

ADAPTATIONS OF A COMMUNITY: SOCIO-CULTURAL DYNAMICS IN A VILLAGE OF SOUTH INDIA

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The paper attempts to explain the adaptive practices of Sugali tribe of Andhra Pradesh, South India. In the process of adaptation, *Sugalis* experienced various social, cultural, and economic systems/influences that have altered their traditional institutions. These further provided a way to analyse and address inter-linking concepts and terms concerning traditions, which are directly or indirectly related to *Sugalis*. The influence of outside culture brought a major change in their societal set-up. Thus, we look at *Sugalis* as a community with heterogeneous characteristics, who experienced all these inter-linked and intra-linked changes in their life courses. Thus, cultural effects on them made them invent new ideas that lead to a further complicated and more marginalized and under-privileged situation.

Key words: *Sugali*, livelihoods, socio-cultural dynamics, adaptations, traditional institutions, cultural effect, South India.

INTRODUCTION

Modern livelihoods studies found their intellectual inspiration in the general understanding of the lives of the poor communities as advocated by Chambers and Conway (1992). A community is defined as and usually refers to a social anthropological group in a large place sharing an environment. According to Robert Redfield's, community should consist of four key qualities: a smallness of social scale, a homogeneity of activities and states of mind of members, self-sufficiency across a broad range of needs and through time, and a consciousness of distinctiveness (Redfield 1960:4). Frankenberg (1966) suggests that it is common interest in achievable things (economic, religious or other) that gives members of a community a mutual interest in one another. For Rapport and Overing (2007: 72–73), community studies have been regarded as empirical things-in-themselves (social organisms), as functioning wholes and as things apart from other like things. This was in turn the logical basis of the community studies in anthropological tradition and is treated as bounded group of people, culturally homogeneous and resident in one locality, because this

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