SOCIO ECONOMIC DEVELOPMENT OF SUGALI TRIBE IN ANDHRA PRADESH: A STUDY

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Abstract

This study is aimed to examine the socio economic development of sugali tribe in Andhra Pradesh. The survey was conducted in ten villages spread over three Mandals of Anathapur district in Andhra Pradesh by using purposive random sampling method. Anathapur district has 63 Mandals, out of these mandals three rural mandals were selected purposively. They are Mudigubba, Gorantla, and Uravakonda Mandals. Four Villages were selected from each mandal and from each village selected 40 respondents. In the present study 400 sample sizes were selected randomly. Data were collected from respondents belonged to sugalies.

Keywords: Socio Economic, Development, Sugali Tribe, Andhra Pradesh.

Introduction

The meaning and scope of social welfare vary from country to country reflecting the historical development and evolution of administrative organization and structure, the stage and goals of development, the type of programmes and the scale of their operation, the allocation of responsibility between government and voluntary sectors, the socio -cultural framework etc.

Social welfare signifies the attempts made by governments and voluntary organizations to help families and individuals by maintaining incomes at an acceptable level, by providing medical care and public health services, by furthering adequate housing and community development, by providing services to facilitate social adjustment and by furnishing facilities for recreation. In addition, social welfare includes legislation and facilities designed to protect those who might be subject to exploitation and to car for those groups considered to be the responsibility of the community.

Concept of welfarism

Welfarism is based on the premise that actions, policies, and/or rules should be evaluated on the basis of their consequences. Welfarism is the view that the morally significant consequences are impacts on human welfare. There are many different understandings of human welfare, but the term "Welfarism" is usually associated with the economic conception of welfare. Economists usually think of individual welfare in terms of utility functions. Social welfare can be conceived as an aggregation of individual utilities or utility functions. Welfarism can be contrasted to other consequentiality theories, such as classical utilitarianism, which takes utility among agents as directly accessible and measurable.

Concept of Development

Development is defined as the process in which something goes through to reach its full capacity or potential. For example, a child goes through stages of development until they have reached adulthood. Traditionally, "Development" refers to the capacity of a national economy to generate and sustain an annual increase in its Gross National Product (GNP). In the 1950s and 1960s a large number of the Third World countries, including India, achieved their growth targets, but the levels of living and quality of life of the masses for the most part remained unchanged. This sombre situation caused the "Dethronement" of the GNP from the definition of development. In 1970s economic development was redefined in terms of elimination of poverty, inequality, unemployment, disease and illiteracy. Therefore, development is now 'conceived of as a multi-dimensional process involving major changes in social structures, popular attitudes and national institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty'.

Since independence, the government has initiated several Five Year Plans, programmes, policies and laws and has made efforts for gradual socio-economic development of Scheduled Tribes, but they still remain the weakest sections of the society. During these various Five Year Plans, there has been a considerable increase in the fund allocation for the tribal areas. But most of the tribal's were not able to draw benefits from the facilities provided by government because of large-scale corruption among officials and improper implementation of tribal development schemes.

About the Tribe

The Sugali are the largest tribe in Andhra Pradesh. Sugali Tribe live in exclusive settlements of their own called Tandas, usually away from the main village, tenaciously maintaining their cultural and ethnic identity. The traditional dress of the men comprises of dhoti, upper garment and bright coloured turbans. The womenfolk wear 'langa' of course cotton prints, richly embroidered with several fold at the waists.

Rayalaseema and Telangana are the principal areas in which their concentration is high; Sugali or Lambadi is declared as a scheduled tribe in Andhra area and as a de notified tribe in Telangana area according to Scheduled Castes and Scheduled Tribes. Lists Modification Order 1956. This population is characterized mostly by nuclear families and a few extended families are observed. Their population according to 2011census is 1, 54,127. (Males 78,573 Females 75,554)The total literacy rate among Sugali Tribes is 15.22%.

Sugali tribe is divided into five phratries viz.

- Bhukya (Rathod)
- Vadthiya (Jadhav)
- Chowhan
- Pamar
- Banoth (Ade)

These phratries are further divided into a number of patrilineal kin groups called Pada or Jath (Clan) in their dialect. Bhukya Phratry consists of 27 clans, Vadthiya 52, Chowhan 6, Pamar 12 and Banoth 13.

Traditionally joint family was playing a dominant role in choosing the mates, determining the residence, controlling the property, watching the morals and managing the affairs of the youngsters. The joint family was the norm in the early days among Sugalis but now it is breaking down gradually into nuclear families. There are traditional musicians and bards to Sugalis called 'Dappans' depend mainly on the gift presented by Sugalis on various occasions and also work as manual labourers. There are three divisions among Dappans viz: 1. Bhat, 2. Dhandi, 3. Dhalia.

The Sugalis believe that the world is protected by a multitude of spirits-benign and malign. Hence the malignant spirits are periodically appeased through sacrifice and supplication. The Sugalis also worship and pay reverence to the benevolent Gods such as Vishnu, Rama, Venkateswara and Seva Bhaya. Meraima is beloved to protect their females and children and preserve the fertility of their lands and females while Seva Bhaya and seetala are regarded as the protectors of the cattle. They also celebrate the traditional festivals are Teej, Seetala and Tulja Bhavani and they regularly celebrate them and celebrate the Hindu festivals also. The dead are cremated in separate cremation grounds.

Sugalis have their own traditional council for each Tanda for the disposal of disputes originating from economic and social causes. This council consists of one headman (Nayak), one advisor (Karbari) and one messenger (Dappan). All the offices of the council are hereditary. They call traditional council as 'Naiker Ghar'.

Sugalis are expert cattle breeders and largely subsist by sale of milk and milk products. They have settled in modern times on land and also became good agriculturists. Sugalis are giving up their nomadic habits and permanently settling on land. The landless families are migrated to towns and cities and for their livelihood by driving auto rickshaws and rickshaw pulling. They are also engaged as labourers on daily wages in construction work of buildings, roads etc.

Objectives of the study

The objectives of the study are:

1. To study the socio-cultural and economic profile of the Sugali tribe in Anathapur district of Andhra Pradesh.

2. To assess the inputs under the developmental program designed and being implemented for the overall development of the Sugali tribe.

3. To access and analyse the impact of various developmental programs implemented on the socio-cultural and economic life of the Sugali tribe.

4. Reviewing inputs, output, and outcomes of the interventions and analyse the impact and gap assessment with policy midterm intervention.

Hypothesis of the study

It is proposed to test the following hypotheses in present research study.

1. Higher the awareness and more likely to use welfare programmes, among the respondents.

2. Higher the use of welfare programmes, higher the social development of respondents.

3. Higher the benefits from welfare programmes, higher in social mobility of among the respondents.

Study Area

Ananthapur district in Andhra Pradesh is purposefully selected for this study. The district to be selected because of two reasons; firstly the entire district covered with high Sugali population. Secondly, numbers of tribal welfare development programmes are launched especially for the development of Sugali tribal population.

The field work was conducted in ten villages spread over three Mandals of Anathapur district in Andhra Pradesh by using purposive random sampling method.

Anathapur district has 63 Mandals, out of these mandals three rural mandals were selected purposively. They are Mudigubba, Gorantla, and Uravakonda Mandals. Four Villages were selected from each mandal and from each village selected 40 respondents. In the present study 400 sample sizes were selected randomly. Data were collected from respondents belonged to sugalies.

Selection of study area

The study will be conducted by the setting 400 respondents from the three mandals as show below:

Mudigubba Mandal – 160

Gorantla Mandal _ 160

Uravakonda Mandal _ 80

Total Sample Households – 400

S. No.	Name of the selected Mandal	Name of the selected Village		Sample collected
1	Mudigubba	a	A.B Palli Thanda	40
		b	Guddampalli Thanda	40
		c	Mukthapuram Thanda	40
		d	Ramaswamy Thanda	40
2	Gorantla	a	Gaddam Thanda	40
		b	Kalli Thanda	40
		c	Karavulapalle Thanda	40
		d	Vanavolu Thanda	40
3	Uravakonda	a	Lathavaram Thanda	40
		b	Shaiksanipalli Thanda	40
Total				**400**

The sample was selected by following stratified random sampling method. The sample was selected from different welfare programmes.

Sample Selection

The samples are to be drawn on multi-stage random sampling method. Ananthapur district has three revenue divisions namely Dharmavaram, penukonda and Ananthapur. In each revenue division one mandal will be randomly selected. From each selected mandal based on the information provided by the DRDA and line departments. 400 sample households will be randomly selected. Thus the total sample comes to 400 households

Methods of data collection

The data pertaining to the study was collected from both primary secondary sources, more so from primary source. In the present research, study 'interview scheduled' was used to collect primary data.

The following tools were adopted for the collection of data for the present study includes:

➢ Interview Schedule,

➢ Personal Interviews,

➢ Observation

The Primary data was collected from the sample respondents by adopting the methods of Interview Schedules, Personal Interviews and Observation. Editing and standardization of the scheduled was done after the pilot study. Every care was taken to collect and record reliable data. Only personal observations were also recorded. Successful groups were specially recognized for making case study.

Distribution of the Respondents by Gender

S. No	Respondents	Frequency	%
1	Male	301	75.25
2	Female	99	24.75
Total		**400**	**100**

The above table reveals that gender the sample respondents are Male and Females. 301 (75.25%) of the sample respondents are males and remaining 99 (24.75%) of the respondents are female

Knowledge and utilisation of Developmental programmes among the Respondents

S. No.	Welfare Schemes	Yes	No
1	Housing/House sites	395 (98.5)	5 (1.25)
2	Allotment of land	390 (97.5)	10 (2.5)
3	Land development	320 (80.00)	80 (20.00)
4	Horticulture	275 (68.75)	125 (31.25)
5	Animal Husbandry	382 (95.50)	18 (4.50)
6	Fisheries	-	-
7	Poultry	120 (30.00)	280 (70.00)
8	CMEY	217 (54.25)	183 (45.25)
9	MGREGP	378 (94.50)	22 (5.50)
10	DWCRA	294 (73.50)	106 (26.50)
11	Irrigation/Watershed	198 (49.50)	202 (50.50)
12	Drinking water	324 (81.00)	76 (19.00)
13	Immunization	321 (80.25)	79 (19.75)
14	ICDS Nutrition	318 (79.50)	82 (20.50)
15	Training inputs	-	-
16	Family planning	204 (51)	196 (49.00)
17	G.C.C.Loans	-	-
18	Old age pension	214 (53.50)	186 (46.50)
19	Reservation	394 (98.50)	6 (1.50)
20	Midday meal program	396 (99.00)	4 (1.00)
21	PMRY	342 (85.50)	58 (14.50)
22	National social security pension	124 (31.00)	276 (69.00)
23	Deepam	320 (80.00)	80 (20.00)

24	National maternity Benefit programme	196 (49.00)	204 (51.00)
25	National Family Benefit scheme	27 (6.75)	373 (93.25)
26	Arogyasree	395 (98.75)	5 (1.25)

The above table explains that majority of the respondents replied positively on knowledge and utilization of development programmes of welfare schemes as following aspects are Housing/house sites (98.50%), Allotment of land (97.50%), Land development (80.00%), Horticulture (68.75%), Animal husbandry (95.50%), Poultry (30.00%), CMEY (54.25%), MGREGP (94.50%), DWCRA (73.50%), Irrigation/watershed (49.50%), Drinking water (81.00%), Immunization (80.25%), ICDS nutrition (79.50%), Family planning (51.00%), Old age pension (53.50%), Reservation (98.50%), Midday meal programme (99.00%), PMRY (85.50%), National social security pension (31.00%), Deepam (80.00%), National maternity benefit programme (49.00%), National family benefit programme (6.75%) and Arogyasree (98.75%).

Education status among the children

S. No	Education status	Frequency (Number)	%
1	1-10	210	52.50
2	Inter	94	23.50
3	Degree	83	20.75
4	P.G	13	03.25
	Total	400	100.00
χ^2 – Value		199.94**	

** Significant at 1% level

Education

Education is the fourth necessity for man after food, clothing and shelter, in today's competitive world. Education is indeed a powerful tool to combat the cutthroat competition that man is faced with at every junctures in life. The importance of education in India is indeed rising with passing time.

Education is the key factor of human resource development and in this regard, the investigator enquired about the interest of education in their children, while

The above table explains the educational status among the children 52.50 percent of the respondents are 1-10 followed by 23.50 percent of respondents are Inter, 20.75 percent of respondents are Degree and remaining of them 3.25 percent of the respondents are P.G.

The results obtained from the χ^2-test reveal that there is significant different association between Education statuses among the children. The corresponding χ^2 – Value is given by 199.94 which is highly significant at 1% level.

Distribution of savings among the Respondents

S. No	Place of savings	Frequency (Number)	Percentage (%)
1	LIC	233	58.25
2	Post office	74	18.5
3	No savings	93	23.25
	Total	400	100

Saving money protects future life and it is a good habit to lead a comfortable life. The table 42 describes the savings pattern among the respondents only 58.25 percent of the respondents are saving RS1000 for year. 18.5 percent of the respondents are saving RS 1000-2000 for year. 23.25 percent of the respondents have no savings.

Monthly saving of the SHGS member

S. No	saving for month	Number	Percentage
1	R.S 25	14	3.5
2	R.S 50	282	70.5
3	R.S 75	44	11.00
4	R.S 100	29	7.25
5	More than R.S 100	25	6.25
6	Not applicable	6	1.5
	Total	400	100
χ^2 – Value		847.37**	

** Significant at 1% level

The table explains the monthly saving of members only 3.5 present of the respondents save Rs25 every month.70.5 percent of the respondents save Rs50, 11.00percent of respondents save Rs75, 7.25 percent of the respondent save Rs100, 6.25 percent of the respondents save Rs 100, 6.25 percent of the respondents save more than Rs100 per month majority (70.5) of the respondents express saving Rs50 per month is easy and does `not cause any financial burden to the family.

Conclusion

- The socio-economic life of the tribals in India underwent several changes during the past five decades, but improved only to a limited extent. Thus, development intervention has not been very effective with reference to the tribals, which suggests the need for evolving much more realistic strategies to focus on those groups which remained backward in spite of being covered under certain special programmes and those groups left uncovered, i.e., the dispersed tribes.

- The socio-economic profile of the sample households reveals that the Sugalis in Anantapur district are still found in low levels of living as evident from their poor housing facilities, inadequate land base, heavy dependence on rain fed agriculture, meagre incomes and large scale debt taken mostly from money-lenders and spent mostly on non-productive purposes.

- There is considerable awareness among the tribals about the important developmental programmes aimed at their socioeconomic upliftment. The fact that the village sarpanch, local leaders and the village Development Officer are the main sources of information as well as access concerning the

developmental programmes for the sample households clearly brings out the positive role of the Panchayati Raj Institutions in the implementation of these programmes. These institutions at the grassroots level need to be strengthened further to increase the accessibility of developmental programmes to different sections ofthe society, particularly the tribals. The process has already been initiated in this direction with the passage of the 73,d Constitution Amendment Act in 1993, which should be expedited for achieving the desired results bX way of effective implementation of the developmental programmes.

- The developmental programmes have been successful in bringing about an economic change among the tribals as evident from inter-generation occupational change, diversification of occupations and changes in production relations including the changes in the cropping pattern and the adoption of modern agricultural technology. These structural changes have led to the empowerment of tribals in terms of a shift from wage dependence to independent income earning. Even though the changes brought about were only to a limited extent, considering the general backwardness of the district, such changes are remarkable. In this context, it is important to recognise the limited results of the family-oriented approach in the absence ofa comprehensive plan for the development of the area as a whole. Hence, there is a need for adopting a holistic   approach to tribal development. Further, there is a need to evolve an appropriate mechanism for undertaking the performance appraisal of different programmes of tribal development on a regular basis to facilitate necessary modifications in these programmes from time to time.

- The developmental programmes have brought about remarkable changes in the sociocultural life 0f the tribals. These changes are by and large in the desired direction as envisaged by the authors of the Constitution. There are positive changes not only in their food habits and dressing pattern but also in the attitudes of the tribals towards education, family planning and immunization of children in the direction of higher quality of life and modernization. The religious customs and beliefs of the tribals have also undergone several changes sunder the influence of the Hindu culture, but there has not been any stiff resistance to such changes from within the community indicating that the process of cultural change has been smooth in the case of the tribals under study.

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