The condition of beggars in our country is pitiable. One may find that some of the beggers are well organized and thus it may seem to be a profession for them. They live

\textsuperscript{101} Ibid, p. 3.

a life in the midst of insults, misery, rejection and uncertainties. Begging means killing one's self dignity and worth. It is no one's pleasure. These beggars live often under roofless shelters, vulnerable to sun, rain and wind. The plight of the children among the beggars stirs our hearts. They are like wasted objects and not human lives to be nurtured. Poverty is often the cause. Lack of parental and human care is another reason for people taking to begging. Love lost is the root cause of the problem. Who cares for them and who thinks of them?

2.3.9. SUPERSTITIONS AND MEANINGLESS TRADITIONS

Superstition is one of the pests of the society. The good or bad experiences born from superstitions, at times go so deep into those people's psyche that no one can stop them from supersitious practices and from executing what they believe. Superstition is an irrational fear of what is unknown or mysterious. It is a practice founded on unreasoning belief in magic, witchcraft, etc. Superstition becomes a challenge to scientists and modern thinkers. The rational thinkers might set it aside as rubbish but they often fail to answer the questions it raises. It is much more difficult to convince the people who are obsessed with it and practice it as a profession.

The havoc superstition causes to people is immense. A good example is, a village called 'Bandam' in Nallagonda district of Andhra Pradesh which witnessed the horrifying experience of a strange behaviour of its residents. There was a peculiar disease which made people of the village behave very strangely. After some days some people died due to this "disease". This disease occurs annually and claims a few lives each time.

Another practice of superstition regularly seen in rural villages is the ceremony of transforming the girl as "Matamma". It is a practice through which a girl (virgin) At the start of mensual period or who had no earlier sexual relations.

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104. Ibid, 26th October, 1995, p. 11.
105. At the start of mensual period or who had no earlier sexual relations.
is declared public commodity. On the first day of becoming 'mathamma' she has to sleep with the village elder. This practice has its origin in the Hindu religious beliefs. Later on, any one and any number of people can claim her to satisfy his or their lust. She can bear children without really declaring who the father is. She can live with any number of persons. One of her duties is to entertain the villagers. These people worship 'matamma' as their deity. They believe that the deity will protect the family from diseases and other problems. In gratitude the girl child is offered to the deity. If a girl is born some times, with curly hair, she is considered to be the avatar (incarnation) of goddess 'Matamma' and that girl, for sure, is offered to the goddess.

This practice is seen all over Andhra Pradesh (as in other states too) with different names. The number of matammas goes beyond thousands. This practice is more seen among low castes in the villages. Often it is linked to ignorance, illiteracy, poverty, caste practices and false beliefs. The Government of Andhra Pradesh banned this practice in 1988. Of course there are any number of laws to ban such evil practices. The law also assures rehabilitation of these ill-fated persons. But the matammas are made regularly, in day light. These girls who are turned as matammas continue to weep over their plight. Their humiliations continue unabated. What they need is not the law alone, but the execution of it.

Often the poor families are the victims of superstitious beliefs. There is a practice of offering young children to the gods and goddesses. The children of poor families are either kidnapped or taken away through various ways. They are killed and offered to the village god\goddess. One such incident is reported in the local daily news paper.107

Another superstitious practice is the belief in palmistry. Both educated and uneducated people succumb to it. Often this leads to unimaginable consequences and even

106. Vartha, 26th October, 1996, p. 11.

An young boy, Venkatesh, belonging to a poor family in Palkanama region of Hyderabad district, was offered to the village goddess Pochamma. The practice of offering human sacrifices to god\goddess is a periodical occurrence.
loss of human lives. There was a case of child marriage because of foretelling of a palmist. The parents of the girl, based on the advise (that the girl would die if she is not married within a week) of the palmist got their child married to a man. But this girl of 16 years ended her life hardly after a week of her marriage. People need to be educated against this. Positive legislations to abolish these practices have to be introduced and implemented in earnestness.

Most of the Indian social traditions are biased against women. Men, by and large, are not brought under any pain inflicting traditions. Child marriage is one tradition where the girl-child, even before she comes to know what the world is about already becomes somebody's property. If the husband dies that woman (girl) becomes a widow. In order that the widows do not revolt in protest, a number of rules (restrictions) are introduced. The widow is decorated in a very ugly manner so as not to appear as attractive. She is made to eat cold food so as to help her kill her emotions and feelings. She has to shave her head to disfigure herself in the eyes of the public, especially men. Widow marriage is discouraged.

This at least is tolerable compared to the tradition, in certain parts of India, where a wife is forced to die along with the dead husband, which is called sati sahagamanam. The tradition of dowry is another millstone tied around the neck of a girl. Certain social habits take away the girls freedom. The widowed girl is not supposed to appear in public and laugh in the company of men. She has to wear different clothes of a widow. She has very few occasions to grow up with the boys. Widows are forbidden to attend public functions.


109. Sati Sahagamanam, is a social practice through which the wife of the dead husband is made (forced) to die along with her husband by throwing herself into the cremation fire, where husband's body is burnt. This practice is declared illegal and so is forbidden by the Government.
The above mentioned and other social traditions haunt the unfortunate women (girls) throughout their lives. They often undergo mental torture and psychological agony. Thus their life becomes a problem to themselves and to the family right from their birth. It is a human made problem and if one wants, he/she can change. Is the woman not equal to man?

2.3.10. CONCLUSION

There are many more groups of subaltern people in Andhra Pradesh than we have listed. The above mentioned groups indicate an idea of who these people are who suffer and need liberation. Most often, sufferings are caused by our ill perceptions and evil intentions. We, human persons are instruments and agents of sufferings. Suffering appears in many other forms and ways, visible and invisible. Suffering causes pain. It disturbs the harmony and dignity of human life.

Change in attitudes towards women and education of the rural poor are the urgent needs. Economic development should be the priority. Rewriting of religious beliefs is the need of the hour. Protest movements should become a must. Uprooting of evil caste practices has to become every one's concern. Awareness in protecting one's own self dignity is to be created. Creating suitable conditions should be the aim, both at official and unofficial levels. People fostering and perpetuating the evil practices should be brought to book and punished. Social transformation, cultural revolution, religious enlightenment should become the programmes of the day.

When these are started and achieved there is hope for the future. Human persons, part of cause and effect of suffering, are unable to come out of this vicious circle. Hence they look for relief and salvation. There is always a way out. The liberation granted by Jesus Christ, as we will discover in the Gospel of Jesus, according to Luke, presented in the pericope on "Gerasene Demonic" (8:26-39) will be the way.