



## **“A Comparative Study on Socio-Economic Status and Expenditure Pattern of Banjara Community in Jalna Districts”**

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### **Abstract**

The main aim of the present study is to comparing the economical status of Banjara Community and their major distinction in the status of both the tribes., Banjara as well as bears a low productivity, due to the insufficiency in farming tools. Banjara communities economy is still not much developed as other communities. Banjara people still live in the dense forest, still their house is found far from the well established villages.. Fishing, hunting, farming, construction the houses etc. Those entire event they show harmony and unity. Conventionally, they were doing business for show harmony and unity. Conventionally, they were doing business for the sake of their bread and butter only. So, naturally, they focused their business upon their livelihood and subsistence. Banjara had the art of various business by keeping cow and oxen as well as salt, spice, silk, grain etc, also were imported and exported

*Keywords: Banjara community, Economic status and expenditure pattern*

### **Introduction:**

Banjara had not economic and educational faulty to get into new business field, even they were not updated in the knowledge of modern business. They could not sustain in the modern economy, hence prefer conventional and free commerce. Recently, there seems fast growing trend, Banjara people purchase land and prefer stable life. Though this growing attitude of farmer seen everywhere, but to indulge in farming they require capital, fulfill this demand one has to take loan from pawn-broker. And they live every after under debt because the interest rate is not affordable to poor farmers. But here seems little bit change not, Dhanger people taking use of industrialization, urbanization and latest technology. This helps to appear their conditions little improved. During vagabond condition, Banjara people were in economic critical condition. Those people who had no resources for livelihood, they turned toward anti-social activities like stealing, fraud etc. Today there are so many business opportunities but they are not ready to leave their uncivilized life. Hence, we do not find any business variety or business dynamics at all the nature of their business was very common initially, for example, ladeni, animal husbandry, sack clotting, distillery, gum and honey collection from jungle, domestic poultry and farming etc.<sup>[1]</sup>

Though Banjara farmers are growing in numbers but due to inadequate irrigation they hardly get their livelihood. Some Banjara people have been possessed government



pastures, and to some people government itself allotted the pasture fields. It helped them to increase their income to some extent. But those lands are of lower quality, sometimes there are calamities, specially heavy rain and sometimes drought. This makes land futile. In such conditions these people do other business. Especially in Aurangabad district Banjara people are famous

The Banjara community is majorly found around rural areas. hence it is totally depended on agriculture, directly or indirectly. They have to depend upon others resources, except few exceptions, for livelihood. If we cast a light on rural areas of India we will come to know that those people are exploited by money-lender, in many ways. Various attempts have been undertaken by State Govt. for the justice of downtrodden such as Minimum clan Act etc. This procedure still to get success and the reasons are loopholes in the execution of it, sort coming in the process of effective implementation due to corrupt administrative system. Proper and sincere implementation of above plan can bring justice to Banjara community. Banjara community is educationally more backward than economically. Banjara community even could not take advantage of facilities provide by govt. Because this community is counted as nomadic tribes. Regarding expansion of education Maharashtra states' situation is satisfactory.

Political leaders from Banjara community, as well as incumbents, social workers contributed their lives for the sake of providing education of Banjara children. They did constructive work by making them aware of education. But still the ratio of educated people in this community is low standard. Banjara community is educationally backward and this affects their economic condition. Thus, for economic progress of Banjara community, an awareness of education is extremely necessary. Though the average of poor economically condition is found decreasing in Maharashtra, there is no decrease in the average of economically backward in rural and Nomadic and Denotified castes community in 1961.

The population of Maharashtra was 3.95 crores and out of it. The Banjara population was shown 13.64 lakhs. Due to the Nomadic existence there is no authenticity in the recorded number of population as well as several castes were included in the Nomadic and denotified lists. Banjara community possess no determined occupation. It is landless on small land owner tribe. They live their life with help of farming or labouring. It is an wandering tribe and it resulted in unavailability of all essential of fundamental needs like, food, clothe, shelter, education, and health. They are occupied with the lack of knowledge.

### **Review of Literature**

Shital Rathod (2014)<sup>3</sup> founded that majority of the Banjara women were middle aged and illiterate. Due to lack of education and inadequate employment opportunities, Banjara women were mostly engaged in nonproductive farming and labour work and remaining were engaged in household work. Majority of the Banjara women belonged to the lower income group. Social participation of most of the Banjara women who resided in the remote areas was very poor Banothlal & P. Ramlal (2012)<sup>4</sup> stated that many Lambadas or Banjaras of the present generation have given up not only their traditional occupations but also their dress pattern and life styles; including those belong to Warangal and Karimnagar districts. Besides, the recent scientific and technical developments of society had unfathomable influence on their institution of live stock property. it can be concluded that inspite of the changes taken place in the Society in



different angles and their influence on the Banjaras due to the long and traditional association with cows and oxen, still Banjaras are taking care of their property and protecting them to the extent possible. Nagaveni T. (2015)<sup>5</sup> A careful account of the historical transition of the Banjara community into pre colonial and post colonial phases in the context of India in general and South India in particular yields following derivatives which have much bearing upon the transformation of this community. Mythologically the origin of the community is traceable to Krishna and Radha. The migration of Banjaras beyond the borders of India in ancient times itself confirms their ethnographic spread. Heeru and Nusarat (2016)<sup>6</sup> revealed that meager numbers of Banjara people were gained benefits from social welfare facilities and schemes and they got educated and settled in urban areas. As described already, Banjara culture is unique as they drink local liquor and eat non-vegetarian dishes during festival seasons. The literature of Banjara tribe is different. The folk culture of Banjaras has revealed by their costumes, customs, language, festivals, dances, songs, etc. B. Suresh and M. Rathan (2003)<sup>7</sup> observed that the most important item of non-food expenditure has been on clothing [24.25%] followed by medicine which indicates that the population of these villages suffers from serious ailments also. Next in importance come festivals and marriages.

**Statement of the Problem:**

The population of Maharashtra was 3.95 crores and out of it. The Banjara population was shown 13.64 lakhs. Due to the Nomadic existence there is no authenticity in the recorded number of population as well as several castes were included in the Nomadic and denotified lists. Banjara community possess no determined occupation. It is landless on small land owner tribe. They live their life with help of farming or labouring. It is a wandering tribe and it resulted in unavailability of all essential of fundamental needs like, food, clothe, shelter, education, and health. They are occupied with the lack of knowledge.

**Objectives of the Study:**

The present study has been conducted on the following concrete objectives.

1. To study the present socio-economic status of banjara community in jalna district
2. To know the expenditure pattern of banjara community in Jalna district.
3. To analyzed the socio-economic factors and its impact on expenditure pattern

**Research Methodology**

The present study is based on the field survey conducted with the help of a well-structured questionnaire and interviews with banjara peoples. The study is confined to Jalna district in Maharashtra state and the primary data was collected from deribate sampling method 200 respondents had been selected from 10 villages and tandas in Jalna district. Secondary data- The data collected from various book and research journal and government agencies

**Economic Conditions of Banjara**

In our country 40 per cent to 70 per cent, people are living under poor economic condition. Out of them, 70 per cent of 80 per cent people of 'Banjara community lives under 'poor economic condition.' It shows that their primary needs are not fulfilled. Being a characteristic lifestyle, though the present picture is clear of the community these is no clarity about their history. In Maharashtra, Madhya Pradesh, Uttar Pradesh, Karnataka, and Andhra Pradesh 2 crore Banjara people have been settled down. Banjara



is a very backwards community that is socially, politically, educationally, and especially economically<sup>[8]</sup> In roaming condition, due to the less income, Banjara community turned to crime, but after the settlement, they accepted farming and its related occupations. Banjara community has a short percentage of education. The chief of the family is illiterate, so, the children of the family also remain illiterate in major proportion. Banjara community believes in Hindu customs and rites. Banjara people have a strong faith in Banjara saints like Sevalal, Samid dada, and Sevabhaya. Banjara people know the Marathi language due to the interaction with Marathi people can speak and write Marathi and Hindi. Child marriage is in major percentage<sup>[9]</sup>

Banjaras traditional occupation is nomadic cattle shepherding. Later they slowly moved into agriculture and trade. The Banjaras were bullock transporters and builders of great monuments, who ranged throughout the subcontinent negotiating and upholding affluent contracts to supply goods to important customers as the Mughal armies and the British. For periods, they efficiently moved their massive caravans through the vast roadless tracks of all India, guarantying safe bearing for grain, salt and messages. Doing so, they spread from Kashmir to Tamil Nadu, from Orissa to Gujarat, spilling over into Sindh, Pakistan, Iran and further west. With the advent of the railway and the building of a road system, the Banjaras lost their primary occupation but reserved their tradition of monument building. Typical of wandering nomads, the Banjaras maintain strong borders so that they can interact with surrounding people and yet retain their cultural integrity. Such borders include the separate villages called Tanda where the bulk of the Banjaras still live today. Their occupation has been shifted from nomadic to established agriculture. When necessity arises, they sell sheep and goats for cash. Some of them retain their traditional occupation of selling salt, coconuts, stationary goods etc. at the weekly markets and local fairs. Some of them work as agricultural labourers. Both the male and females go for wage earning. When the females are mostly engaged as agricultural labourers, the males generally opt for road construction and forest works with the contractors. They are experts in traditional hand embroidery with mirror works. Artwork of Banjara has a good demand in the market in the various States of India. Articles made of materials like silver, brass, gold, cowries, ivory, animal bone and even plastic; adorn the wardrobes of fashionable urbanites. They gather firewood, house building materials, leaves, varieties of mushrooms, edible roots, fruits and tubers from the nearby forest to meet their consumption needs. This is done by both the sexes<sup>[10]</sup>

### **Socio-economic profile of Respondents**

It was observed from table 1.1 Age wise distribution of the respondents indicated that majority of the respondents i.e. 35 per cent were in the age group 45-55 years. Working and dynamic group age of the respondents.

As regards to marital status of the respondents, it was found that 93.50 per cent of the respondents were married and 6.50 per cent respondents were unmarried. It was noteworthy that majority of married respondents contribution in the study.

With regard to literacy level, the study disclosed that majority of the respondents i.e. 89.00 per cent were literate whereas 11.00 per cent respondents were illiterate. However, just 6.00 per cent respondents were post graduates and 16.00 per cent had completed graduation. The respondents educated up to primary, secondary and higher secondary level accounted 15.00 per cent. 16.50 per cent and 32.50 per cent respectively.



Table 1.1 - Socio-economic profile of Respondents

Sr. No.	Socio-Economic Aspects ( Sample size 200)		
1.	Age	No. of Responents	Percentage
	Less than 25	5	2.50
	25 - 35	52	26.50
	35 – 45	58	27.75
	45 – 55	70	35.00
	Above 55	15	8.25
2.	Marital status	No. of Responents	Percentage
	Married	187	93.50
	Unmarried	13	6.50
3.	Literacy level	No. of Responents	Percentage
	Illiterate	22	11.00
	Primary	30	15.00
	Secondary	33	16.50
	Higher secondary	71	35.50
	Graduation	32	16.00
	Post Graduation	12	6.00
4.	Occupation	No. of Responents	Percentage
	Agriculture	121	60.50
	Agriculture labour	37	18.50
	Service	23	11.50
	Other	19	9.50
5.	Condition of house	No. of Responents	Percentage
	Pacca	61	30.50
	Semi Pacca	124	62.00
	Kaccha	15	7.50
6.	Annual income of family	No. of Responents	Percentage
	Below Rs. 1,00,000	7	3.50
	Rs. 1,00,000 – Rs. 2,00,000	64	32.00
	Rs. 2,00,000 – Rs. 3,00,000	47	23.50
	Rs. 3,00,000 – Rs. 4,00,000	44	22.00
	Rs. 4,00,000 – Rs. 5,00,000	23	11.50
	Above Rs. 5,00,000	15	7.50
7.	Annual expenditure of family	No. of Respondents	Percentage
	Below Rs. 1,00,000	17	8.50
	Rs. 1,00,000 – Rs. 2,00,000	78	39.00
	Rs. 2,00,000 – Rs. 3,00,000	42	21.00
	Rs. 3,00,000 – Rs. 4,00,000	29	14.50
	Rs. 4,00,000 – Rs. 5,00,000	25	12.50
	Above Rs. 5,00,000	9	4.50

Source: Field Survey - 2018-19





It was observed that majority of the respondents i.e. 60.50 per cent were farmers, 18.50 per cent respondents were agriculture labor and 18.50 per cent respondents were marginal farmers. It was noticed that the earnings of these respondents were uncertain and irregular, 11.50 per cent respondents were engaged in services and 9.50 per cent respondents were engaged in other occupations.

Houses in rural areas of jalna districts are simply constructed mud walls or brick walls and covered with roofing tiles. It was pointed from table 1.2 that majority of 62.00 per cent of the respondents had semi pakka houses, 30.50 per cent of the respondents had pakka houses and only 7.50 per cent had kaccha houses.

The annual income of respondents is represented in the living standard of peoples. It directly or indirectly impacts life style of peoples. The data given in table 1.1 indicated that out of 200 respondents, 22.00 per cent of respondents the annual family income had between Rs. 3 to 4 lakh; 23.50 percent of respondents earned annual income Rs. 2- 3 lakh; 32.00 percent of the respondents have earned between Rs. 1 to 2 lakh; 11.50 per cent of respondents have earned annual income between the Rs. 4 lakh to 5 lakh, 7.50 percent of the respondents who had annual income more than Rs. 5 lakhs and there were 3.50 per cent of respondents have annual earnings below Rs.1 lakh; It is observed that very less number of banjara people belongs to high income category as compared to respondents falling in other categories of income.

The annual expenditure of respondents is also represented in the living standard of peoples. It directly or indirectly indicated the life style of peoples. The data given in table 1.1 indicated that out of 200 respondents, 39.00 per cent of respondents the annual family expenditure had between Rs. 1 to 2 lakhs; 21.00 per cent of respondents annual family expenditure had Rs. 2- 3 lakhs; 14.50 per cent of the respondents annual family expenditure had Rs. 3- 4 lakhs; 12.50 per cent of respondents annual family expenditure had between the Rs. 4 lakhs to 5 lakhs, 8.50 per cent of respondents annual family expenditure had below Rs.1 lakh and 4.50 percent of the respondents annual family expenditure had more than Rs. 5 lakhs. It is observed that less number of banjara people belongs to high expenditure category as compared to respondents falling in other categories of expenditure

## **Conclusion**

The primary income sources of Banjara peoples are agriculturists and animal husbandry is their secondary occupation.. Some of them work as agricultural labourers. In multi-ethnic villages, they live in separate wards called Tanda maintaining their cultural identity. For their traditional nomadic style of life, they used to possess scanty household items to meet their bareminimum necessities of daily life. Those who have settled down to a sedentary life, more or less, have acquired extra householdassets required for the changed style of life. observed that less number of banjara people belongs to high expenditure category as compared to respondents falling in other categories of expenditure. Banjara community has a short percentage of education. The chief of the family is illiterate.



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