



**CROSS-CULTURAL TRANSFORMATION PASSING THROUGH
GLOBALISATION IN TRIBAL COMMUNITIES OF TELANGANA STATE- A
COMPARATIVE ENQUIRY INTO BANJARA COMMUNITY AND OTHER
SELECTED TRIBAL COMMUNITIES**

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Abstract

It has been discernible very clearly that, globalisation has influenced multifaceted aspect of tribal life, proportionate of tribal communities and sub-communities have been influenced by globalisation, and preponderate changes have been occurring in the true life of the tribespersons. The family structure of tribespeople had to started adjustment and re-adjustment. The archaic family structure of itinerant tribe sections had started change from traditional to modern. Ecumenically proportionate of tribe families had joint family structure and they have been leading simple way of life, but aftermath of globalisation joint family structure of tribal morphed in nuclear, it is not ecumenical and ubiquitous, but it has been discernible in proportionate of tribe families.

Introduction

The structural adjustment and re-adjustment of families of tribespeople started to disenfranchised them from their archaic way of joint family system. This alienation has exasperated subsequent generations in tribal society. Aftermath of globalisation, disproportionate section of tribal communities incommunicado with globalisation, this is we can discernible in agency areas, but it has some difference in non agency areas, that means non-agency areas tribespeople has been witnessing umpteen number of changes owing to globalisation, simultaneously forest area tribal communities has still incommunicado, likewise newest generation of tribal lured and invoked by globalisation, forest area tribal development paralysed for decades due to insipidness of globalisation in the life of tribespeople.

Subsequently many communities and sub communities in tribe, hasn't familiarity with globalisation but few of the communities' have resemblance with globalisation. Due to divers causes proportionate of tribespeople lagging behind to reach globalisation process. The social development process of tribespeople scaled down comparatively in pre and post globalisation, in post-globalisation plethora of changes have witnessed but in pre-globalisation those changes had been no discernible.

In course of research work, the researcher has taken the opinion of the targeted respondents, proportionate of them exuded their opinion that, the subsequent result of the globalisation has not reached them up to the mark. Moreover, it has been generating bad impact over their life. Thus, the result of globalisation and liberalisation has been creating perplex impact over the life of the tribespeople. The process globalisation has been showing its preponderant on the life of the itinerant tribespeople. In the course of research, the

researcher has collected the first-hand information from the respondents of selected tribal communities regarding the Globalisation and Structural Adjustment of Tribal Society through unstructured interview as follows:

Structural adjustment occurring in the tribal society owing to advancement of globalisations?

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	38	12	50	76%	24%
Erukula	35	15	50	70%	30%
Gond	25	25	50	50%	50%
Koya	24	26	50	48%	52%

Table -1 Structural adjustment occurring in the tribal society

Source: Survey data-2021

The table has 1 been illustrating that, some of the communities have higher proportionate regarding the impact of globalisation, it has been ostensible that, Banjara community has been adversely affected with globalisation and structural adjustment and readjustment has been embarked in their life mutually positively and negatively, these community respondents have exuded their opinion that, higher proportionate of them ayes, 76% of them purported that, it has been illustrating the structural readjustment has been continuing in their family and societal structure, merely 24% of them exuded, there was not impact of globalisation in their life, notwithstanding that, it is negligible and not sizeable number.

Likely Banjara tribal community, Erukula community respondents have too given tantamount view regarding the question, that means, 70% of them, impacted with the globalisation and 30% of them not impacted with globalisation in their family and societal structural changes. It has been suggesting that, these two paramount communities among all tribal communities have been discerning in term of development owing to plethora of development and welfare activities have been executing by the government and verily successfully these two communities have been utilising the sources.

Unlike to together the communities above what researcher has illustrated, remaining Gond and Koya communities have exuded similar opinion, that means 50% from Gond and 48% from Koya community has purported that, there is some impact has been prevailed by the globalisation in their society, this is not sizeable number comparatively Banjara and Erukula Communities. And 50% and 52% of them exuded that, there is no impact of globalisation on these two communities.

Globalisation and Structural Adjustment of Tribal families

Aftermath of globalisation lot of changes have occurred in the structure of family. Heretofore, joint family system was most ecumenical characteristic feature of tribespeople, but after emergence of globalisation family structure has embarked to restructure. Aboriginal people family structure was with joint frame, and subsequent generations have been leading

life in the same roof, but aftermath of globalisation joint family system embarked to seismic and pave the way for nuclear family. This is not sudden occurrence, gradually it had to happened owing to alter causes. Heretofore, plethora of structural changes of tribal family embarked before the globalisation but researcher has calibrated the globalisation as demarcho line. Predominant part of the tribal family structure has embarked since inception of globalisation. So, the findings regarding structural changes of tribal family should understand against this limitation.

Afterwards of globalisation, predominant section of tribal joint families has been disintegrated, and young generation of tribal has been embarked to settled in agglomerated areas, proportionate of tribal youth has been lured by urban life and they have been alienated to archaic life. Thus, the subsequent generations of tribal becoming closure to urban life, and they are doing jobs in urban area. But this tendency has been not ecumenical in all the tribal communities, it has altered in diverse tribal communities and sub-communities.

Some of the tribal communities like, Banjara and Erukula has been more advanced and more familiar to globalisation and embarked to settled in semi-urban and urban areas. Some of the communities like, Koya and Gonds they are still lagging behind in term of development and in term of modern way of life. That's the reason lot of distinctiveness it has been witnessing among tribal communities. Globalisation and its impact have been not ecumenical over all tribal communities. Some of the communities has more impact positively and some of the communities has less impact negatively, that means abundant fluctuation witnessing among altered tribal communities. Less developed communities like, Koya and Gonds, has traditional way of life, predominantly in dense forest areas, owing to this reason, they have incommunicado still to globalisation, better developed communities like, Banjara and Erukula, has good settled life in plain areas.

But predominantly these changes have been not apparent same in all the tribal communities, it has been discernible in some tribal families and it has been no discernible in some of the tribal families. Advanced communities like, Banjara and Erukula, has been protruded much more comparatively to lagged communities like, Gonds, and Koyas. Interesting fact is that, plethora of agency area tribespeople have been unaware regarding this changing scenario, that means, proportionate of tribal families have been morphing without their consent. This gamut has been suggesting the way, how tribal families have been influenced by this globalisation.

Advanced communities among the tribal, has been exasperating much more all the time over marginalised and downtrodden communities in multifaceted aspects. This preponderance, has been uninterruptedly forwarding all the time. So, the structure of family has been changing from traditional archaic to modern nuclear, in this way changes have been occurring in different ways. But in course of research, the researcher has founded that, plethora of tribespeople have been undressed their family structural change phenomena and proportionate of them dislike to give the information, it meant for unawareness of them.

In non-agency area tribespeople have been suffocating with ignorance and illiterateness, owing to these reasons, these area tribespeople have been suffocating from disinterestedness. It is too there most ecumenical phenomena has been prevailing over in the tribespeople in many faceted. Some of the tribespeople have been dislike to disclose the

information. The researcher has founded that, proportionate of tribespeople have been shying to divulge their family details. So, the researcher had to face these kinds of glitches in his research. Apart from this hypothetical things, whatever researcher has dispensed the information those have been reflecting the true sense of plight of tribespeople in tribal dominant areas.

Thus, the globalised and advance technology has been forwarded to the tribespeople in multifaceted aspect and has been given them good and bad, good has been utilising them for pro-change and bad has been for no-change. Good things have been highlighted in this regard for the advancement of tribespeople, and bad things have been protruded even in the life of tribespeople, but it has been citing for no change, this is the vulnerable thing.

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	40	10	50	80%	20%
Erukula	38	12	50	76%	24%
Gond	35	15	50	70%	30%
Koya	39	11	50	78%	22%

Table-2 Globalisation and Structural Adjustment of Tribal families

Source: Survey data-2021

During the course of research work the researcher has taken feedback from the respondents regarding the structural adjustment of tribal families. Banjara tribal community respondents have uttered that, structural adjustment of tribal families in Banjara community has occurred in positive sense, that means, 80 percent of them invited globalisation and the globalisation has moved forward them in positive aspect.

Likely, same opinion has exuded by Erukula and Koya community tribesperson, i.e. 76 percent, and 78 percent of them responded positively regarding the positive changes of globalisation, that means, the pro-changes of globalisation, has been protruded their life in hopeful manner, but throng of them exuded their opinion that, globalisation advancement has been thwarting their archaic way of life and curbing the opportunities, it meant for globalisation process has been not protruding positively but also it has some sinister kind of signs.

Gond tribal community respondents have uttered that, structural adjustment of tribal families in has occurred in positive sense, that means, 70 percent of them invited globalisation and the globalisation has moved forward them in positive aspect, but figuratively it is lesser and illustrating that, plethora of them yet lagging in term of advancement in multifaceted aspects. Comparatively, it has been ostensible that, Gond community is far behind in term of development as well as in term of getting opportunities. To this it has cue there in their archaic way of life, since long back proportionate of them habituating in thick forest and intact them with rest of the world in multifaceted aspects,

merely not these are the reasons, but also, they have incommunicado yet in many of the tribal hamlets.

Cultural changes

Culturally too lot of changes have been discernible in tribal hamlets, proportionate of tribal people have been influenced by these cultural changes, those things not apparent ecumenically in all four selected tribal communities, different tribal communities have been facing different affluent regarding this cultural aspect, so the cultural changing among tribal communities have been suggesting that, technologically they are in advance but culturally they have been losing something.

In fact, tribal communities have its own peculiar cultural, and they are way of life in that streamlines merely, this kind of oriented culture has been discernible in every tribal community or sub communities, but aftermath of advancement of globalisation, tribal culture has been embarked to trivialise owing to altered causes. Such a tremendous and most significant culture of tribal communities have been embarked to disintegrated, this is most vulnerable thing with regarding to the tribal communities. Archaic culture of tribespeople has been ready to extinct, in this regard some of the respondents have exuded their opinion that, government should take requisite action against this seismic.

Does it requisite to secure the culture of the tribespeople in globalised era too?

To explore the answer to this question, the researcher has conducted survey on all four selected tribal communities, total number of samples is 200. Of that, 50 Respondents have been earmarked to each category, the feedback has given as follows categorically:

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	45	05	50	90%	10%
Erukula	40	10	50	80%	20%
Gond	30	20	50	60%	40%
Koya	39	11	50	78%	22%

Table -3 Secure the culture of the tribespeople

Source: Survey data-2021

According to table 3 different tribal communities has given altered opinions regarding the culture, proportionate of them inviting globalisation process, simultaneously, they have been dissuading to the changing of cultural activities. They have been pondering that, culture is most significant activity to them, they cannot trivialise it. The survey data has been précising that. According to survey, Proportionate of Banjara tribespeople, that means 00% of them exuded their opinion that, it is mandatory to caulk their culture, that means it has been beckoning the strong association regarding the culture. Other hand, very negligible number that is 10% of respondents have purported it is not requisite to protect their culture.

Likely, Erukula community respondents also exuded almost same opinion, proportionate of them accepted that, it is requisite to caulk to their culture rigorously. Of that,

20% of respondents have purported not requisite secure the culture. It meant for proportionate of them proactive towards accept the influence of globalisation.

Unlikely Banjara and Erukula community's opinion, Gond community respondents have much more sticking on culture, 60 percent of them, purported that they are opined it is need to secure to culture, and 40 percent of them exuded that, no requisite to caulk the culture. That means it has been suggesting that, Gond community has been not that much sticking on cultural activities, its might be owing to ignorance of that community. It has been not apparent in other communities among the tribe.

Koya community tribespeople have uttered their opinion that, it is unlikely to Gond community opinion, 78 percent of them, supported to it is requisite to protect the culture of their community from the globalisation, and this is sizeable number comparatively Gond tribe, that means it has been showing the awareness of Koya community regarding their community, and Koya tribespeople have differed their view with ayes, 22 percent of them slightly curved their opinion to no need to protect the culture, that means, it has been demonstrating that, few of them inviting for changes in their life in term of cultural too.

This exploratory study has been demonstrating that, umpteen of ebb and flows are there among altered tribal communities, it has been demonstrating that, some inequality has been discernible uninterruptedly, some of the community in forward and usurping the opportunities of others. Some of the communities till paralysed for decades in term of development, it describable most ecumenically in agency area tribes. Non-agency area tribes such as Banjara and Erukula, protruding some advancement in development as well as in welfare.

The process of globalisation has been showing some sinister signs on some of the communities and simultaneously it has been dexterously functioning on some of the communities in multifaceted aspects. Some of the tribal communities have been utilising dexterously the fruit of globalisation. In this regard some of the communities have accredited to protect the cultural activity of the community. And some of the respondents have uttered that, government should involve the volunteer agencies to protect their culture, some of the respondents have uttered that NGOs should spearhead this issue, protect the influences of globalisation on tribal communities' culture.

Advanced communities among the tribal, has been exasperating with this globalisation and much more all the time over marginalised and downtrodden communities in multifaceted aspects regarding the changing scenario of culture. This culture changing tendency has been preponderance, has been uninterruptedly forwarding all the time. So the structure of culture has been changing from traditional archaic to modern western, in this way changes have been occurring in different ways. But in course of research, the researcher has founded that, plethora of tribespeople have been undressed their culture's structural change phenomena and proportionate of them dislike to give the information, it has been suggesting ignorance and unawareness of them.

Structural Adjustment of education

Education is the predominant part, which has proportionately influenced by the process of globalisation. In fact, proportionate of tribal youth has been not gravitated by education in globalised era. Aftermath of globalisation predominant of tribal youth has been

not lured by English education. Other than tribal communities' youth have been attracted by English education and they tried to develop their skill through English medium, but it has not shown unleashed effect on tribal youth up to the mark. To this, there are plethora of hurdles and barriers were there which has been thwarted to tribal youth to attract towards modern and English education. In this era, plethora of corporate schools have been embarked with English as medium. Aftermath of that, all communities have been gravitated towards corporate school culture. But this gamut couldn't have attracted to tribal youth owing to intact of tribespeople and incommunicado of tribal inhabitant hamlets. Owing to this cause, proportionate of tribal youth has been alienated to English medium and corporate school culture.

Heretofore, government of erstwhile Andhra Pradesh embarked Ashrama Patashala (Gurukula Schools), even though, the effect was not that much. Proportionate of Gurukula Schools have been embarked in Vernacular language, owing to this reason the impact of English not that much on tribal youth. During course of research work, the researcher has taken the feedback from the respondents regarding the question, whether the English medium impact there or not? in this explorative study, altered aspects have been discerned as follows:

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	47	03	50	94%	06%
Erukula	45	05	50	90%	10%
Gond	40	10	50	80%	20%
Koya	38	12	50	76%	24%

Table – 4 Structural Adjustment of education

Source: Survey Data-2021

The table 4 has been illustrating that, all selected tribal communities have been purported the inured opinion, which has more or less little difference. But Banjara tribal respondents in favour towards the English education, that means 94 percent of them supported English medium schools and owing to vernacular medium they could not have achieved corporate jobs as well as government jobs, that means if Gurukula Schools would have started English as medium, then they could have achieved more wonders in their life. They had exuded their opinion that, government should take immediate action to start English as medium in Gurukula Schools, and they uttered that it would bolster them in carrier building.

In addition to that, Erukula tribal respondents also in favour towards the English education, that means 90 percent of them supported English medium schools and owing to vernacular medium they could not have achieved corporate jobs as well as government jobs, that means if Gurukula Schools would have started English as medium, then they could have achieved more wonders in their life. They had exuded their opinion that, government should take immediate action to start English as medium in Gurukula Schools, and they uttered that it would bolster them in carrier building as well as in advancement of their life.



Gond community tribespeople have uttered their opinion that, it is unlikely to Banjara and Erukula community opinion, 80 percent of them, supported English as medium and It will give better life to them in this globalised era. And on other hand, unlikeable number comparatively has purported that, 20 percent of them from Gond tribe, no need to introduce English medium schools, that means it has been not showing the awareness of Gond community regarding the preciousness of English medium.

In addition to this, Koya tribespeople have differed their view with ayes, 76 percent of them slightly curved their opinion to it is requisite to embark more English medium schools in tribal hamlets, that means, it has been demonstrating that, few of them inviting for changes in their life through English medium schools, this number has been less comparatively to Gond community, on the other hand Koya community has been lagging behind in multifaceted aspects in many fields.

Koya inhabitant areas have been becoming worse than ever, and proportionate of them become into un-inhabitants, even though Koya community respondents have given sizable favoured opinion on English medium, it meant for optimistic attitude of Koya community. Other hand few of them has purported that, no requisite to embark English medium schools in tribal inhabitant areas, that means plethora of them conservatives and traditionalists, they are not unequivocal to learn education through English medium schools, thus. Aftermath of compile of compendium of all community respondents, the tribal community still anvil regarding English medium education.

Conclusion

Thus, the globalisation and lifeline of the tribespeople has been unsynchronised in multifaceted aspects. Proportionate of respondents have brush aside that speculation that, the life of the tribespeople has been came in to limelight after globalisation, but it has not proven at any cost. Thus, the hypothesis has been invalidated which been protruded by researcher in the research work. Plethora of opinions has been exuded by respondents with respect their culture and societal adjustment positively but proportionate of them have strongly denied the positive aspects of the globalisation and uttered the negative sheds of globalisation. Aftermath of globalisation, despite of some negative impact is there in their life but it is an inevitable thing, should grow up. Plethora of changes have occurred in the life of the tribesperson but it has been not working all the time, sometimes it has been discernible and sometimes it has been no discernible. Heretofore situation has been not prevailing over in the life of tribespeople.

Despite of structural adjustment and re-adjustment has occurred in the life of tribal families, but their way of family life has remained same in forest area tribal, but it has been witnessing abundant changes have had occurred in the life of plain area tribespeople. Tribal society is being facing hardship with progression of Globalisation and it has abundant contradiction to this concept. In totality whole world is going one way, but tribal society indigestible this encroachment and has been becoming lonely and equivocally alienating to rest of the world in many aspects.

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