



Correlation of Personal Characteristics of Banjara Women with their Adoption Regarding Indigenous Food Processing Practices

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ABSTRACT

The investigation was carried out to identify the processed foods prepared by the Banjara women. The study was carried out in Pusad Panchayat Samiti of Yavatmal district of Maharashtra State. For the study 4 villages were selected viz. Devthana, Bori, Limbi and Aregaon. Many Banjara tandas are situated in these villages and they are scattered. Totally 120 Banjara women veterans (old age women) were selected for the study. After identification of the practices the inventory was made to document the indigenous food practices. Dalya, Fla, Galwali, Chemotyar., Chilwa, Lapda, Wadya, Shav, Pindya, Papda, Muthia, Lapsi, Dhokla, Wda, Soji, Sar, Lappti, Chemotyar Batti, Salai, Chola, Khardya, Ghugrya., Kurde, Shengolya, Thapda., Patodi, were the 26 indigenous processed foods identified. In the first instance, the indigenous food processing practices of the Banjara community were identified and documented. In the second instance, it was noticed that age, occupation, annual income, social participation, attitude towards indigenous knowledge did not show any significant correlation with adoption of indigenous food procession practices. Hence, null hypothesis for these variables was accepted.

Key words: *Cut flowers, Hydration, Preservatives, Vase Life, STS, Upkeep.*

The Banjaras are a colourful, versatile and one of the largest people groups of India with a light Complexion. The Banjaras were historically nomadic, keeping cattle, trading salt and transporting goods. Their community organization was called Tanda. These Tanda have a inhabiting most of the districts in India. The Banjara are a sturdy, ambitious people and were used to carry grains for large armies. Every community has its own specialty and so Banjara community also has its specialty in food practices; which are prepared and served during occasions like wedding; festivals; etc.

The concept of indigenous knowledge is reflected in the day as working with indigenous knowledge. 'He' defines indigenous knowledge as the unique traditional and local knowledge existing within and developed around specific condition of women and men indigenous to particular geographical area. Indigenous knowledge is dynamic; it is the result of continuous process of experimentation innovation and adoption which enable it as blend with science and technology as well. Indigenous knowledge is an important part of the lives of the poor. It is a key element of the social; capital of the poor. Their main asset to invest in the struggled for survival to produce food to

provide potential contribution of indigenous knowledge locally manageably sustainable and cost effective survival strategies should not be neglected.

Objectives

1. To study personal, socio-economic and psychological characteristics of the Banjara women.
2. To study the correlation between personal, socio-economic and psychological characteristics of the Banjara women with their adoption about indigenous food processing practices.

MATERIAL AND METHODS

The present study was carried out in Pusad Taluka of Yavatmal district in Maharashtra. Under this Taluka four villages were purposively selected namely Devthana, Bori, Limbi and Aregaon. Totally 120 Banjara women having age above 60 years were selected for the study. The purpose behind this was these women have abundant knowledge about the traditional food processing methods of Banjara community. These women were contacted and interviewed individually as well as their group discussions were also held to identify the knowledge about indigenous processed food practices and the inventory or documentation was made. The investigation was carried out by the personal

interview method with the help of structured interview schedule. Frequencies, percentages and co-relation were used to analyze the data.

RESULTS AND DISCUSSION

General profile of the respondents

In set of independent variables the socio-economic and psychological characteristics were selected and some have been presented in the Table 1.

Age

From Table 1, it has been observed that 51.00 per cent of the respondents were in middle age category i.e. between 36-50 years of age level, followed by 43.00 per cent of them in old age categories i.e. above 50 years and about one fifth (06.00 %) in young age category. Therefore it could be concluded majority of the Banjara women were middle aged.

The above findings are in accordance with the observation of Dhanorkar (1998) and Ingle (2002).

Education

A perusal of data furnished in Table 1 also indicates that majority of respondents (68.33 %) were illiterate. The percentage of middle school level respondents was found to be 15.00 per cent. It was also seen that only 13.55 per cent of them having education up to primary school level. It was interesting to note that 2.00 per cent of respondents were educated up to each high school level and college level. Therefore it can be concluded that majority of the respondents were illiterate.

The finding of the present study corroborates with the finding of Dhanorkar (1998) who reported that majority of the Banjara women were illiterate.

Occupation

It is evident from the same table, that more than one third of respondents (37.50%) were having farming + labour as their occupation while one third (33.40%) of the respondents had household work as their occupation whereas over two fifth of the respondents (22.50%) had occupation as farming and only 6.60 per cent of the respondents had job work. Therefore, it can be

said that due to lack of education and inadequate employment opportunities, Banjara women were mostly engaged in non productive farming and labour work and remaining were engaged in household work.

The findings of the present study are in line with the findings of Trifle and Deshpande (1985), Dhanorkar (1998) who have reported that most of the women practiced mixed occupation viz., Farming + Labour + Household + Job for their livelihood.

Annual Income

As far as annual income of the selected respondents was concerned, it was noted that majority of the respondents (66.66 %) had income between Rs. 10,000/- to 40,000/- where as 25 per cent of them belonged to lower income group i.e. up to Rs. 10,001. The annual income was from all sources, while only 6.66 per cent of them could earn income between Rs. 20,001 to 30,000/-. The percentage of respondents earning annual income above Rs. 40,000/- was meager (1.68 %). Therefore, it is concluded that majority of the Banjara women belonged to the lower income group i.e. up to 10,000/- and thus the economic level of the Banjara women was poor and were below poverty line.

The above findings are in conformity with observations of Kapgate and Ingle (1990). They reported in their study that the economic level of the Banjara women was poor and more than 75 per cent of respondents were below poverty line.

Social Participation

It can be seen from the table that overwhelming majority (06.80%) of the respondents had participation in social organization to a moderate extent. Remainders were spread over in both the categories i.e. high and low (3.20 % and 00.00 % respectively). Therefore, it is inferred that majority of the respondents has moderate level of social participation.

The findings of the present study are in accordance with findings reported by Kapgate and Ingle (1990), Anonymous (2000) who concluded that social participation of most of the Banjara women who resided in the remote areas was very poor.

Table 1 General profile of the respondents. (n=120)

Sr. No	Particulars	Frequency	Percentage	
1	Age			
	Young	08	06.00	
	Middle	61	51.00	
	Old	51	43.00	
	2	Education		
		Illiterate	82	68.33
Primary school		16	13.55	
Secondary school		18	15.00	
High school		02	1.00	
College		02	1.00	
3		Occupation		
	Farming	27	22.50	
	Labour	45	37.50	
	Household	40	33.40	
4	Job	08	6.60	
	Annual Income			
	Up to 10,000 (BPL)	80	66.66	
	10,000 to 20,000	30	25.00	
	20,001 to 30,000	08	06.66	
5	Above 40,000	02	01.68	
	Social Participation			
	Low	00	00.00	
	Medium	82	06.80	
6	High	38	03.20	
	Extension contact			
	Low	30	25.00	
7	Medium	60	50.00	
	High	30	25.00	
	Socio-economics status			
	Very low	39	32.00	
	Low	42	35.10	
	Medium	29	24.70	
	Medium -high	09	07.50	
	High	01	00.80	
8	Attitude towards			
	Un favourable	011	09.16	
	Favourable	100	83.90	
	Highly favourable	009	07.50	

Extension contact

It is observed that majority of the respondents (50.00 %) had medium level of extension contact while one fourth of them (25.00 %) had both, low and high level of extension contact. Therefore, it is concluded that majority of the respondents had moderate level of extension contact.

The findings of present study corroborate the findings reported who reported that the respondents of their investigation had low level of extension contact with extension agents.

Socio – economic status

It is also observed from Table 1 that over two third of respondents (32.00 %) had very low level of socio-economic status. Relatively a few respondents (24.70% and 7.50%) were found in medium and medium high level of socio-economic status respectively. However, the percentage of respondents having high level of socio-economic status was found to be very negligible (0.80%).

Therefore, it is can be inferred that majority of respondents had very low to low level of socio-economic status.

The socio-economic status of Banjara women studied was in case of primitive Banjara community and that was low. Thus the findings of this study lend support to the findings of the present study.

Table 2. Coefficient of correlation of characteristics of the respondents with their adoption.

Sr. No.	Particulars	'r' value
1	Age	-0.091
2	Education	-0.205**
3	Occupation	0.083
4	Annual income	-0.027
5	Social participation	-0.032
6	Extension contact	0.244**
7	Socio-economic status	-0.0574**
8	Attitude towards indigenous knowledge	-0.120
9	Knowledge	-0.0592**

** Significant at 0.01 level of probability Significant at 0.05 level of probability

Attitude towards indigenous knowledge about food processing practices.

It was noted that more than three fourth of the respondents (83.9%) had favorable attitude towards indigenous knowledge. The percentage of respondents having unfavorable attitude towards indigenous knowledge was almost negligible (9.16%) whereas only 7.5 per cent of respondents were having highly favourable attitude towards indigenous knowledge. It is therefore inferred that majority of the selected respondents held favorable attitude towards indigenous knowledge.

Table 2: Correlation coefficients of selected characteristics with adoption of indigenous food processing practices

In order to establish relationship between personal socio-economical and psychological characteristics of the women of Banjara community with the adoption about indigenous food processing practices, were subjected to test of coefficient of correlation and findings observed are presented in the Table 2 .

Further, it could be observed from Table 2 that among 9 variables studied, 1 variables namely extension contact, were found to have positive significant correlation with adoption of indigenous food processing practices, 3 variables showed the negative correlation with adoption of indigenous food processing practices i.e. education, socio-economic status, knowledge, hence null hypothesis for these four variables was rejected. Further, it was noticed that age, occupation, annual income, social participation, attitude towards indigenous knowledge

did not show any significant correlation with adoption of indigenous food procession practices. Hence, null hypothesis for these variables was accepted.

Logical reasoning behind this may be that the respondents with higher age, less education, agriculture occupation, local social participation, low socio-economic status, low annual income, tends to believe more in their age old indigenous food processing practices because of this less potentiality of sustaining and spending for the new technology. Indigenous food practices are cost free, very effective and do not cause any harm so adoption of food processing practices to a greater extent. Non significant correlation of occupation, socio-economic status indicates that irrespective of their occupation and socio-economic status thus, they adopted the indigenous food processing practices.

The findings of the present study fall in line with the finding that age had positive and significant relationship with knowledge of the respondent. It was that education had negative and highly significant correlation with knowledge. It was found that social participation was positively and significantly associated with the score of initial knowledge, It was that reported that women have positive and significant attitude towards indigenous knowledge.

From the discussion on foregoing results, it could be summarized that majority of the respondents were middle aged, illiterate, farming labour and engaged in occupation of farming. Majority of farmer were poor and below poverty line with medium level of social participation

extension contact and low level of socio-economics status.

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