



IMPACT OF GLOBALIZATION ON KOYA TRIBALS IN TELANGANA

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Abstract

It has become abundantly clear that globalization has had a significant impact on the life of tribal people, that a proportionate number of tribal communities and sub-communities have been impacted by globalization, and that a preponderance of changes have been taking place in the life of the tribesperson. Adjustments and readjustments needed to be made to the family structures of the people who belonged to the tribe. The antiquated family structure of itinerant tribe sections had begun the transition from the traditional to the contemporary form. The aftermath of globalization resulted in the joint family structure of tribal morphing into nuclear families. This change is not ecumenical or ubiquitous, but it is discernible in a proportionate number of tribe families. In the past, the majority of families within a tribe had a joint family structure, and the members of these families led simple ways of life.

Keywords: *Globalization, Subjugation of Culture, Structural Adjustment, Tribal Society, and Non-Agency Areas.*

1. Introduction

The structural reform and reorganisation of tribespeople's households began to disenfranchise them from their traditional joint family arrangement. Future generations in tribal society have grown increasingly frustrated by this separation. In the wake of globalisation, a disproportionate number of tribal communities are cut off from society. We can see this in agency areas, but it differs in non-agency areas, meaning that while non-agency area tribespeople have been experiencing numerous changes as a result of globalisation, forest area tribal communities are still cut off. The new generation of tribal members has also been attracted to and incited by globalisation, and forest area tribal d The method that tribal families live has not changed, despite structural adjustments and re-adjustments that have taken place in their lives; nonetheless, the way that tribal people live in the forest has undergone numerous changes. Tribal society is struggling as globalisation advances, and there are many ways in which it conflicts with it. The entire globe is moving in one direction, but tribal society is indigestible. As a result, many tribes' communities and subcommunities are unfamiliar with globalisation, but only a small number of them are similar to it. Tribal members are behind in the globalisation process for a variety of reasons. Pre- and post-globalization, tribespeople's social development processes slowed down in comparison; during the former, a great deal of change was visible, whilst during the latter, it was not.

2. Concept of Globalization

Economic integration, the transmission of policies across borders, the dissemination of knowledge, cultural stability, the reproduction of power relations, and the establishment of a "global market free from socio-political control" are all aspects of globalisation. It is also a concept, a revolution, and a global process. Over the years, it has been defined in a variety of ways, with some implications alluding to progress, development, and stability, as well as integration and cooperation, and others referring to regression, colonialism, and destabilisation.

"Globalization represents the achievement of a capitalist world economy bound together by a global division of labour," claims Immanuel Wallerstein. Martin Khor states, "What we in the Third World



have called colonisation for several centuries is what globalisation is." Globalization is defined as "a process that comprises the causes, course, and effects of transnational and trans-cultural integration of human and non-human activities" by Nayef R.F. Al-Rodhan and Gérard Stoudmann.

Beginning in 1978 with tiny stages, India began the process of economic globalisation. In 1991, important policy reforms were made, and India became more open to liberalisation and privatisation. The key features of this strategy included a liberal trade and economic policy, opening up the Indian market to international investment and commerce, massive public sector privatisation, and a focus on quick economic growth. Globalization has had a negative impact on people's lives all over the world, but indigenous communities worldwide have been particularly affected. In India, Dalits, Adivasis, other members of the underprivileged and women have all suffered as a result of the so-called celebrated post-liberalized economic growth of the nation.

3. Are Who Tribals?

When we hear the word "tribal" or "Adivasi," images of half-naked men and women brandishing arrows and spears, wearing feathered hats, and speaking an unfamiliar language come to mind. These people's lives are frequently associated with legends of cruelty and cannibalism. There were societies that continued to adhere to their traditional values, customs, and beliefs even as the majority of communities in the globe changed their way of life, competed with one another, and developed materialistic inclinations to keep up with the "development" of the world. These groups frequently retreated into forests and high-altitude mountains where they could continue to live in harmony with Nature and their unpolluted surroundings due to the predatory mindset of the mainstream culture. They were variously labelled as natives, uncivilised people, Aborigines, Adivasis, Tribals, and Indigenous people, etc. because the so-called civilised communities of the mainstream society were unable to understand the values and ideals of these communities or had the patience to learn about their lifestyles. They are commonly referred to as Adivasis or Girijans in India. The tribal peoples still exist throughout the continents of Africa, Asia, North and South America, and Australia, despite the barbaric treatment they receive from "civilised" men and the socioeconomic dangers they confront globally.

4.Objectives of the study

The study met the goals listed below.

1. To describe how globalisation has affected indigenous societies.
2. To compare the effects of pre- and post-globalization on a few tribal communities in Telangana State's Khammam area.
3. To evaluate the effects of globalisation on a few selected indigenous communities' way of life in Telangana State's Khammam district.

5. Significance of the Study

"Impact of Globalization on Koya Tribes: An Investigation into Selected Tribal Communities in Khammam District of Telangana State" was chosen as the research topic. Many significant changes have taken place in tribal groups both during and before globalisation, including changes to culture, traditional practises, education, employment, way of life, and others. Every facet of the lives of indigenous peoples has undergone a plethora of changes; hence the chosen paper is of utmost importance.



6. Research Methods and Sampling Procedures

For the research project, both primary and secondary data were gathered. Quantitative and qualitative data were also present. A survey was used to gather primary data. Primary data was also gathered through direct conversations with those involved in the chosen research paper and was administered to the respondents of the chosen research topic. Data for the research study was also gathered from public hearings and the field. During his fieldwork, the researcher also obtained practical experience in a number of tribal hamlets. Books, articles, and news stories discussing the justification and effectiveness of the practise are examples of secondary sources of data.

7. Analysis of Data

In order to complete this research study, the researcher conducted unstructured interviews with respondents from a number of different tribal groups to obtain first-hand information about the globalisation and structural adjustment of tribal society. Is structural change taking place in tribal society as a result of globalization's advancement? Answer to this query is as follows:

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-1impact of globalization in the tribal society Source: Datacollection2019

The ostensible Banjara community has been negatively impacted by globalization, and structural adjustment and readjustment have begun in their lives in a mutually beneficial and detrimental way. This community's respondents have expressed their opinion that, higher proportionate of them are in agreement, with 76% of them claiming that it has been illustrating the slant of globalization in their lives.

Likely Banjara tribal tribe and Erukula community respondents also provided equivalent views on the issue, which suggests that 70% of them were touched by globalisation in their family and societal structural changes and 30% were not. It has been suggested that these two important tribal communities have been distinguishing in terms of development among all tribal communities because the government has been carrying out a wide range of development and welfare activities, and these two communities have been successfully utilizing the resources.

Contrary to what the researcher has shown, the remaining Gond and Koya communities have expressed a similar viewpoint. This means that 50% of the Gond community and 48% of the Koya community claim that globalisation has had some influence on their society, a relatively small number compared to the Banjara and Erukula Communities. These two communities have not been impacted by globalisation, according to 50% and 52% of respondents, respectively.



8. Impact of Globalization on Tribals

Though the level of exploitation and marginalisation varies from state to state and tribal group to tribal group, the process of globalisation has brought about unparalleled change in the lives of indigenous people around the world. All of those cushions were eliminated by the LPG policies (Liberalization, Privatization, and Globalization). Following the lifting of import limitations, the market is now overrun with imported agricultural goods. Telangana's agricultural sector has been utterly destroyed. The other central government programmes had a significant impact on the state's economy and society, particularly in sectors like education, health, the public distribution system, and industrial policy.

These populations may be the ones most affected by globalisation since they lack a voice and are therefore more susceptible to being swept aside by the forces of the market and those who support it. It is no longer possible to categorise Telangana as an agrarian society because of the state's significant and extensive changes to its agrarian economy. During the 11 Plan periods, the State's agriculture industry experienced a negative increase of 1.3%. (2007-2012). Its contribution to the GSDP decreased from 26.9% in 1990-91 to 9.1% in 2011-2012. The primary factor for the decline in the price of agricultural commodities under the liberalised regime has been cited as the removal of quantitative limits on imports (Darley Jose, Kjosavik, 2006, p.639.). As a result of all of these factors, Telangana's economy exists and operates as a vital component of both the Indian economy and polity as well as in the underdeveloped periphery of the global economy, which at this point requires the readily accessible and affordable unskilled, semi-skilled, and skilled labour of telanganas'. Telangana's susceptibility to fluctuations in the price of coffee, pepper, cardamom, and vanilla is made worse by the need for central assistance for significant debt relief. The large number of farmer suicides in Telangana (11516 from 1997 to 2005, with a large number in Wayanad) demonstrates this.

Even on this front, the state's equilibrium is precarious. In fact, Wayanad saw a wave of farmer suicides that were unable to pay back loans due to a severe drought and the ensuing crop loss. The primary reason, however, is that, against a backdrop of liberalisation, agriculture is becoming unprofitable. Ninety percent of tribal people work in the primary sectors, however it should be highlighted that they are merely employees and do not own any property. The state's policy reforms in this sector had a significant impact on the livelihood of the adivasis in the state. Due to the remittance economy created by Telanganans working outside of the state and nation, the state has reduced to little more than a consumer of goods. When health, education, and all other services were privatised, Telangana's adivasis were left out in the open to battle against this without even a secure livelihood and income. As a result, the state is now launching massive investment projects in an effort to stabilise economic growth. In a time when "the actual borders are not between nations, but between the mighty and the powerless, the free and the fettered, the privileged and the humiliated," it goes without saying that these negatively influence the adivasis (Koffi Annan).

9. Conclusion

As a result, the globalisation and lifeline of the tribespeople have been out of sync in many ways. The majority of responders have dismissed the rumour that globalisation brought attention to the lives of tribes people, but this has not been confirmed at all costs. Thus, the theory that was advanced by the researcher in the research effort has been refuted. Many respondents expressed good sentiments about their culture and societal adjustment, but a significant portion of them vehemently opposed the benefits of globalisation and voiced its negative effects. Even though there may be some negative effects on their lives as a result of globalisation, they must mature. Numerous changes have taken place in the tribesperson's life, but they haven't always been successful; sometimes they were obvious, and other



times they weren't. The tribes people's lives have not previously been dominated by the current predicament.

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