

A Brief Study on the influence of Urban Culture on Lambadas Tribe in Telangana

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Abstract:

The Lambada ancestral locality is dispersed throughout Telangana's territory. The population of the people group is 20,46,117. The language spoken by these people is known as "Gour Boli." It speaks volumes about the adaptability of this region, which has completely transcended the erroneous label of "criminal clan" to emerge as an exceptionally dynamic and brilliant clan that has enriched and enriched India's social fabric. The review will investigate the various aspects of the Lambdas' way of life and customs. The focus will be on the firmly established standards and customs of this community...In order to present a more balanced picture, the negative effects of urbanization in areas such as social change, dress, life cycle customs, and celebrations will also be highlighted. It has been perceived that urbanization has had both positive and negative effects on the local community. The issue of tradition versus innovation can be resolved by syncing the social components of the Lambadas that are constantly evolving as a result of innovation.

Key Words: social culture, immigration, nomadic, myths and beliefs

The English term clan, derived from the Latin word 'tribus', refers to a specific type of recognizable and sustaining association found in all of these societies. "In India, ancestral culture must be understood in terms of its singularity. Warm accommodations, simple methods of living, and a high level of respect for the elderly and consideration for women are some of the characteristics that characterize India's ancestral culture. India is a land of rich social diversity, with people of different races, religions, languages, and so on residing in close proximity to one another. In nearly all regions of India, one can observe ancestral or indigenous people.

India's current indigenous population is approximately 20 million. Their culture reflects their commitment to leading simple lifestyles. The majority of Adivasi groups in India have

their own gods and deities that reveal their close ties to nature. The majority of communities in India are friendly, active, carefree, and exceptionally affectionate. A portion of the tribes are patriarchal, whereas others are patriarchal."

Research Methodology

The study is based on both first and secondary sources. One of the most important is getting to know people from different parts of the Lambada neighbourhood. Books, newspaper and magazine articles, and other study papers were used as secondary sources.

Adoption of Hinduism by Lambadas

As soon as the English established a permanent presence in India, they started taking advantage of the Lambadas, who were traditionally employed as brokers. Numerous lambadas decide to dwell in horticulture laborer-barren areas. The Lambadas' social existence went through a transition as a result of the transformation. The people group started progressively adopting or altering their strict culture to another strict culture, which was accepted by the networks that were adjacent to them. After the initial era of settlement, people in the surrounding area moved in closer proximity to the predominantly Telugu villages, "which made them more 'visible' to the more extensive society, particularly the established Hindu society." The practice of syncretism, also known as "getting," is the means by which the Hindu religion became intertwined with the many clans. Every one of the ancestral networks, by and large, is adopting the convictions and arrangements of the Hindu Divine beings and goddesses into their respective animistic, stringent frameworks. When compared to employees in other positions within the state, those working in Telangana's upper stations make significantly more money than those working in other occupations. The Reddy family is one of the most prominent in Telangana, and they possess large tracts of land in many different parts of the state. These types of landowners, in general, would assign rural laborers and workers from financially backward networks such as Dalits and Lambadas.

The lifestyle of the Lambada ethnic group is being altered as a result of the standard of living practiced in Hindu civilization. In general, members of the Lambada ethnic group choose to continue living in their recently established communities, which they refer to as "Thandas." They are around three to four kilometers away from the next typical town. People from the Thandas are increasingly finding work in the nearby Hindu towns. This trend is expected to

continue. During this cycle, they are being influenced by the rites, festivals, methods of love, language, food, and clothes of the Telugu Hindu people group. " The ancestral local region can be organized into two gatherings, depending on the direction of social change. First, those who have fully assimilated into Hindu culture, and second, those who continue to maintain an animistic cultural identity while maintaining their own social behaviors and religious beliefs. Beginning in the year 1921, all Lambadas and Adivasis were designated to be "Animists." It is quite possible that it was owing to the shared governmental concerns of the period that prompted the state authorities to determine the Adivasis as belonging to a different rigorous classification. This was done in an effort to reduce the number of Hindus living in the state.

The Arya Samaj put up a strong fight against this motion by the government. This plot was finally disregarded during the evaluation that took place in 1941. Despite this, the Enumeration Chief of Hyderabad declared that Adivasi parcels were not anyone's property. At that point in time, the Lambadas of Telangana had already begun to assert their position within the Hindu mainstream. According to the information that is currently available, the Lambadas in the state of Telangana have a culture, customs, conviction system, and other aspects of their lives that are extremely different from those of the normal community. The people group is generally regarded as "discrete, outcastes, and untouchables" by the larger Hindu populace in the Telangana region. The Lambadas were originally a nomadic tribe that established itself well before autonomy in numerous parts of the Telangana State. A significant number of the Telugu people who live in neighboring networks are of the Hinduized persuasion, both in rural and urban areas. It is really unfortunate that the English colonizers ascribed the label "criminal clans" to the Lambadas because this label is somewhat pejorative. This unwarranted slander is apparently being propagated by the local newspaper in Telangana as well as in several other parts of the country. It was also thought to be a questionable lifestyle to wander from place to place. They were difficult to control, which contributed to their reputation as lawbreakers among those around them. In fact, the act of labeling individuals from this particular area as lawbreakers has not totally disappeared even at this moment, and guilt continues to be perceived as the natural control of the Lambadas.

Myths associated with culture and inheritance

Since 1985, members of the Lambada clan living in the states of Telangana and Andhra Pradesh have been working to establish themselves as a fully Hindu clan. They first regarded

Mola, a figure associated with Hindu mythology, as their ancestor when they first started doing this. The Lambadas initially began spreading the rumor that Mola was related to Lord Krishna.

The plot unfolds in this manner. At some point in the story, Master Krishna makes the decision to go back to his magnificent dwelling. He requests that his employees come to his chamber to meet with him. When all of the laborers have gathered in one place, Krishna informs them that he has made the decision to leave and distribute his Gopikas, which are his female followers, among those present. In addition to that, he clarifies for them that they are free to engage in sexual activity with the Gopikas. Around that time, a laborer named Mola went missing after being dispatched to carry out some work. When he finally gets back, he finds out everything that has happened and is upset because none of the Gopikas were put aside for him. He reprimands Krishna for acting in this manner. The Supreme Ruler, Krishna, tries to comfort him by assuring him that he has reserved Radha, one of his most cherished gopis, for him. However, Krishna tells Mola that because Radha is sacred and one of his (Krishna's) most beloved Gopikas, he (Mola) should not have a sexual relationship with her and should show an extraordinary amount of regard for her. As long as Radha meets this criterion, Mola will gladly acknowledge him. Mola and Radha continue their lives together after that point as co-conspirators, with no romantic or familial ties between them.

The Lambada people group is undergoing rapid social change as a result of processes such as reception, assimilation, and osmosis, which are accelerating the pace of change. It is reasonable to assume that the Lambada people group in Telangana will adopt the way of life of the standard local area in order to be coordinated into the standard, "where a low Hindu station, or an ancestral gathering, tends to change its customs, rituals, convictions, and lifestyle in the bearing of a high and constantly evolving, twice-conceived standing." [Citation needed] "where a low Hindu station, or an ancestral gathering, tends to change its customs and rituals" The only thing that changed about the Lambada way of life as a result of reception was their traditional clothes, which consisted of females' skirts, chunaris, and half-zip pullovers. Other aspects of their lifestyle, such as their food habits, conviction framework, and language, also changed. The traditional attire of many males in the Lambada community, which consisted of a dhoti and a turban, has been replaced by the simple dhoti worn by many men in the standard Telugu local area. The digestion of any positions should be kept to a minimum in brahminical social gatherings, and which ones should be taught in Hindu society? Therefore, in this context,

the term "Hindu" refers less to a follower of a particular religion than it does to an individual who belongs to a particular social pecking order. This is because Hinduism is not a monotheistic religion. Due to the fact that this is the case, over the course of time, non-Hindu communities that lived on the margins of the Hindu social hierarchies have been gradually assimilated into the Hindu overlay in the form of ranks, and the majority of them have been relegated to the position of Shudras, also known as "untouchables." If they were artisans, then they were transformed into laboring or ancestral communities. They began to be regarded as Kshatriyas, provided that they once belonged to one of the chosen ancestral gatherings in India. This process of Hinduization, which took place over the course of several centuries, commonly but not necessarily consistently, resulted in the modification of the local rigorous practice through the consolidation of beliefs and rituals associated with Brahminical "Hinduism." Certain low stations are continually looked down on as being so debased that they are not allowed to enter the yards of the amazing sanctuaries. This is because of the way that people view them. These ranks have made the commitment to live alone on the outskirts of villages, away from the assistance of anybody else. The vast majority of people from the surrounding area were portrayed by the mainstream media as obnoxious and disgusting individuals. Even in modern times, members of the Lambada community in particular parts of more rural areas are frequently looked down upon by members of the standard community, who view them as an outcaste community and treat them as if they were untouchable. When people from normal local areas like Reddy's and Komati's come to the Thanda, they find it embarrassing to accept water and food from the general population there. The non-Lambada People Group, which is made up of regular people, is all around the Lambada Ancestral People Group. The Brahmin Ministers have control over the Lambada Ancestral People Group's culture and customs. Before the English overlords introduced the modern way of transportation, the people who lived in the timberlands, known as the Lambadas, made a living by scavenging materials from the surrounding environment, such as wood, products of the soil, and so on, and selling them in the commercial centers that were geographically nearest to them.

In an effort to imitate the way of life of the Hindus who speak Telugu in the area, members of the Lambada people group are adopting aspects of Telugu culture, such as Hindu-Telugu names (such as Shiva, Ganesh, Ravi, and so on), as well as Telugu traditions, celebrations, dress, language, and food preferences for the typical Hindu community. This is especially clear in the case of the knowledgeable Lambadas, who have more interactions with

the Telugu-speaking people who live in the area. In the past, such shifts were more pervasive in urban areas, but in the present day, even Lambdas in rural areas are, on the whole and on a progressive level, pulled towards the social acts of individuals from other networks.

In the Thandas, one can see an increasing number of incidences of tulsi plants appearing in front of residences. In the Thandas, worship services known as pujas are being offered to Hindu divine beings, and sanctuaries dedicated to Hindu goddesses and divine beings are now being constructed. Also, a growing number of Lambdas have started going to Hindu temples and sanctuaries. The members of the Lambada people group who have been profoundly influenced by Hindu social practices are referred to as Hindu Lambadas. These people show their appreciation for each of the rituals in the same manner as those who live in the typical local area.

The traveling Lambadas' lives are changed a lot by the fact that Balaji is there. They always go to Tirupati to see Ruler Venketshwara and then do puja for him when they get back home. They place a great deal of faith in the forces of nature and extend a warm welcome to the people who live in the Thanda during the puja. In addition, there have been religious fanatics and heavenly women who have been a part of the Lambada ethnic group, and many more traditions have been passed down about them. It would appear that the Lambadas are becoming more interested in Lord Krishna and the marvels that he does. Without the age-old tales, no traditional rigorous rituals and practices can be said to be complete. At the same time, they have a preference for unbending truths and idealistic dreams. There are two distinct styles of music present among them. One of them is associated with loyalty and affection, and the other is relevant to portrayal. When the Lambadas sing these songs, especially those that have to do with marriage or the observance of stringent rituals, they become enchanted. These melodies are both a representation of and a driving force behind the real existence of lambdas. There are some people who are of the opinion that religion and the public actions of Lambadas just cannot be separated. Their one-of-a-kind tendencies are mirrored in every aspect of the environment. This demonstrates reverence for God, gratitude, and dedication, particularly in light of the observant lifestyle they lead.

The Lambdas from the Nalgonda and Mahboobnagar regions pay their respects to Master Hanuman. Within the 'Nallamala' woods is where you'll find the sanctuary. An ancestral

people group, comparable to the Chenchus, Koyas, and Lambadas, should be evident adjacent to the sanctuary. The sanctuary is located in the town of Madhemudgu in Mahboobnagar Locale and is quite a distance away from the Srisailam Sanctuary, which is around 60 kilometers away. The Lambadas, who have adopted Hinduism as their religion in this region, regard this location as holy. People give their yearly recognition on a constant basis, and it is a conviction of the Lambada public that anybody who visits this location is obligated to spend the night there and do puja to Ruler Hanuman. People also give their recognition on a regular basis. A man in particular is the one who does the puja, and he is the one who prepares the prasadam without making use of an oven. He utilizes merely kindling. The cast-iron skillet is kept atop the heat while maida atta rotis and pancakes made with jaggery and ghee are prepared. Following the completion of the pooja, they start their journey to Srisailam in order to pay their respects to Master Shiva there.

Conclusion

Even though urbanization and modernization have changed Lambada's traditional way of life in a big way, they have also made some good changes. From what has been said so far, it seems likely that the Lambadas have stayed in a very lively and active community. They have been very grateful for the social ethos, norms, and traditions that they have been raised with. In contrast to the dinosaurs, which were extinguished because of their unfortunate adaptability to the rapid changes in their environment, the lambdas have very bravely endured the forces that worked against them. This is in contrast to the dinosaurs, which were extinguished. When streets and rail lines were built, it made it harder for them to control the people who moved things. Because of this, they turned to more stable jobs like farming. Because of this, they were able to build their own culture, which was based on unity and eventually evolved into strength. The Lambada culture is currently experiencing significant levels of stress and hence appropriate steps should be taken by several organizations to assist them get educated and make a proper livelihood.

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