Socio-Economic Problems - A Study of Sugali Tribe in Jillelamanda Pedda Thanda, Chittoor District, Andhra Pradesh

G. Kiran Kumar Reddy 1, Aliya Sultana 2, M. Surendra 3, Y. Suneetha 4, P. Kousar Basha 5

1,2,4,5Department of English, Rajeev Gandhi Memorial College of Engineering and Technology, Nandyala, Andhra Pradesh State, India
3Department of Anthropology, Sri Venkateswara University, Tirupathi, Andhra Pradesh State, India

1 kiran.mokshita@gmail.com, 2 aliya.sultana74@gmail.com, 3 machavaramsurenda@gmail.com, 4 yadav.suneetha@gmail.com, 5 kousarrgm@gmail.com

Corresponding author: Dr. G. Kiran Kumar Reddy

https://doi.org/10.26782/jmcms.2020.08.00065

Abstract: In India, numerous tribal people are living. From generations onwards, there are socio-economic disparities and problems among the tribal people. This paper discusses about trivials and tribulations of sugali people, who secluded in Jillelamanda Pedda Thanda, in Chittoor District. Sugalis are migratory one. Culture, traditions, pastoral life are part of their life.

Aim: To evaluate the social status of sugalis and rehabilitation in Chittoor District, Andhra Pradesh.

Materials and Methods: We spent 15 days in the Thanda, and surveyed about the life style of living, interaction with tribe’s. We garnered some information from secondary sources.

Results: Status of marriage system, living style, cultivation, political empowerment, cattle rearing, and alcoholism impact on their economic status are discussed.

Conclusion: Tribal people must take care about their self-development. It leads to familial, society development.

Keywords: Income, marriage system, schemes, political upliftment.
I. Introduction

Anthropology is an art and science. It became people science. Ethnography means humanistic, qualitative, and subjective and involves participant observation while field work studies about the practical study of people and their general customs and beliefs of a particular group of people in their natural environment. (Hortense Powdermaker, 1966:308). Charlotte Seymour-Smith (1986b:429) refers to "the imaginative leap involved in coming to terms with an alien culture or way of life." Anthropological fieldwork has been characterized by the prolonged residence of the investigator, his participation in and observation of the society, and his attempt to understand the inside view of the native people and to achieve the holistic view of a social scientist. According to Roger Keesing and Andrew Strathern, fieldwork is an intimate participation in a community and observation of modes of behavior and the organization of social system. There are 370 million native People living throughout worldwide, in 90 countries. In the world population native people occupy only 5 percent. Indigenous people life span is up to 20 years less than the non-indigenous folk worldwide. (The World Bank, April 02, 2019). Adivasis occupy 8.6% of the Indian population. These people belong to the largest tribal population in the world. According to 2011 census ST population is 104545716 (8.6 per cent) (Government of India, Ministry of Tribal Affairs, 07.07.2017). Tribals are often referred to as adivasi, vanyajati, vanvasi, pahari, adimjati, and anusuchitjanjati, the latter being the constitutional term. Tribal groups, as is also true for other population groups, are at different stages of social, economic, and educational development. While some tribal communities have integrated and adopted a mainstream way of life, at the other end of the spectrum, tribes are characterized by a pre-agriculture level of technology, a stagnant or declining population, extremely low literacy, and a subsistence level of economy [I, IV, XX].

According to statistics of Andhra Pradesh government, 33 tribal groups are existing. The total population of the hill tribal people, hilly tribal dwellers are more than 4.2 million and are of 6.5% in the total population. For the present study, six tribes are taken viz; Yanadi, Yerukala, Sugali, Lambadi, Chenchu, Nakkala and Irula. The Sugalis and Lambadis are main nomad tribe. The Sugali Tribe of Andhra Pradesh represents one such tribe whose members were basically nomads but have now settled into some sort of permanent settlement. In Andhra Pradesh, Sugalis are the largest Scheduled Tribe (ST) constituting 13.74 per cent of the state’s ST population [III, VIII, IX, XIV, XVII, XIX].

According to 2011 census total population of Sugali tribes for thirteen districts of Andhra Pradesh is 361,520, (13.74 per cent), male population is 185,601 (51.3 per cent) and female population is 175,919 (48.7 per cent) [V, VI, X]. Whereas in Chittoor, ST tribal population is 159165 (3.81 per cent), male has 79756 (1.91 per cent), female has 79409 (1.90 per cent) (Census of India, 2011, [XXI].
Table 1: Trends in Proportion of Scheduled Tribe Population

| Census Year | Total population (in millions) | Scheduled Tribes Population (in millions) | Proportion of STs population |
|-------------|--------------------------------|------------------------------------------|-----------------------------|
| 1961        | 439.2                          | 30.1                                     | 6.9                         |
| 1971        | 547.9                          | 38.0                                     | 6.9                         |
| 1981 #      | 665.3                          | 51.6                                     | 7.8                         |
| 1991 @      | 838.6                          | 67.8                                     | 8.1                         |
| 2001 $      | 1028.6                         | 84.3                                     | 8.2                         |
| 2011        | 1210.8                         | 104.3                                    | 8.6                         |

# Excludes Assam in 1981 @ Excludes Jammu & Kashmir in 1991 $ The figures exclude Mao-Maram, Paomata and Purul sub-divisions of Senapati district of Manipur, census 2001 [II, IX, XVI]

Table 2: District wise population of Schedule Tribes in Rayalaseema region in Andhra Pradesh

| District       | 1981   | %     | 1991   | %     | 2001   | %     | 2011   | %     |
|----------------|--------|-------|--------|-------|--------|-------|--------|-------|
| Anantapur      | 82,026 | 3.22  | 1.11 laks | 3.5   | 127,161 | 3.49  | 154,127 | 3.78  |
| Chittoor       | 78,834 | 2.88  | 1.05 laks | 3.2   | 128,085 | 3.42  | 159,165 | 3.81  |
| Kurnool        | 39,914 | 1.66  | 0.56 laks | 1.9   | 69,635  | 1.97  | 82,831  | 2.04  |
| SPS Nellore    | 177497 | 8.81  | 2.14 laks | 8.9   | 242,257 | 9.08  | 285,997 | 9.65  |
| YSRKadapa      | 37,580 | 1.94  | 0.47 laks | 2.1   | 75,886  | 2.63  | 75,886  | 2.63  |

Note: As per Andhra Pradesh Re-organisation Ordinance 2014, 7 Mandals (5 Complete & 2 Partial) of Khamam District are removed from Telangana State and tentatively added to Andhra Pradesh State [VI, VII, XII, XIV].

II. Objectives of the Study

❖ The present study is illustrates an exhaustive picture of the economic organization

❖ The major aim of the study, to find the socio economic status of Sugalies in Ped Jillelamanda Pedda Thanda and to bring out the pattern of income and expenditure of the Sugalies,
III. Materials and Methods

Since, Malinowski time, it becomes a tradition in Anthropology to attend the field to achieve a full knowledge of community, which an Anthropologist aims to study. Malinowski emphasized that social Anthropology would not be a science if Anthropologist do not cultivate the habit of attending the field which should be considered as a laboratory to them. Malinowski's contemporary as well as his successors conformed to this concept and have been attending field. Malinowski trained some Anthropologists in field work to study the cultures intensively. Later it was introduced in academic courses, conceiving that a person should not be called as an Anthropologist if he has not been trained in doing field work. Mallinowski and others suggested various methods and techniques to attain the field work successfully. The Present study gives an exhaustive picture of the economic life and economic transactions in Sugali settlements of Jillelamanda village, Peddatanda Mandal of Chittoor Dist, Andhra Pradesh.

IV. Field Work and Data Collection

Field work was conducted for 15 days in Sugalie village Ped Jillelamanda Pedda Thanda a thanda. we stayed there day and night in that village interacted with villagers as well as with our teachers. We used quantitative and qualitative Anthropological tools for the collection of data. During the field work, we made frequent visits to study villages for understanding and observed the local traditions and to acquire familiarity with the local people for the establishment of rapport. We collected data from secondary sources such as books, articles, published reports, census reports and government documents to get an overview of the existing literature. The data collected from the secondary sources like demographic data, physical features of the study area, weather and forest details of the study region from respective departments such as mandal revenue department, forest departments etc.

Social Life

Social life of Sugalis is quite interesting. There are more number of nuclear families rather than joint families among Sugalis. The main reason for this is soon after marriage; the new couples establish a new family and live together. It has become a tradition among Sugalis in many places. The Sugalis are Patriarchal. Though the head of the family appear to be possess more status outside the family, there is equality between husband and wife. But men dominate women in decision making policy in the family.

Most of the sugalis follow the rule of monogamy, but polygamy is also found among them. Widow marriage is rarely found, no child marriage took place. ‘Nayaka’ head of the Thanda plays an important role during marriage even now. The position of Nayaka is hereditary. A secretary looks after all the affairs of a Nayaka being his
close associate. Nayaka’s assistant known as ‘Kharabari’ in this community. He leads hereditary position. This Kharabari plays an important role during marriage and in the Gor Panchayat, his major role is advising and assisting the nayaka to take an appropriate decision. Dhadi, Dhalia and sanasa are also in important posts of social system as nayaka and Kharabari. Dhadi is a professional singer in the community. They are known as brilliant people since, they know Sugalis culture and keep the people happy. They perform songs and music, are also known as ‘Sarangi’.

Demographic status of Sugalis in PeddaThanda

The colony (Pedda Thanda) has a total population of 611 out of them, 313 Male, 298 females live in two colonies.

| Age-group (in year) | Sugali | Total | Percentage |
|--------------------|--------|-------|------------|
|                    | Male   | Female|            |
| 0-5                | 16     | 18    | 34         |
| 0 – 10             | 23     | 11    | 34         |
| 11 – 20            | 49     | 42    | 91         |
| 21 – 30            | 77     | 55    | 132        |
| 31 – 40            | 38     | 41    | 79         |
| 41 – 50            | 45     | 59    | 104        |
| 51 - 60            | 32     | 33    | 65         |
| 60 – Above         | 33     | 39    | 72         |
| Total              | 313    | 298   | 611 (100)  |

Table –5 shows the percentage distribution of the Sugali by their age-group with sex in Pedda Thanda area. There are 173 Sugali families with 611 people of whom, 298 are men and 313 are women. There is a concentration of the population in the lower age groups in contrast with the higher age groups hold a higher concentration of population are low. Sugali population tends to have higher, (11.12%) in early age or child hood and 37% number in young age 21-30 group and thereafter these figures gradually decrease towards older age. It shows more number of children (5.56%) are found followed by 50 percent of middle age and remaining less number 11.78% percent are old age with male and female population.

Copyright reserved © J. Mech. Cont.& Math. Sci.
G. Kiran Kumar Reddy et al
Table 4: Percentage distribution of Sugali by their education level of PeddaThanda

| Sl. No. | Educational level | Male | %   | Female | %   | Total | %   |
|---------|------------------|------|-----|--------|-----|-------|-----|
| 1       | Illiterates      | 82   | 26.19 | 172    | 57.71 | 254   | 41.57 |
| 2       | Pre-School       | 16   | 5.11  | 12     | 4.02  | 69    | 4.58  |
| 3       | Primary          | 38   | 12.14 | 31     | 10.40 | 109   | 11.29 |
| 4       | High School      | 71   | 22.68 | 38     | 12.75 | 134   | 17.83 |
| 5       | College          | 93   | 29.7  | 41     | 13.75 | 17    | 421.93 |
| 6       | Technical        | 13   | 4.15  | 04     | 1.34  | 15    | 2.78  |
|         | **Total**        | **113** | **100.00** | **298** | **100.00** | **611** | **100.00** |

The table 4 shows the percentage distribution of the Sugali as and their educational levels. The literacy level among the Sugali of are high. 43 percent of the men and 43 percent of the women are literates. Only the younger generation is more literate, 29 percent of the Men and 13 percent of the women are literates.

The majority of them 40 percent are illiterate and remaining 59 percent are literacy with 11 percent are primary and 17 percent are high school one 21 percent are college and remaining 3 per cent are technical studies. Comparatively male are majorly literate and females are low. When comparison of age low are group of Sugali are high literate.

Table 5: Distribution of Occupational Pattern among the Sugali of PeddaThanda

| Sl. No. | Source            | Primary | (%)   | Secondary | (%)   |
|---------|-------------------|---------|-------|-----------|-------|
| 1       | Agriculture       | 71      | 4.104 | 20        | 11.56 |
| 2       | Ag. Labour        | 12      | 6.93  | 20        | 11.56 |
| 3       | Building Labour   | 51      | 29.40 | 6         | 3.45  |
| 4       | Petty shop        | 5       | 2.9   | 4         | 2.31  |
| 5       | Business          | 5       | 2.9   | 5         | 2.9   |
| 6       | Employee          | 16      | 9.25  | 20        | 11.56 |
| 7       | Gulf and Bombay   | 0       | 0     | 10        | 5.78  |
| 8       | Horticulture      | 0       | 0     | 38        | 21.97 |
| 9       | Animal husbandry  | 13      | 7.51  | 10        | 5.78  |
|         | **Total**         | **173** | **100 %** | **173** | **100%** |
The table 5: shows the practice of Agriculture labor. 41 percent people practice as the primary source and 11 percent as the secondary source of their livelihood. Some different ethnic group people settled in Agriculture, won cultivation because of their dwelling place adjacent to the forest, but no water facility. And 20 percent of Sugali holding land. They cultivate horticulture crops, with mango plants. Majority of them cultivated mango trees. Another mastery, 26 percent people involved in building construction, 14 percent practiced livestock rearing and sale to boost up their income. Some people in this community practiced raising Rice crops, which families close to catchment area of Pincha Dam. And few people practiced millets at dry landareas. Now a days they switched over from traditional to modern occupations. Like Horticulture, Mastery Labour, Business, petty Shop, Gulf Employee, self-employee, Government and Private employee. Time is gowned changed from tradition to non tradition occupations.

Animal husbandry is the practice of breeding and rising domesticated animals which may be used for food, and domestic life. They practice in primary and 7 percent as secondary source of income and then back bone of economy.

In Service sector, (Government & private) as means of livelihood, observed in a minute way. Among the Sugalis, employability has increased among the present youth to 9 percent in primary and 16 percent as secondary source of livelihood. Due to literacy, socio cultural life, 29.5% involved in building, construction, as primary and 11% in secondary source of their livelihood.

**Family Structure**

In conventional mode of life, Joint family play a major role in the selection of mates, regulating the home affairs, supervising the property, observing the ethics of youngsters. The Joint family was the criterion in the past generations. At present nuclear families are more due to various reasons. In sugali’s life, family is an important social Institution. It moulds the economic proceedings and social associations. The paternal people control the intake and usage of available resources with in a family. The pioneer of a family takes decisions related to the sustenance of family members. The elder son in a family acts as a custodian and observes social, cultural traditions and conventions. He brings down the expenses with in a family. The kin folk play a crucial role in the individual style of living. They act as a social resource and relatives help each other and pursue their livelihood.

**Table 6: Distribution of type of families of Sugali**

| Type of Family | No. of families | Percentage |
|----------------|----------------|------------|
| Nuclear        | 146            | 84.40      |
| Joint Family   | 27             | 15.60      |
| Total          | 173            | 100.00     |
The above table – reveals that as many as more than three-fourths (84%) of the total number of Sugali families are nuclear. Less than one-fourth (15%) are extended or joint families. By the observation of facts in Thanda, the nuclear family dominates over the extended family, it may be stated that the present generation attracted towards the nuclear family. This tendency seems to come mainly or primarily from the adaptive advantage of the nuclear family in change socio-economic scenario and the physical environmental conditions.

**Marital Status**

Sugali tribe consists of four clans, namely, Rathod, Pamhar, Chauhan and Vaditya with a number of sub-clans within them. Each of this clan was exogenous and cannot marry within the same sub clan as they are considered as brother and sister. A man can marry his sister’s daughter, mother’s brother daughter. Sugali man cannot marry maternal uncle’s or anti’s daughter, such is considered as incest. In Sugali tribe usually as soon as the girl reaches puberty, betrothal ceremony will be conducted.

**Table 7: percentage distribution of marital status in Sugalis**

| Status of Marriage | Sugalis Male | Percentage | Sugalis Female | Percentage | Total |
|--------------------|-------------|------------|----------------|------------|-------|
| Married            | 166         | 53.03      | 166            | 54.81      | 332   |
| Unmarried          | 139         | 44.40      | 77             | 35.31      | 216   |
| Separated          | 2           | 0.60       | 0.04           | 0.90       | 6     |
| Divorced           | 1           | 0.30       | 0.04           | 0.20       | 1     |
| Widow              | 5           | 1.60       | 48             | 8.70       | 53    |
| **Total**          | **313**     | **100.00** | **298**        | **100.00** | **611** |

Note: Figures in parentheses indicate percentage.

Table 7 shows the percentage distribution of the Sugali in Peddatanda their marital status. Married people constitute 54 percent while unmarried are 35 percent of the population. The percentage of windows or widowers, divorced, separated is very low/less. It may be due to the fact that widow – remarriages are permissible. An analysis of the material structures by sex reveals that there are a greater proportion of married people among the men than among the women. Though pre-marital sex is either to learned /allowed They pay includes individual in sexual activities. The adults are expected to provide food and shelter to the Younger’s regard less. The Sugali are endogamous tribe will exogamous clans. Monogamy is the common form of marriage. Marriage with FSD is not seen in the though pre-material sex is either to related allow they play includes in sexual activities.

**Nature of Housing**

Sugalies were nomadic people they did not settle anywhere properly in the initial stage. But they lived together with their bullocks near forest or outside of the main village. Their main occupation was trading food grains. Gradually, they adopted agriculture as a main occupation and settled nearby forests in temporary settlements.

*Copyright reserved © J. Mech. Cont. & Math. Sci.
G. Kiran Kumar Reddy et al*
called ‘Thandas’. Their traditional style of constructing houses was longer than width (called ZUPDA in their language) and square this style is still continued among Sugalies. Their dwelling houses are called ‘ZUPDA’in their language. And those who have capacity to build middle type houses, they construct better houses such houses are known as Male. ZUPDA is oblong in shape where as male type is normally square. But today constructing a house is purely depend upon the economic capacity of the people. They are economically becoming well by doing different occupations. They constructed good houses recently.

**Table – 8: distribution of types of house of Sugalies in PeddaThanda Village**

| Type of house          | No. of houses | %   |
|------------------------|---------------|-----|
| Hut                    | 3             | 1.73|
| Govt. Pucca            | 73            | 42.19|
| RCC House (With Govt.) | 89            | 51.44|
| Tiled House            | 2             | 1.15|
| Thatched House         | 6             | 3.46|
| **Total**              | **173**       | **100**|

According to the below table, 51% of them lives in RCC( With Govt.) houses, 1.73% in Hut, only 42.19% in Govt., Pucca house and 1.15% in tiled house and 3.46% in thatched house. It is well known fact, that the nature depicts their standard of life and this standard of life depends upon the economic conditions.

**Agricultural**

Agriculture being a seasonal activity, the tribal people get all their cash needs through various developmental agencies, how the tribal farmers have been accessing these sub capitals, best describes their livelihoods.

The data shows that a maximum of 173 percent of the Sugal families had their own 84% cultivable land with an extent ranging from one acre to two acres per family. On the other hand 16 percent of Sugal were landless.

**Table – 9: Size of land holding among the Sugalies in PeddaThanda**

| Size of land (in acres) | No. of house hold | Percentage |
|------------------------|-------------------|------------|
| No land                | 28                | 16.18      |
| 1 to 3                 | 106               | 61.27      |
| 3-6                    | 34                | 19.64      |
| 6-9                    | 5                 | 2.90       |
| **Total**              | **173**           | **100.00** |

The extension of cultivation to marginal and sub-marginal lands provided by govt. patta land thy conversion of forests to agriculture buds. The Sugal families practice Horticulture by getting subsidy from Govt subsidy plant and seeds etc. It leads to
environmental conversion and leads to ecological imbalance. Now there is no yield drip properly.

**Live stock of Sugalies in PeddaThanda**

Forest not only provides food and minor forest produce for Sugali but also provides pasturage for their cattle. They also collect fodder from the forest. The livestock position of Sugalies consisting of Sheeps, Cows, Goats Hens, Buffaloes, Cat and other pet animals. Fowls are a source of meager proportion of income to the Sugali families. They sell fowls to the neighboring caste people for cash. Practice of Animal Husbandry provides another means of livelihood more than 70% of the cattle of Bulls and Cows. Some of Sugali families engage in agriculture and economic activities.

| S.No | Live stock          | No of Families | Percentage | No. of live stock | Percentage |
|------|---------------------|----------------|------------|-------------------|------------|
| 1    | Goats               | 7              | 4.04       | 254               | 9.69       |
| 2    | Cows/ Buffalos      | 38             | 21.96      | 589               | 22.48      |
| 3    | Sheeps              | 28             | 6.93       | 1179              | 45.00      |
| 4    | Dogs                | 12             | 16.18      | 20                | 0.76       |
| 5    | Hens                | 83             | 47.97      | 567               | 21.64      |
| 6    | Cat                 | 5              | 2.89       | 11                | 0.41       |
| **Total**         | **173**           | **100.00**     | **2620**   | **100.00**        |            |

Out of 173 respondents 28 families major source is sheep’s their account is 45%, 38 families consisting Cows and Buffalos their account is 22.48%, however 83 families practicing poultry (Hens) their account is 21.64%, 7 families having Goats their account is 9.69% remaining 12 families having dogs their account 0.76% and 5 families having cats their account is 0.41%

Practicing livestock with goat sheep hen and dairy Agriculture labor, building construction labor, watch men with Agriculture land, collection and sale of MFP and Fire wood are the major economic sources. The few sugali people accustomed to horticulture and cultivate mango crop. Jungle fruit trees like mango and Jack fruit are also found in big numbers, which fulfill the important dietary of sugalis. Very few of them involved with business and allied occupations.

The Sugali are shy and timid, hating contact with the people of the plains. Agriculture is their sole pursuit, and none of them have taken to any sort of trade.

*Copyright reserved © J. Mech. Cont. & Math. Sci.*

G. Kiran Kumar Reddy et al
Table 11: Economic position with indebtedness, marginal and surplus.

| Financial position | No. of houses | %   |
|--------------------|---------------|-----|
| Surplus            | 40            | 23.12 |
| Indebted           | 60            | 34.68 |
| Marginal           | 73            | 42.20 |
| Total              | 173           | 100.00 |

The table data reveals that 42% of the Sugali families are indebted at the income status of ‘marginal’ where as 34% percent of them are indebted through they are placed under indebted or grids and 23% percent also surplus. Poverty is main reason for indebtedness. The permissive terries agriculture, dependency on forest, unemployment make it practically impossible for the Sugali to meet their minimum necessities. The 76 percent Sugali are indebtedness, because most families are spend amount towards drinking, smoking, Health, purchase of clothes, recreation etc. most of them loans are unproductive in nature, which increases the indebtedness.

Political Participation of Sugaleis

At present, in most of the countries, democracy prevails, people are very active in politics. In the past decades, the power was vested in the hands of the king alone. The people did not avail opportunity to take part in the political arena. In the present modern world people became instrumental due to democracy. If more people do not participate in politics, they will not succeed. Therefore, the participation in politics is very important today. The political participation is being boosted by selecting democratic system of government, taking part in the conference sessions, creating favorable conditions for the government to address, conducting the election process. However, the Indian Constitution has the provision of reservation in politics for Scheduled Castes/ Scheduled Tribes and Backwards Castes, the political representation of Sugali community at this Peddhatanda is satisfactory, the leaders of the village direct access to MLA’s and MPs. The hamlet of sugalis are very backward in Chittor District politics, but in PeddhaThand is advanced compare with other thandas, voting population of the village is attracted politicians, and it is an advantage of thand people to fulfill their needs, however, women also actively participating in politics. The political structure of Sugalies is their caste councils. Caste council plays an important role in the smooth running of the Thanda culture. But the men are the pressure groups of thanda.

Alcohol Consumption of Sugalies

Health is an essential factor in the national progress in any sphere. In the terms of wealth, health of the people is a measure of their energy as well as of the ability of
men-hours for productive work in relation to all number of persons maintained by the nation. For the competence of industry and agriculture, the wellbeing of the worker is an essential component.

**Sellers of Arrack**

B. Gobrinaik 36 age, addicted to arrack in childhood. He had other bad habits smoking Pan. He prepared arrack since his young age. Once upon a time. When NTR was the Chief Minister of Andhra Pradesh, police imprisoned him for his involvement in the preparation of Arrack. After few days he realized from present and runway into the deep forest and stretch prepare in the arrack the price of arrack for drum 40 to 50 rupees. But now it is increase for drum 1200 to 2500 due to high prices of ingredients.

**Sellers of Arrack**

B. Roja middle aged woman, is also seller of arrack. She returned from Gulf country. Her husband works in Bangalore. He visits their house rarely. Her main occupation is selling arrack and running a small general store.

She is scared of cops and imprisoned for involving in the sale of arrack. She bought one drum/two drums of arrack from the main owner. She sold one bottle for the price of 20 rupees ony. Due to consumption of arrack people lost their assets like crops, goats, sheep and Gold so on.

V. **Case studies**

**Case study: 1**

B. SadasivaNaik, 50 years of old man who addicted to arrack since his childhood. Year by year he lost his energy. He was 32 age due to arrack consumption his health was totally spoilt. He received the hospital expenses almost up to 50 thousands. After some time he recovered better in his life but he addicted to bad habits and became bedridden. Due to consumption of arrack people lost their assets like a crops phials, Goats, Sheep, Gold and etc.

**Case study: 2**

B. Chandra Naik 36 age of addicted to arrack. He was very small age with all our friend to addicted to the arrack. The changing of along with small problems he was faced end so many sacrifice of lands sheeps goats our life style. He was mainly addicted in the arrack and he has love affairs with many people and other activities with other consuming of English liquor like a Mansion House, Royal Challenge, all types of Beer. Due to consumption of arrack this people lost of assets like a crops phials, Goats, Sheeps, gold and etc.
Case study: 3

M. BalajiNaik, 48 age, he addicted to arrack. He sacrificed lands, gold, sheep, goats, for the sake of arrack and life style. He had love affairs with many people and other activities. He consumed English liquor like a Mansion House, Royal Challenge, all types of Beer.

Case Study
Traditionally, the joint family play a pivotal role in choosing the mates, determining the residence, controlling the property, watching the morals and managing the affairs of youngsters. The joint family was the norm in the previous generations but now it is being broken down gradually into nuclear types. The demographical status of Sugalies are indicated the male populations is higher than female. Much number belongs to 21-30 age group. The literacy rate of Sugalies indicated that significant number of people illiterates (40), here female illiteracy is higher than male. The livestock position of Sugalies consisting Sheep’s, Cows, Goats Hens, Buffaloes, Cat and other pet animals. Fowls are a source of meager proportion of income to the Sugali families. They sell fowls to the neighboring caste people for cash. Practice of Animal Husbandry provides another means of livelihood more than 70% of the cattle of Bulls and Cows are there. Practicing of live stock with goat sheep hen and dairy Agriculture labor, building construction labor, watch men with Agriculture land, collection and sale of MFP ad Fire wood. The hamlet of sugalis are very backward in Chittoor District politics, but in PeddhaThand is an advanced one than other thandas in franchising votes and fascinated politicians, paved the way to fulfill the needs of the people and women actively participated in politics.

VI. Conclusions
Sugalis face many problems in the hands of upper caste people, bureaucrats, politicians, etc. Despite economic struggle, they follow their culture, norms of their community head up to now be appreciable. Governments should focus on their welfare in a genuine manner. Police atrocities must be avoided by naming them as coverts for naxals. Tribal people should enjoy the constitutional rights, improvement of literacy rate.

References
I. Ayappan, A., 1948, “Report on the Socio-economic conditions of the Aboriginal Tribes of the Province of Madras”. Government Press, Madras, pp.164-166.

II. Briggs, T.“An account of the origin, history and manners of Banjaras and transactions of the literary society of Bombay”, Vol 08, pp. 172-191, 1877.
III. Crook, W., “The tribes and castes of the North western India”, Delhi, pp. 149-173, 1974.

IV. Cumberlege, 1882, “Same account of the Banjara class”. Bombay, pp. 149-173.

V. Elliot, H. M. “Banjara’ the races of N.W. province of India. London, Volume 01, pp. 55-56, 1869.

VI. Government of Andhra Pradesh Panchayat Raj Engineering Departemnt, Andhra Pradesh Rural Roads Connectivity Project The Asian Infrastructure Investment Bank assisted, Tribal Peoples Planning Framework (TPPF), Financial Report, July 2018.

VII. Government of India, Ministry of Tribal Affairs, Lok Sabha, Unstarred Question No. 221, to be answered on 17.07.2017, Tribal Population,

VIII. http://www.indiaenvironmentportal.org.in/files/file/tribal%20population_1.pdf

IX. Jost, C. “of Caravans and Wanderlust: the Banjarans”. The India Magazine of her people and culture, Vol 02, pp41-47,1982.

X. Malhotra, S.P., and Bose, A.P. “Problems of Rehabilitation of Nomadic Banjaras”. Annals of the Arid Zone, Volume 02, no 3, pp. 74-76,1963.

XI. Nanjundaiah, H.V. and Ananta Krishan Iyer, L.K.“The Mysore tribes and castes”. Mysore University, Mysore, Volume 02, pp.39-142,1928.

XII. RamaswamyAiyer, C.P.andChman Lal’s “Gipsics-Forgotten children in India”, Ministry of Publication Division of Information and Broadcasting, Government of India, Volume 07, issue 09, 1962.

XIII. Ranjita Singh.“Social Conditions of Elders and Problems”, Quest Journals Journal of Research in Humanities and Social Science, Vol 3, Issue 3, pp. 52-54, 2015.

XIV. Rao, A .V. “Problems of the Aged Seeking Psychiatric Help”, New Delhi: ICMR,1985.

XV. Robertson B. “Banjara’ Census of growth”. Journal of Biosocial Science, Volume01,pp. 43-67,1892.

XVI. Russel, R.V. and Hiralal, R.B. “Tribes and Castes of the Central province in India”.Rajadhani book Centre, Delhi: Vol 02, pp162-191, 1975.

XVII. Roma Banjara. “Shampan India - the Banjara People of India’.Jyoti Industrial estate,Vol 03,issue 03, 1983.

XVIII. Singh. R. “Social conditions of elderly and problems”, Journal of Research in Humanities and Social Science. Volume 03, issue03, pp. 20-25 2015.
XIX. Sira-j-ul-Hassan Syed., “The castes and tribes of H.E.H”. The Nizam’s Dominions, Volume 01, pp. 15-25, 1920.

XX. Tanuja M. “Care and support for the elderly: a comparative study in rural and urban setups in Odisha”. International Journal Social Economics, pp. 52–64, 2012.

XXI. Websites: http://aptribes.gov.in/pdfs/table2.pdf.