



CHANGING OF SOCIO-ECONOMIC AND CULTURAL LIFE OF LAMBADAS WITH SPECIAL REFERENCE TO NALGONDA DISTRICT (1956-2014 A.D.)

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Abstract

Lambada tribe is also known as the oldest Banjara, Boipari, Sugli or Sukli, Vanjari, Brinjal, Labani, Labana, Lambani etc. in different parts of India. The Deccan Banjara tribe claims to be the descendants of two brothers, Mota and Mola, who looked after Lord Krishna's cattle. However, other historians disagree with this claim, believing that they are immigrants from Persia or European countries, or Roma gypsies. Another source claims that they are from the Middle East, North Africa and Russia. He was given the name Banjara during the colonial period. They were also known as Ghor Samagam (name of the language). However, Lambada tribe is mainly seen in the districts of Mahbubnagar, Warangal, Khammam, Adilabad, Anantapur, Cuddapah and Krishna and these regions are called Telangana. As per census there are 5.5 million 20 Lambada tribes in the state of Andhra Pradesh.

Introduction

The United Nations Report on the Status of the World's Indigenous Peoples estimates that there are approximately 370 million indigenous peoples, which make up 6% of the world's population. According to ILO Convention No. 169, Indigenous and Aboriginal peoples are those whose social, cultural and economic status distinguishes them from other parts of the national community and whose status is wholly or in part due to their own customs, traditions, laws is determined by. Laws become rules". However, around the world, they suffer from discrimination, exclusion, extreme poverty and conflict. Despite being 5% of the world's population, they are 15% of the world's poor and the world's poorest. About a third of the 900 million are extremely poor.

Indian tribal economy

India has the world's largest tribal population of 84.3 million, accounting for 23% of the world's indigenous population. Article 342 of the Indian Constitution designates 700 ethnic groups as Scheduled Tribes on the basis of the criteria of primitive characteristics, distinctive culture, geographical isolation, cowardly nature and backwardness. Scheduled Tribes (STs) are known as "Adivasi", which literally means "early settlers". The term "Scheduled Tribe" has not been defined, but is an administrative term used for the purpose of "administrating" certain constitutional statutes. Privileges, protections and benefits for a certain group of people historically considered disadvantaged and backward.

Tribes sit on a mountain of natural resources which they cannot use effectively due to various socio economic and political constraints. Although the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006, a landmark piece of legislation enacted by the Government of India, recognizes property rights, rights of use, assistance and development and management of tribal forests, Its implementation was late and "beneficially rare among indigenous peoples". There are strict laws restricting the transfer of tribal land to non-tribal people, so the land markets are underdeveloped and hence the cost of land acquisition in tribal areas is extremely low, especially through mining there is a tendency to acquire more land than necessary encourages company. Tribal resources have become what Peruvian economist Hernando de Soto calls "dead



capital". The assets they hold are not "negotiable" and cannot be easily converted into capital, cannot be traded outside narrow local circles, cannot be used as collateral for loans, and Cannot be used as a guarantee of investment.

Despite various constitutional provisions, security laws and development initiatives undertaken by the Government of India (GoI) since independence, "the socio-economic condition of the TS has improved only slightly" (Government of India, 2009). The Annual Report of the Department of Tribal Affairs, Government of India, 2008-09 complains that "The ST Human Development Index is very low.

The use of the term 'Mul' or 'Adivasi' as equivalent to 'tribe' has been controversial in the Indian context as it has many claimants such as Dalits (who claim their Dravidian origins), Meitei Vaishnavas of Manipur and the Indian Assam Hindu caste.

More ST households are below the poverty line than the rest of the population and other communities. Their situation is much worse than the rest of the population and they have not reached the expected level of development where they can benefit from the new opportunities of an emerging economy.

Profile of Nalgonda district

Nalgonda comes from two Telugu words: Nala (black) and Konda (liter, meaning Black Mountain). According to some Rajput rulers, Nalgonda was formerly known as Nilgiris, while King Alauddin Bahman was renamed Nalgonda after Bahman Shah's conquest of the Bahama.

Nalgonda played a vital role in the history of the Telangana movement. Most of the fighting took place in Nalgonda and Warangal provinces before spreading to other regions. Almost all districts in the department participated. The Andhra Communist Congress led the movement. In 1946 a state of war was declared in the state. Many were killed by Razakar or lawyers in Oud Ghadkari and Nizam. Between 3,000 and 5,000 communities were liberated, forming a ruling party. The land was divided among the poor. Many emperors killed "vasal" or looted their property. Clashes between communists and Razakar (and Nizam forces) continued. Eventually, it ended with a joint "police operation" by the Indian Army and the Indian Union Telangana in Hyderabad province.

Bhimirdi Narasimha Reddy, Ravi Narayan Reddy, Mallu Swarajam (revolutionary woman) and her husband Arutala Ramchandra Reddy, poet Bandi Yadagiri, Suda Hanumathu and other leaders were prominent members of the movement.

The participation of the district (village) in the uprising was also part of the poetry of the movement at that time. They served to inform the public of the uprising and their leaders.

Objectives of the study:

The purpose of the study was to analyze the historical process of socio-economic changes in Lambadis. It also examines current, economic, political, political and religious aspects of life and the changes that have taken place. These are the main goals.

1. To study the historical and geographical background of the Lambadis,
2. To examine the changes in the traditional social structure and organization of the Lambadis,
3. To study the process of transformation of the Lambadi economy from the traditional nomadism, pastoralism to agriculture and other emerging positions,



Methodology

The literature used to write and analyze the socio-economic conditions of tribes in this paper is collected from various secondary sources like internet, research articles, government reports and websites.

Social utility of the research

The results of this study can be used not only to understand the historical process of Lambadi transformation but also to understand current and essential issues that need to be addressed urgently and tailored to long-term strategies. The various conclusions, recommendations, and areas of future research that this proposed study may provide can be used to formulate general guidelines for female lambs' development and socio-economic status and policy development. Recognizing change will undoubtedly help the social history of the Lambadi community, especially the Lambadi women who will take the initiative to bring it together.

Statement of the Problem

1. Location of the problem

Lambadi, which is associated with the state of Nalgonda, is the result of the difficulty of identifying various stages and problems. Analysis of the definition and critique of the growth and evolution of Lambadi in British colonialism is an explored topic.

2. Context of the problem

The world of the 21st century is changing. It can be a continuation of the past because the past is a mirror of the future. But past, present and future, the Nalgonda Lambadi community must be important. A topic for studying the social history of justice, equality and social inclusion in Globalization, its development process and its indirect impact on different races and communities as productive forces, including the Lambadi community in India and Telangana, cannot be ignored, as they are. The essential thing in it is research.

3. Rationale of the problem

The proposed theme is as beautiful as ever and should be studied for the following reasons: The Lambadi community has a 2000-year history. During that time, the company made many changes and changes. He seems to have merged with the chaos and destruction at home and abroad. This shows that the movement of individuals and communities opens up great opportunities for companies to use their services in countless ways. This change was facilitated by the company's relationship with the entire Indian community through business and other activities. The history of the infection should be as public as possible. It helps control the change of the Lambada.

Need for the study

The Lambadi community itself is active and unstable. Their divided factions came in. In the literal sense of the word, society can be compared to nomadic tribes. But the changing circumstances and trends have gradually shifted from society to another state at the expense of the state and the state. Civil society and personal cooperation, the Lambadi Community has been around for several years. However, the paternalistic nature of the community prevented Lambadi from taking advantage of this opportunity. But women are trying to reach the top by deciding to create their courage and future. A well-understood understanding of the significant changes in living conditions and changes in living conditions and lifestyle changes. Provides detailed information on historical and historical procedures



for his historical transformation and perhaps his seminal writings. Therefore, Lambadis of Nalgonda State: One study was selected for the research purpose of this proposed study.

Sample design

The researchers selected three zones in the Nalgonda region. In each case, the researchers selected two cycles and collected 55 samples for each cycle.

Sl. No	Mandal	Tanda	Respondents	Percentage
1	Adavidevula pally	Jilakarakunta Thanda	55	16.7
		Gonya Thanda	55	16.7
2	Anumula	Pangavanikunta Thanda	55	16.7
		Veerlagadda thanda	55	16.7
3	Thirumalagiri	Rangundla	55	16.7
		Yellspuram	55	16.7
Total			330	100

Scope of the study

Society has changed over the centuries. It is a challenge to absorb it all. Accuracy and number of dates were verified, and an accurate understanding of the Lambadis in the Nalgonda area.

Table No – 1, The respondents by age

Sl. No	Age	Number of Respondents	Percentage
1	21-30 years	59	17.8
2	31-40 years	97	29.3
3	41-50 years	95	28.8
4	51-60 years	66	20.1
5	61-70 years	12	3.65
6	71-80 years	1	0.33
Total		330	100.00

Source: Primary data

According to Table No - 1, only 5.10% of respondents over 60 belong to the “old” group. The minimum age between 21 and 30 years was 17.80% in the fifth grade of the sample and 20.1% in the middle grade of the fifth grade. As can be seen from the survey, Table No - 1. Surprisingly, most of the respondents were from the middle class. The majority of respondents were 78.10 per cent between the ages of 41 and 60. Depending on the age of the respondents, most are in their best time, active and incredibly competent, and have other essential responsibilities for the family to support and fulfil security responsibilities. There is also the fact that many people are competing for money.

According to a 1979 survey by Rao and Tiwari in Greater Bangalore, about 10% of homemakers are over 60, 10.95% of our respondents and 4% older. For lambs, this is less than 40%. This also happens for various reasons, such as Lambadi returning to his hometown of Tanda or elsewhere. Thus, the distribution of respondents was not the same as the two studies conducted in different urban areas.

The population distribution for the two Lambadi groups is the same except for the 36-49 age group. The adult population between the ages of 36 and 49 is more than 35.16% of the world’s population compared to 40.62% of the world’s population. Lambadi is divided into two main groups: Pirates and



Jat. It is a family of two large groups with many communities. The people of Wukiya are considered superior in terms of education, economy, and politics. It looks like the horoscope was converted initially to Lambadi, Nalgonda.

Later immigrants in the Bhukiya region may create confusion among themselves and develop immigration and education. The same thing will happen in the future.

Men make up 90% of the population, while women make up 10.04%. The last type of home is the women’s family. It should be noted that the head of the household is usually a woman, although the family’s senior members are male. Your family structure may change with death, divorce, or divorce throughout your life.

Table No – 2, The respondents by gender

Sl. No	Gender	Number of Respondents	Percentage
1	Male	193	58.5
2	Female	137	41.5
Total		330	100.00

Source: Primary data

The above table reveals about the gender composition. The researcher has been selected sample respondents selected areas, they gender wise, 193 (58.5%) of them belongs male category and the remaining of the 137 (41.5%) are belongs to female category.

Education of the respondents

In the current statistics, education is one of the most critical aspects of the social environment to understand various aspects of migration, employment, lifestyle etc. The defendants’ testimony at their level of knowledge often reveals the complex reality of the two tests of L. Lambadi.

About 50% and 47.04% of respondents said they could not read or write. In other words, they are ignorant. In the past, many positions in the Nalgonda area required unskilled workers. People with arms and legs should stay in the industry and work as market porters, restaurants, or warehouses Hotel. Therefore, the nature of the Nalgonda environment and the Lambadi industry in the industrial area can be a source of inspiration for the illiterate and the uneducated living in the rural areas. Detailed information on the respondents’ level of education is presented in below Table.

Table No – 3, The respondents by their education

Sl. No	Education	Number of Respondents	Percentage
1	Illiterate	155	47
2	Primary / Middle	63	19.2
3	High School	41	12.3
4	College	71	21.5
Total		219	100.00

Source: Primary data

From the Table No - 3 shows that those with a “higher education” degree and lower secondary education are almost equal. They are 21.47% and 19.17%, respectively. The proportion of respondents with a high school education is only 12.32%. It was noted that the various job opportunities in the environment attract the uneducated and the “low” and “high”. Melon Las Mass Educational Qu Han



Alkanzado University of Law L21.47 By Cento, Los Encastos Han Podido Hazarlo Thank You “Politics Ochrana Primimasi” Bazo La Kuval the private sector can contribute to this process. Our data analysis on respondents’ education shows that illiteracy is slightly higher - 49.21 than Jats-43.95. Similarly, the proportion of adults in families without post-secondary education is 23.07% higher than the national average of 16.40%. The relationship between the two subgroups is similar in other respects. Variety shows your surroundings and stays in the area.

According to a 1997 survey by the entire Telangana Banjara Student Forum, illiterate people in the Telangana caste are 83.93% and 16.08%, respectively. On the other hand, research has shown that illiteracy among people in Lambadi is less than 50%. According to the study, Telangana covered most of the L-lambadi areas, and the study aims to cover the entire Lambadi community in Nalgonda. According to the survey, in Lambadi, 25% of the population is educated in Nalgonda province. If this shows how things are going, it can be assumed that a selective relocation of the lamp branch will be carried out in various non-residential areas during the city. Education encourages people in Tanda and other rural areas to move to the city to seek a better economy and better living opportunities, often in the interest of the educated.

University reservations for SC and ST have been in use since the 1950s but requested several times. First, it did not reach the planned bloodlines because the protection benefits did not reach the planned bloodlines. We would like to know more about our interviewees’ lessons while working in the department. In this analysis, we seek to understand the distribution of respondents based on their school performance when we compile lists based on urban education or training. . And stay here for a long time. Detailed information is given in Table No - 4.

Table No – 4, Respondents by Their Education and Duration of Stay in the District

Sl. No	Age	Education				Total
		Illiterate	Primary & Middle School	High School	College	
1	Less than 6 Yrs	3	0	6	26	35
		1.94	0	14.6	36.6	53.2
2	6-10 Yrs	21	4	11	14	50
		13.5	6.35	26.8	19.7	66.4
3	11 - 15 Yrs	12	3	4	14	33
		7.74	4.76	9.76	19.7	42
4	16 - 20 Yrs	27	6	3	9	45
		17.4	9.52	7.32	12.7	46.9
5	21-25 Yrs	46	12	3	5	66
		29.7	19	7.32	7.04	63.1
6	26 - 30 Yrs	29	20	6	3	58
		18.7	31.7	14.6	4.23	69.3
7	31 + Yrs	17	18	8	0	43
		11	28.6	19.5	0	59.1
Total		155	63	41	71	330
		100	100	100	100	100

Source: Primary data



Table No - 4 shows that the construction of an old house and the length of the hotel are interrelated. In terms of illiteracy, we found that 30.09% of the population lived between 21 and 25 compared to 1.94% of those under 6. However, illiteracy in the population the age group over 30 is only 10.67%, among students, the situation is different. In the last 6 years, 38.29% of college students were single, and 4.25% of students between 26 and 30, Left a teacher in the last 30 years.

Occupational mobility:

As can be seen from the first section, when respondents left Tanda for Nalgonda, they expressed great hope for a better life, better job opportunities, and higher levels of urban education. He speaks only of the desire to satisfy the planned tribes and tribes in the cities, which is not possible in Tanda and the countryside. The good life in the city encourages the original immigrants. They plan to move forward and strive to improve their professional level and provide a better social, economic and educational life. This section seeks to understand the job opportunities and employment opportunities of Lambadi migrants in Nalgonda. To clarify, respondents were asked to provide information about their Tanda work, what they did in the city and what they would like to do. To help you achieve your career goals. Response information was correctly used in this section to illustrate the work activity of Indian immigrants on the city-listed lists.

1. Job in the Tanda

As Tanda is a satellite station located in most towns and villages, with no separate base, there is little that can take care of the residents given their different needs and financial needs. As a result, job opportunities in Lambadi are limited. Ask the respondents: “What did you do when you lived in Tanda?” evidence is requested. According to the defendant, most of them are livestock and agricultural activities, as shown in Table No - 5 below.

Table No – 5, Respondents, by their job at Tanda

Nature of Job	Respondents	Percentage
Agriculture	128	38.8
Coolie (Unspecified)	72	21.8
Household Works	17	5.15
Business	4	1.21
Sheep Grazing	5	1.52
Bonded Labour	3	0.91
Studies, Job elsewhere, etc.	101	30.6
Total	330	100

Source: Primary data

In Table No - 5 above, Lambadi’s leading work in question is farming or farming activities east of Tanda’s house. The number of such families is 38.82. About one-fifth would work as a Tanda



employee. Labor also includes farm workers. The professional appearance of their former residence reflects the problems in the rural areas to which they have moved.

2. Job in the city

The first task of the migrant in the city is to give him and his family extra importance to give them the status and finances that the migrant wants. For the tribes in the program, their first job in the city is very important, as it makes it easy for them to integrate into foreign cities and perform other tasks that they can find or earn those they love. Respondents were asked what their first job in Nalgonda was. Which place did you choose when you arrived in Nalgonda? Since most of the migrants in Lambadi are uneducated and very skilled, they may be wondering what kind of job the respondents will choose when they move to Nalgonda. In addition, many respondents found it difficult to find permanent employment in Tanda to fill their bellies quickly. At the same time, each position is accepted to fill a position and represents an opportunity to find a position that suits your skills, abilities and interests. In this survey, respondents found manual or temporary employment in Nalgonda due to low education.

However, information about the plaintiff's first workplace in the city is included in Table No - 6 Period is a table used to record the work history of the person being interviewed, employment history and some type of contact map related to job choice. See Table No - 6 below for details.

Table No – 6, Respondents, by their first job in city, present job and preferred job

Name of Occupation		First Job in City	Present Job	Preferred Job
Employment in Hotel	Fr.	11	0	0
	%	3.19	0.00	0.00
Coolie	Fr.	145	93	11
	%	44	28	3.19
Employment in Mills	Fr.	29	59	0
	%	8.7	18	0
Government Employment	Fr.	77	71	0
	%	23	21	0
Business	Fr.	4.5	24	30.1
	%	1.4	7.3	9.13
Self-Employment	Fr.	12	21	0
	%	3.7	6.4	0
Private Employment	Fr.	38	12	0
	%	11	3.7	0
Unemployed	Fr.	9	23	24.1
	%	2.7	6.9	7.3
Agriculture	Fr.	0	1.5	60.1
	%	0	0.5	18.2
Spice Business	Fr.	6	26	30.1



	%	1.8	7.8	9.13
Any type of Job	Fr.	0	0	143
	%	0	0	43.4
Continue with the Present Job	Fr.	0	0	12
	%	0	0	3.65
More remunerative Job	Fr.	0	0	36.2
	%	0	0	11
Not Applicable	Fr.	0	0	3
	%	0	0	0.91
Others	Fr.	0	0	14
	%	0	0	4.1
Total	Fr.	330	330	330
	%	100	100	100

Source: Primary data

After moving to the nearby town of Nalgonda, people discovered in a study that cattle were used only for agricultural work and often for three professions. About 50 per cent of them chose the job because it was similar to their previous job or the only job they could get immediately after moving. A quarter of the respondents found hobbies during the trip. About 12% work in the private sector and 10% in factories. Surprisingly, none of the Lambadi respondents continued to trade in spices shortly after moving to their hometown. The city's economy may already be dominated by ethnic groups other than the Beshnawas and Banjis, or they may face problems such as lack of money and ignorance of the city and its inhabitants. As a result, community members may feel safer applying for a job than doing something.

It is interesting to compare the current and first rounds immediately after the Nalgonda flight:

- “The proportion of heads of households pursuing coolie is reduced by almost 50 per cent
- The proportion working in mills has risen by more than 10 per cent
- Marginal increase in the number of respondents pursuing petty business, business or spice business.
- Reduction in the number of people pursuing private employment”

This survey shows that paid work is the number one destination for many migrants. He promised them some money to manage their lives and showed them ways and means to connect with influential people and those people or organizations based on people. Over time, civil society organizations have been able to find employment through contacts with individuals in the community or through contacts with union members in various registered industries. These immigrant community members may have been forced to work temporarily, have lived in insecurity for some time, and have gradually taken on the role of ordinary workers. As a result, the number of people working in the industry grows exponentially.

An exciting group of colonial societies are now involved in the timber trade. It has already been said that the spice trade is a long-standing practice in this community and maybe practised not only in this region but also elsewhere. Extended interviews with community members show that they do not like to work but want to improve their situation without working part-time in a factory or private factory,



Circumstances to maintaining a small capital. The purpose of entering the business is to provide more freedom and control and provide a social space for longer life in the complex world of the city. These people are less educated but less so. They were not ready to continue their business in the future. This is due to fear of competition from others, lack of need, etc.

When asked what type of job they would prefer, most respondents replied that they were ready to do any job. This may also be due to the recent decline due to the closure of the Nalgonda garment factory. A company that dares to work needs to see what the situation is like

3. Obstacles in pursuing the desired jobs

The biggest obstacle to getting the job you want is unemployment. 63.95% of respondents agree. But, it has to do with the economy of the growing city. In addition, the same economic assessment will inevitably determine Nalgonda Lambadi's relocation and community development shortly.

Jobs and job opportunities for those looking for job opportunities lack investment and ample opportunities for business projects to offering. These questions reflect the type of support the government wants.

In the first part of this chapter, we talked about the internal movement and work of the Lambadi tribes in the Nalgonda program. It is clear from the argument that most rural numbers moved to Nalgonda, a town near the centre of Telangana. Although not well-educated and not suitable for urban environments, the main reasons for the planned relocation of livestock from the planned tribes are unemployment. After earning a small salary from a group of thieves, the interviewees went to their first job in the city, primarily manual, low-skilled, and low-paying. But in recent years, planned immigrants have improved their professional and economic lives and become more visible in urban communities.

Relations and non- relations network among migrant Lambadis

One of the goals of this chapter is to try to analyze Nalgonda long-term trends. As mentioned in the previous chapter, these changes were related to the girl's position in the family, marriage age, and so on. This chapter is a continuation of the previous one. The aim is to criticize the change of parents and the non-immigrant community in Nalgonda. In addition, it explores the role and scope of segregation in all visible aspects of the immigrant community.

1. Friend

Friendship is a strong social bond. For scientists, it can be both opinionated and staffed, neighbours, relatives and co-workers; friendships are not limited to the outside and are not contacted, but are freely selected by the participants. They say God gives us parents, but fortunately, we can choose our friends. But many friends connect with neighbours, friends and relatives in one way or another; They are rare friends. As friends, we choose people we know from other areas. These links are the "pools" that attract our friends. Our first question is about the impact of city planning on these waterfalls and the process of choosing among friends. Mathematically, the larger the community, the more people can theoretically meet and make friends. The result is that, as the community becomes more urban, friendship and friendship grow. Another meaning is that urban friendship is not just about friendship and relationships. The difference between large and small communities is not as significant as these figures show. Whether in the city or the countryside, people still travel through the city with their friends; instead, they choose from smaller groups or environments: offices, neighbourhoods, clubs, etc. How does this ideological equality affect the structure of true friendship between the city's people.



The anomaly view of the city suggests that the proximity of the city-to-city is obscured by personal relationships, making it less likely to find friends in urban areas than in rural areas. Apart from surroundings and regular consultations, city dwellers are less likely to communicate on an individual level. Simel (1905: 58) discusses the “shortcomings and ambiguities in the relationship between people connected to city life”. The city’s people are friendly, but they are straightforward and temporary. These same writers who have previously described the death of the former group describe the friendship as “The townspeople have their meaning. This new friendship is less than ever. “Rural relations: Urban friendships should be closer to rural areas, as they are different, similar and similar. They begin to shine through in culture.

Several comparative studies have shown that urban dwellers are similar to rural dwellers. One of the most comprehensive studies is that of Albert Reese, Jr. In Nashville, Tennessee, rural and rural residents on and off the park were asked how and with whom they spent their “time budget,” that is, the day before. Residents say they spend more time with friends than villagers when they are party employees. Patricia Crow (1979) interviewed people from different communities in Tyrol, Austria. He found that urban people are more friendly than urban and rural people and that urban people are more open to friendship. In a survey conducted in California, we asked respondents to name their “friends” among their staff. Urban respondents said more friends, 11.2 people living in or near San Francisco and an average of 7.2 people living outside of cities. The diversity of the population can often explain these results: The youth of the city are educated and educated; the inhabitants of the city are tall and uneducated.

However, aspects of rural friendship may be different from urban friendships, and there is little evidence to support either of these assumptions. One or two studies have shown that urban dwellers are less likely to meet their friends than rural ones, while urban dwellers are at least closer friends and less likely to be rural.

Friendship has many aspects other than size and quality and varies from city to city, including the source of friendship: what environment or group do people enjoy with their friends? Based on data from other studies, the Northern California study suggests that residents of smaller communities may have greater access to neighbours and church members; City dwellers are more likely to turn to distant partners, who can use them in various ways. Proving that city friendships are regular, private, and homosexual is not too far to reach a definite conclusion. But we are sure that people living in cities do not have more or less close friends than people living in small towns.

2. Alienation

The idea of independence is often based on a mix of philosophers and politicians. You can see all sorts of socio-psychological bitterness. Dissociation means that you feel isolated from the community around you. Diversity takes different forms, depending on which community or class is perceived differently. Different types of segregation were explored, including lack of assistance, lack of rules, and social isolation.

A. Powerlessness

The most common form of isolation is incompetence, the belief that people cannot control the consequences of their behaviour. The dead believe that when the gods make decisions about their lives, they will feel powerless. People who do not succeed can succeed, and when they do succeed, they often



fail. Personal characteristics include recognition of weakness but are often associated with a lack of absolute strength, for example, real poverty.

The city was supposed to feel helpless in life, Veer said, for example, about the “people in control of the city” (1938: 163). Lewis Mumford (1961: 547) wrote about the modern city as follows: The vast majority of the population, unable to find a satisfying and satisfying life, is isolated from the outside world, especially within nature. The world accepts life as its alternative, slowly but surely, with no independent steps or targets.

Careful research has not confirmed this prediction. At least in the United States, people living in large communities receive little or no help even when considering services such as education. In art, the people of this village represent the dead. Research has also shown that urban immigrants are increasingly frustrated with the urban climate. When we visit Mexico City with a wandering farmer, we often see uninteresting examples: powerful and destructive forces press themselves to alleviate the general fear of the city.

In short, planning does not reduce how people can work effectively to achieve their goals; in some countries, it may be higher in urban areas than in rural areas.

B. Normlessness

Normlessness means being free from social norms or rules you do not see as the reason or compulsion to follow. Those who believe that “everything works” or “prove useful” have no rules. Citizens, especially those living in unfamiliar urban environments, are more likely to agree on the law of failure (“Everyone cheats, why can’t I?”). But as urbanization brings new life to the lower cultures, cities should expect more or less urban group rules to be implemented than rural ones.

The commentary on sub-consciousness points to a significant difference: who are the words? Also, use letters with numbers or symbols. Government regulations are often violated in the city, and urban dwellers question the current meaning in rural areas. But our interest here is psychological: the problem of binding people to specific rules, so the question is whether city planning undermines confidence in the group’s rules. In any moral or ethical chain, do the city’s people misbehave?

The typical picture of urban life is of young farmers leaving home and returning to the “early” existence of the outside world. We should not think that this is unconstitutional. When people leave a group, they often join another group without being outside the discipline. Analysis of urban social groups confirms the emergence of new sources of control over the traditional system of urban racial politics and urban professionals and interest groups.

This means that urban dwellers have no more rules than rural ones, at least in their own culture. Urban groups are more interested in the interests of their members than in rural areas; Citizens follow the rules of their group more than nomads, and such urbanization supports local cultures forcibly. However, there is strong evidence that urbanization is efficient.

C. Social Isolation

Social loneliness refers to feelings of loneliness or alienation from others. Here is an overview of city life: city dwellers feel lonely among people. An urban writer writes: “People in urban areas are often



isolated and isolated. Some are physically lonely: almost everyone lives in endless loneliness”. However, it is possible to see cities as a foreign group, creating feelings of loneliness or isolation.

The city life workshop more than reflects a sense of community togetherness. Moreover, at least in some farmers’ organizations, village ethnographers are arrogant and hostile.

Comparative studies of human loneliness are rare. However, some general indicators are challenging to measure general distrust; For example, do you think many people will give you a chance or try to be honest? The 1970s showed that city dwellers use less and answer suspicious questions.

Since the city’s people are not alone, why pay attention, or at least that? City dwellers do not feel committed to their peers, but rather as “outsiders” rather than a particular group, “outsiders” and “recipients”. Crime-ridden cities should be expected, and may even have, the amount of confidence, which may have emerged only in the last ten or two years. However, there are two types of social isolation: from the ordinary world of foreigners to the ordinary people of the city; a Personal contact is a form of rural solitude that is much less common than in urban areas.

3. Non- family network among Lambadis

To understand the level of education in the United Nations and the integration of new or future housing, respondents were asked to learn about the friendly structure of the city.

When asked if you have a friend living in your city, did everyone answer “yes”? Of course, the number of friends varies depending on the length of stay, education level, and the type of work done in Lambadi. The characters of the Friends are as follows:

Table No – 7, Respondents, by friend’s caste background

Friend’s Caste	Respondents	Percentage
Same Community i.e. Lambadis	244	74
Reddys	21	6.39
Muslims	1.5	0.45
Kurubas	6.2	1.87
Scheduled Caste	11	3.19
Brahmins	7.5	2.28
Others	36	11
Information Not Available	3	9.8
Total	330	100

Source: Primary data

Table No - 7 above shows that peer policy is usually limited to group members. The proportion of respondents who say it is growing is 70%. Reddy (6.39%) is the second-largest group of friends among respondents. The second group of their friendly camps is brahmins (2.28%) and their camps by name (3.19%). The city’s work area is home to people from different backgrounds; Opportunities to make friends with different groups may have occurred in your office.



The increase in contact with suspected community members is due to the geographical location of the part of the city. Staying on the ground during the “attack” made the process easier. In a mixed urban world, people sometimes believe in a different race. About 75% of respondents are friends in their community.

We are also interested in the professional training of the defendant’s friends. The details are as follows:

Table No – 8, Respondents, by occupational background of friends

Occupation of Friends	Respondents	Percentage
Unemployed	29	8.67
Hamali / Coolie	53	16.1
Petty shop / Business	15	4.56
Spice Business	27	8.21
Govt. Employment	74	22.4
Employees in Mills	54	16.4
Other Business	35	10.5
Self-employment	24	7.3
Private - employment	9	2.73
Agriculture	4	1.21
Leaders	6	1.82
TOTAL	330	100

Source: Primary data

Common names among your friends are race or ethnicity, but friends have different professional backgrounds. You can see that the friends you interviewed had other jobs in your city, but the exciting thing is that the skills of the interviewer and his friends are the same or less.

This indicates that respondents chose their colleagues to be “friends” or friends with people of the same profession.

“At that time, we realized that the right fit for urban communities could be influenced by race, socio-economic status, language, lifestyle and, most importantly, diverse social response and lifestyle.

Respondents were also asked about the support they received from their friends in the city; 40% said they received more financial support from their friends. According to the data, 95% of respondents need help or financial assistance if they have any problems. Therefore, the relationship between the interviewee and his friends is considered more robust; the close relationship of friends is the absence of close relatives or close friends living in the city.

Relation network among Lambadis in the city:

When they lived in the city, they had no relatives; if their relatives were the same, or if the Lamb interviewed had enough relatives in the big city to live with, it would not be difficult to find their parents.” Separate solve Hook problems.

In addition, respondents were asked to consider their relationship. Nearly all respondents (2.73%) stated that their parents were primary-level parents, i.e. brothers and not sisters. About 176 respondents



(70.35%) said they had a parent but were not a good parent. Knowledge, valuable and non-essential, acts as a source of energy and provides external security. Participating in a strange and complex urban community brings excellent mental relief. The modern city community can enjoy these numbers.

Ethnic people also say they have relatives in the city who have been asked how often they meet for reasons. Respondents' responses indicate that even during Diwali, when this activity is performed traditionally, most (54.79%) meet daily, of which only 5 (1.87%) meet once a year. All family members on this day About 26 (11.87%) meet once a week and 13 (5.93%) once a month. About 10 (4.56%) responded that they work alone, in one place or the city with their families. Another interviewee acknowledged the presence of his family members in the city and said they had nothing to say about the frequency of meetings but wanted to meet with family members because they had free time. For long-term immigrants in urban or suburban areas, regular contact with relatives reflects the importance of family relationships in the typical urban community. The concept of "blood is thicker than water" applies to registered immigrants in cities where they identify and manage as much as possible.

1. Lambadi ghetto

The racial ghetto of modern industry and urban society - a common feature Lois Worth was the first to point out the social science ghetto, which is traditionally the Jewish base in urban areas. The same base of Krishna and other communities are found in the modern cities of the modern world. Indian cities have no exceptions. There may be a Muslim ghetto, a Christian Ghetto, a throw Ghetto, and a Ghetto podcast. Of course, there may be changes to recognized ghetto homes. Not all features of Jewish Ghetto are visible in all other cities marked on the map of different cities. Here, in the current study of Nalgonda Nutrition Conditions, Lambadi lives in small areas of two or three quarters; One is Bharat Basti, located on the border between Shekharappa Nagar and Kabbar Basappa Nagar, owned by the Lambadi family only. Here you can see the continued presence of Lambadi in Nalgonda. About 500 high families built a temple near the village with their gods Seb away, Mariam and Balaji. The activities of their communities take place in and around these temples. When it is necessary to decide on a particular social issue, Lambadi Panchayat convenes. The political movements of the inhabitants of the city are organized here, as in the Jewish Ghat, other parts of the city of Lombardy have the same freedom as the others.

Elsewhere in the city centre, there is a small street on M's B block B; managers should be fearless and move out of about 90% of about 40 homes in the community. It is an unhealthy area to live in because it lacks public services. About 100 Lombard families lived together in a small town in Nituvalli, east of the city. Similarly, elsewhere, the offspring of lambs live in ghettos, but they are different. People in government live in designated areas. Living on a bridge between the city's ethnic sheep allowed them to maintain family ties to manage themselves in difficult times.

The city - Tanda link

Education residents continue to interact with Tanda Indigenous people and Tanda residents. The relationship between Tanda and the city community is valued for its frequency, purpose of communication, and dependence. Respondents first asked, "Do you visit the house?" The results show that all 10 (4.55%) eat their teeth. Respondents were also asked how often they visited the dentist.

About two-fifths of respondents (39.79%) said they visit Tanda once a month. Information on regular dentist visits to interviewees can be found in Table 29.



Table No – 9, Respondents, by frequency of visits to tanda

Visits to Tanda	Frequency	Percentage
Never visit	15	4.55
Once in 15 days	37	11.3
Monthly once	131	39.8
During Holidays/ Leisure times	5	1.52
As and when there is work	9	2.73
Once in 6 months	63	19.2
Once a year	69	21
TOTAL	219	100

Source: Primary data

In Table No - 9 above, we can see that about a fifth (19.17%) of dentists and a fifth (21%) visit a dentist once a year for six months. About 11% of respondents visit us every 15 days. Other respondents also go to the dentist or work with a dentist while on vacation. Your close relationship with Tanda can be better understood based on the purpose of your relationship. Respondents' views on the purpose of the Tanda visit are presented in Table No - 10

Table No – 10, Respondents, by purpose of visit to Tanda

Purpose for visiting Tanda	Respondents	Percentage
To meet Kinsmen	15	4.57
On festive occasions	116	35.2
In the event of death, etc.	44	13.2
As and when the work arises	57	17.4
During holidays	27	8.21
During agricultural seasons	71	21.5
TOTAL	219	100

Source: Primary data

The most common cause of toothache is the food described in Table No.-5.30 above. The proportion of respondents who reported this reached 35.16 per cent. He talks about the importance of holidays in the community. The other main reasons cited by respondents are ownership of agricultural property (21.51%) and ownership of all types of property (17.35%). As a result, Lambadi urban migrants have to maintain contact with the community for various reasons and often become close to livestock. This constant communication can hinder the effective integration of society into urban communities.

Given Tanda's support, more than 90% of them have expressed support for Tanda leaders. This can be achieved by resolving family conflicts or adopting family customs and traditions. However, about 65% said they provide financial support to Tandi and her family members. City life can help save a portion of their daily income shared with family or a rural dentist. According to the defendants, they also advised team members. Therefore, Tandon is more dependent on people than Tandon.



Suggestions

Below is a list of our most popular government websites and other relevant agencies.

1. Establishment of an ashram school for Lambadi children will facilitate the smooth running of the school as it is a special school for children in the state and other regions of the country. It can be very difficult for children who speak Lambadi dialects to continue their education because the language of instruction is completely different from the one taught in schools. That is why leaving the city Lambadi Ghetto Ashram is very useful. This should be done as a priority.
2. Lambadi women are good at printing you need to organize the use of these skills to improve your printing service. This Lambadi guarantees the freedom of women.
3. Long live in the house. Tanda is a satellite town with no independent political center and no government support. Now steps are being taken to change the gang in Safal Gaon. When this is done, he will try to build himself, and as a result will migrate to Lambadi.
4. Provide adequate training and health care to improve staff skills. There is no such thing as tanda, as they are carved in the village, so there is no danger of them entering the tanda.
5. Lambadi is mainly involved in the production and use of illicit liquor. Such actions should be disappointing. Illegal drinking is common in the lower floors of Lambadi. The government should stop the use of illegal water.
6. Lambadi migrants need better housing, as they are not able to manage it on their own
7. The government should take more steps to revive the dual culture of the urban world as it has many benefits. To achieve this state government should set up a Lambadi Academy and encourage the organization of cultural programs in the city and state.
8. Hornbills mostly live in poverty. To help reduce poverty, Lambadi Development Company must define the backbone, develop and implement various financial measures that are appropriate for them. It contributes to the strengthening of society, which contributes to its sustainable social, economic, cultural, cultural and political development.