



Impact of globalization on socio-economic and health conditions of lambada: An empirical study in Telangana state

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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 does not have anything in common either with the population of plain areas or with the local tribes who are popularly called as Banjaras or Lambadas or Sugali or Labhani are different names used for the same community, in different parts of the country. This paper examines socio-economic and health conditions of Lambada Tribes in Telangana State, how globalization affected their social, economic and cultural system has been focused. More than 90percent Lambada tribe replied that their food habit, food items, dressing pattern, traditional festival and ceremonies were being replaced by non-lambada's cultural system. Hence there is need to respect and practice tradition and cultural values of Lambada tribe.

Keywords: lambadas, socio-economic, health conditions, globalization, telangana.

1. Introduction

The Lambadas or Sugalis are who also known as Banjaras, are one of the Scheduled Tribes communities spread across Telangana State in South India. Geographically Banjaras are spread all over the country, from north to south. The Banjaras constitute about five percent of the total country population. They are culturally advanced; they have been relatively isolated, living on the edge from the mainstream. The Banjara community generally lives in the inaccessible hilly and forest regions. The economy is mainly self-sufficient, unstructured, and non-specialized. Their social system is a simple and more democratic way of functioning, Lal (2015) ^[1].

2. The etymology of the Word Lambada

The Banjaras are the sturdy, ambitious people and have a light complexion. The Banjara were historically nomadic, keeping cattle, trading salt, and transporting goods. Most of these people now have settled down to farming and various types of wage labor. Their habits of living in isolated groups away from others, which was a characteristic of their nomadic days, persist. Their unique dress, heritage, customs, and language distinguish them from the majority population, and they maintain a separate lifestyle. The Banjaras were the essential trader nomads. The Banjaras were traders of grain, salt, bamboos, firewood, and other essential commodities. They keep moving from place to place in search of livelihood opportunities since they are the marginalized sections of Indian society. The people of the Banjara tribal community worship Hindu gods and goddesses Lal (2016) ^[2]. The words banjara, lambada, sugali are synonyms of the same sect. The banjaras have been called with different names such as Banjari, Vanjari, Brinjari, Labhani, Labhany, Labhana, Lambadi, and Lambani. According to Thurston, all these words have been mainly derived from the two words banjari and lambhani, Lal (2016) ^[3]. The words that often come across in Telangana State are Banjara, Lambada, Sugali, Lambadi, and Naik. In foreign countries, these tribal groups are

known as Gypsies. The word 'Gypsy' means "Wanders." They wander from place to place in order to earn their livelihood, and they do not have a permanent settlement at a place Lal (2016) ^[2].

3. Review of literature

Women in tribal communities freely participate in all kinds of village and community festivals and fairs. They play a dominant role in traditional colorful dances. However, they lack opportunities for participating in the political field, education, employment, etc. They do not have right over landed property. They are not living in a good and healthy atmosphere because of poor economic conditions, ill health, overburdened occupations and domestic works, Lal (2005) ^[7]. Marriage has a role to play in deciding the social status and living conditions of women in India. As society is by and large patriarchal, the husband's social status defined the social status of women. Married women were in a vast majority, 89.6 percent. Nine percent of respondents was a widow, and the remaining one percent divorced, Lal (2016a) ^[2]. A family that is longer in size with less income cannot lead a happy life. As a result, the members of the family have welfare and opportunities to be developed in a healthy family atmosphere. On the other side, a family, which is limited in size and is well planned, assumes all possible development opportunities to its members and helps them to protect themselves from insecurities of life. In the area of study, the average size of the tribals' family was six. However, because of the above facts, information regarding the type of family has been drawn from the subjects Lal (2011) ^[11]. Equal opportunity must be given to women to participate in training, and they should be encouraged to make use of a wide range of agricultural implements in tilling, weeding, planting, inter-cultivation, pest control, harvesting, threshing, cleaning, drying, etc. and also in operating machines or even motorized implements and tools. The usage of improved techniques helps not only in increasing the production but also in reducing their strain and time spent on farming activities, (2005). Nearly 72

percent of Banjaras who are living in rural areas and practicing/ working in agriculture as small farmers or as coolies are in high debt traps. Non-beneficial cultivation led them into debt traps. Low level of productivity and high level of input cost and lack of institutional credit facilities push them into Poverty, Lal (2015) ^[1]. Sale of baby girls: There are incidents, and Banjaras' level of debt and poverty compel them to sell their baby girls in Andhra Pradesh in general and Telangana region in particular. (Tribal girl sold in Mumbai surfaces in Warangal, Lal (2015) ^[1]. The Lambadas were easy victims to doctors. "Even for a small gynecological problem, these tribals are terrified that they would develop cancer and would die. As a result, the women are getting their uteruses removed, spending a considerable amount of money, (2015) ^[1]. A study of Lal (2010) ^[13], the field study data shows the particulars of landholdings of the respondents. About 45% of the respondents are having no land at all. These are called as landless agricultural labourers. Once this infection is identified their life is hanging and have to spend on medicines, treatment etc. Their landed property, house property, everything becomes useless for them. About 35% of the respondents are having two acres of land, which is neither sufficient for their needs nor able to produce anything. 12% respondents are having 3 to 5 acres of land, about 8% respondents are having 6 to 10 acres of land. The landlords and the landless are equally important before the HIV/AIDS. Here also no discrimination between the rich and the poor is evident. The study provided the data on increase of expenses by the respondents due to ill health. Many of them are incurring huge expenses to their capacity. As most of them are agricultural labourers and working class, they cannot bear the expenses. Whatever they earn they seem to spend on the medicines to cure the diseases. Almost all the respondents are incurring expenses on these diseases and incurring debts. Sometimes they have to go to different places, distant places also for their treatment incurring travel expenses and other expenditure. They may also go to people who mesmerize them through olden methods, Lal (2010) ^[13]. A study of Lal (2003) ^[18], the festivals of Banjaras have three types of implications that is productive (fertility), protective and seasonal. The Banjaras rituals are obviously intended for the propitiation of various supernatural powers which are believed to mould the material, social and physical welfare of the community and individual as well. It is observed that majority of tribals are using tobacco in the form of smoking or chewing irrespective of gender. Majority women are facing the abdominal problem. Tribals are not taking protected drinking water, open defecation of excreta, daily consuming alcohol, lack of sanitation and unhygienic condition are affecting their health, Lal (2006) ^[20].

4. Methodology

The present research is based on the survey method. The researcher framed interview schedules used in this

study. The variables used in this study had been identified through the discussions held with the Thanda Naik and older people of the Jillelagadda Village of Husnabad Mandal in Karimnagar District of Telangana State-India. Based on the variables identified for the study, the interview schedule for the members of the villages was framed. The interview schedule for the members of the village was presented. Secondary data were collected from related books, journals, periodicals, and reports.

5. Objectives

To study socio-economic conditions of Lambada tribal community

To understand lambada tribe health conditions

To examine the impact of globalization on socio-cultural aspects of lambada tribe

To suggest appropriate measures to restore their culture.

Sampling

There are 100 Banjara Men and Women were selected randomly for the study. Frequency count, percentage, and graphical presentation used for the analysis of the data.

6. Results and Discussion

The legend of Banjaras

The legend of Banjaras as descendants of Vali and Sugriva was built up on the names popularly known among the present day Banjaras. Because most of the present day names of Lambadas are synonymous with the legendary names for instance, male names of Banjaras are Valya, Wachya, Sakriya, Sankar, Sukya, Surya, etc, which are very close to the pronunciation of legendary names Vali and Sugriva. The epic Ramayana reveals another instance that when Vali died his wife was married to Sugriva. This custom is prevalent among the Banjaras in various parts of the country even today. The legends regarding the origin of the Banjaras to the epic tribal heroes Krishna and Vali Sugriva appear to be conscious efforts to link which popular personality of the epics. All the authors on the origin of the Banjaras did not critically examine and their writings simply based on the legendary stories told by the ignorant and illiterate elders, Naiks, Bhats, and Dhadis of the Banjaras community. Thurston also expressed the similar views that Banjaras were the descendants of Vali and Sugriva, who were two monkey chiefs in the Ramayana Thurston (1975), Lal (2016) ^[2], Lal (2015) ^[1]. The above views attest the relation of Banjaras with the Vali and Sugriva. Finally they say that Mola was the descendent of Sugriva. Above all they approve the popular story that Radha and Mola adopted three sons from different regions. The origin of Banjaras linked with the ancient period or Lord Krishna's time. It may not be true because there was no Lambada or Banjara community in India till 1192 A.D. These legends are unscientific and based on different stories of individuals, Lal (2016) ^[2].

Table 1: Demographic Information of Sample Respondents

Variables	Parameters	Frequency	Percentage
Age Group	25-35 yrs	50	50
	36-45 yrs	30	30
	46-55 yrs	10	10
	Above-56 yrs	10	10
	Total	100	100

Literacy Status	Illiterate	70	70
	Literate	30	30
	Total	100	100
Sex	Male	75	75
	Female	25	25
	Total	100	100
Marital Status	Married	90	90
	Widows	10	10
	Total	100	100
Type of Family	Joint Family	29	29
	Nuclear Family	71	71
	Total	100	100
Size of Family	<3Members	62	62
	4-6Members	25	25
	>7Members	13	13
	Total	100	100
Type of house	Hut	30	30
	Tiles	40	40
	Rcc building	30	30
	Total	100	100
Name of tribe	Lambada	100	100
	Total	100	100
Religious	Hindu	100	100
	Total	100	100
Language Spoken	Telugu/Gorboli	100	100
	Total	100	100

The table-1 shows that 50 percent of the respondents belong to the age group of 25-35, 30 percent belong to below 36-45 age, and each ten percent of respondents were in the age group of 46-55 age and above. Most of the respondents (70%) are Illiterates, and the remaining 30 percent are Literates. Out of 100 sample respondents, 75 percent belong to a male, and the remaining 25 percent are female. Most of the respondents are got married (90%), and the rest ten percent are widows. More than 71percent of families

adopted the near system, and 29 percent of families are following the joint family system in the study area. Out of 100 sample respondents, 62 families having less than three members, 25 families having 4 to 6 members, and 13 families have more than six members. Nearly 40 samples have tiles houses, 30 respondents are living in huts, and rests of the 30 respondents are having RCC buildings. All respondents are Hindus, and they speak Gor boli which does not have a script.

Table 2: Facilities Available in the Study Area

Variables	Parameters	Frequency	Percentage
Basic Civic Amenities	Available	80	80
	Not available	20	20
	Total	100	100
Bathroom/ Toilets	Available	80	80
	Not Available	20	20
	Total	100	100
Electricity Connection	Available	100	100
	Total	100	100
Meter Connection	Available	100	100
	Total	100	100
Pucca Road	Available	100	100
	Total	100	100
Street Light	Available	70	70
	Not Available	30	30
	Total	100	100
LPG Use\ Facilities	Cooking Gas	50	50
	Firewood	40	40
	Kerosene	10	10
	Total	100	100

Table-2 provides facilities available in the study area. Sanitation is a critical and necessary facility for men and women in the present day scenario, 80percent of sample respondents have toilets facility in their homes, and 20 percent said that No. Almost all (100%) the respondents in the study area were got electricity, connected electric meters, and roads to their homes. Only 70% of houses have

got street lights. The majority of the respondents (50 percent) are using Liquid Petroleum Gas, 40 percent are using firewood, and the remaining 10percent are using kerosene for their cooking. Even in areas where households have toilets, the contents of bucket-latrines and pits, even of sewers, are often emptied without regard for environmental and health considerations. Sewerage systems, if they are

even available, commonly suffer from poor maintenance, which leads to overflows of raw sewage, Lal (2013) [9].

Table 3: Occupation and Income Particulars

Variables	Parameters	Frequency	Percentage
Occupation	Farmer	50	50
	Agril. Labour	42	42
	Teacher	03	03
	Bank Clark	05	05
	Total	100	100
Size in Acres	1-3acres	68	68
	4-5 acres	22	22
	Above 6 acres	10	10
	Total	100	100
Income Per Annum	Below-11000	50	50
	12000-20000	20	20
	21000-30000	10	10
	31000-40000	10	10
	Above-41000	10	10
	Total	100	100

Table-3 analyses on occupation and income particulars of sample respondents, 50 percent of respondents are chosen farming/ farmers, 42percent are agricultural labor, remaining eight percent white caller jobs. The table also provides land possessing of tribes 68percent of respondents

posses 1-3 acres of land, 22percent posses 4-5 acres, and 10percent of respondents possess more than 6 acres of land in the study area. Further, it depicts the earnings of samples. Most of the respondents (50%) were earned rupees below 11000/, 20percent respondents were earning rupees 12000 to 20000/ per annum, while 10percent respondents were earning rupees 21000 to 30000/ and 20 percent respondents were earning 31000 to 40000 and 40000 and above respectively. Therefore, the majority of tribal's earning shows that they are in poverty; the same information is given in figures 1&2. Equal opportunity must be given to women to participate in training, and they should be encouraged to make use of a wide range of agricultural implements in tilling, weeding, planting, inter-cultivation, pest control, harvesting, threshing, cleaning, drying, etc. and also in operating machines or even motorized implements and tools. The usage of improved techniques helps not only in increasing the production but also in reducing their strain and time spent on farming activities, (2005). Nearly 72 percent of Banjaras who are living in rural areas and practicing/ working in agriculture as small farmers or as coolies are in high debt traps. Non-beneficial cultivation led them into debt traps. Low level of productivity and high level of input cost and lack of institutional credit facilities push them into Poverty, Lal (2015) [1].

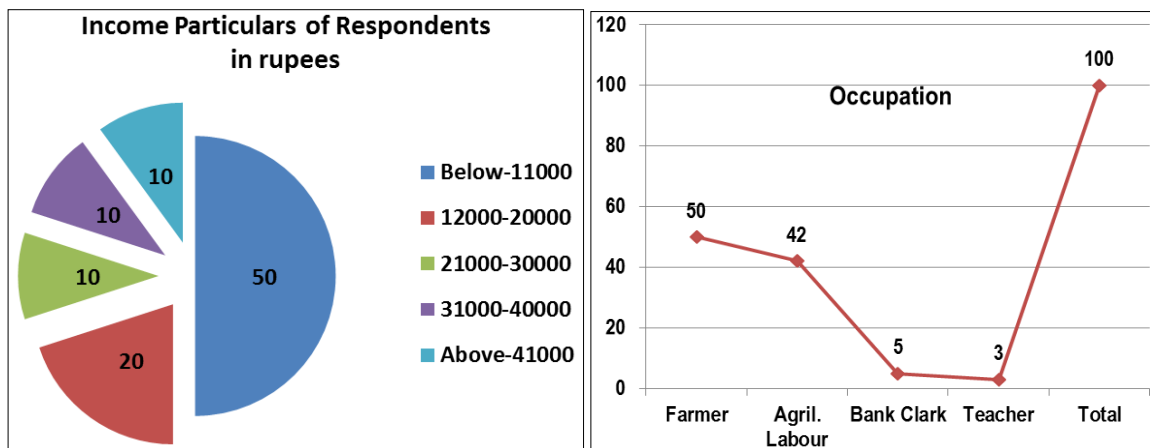


Fig 1

Table 4: Expenditure on Cultivation and Food Items

Variables	Parameters	Frequency	Percentage
Land tiling & Planting	2000-4000	68	68
	5000- above	32	32
	Total	100	100
Fertilizers & Pesticides	3000-5000	65	65
	6000- above	35	35
	Total	100	100
Seeds Per Acres	3000-5000	68	68
	6000- above	32	32
	Total	100	100
Technology Used for Farming	Tractor & Harvesting machine	62	62
	Manual (Labour)	38	38
	Total	100	100
Marketing	Direct to Govt.	50	50
	Middleman	50	50
	Total	100	100
Food Items (Millets, Maize, Rice, Wheat, & Vegetables)	5000-10000	65	65
	10000- above	35	35
	Total	100	100
Non -Food Items	2000-4000	65	65

	5000- above	35	35
	Total	100	100

Tribal folk neither have saving habits nor do they accumulate assets for better tomorrow. It is just because of the fact that they think themselves as one of the creatures of the nature and therefore the nature itself takes care of their needs; as a result most of their spending is found to be on not so essential non-food items which in turn degrade their quality of life, Lal (2003a) [18].

Table-4 shows that expenditure particulars on cultivation, food and non-food items. For land tilling and planting of seasonal crops (paddy and cotton) in the study area requires more labor power and sometimes technological uses. Rupees 2000 to 4000 spent nearly 68percent of respondents and rupees more than 5000 spent 32percent of respondents. To raise crops, another important one is fertilizers and pesticides. Nearly 65percent of respondents were spending rupees 3000to 5000/ and remaining 35percent were spending rupees 6000 and above to protect their crops from insects. 68percent of respondents purchased seeds per acre

at rupees 3000to5000/ and 32percent purchased at rupees 6000 and above. The table provides that 62percent of respondents used technology like Tractor & Harvesting machine for cultivation, and the remaining 38percent respondents still practice manual or traditional agricultural operations. We asked a question of where do you sell your products? They replied that 50percent of respondents sold or marketing to government agencies and 50percent of respondents to middlemen. Further, the table provides information on expenditure on food, and non-food 65percent of respondents spent rupees between 5000to10000/ for their food like Millets, Maize, Rice, Wheat, & Vegetables. The rest of 35percent of respondents spent more than 10000/ per year. Nearly 65percent of respondents spent on non-food items rupees 2000to4000/ and rest (35%) of the respondents spent more than rupees 5000/.

Table 5: Expenditure on Health and Health Problems

Variables	Parameters	Frequency	Percentage
Disease/ Problems	Anemia	10	34
	TB	10	14
	Asthma	06	06
	BP	17	17
	Gynecological	12	12
	Sugar	10	10
	Cancer	04	04
	Heart	03	03
	General Health Problems	28	28
	Total	100	100
Family Health/ Expenditure	3000-5000	65	65
	Above-6000	35	35
	Total	100	100

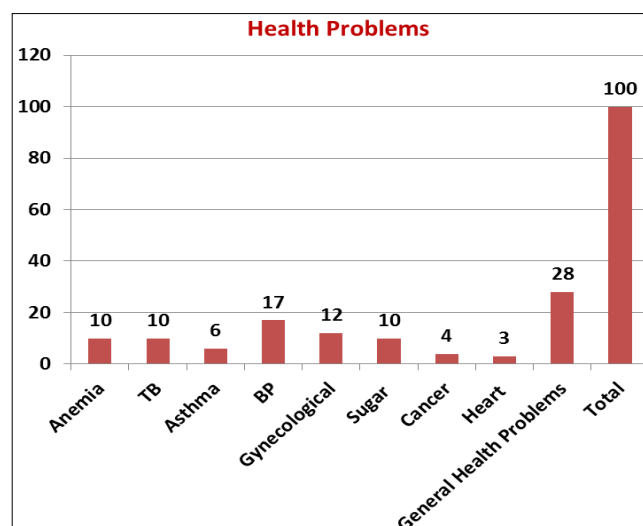


Fig 1

Good health is a pre-requisite to human productivity and development process. A healthy community is the infrastructure upon which an economically viable society can be built. Unhealthy people can hardly be expected to make any valid contribution towards development of society. “Health is vital for ethical, artistic, material and spiritual development of man”, Lal (2006) [20]. Table-5

examines that expenditure on health and health problems 28percent of the respondent is suffering from general health problems, followed by 17percent of Blood Pressure, 12percent Gynecological problems, 10percent Anemia, 10percent Tuberculosis, 10percent Diabetics, six percent Asthma, four percent Cancer and three percent heart-related in the study

area. The same information has been given in the figure. Anemia: 20 tribals from low income and 15 tribals from the middle-income group were affected by anemia. None of the high-income group were affected by anemia. Jaundice:

Similarly, the disease, jaundice, had affected 15 tribals from low-income, ten tribals from the middle-income group, and four from high-income group tribals were affected by jaundice Lal (2011) [11].

Table 6: Traditional Festivals and Ceremonies

Variables	Response/ Parameters	Frequency	Percentage
Seetla	Yes	100	100
Teej	Yes	100	100
Goddess (Thulja, Sathi, Meramma)	Yes	100	100
Dussehra	Yes	100	100
Diwali	Yes	100	100
Pongal	Yes	100	100
Holi	Yes	100	100
Ceremonies	Birth	100	100
	Puberty		
	Death		
Festivals Expenditure	2000-4000	84	84
	Above-5000	16	16
	Total	100	100
Ceremonies Expenditure	3000-5000	50	50
	Above-6000	50	50
	Total	100	100

The table-6 focuses on traditional festivals and ceremonies tribal being performed in occasional and general in their home, community and sometimes villages. Seetla is one of the important animal festivals of Banjaras performed in the month of Asada usually occurs in the month of June and sometimes in July. Praying seetla is only for protection of cattle, Lal (2003) [18]. Most of the festivals and ceremonies take place on good days. Banjaras pray God and Goddess with utmost sacred mood, and along with oral prayers, sometimes prayer followed oral stories. The lambada tribal

sample respondents perform 100 percent Seetla, Teej, Thulja, Sathi, and Meramma Bhavani pooja, as well as they also perform Dussehra, Diwali, Pongal and Holi festivals. They perform ceremonies like Birth, Puberty, and Death in the study area. Further, it explains that 84percent of sample tribal respondents spend on rupees 2000-4000/ and the rest of 16percent of respondents spend rupees 5000 and above on festivals. Whereas 50percent of respondents spent rupees 6000 and above on ceremonies and remaining 50percent spend rupees 3000-5000/.

Table 7: Globalization Impact on Day to Day Life

Variables	Response	Frequency	Percentage
Globalization impact	Yes	100	100
Change in Socio-Economics aspects in from the past 25 years	Yes	100	100
Changes in Marriage Systems from the past 25 years	Yes	100	100
Change in Dressing Pattern of Community	Yes	100	100
Change in LifeStyle	Yes	100	100
Change in Food Habits	Yes	100	100

The table-7 emphasis impact of globalization on socio-economic aspects, including marriage, dressing patterns, and food habits. We asked many questions related to globalization's negatives impacts on Banjara tribes in Telangana State. The respondents replied with 'Yes.' From the past 25 years of globalization period Banjaras have got many changes in their lifestyles. Their social system, the economic system was changed, the marriage system entirely changed and now following non-banjara system. They have a very colorful dressing pattern. It's now crazy to non-banjaras. Banjaras normally use green leafy vegetables as their main source of food consumption along with maize and millets.

7. Conclusion

Non-tribal dominant culture should not humiliate or undermine tribal culture. Let the tribes live, as they like. Dominant culture should not penetrate and disturb the whole set up of tribes. Further measures should be taken to fill up

The quota of tribes and ensure proper representation of all categories of tribes in economic, social antiquities. The most important thing is that we have to go to these "thandas" or villages, live among them, learn from them and plan with them. We have to start with what they know, build on what they have, and then only we can say that we have done it, Lal (2005) [7].

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