SOCIO ECONOMIC CONDITIONS OF MALA COMMUNITY IN NANDAYAL DISTRICT OF ANDHRA PRADESH

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ABSTRACT

Anthropological fieldwork has been defined by the investigator's extended stay, his involvement in and observation of the community, and his efforts to comprehend the indigenous peoples' point of view from the perspective of a social scientist. Roger Keeping and Andrew Struthers define fieldwork as an intimate engagement with a community and the observation of social life organisation and behavioural patterns. The process of recording and interpreting another people's way of life is called ethnography. Social organization is the systematic arranging of social interactions by act of choice and decision (Firth, 1951). Social structure is the basic notion for the accurate understanding of a society. Andhra Pradesh, state of India located in the south-eastern section of the subcontinent. It is bounded by the Indian states of Tamil Nadu to the south, Karnataka to the southwest and west, Telangana to the northwest and north, and Odisha to the northeast. The eastern limit is a 600-mile (970-km) shoreline along the Bay of Bengal. Telangana was a region of Andhra Pradesh for almost six decades, but in 2014 it was torn off to establish a separate state. The capital of both Andhra Pradesh and Telangana is Hyderabad, in west-central Telangana. Society comprises of human beings. Human people organise themselves into group for the achievement of particular purposes or goals and these groups are called institutions. In other words, these groups have partnerships to accomplish or fulfil their aims or goals. The network of these total relationships is termed social structure. It was an umbrella policy, enabling the flow of targeted financial and physical gains from the general sector of development to the Scheduled Castes. It entailed a targeted flow of funding and associated benefits from the yearly plan of states and Union Territories (UTs) in at least a proportion to the national SC population. The initiative is being implemented by 27 states and UTs with significant SC populations. Despite the fact that 16.66 crores (16.23% of the total population) belonged to the Scheduled Castes according to the 2001 Census, the allocations given through SCSP have been less than the proportionate population.

INTRODUCTION

Anthropology as an art and a science turned it a humanistic science. Ethnography is humanistic, qualitative, and subjective and involves participant observation while field work is the study of people and of their culture in their natural habitat 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 peoples 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 life. The process of recording and interpreting another people's way of life is called ethnography.Scheduled caste communities were considered avarna, or outside the existing varna system. They were considered to be a section of people in Hindu society who are not from the four major varnas, i.e., Brahmin, Kshatriya, Vaishya, and Shudra.

The Scheduled Castes (SCs) and Scheduled Tribes (STs) are officially designated groups of people in India. The terms are recognised in the Constitution of India and the groups are designated in one or other of the categories.In modern literature, the Scheduled Castes are sometimes referred to as Depressed Class, meaning "broken/scattered" in Marathi, having been popularised by B. R. Ambedkar (1891–1956), a Depressed Class himself, an economist, reformer, chairman of the Constitution assembly of India, and Depressed Class leader during the independence struggle. Ambedkar preferred the term Dalit to Gandhi's term, Harijan, meaning "person of Hari/Vishnu" (or Man of God). In September 2018, the government "issued an advisory to all private satellite channels asking them to 'refrain' from using the nomenclature 'Dalit'", though "rights groups and intellectuals have come out against any shift from 'Dalit' in popular usage". There were twelve original tribes, from which the scheduled or organized tribal names sprang out.The Scheduled Castes and Scheduled Tribes comprise about 16.6% and 8.6%, respectively, of India's population (according to the 2011 census).

OBJECTIVE

To find the socio economic conditions of MalaCommunity inKollavaripalli Village, and to elucidate cultural performance of Mala

Area of the Study

Sambavaram village located in Kurnool district of Gospadu mandal, Nadyal is the nearest town of Sambavaram village. The village boundaries of Sambavaram are East side is Masccdupuram village, West side isKonala

village, North side isDeebagunta Village and South side isChabole village. The village away from 100 km of District head quarter Kurnool, paddy is the major agricultural crop of this village, majority people depend on agricultural related works.

Field Work and Data Collection

Field work carried out from days in Sambavaram Villageand we are stayed day and night in this village during the field period, along with my research supervisors. For the collection of data in the field work both quantitative and qualitative Anthropological research tools were used. During the field work, frequent visits were made the study villages to understand and observer the local traditions and to acquire familiarity with the local people for establishment of rapport. Data were collected from secondary sources such as books, articles, published reports, census reports and government documents to get an over view of the existing literature. The data were also 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.

METHODOLOGY

The data for the present study was gathered through intensive field work. The field work was carried out for a period of eight months from February to march 2021. Besides, a few subsequent visits were made to understand their ecological adaptation to different season.

The data have been collected through primary and secondary sources. The quantitative data relating to census information family structure and organization, occupation and economic level, leadership pattern and political organization, religion and other socio-cultural aspects have been collected through interview, participant and quasi-participant observations. Participant and quasi-participant observation were employed to draw the social activities, technologies and rituals relating to fishing. The typology the fish available in the lake in different seasons were collected through interviews. It also helped us to know the fisher folk's knowledge of the nature and movement of the fishing various seasons. Secondary data on climate, hydro logical variations of the lake were collected from the records of government departments. Fast data were collected through old respondents in the age group of 45 and 55 years.

Andhra Pradesh

Andhra Pradesh, state of India located in the southeastern part of the subcontinent. It is bounded by the Indian states of Tamil Nadu to the south, Karnataka to the southwest and west, Telangana to the northwest and north, and Odisha to the northeast. The eastern boundary is a 600-mile (970-km) coastline along the Bay of Bengal.

Telangana was a region within Andhra Pradesh for almost six decades, but in 2014 it was carved off to form a separate state. The capital of both Andhra Pradesh and Telangana is Hyderabad, in west-central Telangana. The state draws its name from the Andhra people, who have inhabited the area since antiquity and developed their own language, Telugu. Andhra Pradesh came into existence in its present form in 1956 as a result of the demand of the Andhra for a separate state. Although it is primarily agricultural, the state has some mining activity and a significant amount of industry. Area 1,06,204 sq. mile (275,068 square km). According to 2011 census report Andhra Pradesh population is 84,665,533.

Andhra Pradesh economy is mainly based on agriculture and livestock. Four important rivers of India, the Godavari, Krishna, Penna, and Tungabhadra flow through the state and provide irrigation. 60 percent of population is engaged in agriculture and related activities. Rice is the major food crop and staple food of the state. It is an exporter of many agricultural products and is also known as "Rice Bowl of India". The state has three Agricultural Economic Zones in Chittoor district for mango pulp and vegetables, Krishna district for mangoes, Guntur district for chilies. Besides rice, farmers also grow jowar, bajra, maize, minor millet, coarse grain, many varieties of pulses, oil seeds, sugarcane, cotton, chili pepper, mango, nuts and tobacco. Crops used for vegetable oil production such as sunflower and peanuts are popular. There are many multi-state irrigation projects under development, including Godavari River Basin Irrigation Projects and Nagarjuna Sagar Dam. Livestock and poultry is also another profitable business, which involves rearing cattle in enclosed areas for commercial purposes.

Mala Christians

A significant section of the Mala, and almost all in Rayalaseema region of Andhra Pradesh turned to Christianity but after noticing the similar caste politics in the Telugu Catholic church, shifted to Protestantism instead. They are mainly prominent in the Andhra Evangelical Lutheran Church (AELC) and Church of South India (CSI), meanwhile in Sambavaram village 20 per cent of mala caste people practicing the Christianity.

They made good use of the Christian educational programs, elevating some of their social position and now form part of the lower middle class. These Christian Malas are commonly called Merugumala people, who came from Godavari Krishna basin. They falls under, "Backward Classes -C" category with 1% Reservation at state level and at national level they come under Other Backward Class. They have been demanding central Government to accord them SC status on par with Dalit Buddhists, Dalit Sikhs and not to discriminate them on religious grounds for being Dalit Christians. The case related to their demand is pending with the Supreme Court of India since 2005.

Foodhabitués of Mala community in Sambavaram Village

The family worships the household deity and breaks a coconut as part of the ritual. Milk is then boiled, and during this process they ensure that the milk overflows from the vessel. This particular rite of the ceremony is called **"Palu Pongi Chuta."**

A vegetarian meal is served to all friends and relatives.

The nine cereals and pulses used in the ceremony are:

- **Biyyam** (Paddy)
- **Godhumalu** (Wheat)
- **Kandulu** (Red gram)
- **Pesarlu** (Green gram)
- **Senagalu** (Bengal gram)
- **Minumulu** (Black gram)
- **Ulavalu** (Horse gram / Kidney bean)
- **Nuvvulu** (Gingelly / Sesame seeds)
- **Alasandalu** (Cowpea)

Vermilion and turmeric are applied to the ceremonial pole and **puja** (worship of God) is performed. All the invitees are then given pieces of the coconut offered to God, along with **dry meat** and **vorugulu**.

Language of Mala community

In Sambavaram VillageMala people speaking to Telugu language very few speaking to other languages. Bible audio and written resources are not available in every language they speak. Since their literacy rate is low, there is a particular need for audio resources in a language that they are able to understand, if not their own heart language. They need to understand that the gods they worship cannot give them eternal life, nor can they correct their sin issues.

Social organization is the systematic ordering of social relations by act of choice and decision (Firth, 1951). Social structure is the basic concept for the proper understanding of a society. Society consists of human beings. Human beings organize themselves into group for the achievement of some objectives or goals and these groups are called institutions. In other words, these groups have relationships to reach or achieve their objectives or goals. The network of these total relationships is called social structure. The aspects of social structure and their role in fishing activities are deal with in this chapter. Besides, marriage, family and kinship are also considered here briefly.

Malas are said to be Hill Warriors and they were raiders and warrior forPolygars of Vijayanagara. In the 12th century, PalanatiBrahmanaidu, the minister of Palnadu, adopted KannammaDasu, a Mala, who took part in the Battle of Palnadu and got martyred. His descendants were called Mala Dasulus who became head priests of ChennakesavaSwamy

Table-1
Marital Status of Mala Community in Sambavaram Village

S. No.	Name of the Marriage	Male	%	Female	%	Total	%
1	Married	80	60.60	61	69.31	141	64.09
2	Unmarried	50	37.87	26	29.54	76	34.54
3	Widowed	5	3.78	1	1.13	3	1.36
	Total	**132**	**100.00**	**88**	**100.00**	**220**	**100.00**

Source: Primary Data.

Above table show the percentage distribution of the ofMala Community in Sambavaram Village. Out of the 220 population, 132 are males and 88 are females. Of the 141 married persons, female 69.31 percentages are higher than 60.60 per cent of male. However, out of 76 members of unmarried persons male 37.87 parentage are higher than 29.54 per cent of female, on the other hand out of 3 members of widowed male 3.78 percentages are higher than 1.03 per cent of female. Most of them men's were death in catching of fish in the effect of cyclone. Divorce is permitted and elopement of wife some other men or also suspected adultery with proof and they are elevated the village.

Table-2
Age at Marriage in among Mala Community in Sambavaram Village

S. No.	Age Group	Male	%	Female	%	Total	%
1	<-15	0	0	0	0	0	0
2	16-20	0	0	2	8.69	2	4.76
3	21-25	1	5.26	1	4.34	2	4.76
4	26-30	15	78.94	20	86.95	35	83.33
5	31>	3	15.78	0	0	3	7.14
	Total	**19**	**100.00**	**23**	**100.00**	**42**	**100.00**

Source: Primary Data.

It is quite obvious from the table than more than 40.22 per cent of the respondents got married at less than 20 years, 34.07 per cent of the respondents got married at more than 25 years of age, around 10 per cent of respondent got married at the age of 26-30 years, and a few respondents got married 31 years above that is 1.61 per cent, interestingly 13.40 per cent of respondents got married at age less than 15 years, here female marriages

are higher 24.7 per cent than 1.16 per cent of male, it indicated that at female marriage, after the puberty of girls in this community parents can preparing the marriage arrangements immediately. The percentage of girls 61.29% are in the age group of 16 to 20 years and men are 56.97% in the age group of 21 to 25 years, it is the average male and female age group in the Island. Some families are practice of late marriage, because they are live in Island, comparatively other community.

Table-3
Educational Status of Mala Community in Sambavaram Village

S. No	Educational Status of Male	Male	%	Female	%	Total	%
1	Illiterate	10	26.31	12	34.28	22	30.13
2	Pre-school	10	26.31	10	28.57	20	27.39
3	Primary	6	15.78	5	14.28	11	15.06
4	Secondary	8	21.05	6	17.14	14	19.17
5	Intermediate	4	10.52	2	5.71	6	8.21
	Total	**38**	**100.00**	**35**	**100.00**	**73**	**100.00**

Source: Primary Data.

The table presents that 73 respondent (30%) are illiterates, male (26.31%) proportion are higher than female (34.28%), 23 respondents (27.39%) are pre-school education, and 11 respondents (15.06%) are primary education, 14 respondents (19.17%) are secondary education, 6 respondents (8.21%) are intermediate education.According to data analysis in Sambavaram village primary education percentage (27.39%) are higher than other education, in this village available to pre-school education (Anganwadi) and primary school education up to 5th class, after completion of primary education most of the people join the secondary school

Table 4
Type of families of Mala Community in Sambavaram Village

S. No.	Type of Family	Number of Households	Percentage
1	Nuclear	30	90
2	Joint Family	5	10
Total		**35**	**100**

Source: Primary Data.

The above table shows the distribution of family types among the Mala Community, it explained nuclear families are numerically dominant 30 households (90 percent), over the joint families 5 households (10 per cent). It may be stated that the present trend among the Mala Community is towards adhering to 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. After Completing the marriage ceremony, they are live separate house because of they need separate ration card, Gove pucca house, land and some other welfare programme are obtain from government and other agencies. Education and Employment opportunities are also divided into the nuclear family.

Table-5
Distribution of Mate Selection of Mala Community in Sambavaram village

S. No.	Type of Family	Number of Households	Percentage
1	Negotiation	31	92.1
2	Love Marriage	4	8.1
Total		**35**	**100.00**

Source: Primary Data.

The below data shows the types of marriage such as arranged marriage, love marriage and other like inter-caste as well as inter religion marriage. The present study explains that arranged marriage has still continued among the Mala Community and there is very low preference for the love marriage and inter-caste and inter-religious marriage. Out of married people, 92.1percent of the respondent married through arrangement and negotiations, 8.1 percent of the respondents had love marriage among fishing community. It is seen from the above analyses that a vast majority of fishing community preferred arranged marriage than to love marriage

Table-6
Type of preferential Marriage of Mala Community in Sambavaram Village

S. No.	Type of Marriage	Number of Households	Percentage
1	Non Consanguineous	10	12.50
2	Consanguineous	20	82.00
3	Fa-Si-Da/ PCC	0	00.00
4	Mo-Br-Da/ MCC	2	2.50
5	Si Da/ Uncle – niece	3	3.00
Total		**35**	**100.00**

Source: Primary Data.

The above table reveals that preference of marriage among Mala Community. The Malaare practice four types of preferential marriages. They are maternal cross– cousin (MCC) or mothers brother daughter, Paternal cross – cousin (PCC) or father sister daughter, uncle niece and non-preferential (new alliance). The data shows that majorly 12.50 per cent of Mala Community preferred preferential marriages, where as PCC method are absent in

this community and 2.50 per cent are MCC and Very low 3 per cent are Uncle –niece of mate selection. Majority 82 percent are made with mate selection are non-preferential marriage. Marriages are prohibited between the persons/members of same exogamous group and members of the related brotherly exogamous groups.

Table-7
Marital Distance of Mala Community in Sambavaram Village

.S. No	Marital Distance	Number of Households	Percentage
1	Within Village	11	31.42
2	<5km	0	0
3	6-10	9	25.71
4	11-15	2	5.71
5	16-20	0	0
6	21-25	3	8.57
7	26-30	6	17.14
8	>30	4	11.42
	Total	**35**	**100.00**

Source: Primary Data.

The above dates explain the marital distance among the Mala Community in Sambavaram Village, here out of 35 households 31 per cent of respondent prefers to within village, remaingin 70% of households out side villages and men by villages. Out of 30 per cent, 25 per cent of respondent are 6-10 km, 11.42 per cent of respondent are above 30 km, 5.71 per cent of respondent are 11-15 km, 17.14per cent of respondent are 26-30km and 8.57 per cent of respondent are preferred to 21-25 km. The marriages are mostly preferred same community with in thecommunity. Very few them those who are doing government and private employs were prefer in other ethnic groups for distance marriage.

Table –8
Distribution of types of house of Mala Community in Sambavaram Village

Type of house	No. of houses	Percentage
Hut	2	5.71
Govt. Pucca	10	28.57
Tiled House	23	65.71
Thatched House	0	0
Total	**35**	**100.00**

Source: Primary Data.

The study of socio- economic profile of traditional Mala Community in Sambavaram village shows the status of the community. Housing is one of the most important yardsticks to measure the socioeconomic status of any

community. The below table shows the housing pattern of Mala Community in Sambavaram village in the study area. According to the below table, 28 per cent of respondent living in Govt., Pucca house, 5.71 per cent houses are living in Hut, remaining 65.71 per cent houses living in tiled houses. It is well known that the nature of depicts their standard of life and this standard of life depends upon the economic.

Table –9

Infrastructure facilities household of Mala Community in Sambavaram Village

S. No.	Infrastructure	No. of houses
1	TV	35
2	Gas Store	35
3	Electricity	35
4	Bathroom	30

Source: Primary Data.

The date reveals that out of 35 households 100 per cent of house holders having TVs, 100 per cent having Gas Store, most of the families 100 per cent has electricity and 90.00 per cent of the households having bathrooms.

Table –10

Income levels among Mala Community in Sambavaram Village

S. No	Annual Income	No. of householders	Percentage
1	10000-20000	2	5.71
2	21000-30000	3	8.57
3	31000-40000	6	17.14
4	41000-50000	8	22.85
5	51000-above	16	45.73
Total		**35**	**100.00**

Source: Primary Data.

Above table explain the distribution of the Mala community by their annual income positions. Out of 35 households majority 45.73 per cent of householders having above Rs. 51000/- income annually, 5.71 per cent of householders having between Rs. 10000-20000 income, and 17.14 per cent of the householders having Rs. 31000 to 40000 income annually. And 22.85 per cent of the householders having between Rs.41000 to 50000 Income annually. The data reveals that majority of mala community household belongs to middle income in this village.

Table –11
Expenditure of Mala Community in Sambavaram Village

S. No.	Annual expenditure	No. of householders	Percentage
1	10000-20000	2	5.71
2	21000-30000	10	28.57
3	31000-40000	10	28.57
4	41000-50000	10	28.57
5	51000-above	3	8.57
Total		**35**	**100**

Source: Primary Data.

Table 14: explain the expenditure status of Mala Community, according to data analysis out of 35 respondent households 8.57 per cent households annual expenditure are above Rs. 51000/-, 28.57 per cent households annual income between Rs. 41000 to 50000/-, 28.57 per cent households annual income between Rs. 21000- 30000/-, 28.57 per cent of households annual income between Rs. 31000-40000/-, remaining 5.71per cent of households annual income belongs to Rs. 10000-2000/-

Table –12
Economic position of Mala Community in Sambavaram Village

S. No.	Annual expenditure	No. of houses	Percentage
1	Indebted	14	40.00
2	Marginal	1	2.85
3	Surplus	20	57.14
Total		**35**	**100.00**

Source: Primary Data.

Above table reveals that annual expenditure among Mala Community at Sambavaram village, out of 35 households 40 per cent of households have Indebted, surplus, and 2.85 per cent of households having indebtedness and very few 57.14 per cent of households having marginal expenditure.

CONCLUSION

The Scheduled Castes Sub-Plan (SCSP) of 1979 mandated a planning process for the social, economic and educational development of Scheduled Castes and improvement in their working and living conditions. It was an umbrella strategy, ensuring the flow of targeted financial and physical benefits from the general sector of development to the Scheduled Castes. It entailed a targeted flow of funds and associated benefits from the annual plan of states and Union Territories (UTs) in at least a proportion to the national SC population. Twenty-seven states and UTs with sizable SC populations are implementing the plan. Although the Scheduled Castes population according to the 2001 Census was 16.66 crores (16.23% of the total population), the allocations made through

SCSP have been lower than the proportional population. majorly 12.50 per cent of Mala Community preferred preferential marriages, where as PCC method are absent in this community and 2.50 per cent are MCC and Very low 3 per cent are Uncle –niece of mate selection. Majority 82 percent are made with mate selection are non-preferential marriage. Marriages are prohibited between the persons/members of same exogamous group and members of the related brotherly exogamous groups.

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