



SOCIO-ECONOMIC CONDITIONS OF TRIBAL COMMUNITIES IN TELANGANA

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Abstract

Tribes are one of a variety of groups of Native Americans. They are mostly left out as they have been considered as the lowest class of Indian society since ancient times. Tribals continue to be deprived due to various factors such as geographical and cultural isolation, lack of adequate health facilities, inability to meet basic needs, lack of control over resources and property, lack of education and skills, malnutrition, homelessness, poor access to water Huh, and sanitation, vulnerability to trauma, violence and crime, lack of access to adequate infrastructure and technology, and lack of political freedom and expression. All these challenges can make your life difficult. In view of these problems, the government tries to help the tribes through various welfare programs. This article attempts to analyze the socio-economic status of tribal communities, the government's plan for the betterment of tribal communities presented by the government of Telangana.

Key Words: *Telangana, Tribes, Banjara, Nalgonda.*

Introduction

India is a country where people from different cultures, religions, traditions, languages, castes and creeds live. In India too, each state has its own culture and tradition. Among them, indigenous people are among the groups that should be given special attention. The presence of these tribes gives India a diverse taste and a true treasure. The indigenous people of India are also known as “Adivasi”, which literally means “Adivasi” or “native to a particular region”. The main population of the tribes is located in Chhattisgarh, Orissa, Jharkhand, Madhya Pradesh, northeastern states and Andaman and Nicobar Islands.

Social development paves the way for economic development. Tribes still face difficulties in their socio-economic development due to various factors such as geographical and cultural isolation, lack of adequate health facilities, inability to meet basic needs, lack of control over resources and property, lack of education and skills, malnutrition have to face Homeless, poor access to water and sanitation, vulnerable to crisis, violence and crime, lack of access to adequate infrastructure and technology, and lack of political freedom and expression. The social sector, which includes sub-sectors such as education, health and medical care, housing and water supply, is of great importance for economic development.

The criteria to be followed by the employed tribe are: For the uniqueness of a community

- Evidence of primitive features,
- Specific culture,
- Geographical Isolation,
- sneaky contact with the community in general,
- Remains.

This criterion is not detailed in the Constitution, but it is well established. This takes into account the definitions of the 1931 census; Report of the First Backward Classes Commission (Kalekar), 1955;



SC/ST List Review Advisory Committee 1965; The Scheduled Castes and Scheduled Tribes Ordinance, Joint Parliamentary Committee Ordinance Bill 1967 and the 1969 Report of the Chanda Commission.

As of 2011 India census, Telangana had a total tribal population of 31, 77,940 and that of Andhra Pradesh was 49,575,771. The numerically major tribal groups of Telangana are Lambada/Banjara, Koya, Gond, Yerukala/Kuru and Pradhan; Whereas Lambada, Yerukula and Yanadi are the major tribal groups of Andhra Pradesh. This article attempts to focus on the socio-economic conditions of the Telangana and Andhra Pradesh tribes and the welfare programs offered to them by the government.

Profile of Indigenous Peoples in Telangana State

The state of Telangana is very rich in cultures representing all stages of human progress. As primitive as the people who lived in the Stone Age, the Gonds, the Andhas and the Bhils, the Koyas and the Konda Reddys are the Chenchus, who still indulged in itinerant farming [4]. They are mainly found in the highlands of Adilabad, Karimnagar, Warangal and Khammam districts and the Nallamala highlands of Mannanur and Farahabad districts of Mahbubnagar districts. The women of the Yerukala tribe practice the traditional profession of divination. The chiefs of Adilabad district recite mythology, folk tales and songs of their deities during various festivals, celebrations and fairs, for which they are paid in cash or for their service.

The Lambada colony has traditionally been not only a political entity, but an independent, self-sufficient political entity, headed by a chief, who is partly hereditary, with choices also based on competence. The chieftain exercises absolute authority over the traditional political organization of the gore panchayat and his men, and resolves disputes relating to settlement. Nayak is assisted in the fulfillment of his duties by other elders of Lambadas' colony "Thanda".

The social life of Lambadas is of a special nature. Its internal structure is particularly interesting. They are generally divided into four tribes, Mathura, Lambana, Charan and Dhadi, who do not marry or dine together. Of these, Charan is by far the most important and the most important, and Telangana Lambada is his descendant. Again, the stages are divided into five clans. These are Rathod, Pamar, Chauhan, Vadithya and Tori. The first three, the Rathores, the Pamars and the Chauhans, were variations of the mythical ancestors of the Molas, and the fourth, Vadithya, descended from a Brahmin by the granddaughter of a Pamar. The Toris, later also known as Tamburi, Dhadi and Bhat Banjara, are a mixed caste of Hindus and Muslims and Sikhs of faith.

These divisions are further subdivided into several exogamous divisions (ibid.), a list of which is given below.

The Bhukya, also known as the Rathod, consists of eight divisions, namely

- "Dungavat
- Khimawat
- Ramavat
- Dhegavat
- Khetavat
- Kharmavat
- Nenavat
- Khatravat"



These were further divided into two groups, named after the Jhangis and Bhangis, their original leaders, the Jhangi group of fourteen gotras or divisions, and the thirteen Bhangis. Jhangi Divisions are

- “Khatavat
- Ratla
- Madrecha
- Ramanya
- Talapat
- Darva
- Vedyot
- Meplat
- Sudharat
- Phadan
- Dalpan
- Jotarat
- Khatarat
- Muchalo”

The divisions of Bhangi are

- “Rajavat
- Khimavat
- Khodavat
- Khumbavat
- Dhungavat
- Kharatot
- Merajot
- Ramavat
- Nenavat
- Dhegavat
- Khetavat
- Meghavat
- Pitavat”

The Palmar has twelve subdivisions, the whole group sometimes referred to as the Jarpala:

- “Jarapla
- Vindravat
- Aivat
- Vishalvat
- Lunsavat
- Chaivat
- Angot
- Lokavat
- Bani
- Wankhodot
- Goramo
- Tarabami”



Chauhan, also known as Mood, consists of six subdivisions:

- “Mood
- Khelot
- Paltya
- Sabhavat
- Khorra
- Lavadya”

Vaditya consists of thirteen subdivisions, which are:

- “Badavat
- Lunavat
- Barot
- Boda
- Dharavat
- Hala
- Ghugalot
- Ajmeera
- Kunsai
- Malot
- Tera
- Lakavat
- Meravat”

Tamburis or Toris has the following six exogamous subdivisions:

- “Ratnavat
- Seravat
- Bajijiput
- Bhat
- Dhavat
- Rudhavat”

All groups look forward to eating tambourines and having fun with each other. In addition to the four main subdivisions mentioned above, there are several other current subdivisions. Apart from trade, they captured many villages as jangads (slaves) and used them for domestic services. Over time, the Jangdas assimilated them. But the process of this assimilation is interesting, as these slaves were initially considered untouchables and were not allowed to eat or marry unless they themselves presented gifts to Thanda. After receiving a gift from Jangad, they receive a gotra from their guru and are allowed to marry and eat with everyone.

Negotiation and business are popular ways to find a life partner. The custom of bride price is prevalent. The post-marriage residence system is patrilocal. Divorce is legal and widowers can remarry.

Lambadi women participate in economic activities, social functions and rituals. Lambadas make brightly colored geometric designs out of cloth, which are also decorated with small mirrors, some round and square, beads, coins and copper bowls. Women wear heavy earrings consisting of a solid round piece worked in relief edges, with a bell-shaped tassel made from each piece. Sometimes a flexible silver belt



is also worn. However, the traditional and cultural philosophies of Lambadas have not completely disappeared and are still visible in some of his thandas.

Present even in the days of Nizam forces, Lambadas of Telangana is best known in Telangana for his criminal activities. This was a boon to those who lent their services to a band of mobile merchants, especially when roads were undeveloped and other modern means of transport were completely unknown. Lambada used oxen as beasts of burden to transport the provider, which could have been a lucrative business. As times changed and conditions returned to normal during the British period, Lambadas who had moved from place to place for a few centuries were forced to give up their nomadic lifestyle. By the end of the 20th century, they would have migrated to Telangana with the Nizam's forces. When their services were interrupted due to the development of road and rail transport, the Nizams took several social measures to free them from criminal activities.

Conclusion

The tribal system usually attributed to horticultural societies presents a political and economic structure with severe divisions and weak specialization. Therefore, all the members of the society are involved in essential tasks of farming and manual production or provide specialized services only on part time basis and with limited effort. Wealth divisions are moderate and temporary. Political power and authority are bestowed in the hands of informal leaders who respect their personal qualities rather than their hereditary status.

Common explanations for the uniformity of economic roles and political status among gardeners have centered on the productivity of food production and the system's ability to generate surpluses. This argument and the whole concept of "extra" have been a major bone of contention among anthropologists. The main position of the evolutionary and ecological schools is that without a highly productive agricultural system, simple agricultural techniques cannot support groups engaged in non-agricultural activities, such as B crafts or rule over a state. The alternative perspective holds that the labor productivity of extensive farming is equal to or greater than that of more intensive forms, which in pre-industrial scenarios cannot exceed 10% of the population in non-agricultural activities. The main limitation is that they generally cannot support the concentration of population in urban centers to create the scale required for economic specialization and political centralization.

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