CHAPTER - I

INTRODUCTION

Change is such an evident feature of social reality that any social-scientific theory, whatever its conceptual starting point, must sooner or later address it. At the same time it is essential to note that the ways social change has been identified have varied greatly in the history of thought. Furthermore, conceptions of change appear to have mirrored the historical realities of different epochs in large degree.\(^1\) Further mentioned that the idea of modernity is an important one in contemporary social theory and has been influential in debates about the direction sociology should take in the twenty first century. The history of sociology itself is closely bound up by with that of modern and some argue that sociology’s destiny is intrinsically intertwined with that of modern society. Modernity, as a sociological construction, has its foundations in the overarching frames for conceptualizing the economic, social, cultural, political and subjective that emerged in the late nineteenth and early twentieth century’s. The concept ‘modernity; has from the beginning been articulated in terms of dualisms that highlight the core processes, dynamics and relations that were thought to be central to it. The conceptual frames that contribute to the constructive movement in theorizing modernity articulate these dualism differently that conflicts between capital and labour; anomie and disintegration; freedom from tradition and rationalization and desire and repression. Luhmann\(^2\) analyses modernity
in contemporary society by making a distinction between social structure and semantics. It is further mentioned that the current popularity of the concept of modernity is to be ascribed to a shift in emphasis from economy to culture, which is itself still in need of expansion. The description of modernity is just as carelessly applied to post modernity. Modernity and social change is a continuous process that is in progress all over the world. Many European countries have transformed their culture into the contemporary which has been mostly impacted by the trade and commerce activities which brought about radical change in the European societies both from previous versions of themselves and from other societies.  

Modernity refers to a set of economic, social and political changes. It focuses on changing the future and is always under controversy and strain. Modernity brings many things with it like oppression or liberation, and brings progress to some while it is betrayal against tradition. Modernity is experienced as change which is very difficult and change can be experienced either as progress or transition. The social change would apply to education and opening of worldviews. Cultural change has more to do with tradition and changing the culture. Modernity is the historical condition that characterizes modern societies, cultures and human agents. Theories of modernity aim to describe and analyze this historical condition. Diversity is given a gift to our context from a long way back. It is a real and one that cannot be denied that from reality. Crisis of identity is an old age problem, which creates the conflicts in the society. One should not dishonor anybody at the cost of tradition. If the internal unity happens it is possible to spread on the aspirations that will unite the
whole world with no limit. Mental maturity brings about the internal conversion and ultimately it leads to the peace, justice, harmony in the mind of the people. Hindu India is a caste-ridden and caste-structured society. Every individual is certainly a member of a particular caste. Every caste is an endogamous social group having a definite set of rules called council to control over its members who are ascribed a permanent social status on the basis of birth, having a common traditional occupation, a particular name whose members bear a particular life style.

This caste system is nothing but hierarchically arranged endogamous social groups called castes in which all the constituent units or groups are attributed a traditional occupation. The system has certain rules and norms regarding social intercourse, marriage, food taking etc., and the different manners have naturally given rise to what we call social clear changes among different castes. Besides these, there are also other socio-economic conditions prevailing in Indian society that have led to tension and conflict in rural Indian caste system. So the life is the admixture of peace and conflict in this amalgam in varying proportions. Sometimes, the amount or intensity and gravity of peace become greater, and sometimes, conflict shows its greater intention. Conflict is more obvious and truer in modern era. Therefore our entire social life is surrounded by tension and conflict today.

Modernity is a resultant of the development and advance of practical sciences which further leads to the development of industrialism, individualism, democracy, freedom and the ideologies of social philosophies opposed to metaphysics and
theology. The concept of modernity is based upon the social structure prevailing in highly advanced countries mainly characterized by rapid urbanization, growing literacy, meaningful concourse of idea among people by means of new media, radio, television and books, etc; increase in proficiency and skill which builds up man power the support the economic progress of the country and growth of political consciousness. This results in increasing geographical mobility and mechanization invades most of the walks of life. Modernity is a different indicator of culture whose characteristics are discernment, broadmindedness, diversity, and the respect for individual which implies the freedom to follow one’s own ideas. In India, social change in evident in various walks of life which is taking place through the instrumentality of factors like urbanization, industrialization, westernization, secularization, democratization and Sanskritisation. In the perspective of contradictory goals being pursued through social change in India, the social scientists have pointed towards the interaction of tradition and modernity. The role of modernity and tradition in social change in the developing countries was very relevant to the Indian scenario. The role of modernity has been very profound in creating a social change in religion and caste allowing the people of backward classes to get acquainted to the outside world through education and cultural transformation. This study aims to identify the role of modernity in bringing about social change in the lives of people especially people from Lambada tribe who have being exploited for centuries by the upper caste people on various pretexts.
Background of the study

"Tradition" and "modernity" are widely used as polar opposites in a linear theory of social change. It is incorrect to view traditional societies as static, normatively consistent, or structurally homogeneous. The relations between the traditional and the modern do not necessarily involve displacement, conflict, or exclusiveness. Modernity does not necessarily weaken tradition. Both tradition and modernity form the bases of ideologies and movements in which the polar opposites are converted into aspirations, but traditional forms may supply support for, as well as against, change. It is in this context that the transformation of the people of Lambada tribe in research to reveal the causes and factor behind their modernization.

Historical Perspective of Lambadas

The culture contact has given rise to so many types of tribes and has created a set of different types of tribes on acculturation level. Ghurye had divided them into three classes: first, members of fairly high status within Hindu society; second, partially Hinduized; and thirdly, hill sections. Assimilation of the tribals attracted a number of anthropologists. Majumdar held “Hindu influence” responsible and gave a threefold classification: (i) real primitive (ii) primitive tribe with a degree of association with Hindu caste and (iii) Hinduized tribes. Whereas Elwin has discussed about it as the “external influence” and suggested four types of tribes: (i) most primitive (ii) individualistic and used to outside life (iii) detribalized and (iv) tribal
aristocrats. In the Indian Social Work Conference 1952 has discussed about four divisions of tribals were made: (i) tribal communities (ii) semi tribal communities (iii) acculturated tribal communities and (iv) totally assimilated tribals. Dube classified them into five categories considering their habitation and behavior of the new communities which were come in contact. According to this classification, they are: (i) aboriginals living in seclusion (ii) tribal groups with some village folk association (iii) tribals living in mixed villages (iv) tribals who have been forced to live as untouchables and (v) tribals enjoying a high social status.

**Traditional Culture**

The Lambadas are a colorful, versatile scheduled tribe inhabiting most of the districts of Andhra Pradesh except a few districts of coastal Andhra. They are numerically predominant in Telangana districts of Andhra Pradesh. According to 2011 census, the Scheduled Tribes population in Andhra Pradesh was 5,024,104 (6.6%) and there are 33 sub-castes among the Scheduled Tribes listed in the census. Out of the total ST population 2,077,947 (41.4%) are Lambadas. They are also known as Lambadas, Lambadis, Lambanis, Labanis, Lamaras, Banjarans, Banjaris, Banjaras, Brinjaris, Vanjars, Vanacharas, Vanjaris, Sugalis, Sukalis, etc. It is agreed by all the scholars as well as by the elders of this community that all these names are one and the same or they are synonyms. In Telangana districts of Andhra Pradesh they are called as Lambadas, and in Rayalaseema areas they are known as Sugalis. Various explanations are given as to how these names have been derived. Banjara is
the corruption of Vanchara, which means those who live or roam in the forests. Lambada is derived from Lavana, meaning salt, since their forefathers were traders in salt or Lamba meaning tall. Lambadas are very tall and so they are called Lambada. Sugali has been derived from Supari meaning betel nut, since their forefathers were traders in Supari or they were the descendents of Sugriva of Ramayan times. Banjara might have been derived from the Sanskrit Vanijya meaning trade. Thus, it is agreed by all the scholars as well as the people themselves that the names Banjaras, Lambadas, Sugalis are in one way or the other connected with their traditional occupation namely trading.\textsuperscript{12}

The lambada community has been undergoing a massive cultural change in Andhra Pradesh. The adivasis’ mode of thinking about the forest universe, their social and cultural practices and work culture, which transforms their universe into a living space, emerges from egalitarian values and practices. The notion of self-reliance is central to this social life; the forest their main source of livelihood. The lambada community has come out of this mode of thinking and embodied caste-Hindu practices and ethos in their day-to-day life today. However, the costs of the new practices have thrown them into a crisis. The shift from bride price to dowry has transformed the girl child into a felt burden; lambadas give up this girl child for just for a sari valued at Rs 200. The lambadas are one of the larges adivasi communities in Andhra Pradesh. They were basically a nomadic community till recent times. There are still some groups of lambadas of Medak distric who continue their nomadic existence. Generally, they are scattered around the old forts across the country.
Colonial accounts underline the fact that the lambadas were originally from Wester Rajputana, and that they spread throughout India in order to supply grain and salt on caravans to the army as well as the general populace. There are also many number of mythological stories among them, revealing this movement to different parts of India and their ancestral link with the rajputs. It is recounted that they played an important role in deciding the victory and defeat of rulers. They even rendered great services to the British in the Karnataka wars. The advent of modern means of transportation dislocated the lambadas from their traditional occupation. For some time, they were involved in cattle breeding, later they settled in ‘banjar’ lands (non-‘patta’ government lands). As their ‘thandas’ (settlements) are close to villages, they came under the influence of village society, which is caste-stratified, within a short time.\textsuperscript{13}

The oral tradition reveals that the Lambadas had a long history going back to the time of the Delhi Sultanate from 13\textsuperscript{th} and 14\textsuperscript{th} centuries and Vijayanagara empire 14\textsuperscript{th} and 15\textsuperscript{th} centuries, the Mughals 16\textsuperscript{th} and 17\textsuperscript{th} centuries, and the Nizam and British 18\textsuperscript{th} century when they were the chief trans-porters of goods and services throughout the Indian subcontinent. Known as the Banjara of former times, the Lambadas had been major caravan traders and merchants since the 11\textsuperscript{th} century. The state armies throughout the Indian subcontinent sought their services as bag-gage carriers and food grain transporters.\textsuperscript{14} Traditionally, they played a crucial role in long-distance trade and also carried food-grains from surplus to deficit areas during famines. Merchants in their own right, they acted as carriers for other merchants and dealers as well. But the establishment of the British colonial raj in India enforced new economic relations
through legal control and the railways ruined and marginalised this community. The innumerable fairs and jataras (pilgrimages) that had created a vibrant network of trade and commerce throughout the Indian subcontinent were declared by the British as backward and irrational, and were discouraged and suppressed. The reason for such drastic action against the colonised peoples and their culture can be found in the European intellectual culture during the second half of the 19th century. In Europe, the mental attitude was dominated by pseudoscientific theories of social Darwinism, scientific racism and eugenics, which looked at the conquered non-Europeans in racial terms as biologically inferior. The same mindset was transmitted to the colonies whereby the subject people were categorised by their racial features. Accordingly, permanent characteristics were accorded to them based on their physical appearance. The Lambadas had always traded and provided their commissariat services freely to all parties including the State armies. But once they entered into contract with the British colonisers they lost their independence. Their trading activities came under strict regulation. They were not allowed to trade with anyone other than the British. Any breach of contract was deemed criminal and severely punished. The British destroyed the unity of the Lambada thandas (camps) by setting up one naik (thanda chief) against another, thus reducing the entire community to desperation and want. Cotton and salt, the two prized items, which the Lambadas traded throughout the subcontinent, became an East India Company monopoly whose production, distribution and price were strictly regulated. Whatever little internal trade that was left became subject to heavy custom duties and outright plunder by the colonial officials. Colonial custom and tax policies therefore benefited the British at the
expense of the local people. Structured and rigid colonial towns replaced the fluid mobile markets of the pre-colonial times. Under colonial patron-age, these towns came to be dominated by the Parsis, Jains, Baniyas, Marwaris and Christians who marginalised the Lambada caravan trade. The final damage to their livelihood was done when the colonial state introduced the railways and built roads to connect them. The Lambadas were forced to abandon their traditional occupation and take to cattle raising and agrarian labour. Since then Lambadas have continued agrarian labourers under the rule of Britishers, Nizam and the successive landlords who exploited them for years.

The issue of dowry has been central to the problem of relinquishment of the girl child in the perception of the lambada themselves. Out of 9,223 total surveyed women, 2,501 women said dowry was the main reason for relinquishment of girl children. Dowry is not part of lambada culture. It has come from mainstream Hindu society as a part of the package deal of modernity. The rapid transition to a money economy was signified by expansion of chit funds, availability of credit, and production for sale. In a money economy, dowry is an important source of capital, and the only models the lambadas had were the upper castes in the villages. Excessive dowry is a symptom of the marginalisation of the lambadas, and particularly of the lambada women. As the southern Telangana lambada, thandas are located in plain areas and near villages they could not protect their cultural values from the onslaught of Hinduism. During the past 10 years, they have given up their traditional marriage systems. This phenomenon is not marked in the forest agency lambada thandas where
they maintain their closed life and egalitarian values. In the lambada traditional marriage, the bride’s parents do not pay dowry rather, it is the bridegroom’s parents who pay ‘karar’ (bride price). The wedding expenses are also shared more or less equally. Mudavath Champli (Champli is a 30-year old woman who was married when she was 15 years old) of Bodagutta thanda of Balanagar (Mahboobnagar district) said that she was paid Rs 116 and offered two bullocks as bride price at her marriage. Today bridegrooms are demanding a dowry of Rs 50,000-60,000 for her daughter. Fearing the future, Champli gave up her one-month old sixth girl child for Rs 200.

How fast dowry rampages through the lambada community can be understood by some responses to our survey. Nearly a third of our respondents said that dowry had come in the past five years. Over 59 per cent reported it as a process over the past 10 years. A minuscule 0.3 per cent reported it as being 15 years old. The sudden entry of dowry into the lives of the lambadas has been, in historical terms nothing short of a catastrophe. Within a short period of 10 years, dowry has spread far and wide within the community. The community had no time to adjust. Where a doctor or engineer can fetch Rs 3-4 lakh, a ‘jeetagadu’ (farmhand) can fetch Rs 20,000-50,000. We have heard of a senior police officer who offered Rs 1 crore for his daughter. Of the 8,262 women who responded to the queries on the amount of dowry, half said it was between Rs 20,000 and Rs 50,000. Most of the rest said that it was between Rs 50,000 and Rs 1 lakh, and 1.42 per cent reported dowries of more than Rs 1 lakh. This is comparably higher than dowries, say, among similar economic status scheduled castes. The articles accompanying the cash dowry were also burdensome. An average expenditure of Rs 5,638 was reported for buying clothes, Rs 7,260 for gold, Rs 4,683
for household goods and vessels, and Rs 7,477 for extra purchases. Of the respondents, 3,609 reported the demand of a cycle and 268, the demand of a motorcycle. For those who have more than one daughter, the burden is especially heavy. The advent of the first educated lambada groom (hence employable) heralded dowry. Perhaps, the bride’s parents looked to a life of comfort for their daughter, and were willing to pay for this. The impact of modernity has not come with safeguards. Education and non-hereditary occupations, rightly seen as liberating forces, have been made available to a very few, creating wide disparities within the community. Coupled with the impact of Hindu customs, such as dowry and marriage customs, a crisis has been manufactured where the weakest, as always, bear the brunt. The radical change of dress pattern of the lambadas accompanies the dowry system. Their traditional attire is very colourful and it is the dress that distinguishes them from non-adivasi society. Men ordinarily wear the dhothi and the pagdi (turban). The women wear ‘ghaghra’ or ‘petia’ (skirt) of coarse cotton cloth, rich in embroidery, and hung from the waist in ample folds. The ‘kanchali’ (bodice) is also elaborately embroidered and is open at the back, where it is tied with coloured ribbons. In the thandas located near villages, where there is greater interaction with larger society, women are gradually giving up their traditional dress and imitating village womenfolk. This is a recent phenomenon. Among 9,223 surveyed families, 58 per cent women are wearing the traditional dress, and 40 per cent are wearing saris. Among 3,923 sari-wearing women, 52 per cent started wearing it five years back, 30 per cent between five and 10 years ago, and 6 per cent between 10 and 15 years ago. The change in dress pattern also hints that dowry is oldest among sari-wearing families. We interviewed Salibai
of Osmankunta thanda in Nalgonda district. How dowry has come among lambadas; without hesitation, she replied “sado bandhin katnam ayoo (dowry has come with the sari)”.  

The dislocation of the traditional occupation salt trading has thrown the lambadas into despair. After losing their monopoly over salt trading, they were for some time involved in cattle breeding and later in cultivating banjar lands (non-patta public lands). As these lands are not fertile, there was little change in their economic position. Most of the holdings are marginal holdings. On the one hand, they lost their traditional occupation, and on the other, they were not allowed to take up any other occupation, since birth and caste decide occupation in the village society. The only work that remained for the lambadas was to take up agricultural labour as well as road and building construction in urban centres.  

**Lambada Tribe Post – Modernisation**

Social change or acceptance of imported culture has had profound impact on the culture of Lambada tribes. This is evident in dwellings, dressing patterns, food, dancing and singing and other material objects distinctive to the community. Lambadas generally live in small settlements at a distance from the prime areas or the city or town. This settlements known as thandas are their identity of being Lambada which persisted with them from nomad days when they moved from one place to another to carry out trade and other activities like cattle rearing. However this has
changed over the years after the Independence and subsequent government policies allowing participation of Lambada tribe people in all spheres of life such as education, employment, etc. The traditional lambada homes have given way to new well constructed homes among the mainstream society.\(^{19}\)

There has been a remarkable change in the dressing pattern of Lambada people mainly women who traditionally wore colorful and well embroidered Skirt, well enough to cover the leg above ankles. Inclusion of Lambada people in mainstream society has resulted in discarding their traditional dress and adoption of local pattern consisting of sari and blouse. While this change has occurred due to many reasons, the important one is the fact that according to few, the traditional dress is conspicuous and indicative of their community which restricts their amalgamation among other Hindus who look at them with an unsavory feeling and thus their social movement is very much restricted to their community only.\(^{20}\)

**Review of Literature**

The book entitled *Tribal Development Policy and Practice* written by P. Venkata Rao, is a comprehensive study on the tribal development with respect of tribals position before and after India’s independence. Further a discussion on constitutional safe guards for tribals, protective legislative measures, planning strategies also figure. The author critically evaluates the structural and organisational factors, the different approaches with respect of participatory planning. An attempt is
made to describe the participatory schemes. Further, the vital educative subjects like the role of tribal women in development process, economic reforms, education scenario, the relationship of tribals with forest and development are discussed elaborately.

The book entitled *Tribes and Government Policies* edited by J.S. Bhandari and others is a book that informs about the tribal people who lived a life of freedom and self respect till the lands of their ancestors and the abode of their spirits were invaded both physically and ideologically by the forces of colonization and industrialization and the formation of the post world war nation states. These states, whether colonial or otherwise had to develop certain policies to handle the people whom, most often on their own, refused to have anything to do with the state power imposed on them. This book brings together the views and analysis of a large number of distinguished scholars on the subject of government policies with respect to tribes.

The book entitled *Contemporary Society, Tribal Studies* in two volumes, edited by George Peffer, primarily concentrates on the aspects like structural process, development issues, transition and change.

The book entitled *Globalization, the Tribal Encounter* by B.D. Sharma, is a book that presents some glimpses of tribal response to the forcible opening up of their small world with the new economic policy or ‘Globalization’ as its last version. The study brings into sharp relief the basic issue of violation of the constitution, implicit
in the New Economic Policy (NEP) particularly in the tribal setting, where the state is still laying ‘mouse traps’ (regulation of money lending land alienation) and yet is letting loose new rogues multinationals without mahantas.

B.D. Sharma in his book *Dalits Betrayed* presents the constitutional scheme for establishing an egalitarian society with clear provisions for countering simultaneously inequalities of tradition and backlash of modernization as nation moves forward. The focus is on SC/ST. The net result in their case, however, has been accentuation of deprivation and relentless slide –back notwithstanding token achievements. The analysis lays bare omissions, distortions, subterfuges and studied silence on vital issues for protecting vested interests, strengthening their stranglehold and promoting their cause.

The book entitled *State, society and tribes: Issues in Post Colonial India* by Virginius Xaxa, revisits the concepts of tribe and tribal society, situating the existing body of knowledge in the context of state policy and socio cultural developments witnessed in India after independence. The author has focused on transformation of tribes and the causes that has led to this transformation after Independence while elaborating upon the awareness and consciousness of the people living in tribes. The author further dealt with tribal movements that further resulted in awakening of people pertaining to various developmental factors.
The book entitled *Tribal Culture, Continuity and Change: A Study of Bhils in Rajasthan* by Anita Srivastava Majhi, mentioned that the modernization of tribal communities in India consists of a number of inter related items, to begin with implementation of the special provisions of the Constitution in respect of the tribal communities, expansion of communication and transport and breaking down of physical isolation, establishment of modern amenities of life. The author also mentions some of the modernization processes with reference to various factors such as impact of special provision of the constitution i.e. political mobilization, emergence of para communities, tendency to sublimate and secularise tribal stream and impact of the extension of the orbit of activities of the national – state border areas, emergence of socio cultural minorities in tribal areas as a political category, impact of expansion of communication and transport; impact of establishment of urban centers, impact of the introduction of improved technology and welfare measures, impact of the spread of education and impact of extension of medical and other facilities.

This book entitled *Development Programmes and Tribals: Some emerging issues* by Dr Kakali Paul is essentially an anthropological study of tribal transformations in modern India. The author reviewed the concept of tribe, discussed the statutory positions and privileges accorded to the various tribal groups in the Constitution of the decolonized new state of India and described the policies and programmes adopted from time to time for their development and integration to the mainstream of India’s polity. The study reveals that despite some change in the
material aspects of their life, most of the people seem to suffer from ambivalence between individuality and collectivism, modernity and traditionalism. The author further mentions that the people are consciously or unconsciously maintaining equilibrium between the tribal solidarity, morality and ultimately social obligations to the traditional society with the growing sense of ownership, privatisation of modernization and a contradiction between them.

*Strategies of Social Change in India* written by Paramjit S. Judge and Gurpreet Bal, is an attempt at understanding nature, character and the extent of social change which has been occurring in India. The book broadly identifies three strategies of social change i.e., causation, intervention and collective action of change; all of which have generality in the theoretical sense. It is further mentioned that these concepts and change passed each other but the content of discourse has remained unchanged even when the new concept has been introduced as the result of which the domination of the predictable discourse on unforeseeable nature and extent of change in India.

The book *Sociology and Social Anthropology in India* written by Yogesh Atal deals about the fourth round of survey carried out by ICSSR, intended to fill the lacunae and portray the intellectual history of sociology/social anthropology which is shaping in India. The study by ICSSR focused on the contributions of Indian scholars and the social scientific work on India by expatriate which aimed to portray the objective and quantitative growth of the discipline in India.
Indian Society, Institutions and Change written by Rajendra K Sharma is based on Indian society, its culture and social institutions, the process of social change apart from discussing issues and challenges pertaining to Indian social institutions and contemporary Indian society and culture. The book deals with and describes various Indian religious social systems and institutions and also discusses various trends in contemporary social changes such as industrialization, urbanization, labour problems, secularization, tradition and modernity, sanskritisation, westernization, modernization, politicization and democratization. The author stresses upon the need to improve emotional integration through development of an all – India language, all-India educational policy, and others.

The book entitled The Furries of Indian Communalism: Religion, Modernity and Secularisation by Achin Vanaik is a book on reflections on communalism and nationalism in India which addresses the issues of communal politics, secularism, religion, modernity, and religion in modernity. The author in this book insists that India and other societies outside the advanced industrialized world have long since been condemned to modernity and therefore to insist on finding modernist solutions to contemporary problems.

The book Dynamics of Social Structure and Culture by Pratibha Narta, emphasised the need to improve education as the author notes that education is one of the most significant structural elements which not only determines ones social status but also acts as an instrument of social change.
The book *Contemporary Society: Tribal Studies, Development Issues* by Satya Ratha, George Pfeffer and Deepak Kumar Behera examined the current literature on tribals India and views that tribes of Middle India should be viewed within the framework of their constitutive ideas as well as their behavioral expectation which are essential for a social anthropology or comparative sociology. The book also addressed the issues pertaining to the development, transition and change in the contemporary tribal society.

It is against the background of above facts; it is felt that a thorough study is necessary. The Telangana region has been identified for the study because it is a backward region in Andhra Pradesh, the first hand information on Lambadas in this Region. Hence, a research study on *Modernity and Social Change in Tribal Society: A Case Study of Lambada Tribe of Telangana from 1900-2000 A.D.* is initiated with the following objectives.

**Aims and Objectives**

There has been major transformation in the behaviour and lives of Lambada tribe with many of them have access to proper education, connectivity with mainstream society, health, etc. Many other studies carried out pertaining to Lambada tribe conclude that the people have transformed themselves in order to be part of the mainstream society rather than being a distinct community. This study aims to evaluate the statement apart from the following:
1) Examine the impact of modernization on Lambada community that helped in its cultural transformation during 20\textsuperscript{th} century i.e. 1900 – 2000;

2) Examine the significance of government policies, laws and legislations; addressing the problems and suggesting welfare measures for the Lambada community in bringing about social change; and

3) Examine the politics of social change, especially in adopting the culture of Hindus, and what was the impact of such change on the Lambada community.

**Hypotheses**

This study provisionally argues that the change taking place in the tribal society is a synthesis of old and new, with some older cultural makers finding a place alongside the articulation of new community values and ambitions. It is important to note most of the cultural assimilations were from Hindu community, especially Brahminical. It is evident from the background study of the Lambada tribe, its history and post modernized community, there has been a radical change in the behaviour and lifestyle of the community.
The cultural transformation has been possible only due to the welfare programmes implemented by the government during the 20\textsuperscript{th} century that has allowed equal participation of the people from Lambada community through reservations.

**Scope of the study**

The study is regional pertaining to Lambadas of the twentieth century in the Telangana, The region and period of the study have chosen strategically. The lambadas are largely concentrated in the Telangana region of erstwhile Hyderabad State and present Andhra Pradesh. The region has a specific historical experience as it was under the rule of Nizams, and maintains its uniqueness in many aspects till today. A significant change can be noticed among the Lambadas from the early 20\textsuperscript{th} century when they began settling down as agriculturalists during which they came into contact with the caste-Hindu society. The present study focuses on the significance of socio-economic and political conditions of the Telangana region in the social transformation of Lambada.

**Research Methodology**

Research is a scientific and systematic search for pertinent information on a specific topic and as such it is an art of scientific investigation. Research comprises of defining and redefining problems, formulating hypothesis or suggested solutions; collecting, organizing and evaluating data; making deductions and reaching
conclusions which is tested to determine whether they fit the formulating hypothesis. Selection of the overall research philosophy depends upon the choice that is to be made between the two primary alternatives. The two primary alternatives are the positivist philosophy and the phenomenological philosophy. In case of positivist philosophy, it is basically believed that the world is external and objective. Moreover the observer is independent. On other hand in case of phenomenological philosophy, it is believed that the world is socially constructed and is subjective. Moreover the observer is the part of what is being observed. It is very important for the researcher in positivist philosophy to focus more on the facts, look for fundamental laws and causality. It is also important to take into account that the phenomenon is reduced to the simplest element. The researcher also has to formulate the hypothesis and then he needs to test it. But in case of phenomenological philosophy the researcher has to focus on meaning and then try to understand the things that are happening around him. He also needs to look at the totality of the situation. Given the research problem the best fit was to follow the positivist philosophy or paradigm. These were done after recognizing the following parameters. It tends to produce quantitative and objective data by collecting the primary data.

**Qualitative and Quantitative Approaches**

The choice that has to be made is the adoption of qualitative or quantitative approach or the mixture of the two. The quantitative approaches are based on numerical measurements. They use the methodology of empirical, hypothetico-
deductive as well as experimental psychology. The main aim here is to test the hypothesis and identify the numerical differences between the groups. On the other hand, qualitative approach deals with qualities i.e. how people take their experiences. It tries to explore the meaning and might be chosen to investigate the issues for three reasons like practical, ethical and epistemological reasons.

The quantitative methods are developed in natural sciences in an attempt to study the events of the natural phenomenon. Examples of quantitative methods are survey method, formal method and numerical method. Qualitative methods are developed in social sciences in order to enable the researcher to study the activities of cultural and social phenomenon. Examples of this method are case study, research and ethnography. Further the study adopts ethnographical approach in order to obtain authentic information pertaining to the research questions. Ethnography approach will help in assessing the sociocultural profile of Lambada Tribe through observation, recording the information in native language. The ethnographic study on modernity and social change raises questions on the cultural and social profile of Lambada tribe and how this tribe has strictly followed its age old rituals despite nearby towns were getting developed. The ethnographical approach will help in assessing the results especially with a view to make recommendations for the overall development of Lambada tribe and their regions. The methods are essentially descriptive and inferential in character and focus primarily on the kind of evidence that will enable to understand the meaning of what is going on. Swanborn elaborates extensive approach wherein information is collected about the relevant properties of a large number of
instances of phenomenon and conclusions are drawn by putting together all the information and calculating and interpreting correlations between the properties of these examples i.e. case studies. Case study research is a rather versatile qualitative research technique because it may be aligned with any philosophical stance.

**Research Design**

The present study is multidisciplinary as it requires constructing data from the historical perspective, explaining the concepts in sociological terms. History should be written objectively which means that the whole narrative of facts, the interpretation of facts and the conclusion deduced there from, must be always based no solid foundation of historical facts carefully selected from vast mass of source materials having varying degrees of credibility. The present study is based on the cultural transformation of Lambada tribe during the 20th century which has its roots based in colonial period; the methodology of history is viable in view of collecting information in chronological order and constructing them accordingly to the objectives of the study. According to Marvasti, sociology is a social science that aims to empirically appreciate the complexity of human life which reveals the ‘the strange in the familiar’ and ‘places individuality in social context’. It is further mentioned that understanding and reporting the behaviour of people through analyses and presenting reality is the role of sociologists, the present study requires involvement of people from the Lamdaba community to find measure the hypothesis mentioned above pertaining to the government welfare programmes and the visible transformation that has happened
to the people of Lambada tribe. Sociological methodological approach will help in offering competing reports with the data received during the field study. Anthropological observations will made during the review of secondary data and various other information present in form of books, journals which will help in understanding the basic concepts like modernity and social change.

**Sampling Methods**

Sampling is used to save time and money, may enable more accurate measurements, remains the only way when population contains infinitely many members, and usually enables to estimate the sampling errors, thereby assisting in obtaining information concerning some characteristics of the population. Though sampling may not be part of case study research, strategic sampling method has been used to choose only those companies which are market leaders and have proven record of formulating marketing strategies in ever changing market and industry. Intensive open ended repeated interviews will be conducted among the selected people of thanda so as to gather relative information on social, cultural and religious status of Lambada tribe in their clan, any impact of development policies on their lives and society in general. For the purpose of collecting primary data, a detailed questionnaire will be prepared that would most probably evaluate the hypothetical assumption which will be administered in person to the Chief of the thanda or old people, strategically selected, who can answer the question from historical perspective and who have seen such change happen in their families or society. Five to Seven
people will be interviewed in each thanda from districts of Telangana and this has been limited due to the non availability of people in thanda because of constant migration taking place in their community to towns and cities in search of livelihood or education.

**Primary Data**

Primary data are those which are collected fresh and for the first time which happens to be the original work of the researcher. The present research will largely be carried out in Andhra Pradesh State Archives, Hyderabad and will be based on archival and oral sources and published reports of colonial and post colonial governments. A Lambada thanda from each district of the Telangana region will be selected for undertaking field study and interviews with detailed set of questionnaire which will include selective as well open ended questions pertaining to the causes of socio cultural transformation and impact of modernity on their traditional activities.

**Secondary Data**

The secondary data was collected from books, official records, reports and journals, published and unpublished matter. Apart from above, formal and informal interviews were also conducted through primary and secondary sources has been analyzed, interpreted, tabulated and presented in the thesis.
Chapterisation

The present study entitled on “Modernity and Social Change in Tribal Society: A Case Study of Lambada Tribe of Telangana 1900-2000 A.D.” divided into seven chapters they are as follow:

Chapter-I : Introduction
Chapter-II : Origin of the Lambada Tribes
Chapter-III : Social Celebrations among Lambada Tribes
Chapter-IV : Role of Modern Institutions in Social Change
Chapter-V : Developmental Policies for Lambada Tribes
Chapter-VI : Perception of the Lambadas in Social Change and Modernity
Chapter-VII : Conclusions
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Ibid., p.8.

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