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RESEARCH ARTICLE

SOCIOECONOMIC STATUS OF BANJARA TRIBAL WOMEN - A STUDY IN WARANGAL DISTRICT OF TELANGANA

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ABSTRACT

Measuring organizational performance has become a major preoccupation of many organizations in the modern times. Traditional indicators of performance largely focus on profitability and return on investment. However, with the help of Balanced Scorecard model, organizations both profit and not-for-profit, are adopting performance measurement techniques that go beyond financial performance to cover non-financial indicators of performance. The objective of this study was to establish the influence of strategy implementation on the performance of Catholic parishes in Kenya. This study was anchored on Resource Based View theory and the Balanced Scorecard model. The research employed descriptive survey design. Target population was 90 members of parish pastoral councils of 9 parishes found to be applying strategic management practices at the time of this study. In analyzing and interpreting the quantitative data, descriptive and inferential statistics techniques were employed. Study findings revealed a positive correlation between strategy implementation and performance of parishes. The study recommends strengthening of parish organizational structure to enhance effective execution of parish strategy.

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INTRODUCTION

Women play a crucial role in the family. She is the driving force for rearing children, managing the household, and caring for every family member. However, when we talk about the recognition of women's work, it comes out to be very little or negligible. Our language and culture change with changes in the geographical location, but the primary status of women is always secondary. Women's development is one of India's significant concerns, as it is a prerequisite for the development of any country. Women's empowerment is essential for the development of society and the economy. Nowadays, women perform multiple roles but still need to be equal to men. Women's empowerment includes women's awareness of their rights, self-confidence, the ability to control their lives at home and outside of it, and the ability to change society, Lal(2016a).

Understanding the Status of Women: The term status means the position of a person in society. The status of a person or a group in a society is determined by their education, health, employment, and decision-making ability. These factors are closely related to one another. Education generates health awareness, employment opportunities, and decision-making ability. Earlier, women enjoyed equal status with men.

Various ancient texts say that the women of that time were well-educated and enjoyed a dignified life. However, after the Vedic period, the status and respect of women fell drastically due to undemocratic Vedas. Restrictions imposed on them pushed them to a lower level and deprived them of opportunities. Stigma, child marriage, etc., have taken women to unequal status in society. Many undemocratic and humiliating rules and regulations infiltrated society to keep men in higher positions, severely oppressed women and made them vulnerable to discrimination. Recently, there has been a significant discussion on women's empowerment. The status of women in today's society, their performance, their rights, and the applicable laws are discussed meaningfully.

LITERATURE

Rathod (2014), in their article on "The goar Banjara and their culture," highlighted the history of Lambanis in India, starting with the advent of the British. They hold that Lambanis were the transporters of Lavan (salt), which is why they were called Lambani. They have also highlighted the rich culture and colourful and unique ornaments of Lambani men and women. It provides historical evidence from the ancient period to today in India.

It attempts to list the different connotations and terminology used for the Banjara community in different parts of India and their migration to South India. It critically examines various theories and stories connected to Banjaras and their origin and migration to South India, Lal (2016). Chatterjee (2014) focused on tribal women's status in terms of education, employment, and health, which is low not just compared to tribal men but also in comparison to women belonging to the general population. The purpose of this paper is to find out the challenges faced by tribal women and to discuss the strategies that they can consider for handling these challenges successfully. Lal (2015) explained the socio-cultural and economic conditions of Banjara tribes in the present-day globalisation era. This study examined the various adverse impacts of globalisation on Banjara culture, dressing patterns, working conditions, and living conditions. Nearly 90 per cent of Banjaras are now following non-Banjara traditions. Vaditya (2014) explained that "Some aspects of socio-cultural changes among the Lambadas of Andhra Pradesh" hold that Lambadis are the largest scheduled tribes in Andhra Pradesh. The Lambadis are a semi-nomadic tribe of various groups found throughout India, most of which are found in the Telangana region of Andhra Pradesh. Devanna (2016b) found that nearly 87 per cent of respondents earn less than 1500 rupees monthly. Seventy-three per cent collect forest produce, and 59 per cent use mothuku leaves for their rice plates. 119 out of 200 utilise forest fruits, and 31 per cent sell these forest products in the villages.

OBJECTIVES OF STUDY

The objectives of the paper are as follows

- To understand the level of awareness of Banjara women about their Social, economic, educational, Political Rights, and Health conditions.
- To understand the impact of globalisation and modernisation on Banjara women's lives.

Methods & Materials: The present study examines the changes in women's social, economic, health, literacy levels, and livelihood opportunities due to globalisation and modernisation. The study was conducted in three mandals of Warangal district. Table 1 below shows the total population of women in the study area. One hundred five people have been selected to conduct a study in Warangal District Narsampeta Mandal Mulugu District Mulugu Mandal Mahbubabad District Mahbubabad Mandal. The current study is framed using a quantitative approach, where the data was analysed using Excel.

RESULTS AND DISCUSSION

The Banjara Women: The Banjara (Gor) is an ethnic group among larger populations in any society with a unique culture and characteristics such as physical features, everyday language, habits, cultural homogeneity, unifying social organisation and habitats in the same territory, Lal (2015). The size of the Sampling was 35 Banjara women selected from each District. The sample was selected for the study using a simple random method.

Table 1. Universe of the Study

Mandal	Village	Women Population	Sample
Mahabubabad	VS Laxmipuram	322	35
Narsampeta	Mallampally	300	35
Mulugu	Madannapeta	226	35
Total		848	105

Demographic Profile: This study took a demographic profile of age, marital status, family type, and educational status. Table 1 guides us further.

Table 2. Age, Marital Status, Family Type and Educational levels of Respondents

Elements	Frequency	Per centage
Age Group		
18 Years to 23 Years	22	20.95
24 Years to 32 Years	34	32.38
33 Years to 44 Years	28	26.67
45 Years to 59 Years	21	20
Total	105	100
Marital Status		
Married	68	64.76
Separated/Divorced	10	09.53
Widowed	27	25.71
Total	105	100
Family Type		
Nuclear Family	98	93.33
Joint Family	07	06.67
Total	105	100
Educational status		
Illiterate	17	16.19
Primary	33	31.43
High School	24	22.86
Intermediate & Diploma	20	19.04
Graduate & Above	11	10.48
Total	105	100

Source: Field Data

Table 2 shows that age-wise data that out of 105 (100%) respondents, 34 (32.38%) were in the range of ages 24- 32 years; 28 (26.67%) were aged 33-44 years, while 22 (20.95%) were aged 18 to 23 years and while 21 (20%) were aged 45-59 years. The table showed that most respondents were in the age group 24-32 years, which is a mature group. The table illustrates that most respondents are married: 68 (64.76%). The second highest number of respondents, 27 (25.71%), are widows. The remaining 10 (09.53%) respondents are Separated/Divorced. The table illustrates that the Majority % of respondents, 98 (93.33%), are from nuclear Families.

The second highest number of respondents, 07 (06.67%), are Joint Families. The majority of the respondents belong to nuclear families. The table illustrates that most respondents (33 (31.43%)), said they studied primary education. The second highest number of respondents, 24 (22.86%), said they studied High School education. The third highest number of respondents, 20 (19.04%), said they studied Intermediate. The fourth highest respondents, 17 (16.19%), said they are Illiterate. The remaining 11 (10.48%) respondents said they studied above Graduate. The majority of the respondents said that they only studied primary-level education.

Economic Status

Table 3. Economic Status of the Respondents

Elements	Frequency	Per cent
Occupation		
Agriculture/ Labour	52	49.53
Self Employed	27	25.71
Jobs (Govt/Private)	06	05.71
House Wife	20	19.05
Total	105	100
Family Annual Income		
Below 1 Lack	37	35.24
Rs. 1 –1.5 Lacks	42	40
Rs. 1.5 – 2 Lacks	18	17.14
Rs. 2 & More	08	07.62
Total	105	100
Assist in work		
Yes	56	53.34
No	35	33.33
Not Responded	14	13.33
Total	105	100
Ownership of Land /property		
Wife	29	27.62
Husband	35	33.34
Grand Parents	27	25.71
Children	14	13.33
Total	105	100
Keep earnings		
Yes	46	43.81
No	52	49.52
\No Response	07	06.67
Total	105	100
Bank account		
Yes	99	94.29
No	06	05.71
No Response	00	00
Total	105	100
Assets jewellery		
Yes	75	71.43
No	24	22.86
No Response	06	05.71
Total	105	100

Source: Field Data

Occupation of the respondents: The above table illustrates that most respondents, i.e. 52 (49.53%), said they depend on Agriculture and Agricultural labourers. The second highest number of respondents, i.e. 27 (25.71%), said they are self-employed. The third highest number of respondents, i.e. 20 (19.05%), said they are Housewives. The remaining 06 (05.71%) and 49 (13.21%) said they are working jobs in the Govt and Private sector. Most of the respondents are said to depend on agriculture and agricultural labour.

Family annual income of the respondents: The above table illustrates that most respondents, i.e. 42 (40%), have an Income range between Rs. 100,000 –1 and 50,000. The second highest number of respondents, i.e. 37 (35.24%), have an Income range below Rs. 1, 00,000. The third highest number of respondents, i.e. 18 (17.14%), have an Income range between Rs. 150,000 –2, 00,000. The remaining, i.e., 08 (07.62%) of the respondents, earn Income 2 Lacks & More. Most of the Respondents have an Income range between Rs. 100,000 –1 and 50,000. "Involvement of Husband Assists in Household Work" regarding the statement above table has proven that the majority of the respondents, 56 (53.34%), said "YES". 35 (33.33%) respondents said "NO". 14 (13.33%) respondents did not respond. The majority of the respondents said that their Husband Assists in Household Work.

The table illustrates that most respondents, i.e. 35 (33), own their husbands' names. The second highest number of respondents, i.e. 29 (27.62%), are owners of Wife. The Third highest number of respondents, i.e. 27 (25.71%), are owners of their Parent's in-laws. The remaining 14 (13.33%) are ownership of their Children. The above table illustrates that most of the respondents, 52 (49.52%), said "NO." The second highest number of respondents, 46 (43.81%), said "YES." The remaining 07 (06.67%) need to answer. The majority of the respondents said that they could not have kept their tables. The above table illustrates that most respondents, i.e., 99 (94.29%), said "YES". This means they have bank accounts but need to operate them themselves. These accounts are generally operated by their husbands. These women hardly used ATMs either. This shows the level of dependence of these women on men, which further affects their status. The second highest number of respondents, i.e. 06 (05.71%), said "NO," which means they do not have a bank account as they do not work. The table illustrates that 75 (71.43%) respondents said "YES." The second-highest number of respondents, 24 (22.86%), said "NO." The remaining 06 (05.71%) respondents did Not Respond. The majority of the respondents said that they had Jewellery Assets.

Social Life of Banjaras: Social life plays a vital role in the arrangement of institutions and norms that individuals follow in society. Table 3 shows the social barriers to women's participation in politics.

Table 4. Social Life of Respondents

Elements	Frequency	Per cent
Customs and Traditional Practices of the Respondent		
Highly Believe	52	49.52
Believe to a greater extent	36	34.29
Do not believe	17	16.19
Total	105	100
Reason for the importance of rituals		
Tradition and culture are the most important	35	33.34
Happiness of elderly	31	29.52
Superstitions attached that something happen	27	25.71
No Response	12	11.43
Total	105	100
Views about children		
Son	47	44.76
Daughter	26	24.76
Both	23	21.91
No Response	09	08.57
Total	105	100
Parent View on Girl Child		
Early Marriage	53	50.48
Higher Education	30	28.57
No Response	22	20.95
Total	105	100

Source: Fitableata

The above table illustrates that most respondents, i.e. 52 (49.52%), Highly Believe in their Customs and Traditions. The second highest number of respondents, i.e. 36 (34.29%), Believe to a greater extent in Customs and Traditions. The remaining 17 (16.19%) do not believe in this. The majority of the respondents highly believe in their customs and traditions. The above table illustrates that 35 (33.34%) respondents say Tradition and culture are the most important. The second highest number of respondents, 31 (29.52%), says Happiness of the elderly.

The third highest number of respondents, 27 (25.71%), say superstitions are attached to something that happened. The remaining 12 (11.43%) have yet to be responded to. Most respondents say Tradition and culture are the most critical tables. The above table illustrates that 47 (44.76%) respondents are Preferred Sons. The second highest number of respondents, 26 (24.76%), are Preferred Daughters. The Third highest number of respondents, 23 (21.91%), are Preferred by both Sons and Daughters. The remaining 09 (08.57%) respondents have yet to respond. Most respondents preferred their first child to be brought up in a stable. The above table illustrates that 53 (50.48%) respondents said they prioritised their Daughter's Early Marriage. The second highest number of respondents, 30 (28.57%), said they prioritised their daughter's higher education. The remaining 22 (20.95%) respondents said that they had not given any answer.

Awareness of the Health Profile of Banjara Women

Table 5. Health Status of the Respondents

Elements	Frequency	Per cent
Do You Go For Medical Check-Up?		
Monthly Once	11	10.48
Yearly Once	13	12.38
Period of sickness	55	52.38
Never	26	24.76
Total	105	100
Age of marriage		
Below 18 years	55	52.38
18 to 24	38	36.20
Above 24 Years	12	11.42
Total	105	100
Age at First pregnancy		
Below 18 years	39	37.14
18 to 24	37	35.25
24 to 30	24	22.85
Above 30 Years	05	04.76
Total	105	100
Nature of delivery		
Normal Delivery at Home	12	11.43
Normal Delivery at Hospital	30	28.57
Caesareans	63	60.00
Total	105	100
Children size		
One Child	18	17.14
Two Child	68	64.76
More than Three	19	18.10
Total	105	100

Source: Field Data

"Do you go for medical check-ups?" The above table shows that the highest number of respondents, i.e. 55 (52.38%), are taking medical check-ups only during sickness. The second highest number of respondents, i.e. 26 (24.76%), is Never taking medical check-ups. The third highest number of respondents, i.e. 13 (12.38%), are taking medical check-ups only Once a year—the remaining 11 (10.48%) respond to medical check-ups only once a month. The majority of Respondents take medical check-ups during the period of sickness. Regarding the "Approximate Age of Matablee," the above table shows that the highest number of respondents, 55 (52.38%), are married at 18. The second highest number of respondents, 38 (36.20%), are married between 18 and 24. The remaining 12 (11.42%) respondents are married above 24. Most of the Respondents are married between 18 and 24. "Age at the time of first pregnancy" regarding the stable, the above table shows that the highest number of the respondents, i.e. 39 (37.14%), are pregnant between 18 and

24 years of age. The second highest number of respondents, i.e. 37 (35.25%), are pregnant below 18.

The Third highest number of respondents, i.e. 24 (22.85%), are pregnant between 24 and 30. The remaining 05 (04.76%) respondents are pregnant and above 30. Most of the Respondents are pregnant between 18 and 24 years of age. Regarding "Nature and Place of delivery", the above table shows that 63 (60%) respondents said they delivered through Cesareans. The second highest number of respondents, 30 (28.57%), said they usually delivered at the hospital. The remaining 12 (11.43%) respondents said they usually delivered home. The majority of the Respondents said that they delivered through Cesareans. "Children size of the respondents" Regarding the population, the above table shows that the highest number of respondents, 68 (64.76%), have two Children in the family. The second highest number of respondents, 19 (18.10%), have More than Three Children in the Family. The remaining 18 (17.14%) respondents have only one Child in the family. The majority of the Respondents have two Children in the family.

Role of Women in Family Decision making and Political Status

Table 6. Decision Making and Political Status

Elements	Frequency	Per cent
Role of Women in decision making		
Only Males Makes Decisions	61	58.10
Only Females Makes Decisions	17	16.19
Both Makes Decisions	27	25.71
Total	105	100
Cast vote		
Yes	88	83.81
No	12	11.43
No Response	05	04.76
Total	105	100
Vote for party		
Husband Decides	38	36.19
Own Decision	32	30.48
Family Members	27	25.71
Others	08	07.62
Total	105	100
Political status		
Having interest only	45	42.86
Ever held any post	19	18.10
Not interested	41	39.04
Total	105	100

Source: Fietableta

The above table illustrates that most respondents, i.e. 61 (58.10%), have agreed that only male members are making family decisions. The second highest number of respondents, i.e. 27 (25.71%), have agreed that both male and female members are making family decisions. The remaining 17 (16.19%) have agreed that only female members are making family decisions. Most respondents agreed that only male members are making family decisions. "Cast vote" regarding the sttablent. The above table shows that the highest number of respondents, 88 (83.81%), said "YES", which means they cast their votes. The second highest number of respondents, 12 (11.43%), said "NO." The remaining 05 (04.76%) respondents have yet to respond. The majority of the Respondents cast their votes. "Who decides who you vote for?" Regarding stability, the above table shows that the highest number of respondents, i.e. 38 (36.19%), cast their vote by their Husband. The second highest number of respondents, i.e. 32 (30.48%), Cast their vote by their own

decision. The Third highest number of respondents, i.e. 27 (25.71%), Cast their vote According to Merit. The remaining 08 (07.62%) respondents have yet to respond. The majority of the Respondents Cast their votes as decided by their husbands. Regarding the "Political status of respondents" statement, the above table shows that 45 (42.86%) of the respondents are only interested in politics. The second highest number of respondents, 41 (39.04%), are not interested in politics. The remaining 19 (18.10%) respondents held a post at parties. The majority of the Respondents are interested in politics. Lal (2016a) concluded that women's capacities must be built to involve them in productive activities, family and social transformation, decision-making processes, political representation, entrepreneurial development, and social leadership. An important finding is that women have broken the barricades of confining themselves merely to reproduction and are now actively participating in production activities.

Globalisation Impact on Banjara Community

Table 7. Globalisation and Banjara Women

Elements	Frequency	Per centage
Globalisation has Provided an Opportunity for Deprived Women		
Strongly Agree	27	25.71
Agree	41	39.05
Neutral	22	20.95
This Agree	09	08.58
Strongly Disagree	06	05.71
Total	105	100
Globalisation has Uprooted the Traditional View of women		
Strongly Agree	23	21.90
Agree	47	44.76
Neutral	28	26.67
This Agree	04	03.81
Strongly Disagree	03	02.86
Total	105	100
Social Taboos, Superstitions, Unhealthy Tradition And Customs Hinder In Women's Empowerment		
Strongly Agree	32	30.48
Agree	39	37.14
Neutral	27	25.71
This Agree	04	03.81
Strongly Disagree	03	02.86
Total	105	100
Unfavourable Attitude of the Patriarchal Society towards the Empowerment of Women		
Strongly agree	36	34.29
Agree	30	28.57
Neutral	29	27.62
This agree	07	06.67
Strongly disagree	03	02.85
Total	105	100
The Level of Women's Empowerment depends on their status		
Strongly Agree	49	46.67
Agree	28	26.66
Neutral	17	16.19
This Agree	07	06.67
Strongly Disagree	04	03.81
Total	105	100

Source: Field Data

"Globalisation had provided an opportunity to deprived women" The above table shows that the highest number of the respondents, i.e. 41 (39.05%), Agreed. The second highest number of respondents, i.e. 27 (25.71%), Strongly Agree. The third highest number of respondents, i.e. 22 (20.95%), is Neutral. The fourth highest number of respondents, i.e., 09 (008.58%), disagreed. The remaining 06 (05.71%) Strongly Disagree. Most respondents agree that

globalisation has provided an opportunity for deprived women. "Globalisation has uprooted the traditional view towards women." Regarding the stable, the above table shows that the highest number of respondents, i.e. 47 (44.76%), Agreed. The second highest number of respondents, i.e. 28 (26.67%), are Neutral. The third highest number of respondents, i.e. 23 (21.90%), Strongly Agree—the fourth highest number of respondents, i.e. 04 (03.81%), Disagree. The remaining 03 (02.86%) Strongly Disagree. Most respondents agree that globalisation has uprooted the traditional view towards women. "Social taboos, superstitions, unhealthy tradition and customs hinder women's empowerment." The statement above shows that the highest number of respondents, i.e. 39 (37.14%), Agreed. The second highest number of respondents, i.e. 32 (30.48%), Strongly Agree. The third highest number of respondents, i.e. 27 (25.71%), is Neutral—the fourth highest number of respondents, i.e. 04 (03.81%), Disagree. The remaining 03 (02.86%) Strongly Disagree. The majority of the respondents agree that Social taboos, superstitions, unhealthy traditions, and customs hinder women's empowerment. "Unfavourable attitude of the patriarchal society towards the empowerment of women" regarding the above table shows that the highest number of the respondents, i.e. 36 (34.29%), Strongly Agree. The second highest number of respondents, i.e. 30 (28.57%), is Agreed. The third highest number of respondents, i.e. 29 (27.62%), are Neutral. The fourth highest number of respondents disagreed, i.e., 07 (06.67%). The remaining 03 (02.85%) Strongly Disagree. The majority of the respondents agree with the unfavourable attitude of the patriarchal society towards the empowerment of Women. "The level of women's empowerment depends on their status." Regarding the statement, the above table shows that the highest number of respondents, i.e. 49 (46.67%), agree strongly with this statement. The second highest number of respondents, i.e. 28 (26.66%), is Agreed. The third highest number of respondents, i.e. 17 (16.19%), are Neutral. The fourth highest number of respondents, i.e. 07 (06.67%), are Disagreed. The remaining 04 (03.81%) Strongly Disagreed. Most respondents agree that The Level of women's empowerment depends on their status.

Modernisation Banjara Women

Table 8. Modernisation and Banjara Women

Elements	Frequency	Per centage
Modernisation Influence on Social, Religion and Customs		
Does not Influence	07	06.67
Influences a Little	16	15.24
Influences somewhat	21	20.00
Influences strongly	34	32.38
Influences very strongly	27	25.71
Total	105	100
Social-Religious Influence on Dress Selection		
Does not Influence	04	03.81
Influences a Little	15	14.29
Influences somewhat	21	20.00
Influences strongly	38	36.19
Influences very strongly	27	25.71
Total	105	100
Modern Technology Influence on Tribal Livelihood		
Does not Influence	08	07.62
Influences a Little	14	13.33
Influences somewhat	23	21.91
Influences strongly	33	31.43
Influences very strongly	27	25.71
Total	105	100

Source: Field Data

“Modernisation Influence on Social, Religion and Customs” in the above table shows that most respondents, i.e. 34 (32.38%), said Influences strongly. The second highest number of respondents, i.e. 27 (25.71%), said Influences very strongly. The Third highest number of respondents, i.e. 21 (20%), said Influences somewhat. The Fourth highest number of respondents, i.e. 16 (15.24%), said Influences a Little. The remaining 07 (06.67%) said it does not Influence. The majority of the respondents said Influences strongly. 38 (36.19%) respondents stated they influenced their dress practices strongly or 27 (25.71%) very firmly. As shown above, in respondents (20%) stated that they were somewhat influenced by what they wore. 15 (14.29%) of the respondents were influenced little or 04 (03.81%) not at all in their dress by their affiliated social religion. The majority of the respondents said modernisation influenced their dress practices very strongly. Regarding the "Modern Technology influence on Occupations" regarding the stable, the above table shows that the highest number of the respondents, i.e. 33 (31.43%), said Influences strongly. The second highest number of respondents, i.e. 27 (25.71%), said Influences very strongly. The Third highest number of respondents, i.e. 23 (21.91%), said Influences somewhat. The Fourth highest number of respondents, i.e. 14 (13.33%), said Influences a Little. The remaining 08 (07.62%) said it does not Influence. The majority of the respondents said Modern Technology influences Tribal Livelihood.

RECOMMENDATIONS

- Discrimination between sons and daughters should be reduced through counselling in the study area.
- The government conduct health camps in Thandas and protects the tribals from private practitioners and local curators.
- The importance of educating the girl child should be spread among the Thandas.
- Training on income-generating programmes such as tailoring and weaving traditional handmade cloths should be implemented for Banjara women.
- A development plan should be implemented with consideration of the traditional and cultural ethics of the Banjara communities.
- The overall literacy rate should be increased with particular emphasis on promoting higher literacy among the Banjara women.
- Their educational status would also earn them household decision-making powers on essential issues, as their male counterparts would consider them capable of making effective decisions.

CONCLUSION

The study observes that Banjara tribe women are not economically and socially empowered. Socioeconomic empowerment is necessary for Tribal women to attain self-reliance.

So, development schemes, empowerment awareness, education, competitiveness, willingness, confidence, self-motivation, mindset, and encouragement from family and society are essential for the economic empowerment of Tribal Women. Reducing poverty and unemployment in the Banjara community would pave the way towards their socioeconomic empowerment. Globalisation and modernisation have influenced the monstrosity of women's socioeconomic conditions. The influence can be observed in living conditions, food habits, dress patterns, educational levels, and occupations. Most of the respondents depend upon agriculture and agro-related occupations as the primary source of livelihood. Banjara women have shifted to technologies that are also influenced by modern societies. Modernisation less economic disparities among women in the Banjara community. In other words, Modernisation has given rise to a new consciousness amongst the banjara women. The already existing solidarity between them has become strengthened.

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