



## Welfarism and Tribal Development- A Case Study of Sugali Tribe in Andhra Pradesh

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### Keywords :

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 care 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'.

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 2011 census is 20, 77,947. (Males 78,573 Females 75,554) The total literacy rate among Sugali Tribes is 34.33%.

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. Dhali.

The Sugalis believe that the world is protected by a multi-

Since independence, the government has initiated several

tude 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.

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 tribals 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. Since the present study aims to focus on the 'Welfarism and Tribal Development – A Case Study of Sugali Tribe in Andhra Pradesh' to fulfil the objective of the present study it may be appropriate to deal with the concepts such as asset status, sources of Developmental Programmes, Education, Agriculture Horticulture, Animal Husbandry, Forest based Economic Activities, Housing, Health etc..will be analysed in the sample area to get meaningful full conclusions relating to the study.

Tribals constitute 8.14% of the total population of the country, numbering 84.51 million (2001 Census) and cover about 15% of the country's area. 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. Recognizing this need for initiating such livelihood generating activities in a sustained and focused manner, the Ministry of Welfare (now Ministry of Tribal Affairs) established an organization to take up marketing development activities for Non Timber forest produce (NTFP) on which a tribal spends most of his time and derives a major portion of his/her income. In 1987, the Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) was set up with an aim to serve the interest of the tribal community and work for their socio-economic development by conducting its affairs in a professional, democratic and autonomous manner for undertaking marketing of tribal products.

Further to achieve the aim of accelerating the economic development of tribal people by providing wider exposure to their art and crafts, TRIBES INDIA, the exclusive shops of tribal artifacts were set up all over India by TRIFED. They showcase and market the art and craft items produced by the tribal people and thus demonstrate the magical mystique of tribal India espousing tribal cause.

#### Review of Literature:

**Bhure Lal (2013):** While these achievements are a matter of some satisfaction as various development plans, policies and programmes have brought forth perceptible improvement in the socio-economic status of the Scheduled Tribes a lot more needs to be done with concerted focus on the issues crucial to improve their status on par with the rest of the population.

**Kurien C.T. (2013):** Development, like growth, corresponds to different meanings. However, the ideology of 'development' is generally used and rightly understood as 'dominant development paradigm' that brings only negative effect on the tribals. Although it is considered as an essential part of enhancing economic growth through which social justice can be brought in, its experience of today is of anti-poor and rich.

**Khaleel Basha S. (2012):** An Ethno-botanical survey was carried out among the Sugali tribes in Yerramalais of Eastern Ghats, Kurnool District, and Andhra Pradesh for the exploration of antidiabetic herbal remedies. Diabetes mellitus is one of the common metabolic disorders with micro-and macro vascular complications that results in significant morbidity and mortality. It is considered as one of the five leading causes of death in the world. In Allopathic medicine no satisfactory effective therapy is still available to cure diabetes mellitus. There is increasing demand by patients to use natural products with antidiabetic activity due to side effects associated with the use of insulin and oral hypoglycaemic agents. The plant botanical name, family with the local (or) common name, and mode of use is listed.

**Thakur B. R. (2012):** The tribal people of India constitute an integral part of the Indian population and represent a part of Indian culture. The total population of the Scheduled tribes in the country is about 67.8 million. They constitute about 8.08% of the total population. The present study is based on secondary information and provides an overall picture of development initiatives by the Government of India and Himachal Pradesh Government for the upliftment of tribal communities. The present study focuses on the Gaddis, a scheduled tribe, inhabiting Bharmaur region of Chamba district in Himachal Pradesh. The study reveals that a number of development programmes, policies and projects have been introduced to improve the well-being of tribal people. But the issue of tribal development is still alive. It clearly indicates that we have achieved too less in this regard.

**Yatindra Singh Sisodia (2012):** The tribal population in India is at different levels of socio-economic development. There are tribes that live in the forests and are exclusively dependent on forests for their livelihood by practising hunting and food gathering. With their primitive technology, limited skills and traditional and ritual practices, their entire lifestyle revolves round the forests.

**Rekha Talmaki (2012):** Rakha Tamaki has made a serious and commendable effort at conducting survey based research on socio-economic status of tribal women in Valdo (South Gujarat) where committed Gandhi an workers have dedicated more than 5 decades of their lives in village development activities based on Gandhi an principles. Her personal field visits have played crucial role in bringing new insights and analysis with gender lens. She has examined tribal women's predicaments in the context of status of women in India in general where main factors in determining socio-economic status have been income, education and occupation. She has provided an exhaustive literature review focusing on occupational life, health profile of tribal women and tribal women's

status in the family decision making.

**Hamambara Reddy M. (2012):** Medicinal Plant-Lore of Sugali Tribe of Anantapur District, Andhra Pradesh, India the preliminary investigations of crude during resources of sugali tribes of Anantapur district, Andhra Pradesh with their recipes, preparation of drugs, administration, usage form several centuries. Fifty plant crude drugs (species) belong to twenty nine families were collected based on folk-lore knowledge. Botanical name, family name, part used, mode of preparation and administration and purpose, for which it has been used were enumerated.

**Kasi Eswarappa (2011)** in his study 'Inclusion of Sugali community in the development process: A case study from South India', Social exclusion is something that can happen to anyone, more so in the case of hierarchical societies of South Asian countries. But some people are significantly more at risk than others, due to its persistent nature of locational and environmental pursue. Research has found that people with certain backgrounds and experiences are disproportionately likely to suffer social exclusion. The key risk factors include: low income, family conflict, being in care, school problems, being an ex-prisoner, being from an ethnic minority, living in

a deprived neighbourhood in urban and rural areas, mental health problems, age and disability. The present paper deals with the Sugali, an ex-criminal tribe in Andhra Pradesh, South India.

**Ivanov Alexey (2011)** Food and Sanitation Patterns and Social Structure in Relation with Food Customs of the Sugali of Andhra Pradesh. The Sugali in the basin of the Krishna River. The research considers the food habits and the social structure of the Sugali. It was focused on their food and, reminded of Feuerbach's "Der Mensch ist was er isst" (man is what he eats - germ), this part was more important. Food preferences show themselves in how a particular culture develops in the given environment. It is related with the meaning of ecological niche and exchange among such niches.

**Gopinath Reddy M. (2010)** Political Economy of Tribal Development: A Case Study of Andhra Pradesh tribal population in the State of Andhra Pradesh, and in the country as a whole, is the most deprived and vulnerable community that faces severe economic exclusion. Although certain constitutional safeguards are provided, no significant economic, social and political mobility has taken place across this community. "Political Economy of Tribal Development.

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