

SOCIO-ECONOMIC CONDITIONS OF MIGRATED BANJARA TRIBAL WOMEN IN ANDHRA PRADESH WITH SPECIAL REFERENCE TO RAYALASEEMA BANJARAS

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ABSTRACT

India is known for cultural diversity. As our country is an ethnological museum it has several social groups, governed by the Varna system. One among them is the Banjaras. Banjaras is the biggest ethnic tribal group of India. They occupy the approximate 11% of the total Indian population they spread all over the country and 6% of this community can be illiterate, ill health, seasonal unemployment, liquor addiction seen in state of Andhra Pradesh. They are mainly dependent on monsoon agriculture. As drought prevailed in some areas due to utter poverty and highly deplorable livelihood, they started migrating from their native lands. As they move on to towns and cities in search for food and shelter. They were manipulated by the agencies, mediators. As a result most of the tribal people, especially the Banjaras entered into the heinous fields like prostitution, labour, robbery etc. They became the victims and are exclude from the main stream of social life even after 70 years of Indian independence. They are not blessed with adequate infrastructural facilities civic amenities and other opportunities for their integrated development. Due to certain constraints they have remained educationally, socially, culturally, politically and economically very weak in these modern times. It has to go a long way in achieving the goal of absolute educational, social and economic transformation. The present paper deals with the issues and Challenges of migrated banjara women in Andhra Pradesh.

KEYWORDS: *Tribal's, Migration, Banjaras, Deplorable Livelihood, Poverty, Cultural.*

Introduction

The genesis of land alienation began from the new pattern of social transformation taken by the tribal society. It is characterized by the forces of modernization and migration. One of the structural features of social formation and modernization is the occurrences of migration among the tribal's. Demographically speaking, the economic non-viability of land acts as push factor to send the tribal's to industrial towns and cities for earning a livelihood. This depeasantised working class is found in factories, hotels and business centers. Tribal migration is somewhat different from migration among non-tribal's, both at national and international levels. In terms of migration, the level of place of origin is backward, mostly illiterate and vulnerable to all kinds of exploitation and also tribal are exposed to a new kind of social structure and cultural system.

Migration of Tribal Women and Girls

Most of the tribal women and girls are illiterate and unskilled. Along with men, these women and girls also migrate to urban towns and cities. They face a number of problems in the big cities in India as the social and cultural system is totally different. Their housing conditions are miserable; economically they are still poor and financially and sexually exploited in the big cities. A great number of these

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migrants are being exploited by middle men, contractors, construction companies etc, they work in poor conditions and their financial condition is highly deplorable. Their children rarely get an opportunity go to school and learn a productive skill. Hence, gradually many women and girls lose contact with their family and become alienated from their culture and roots.

Hence, an attempt is made to study and examine the socio-economic status of migrant tribal women & girls in Rayalaseema region of Andhra Pradesh. This proposal also focuses on the sexual and financial exploitation of these women & girls. Most of the women and girls from tribal areas especially from Banjara tribes are illiterate and unskilled. They work in the most pathetic condition in urban areas as their standard of living is extremely poor. They become the victims of financial and sexual exploitation which ultimately makes them to lose contact with the roots of their family. The main purpose of their migration from their hinterlands to urban cities is mainly in search of employment.

It has been recognized that there are major perceivable socio-cultural changes which brought unforeseen, unavoidable cultural imbalance and traditions of tribal women and girls, particularly banjaras. It led to a cultural crisis in their community. The cultural idea of the problem is to examine the different reasons for migration of tribes to urban areas from Rayalaseema Region. More important is the focus on nature and characteristics of socio-cultural conflicts and the socio-economic status of migrant tribal women and girls faced in urban cities. In view of these considerations, it is very essential to create proper awareness among these communities through research studies and publications. Hence the present study has its own significant and importance.

Objectives of the Study

The main objectives of the present study are:

- To study the different reasons for migration of Tribes to urban area and their contribution to the economy of their families.
- To study the socio- economic status of migrant tribal women and girls in urban areas in India.
- To examine the nature and characteristics of socio-cultural conflicts faced by the tribal women and girls in these urban areas.
- To study the type of economic opportunities the migrant women are engaged in the areas where they migrate.
- To elucidate the extent of sexual and financial exploitation of tribal women and girls in urban areas.

Review of Literature

Historically, the Banjaras had been carriers of supplies and drivers of Pack-Bullocks. There are a number of historical evidences, which prove that the Banjara tribe is one of the aboriginal and primitive tribes of Indian sub-continent. The 'Lamani Margas" brings back to 6th Century B.C. proves that this tribe lived even before the period of Buddha. The Banjaras are known variously in different parts of the country as Sugali, Banjara, Vanjara, Lambada, Laman, Labhan etc. In this context the review of literature relating to the tribal is undertaken.

Reddy (1991) has studied the causes of migration of female construction workers of Hyderabad city. Based on a sample of 200 families from different location of the city with the objective of indentifying the push and pull factors, it examined both push and pull factor by sub - dividing them in to social factors and economic factors. In spite of the miserable condition of slum life and the frequent social disturbances in the city, the women migrants conditioned to join in, as the condition in their village were even worse when compared to city. A study on rural out migration in Srikakulam district has been conducted which is one of the drought prone areas of Andhra Pradesh by **Rao et al. (2004)**. The study discussed the demographic features of the study area and found that there was a wider difference in the workforce between their native place and the place of destination. The study suggested that large scale out migration has to be stopped by starting industries based on local natural resources like jute, sugarcane etc and post census enumeration check has to be conducted so as to find out the reasons for low population growth rate in the district.

Sundari (2005) in her study discussed the determinants of female migration in Tamil Nadu by analysing the 1991 census. The study revealed that there was a significant relationship between the male migration and female migration as per the data analysed which indicated that according to 1991 census 60 per cent of female migration was on the grounds of marriage. The study also indentified that there was no significant correlation between rural female migration and poverty.

An empirical analysis was carried out by Devi *et al.* (2009) to find out the determination of rural out migration in Coimbatore city. It was revealed that migration among the low income group is mainly because of poverty and search of better employment. The study further demonstrated the significant gender gap in the literacy status among the male and female migrants. Literate female migrants were found to be less mobile than the illiterate females who are poverty- stricken.

Scope of the Study and Methodology

• Scope of the Study

Rayalaseema Region of Andhra Pradesh has been consists of four districts namely Chittoor, Kadapa, Kurnool and Anaparthi, This Region has been chosen as the area for the study because 80 percent of Banjara tribes are situated in this four districts and moreover migration of tribal women to cities in large extent from this four districts and majority of them moved to cities of Delhi, Kolkata, Mumbai, Hyderabad, Bangalore, Pune. To study on migration of tribe women to cities and their socio-economic conditions in the year 2017-18 has been chosen for the study.

The study is based on both primary and secondary data. Primary data will be collected from personnel involved in field investigation in different cities. Structured schedule is to be prepared and pre-tested for administering to the Banjara tribal women and girls. The schedule contains the information on Banjara tribal family background, sub caste, religion, daily earning etc. as well as case, religion, problems, income, expenditure details in the study area. The secondary sources include the records prepared and maintained by the offices of the Statistical Officer at different district head quarters and cities Delhi, Kolkata, Mumbai, Hyderabad, Pune and Bangalore. Some data would collect from published books, articles, websites, journals and PDF files.

• Sample Design

The present study is based on stratified sampling, which is to be done at three levels i.e. Banjara Thandas (Villages), Cities, and locality. In the first level has been selected the major banjara tribe dominating Thandas (villages) and got the name and address of women who migrated to different cities from these Thandas. Second stage has selected cities namely Delhi, Kolkata, Mumbai, Hyderabad, Bangalore, Pune for further investigation. (Actually The data has been collected at the time of BOGE festival season because the migrated Banjara Tribal Families will come their native places to participate BOGE festival with their family and friends). At the third stage of sampling is locality, the families of tribals and tribal woman and girls to be identified for investigation. The sample consisted of 300 migrant tribal women and 300 migrant tribal girls in the age group of 25 to 50 years and 16 to 25 years respectively, drawn from the following cities:

• Sample Size

City	No. Of Women	No. Of Girls	Total
Delhi	50	50	100
Kolkata	50	50	100
Mumbai	50	50	100
Hyderabad	50	50	100
Bangalore	50	50	100
Pune	50	50	100
Total	300	300	600

Statistical Tools for Analysis

In the proposed research study, the various suitable statistical tools such as percentages, ratios, χ^2 - tests, F-test, T-test and analysis of variance (ANOVA) will be applied to analyse the empirical data.

The present research investigation is through light on degradation and depression of tribal especially Banjaras. The Banaras community of India has not been brought under the common umbrella by the various stakeholders of the national development. The present study will be fit the society by enlighten the ground realities of the community and their deplorable conditions of life style. A detailed research study should be carried out to expose the problems of community form the grass route level.

The Major Findings of the Study are as under

- The tribal women and girls have migrated to cities covered by the study from different parts of Rayalaseema mainly in search of jobs along with other family members.

- The reasons stated for migration were – lack of employment opportunities in the native place (41 per cent), acquisition of land and/or house property by the government for development projects (7 per cent), no facilities for education of the children in native place or nearby towns (13 per cent), marriage with a person living in city (21 per cent), repeated natural calamities like floods and famines (4 per cent) and attraction of city life (4 per cent). Thus, a large number of tribal families have migrated to cities mainly due to lack of job opportunities in their tribal region and with the expectation that they will get some job to survive in the cities.
- The migrant tribal women and girls in the cities covered by the present study belonged to different tribal communities including Banjaras.
- Nearly 28 per cent of the migrant tribal women in the cities were found in the age group of 32 to 39 years followed by about 25 per cent in the age group of 24 to 31 years and about 20 per cent in the age range of 40 to 47 years. Thus a large majority of tribal women in cities (73%) was in the age bracket of 24 to 47 years.
- A large majority of 78 per cent of the migrant tribal girls in cities was observed in the age group of 16 to 23 years and only 22 per cent girls were found in the age group of 24 to 31 years.
- An inquiry into the marital status of migrant tribal women revealed that a very large majority of 81 per cent of them was married and only 0.46 per cent were unmarried. About 11 per cent of them were widows and about 8 per cent were separated or divorced. A new trend of living together without marriage was, for the first time, observed during investigation. Out of 600 tribal women, 4 were found living together without formal marriage bondage. Out of these 4 cases 2 were found in Pune and one each in Hyderabad and Calcutta.
- To examine the economic status of the families of migrant tribal women and girls the information about the earning members in the family and family income was collected. It was observed that about 38 per cent of tribal women and 29 per cent of tribal girls had only one earning member in their family. About 33 per cent tribal women and girls reported 2 earning members in their family as against 3 and 4 earning members reported by 16 and 9 per cent of the tribal women and girls respectively. Only about 8 per cent of women and girls stated that there were more than 4 earning members in their family. Thus a majority of tribal women and girls (67 per cent) reported 1 to 2 earning members in their family.

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