

Impact Of Globalisation And Structural Adjustment Of Tribal Society - An Enquiry Into The Selected Tribal Communities In Mahabubabad District Of Telangana State

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Abstract

It has been discernible very clearly that, globalisation has influenced in multifaceted aspect on the life of tribal, proportionate of tribal communities and sub-communities have been influenced by globalisation, and preponderate changes have been occurring in the life of the tribesperson. The family structure of tribespeople had to started adjustment and re-adjustment. The archaic family structure of itinerant tribe sections had started change from traditional to modern. Ecumenically proportionate of tribe families had joint family structure and they have been leading simple way of life, but aftermath of globalisation joint family structure of tribal morphed in nuclear, it is not ecumenical and ubiquitous, but it has been discernible in proportionate of tribe families.

Keywords: Cultural subjugation, Structural adjustment, Tribal society, Non-agency area.

Introduction

The structural adjustment and re-adjustment of families of tribespeople started to disenfranchised them from their archaic way of joint family system. This alienation has exasperated subsequent generations in tribal society. Aftermath of globalisation, disproportionate section of tribal communities incommunicado with globalisation, this we can discernible in agency areas, but it has some difference in non agency areas, that means non-agency areas tribespeople have been witnessing umpteen number of changes owing to globalisation, simultaneously forest area tribal communities have still incommunicado, likewise newest generation of tribal lured and invoked by globalisation, forest area tribal development paralysed for decades due to insipidness of globalisation in the life of tribespeople. Despite of structural adjustment and re-adjustment has occurred in the life of tribal families, but their way of family life has remained same in forest area tribal, but it has been witnessing abundant changes have had occurred in the life of plane area tribespeople.

Tribal society is being facing hardship with progression of globalisation and it has abundant contradiction with the globalisation. Whole world is going one way, but tribal society indigestible. Subsequently many communities and sub communities in tribe, haven't familiarity with globalisation but few of the communities' have resemblance with globalisation. Due to divers causes proportionate of tribespeople lagging behind to reach globalisation process. The social development process of tribespeople scaled down comparatively in pre and post globalisation, in post-globalisation plethora of changes have witnessed but in pre-globalisation those changes had been no discernible.

Objectives of the research paper

The study achieved following objectives.

1. To explain the impact of Globalisation on tribal society.
2. To be comparison in between Pre and Post Globalisation impacts on selected tribal communities from Mahabubabad district of Telangana State.
3. To assess the life style of selected tribal communities' aftermath of globaliation in Mahabubabad district of Telangana State.

Significance of the Study

The selected topic of research "Impact of Globalisation and Structural adjustment of tribal society - An enquiry into the selected Tribal Communities in Mahabubabad district of Telangana State" After globalization and before globalization lot of drastic changes had been occurred among tribal communities, those changes have been occurred in term of cultural, traditional, education, employment, life style etc. Plethora of changes have been palliating in every aspect of life of aboriginal peoples, henceforth the selected paper has enormous significance.

Scope of the Study

The present study concentrated on changing nature of tribal society in comparative perspective, after globalisation and before globalisation in Telangana context, So the findings have to be understood against this limitation. This research paper is expected possess the practical scope in terms of the selected sub clusters of Mahabubabad district which represent larger proportion of tribal communities, predominantly, Lambadi community, Gond, Koyas, and Erukula etc. The geographical scope of this research paper is extended to 3 Mandals namely, Maripeda, Bayyaram and Kuravi in Mahabubabad district. Again strategically selected 6 Grama Panchayats from each Mandal namely, Uggampalle and Yellampet from Chinnagaduru Mandal, Rajole and Gundrathimadagu Grama Panchayats from Kuravi Mandal, Galivarigudem and Abbaipalem from Maripeda Mandal. Each Grama Panchayat has its own peculiarity about the selected topic on tribal community, so the findings of field study have to understood against this limitation.

Time period of the study

This proposal considers the time period of 28 years from 1991-2019 due to the following reasons. This tenure covers the entire post globalized era. Year 1991 calibrated for the globalized and before globalized era, so this year is land mark for the research demarche. 28 years are fairly sufficient to form any opinion on the pros and cons of the large scale changes had occurred in lifestyle of tribal community.

Research Methodology and Data Collection

Both primary and secondary data was collected for the research study. Both included qualitative and quantitative data. Primary data was obtained through a questionnaire. It was administering to the respondents of selected research topic and primary data was also

obtained through direct interactions with who involved in selected research paper. Research paper also obtained data through field as well public hearing. The researcher also gained field experience from various tribal hamlets during his field study. Secondary sources of data are, these includes books, articles and news reported in the print and electronic media about the rationale and efficacy.

Sample design

This study had converted in to research paper with the help of random cluster sampling method, under which the sampling units are identified randomly from the selected Grama Panchayat. As one cluster which considers panchayat so that each panchayat form one sub cluster, 2 or 3 such sub clusters had randomly selected.

This research paper considered the random sample of 200 respondents, which had pooled from 4 different communities and again 50 respondents selected from each tribal community.

Data Analysis

In the course of writing of this research article, the researcher has collected the first hand information from the respondents of selected tribal communities regarding the Globalisation and Structural Adjustment of Tribal Society through unstructured interview as follows: Is structural adjustment occurring in the tribal society owing to advancement of globalisations? To this question excerption 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 -1 Structural adjustment occurring in the tribal society

Source: Data collection 2019

Above table has been illustrating that, some of the communities have higher proportionate of impact of globalisation, it has been ostensible that, Banjara community has been adversely affected with globalisation and structural adjustment and readjustment has been embarked in their life mutually positively and negatively, this community respondents have exuded their opinion that, higher proportionate of them ayes, 76% of them purported that, it has been illustrating the structural readjustment has been continuing in their family and societal structure, merely 24% of them exuded, there was no impact of globalisation in their life, notwithstanding that, it is negligible and not sizeable number.

Likely Banjara tribal community, Erukula community respondents have too given tantamount view regarding the question, that means, 70% of them, impacted with the globalisation and 30% of them not impacted with globalisation in their family and societal structural changes. It has been suggesting that, these two paramount communities among all tribal communities have been discerning in term of development owing to plethora of development and welfare activities have been executing by the government and verily successfully these two communities have been utilising the sources.

Unlike to together, the communities above what researcher has illustrated, remaining Gond and Koya communities have exuded similar opinion, that means 50% from Gond and 48% from Koya community has purported that, there is some impact has been prevailed by the globalisation in their society, this is not sizeable number comparatively Banjara and Erukula Communities. And 50% and 52% respectively exuded that, there is no impact of globalisation on these two communities.

Globalisation and Structural adjustment of tribal families

Afterwards of globalisation, predominant section of tribal joint families has been disintegrated, and young generation of tribal has been embarked to settled in urban areas, proportionate of tribal youth has been lured by urban life and they have been alienated to archaic life. Thus the subsequent generations of tribal becoming closure to urban life, and they are doing jobs in urban area. But this tendency has been not ecumenical in all the tribal communities, it has altered in diverse tribal communities and sub-communities. Some of the tribal communities like, Banjara and Erukula has been more advanced and more familiar to globalisation and embarked to settled in semi-urban and urban areas. Some of the communities like, Koya and Gonds they are still lagging behind in term of development and in term of modern way of life. That's the reason lot of distinctiveness it has been witnessing among tribal communities. Globalisation and its impact has been not ecumenical over all tribal communities. Some of the communities have more impact and some of the communities have less impact, that means abundant fluctuation witnessing among altered tribal communities. Less developed communities like, Koya and Gonds, had traditional way of life, predominantly in dense forest areas, owing to this reason, they have incommunicado still to globalisation, better developed communities like, Banjara and Erukula, has good settled life in plane areas.

Advanced communities among the tribal, has been exasperating much more all the time over marginalised and downtrodden communities in multifaceted aspects. This preponderance, has been uninterruptedly forwarding all the time. So the structure of family has been changing from traditional archaic to modern nuclear, in this way changes have been occurring in different ways. But in course of research, the researcher has founded that, plethora of tribespeople have been undressed their family structural change phenomena and proportionate of them dislike to give the information, it meant for unawareness of them.

In non-agency area tribespeople have been suffocating with ignorance and illiterateness, owing to these reasons, these area tribespeople have been suffocating from disinterestedness. It is too there most ecumenical phenomena has been prevailing over in the

tribespeople in many faceted. Some of the tribespeople have been dislike to disclose the information. The researcher has founded that, proportionate of tribespeople have been shying to divulge their family details. So the researcher had to face these kind of glitches in his research. Apart from this hypothetical things, whatever researcher has dispensed the information those have been reflecting the true sense of plight of tribespeople in tribal dominant areas.

Thus the globalised and advance technology has been forwarded to the tribespeople in multifaceted aspect and has been given them good and bad, good has been utilising them for pro-change and bad has been for no-change. Good things have been highlighted in this regard for the advancement of tribespeople, and bad things have been protruded even in the life of tribespeople, but it has been citing for no change, this is the vulnerable thing.

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	40	10	50	80%	20%
Erukula	38	12	50	76%	24%
Gond	35	15	50	70%	30%
Koya	39	11	50	78%	22%

Table-2 Structural Adjustment of Tribal families

Source: Survey data-2019

During the course of research work, the researcher has taken feedback from the respondents regarding the structural adjustment of tribal families. Banjara tribal community respondents have uttered that, structural adjustment of tribal families in Banjara community has occurred in positive sense, that means, 80 percent of them invited globalisation and the globalisation has moved forward them in positive aspect.

Likely, same opinion has exuded by Erukula and Koya community tribesperson, i.e. 76 percent, and 78 percent respectively, of them responded positively changes of globalisation, that means, the pro-changes of globalisation has been protruded in hopeful manner, but throng of them exuded their opinion that, globalisation advancement has been thwarting their archaic way of life and curbing the opportunities, it meant for globalisation process has been not protruding positively.

Gond tribal community respondents have uttered that, structural adjustment of tribal families have been occurred in positive sense, that means, 70 percent of them invited globalisation and the globalisation has moved forward them in positive aspect, but figuratively it is lesser and illustrating that, plethora of them yet lagging in term of advancement in multifaceted aspects. Comparatively, it has been ostensible that, Gond community is far behind in term of development as well as in term of getting opportunities. To this it has cue there in their archaic way of life, since long back proportionate of them habituating in thick forest and intact them with rest of the world in multifaceted aspects,

merely not these are the reasons, but also they have incommunicado yet in many of the tribal hamlets.

Cultural changes

Culturally too lot of changes have been discernible in tribal hamlets, proportionate of tribal people have been influenced by this cultural changes, those things not apparent ecumenically in all four selected tribal communities, different tribal communities have been facing different affluent regarding cultural aspect, so the cultural changing among tribal communities have been suggesting that, technologically they are in advance but culturally they have been losing something.

In fact, tribal communities have its own peculiar cultural, and they have own way of life, this kind of oriented culture has been discernible in every tribal communities or sub communities, but aftermath of advancement of globalisation, tribal culture has been embarked to trivialise owing to altered causes. Such a tremendous and most significant culture of tribal communities have been embarked to disintegrated, this is most vulnerable thing with regarding to the tribal communities. Archaic culture of tribespeople has been ready to extinct, in this regard some of the respondents have exuded their opinion that, government should take requisite action against this seismic.

Does it requisite to secure the culture of the tribespeople in globalised era too? To explore the answer to this question, the researcher had conducted survey on all four selected tribal communities, total number of sample is 200. Of that, 50 Respondents have been earmarked to each category, the feedback has given as follows categorically:

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	45	05	50	90%	10%
Erukula	40	10	50	80%	20%
Gond	30	20	50	60%	40%
Koya	39	11	50	78%	22%

Table -3 Secure the culture of the tribespeople

Source: Survey data-2019

According to table 3 different tribal communities have given altered opinions regarding the culture, proportionate of them inviting globalisation process, simultaneously, they have been dissuading to the changing of cultural activities. They have been pondering that, culture is most significant activity to them, they cannot trivialise it. The survey data has been précising that. proportionate of Banjara tribespeople, that means 90% of them exuded their opinion that, it is mandatory to caulk their culture, that means it has been beckoning the strong association regarding the culture. Other hand, very negligible number that is 10% of respondents have purported it is not requisite to protect their culture.

Likely, Erukula community respondents also exuded almost same opinion, proportionate of them accepted that, it is requisite to caulk to their culture rigorously. Of that, 20% of respondents have purported not requisite secure the culture. It meant for proportionate of them proactive towards accept the influence of globalisation.

Unlikely Banjara and Erukula community's opinion, Gond community respondents have much more sticking on culture, 60 percent of them, purported that they are opined it is need to secure to culture, and 40 percent of them exuded that, no requisite to caulk the culture. That means it has been suggesting that, Gond community has been not that much sticking on cultural activities, its might be owing to ignorance. It has been not apparent in other communities among the tribe.

Koya community tribespeople have uttered their opinion that, it is unlikely to Gond community opinion, 78 percent of them, supported to it is requisite to protect the culture of their community from the globalisation, and this is sizeable number comparatively Gond tribe, that means it has been showing the awareness of Koya community regarding their community, and Koya tribespeople have differed their view with ayes, 22 percent of them slightly curved their opinion to no need to protect the culture, that means, it has been demonstrating that, few of them inviting for changes in their life in term of cultural too.

This research paper has been demonstrating that, umpteen of ebb and flows are persisting among altered tribal communities, it has been demonstrating that, some inequality has been discernible uninterruptedly, some of the communities in forward and usurping the opportunities of others. Some of the communities till paralysed for decades in term of development, it describable most ecumenically in agency area tribes. Non-agency area tribes such as Banjara and Erukula, protruding some advancement in development.

The process of globalisation has been showing some sinister signs on some of the communities and simultaneously it has been dexterously functioning on some of the communities in multifaceted aspects. Some of the tribal communities have been utilising dexterously the fruit of globalisation. In this regard some of the communities have accredited to protect the cultural activity of the community. And some of the respondents have uttered that, government should involve the volunteer agencies to protect their culture, some of the respondents have uttered that NGOs should spearhead this issue, protect the influences of globalisation on tribal communities' culture.

Advanced communities among the tribal, has been exasperating with this globalisation and much more all the time over marginalised and downtrodden communities in multifaceted aspects. So the structure of culture has been changing from traditional archaic to modern western, in this way changes have been occurring in different ways. But in course of research, the researcher has founded that, plethora of tribespeople have been undressed their culture's structural change phenomena and proportionate of them dislike to give the information, it has been suggesting ignorance and unawareness of them.

Structural Adjustment of Polity

Archaic tribal political situation has been affected owing to adverse of globalisation, that process, is anvil yet, and continuum uninterruptedly, feudalistic kind of tribal political

system has been modernised aftermath of globalisation. In fact, tribal political system has been ostensible with their self-generated, and spearheading by some tribal leaders, in the tribal hamlet, but aftermath of globalisation, and significantly, afterwards of introduced of 73rd constitutional amendment act, proportionate of changes have been occurred in tribal political system. Hitherto, tribal political system was thoroughly depending on the convention, customs, that means it was evolved rather enacted one, so the tribal political system has been now completely drawn its attention from feudalistic to modern. Heretofore, plethora of tribespeople have been disproportionate from enfranchisement, now proportionate of tribespeople have been gravitating towards the grassroots level politics in the tribal hamlet.

In addition to this, recently Telangana Government has passed an act regarding the conversion of Thandas into Grama Panchayat, of that, whichever Tribal demographic with minimum 500 in that particular tribal hamlet, all those became Grama Panchayat, owing to this predominant of Tribal Thandas exacerbated into the Grama Panchayat.

In disproportionate tribal areas, tribal communities have been enjoying whatever privileges sanctioned by the government in the form of political reserved constituencies, it meant for, tribal communities merely not only they have been earmarking the reserved constituencies but also Thanda as Grama Panchayat, they predominantly enjoying the political opportunities, thus the political opportunities have been spawned by the new system of Grama Panchayat in tribal Thandas. Thus in the state of Telangana sizeable tribal hamlets have converted into the Grama Panchayats, thus disproportionate marginalised sections have been subsumed into the political capitulation. Aftermath of this political reorganisation of Grama Panchayat act in the State of Telangana has been exacerbated better opportunities in the life of tribespeople, thus the existed political opportunities usurpation by the non-tribal communities have been thwarted, and emancipated from that.

The process of devolution has been given to tribespeople but on the other hand some problems have been discernible in multifaceted aspects. In postulation, the tribespeople have been gotten the political power, and most of the Thandas have been converted into Grama Panchayat, but their improper budget has been earmarking to this tribal hamlets, owing to this reason, proportionate of predominant tribal Grama Panchayats have been logging behind. Hitherto, for decades those tribal hamlets have been pushed away from the development, but after it has gotten the opportunity, aftermath of 73rd constitutional amendment act, and conversion of tribal hamlets into Grama Panchayat by the government of Telangana.

Aftermath of this mammoth and herculean act, tribal Grama Panchayats have been embarked to face the fund problems, merely these problems not confined to improper earmarking of the fund, but also functions also improperly defined and assigned to the tribal Grama Panchayats, due to this reason, proportionate of tribal Grama Panchayats have been alienated from the reign of good governance.

Functionaries too have been not earmarked to tribal Grama Panchayats, owing to this reason predominant tribal related Grama Panchayats have been clogging themselves, and unable to adverse furtherly. During course of research, the researcher has gotten the feedback of the tribal respondents, plethora of them uttered that, government should earmark the proper budget to Grama Panchayats, then only tribal Grama Panchayats could have survived,

and same opinion also uttered by the respondents in the course of study regarding the funds, and functions, if proper functions have assigned to the Grama Panchayats, then only they can emancipate from these problems.

Regarding the functionaries, that means working staff in Grama Panchayats, government should appoint, this was the demand has done by the respondents by the researcher in his research work at field level. This stance has been illustrating that, government has been not earmarking the budget to the tribal Grama Panchayats, if proper allocation will be taken regarding this one, then tribal Grama Panchayats will be achieved wonders in development.

As regards this, the researcher has collected first-hand information from the respondents, the researcher has compendium those data, and excerpted as follows:

Name of the tribal community	Ayes	Noes	No. of Respondents Total (50) from each community	Percentage of Ayes	Percentage of Noes
Banjara	45	05	50	90%	10%
Erukula	46	04	50	92%	08%
Gond	42	08	50	84%	16%
Koya	39	11	50	78%	22%

Table 4 Structural Adjustment of Polity

Source: Survey data 2019

The Banjara tribal community respondents have uttered that, 45 respondents have purported that (90%), there were improper earmarking has been taking in Thanda Grama Panchayats, it meant for there were no funds, functions, and functionaries have been earmarked to Grama Panchayats in tribal hamlets. On the other hand, merely 5 respondents have negatively uttered as regarding this, it's meant for non-sizeable number justified the current earmarking of the funds, functions, and functionaries. But the respondents' opinion was ignorable and insignificant one.

The Erukula tribal community respondents have uttered that, 46 respondents have purported that (92%), there were improper earmarking has been taking in their Grama Panchayats, it meant for there were no funds, functions, and functionaries have been earmarked to Grama Panchayats in this tribal hamlets. On the other hand, merely 4 respondents have negatively uttered as regarding this, it's meant for non-sizeable number justified the current earmarking of the funds, functions, and functionaries. But the respondents trivialised one.

The Gond tribal community respondents have uttered that, 42 respondents have purported that (84%), there were improper earmarking has been taking in their Grama Panchayats, it meant for there were no funds, functions, and functionaries have been earmarked to Grama Panchayats in this tribal hamlets. On the other hand, merely 8 respondents (16%) have negatively uttered as regarding this, it's meant for non-sizeable

number justified the current earmarking of the funds, functions, and functionaries. But the respondents trivialised one.

The Koya tribal community respondents have uttered that, 39 respondents have purported that (78%), there were improper earmarking has been taking in their Grama Panchayats, it meant for there were no funds, functions, and functionaries have been earmarked to Grama Panchayats in this tribal hamlets. On the other hand, merely 11 respondents (22%) have negatively uttered as regarding this, it's meant for non-sizeable number justified the current earmarking of the funds, functions, and functionaries.

Conclusion

Thus the globalisation and lifeline of the tribespeople has been unsynchronised in multifaceted aspects. Proportionate of respondents have brush aside that speculation that, the life of the tribespeople has been came in to limelight after globalisation, but it has not proven at any cost. Thus the hypothesis has been invalidated which been protruded by researcher in the research work. Plethora of opinions has been exuded by respondents with respect their culture and societal adjustment positively but proportionate of them have strongly denied the positive aspects of the globalisation and uttered the negative sheds of globalisation. Aftermath of globalisation, despite of some negative impact is there in their life but it is an inevitable thing, should grow up. Plethora of changes have occurred in the life of the tribesperson but it has been not working all the time, sometimes it has been discernible and sometimes it has been no discernible. Heretofore situation has been not prevailing over in the life of the tribespeople.

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