

LAMBADAS, A UNIQUE COMMUNITY

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ABSTRACT

Lambada are the most colourful of all the tribal groups. They are widely dispersed in almost all the district. Lambadas are declared as Scheduled Tribe in Andhra area and as a Denotified Tribe in Telangana area of Andhra Pradesh. After 1976, they are declared as Scheduled Tribes in Telangana area also. The origin and history of Lambadis is very Vague and ambiguous. There are many legends which explain their origin. The lambadas themselves claim that they are of Rajput origin and Kshatriyas. At present some of the economically better off have built improved houses at a considerably greater cost with proper ventilation and more accommodation. The Government also constructed colonies for them.

KEYWORDS: *Lambada, Tribal, Denotified, Origin, Economically, Accomodation.*

INTRODUCTION

Lambada are the most colourful of all the tribal groups of Andhra Pradesh, widely dispersed in almost all the district. According to Scheduled Caste Scheduled Tribe Lists Modification Order of 1956, Lambadas are declared as Scheduled Tribe in Andhra area and as a Denotified Tribe in Telangana area of Andhra Pradesh. After 1976, they are declared as Scheduled Tribes in Telangana area also. They are also found in other States like Bihar, West Bengal, Delhi, Himachal Pradesh, Mysore and Orissa where they are called Banjaras. According to Edger Thruston, the Lambadis are also called Lambani, Brinjari or Banjari, Borpari, Sukali or Sugali.

OBJECTIVES

The main objective of this research paper is to study the conditions of the Lambads, and to study their socio economic condition of these people in Telangana State.

RESEARCH METHODOLOGY

A qualitative method of research will be used to study about this research work. The researcher will visit the schools and colleges to collect the data which is required to analyze. The data will be collected based on both the primary and secondary sources. The qualitative research methods like ethnography, narrative, phenomenology, ground theory, and case study will be used for the research work.

The origin and history of Lambadis is very Vague and ambiguous. There are many legends which explain their origin. The lambadas themselves claim that they are of Rajput origin and Kshatriyas. It is believed that the Lambadas came into South along with the great armies or the Moghal Emperors when they invaded the South. They helped the imperial army fighting in an exhausted country far from their suppliers, by supplying a fearless and reliable transport service. The

following anecdotes are related about their service. These fascinating immigrants from the North remained in the Deccan and in spite of coming into contact with different castes and creeds, have retained the characteristic features of their culture, viz., dress, dialect, mythology and rituals. For several their service, they were the only means of supply to the different parts of the extensive state.

From several records, it is clear that life of the Lambadas was essentially nomadic. For reasons of earning their livelihood, they had to move in bands—men, women and children and only temporarily could they have any settled life. With the increase and developments in the modern means of transport, the occupation of the Lambadas became obsolete being too slow and risky. These people were forced to take to a more settled existence. Consequently, most of them have taken to agriculture for their livelihood. Some of them became petty traders and merchants and others are labourers.

Tanda is very common among Lambadas in almost all places to have their settlements outside the main village exclusively inhabited by them. Some times their settlements may be as far away as one or two miles from the main village. They call their settlement as Tanda so much so that in many districts.

At present some of the economically better off have built improved houses at a considerably greater cost with proper ventilation and more accommodation. The Government also constructed colonies for them. Wells are the source of water for the Tandas and Government facilitates some Tandas with bore wells. Many Lambadas in Andhra Pradesh are getting subsidies for modernization.

Every Lambada Tanda has got its own traditional Panchayat consisting of the Nayak, the Karbari, and a few experienced elders. The Nayakship is an important institution among the Lambadas. He looks into the general administration of the Tanda. He is responsible to maintain Law and order in the Tanda. The Naik presides over all the deliberations and announces the decisions in all the cases of Tanda. He represents the authority of the community on occasions like marriage, divorce, death and on various festivals. Without his presence no function or ceremony is complete. Generally, he knows all the people in the Tanda and their affairs. He is expected to possess the qualities of honesty, truthfulness, integrity, bravery and in addition he must have an understanding of all the problems connected with his Tanda. Nayak is assisted by Karbari in all the matters. In the absence of Nayak, he officiates for him.

The Banjaras are a strong and virile race, with tall stature and fair complexion. Men are muscular and of medium height with Rajput features. The traditional attire of the men comprises of dhoti, short trousers and gaudy turbans or rumal (phadki) on their head. Most of the men wear foot-wear made locally by a cobbler, which are considered durable and cheap.

The ornaments of Lambadas are many and varied. Lambadi women are very fond of ornaments and they are never tired of wearing many heavy ornaments made of silver and gold.

The Banjaras mostly claim themselves to be Hindus and worship many of the deities of Hindu pantheon. Most of them worship Lord Venkateshwara and call him as "Balaji". They also worship Krishna, Rama and Siva. Besides the Hindu pantheon, they also worship local Gods and Goddesses for different proposes. These deities are also worshipped by other local Hindu castes.

As already mentioned, the importance of the post of Nayak has gone down considerably in recent years. The statutory panchayats set up under the programme of democratic decentralization are providing alternative forces of power. There is thus not only clash of personalities but of systems. The Nayak derives his authority from the moral sanction of the community the Sarpanch derives his authority from the legal sanction of the state.

REFERENCES

1. *Sumahan Bandyopadhyay says something fairly similar - "Derived from ban and charan, meaning wanderers of forest" or "cattle grazers".*
2. *A tanda refers to a caravan of bullocks but was also used to describe a Banjara encampment.*
3. *The association of wandering groups with criminality was neither a colonial notion nor necessarily one that first arose during the British era in India. The British treated vagrants as criminals in their own country.*

GOND STRUGGLES IN ADILABAD AND INDRAVELLI AREAS

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KEYWORDS: Regions, Tribes, Gonds, Lands, Economic, Community, Integrity, Split

INTRODUCTION

After a decade of silence between 1979-89 of post emergency period, the scheduled areas of Telangana regions of Andhra Pradesh have again witnessed a large mobilization of tribes mainly in the districts of Adilabad and Khammam. Mainly Gonds of Adilabad were exploited ruthlessly. Their lands were taken by the landlords and immigrant peasantry arriving from the plain areas. Several forms of economic and extra-economic coercion continued without any countenance. Meanwhile, the regrouping of CPI (ML) cadres affiliated to Peoples War Group in 1979 onwards gave birth to the militant mobilization of the tribes in the agency areas of the state. The effect of mobilization of the tribes on the issues of land and money lending practices had led to the occurrence of many events. Notwithstanding of the tribes on the issues of land and money lending practices had led to the occurrence of many events. Notwithstanding the political impact, due to these agitations, tribal regions have attracted the attention of the state which in turn had initiated several legal and developmental measures to subside the growing tensions. Gonds in Adilabad were terribly exploited by the money-lenders and landlords. Gond tribes were mobilized by the CPI (ML) (Peoples war) cadres way back in 1979 onwards. Culmination of the mobilization was the occurrence of famous Indravalli incident in 1981 April where a firing took place causing death of 113 Gonds. Several villages in mandals of Utnoor, Asifabad, Goodhatnoor, Khanapur, Adilabad etc., rose in rebellion. An assessment of the movement in the later years indicated that nearly 70,000 acres of land was distributed among the Gond either thorough newly cleared forest lands or reclaiming the erstwhile landlord controlled lands. It will be an exaggeration if it is not disclosed that the later kind of gains in land restoration remain lesser in proportion when compared to the former.

Empowering Distance Learners: Issues and Challenges

Volume - II

**G.Pushpa Chakrapani
K.Murali Manohar**

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Transforming and Empowering through Open Distance Learning in Higher Education

Dr. G. V. ...

Abstract

As globalization advances, education is increasingly crossing borders - national, regional, sectoral and institutional. At the same time educational systems have to respond to other profound changes, such as the knowledge explosion, the changing interaction between the public and private spheres. Higher education should bring up the multifaceted development of human resources by promoting the knowledge-enabled population that will bring socio-economic mobility, peace and progress in society. Thus, the educational providers must undertake the duty to impart need-based higher education that makes people educated with a progressive, rational, analytical, and skilful mind. Hence, there is an urgent need to address some basic challenges of higher education such as required educational avenues or institutional set up against the demand of the population, achievements in global learning, providing room for equal access to learning, research on cost benefit analysis, educational innovations and partnership, use of educational technology, quality assurance mechanism, need for adequate funds for the expansion of higher education, and so on. Once these challenges are addressed, transformation of the society can be a reality, and Open and Distance Learning (ODL) system is one of the most viable ways for transforming a country like India.

Keywords: Higher Education, Open Distance Learning.

Introduction

No one in the world of higher education would deny that radically this field would change by the end of the 21st century. The onward march of globalization, mobility, the increasing emphasis on quality, the proliferation of open universities, the emergence of new providers, the advent of the Internet, and the rise of e-learning - all of these developments have transformed higher education over the past few decades. It is no doubt that undoubtedly holds further radical changes. There is a strong belief that education contributes to the development of productive citizens, besides bringing about social and economic lives. Education is, therefore, also a means of socio-economic, cultural and political development. Education is necessary because it provides the basic skills, knowledge and information required for higher education. Education strengthens the capabilities of the population and brings them up as the knowledge population. Education to the people also means empowerment of them against all sorts of discrimination and provides the required opportunities, and make them live in the true sense. In the context of higher education in present day India, higher education is being used to ensure the targeted economic growth and development. After the Economic Liberalization, laws, policies and actions under the banner of economic security have been implemented for ensuring higher education to make higher education easily accessible. New avenues are being created, as the institutions in the country are considered the think tanks for economic mobilisation, which even brings welfare to the people of the country.

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Administration of Criminal Justice

Dr. Gattl. Yellalajh

Introduction

People in the agency area of British ruled are still in chains in the set up as under the British administrative control which deprives fundamental rights guaranteed to citizens under Indian Constitution. Tribal are the worst sufferers of faulty administration which abridges the guaranteed fundamental rights like equality before law, speedy justice and fair trial. The state government is not evincing any interest in reversing absolute laws which are coming in the way of seeking justice by people.

Andhra Pradesh is the traditional home of nearly 33 tribal groups and most of these communities are found in the districts of Srikakulam, Vijayanagaram, East and West Godavari districts, Khammam, Warangal, Adilabad and Mahabubnagar districts. The tribal area in Srikakulam, Vijayanagaram, Visakhapatnam, Godavari districts and Bhadrachalam revenue division. Khammam district was earlier under the control of British administration, while remaining tribal area was under the control of Nizam government. The total population to the scheduled area of Andhra Pradesh according to 1991 census is 20.47 lakhs. The total non-tribal population is 50.7 percentage while tribals are 49.3 percentage.

In areas where no particular laws were administered during the British time, such areas were called 'agency areas' by the British government. The British placed them under the control of Agents, who were of district collector rank. With the constitution of India coming into being, such areas were termed as 'Scheduled Areas' under Article 244 in the fifth Schedule of the Constitution. However, judiciary is not separated from the Executive wing till today.

The Old Cr. P.C. was amended in 1973 basing on the Forty-first Report presented by the Law Commission in September, 1960 which suggested measures to remove anomalies and ambiguities in law. However, after this newly Amended Act

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