

## **SOCIO-ECONOMIC, AND POLITICAL DEVELOPMENTS OF BANJARAS IN RURAL TELANGANA – A STUDY**

**Dr. B. Praveen Kumar**

Assistant Professor, Department of Public Administration,

Telangana University

Dichpally, Nizamabad Pin 503164.

Email: mailtopraveen88@gmail.com

### **Abstract**

*The Banjaras have a unique culture of their own, and it occupies an important role in Indian culture. Their life style is unique, which has nothing in common with the population of plain areas or with the local tribes who are popularly known as Banjaras, Lambadas, Sugali, or Labhani are different names used for the same community in different parts of the country. The Indian social order is principally responsible for the hardship, degradation, and depression suffered by the vast majority of India's indigenous people. Even after 70 years of national independence, the aims of social and economic democracy have yet to be realised.*

*The ruling powers continue to control by exploiting their caste, muscular, financial, and political power. Despite several constitutional safeguards, provisions, and advantages, indigenous peoples have been excluded from the mainstream of national development. Through this research, the researcher attempted to understand the socioeconomic situation of Banjara women, as well as the type and amount of their contribution to the home economy. Hence, the topic is "A study on the socioeconomic condition of Banjara women and their contribution to the household economy."*

**Key words:** Banjaras, Political power, Socio-Economic developments.

### **Introduction**

Prior to independence, the Banjaras had established themselves in Hyderabad, Sindh, and Karachi. As a reflection of its nomadic past, its villages are frequently referred to as "Telangana's" (camps). The Banjaras, on the other hand, have a unique culture and language that are rooted in oral communication practices. They gradually reconnected with Rajasthan and their original group after settling in the south or the centre of the nation. The culture of Banjara is included in the Maharashtra denotified tribe, Vimukta Jati. District of Solapur is situated at the frontier of the State of Karnataka in western Maharashtra. It has a length of 17.6599° North and 75.9064° East. The study is also concerned with the factors leading to shifts in traditional jobs and women's migration and status in society.

The ancient civilization of the world is considered India. Indian cultures, castes, religions and customs are various. There have been several societies studies in India, but even today there have been overlooked retrospective communities in India and Banjara is one of them. The culture of Banjara is known in India as backwards. The population lives a thousand years away from settlements, towns and other social structures. There is no ease in the community and no fruit of growth. The community is called a moving tribe and this is the fundamental aspect of the community. Banjara's culture and heritage vary from other cultures. In most states, excluding North-East India, Banjaras have their habitat. Andhra Pradesh, Karnataka, Maharashtra, Uttar, Rajasthan, Madhya Pradesh and Gujrat are the largest population in the world. Banjara has the same language, clothes, hairstyle, rituals, practises and festivals throughout all States.

## **The Banjara Community of India**

Banjara is the biggest ethnic tribal group of India which is not a conventionally construed caste. They were the ethnic group that lived in forest areas (Banaj) and depended on trade (Vanijya) according to the Sanskrit terminology. The Banjaras are also known as Lamans / Lambara, Wanjari and Wanji. There are several historical shreds of evidence and landmarks which prove that the Banjara community was aboriginal and primitive tribes of the Indian sub-continent. They are divided into two tribes, Maturia and Labana. Long before the name Banjara and Laman Banjaras were born in Afghanistan before settlement in Rajasthan and other parts of India, the name Laman is common.

Banjaras are also regarded as the tribal Indo-European speakers of the jungle, and the populations are more advanced Dravidians. South India's tribal Indo-European speakers are all nomadic groups including Banjaras and Pardhis (Indian gipsies) with well-documented migration past in recent centuries. Some scholars claim that the Dravidians are strongly indicative that they are older people of the Indian subcontinent and were forced to the south by later Indo-European speakers who are surrounded or converted to Indo-European languages. The culture of Banjara maintains its power to shape and shape the political history of India over the centuries. The Banjara community considers itself as a nomad community. The Banjaras have spread across the country.

## **Scope of the study**

The study mainly focused on the present living conditions of the primitive tribe in the light of their traditional living system and the impact of various development schemes implemented for the betterment of these tribes in Telangana State. An attempt also has been made in this study to find out the influence of the living styles of mainstream people and modern technology. The impact of communication, transportation facilities and electronic media on their culture and lifestyle was also examined in this study.

## **Objectives**

- To understand the present socioeconomic condition of Banjara people.
- To study the challenges faced by the Banjara people within household and the community.
- To understand economic contribution of the nature and extent of income in Banjara community.

## **Statement of the problem**

The present study helps examine the Banjara community's educational and socioeconomic status as it stands at a different stage of acculturation with society. The tribe has led a nomadic life earlier, but they were socially, culturally and even politically evolved late. It is therefore of interest to research their evolving culture, creation and assimilation in the traditional knowledge of an exotic culture. To understand the above issues, the study is confined to Telangana region only.

## **Literature Review**

The literature survey on the culture in Banjaras clearly shows that the West and India scholars have provided enough literature. However, it is exponential to treat this problem. Issues such as Semantics, Historicity, Place, Categorisation, the Dichotomy of Caste and identity, and inter-confrontation with various political settings pre-colonial, colonial and post-colonial have continued to attract the attention of insights. The Indian Banjaras have a great historical heritage. The researcher has reviewed the following literature for the study.

Hanumanaikar, R.H., Nagaraja, M.S. and Malshet, K.K. (2011), They explained about the Banjaras are robust, optimistic and lightweight people. Historical nomadic banjara, cattle retention, salt trade and goods transportation. Most of them are now employed in agriculture and different forms of wage labour. Their habits, which were a hallmark of their nomadic days, remain in isolated communities away from others.

Nagaveni T, after an attack by the Aurangzeb forces, the Banjaras came to the Deccan. The nomadic caravans developed their links to the political systems of their days through which the military forces of different Islamic dynasties from Khilji to Mughal were mediating. As a nomadic group, Banjaras took part in the trade activity. They sold different forms of grain and goods and took them to the market of the Khilji kingdom on the bullock's herds.

Naik, Chandrashekar, The Banjaras had earned the trust and goodwill of the Mughal emperors and army when fighting in the Deccans and down south by their speedy transportation through the difficult and trackless terrain The Mughals rewarded them by granting them many immunities and privileges. As the Mughal emperors conquered southern India and strengthened their position up to the end of 17th century, some Banjaras stayed back in different parts of South India and the Deccans.

Lal B. Suresh, The Andhra Pradesh tribe of They treated both the pathological haemoglobin-related genetic disorder, in particular sickle cell anaemia, GCPD enzyme deficiency and the population variables prevalent in the Thoti tribe. The Photo is a primitive tribal group that lives in the Andhra Pradesh district of Adilabad and has been recognised by the Government of India as the primitive tribal population.

M. Rathan Jyothi, particular geographically contiguous area with a long common history and a similar economic organization inhabited by a single dominant tribe i.e., the Koyas. Secondly, the tribal life in a blending of myth and reality. He cuts across many fields-cultural, ecology and physiographic. He was choosing on aspect of tribal life i.e., the economic aspect, though he has always kept the other aspects also in his mind throughout. His study is confined to the tribal enumerated in 1971 census

### **Socio Cultural Status of Banjara Community**

The Banjara people, who live beyond the settlement, have their own customs. The community is geographically separated due to ongoing migration and the spread of criminal groups. Women and children travel with people. The lives of the Banjara people are significantly impacted by migration. It impacts the livelihoods of the community, health, and education. The community's literacy rate is quite poor. The loss of their regular jobs and money has had a significant impact on Telangana.

Women who are the main guardians of families and children were the main drawback. The status of women in the banjara community varies significantly from Telangana to

Telangana, as has been noticed by reviewing literature and important realities relating to banjara women. In recent decades, they have played an important role in the development of the region or the economy. Women were seen early as women who were meant to cook, clean, and care for the children. In households and Telangana's, this can be understood; a woman was only an artist of household and care. There were no women's personal views, no voice, and no liberty. The sociable beliefs of the man have crushed them. The appropriate place for a woman was always behind a man's male framework

In different states of India, the Banjara Community is SC/ST. However, this community belongs to SC in the state of Telangana. The planned caste has been declined from fundamental rights in history and has been considered outside the caste system. "Children of God" means "Harijan." The Banjara is considered Sudras in the Hindu social hierarchy. But by their origin, Pamhar, Rathod, Chauhan and Vadatygothras, who were accepted during the Rajputs of Rajasthan, have come down from Kshatriyas and the caste of Brahmin. In the absence of a Brahman pure-hit, the Vadatjas were descendants of Sahu Brahmin and served as a purohit during wedding ceremonies. In some parts, the holy thread is used and even meat is eaten. This Community is mainly 1.1 million inhabitants and the second-highest Karnatka population in the 2011 census report. A total of 12,67,306 people in this community found in this report.

### **The Banjara Development and its goals**

The following is the greatest summary of Tribal Development in India and its objectives found in Nehru's forward to Verrier Elwin's book on the Northeast Frontier Agency (N.E.F.A.). He referred to it as the "pan chisel," or the five basic principles of an international approach that are generally acknowledged and valued by social scientists, planners, administrators, and anthropologists alike. The following are the Five Principles:

- People should develop according to their genius, and we should avoid imposing anything on them that we should attempt to encourage their arts and culture in every way possible.
- Respect for tribal land and forest rights.
- We should try to train and build their teams to do the administrative work and develop a certain number of technical staff, particularly from the start.
- We should never manage or use these areas with many schemas to avoid introducing too many external persons into tribal territory.

### **Banjara Control/ Political Structure**

Banjara Telangana is made up of families connected by relationships. By the agreed way each family behaves. The authoritative model is custom-guarded. Authorities shall be exercised in communities, clans and villages. The village leaders are responsible for every aspect of society, are active in all social events and control their fellow men's lives efficiently. It becomes an institution and the office becomes hereditary in this process. Traditional management is focused on legacy and heritage status. The Telangana is a socio-political body comprising traditional leaders. You have a say in the affairs of the village. The Naik is the official chief of the Council of Telangana. For his opinion and intervention, all relevant issues are communicated. He's an inherited message. His selection is not held by ritual or function. He receives no charge for his services, but during communal worships, he receives a large portion of sacrificial animals. The Karbhari is the messenger of the village. He is a core member

of the Banjara group leadership organisation. It summons persons to meetings in the village and serves as the custodian of the cash and money collected for all festivals. In each Banjara Telangana, the Bhagat is the spiritual leader. The members of the group regard him equally.

### **Economic Conditions of Banjaras**

Banjaras is a nomadic cattle-herding traditional occupation. Slowly they moved to agriculture and commerce later on. The Banjaras were transport companies and monument builder in bullocks, who were able to negotiate and maintain expensive contracts throughout the subcontinent to supply goods to major customers, including the Mughal army and the British. For centuries, it moved its huge caravan efficiently through vast tracts throughout India, ensuring safe conduct for grain, salt and messages. They spread to the Sindh region, Pakistan, Iran and further West from Kashmir to Tamil Nadu, from Orissa to Gujarat. The Banjaras lost their primary occupation with the arrival of a railway and constructing a road system but maintained their monument construction tradition. The Banjaras, typical of peripatetic nomads, maintain strict limits so that they can communicate with people around them and maintain their cultural integrity. Such limits include the separate villages known as Thanda, where most Banjaras still live today. Their occupation has changed from nomadic to settled farming.

People live in the poor economic condition in our country between 40% and 70%. Of these, 70% of 80% are living in 'bad economic conditions,' as well as 'Banjara Culture.' It indicates that their primary requirements are not met. As a traditional way of life, while the picture is evident from society today, its past is not clear. In Maharashtra. In Mahara. The 2 citizens of Crore Banjara were born in Madhya Pradesh, Uttar Pradesh, Karnataka, and Andhra Pradesh. Banjara is a very social, political, educational, and especially economically reverse culture. (Architect, 1978) The Banjara group was wandering, but they embraced farms and their associated occupations after the settlement due to lower wages. The population of Banjara has a short educational percentage. The head of the family is an alphabet, so the families are all mostly alphabetized. Customs and customs of Hindus belong to the Banjara community. The people of Banjara have great faith in saints like Sevalal, Samid Dada and Sevabhaya of Banjara. Banjara people can speak and write Marathi and Hindi since they communicate with Marathi people.

The traditional profession of Banjaras is shepherding of nomadic livestock. Slowly they switched to agriculture and commerce later on. Banjaras were bullock carriers and builders of great monuments who arranged and held affluent contracts for supplies to major customers, including the Mughal Armed Forces or the British, in the subcontinent. For periods they moved their huge caravans efficiently on large road-free paths all over India, ensuring safe storage of food, salt and messages. They spread to the Sindh region, Pakistan, Iran and further West from Kashmir to Tamil Nadu, from Orissa to Gujarat. The Banjaras lost their primary occupation with the advent of the railway and the development of a road system but reserved their tradition of building monuments. The Banjaras, typical of walking nomads, have strong boundaries to communicate with the neighbours but preserve their cultural integrity. The separate villages called Telangana where the majority of the Banjaras still reside today have such boundaries. Their occupation has been transferred from nomadic farming to proven farming. Sheep and

goats are sold for cash if necessary. Some of them maintain their traditional occupation in weekly markets and local exhibits with salt, cocoas, stationery items etc. Some of them act as farmworkers. Both men and women are paid for their salaries. When the women are primarily farmers, the men usually opt for road building and forestry with the contractors.

### **Political Participation Banjaras**

Most countries embrace democracy today; people still want to engage in politics. The power had been in the hands of the king alone in the earlier period. People were unable to engage in politics. Today, however, the entire governmental system is in the hands of ordinary citizens, and democracy has made that possible. People own themselves. People own themselves. People ought to be interested in the democratic government system. It will not work if more people are unable to engage in politics. Participation in politics is also highly relevant today. The selection of a democratic governing structure, participation in conference meetings, the establishment of good governance conditions and the running of the electoral process improve political participation. political participation.

However, for Planned Castes / Scheduled Tribes and Backwards Castes, the Indian Constitution has a provision of reserve politics, but the national political representation of the Banjara community is not satisfactory. Latin. Latin. Vasantrao Naik, Sudhakar Naik, Uttamrao Rathod, have been able to represent the community at the state level, but except Haribhau Rathod, none have an opportunity to be a national representative of the community. The political structure of Banjara is its caste councils. The caste council play important role in the smooth running of the Telangana culture. But the patriarchal nature of the Telangana is neglecting women in all spheres of life. The men are the pressure groups of Telangana.

### **Suggestions and Recommendations**

- Government should start the separate colleges for higher education, technical and traditional fully aided and full of basic facilities at every district place of the state for the education of de-notified and nomadic community' children.
- All ashram Shala (boarding school) and village end school should be given a hundred per cent assistance without delay.
- A separate directorate with its headquarters in the Marathwada area can find for these community education sakes.
- Government should establish running institution at divisional lever for notified and nomadic community.
- To include Banjara folk literature in the school and university syllabus.
- To design a website of Banjara and Vanjari people where its educational, financial, social and cultural informative date will be available.
- An average of self-employee and professionals is very low in Banjara and Vanjari community. To grow this average government should extend professional courses and training campus should be conducted for self-employment to the Banjara and Vanjari.

### **Conclusion**

In this article, it was concluded that people of banjara communities have no good political leadership, socio-economic development is also still far from the expected mark. The lack of political leadership makes Banjara women more venerable for their social, economic and



political rights. Women have voting cards, but they do not know how to use them Therefore, government policies, programs and schemes should take the involvement of tribes to develop their socio-cultural, economic and health conditions in the present day scenario by following transparency, participation and accountability criteria. And to promote both the welfare and development of the tribal people.

### References

1. Hanumanaikar, R.H., Nagaraja, M.S. and Malshet, K.K. (2011). Value orientation and activities performed by tribal lambani women of North Karnataka. *Agric. Update*, 6(1): 33-36.
2. Nagaveni T. (2014) A Historical Transition of Banjara Community in India with Special Reference to South India, *Research Journal of Recent Sciences*, 4:11-15.
3. Naik, Chandrashekar and Paramesha Naik D (2012) *Banjara Stastical Report Karnatka State, India*.
4. Lal B. Suresh, Mrs. A. Padma, (2005). Empowerment of Tribal Women in Andhra Pradesh. *Southern Economist*, Vol-44, no-15&16, December. Pp.23-26, ISSN: 0038-4046.
5. M. Rathanjyothi, N. MallaiahSwamy, (2003). Urban Migration of Tribal Labour in North Telangana of Andhra Pradesh, *The Economic Challenger*, No-05, Issue-20, July-September.pp.47-48, ISSN: 0975-1351.
6. Lal B. Suresh, M. Joseph, (2000). Socio-Cultural Impact of Industrialization onTelangana Tribal Groups of AP, *Girijan Sanskrit*, Vol- 8 No-2, July. Pp.19-23, ISSN: 0971-5339.
7. Lal B. Suresh, (2009). Tribal Marriage System in AP: A Study on Banjaras, *Indian Journal of Social Development; An International Journal*, Vol-9, No-2, December. Pp.289-295.