CHAPTER - VII

CONCLUSIONS

In general, modern social world is characterized by conflicts. Conflict prevails in almost all sectors of life. It starts from birth and ends in death. In multi India, different social groups are struggling with each other the processes of social differentiation and social stratification has disturbed the whole human world. Every individual of the society desires to share his/her values. In sharing of these values the individual is competitive with each other. In competition, if they find their failure, they adopt other strategies. The strategy applied often gives rise to conflict. This phenomenon is observed at group level also. The different social groups want to share these values. The loser group often meets conflict – situation against the gainer – group. Even during the process of the gain of the values, the different groups may meet conflict situation.

The goal of India is “casteless and classless society” by the principal political parties in India. The measurers undertaken to abolish untouchability constitute a definite advance towards a more egalitarian society than before Rural society in India is undergoing changes and they may be considered in terms of the changes like urbanization, industrialization, political and administrative changes. During the period of British rule industrialization was introduced. Because of these developments villagers became increasingly dependent on nearby towns for many goods and
services. The growing of commercial crops such as cotton, jute, tea, coffee, indigo and tobacco brought cash to the village and made village economy and society sensitive to changes in the external demand for these commodities.

Even there are apparent cultural and geographical differences. Practices between the life-styles of the Indian tribes but historically there is a basic unity in thought and philosophy among these people, born and brought up in environment of diversity through the length and breadth of the country.

Tribal people live in mountain places and they get lofty ideas with the experience of infinite God, most powerful God, with the help of their surroundings, sublime things their integrity and solidarity is very appreciable. Sometimes they have fighting nature and concept of their own life for death is still there. Because of that some of the political leaders misuse their power and might for their selfish development. Changing are taking place in their lives are due to the changes these are taking place in the plain people’s life as well. Comparatively with Orissa tribal people Andhra tribal people are much better in their day-to-day life and one can see it, a developing process is there in their lives.

• Their livelihood is drastically damaged. They are forced to come out of their surroundings. They are affected by the political problems.
So here too the change is playing a role to eradicate sometimes their poverty life and at the same time into a drastic conditions. This way the change will help any community to change them.

As a result of cultural contact, changes have taken place in the economic and social life of the tribal groups in India. Continuity and Change are inevitable factors in any human society and has no exception to tribal society. The tribal society is changing its habits and way of life since independence India. But at the same time the tribal society is continuing with some values in their cultural life such as speaking their own language, warring their traditional dress, having interaction with other communities around them. In certain areas like politics they became in tolerant in their activities.

Lambada tribe is the most exploited tribe among other tribes despite their socio-economic developments. They still kill their children due to their poverty, especially girl children because of dowry system. They still drink Dharu (Alcohol) as sacred drink during their festivals. Still believe in their mythological stories as they are origin of their existing. Myths, folklores, practices, etc. are formatting them in their social and public life which are exploiting their own kith and kin every day, but lot of changes has taken place in their lives. Now many of them are educated and once they did not give importance to even primal educational qualifications.
Modernization becomes a factor for migration of tribals to urban areas resulting social problems. In the name of development the Government has introduced many projects in their own area and insisting them to vacate their place without concern. It has become threat to the tribal existence. Migrated tribes are under oppression and subjugation in civil society. When they migrated to urban places they are not treated politely. People underestimate them and treat them as not human beings. This is double oppression to them. Tribal people did not agree plain people’s intervention immediately, but if they agree and believe they will sacrifice their lives for the good cause

The tribes are unaware of governmental development programmes, so need for civil awareness campaign to make them utilize the many developmental projects that are sectioned for them. Crores of rupees are being sanctioned for them. But how much money being utilized for their developments is a big question.

It is unhappy that pathetic living standards visible in their villages or thandas. Tribals are living without food, cloth and shelter because of their below the poverty line but the Indian Government is sanctioning crores of rupees every year for their developments but no growth in their condition. Exploitation of tribes by government agencies, missionaries, terrorists and fundamentalist organizations is another threat for tribals and their living. They go to them with certain projects and implement in their villages. But due to miss management of funds they could not complete them and it has become threat to their change in to peaceful living. Sometimes they even
revolt against these organizations and become against of these organizations. In fact if these organizations are good in implementation this type of problem would have not originated.

Tribals in general avoid of using modern health facilities. Today Andhra Pradesh has introduced *Rajiv Arogyasree* (Treating poor people with all sorts of medical help with free of cost in any corporative hospitals). This programme has extended to the whole India where poor are there suffering without any medical help. This programme is launched by the United Progressive Alliance (UPA) headed the congress party in a major number. This will be a great help for poor and especially the tribal people of India at large. Because of less education sometimes no education and nomadic life style there is a lack of communication skills, belief in supernatural powers, magic and witchcraft, blood sacrifice are some of the inhuman practices that people are doing without any check. This the area where one need to thing and help them.

Tribal people those who have developed in the society will not agree and give their right hand or helping hand for the upliftment of their own people. This the non-cooperation of their own tribal people for their own brotherly tribal people developments. It is again pathetic condition.

Social disparity, discrimination of woman and child, polygamy are some the problems they are facing in their day to day life. For that systematic, analytic and
scientific approach are needed to develop oppressed tribes. Socio economic empowerment of tribes through unified action is need of hour. Need to develop tribal community through participatory and in-house development approach.

NGO’s are not willing to go the remote places and educate properly to the tribal people and even Government employees are not willing to work for their development. They work nominally under the banner of NGO. The joint and consorted effort both government and NGOs is the need of the hour. Misuse of funds by state machinery and selfish attitude of developed of tribal leaders and elite need to be check, so that the proper development will take place. Need for sacrificial approach in sociologists, missionaries and community development programmes are needed. Tribal movements explain that there is unrest in the life of tribals and in order to establish peace, justice, brotherhood among all which is good to study

Projects of State Government could not transform and build the gap between civil and tribal society. NGOs and the Church that went parallel with State and Central Government could not bring transformation. The tribal community particularly Lambada, predominantly designing for a positive change if the government and NGOs are made available.

The concept of continuity and change will help to see various consequences taking place in Indian society. The methods, theories and approaches explained in the second chapter are seen here in reality. The Indian society is a complex society with
different religions, cultures, traditions, customs, practices, etc., which are different from each other. For instance, India has a rich cultural heritage of tradition respecting elders, parents and other older people who have shown their living as a model. Any disregard of traditional practices will lead to a conflict among themselves resulting in social unrest. If such ill practices are continued, there will be a quos and confusion. Though, both the government and non governmental agencies are taking steps to avoid such unpleasant developments, still incidents against human dignity, unity, fraternity, kindness, peace and so on are prevalent in the society.

**Findings of the study**

1) While scheduled tribes are living in different parts of Andhra Pradesh, Lambadas are the tribes associated with the Telangana region from Nizam’s period. The literature review clarifies that lambadas were actively involved with the Nizams and later the Britisher’s in transporting activities like moving of goods and supporting them during war.

2) The census of 2011 states that Rangareddy district has recorded the highest decadal growth of population of 48.16 percent followed by Mahabubnagar District at 15.34%. Both the districts are from Telangana region and Lambadas are mainly found in Telangana region which clarifies that the population of Lambada is increasing compared
to other tribes in the region. It is further found that Khammam has the largest ST population (27.37%) while Hyderabad has the lowest proportion of the ST population (1.24%).

3) The four thandas selected from the Telangana Region i.e., Peddakongara Thanda from Rangareddy District, Mulkapally thanda from Bhongir Mandal, Nalgonda District, Mandanapally thanda from Warangal District and Hasnapur thanda from Adilabad district provide vital information about the concept of modernity and their belief about change and stages in transition from traditional attitude towards modernity or westernization.

4) Primary data pertaining to employment and job status in the above four thandas reveal that people are mostly into labour and private sector jobs. However it is important to mention that lambadas in Bhongir more often worked as labourers followed by Mandanapally while lambadas from Peddakongara thanda worked in private sector and government firms. This reveals that lambadas in Peddakongara got more and better opportunities in seeking employment which may be due to the fact because they had received better education, were close to the modern society i.e. Hyderabad while they lived in society which was continuously developing in terms of commerce and trade. In contrast, Lambadas in Mulkapally and Mandanapally thandas migrated
to cities in search of jobs and ended working as labourers at construction sites in nearby cities. It is important to mention that all the three thandas except Hasnapur are in close proximity to Hyderabad which enables frequent migration of people to city for various purposes.

5) A close look at their annual income reveals that most of the lambadas have to work hard even to earn between Rs. 10000 to 25000 annually. The data pertaining to income however reveals the painful condition of lambadas living in these thandas who do not enough earning options while working as labourers or working in their agricultural fields. While those working in private sector are exploited due to their illiteracy and are paid less and forced to do menial jobs compared to those who are literate and skilled in performing various activities.

6) The attire of lambadas especially women makes them look different from others in different society resulting in weird looks and unpleasant behaviour from others in the society. They are looked as downtrodden, one because of their traditional attire and two, the caste structure discriminates them from receiving same respect as people from other caste have received or are receiving. It is important to mention that the lambadas are still at the receiving end which is evident from the fact that the respondents in Hasnapur, Mandanapally thanda have faced
discriminatory and unequal treatment. However, lambadas in Peddakongara and Mulkapally thanda have reported to have experienced good relationships with people from other castes and society and have witnessed less or no discrimination at all. This can be, again, due to the fact that people are more modern or have accepted the modern culture and have given way to their traditional culture by accepting the change in the society. The interview with the locals at Peddakongara and Mulkapally has however revealed that though they have accepted the change and modernity, they have not given up their values and still follow and celebrate the festivals and continue their rituals. This clarifies that modernity does not forces someone to leave their traditional culture but accept the good from the modernity and get rid of the evil practices from the traditional culture which will thus help in creating a better society for the lambadas.

7) The primary data has also revealed that the social system of Lambada is getting decentralised due to migration and family structures are changing rapidly. Once joint families were predominant in the Lambada tribe but due to extensive migration in search of better livelihood, employment, education and better living conditions, etc. the nuclear families are coming up and this is more prevalent in Peddakongara thanda and Mulkapally thanda. While respondents in Hasnapur and Mandanapally thanda have agreed to witness change in
family structures, the change is gradual while the change has already taken place in Peddakongara and Mulkapally thanda on a large scale disrupting the entire family system.

8) The issue of child labour is being addressed at the national level and Government of India has enacted various acts and policies banning child labour for the children below 14 years. In the context of the present study, it has been identified the lambadas from the chosen thandas are economically poor and cannot sustain on single breadwinner. Therefore child labour is prominent in many areas and it has been found during the study, many families engage their children into labour activities at construction sites or as agricultural labour in villages near to Hasnapur Thanda in Adilabad district and in Mandanapally thanda in Warangal district. However child labour is negligible in thandas like Peddakongara in Rangareddy and Mulkapally thanda in Bhongir Mandal of Nalgonda District. Similarly the practice of child marriage has been stopped however, there are some poor people who marry of their girl child so as to get rid of the responsibilities as they themselves could not offer to provide her better livelihood. The primary data reveals that the practice of child marriage is diminishing gradually in places like Hasnapur and Mandanapally while other thandas like Mulkapally and Peddakongara have completely stopped the practice of child marriage.
9) While child labour and child marriages are prevalent in some societies, it is important to note that the societies that have encouraged child education and more specifically girl education have developed more than that of the societies who have restrained themselves from allowing girl to get education and instead indulged in girl child discrimination. It is evident from the fact and details from the primary data that Hasnapur and Mandanapally thanda, which are away from the city and unaware of the concept of modernity are still underdeveloped and engaging in ancient traditional cultural practices of following myths, child marriage, etc. while thandas like Mulkapally and Peddakongara which are closer and in the vicinity of the city are developing at much faster pace and as a result, the families are getting their children’s educated, both boys and girls, while giving equal prominence to both girl and boy child. Therefore it has been identified that education is the main catalyst of development of societies and bringing out change in the mindset of people and change in the society so as to create awareness about the concept of modernity and its benefits so that people.

10) Girl child discrimination is evident in some areas in Andhra Pradesh and more specifically in downtrodden communities like Lambada Tribes in Telangana Region. Of all the respondents interviewed, 35% stated that girl discrimination is evident in their communities which can
be witnessed through the fact the girls are still not sent to school in some areas like Mandanapally thanda in Warangal district and Hasnapur thanda in Adilabad district. Those girls who were sent to school didn’t get opportunity to continue their higher studies. The data pertaining to girl education in Hasnapur and Mandanapally thanda reveals that girls from these thandas were not allowed to pursue higher studies after completing their matriculation. The numbers in Mulkapally and Peddakongara thanda are also not encouraging even though these two thandas are close to Hyderabad city. The pathetic condition of poor Lambada tribes in the thandas has resulted in selling of girl child which has been the headlines of the newspaper for sometimes.

11) With regard to process of change, it has been found that several NGOs and other governmental agencies have established their offices with an aim to educate tribal people about the government policies and their constitutional rights. Though majority of the respondent are aware of the government projects for tribal development, very few have ever received the benefits from such schemes. While the percentage of beneficiaries is somewhat satisfactory in Mulkapally and Peddakongara thanda, Lambadas in Hasnapur and Mandanapally thanda report of not receiving any benefits from such government schemes which may be due to unawareness on the schemes which is evident from table-6.19.
12) As per the statistics revealed by the Ministry of Tribal Affairs, Govt. of India it is revealed that number of children from tribal communities receiving education is decreasing from the time they enter the school in Class I. The scenario is similar across sections of poor people but trend is higher among tribal people and the gap widens more between girls and boys.

13) The 12th Five Year Plan focused on providing compulsory education to all. Various programmes during the 11th and 12th five year plan like Sarva Siksha Abhiyan aimed at providing free and subsidized education to the poor. The primary data pertaining to modernity and changes taken place in respective tribal thandas shows that all the family members in tribal community are not educated. However, educated family members have tried to change some of the social norms by bringing awareness about the modernity and importance of changing and stopping certain practices like behaviour towards women in the society, attitude towards education of girls, etc. Respondents in all the thandas have reported to witness some change in their society through education because it has helped in evolution of new ideas pertaining to selling of girl child, female foeticide, girl education, and dressing patterns of women in the society (Table-6. 21).
14) State and Central government projects like Arogyasri, SSY, NREGA and other policies framed by the Ministry of Tribal Affairs, Govt. of India have seemed to benefit the Lambadas as per the data mentioned by the respondents. While Lambadas from thandas like Peddakongara and Mulkapally, which are nearer to the Hyderabad, capital city of Andhra Pradesh have been benefited from both government and non-government projects, lambadas in other thandas like Hasnapur and Mandanapally have benefited lesser as compared to other thandas. This shows that being in the vicinity of Hyderabad city has helped the Lambadas to access the benefits of government programmes. Peddakongara and Mulkapally thanda are greatly influenced by the modernity of Hyderabad which has helped the people from these places to gain knowledge about their rights, various government projects and have access to such benefits.

15) Respondents in all the four thandas have benefited from some government schemes or other, however some government schemes were not implemented properly not benefiting the real target groups.

Suggestions

The policy objectives of protection and integration of the tribal population into the mainstream of the nation necessitated the implementation of tribal development
programmes through institutions specially created and established for the purpose. Though considerable administrative initiation has been taken for tribal development since 1952, organized endeavours were launched only in 1973 as this was the year of envisagement of tribal sub-plan by Government of India. The tribal sub-plan strategy consists of two pronged approaches viz., (1) socio-economic development of scheduled tribes and to raise them above poverty line, and (2) protection of tribals against exploitation.

The fact that tribal people need special attention can be observed from their low social, economic and participatory indicators. Whether it is maternal and child mortality, size of agricultural holdings or access to drinking water and electricity, tribal communities lag far behind the general population. 52% of Tribal population is Below Poverty Line and what is staggering is that 54% tribals have no access to economic assets such as communication and transport. These indicators underline the importance of the need of livelihood generating activities based on locally available resources so that gainful employment opportunities could be created at the doorstep of tribal people. Government has taken up many initiatives and provisions based on the guidelines provided by the committees reports and other expert studies. The landmark event for Lambadas was their community being given the ST status thus making them eligible for various schemes initiated by the Government of India through Ministry of Tribal Affairs. While government empowers Lambada people with various reservations in education, benefits, government jobs and other activities, the communities are still living in deprived conditions which are evident from the
literature review and primary data. In view of the aforementioned findings, it is revealed that certain deprivations still exist in tribal communities in respect to modernity and their unwillingness to accept to change which may enhance their living conditions and livelihood opportunities. Hence, the following recommendations are made:

1) In respect to modernity and changing behaviour of the society, role of media is important because media has the ability to change the mindset of the people through positive campaigns on government schemes and projects, their constitutional rights, benefits that can be achieved through various schemes, role of education in their livelihood development, etc.

2) Most of the schemes under Ministry of Tribal Affairs, Government of India are concerned with educations. There is no doubt the parents send their children to schools, but drop-out rate is the main issue which needs to be addressed. NGOs and government agencies need to create awareness campaigns and encourage girl education.

3) Government of Andhra Pradesh has initiated various schemes encouraging education among STs like post metric scholarship and developed 291 schools under Andhra Pradesh Social Welfare
Residential Educational Institutions Society (APSWREIS) to address the educational needs of deprived communities.

4) There are other government schemes which are aimed at economic empowerment and development of poor like Swarna Jayanthi Shahari Rozgar Yojana (SJSRY), Prime Minister Rozgar Yojana (PMRY), Urban Basic Services (UBS), and Rajiv Awas Yojana (RAY). All the aforementioned programmes have been launched by the government to help the poor in empowering themselves by providing them skill training, vocational education so as to gain equal opportunity towards employment or other self employment ventures. In this regard, it is mentioned that Lambadas can be benefited from the self help group (SHG) which aims at empowering women and allowing them interact with wider social groups resulting in modernization.

5) Women empowerment and girl child education need to promoted in thandas because it will lead to dramatic change in the society resulting in modernity which will pave way for various other opportunities pertaining to livelihood and growth apart from equal treatment in the society. The SHG movement in Andhra Pradesh is one such opportunity for Lambada women’s to come in groups and create a change in the society by addressing social and economic problems.
6) Many lambadas are not aware of the government programmes in their respective thandas unlike Peddakongara and Mulkapally, many thandas are located far away from the towns and cities where people are more aware and receive more benefits as compared to those living in thandas. It is therefore essential that thandas should be connected through proper road and provides frequent public transportation facilities.

7) Change could not be possible unless people from different societies interact with each other and unless this happens, lambadas will be seen as different due to their cultural attire and the concept of modernity will be viewed as taboo in the lambada community. Hence communication is essential in terms of trade, education and employment, etc.

8) The Government of Andhra Pradesh has started International Fund for Agricultural Development (IFAD) assisted programme known as Andhra Pradesh Participatory Tribal Development Project (APPTDP) with the main intention to promote community participation. One of the aims of this programme is to involve the tribals in the preparation and implementation of the developmental programmes. The emphasis is on participatory approaches to development and development of sustainable village institutions capable of managing their own resources without external support over a period of time.
9) NGOs and other social development agencies have an important role to play in bringing the communities together so that equal participation is undertaken. This helps further interaction among people from different sects of the society, exchange of ideas, etc. This results in change of mindset on various issues like girl education, women empowerment, livelihood, rights of the poor, etc.

10) Modernization is achieved through change in the mindset of the people living in particular community. While the government has a larger role to play in development of the people and community, it is necessary the various agencies and departments share their role and responsibilities in bringing such people living in depravity out of apathy and help them receive the benefits which they are entitled to through awareness programmes, education and health campaigns, providing employment opportunities through employment missions like Rajiv Yuva Kiranulu in Andhra Pradesh, empower women and girls through education, etc.

11) While different programmes aimed at tribal development are important, it is necessary that Lambadas are aware of their rights and more importantly women are empowered which can be possible through formation of SHGs which is a huge success in Andhra Pradesh that has empowered millions of women and helped them come out of various socio-economic problems.
12) There are various government and non-government agencies who are working towards the socioeconomic development of lambadas, modernization could only be achieved if education and other basic services at par with urban centres are provided to the people living in thandas apart from providing equal opportunity. For which it is necessary that government programmes are implemented properly and that the benefits of tribal development programmes are provided to lambadas instilling confidence in the government programmes.

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