CHAPTER - V

DEVELOPMENTAL POLICIES FOR LAMBADA TRIBES

India is a land of diversity and this diversity is its biggest strength as well as its greatest weakness. A gypsy community of more than four million that traces its roots back to the Roma of Eastern Europe, the Lambada comprises the largest tribal group in Andhra Pradesh. Although the Lambada today have by and large discarded their nomadic lifestyle and settled in small villages called thandas, severe droughts in the Telangana region where their population is great, forces them to migrate seasonally in search of work.¹ For a period of about six months every year, Lambada families travel to the neighboring states of Karnataka and Maharashtra to work as agricultural laborers.²

The impact of this migrant lifestyle is more than economic; the Lambada tribes are disconnected from each other and their traditional social systems, as well as from mainstream civic and political systems. They speak their own languages and dialects and retain their distinct customary laws. Living in clusters bordering the nontribal villages, they have little or no participation in local governance, nor bargaining power, and find it difficult to access even basic services like water, electricity and health care.
Children suffer disproportionately. Forced to migrate with their parents, they are often unable to keep up with their schooling, and many drop out altogether, perpetuating the cycle of illiteracy, lack of opportunities and poverty. Children of these communities are highly susceptible to recruitment by rebel groups, many of which espouse Naxalism, a violent, Marxist-based peasant movement that has gripped the region in recent years. Local administrations run a few programs among the tribal groups and multistate border populations to contain the menace, but the states sharing borders prefer to pass the buck around, disowning immediate responsibility, and failing to address the underlying issues of poverty, lack of education and employment opportunities for youth.

Traditional tribal societies are undergoing a rapid change with the mainstreaming policy of the Indian government. For the tribal communities the process of becoming a part of the mainstream has meant a declining control on their resources and erosion of their cultural heritage. The major issue affecting the tribals in India is displacement: not merely displacement by large projects but resource displacement, thus violating the basic survival rights of tribal communities. Tribal areas reveal a high degree of land alienation. Non-tribals have invaded tribal protected areas. Deforestation, mainly due to exploitation of forests for industrial purposes, is another manifestation of resource displacement. This has resulted in decreasing access to forest resources by tribal communities. With increasing globalization and privatization, the land rights of tribal areas is under even greater threat since these are regions, which have a high natural resource base and has
tremendous potential to meet multiple market demands. Added to resource displacement is project displacement where development projects have threatened the livelihood needs of tribal communities. More than 40% of displaced persons of all large development projects are tribals.\(^7\)

More importantly displacement has been accompanied by erosion of the identity of tribal communities, which is being subsumed within the dominant culture. There is a breakdown in their own community institutions, which hitherto safeguarded their resources, traditional practices and values.\(^8\) In the process the richness and wealth of their knowledge systems, identity and survival with integrity is being destroyed. Although there are protective laws governing tribal areas these laws are being circumvented or not implemented in spirit. For example the Fifth Schedule of the Constitution of India which is a protective legal framework for tribal areas is under threat of being amended due to the mining lobby in India which is keen to exploit the minerals from the habitats of tribal people. The forest laws and land acquisition laws also run counter to the land rights of tribal communities. The government programmes especially earmarked for tribal areas do not reach the people for whom they are meant due to ineffective implementation systems.\(^9\)

**Origin of Tribal Unrest and Movements**

Generally all times of movements are a variant of social change and concrete manifestation of goal orientation of a certain organised group or society. S. Tarrow
says that, “Movements are collective challenges by people with common purposed
and solidarity in sustained interactions with the elite opponents and authorities”. Herbert Blumer defines movement as group behaviour directed in a concerned way at
bringing about social change. A group venture extending beyond a local community
or a single event and involving a systematic effort to inaugurate changes in thought,
behaviour and social changes and he also adds that movement is a collectivity which
acts with some continuity to promote or resist change in a society or group of which it
is a part.11

Among these two scholars, Herbert Blumers definition of a movement is more
appropriate to the tribal movements. It tells about the fundamental causes that lead to
the formation of movement.12 Therefore, a tribal movement means a collective
expression of group or community demanding their rights for their lands, forest
wealth and safeguards for their culture.

There are number of causes are there before tribals unrest and movements in
their day to day life. A colonial system was one of the reasons to exploit the rich and
to untap economic resources of India, to make the British Empire a rich nation, so
they systematically subjugated the Indian tribes and exploited their resources.13 Ill
treatment of the tribals is also another reason for their revolt against the playing
people.14 For example, Moguls suppressed the revolts of Cooli’s who are living in the
North West of Pune. The tribal leaders were killed in the hands of Moguls and were
taken as prisoners and some others were slaughtered. The Maratha’s also severely
punished the Gond tribal people. The third reason is exploitation of tribal lands. Exploitation of tribal is another reason to revolt against the authorities and playing people. Of course economic problems are causes for their revolt. Generally, the greedy money lenders whose interest for the loan that they lend to the tribals accumulated to a very high degree reduced the tribal people to poverty because of the exploitation. M. Satyanarayana points out that moneylender create poverty in the life of tribal people when they are unable to pay the loans. Sometimes, it forced tribals to pledge themselves and their families as bonded labourers.¹⁵

Lack of administration at grass root level, absence of social infrastructure, non implementation of constitutional safeguards, police indifference and exploitative behaviour of officials, non protection of tribals and their rights, illegal collection of land revenue, illegal occupation of tribal land are some of the main causes for the unrest in Indian tribal life. In fact the history of the tribal people is filled with their struggles for freedom, justice and dignity – freedom from encroachment of their lands by the non-tribals, the State and the Central Governments; justice in having the right to posses their ancestral habitations in the hills and the forests, and to enjoy their products; and dignity in terms language, culture, religious customs and other practices.¹⁶ The struggles of the tribal people are mainly to realize these and other such aspirations. They revolt when the so-called civilized people do injustice to them and to their innocent women folk. They also revolt when merchant and moneylenders acquire their lands in return for the loans they had taken from them. The study reveals the truth that the tribal aspirations have not been fully realized and that their
struggles still continue in one form or another. If their problem are not solved by the governments – both at the State and the Central levels the tribal issues will continue to be a serious threat to the society and to the governments themselves.  

This particular section deals with the tribal movements around the country, policies framed by the British in early 20th century before independence, any policies and acts during the Nizam’s Rule in Hyderabad and other parts of Telangana prior to independence and the policies framed by the Government of India and Government of Andhra Pradesh for the upliftment and betterment of the people from Lambada tribe mainly Telangana Region of Andhra Pradesh after achieving independence.

**Marginalisation of Tribals in the State**

The British rulers really did something in providing certain facilities in villages and towns such as, education, transport, communication, medical etc. though inadequate and mainly with self-interest. The British administrators thought it expedient generally to leave the tribals alone, as the task of administration in the hill areas was difficult and costly. Some of the British officers genuinely felt that left to themselves, the tribal people would remain a happier lot.

During the pre-colonial period, lower population density and low value of timber, led to the gradual process of rolling back forest frontier as there was more demand for agricultural land. Under the Mughals, there was a growing demand for
construction timber, and the price of timber began to rise. During the Pre-British rule, the tribal areas were far from the reach of the administration. However, the extension of centralized British administration over these areas gradually deprived tribals of their autonomy. The British colonial policies exposed the tribals to the pressures of the plains’ commercial interests. Outsiders such as traders, moneylenders, followed by settlers successfully acquired large tracts of the aboriginals’ land through different clandestine transactions, exploitive practices, land grabbing, etc. However, in the Nizam areas, the policy of the State of Hyderabad itself was the cause of alienation of lands in tribal areas to outsiders. The Nizam invited the outsiders for acquisition of lands and payment of tax to the state. In this process, the outsiders dispossessed the tribal communities and appropriated the land.

**Situation of tribes during colonial rule in India – Pre- Independence policies**

Even before the attainment of independence, the tribal economies of India had been subject to transformation shedding many of the traditional characteristics and slowly acquiring the features of the larger, mainstream economy of the non-tribals. In other words, the forces of transformation did not leave the isolated and static tribal economies untouched. It needs to be emphasized that all the major changes taken place in the larger non-tribal economy had its inevitable impact on the tribal economies. However, the tribal economies represented by different tribal communities safeguarded some of their distinctive tribal characteristics. In fact, the forces of transformation acted differently upon various tribal communities and the
various tribal communities responded differently. The historical reasons examined elsewhere were mainly responsible for this variation in the levels of responses so as to develop different tribal economies.\textsuperscript{21}

History of the development of capitalism and more specifically that of colonialism revealed that nowhere in the world that the colonial powers had a colonial and consistent policy towards aborigines. ‘The British East India Company passed the scheduled District Act in 1874, the normal law should not automatically apply to the tribal areas was the principle that underlay the passage of scheduled District Act’. In the 1919 Act the concept of backward area was shaped. However, without overlooking the vested interest of the British, it is a tribute to British ruler that they recognised the need of special protection for the tribals. In this sense, the British can be considered as the pioneers of tribal policy in India. In 1930s there was thought provoking debate about the pros and cons of the principle. The imperialist school contended that the aborigines formed a distinct element in India and should be placed in charge of British government. On the other hand nationalist school saw in this proposition, the continuation of the imperialist policy of divide and rule. Gandhiji reacted sharply to the segregation of various communities, particularly the tribals, under the dangerous spell of the policy of the isolation and status quo. The Act of 1935 separated tribals from the rest of the inhabitants.\textsuperscript{22}

Under the provision of the Act of 1935, the Excluded Area (tribal area) was placed under the government control. The adivasis were put into watertight
compartments and classified as the tribal people by the government. The need to provide adequate safeguard for the tribals was again extensively discussed in the Constitutional Assembly, and the nationalist opinion favored incorporation of far more radical provisions for the safeguard of the tribals interest in the form of the V and VI schedule of the Indian constitution.' This was a radical change of the nationalists about the tribal question owing to the efforts of Gandhiji and Thakkar Bapa.23

Nevertheless, consequent upon the various measures undertaken by the British rulers and the national opinion about the tribal question, first half of the 20th century witnessed a tribal scenario, which was in a flux. The tribal isolation and its static existence became a thing of the past. In other words, their transition towards the mainstream socio-economic system had become clear and irreversible.

R. Plame Dutt says that the ultimate aim of the British Colonialism was to exploit the rich and to uncap economic resources of India, to make the British Empire a rich nation. They systematically subjugated India and exploited its resources, successful. The rulers of the princely states and the landlords could not raise their voice against them.24 Some of them who rose up were defeated in revolt because their own tribal people had co-operated with the British. The tribals were affected by the colonial rule. The new system of land ownership and heavy taxation resulted in new social formation.25 The tribals had to suffer under their new masters of the colonial rule. The compact nature of the tribal social relations and the traditional
modes of the agricultural practices had broken down. The lands of the tribal people became saleable commodities for the first time in history. Their hereditary land rights became defunct. The ultimate result was that their unity and solidarity were destroyed. They became landless laborers, in their own lands.26

During the rule of the East Indian Company, tribals continued their job of plundering the non-tribals. The advent of colonial rule in tribal areas resulted in the displacement of the traditional tribal leaders and introduction of Zamindars who collected taxes for the British Government that further added to the sufferings of the tribal people. The tribals faced many problems due to the governments’ policies and the non-tribal people. For example, tribals were prevented from drawing toddy for domestic consumption, and sometimes they were permitted to draw toddy by paying high tax. In addition to this the tribals also suffered from the ill treatment at the hands of the police. The police constables extorted fowls as a form of bribe. The traders garbed their lands. The tribals also came to suffer under heavy load of custom taxes, which were laid down by the governmental authorities. The British government also forced them to do force labor to build roads. The colonial records attribute the rebellion of the tribals due to the aggressive acts of Mansabhadars and the absence of proper supervision and control on the part of the European officers.27

In the year 1917, the government passed the Agency Tracks interest and Land Transfer Act to stop transferring of the lands of the tribes to the non-tribals. The Agency Tracts and land Transfer Act of 1917, applicable to the agency areas of the
tribal tracts now situated in AP firmly established the concept of “tribal domain” that presumed the Tribes to be the original owners of land in the agency areas. In other words, if non-tribal were to be found occupying land in an agency area, by presumption, he would be treated as an illegal encroacher and the burden of proof to the contrary would be on him. All the subsequent laws governing the agency areas in AP owed their genesis to this pristine concept. The AP Scheduled Areas Land Transfer Regulation 1959 (this statute and similar other statutes referred to hereafter as LTR) is the legislation that is operational today.28

While, it is often assumed and rightly so for many reasons, that Indians freed themselves from the colonial rule forever and independence, it is interesting to note that, it is in the erstwhile Hyderabad state ruled by the Nizam that special measures were taken for the first time for the welfare of the Tribes. It was the Nizam who introduced the well known anthropologist, Christoph von-Furer Haimendorf to the tribal tracts of Telangana, when he requested the latter to advise him tackling the problems of the tribals. Haimendorf was instrumental in securing title of land ownership for many tribals.29

The Adilabad tribals still remember the famous ‘Haimendorf pattas’ that recognised them as the owners of their lands. He also perceived the importance of education as the key to tribal development. He trained the first batch of tribal teachers in Adilabad and thereby started the process of modern education in that district. After Hyderabad became a part of India, unfortunately, the successor governments that
came to power in the name of democracy were too busy to worry about the Tribes and their problems.\textsuperscript{30}

**Tribal Movement in Andhra Pradesh**

Tribal revolts took place in British Andhra against colonialism as well as indigenous privileged sections. Tribal movements happened because of the inherent contradictions between the state and tribes; between tribal people and moneylenders; and tribal people and non-tribal land-owning classes. The British introduced laws in favour of individual rights over land, forest acts, courts of law, revenue, and forest and excise machinery from the district level to the smallest village. This process dismantled the collective structures and established individual rights over resources. Legal acts came into existence after every show of resistance by the tribals in the country, but were implemented inadequately. The movement led by Komaram Bheem during 1938-41 in the agency area of Hyderabad State was for rights over land and forest. The European anthropologist Heimendorff brought forth the problems faced by the adivasis of this region to the attention of Nizam Government. The Scheduled Areas of Telangana Region witnessed mobilization of tribes especially in the districts of Adilabad and Khammam.\textsuperscript{31}

**Policies related to Lambada Tribe after Independence**

It was in his monumental work "A Philosophy of NEFA", first published in 1957 that Dr. Verrier Elevin elaborated the strategy. Jawaharlal Nehru, a profound
humanist, was able to appreciate the spirit as well as the operational feasibility of Elwin's policy suggestions.\textsuperscript{32} Nehru had no doubt that development should not be at the cost of the inherent qualities and accumulated experiences of these people.\textsuperscript{33} This basic philosophy underlies the famous 'Pancha Seel' or five principles enunciated by Nehru for the administration of tribal areas.\textsuperscript{34} These five principles are:

1. People should develop along the lines of their own genius and we should try to encourage in every way their own traditional arts and culture.

2. Tribal rights in land and forest should be respected.

3. Should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will, no doubt, be needed especially in the beginning and should avoid introducing too many outsiders into tribals.

4. Should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.

5. Should judge results not by statistics or the amount of money spent, but by the quality of human character that is evolved.

Jawaharlal Nehru's philosophy and vision shaped the tribal policy in the 1950s in India. He avoided the extreme of the two stand points, namely the anthropological approach which sought to treat the tribals as museum specimens to be kept apart, for
study and observations and the other approach which sought to destroy their individually, distort the process of their development and absorb them in the culture and way of life that was alien to them.\textsuperscript{35}

In harmony with this philosophy n strategy of tribal development was framed. The Nehru era laid the foundation of tribal policy in independent India. The Nehru era laid the foundation of tribal policy in India after independence. Scheduled tribes commission (1961) evaluated the working of constitutional safeguards for the tribals and the tribal development programmes. The commission while endorsing Nehru's approach made wide ranging recommendations involving protection of tribals land, their right in forests, their rehabilitation etc. all within the framework of Nehruvian policy. In this context it is necessary to emphasis that the framework of the tribal policy and the strategy of development imbued in the well-known Nehruvian humanism held the ground for about two decades. In fact still provides the sheet anchor or India's Tribal Policy. Even though in recent years there has been a considerable broadening and deepening of the structure of the policy, the basic principles of the policy are unaltered.

It goes to the credit of the framers of our Constitution that they recognised the importance of safeguarding the interests of the Tribes and incorporated appropriate provisions by way of Article 244 and the Fifth and the Sixth Schedules to the Constitution.\textsuperscript{36} The president and the governors are assigned special responsibilities for ensuring good governance in the scheduled areas. The Tribal Advisory Council
(TAC) has been instituted to ensure the involvement of the Tribes in taking decisions that affect their interests. At the ground level, however, these provisions are yet to make a discernible impact on the condition of Tribe.

The Constitution of India makes the following provisions for the protection, socio-economic and political development of Scheduled Tribes.37

Social:

a) Equality before law (Article 14).

b) The state to make provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled caste and Scheduled Tribes [Article 15(4)].

c) Equality of opportunities for all citizens in matters relating to employment or appointment to any office under the state (Article 16).

d) The state to make provisions for reservation in appointment, posts in favor of any backward class citizens which in the opinion of the state is not adequately represented in the Services under the State [Article 16 (4)].

e) The State to make provisions in matters of promotion to any class or classes of posts in the Services in favor of the Scheduled caste and Scheduled tribes [Article 16(4A)].
f) A National Commission for the Scheduled caste and Scheduled tribes to investigate, monitor and evaluate all matters relating to Constitutional safeguards provided for the Scheduled caste and Scheduled Tribes (Article 338).

g) Appointment of a Commission to report on the administration of the Scheduled areas and the welfare of the Scheduled tribes in the States [Article 339].

h) Appointment of a Commission to investigate the conditions of socially and educationally backward classes and the difficulties under which they labour and to make recommendations to remove such difficulties. [Article 340].

i) To specify the Tribes [Article 342].

**Economic:**

a) The state to promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the Scheduled caste and Scheduled tribes, and protect them from social injustice and all forms of exploitation [Article 46].

b) Grant-in-aid from the Consolidated Fund of India each year for promoting the welfare of the Scheduled tribes and administration of Scheduled areas [Article 275(1)].
c) The claims of the members of the Scheduled castes and the Scheduled tribes in the appointments to services and posts in connection with the affairs of the Union or of a State to be taken into consideration consistent with the maintenance of efficiency of administration [Article 335].

**Political:**

a) Through the Fifth Schedule, the administration and control of in any State, other than the States of Assam, Meghalaya, Tripura and Mizoram by ensuring submission of annual reports by the Governor to the President of India regarding the administration of the Scheduled areas and setting up of a Tribal Advisory Council to advise on such matters pertaining to the welfare and advancement of the Scheduled tribes [Article 244(2)].

b) Special provision through the Sixth Schedule for the administration of the Tribal areas in the States of Assam, Meghalaya, Tripura and Mizoram by designating certain tribal areas as Autonomous districts and Autonomous Regions and also by constituting District Councils, Autonomous Councils and Regional Councils [Article 244(2)].

c) Reservation of seats for the Scheduled castes and the Scheduled Tribes in the House of the People [Article 330].
d) Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the Legislative Assemblies of the State [Article 332].

e) Reservation of seats for the Scheduled Castes and the Scheduled tribes in the every Panchayat [Article 243D].

f) Extension of the 73rd and 74th Amendment to the Constitution to the Scheduled Areas through the Panchayats (Extension to the Scheduled Areas) Act, 1996 to ensure effective participation of the tribals in the process of planning and decision making.

Andhra Pradesh was formed in 1956 by merging the erstwhile Hyderabad and Andhra States. The new government enacted the first comprehensive legislation, Andhra Pradesh Scheduled Areas Land Transfer Regulation, 1959 for the protection of tribal land. It came into effect in Andhra region in the same year and was extended to Telangana region through Regulation 2 in 1963. The Regulation 1 of 1959 provides that: (i) in the scheduled areas, transfer of immovable property by a member of scheduled tribe to non-tribals without permission from the competent authority shall be null and void; (ii) Where a transfer of immovable property is effected in favour of non-tribals, the designated official, on representation or suo motu may restore the property to the transferor.38

However, this legislation did not bar land transfer by non-tribals. Even in the case of transfer from tribal to non-tribal, it was only restrictive and not proscriptive. Moreover, the regulation remained largely unimplemented as the working rules were
not framed for almost 10 years after its passage. Land alienation in scheduled areas continued in spite of this legislation. The government began moving in this direction after the tribal uprising in Srikakulam district in the 1960s by initiating more stringent measures in the form of Regulation 1 of 1970.

The unique feature of Telangana was that forest resources in the region till 19th century were not managed separately; instead it was under the control of the Revenue Department. Though in 1857 a separate department for forests was established but for controlling only 13 species. From time to time the forest acts were made but only to consolidate on revenue aspect. Until the revision of 1916 Forest Act over the earlier one of 1900, this had laid the foundation for the establishment of real Forest Administration. It was also repealed by Hyderabad Forest Act of 1945, which was modelled on the lines of Indian Forest Act. On the tribal front, the Nizams rule was unfortunate for them since they were always at the receiving end for the denial of their customary rights.

The post independence saw Law Commission being set up to integrate the two Forest Acts existing in the respective regions of Madras Province and Nizams. The result was the Andhra Pradesh Forest Act, 1967 that was drafted and passed by the legislature and it is in force from April 1967. It was followed by various legislations like Forest Offence Rules of 1969, Andhra Pradesh Forest Produce Transit Rules of 1970, Andhra Pradesh Minor Forest Produce (Regulation of Trade) Act of 1971 and lately Andhra Pradesh Scheduled Areas Minor Forest Produce (MFP)
(Regulation of Trade) Regulation of 1979 were legislated to combat the situations of forest offences, trade control over forest produce etc.\textsuperscript{41}

**Government policies for upliftment of Lambada Tribes**

An important Directive Principle of the State Policy as enshrined in the Constitution of India states that “the State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular all the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation”.\textsuperscript{42} Scheduled Tribes (S.Ts) distinguish themselves from other communities with their distinctive culture, traditions and features. Tribals have their own socio-cultural and economic milieu. Tribals live in various ecological and climatic conditions ranging from plains, forests, hills and inaccessible areas and reside in isolated habitations. They are at different stages of social, economic and educational development.\textsuperscript{43}

They lag behind the rest of the society due to their socio-economic backwardness. After dawn of independence and pronouncement of constitution of India, various plans and programmes have been designed for their welfare and development. Despite considerable attention through five-year plans for the development of Scheduled Tribes and their habitations, they lag behind others in development and continue to be the weakest and most exploited section of the society.
The Constitution of India incorporates several special provisions for the promotion of educational and economic upliftment of Scheduled Tribes and their protection from exploitation and social injustice. In order to transform the said constitutional provisions into reality, the Government has planned for the focused development of scheduled tribes and their habitations through five year plans.44

The Fifth Five Year Plan marked a significant change in the process of tribal development. The plurality of occupations marked variations in the levels of development and varied geo-ethnic milieu of various tribes give rise to plethora of problems, which are not amenable to uniform approach for their development. Therefore, area specific strategy has been evolved basing on the recommendations of expert committee set up by the Ministry of Education and Social Welfare in 1972 under the Chairmanship of Prof. S.C. Dube for the rapid socio-economic development of tribal people inhabiting the Scheduled Areas where more than 60% tribal population are living. Tribal Sub-Plan is a policy document for fulfilling the Guarantees enshrined in the Constitution for Scheduled Tribes. The tribal sub-plan is based on the basic philosophy that the developmental efforts for Scheduled Tribes should be given priority in the process of development and growth with social justice. In Andhra Pradesh, efforts have been made since 1975 to identify developmental programmes for Scheduled Tribes in all the developmental sectors taking Tribal Sub Plan Strategy as an instrument for development of Scheduled Tribes. It has been made imperative for all the general sector departments to earmark their plan funds approximately in proportion to the S.T population in the State towards Tribal Sub
plan from 1974-75 onwards. During 1984-1985, the Government ordered for pooling
of sub-plan funds at ITDA level in six departments viz., (1) Agriculture,(2)
Horticulture, (3) Fisheries, (4) industries, (5) Rural Water Supply and (6) National
Rural Employment Programme (NREP). Funds are released and deposited in Public
Deposit Account for operation by Project Officers, (Integrated Tribal Development
Agencies) ITDAs.45

Soon after independence, systematic developmental planning was launched for
the welfare and development of Scheduled Tribes with the introduction of First Five
year Plan (1951-56) which started in 1951. Development programme was started as a
community development programme. The strategy for Tribal Development has under
gone definite and gradual changes in orientation and emphasis during the successive
plan periods. During Second Five Year Plan (1956-61) while continuing the basic
policy of First Five Year Plan, 4 Multi-purpose projects at Utnoor (Adilabad),
Narsampet (Warangal), Araku and Paderu (Visakhapatnam) were started in 1956.
Encouraged by the results of the II Five Year Plan approach, the development effort
was expanded over twenty new Tribal Development blocks in areas of tribal
concentration by converting the 4 Multi-purpose blocks already functioning in to
Tribal Development Blocks. This Strategy continued during the III Five Year Plan
(1961-66) also.

A review of the tribal situation would indicate that the strategy for
development would require an intensive approach to the tribal problems in terms of
their geographic and demographic concentration, if the faster development of the community is to take place. The community development efforts in the tribal areas were therefore, taken up for supplementation by stating a few special multipurpose tribal development projects covering a few blocks in 1954 (Mallavarapu, 2006)\textsuperscript{46}.

A number of commissions and committees were appointed in the recent past to look into the problems of developments in the tribal areas in the country and they have recommended a number of measures to remove the socio-economic imbalances and also to break down their old psychological barrier, which existed in the tribal areas. The important commission and committees appointed so far are:

1. The Social Welfare Team of the Committee on plan projects 1959.
2. The Verrier Elwin Committee on Tribal Development.
3. The Committee on Tribal Economy in Forest Areas -1967
4. The Schedules Areas and Scheduled Tribal Commission (Dhebar Committee 1961)
5. The Special working Group on Cooperatives for Backward Classes 1961 (Shri M.D. Bhargava as its Chairman)
9. The Study Group on Relief of Indebtedness Land, Alienation and Restoration in Development Agency Area -1973 (Shri P.S Appu as its Chairman)

10. The team of Marketing, Credit and Cooperation in Tribal Areas -1978 (Shri K.S. Bawa Committee)


The Dhobar Commission (1961) recommended an integrated approach based on the minimum essential items like food, drinking water, employment, educational health and village road. The task force on Development of Tribal Areas constituted in 1972 suggested that the ecological, occupational and social preemptors of the tribal population should be properly assessed for formulation of a policy and its implementation so that a steady flow of benefits could be assured to the tribal people.\textsuperscript{47}

The Dupe committee in 1972 tried to define a new strategy for tribal development and suggested that the problem of tribal development should be defined at the national level and national efforts required for tackling it, worked out. It also suggested an integrated area development approach in consonance with the genius and aspirations of the tribal people.\textsuperscript{48}
**Education of Tribal Children**

Education of tribal children is important, not only because of the Constitutional obligation but also as a crucial input for total development of tribal communities. Ever increasing contact of tribals with the outside world over the years has introduced several changes in their culture psychological characteristic and life. Their ways of perceiving the world, categorizing objects, interpreting pictures, and strategies of learning and memory become more similar to those with whom they interact and negotiate their life in these changed circumstances. This suggests that tribal children can acquire all those skills that the members of other groups of the society possess. What is important on our part is to develop a positive frame of mind about tribal children. This is possible only through sensitivity to tribal culture and life, recognition of the cognitive strengths of tribal children, and appreciation of their personality qualities. Efforts in these directions will be very helpful in organizing the programme of tribal education as well as promoting economic and other aspects of tribal development. Similarly, a clear policy for language use in schools has to be developed. Development of primers in the tribal dialect involving content from the local context will go a long way in ensuring children’s active participation in the learning process in school. While there is a general need for improvement in physical facilities in all schools in remote tribal regions, change in perceptions and outlooks of teachers about tribal children are equally important.
According to the 2001 census, the tribal population in India is 74.6 million representing 573 tribes living in different parts of the country, having their own languages (270) which are different from the one mostly spoken in the State where they live. There were 16 million ST children (10.87 million of 6-11 years and 5.12 million of 11-14 years) as of March 2001, out of the total child population in India of about 193 million in the age group of 6 to 14 years. The government is introducing different projects from time to time to impart education to the tribal children. One of the important projects can be said as “Janshala. This is a joint program of the Government of India and five UN agencies (UNDP, UNICEF, UNFPA, UNESCO and ILO) for the universalisation of primary education among educationally underserved communities. The programme is being implemented in nine Indian states. Records collected in schools in the Janshala Programme areas indicate continuing high “dropout” rates among tribal children. A major reason for this is that in most states the medium of instruction is the regional language. Most tribal children do not understand the textbooks, which are generally in the regional language. The appointment of non-tribal teachers in tribal children’s schools is another problem: the teachers do not know the language the children speak and children do not understand the teacher’s language. Issue of language is being debated in the context of tribal education. While some researchers argue for a uniform policy with respect to language use in schools, others perceive it as a constraint in the process of schooling. This paper examines the current policy framework of the participating states with regard to the medium of instruction in government schools in tribal areas and meeting
the needs of sound education of tribal children in terms of the posting of teachers, development of textbooks and curricula, training of teachers, etc. The project also covered statistical analysis of the responses of parents, children and teachers on the issue of using the mother tongue as medium of instruction in schools and other language issues. The findings of the project are important for better education policy. One is that the cognitive qualities of tribal children have to be viewed and evaluated taking into consideration their ecological and cultural contexts that place very different demands on day-to-day life. Because of differences in the demands of tribal ecology, the patterning of their cognitive abilities shows considerable variation from those of other groups. A related and more important lesson is that tribal children are neither culturally inferior nor cognitively less competent than the children of civil society. Instead, many of their skills and abilities are highly developed and extremely sophisticated.

The implications of these findings for schooling of tribal children are clear. A programme of schooling, which does not pay attention to the ecological, cultural and psychological characteristics of tribal children, is highly unlikely to make any significant impact. The educational system of the dominant non-tribal population is of very limited value in the tribal cultural milieu because it does not match with the lifestyle of individuals and the needs of the tribal community. Linking school education with life in general and the needs of the tribal communities in particular is a most important step that requires serious attention. The evidences suggest that tribal children do possess the basic cognitive abilities and psychological dispositions
necessary for successful participation in school. Yet tribal children have very low levels of participation and success in school education programmes. These points to our failure to develop a sensitive model of education that is rooted in the psychological strengths of tribal children. Studies indicate that, in comparison to other groups, hunters and gatherers possess a high level of visual and tactual differentiation; they demonstrate capacity for fine judgment of shape and size of stimuli as well as spatial relations and they produce fine categorization of an array of objects. These abilities are required for success in science, art, music, dance, athletic activities, and vocations like carpentry, tailoring, wood and stone crafts. These skills need to be utilized not only for education of tribal children in schools, but also in the broader economic spheres of tribal life. Such attempts will be helpful in generating and promoting the sense of competence, self-efficacy, self respect and positive self-image among tribal children in general. Such attempts are also highly likely to provide tribal children with a culturally meaningful, ecologically valid and economically viable alternative to life by reinforcing the dignity of their culture and identity. Teachers must be sensitized to the cultural and behavioral strengths of tribal children and motivated to do their best for them in schools. Incentives should be initiated to attract effective teachers to work in tribal schools and to retain them there. Only such motivated teachers are likely to generate interest among tribal children towards schools education by attempting to link the contents of the curriculum with the existing realities of tribal communities using innovative technologies.
Changes in the Education Policy of Indian Tribes

An important development in the policy towards education of tribals is the National Policy on Education (NPE), 1986, which specified, among other things, the following:

- Priority will be accorded to opening primary schools in tribal areas;
- There is need to develop curricula and devise instructional material in tribal languages at the initial stages with arrangements for switchover to regional languages;
- ST youths will be encouraged to take up teaching in tribal areas;
- Ashram schools / residential schools will be established on a large scale in tribal areas;
- Incentive schemes will be formulated for the STs, keeping in view their special needs and lifestyle.

The NPE, 1986 and the Programme of Action (PoA), 1992, recognized the heterogeneity and diversity of the tribal areas while underlining the importance of instruction through the mother tongue and the need for preparing teaching/learning materials in the tribal languages. A working group on Elementary and Adult Education for the Xth Five Year Plan (2002-07) emphasized the need to improve the
quality of education of tribal children and to ensure equity as well as further improving access.

The interventions being promoted in States under Janshala include:

- Schools, education guarantee centres and alternative schools in tribal habitations for non-enrolled and drop-out children;
- Textbooks in the mother tongue for children at the beginning of the primary education cycle, when they do not understand the regional language. Suitably adapted curriculum and the availability of locally relevant teaching and learning materials for tribal students;
- Special training for non-tribal teachers to work in tribal areas, including knowledge of tribal dialect;
- Special support to teachers as per need;
- Deploying community teachers;
- Bridge Language Inventory for use of teachers;
- School calendars in tribal areas appropriate to local requirements and festivals.
- Anganwadis and Balwadis or crèches in each school in tribal areas so that the girls are relieved from sibling care responsibilities;
- Special plan for nomadic and migrant workers;
• Engagement of community organizers from ST communities with a focus on schooling needs of children from specific households;
• Ensuring sense of ownership of school committees by ST communities through increasing representatives of STs in VECs / PTAs etc.
• Involving community leaders in school management;
• Monitoring attendance and retention of children;
• Providing context specific intervention e.g. Ashram school, hostel, incentives etc.

**Universalizing Access**

One of the challenges in providing education to tribal children relates to setting up school facilities in small, scattered and remote tribal habitations. The majority of the Scheduled Tribes live in sparsely populated habitations in the interior and in inaccessible hilly and forest areas of the country. Nearly 22 per cent of the tribal habitations have populations of less than 100 while more than 40% have population of 100 to 300. The rest have population of 300 to 500.

**Relaxed Norm for Setting Upper Primary Schools**

One of the reasons for poor access to schooling in tribal areas before the 1980s was the high norm on population, number of children and distance for opening new
schools. Most of the states have relaxed these norms to enable setting up schools even in small tribal hamlets. This, along with other measures has improved access in tribal areas. For instance, Andhra Pradesh has relaxed norms to set up schools in habitations even with 20 school-age children. Some states have lowered the population size norm, especially for tribal areas. EGS centers can now be established even with 15 children. In remote tribal habitations in hilly areas of North Eastern states and Jammu & Kashmir, EGS schools can be opened with only 10 children. The Sixth All India Educational Survey (1993) showed that 78 per cent of the tribal population and 56 per cent of tribal habitations have been provided primary schools within the habitation. In addition, 11 per cent of the tribal population and 20 per cent of tribal habitations have schools within less than 1 km radius. About 65 per cent of rural habitations covering 86 per cent of the total rural population have primary schools within the habitation or within a distance of half a kilometer, as against 56 per cent of tribal habitations with 79 per cent of tribal population. Mizoram and Gujarat have the highest percentage of population and habitations covered by primary schools within the habitations. Up to 95 per cent of the tribal population and 85 to 90 per cent of the tribal habitations in the states are provided with schooling facilities within the habitation.

**Quality Improvement**

Development of culturally relevant materials in local languages Most of the states recognize the need to address issues related to teachers’ attitudes, medium of instruction, textbooks and materials, curriculum and pedagogy and teaching-learning
process in tribal areas. An increasing number of researchers strongly advocate the use of the mother tongue or home language as medium of instruction in early stages of education. This assumes greater significance in the context of education of tribal children because their mother tongue is often quite distinct from the prominent languages in the state or regional languages. ST children face problems wherever teachers do not speak their dialect at all. From the perspective of language, it is desirable to have a local teacher from the same tribal community.

Although research evidence has demonstrated the positive consequences of bilingual or multilingual schooling on cognitive development and social interaction processes, tribal children would require special programs to be able to cope. The Constitution of India allows the use of tribal dialect (mother tongue) as the medium of instruction if the population of the tribe is more than 100,000. Andhra Pradesh has developed bilingual dictionaries and teacher training has been organized in Warangal and Vizianagaram districts. Research studies have also been undertaken on the issue of language and maths learning by tribal children. It has been decided to use the multi-level kits developed for tribal areas in Vishakapatnam district and also in other tribal areas.

Use of Local Teachers

The acceptance of teachers by the community as one of them is critical for increasing schooling participation in tribal areas. An understanding of and respect for
tribal cultures and practices and some amount of familiarity with the local language are important for teachers to gain this acceptance: The presence of tribal teachers, especially from the same community, has shown and improved school participation of ST children. Coming from the same community, it is believed that the teachers would understand and respect the culture and the ethos with much greater sensitivity. Studies suggest that teacher motivation contributes more to teaching – learning process than teacher competence. Realising the importance of having teachers from the local community, many states have appointed community teachers or para teachers as they are popularly referred to. The deployment of community teachers was first experimented in the late Seventies in Non-Formal Education (NFE) and later in the formal school with the Volunteer Teacher Scheme of Himachal Pradesh (1984). Nineties saw spurt in the appointment of community teachers, who are from the local community and appointed by the gram Panchayat or Village Education Committees. Different states have different schemes for appointing community teachers – Shiksha Karmi Scheme (Madhya Pradesh and Rajasthan), Shiksha Mitra Yojna (Uttar Pradesh), Lok Shikshak (Bihar), Andariki–Vidya Volunteer Scheme (Andhra Pradesh), Vidya Upasak Yojana (Himachal Pradesh), Shikshan Sevak (Maharashtra), Guruji (under EGS in Madhya Pradesh) Shikshak (under Basti Shala Scheme in Maharashtra) etc. It is estimated that there are about 220,000 para teachers engaged in full time schools in the country.

The socio-cultural matrix prompted a new dimension of Community Development Programme and the consequent instrumentality of Panchayat Raj
intended to uplift the tribals and achieve rapid integration with the larger society of the region and the nation. The integrated approach has been envisaged for the all round development of tribals during the three plan period with the inauguration of Multi Purpose Projects in four tribal pockets, namely, Utnoor in Adilabad district, Narasampeta in Warangal district, Paderu and Araku in Vishakapatnam district where the largest number of tribals are concentrated. Today there are as many as 24 Tribal Development Blocks with a scheduled tribe population of 5.31 lakhs covering major portion of the scheduled are in Andhra Pradesh. Here it is very important to note that only 40% of the scheduled tribes are deriving the benefits of the intensive programme of tribal development as they are living in Tribal Development Blocks. He rests of the scheduled tribes inhabiting plains and tribal pockets are denied the benefits of the tribal development programmes. Spectacular results have been achieved in the introduction of improved agricultural practices like use of improved seeds, implements, fertilizers and insecticides, transplantation of seedlings and some of the commercial crops like chilies, tobacco, sugar cane, potato etc. Another noteworthy feature is rejuvenation of the cooperative movement by introducing a new institution he Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation which is largely contributing for infusing vitality into tribal economy by arranging organized marketing system and providing agricultural credit facilities through a net work of Primary Societies and Purchase and Sales Depots for the exclusive benefit of tribals. The overall performance of the programmes did not yield the expected results in other fields like industry, social education women welfare and
youth welfare. The programme sometimes fell short of targets because of the following reason:

1. Stereotyped programmes have been introduced without taking into consideration the felt needs of the people.
2. Lack of follow-up financial provision resulted in half finished works.
3. Introduction of too many programmes resulted in diffusion of effort.
4. The programmes are devoid of tribal bias due to lack of knowledge of tribal beliefs and customs.
5. Failure of leadership to provide the necessary guidance due to absence of enlightened leadership who are well versed in the intricacies of statutory provisions and administrative procedures.
6. Introduction of sophisticated institutions like Mahila mandali and youth club failed to appeal to the mind of ignorant tribal women and youth.
7. ‘Matter of act’ approach of the official functionary and the consequent indifference to convince the tribal of the benefits of the innovations.
8. Chronic ignorance and proverbial apathy of the tribal to adopt innovations.

In view of the above-mentioned factors, the hiatus between one tribe and the other on one hand and between one tribals and non-tribals on the other is yet to be bridged.
Education Policies by Govt. of India

Emphasis was given to education in addition to health, agriculture, communication and housing programmes. Nevertheless, some signs of restiveness became manifested in certain tribal areas indicating the need for more intensive efforts. This, during the Fourth Five Year Plan (1969-74), paved the way for introduction of an agriculture oriented project called “Girijan Development Agency” in Srikakulam district in 1972 as a central sector scheme with the primary objective of combating unrest. The project aimed to accelerate promotion of agriculture and allied sectors, social services and arterial roads with emphasis upon flow of benefits to the tribals. As part of all India strategy, a Special Nutrition Programme was introduced to protect the vulnerable tribal groups from malnutrition. The protective regulations such as Land Transfer regulation, Money Lender Regulations were amended plugging the loopholes and special machinery was evolved for effective implementation of the protective regulations. Survey of tribal land was taken up, besides massive programme of land assignment to land less tribals. The feudatory muttadari system was abolished in 1969. The Debt Relief Regulation was amended and the tribal debts were scaled down and two years moratorium on collection of debts from tribals was imposed.

The National Education Policy in 1968 marked a significant step in the history of education in post independence India. It aimed at promoting national progress, a sense of common citizenship and culture, and to strengthen national integration. It
laid stress on the need to bring about radical reconstruction of the education system, to improve quality at all stages, give greater attention to science and technology, cultivate moral values, and build a close relationship between education and the life of people. Keeping in mind the economic and technical changes, Government of India modified the National Policy in 1986 and again in 1992 laying down fresh commitments for different levels of education. The priority areas specified being free and compulsory primary education, covering children with special needs, eradication of illiteracy, vocationalisation, education for women’s equality and special focus on education of SCs/STs and minorities.53

Other Development Initiatives by Govt. of India

Prior to, and immediately after independence, the entry of state machinery into tribal areas was largely used to exploit the timber and forest resources and to extract taxes from individual landholders to add to the state revenues. Non-state actors were mainly traders, middlemen and feudal landlords who worked towards alienation of land from the tribal people through fraudulent means. This traditional exploitation led to the victimisation of young tribal girls as concubines or through use of their tribal status to acquire properties and resources.

The development paradigm followed by the state ever since independence, was focused on the setting up of large irrigation and power projects. Tribal areas lay within the catchment zone of the majority of these projects. This led to brutal and
large-scale displacement of tribal communities with little importance paid to rehabilitation or sharing of benefits from these projects directly or indirectly with the affected populations. Hence, tribal people have historically remained refugees of development projects within the country and those displaced even from the earliest of these projects are yet to receive compensation or rehabilitation. Very little information is available on what happened to the people who were displaced, the magnitude of the problem of displacement, what have been the exact impacts on their lives and future generations and how they are coping with displacement.

**National Policy on Tribals**

For the first time after the country became Independent, the Government of India is proposing the formulation of a National Policy on Scheduled Tribes. The policy seeks to bring Scheduled Tribes into the mainstream of society through a multi-pronged approach for their all-round development without disturbing their distinct culture.

The Constitution through several Articles has provided for the socio-economic development and empowerment of Scheduled Tribes. (You may list the provisions here, if necessary). But there has been no national policy, which could have helped translate the constitutional provisions into a reality. Five principles spelt out in 1952, known as Nehruvian Panchasheel, have been guiding the administration of tribal affairs. They are:
1. Tribals should be allowed to develop according to their own genius
2. Tribals’ rights in land and forest should be respected
3. Tribal teams should be trained to undertake administration and development without too many outsiders being inducted
4. Tribal development should be undertaken without disturbing tribal social and cultural institutions
5. The index of tribal development should be the quality of their life and not the money spent.

Realising that the Nehruvian Panchasheel was long on generalities and short on specifics, the Government of India formed a Ministry of Tribal Affairs for the first time in October 1999 to accelerate tribal development. The Ministry of Tribal Affairs is now coming out with the draft National Policy on Tribals. Based on the feedback from tribal leaders, the concerned States, individuals, organisations in the public and the private sectors, and NGOs, the Ministry will finalise the policy.

The National Policy recognises that a majority of Scheduled Tribes continue to live below the poverty line, have poor literacy rates, suffer from malnutrition and disease and are vulnerable to displacement. It also acknowledges that Scheduled Tribes in general are repositories of indigenous knowledge and wisdom in certain aspects. The National Policy aims at addressing each of these problems in a concrete way. It also lists out measures to be taken to preserve and promote tribals’ cultural heritage. 

54
Importance of Five Year Plans for the inclusive growth of tribal people including Lambada

During the V Five Year Plan the Sub Plan Strategy was introduced with a new concept for integrated and accelerated development of tribals. The Sixth Plan (1980-85) sought to ensure a higher degree of devolution of funds so that at least 50 per cent of tribal families could be provided assistance to cross the poverty line. During the VII Plan, the strategy was focused on poverty alleviation programme. While extending the family oriented benefits to the tribals living in the smaller pockets called “Clusters”, 17 clusters were identified. Further the family oriented programme of assisting the tribals was extended to tribals living in plain area (DTGs). The pioneering steps like introduction of single line administration in sub plan areas, separate demand for tribal sub plan, launching of comprehensive survey and settlement operations were among the major achievements during VII Five Year Plan. The working Group on development of SCs/ STs has observed that the strategy adopted during VII plan was sound and reiterated to continue the same during VIII Five Year Plan while emphasizing the need for education development of vulnerable groups and involvement and participation of women. The Ninth Plan (1997-2002) aimed to empower Scheduled Tribes by creating an enabling environment conducive for them to exercise their rights freely, enjoy their privileges and lead a life of self-confidence and dignity, on par with the rest of the society. The Tenth Plan approach to the tribal development focuses on tackling the unresolved issues and problems on a time bound basis, besides providing adequate space and opportunity for the tribals to
empower themselves with the strength of their own potentials. In tune with these broad objectives, during X Five Year Plan, on-going educational schemes with more focus on improving quality of education and access to Higher education are strengthened. As a result, the growth in enrolment of ST children has improved at all levels and access to higher education has also improved.55

**Initiatives by the Government of Andhra Pradesh - Post Independence**

Land alienation within tribes is a serious problem in some areas. For example, the recognition of the Lambadas as a Scheduled Tribe in 1977 in Andhra Pradesh, who do not have this status in other states, has led to large-scale migration of this tribe into AP. The Sugali population was 1,32,464 in 1971; by 1981 the Sugali and Lambada populations together became 11,58,342, a 774 percent increase. By 1991, they were 16,41,897 in population. They have largely spread in the districts of Adilabad, Khammam, Warangal, Mahaboobnagar, Kurnool, Nalgonda and Prakasam, while scattered in other districts to a lesser extent. They have taken over the lands of the local tribes like the Gonds, Chenchus, Koyas, Kolams, etc. The Chenchus have been worst affected by this migration. This conflict is serious where lesser assertive tribes, like the Chenchus, have lost lands to the Lambadas. Such land alienation should be arrested. A special protection should be provided for the local tribes by a process of categorization of tribes both for the purpose of preventing land alienation from lesser-developed tribes, and for a more equal distribution of reservations and other constitutional provisions.
Protection of the benefits accrued to the ST beneficiaries under various programmes of the tribal sub plan will depend upon the enforcement of the protective regulations. The interests of the tribals on land and forest are to be protected and promoted. In addition to the general laws, which are also applicable to sub plan area which is mostly Scheduled area, specific regulations have been enacted and are in force to save the tribals from various forms of exploitation.

In pursuance of directive principles of state policy as enshrined in Article 46 of the constitution, the governor of Andhra Pradesh in exercise of the powers under para 5 (2) of the fifth schedule of the constitution made the following protective regulations:


As agriculture constitutes the main stay of life for the tribal, the most important regulations are intended to protect the interests of tribals in land, to regulate usurious money lending and in the process give relief from its deadly effects and prevent the concomitant alienation of land. The problem of land alienation and money lending are interlinked as the latter is invariably employed by all alienators as the instrumentality of alienation of tribal land.
The Andhra Pradesh scheduled areas land transfer regulation 1959 was made to safeguard the interests of tribals in land in the scheduled areas of the state. The land transfer regulation was amended number of times in 1970, 1971, 1978 for removable of lacunae in regulation and provide for more effective enforcement of the provisions of the regulation.

**Summing Up**

Government during the colonial rule did not recognised the tribal people until they need them for carrying out infrastructural work like building roads and railways. Colonial rulers deprived the tribal people of their lands for the sake of landlords and instead use the same tribal people as labourers in their own land for agricultural purpose. The act of 1919 and 1935 placed the people from Lambada tribe in Telangana region in watertight compartments and exploitation from the landlords and other adversaries of Nizam. The pre-independence era was the darkest period of Lambada people as they lost their lands into the hands of landlords due to the 1919 Act which placed the excluded areas of the scheduled tribe under the direct control of government i.e. British and Nizam. However after Independence, certain polices, acts and regulations were passed under the constitution granting certain privileges, rights and reservations for scheduled tribes under education, health, food and nutrition, employment and equality. The people of Lambada benefited from this legislation once the Government of Andhra Pradesh passed an act in 1977 to grant the status of
Scheduled Tribe to Lambada Tribe which allowed them to enjoy their constitutional rights. However, this also influenced increased migration of Lambada people from other states to Telangana region to acquire ST status so as to enjoy the benefits of constitution. Various other schemes were also developed and implemented by the Government of India and Government of Andhra Pradesh so as to provide Lambada unrestricted access to education, health, and food. Due to increased awareness among the Lambada due to education and other government policies pertaining to skill and livelihood promotion, the people have become more aware about the current events and affair in and around the city which has resulted in increasing their capability which influenced their migration to cities for employment and education. This ultimately has resulted in modernization of the lambada people leading to changes to dress attire, food, housing conditions and other cultural factors.
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