



Development Deferred: Socio-Economic Challenges and Policy Gaps in the Banjara Community of Telangana

Rathod Rajender¹ and Nagendra Ambedkar Sole²

¹Research Scholar, Department of Public Policy, Law & Governance, Central University of Rajasthan, Kishangarh, Rajasthan, India. E-mail: rathodrajender123@gmail.com

²Professor, Department of Public Policy, Law & Governance, Central University of Rajasthan, Kishangarh, Rajasthan, India. E-mail: snambedkar@curaj.ac.in

To Cite this Article

Rathod Rajender & Nagendra Ambedkar Sole (2025). Development Deferred: Socio-Economic Challenges and Policy Gaps in the Banjara Community of Telangana. *Indian Journal of Social and Economic Development*, 1: 1-2, pp. 45-58.

Abstract: This study explores the economic hardships and social marginalization of the Banjara community in Telangana, focusing on historical exclusion, cultural erosion, and weak institutional support. Despite constitutional safeguards, welfare schemes, and the Telangana Panchayat Raj Act, 2018, Banjaras living in Thandas continue to face landlessness, debt, poor education, inadequate healthcare, and limited political representation. Field data from Warangal and Khammam reveal that poverty, gender roles, and traditional practices worsen their socio-economic challenges. Issues such as dowry-related debt, high fertility, insecure land tenure, and the commercialization of festivals further increase vulnerability. A growing concern is the rising alcohol consumption among Banjara women, often used as a coping mechanism for financial stress. Findings indicate that development programs are ineffective unless they incorporate cultural sensitivity, gender awareness, and community participation. The paper calls for rethinking tribal development policy to better align legislation with the lived realities of marginalized communities.

Keywords: Banjara Community, Socioeconomic Marginalization, Gender Roles, Tribal Development Policy, Cultural Erosion.

I. Introduction

The tribal groups in India constitute some of the most historically neglected and structurally disadvantaged groups of society. Despite the constitutional safeguards, welfare schemes, and targeted development initiatives, Scheduled Tribes (STs)

continue to experience significant ground-rooted inequalities in terms of land ownership, education, health, political participation, and access to public services (Ministry of Tribal Affairs, 2014; Xaxa, 2005). Within this wider tribal demographic context, the Banjara community in Telangana emerged as a critical case study of “*Development Deferred*”, characterized by entrenched poverty, indebtedness, cultural erosion, and a lack of adequate institutional acknowledgment.

Traditionally, these banjara people are nomadic and pastoralist in nature. They have undergone several displacements and have been forced to settle first under colonial and then post-independence administrative frameworks. Their small settlements are called as “Thandas,” are mostly located in near to forest geographically inaccessible areas and lack crucial facilities and basic public services (Ramdas, 2019). Despite being formally recognized as a Scheduled Tribe in Telangana, Banjaras continued to encounter administrative barriers to their obtaining land titles, forest rights, and welfare schemes. These challenges are further worsened by low literacy rates, high fertility, indebtedness linked to dowry practices, and limited livelihood options. These issues are worsened by low literacy rates, high fertility, dowry-related debt, and limited livelihood possibilities. This condition can be seen in districts with large ST populations, such as Warangal and Khammam (Census of India, 2011; IIPS & ICF, 2021).

Despite the Telangana Panchayati Raj Act, 2018, which mandated that Thandas with more than 500 registered voters be converted into official Gram Panchayats, the outcomes have been mixed. While this change has provided some political recognition, its consequences on governance, service delivery, and representation are unequal and underappreciated (Government of Telangana, 2018). The community’s social and economic issues have been compounded by recent events, including the increase in alcohol consumption among Banjara women, changes in cultural customs brought about by assimilation, and growing household debt linked to celebrations like Banjara Dasara (Field Observations, 2024–2025).

This paper examines the structural determinants of exclusion and the challenges that persist in developmental frameworks in addressing the needs of the Banjara community in Telangana. It argues that unless policies are designed to be both culturally sensitive and context-specific, efforts toward tribal development will remain rhetorical aspirations rather than catalysts for genuine transformation. The study seeks to explore the extent to which structural exclusion and the ineffective implementation of development programs and policies have contributed to the

socioeconomic marginalization of the Banjara community, despite the existence of constitutional safeguards and targeted welfare initiatives. Specifically, it aims to critically analyze how structural exclusion, cultural marginalization, and policy failures have shaped the community's lived experiences of development, with particular attention to issues of land rights, education, healthcare, indebtedness, and political representation. Through this inquiry, the paper evaluates the effectiveness of constitutional protections and tribal welfare programs in addressing the persistent struggles of the Banjara community.

II. Literature Review

2.1. Tribal Development and Structural Marginalization

Historically, the debate on tribal development in India has emphasized the importance of protection, preservation, autonomy, and promoting just integration into the broader community and ensuring equal participation in mainstream life. Jawaharlal Nehru, India's first Prime Minister after independence, presented his ideas for tribal development in the "Tribal Panchsheel" (1957). He proposed five main principles—protecting tribal culture, safeguarding their land and forest rights, limiting outside interference, building leadership and skills within the community, and promoting self-governance. His vision, "development without disruption," aimed to improve infrastructure, education, and healthcare while allowing tribal communities to direct their progress. This differed significantly from later centralized policies that often ignored local traditions, leading to alienation and resistance (Nehru, 1957).

However, these ideas are frequently at odds with later state-led development initiatives, which result in cultural uniformity, relocation, and a greater reliance on outside institutions (Xaxa, 2005). Numerous studies have highlighted the structural nature of tribal exclusion. Land alienation, low institutional presence, and poor access to public goods define tribal experiences in many states (Rao, 1987; Haimendorf, 1987). This exclusion is particularly acute in regions where forest rights are denied, and *thandas*—tribal hamlets—were not recognized as revenue villages until recently, thereby barring communities like the Banjaras from accessing welfare and land entitlements (Ramdas, 2019; Ministry of Tribal Affairs, 2023).

2.2. Socio-Economic Status of Banjaras

Despite being constitutionally recognized as a Scheduled Tribe (ST) in Telangana, the Banjaras have remained mainly at the periphery of state development initiatives.

Ramdas (2019) states in his research of certain districts in Telangana that Banjara Thanda's are characterized by continuous infrastructural deficits, insufficient supply of educational and healthcare facilities, and a limited variety of livelihood choices. The Banjaras' pastoralist heritage and cultural uniqueness, as seen by their continued use of the Gor Boli language and strikingly different traditional dress, have been largely neglected in formal development planning.

This marginalization has resulted in cultural estrangement and underrepresentation within administrative organizations (Boruah & Kumar, 2021). The National Family Health Survey-5 (NFHS-5) reveals that ST women in Telangana had a Total Fertility Rate (TFR) of 2.5, significantly higher than the state average of 1.8. It also reveals that just 52.9% of ST women can read and write, significantly lower than the mainstream population (IIPS & ICF, 2021). These indicators point to interconnected gender and development deficits across tribal communities, with the Banjaras experiencing compounded disadvantages due to entrenched dowry practices, restricted access to formal employment, and dependence on informal credit systems.

2.3. Political Representation and the Telangana Panchayati Raj Act (TPRA)

The Telangana Panchayati Raj Act (TPRA), 2018 gave thandas the status of independent Gram Panchayats. This change aimed to reduce the long-standing exclusion of tribal communities from local governance and to give them more autonomy and participation in village planning (Government of Telangana, 2018). However, scholars argue that the implementation has not been consistent, as many newly created tribal Panchayats face challenges of administrative capacity, trained staff, and financial resources (Rupavath, 2020)

Field studies in Warangal and Khammam suggest that, although Thanda's, Field studies from Warangal and Khammam show that while thandas now elect their own sarpanches, real participation is still limited by deep-rooted hierarchies, patriarchal practices, and low levels of political awareness. As a result, symbolic inclusion rarely turns into genuine empowerment, particularly for Banjara women (Boruah & Kumar, 2021)

2.4. Debt, Gender, and Emerging Social Trends

Among tribal communities, including the Banjaras, indebtedness arises from a combination of cultural obligations such as festival spending and dowry, limited

availability of institutional credit, and sudden financial burdens such as medical crises or failed harvests (Aruna Tara, 1990). Several studies and field reports highlight a worrying trend even widowed and working women in thandas have started consuming locally brewed liquor (kallu) as a coping mechanism. This change, shaped by stress, poverty, and shifting gender roles, represents a break from earlier tribal norms, where women held active and respected positions in the community but were rarely linked to alcohol use (Field Observations, 2024–2025).

This changing socio cultural landscape demands a gender sensitive lens in tribal development discourse. As highlighted by Boruah and Kumar (2021), failure to engage women meaningfully in policy and governance has deepened their vulnerability economically, politically, and socially.

III. Methodology

This study uses a mixed-methods research strategy, including qualitative and quantitative data for examining the socioeconomic conditions and developmental challenges faced by the Banjara community in Telangana. The approach enables a complete knowledge of structural constraints, lived experiences, and policy implementation gaps, particularly in decentralization and tribal governance. The research area focuses on Warangal and Khammam districts of the Telangana region with a high concentration of Scheduled Tribes, including the Banjara community. These districts were chosen based on (i) a large Banjara population, (ii) the recent conversion of thandas into Gram Panchayats under the Telangana Panchayati Raj Act of 2018, and (iii) field accessibility.

Primary data for the study has been obtained through multiple qualitative techniques to capture the diverse experiences of the Banjara community. Semi-structured interviews were conducted with 30 Banjara households across six Thanda's (three in each district), focusing on land ownership, and access to health services, indebtedness, dowry practices, educational opportunities, and local governance. In addition, Focus Group Discussions (FGDs) were organized with women including widows, members of self-help groups (SHGs), and mothers to explore perspectives on reproductive health, fertility decisions, and socio-cultural transformations within the community. Key Informant Interviews were also undertaken with local sarpanches, officials from the Tribal Welfare Department, NGO representatives, and educators, providing institutional and policy level insights that complemented household and community narratives. Secondary Data such as NFHS-5 (2020–21)

Telangana Fact Sheet, Census of India (2011), Reports from the Telangana Tribal Welfare Department and Existing scholarly literature and policy texts.

Quantitative data from the NFHS-5 and field surveys were evaluated using descriptive statistics to uncover differences in fertility rates, literacy levels, access to services, and debt prevalence. NVivo was used to code qualitative data from interviews and focus groups thematically in order to find re-occurring narratives of exclusion, adaptation, and resistance.

IV. Findings and Discussion

This section sets out the empirical findings derived from fieldwork in Warangal and Khammam districts, supplemented by secondary data sources. The analysis identifies five key dimensions of the socio-economic challenges confronting the Banjara community: landlessness and indebtedness, reproductive pressures, gendered forms of exclusion, barriers to education, and processes of cultural transformation.

4.1. Land Ownership, Indebtedness, and Structural Marginalization

A major structural challenge confronting the Banjara community in Telangana is the persistence of landlessness and informal indebtedness. Field observations from Warangal and Khammam districts reveal that only 35% of Banjara households possess formal land titles, making them ineligible for a range of government backed agricultural subsidies, crop insurance, or institutional credit. Without pattas or legal recognition of their land, many are left vulnerable to eviction, exclusion from land records, and marginalization from rural development schemes.

As a consequence, nearly 70% of Banjara families rely on informal credit systems, including moneylenders, self-help groups (SHGs), and community based lenders. Informal lenders (shavkarlu) typically demand interest rates far above institutional norms, compounding financial precarity and trapping families in longterm debt cycles. Particularly concerning is the finding that 60% of households reported taking loans for marriage related expenses, reflecting the socio cultural pressure to conduct respectable weddings that involve dowry payments despite legal prohibitions.

Additionally, celebrations like Banjara Dasara, a culturally significant event involving entire thandas, are often funded through high interest loans or livestock sales. One respondent from Kompally Thanda reflected the social compulsions surrounding such practices.

“We sell cattle or take money from moneylenders during the festival. Otherwise, our family will feel humiliated.”

There is also a worrying gap in legal awareness and institutional engagement: less than 20% of the population reported awareness of the Forest Rights Act (2006), despite its potential to secure community forest rights. Moreover, only 12% of Gram Panchayats in the studied areas were led by Banjara Sarpanchs, suggesting low levels of political representation and decision-making power at the grassroots level.

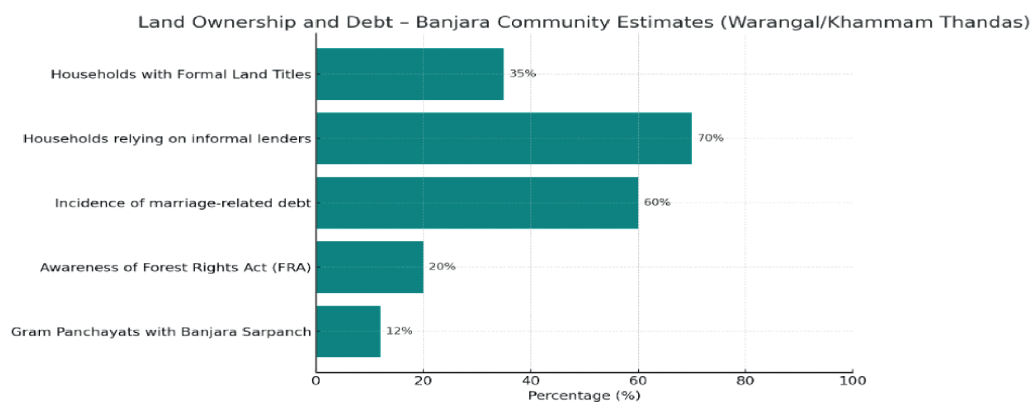


Figure 1; Land ownership and debt in Banjara community estimates (Warangal/Khammam thandas). Source: Field Survey, 2025.

4.2. Land Rights for Women in the Banjara Community

A critical aspect of land related marginalization in the Banjara community is the limited access of women to land ownership and inheritance. According to Field visits in Warangal and Khammam districts showed that fewer than 15% of Banjara women have legal ownership or joint ownership of household land, even though the Hindu Succession (Amendment) Act of 2005 gives daughters the same inheritance rights as sons (Navayana Buddhist, 2023; TICI Journals, 2023). Patriarchal traditions still exist, with land usually passing from father to son, and daughters often excluded from inheritance after marriage. As a result, women depend on male family members for access to land and other productive assets, which limits their financial independence and decision making power at home and in the community (Landesa, 2021).

Women financial vulnerability is exacerbated by their lack of land ownership. Banjara women frequently lack access to institutional loans and cannot engage in

government agricultural initiatives due to their limited formal rights. Awareness of their rights is low, and fear of social disapproval prevents women from claiming them. In many thandas, local disputes are still settled according to traditional male authority rather than legal rules (Ram Charan v. Sukhram, 2025).

One respondent from Palakurthi Thanda noted, *“Even though the law says we can inherit land, challenging the men in our family is not acceptable. We just live with what we have”* (Field Survey, 2025).

As a result, the exclusion of women from land ownership promotes greater systemic marginalization. Without legal titles or recognition, Banjara women are subject to dispossession and have little control over household economic decisions. Bridging this gap requires focused interventions like asRights awareness initiatives, institutional support for womens land claims and initiatives to empower women within thanda governance institutions (Navayana Buddhist, 2023; Landesa, 2021).

4.3. Fertility Pressure and Reproductive Burdens

Data from the National Family Health Survey 5 (NFHS 5) indicates that the Total Fertility Rate (TFR) among Scheduled Tribe (ST) women in Telangana is 2.5, notably higher than the state general average of 1.8. Field interviews from Thanda’s in Warangal and Khammam districts corroborate this trend, revealing that many Banjara women have between five and seven children, primarily motivated by social pressures to bear at least one male child.

This reproductive pattern has significant consequences, both physical and economic. The repeated cycles of pregnancy place a heavy toll on women’s health, often without access to adequate maternal care or rest due to their domestic and agricultural responsibilities. At the same time, larger family sizes intensify financial stress, as household income is stretched thin to cover food, clothing, schooling, and marriage related expenses.

The burden is especially pronounced among widows and women headed households, who shoulder the dual responsibility of caregiving and income generation. In the absence of state support systems and mental health resources, alcohol consumption (locally known as *kallu*) is becoming a coping mechanism among Banjara women a marked cultural shift from earlier gender norms.

“We take alcohol (kallu) to sleep; otherwise we cannot bear the load of the day,” Widow with three children, Lingala Thanda, Khammam.

This testimony reflects not only the emotional fatigue experienced by tribal women but also the erosion of traditional gender roles, likely influenced by mainstream cultural contact and inadequate social support. These emerging trends demand urgent policy attention, especially in the areas of reproductive health, gender sensitive livelihood programs, and psychological counselling in tribal settlements.

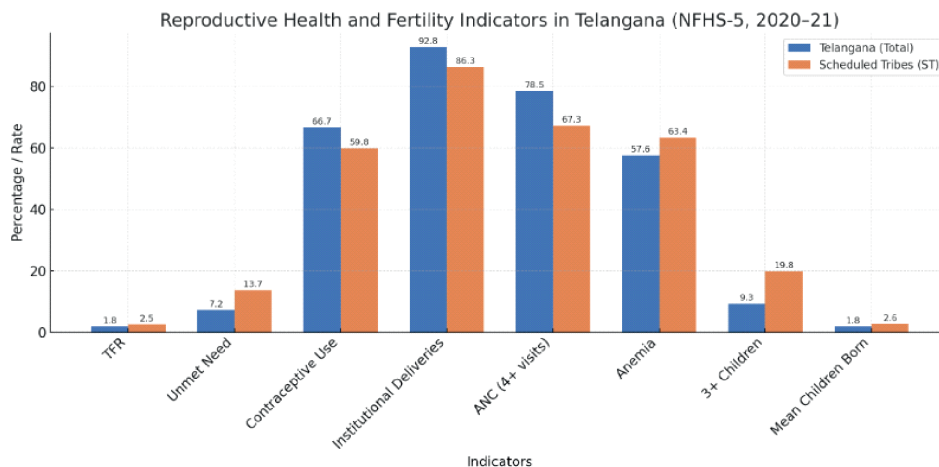


Figure 2: The figure compares Total Fertility Rate (TFR), institutional deliveries, family planning, and anemia among ST women and all women in Telangana.

Source: IIPS & ICF (2021)

4.4. Gender Roles and Alcoholism

The Banjara community in Telangana is undergoing significant socio-cultural transitions, particularly in relation to gender roles and alcohol consumption. Traditionally, alcohol consumption, especially of local brews such as (kallu), was largely confined to men, while women were expected to abstain in keeping with established community norms. However, cultural contact with dominant caste societies, as well as exposure to urban lifestyles through migration and media, has triggered a notable shift.

Recent fieldwork in Warangal and Khammam thandas reveals a growing pattern of alcohol consumption among Banjara women, particularly among widows and daily wage laborers. Women often cite physical exhaustion, emotional stress, and loneliness as reasons for consuming alcohol. For many, it is described as a coping mechanism to “numb” the burden of overwork and insecurity, especially in the absence of male support or adequate community care structures.

“We drink to forget our pain. After a whole day in the field and looking after children, it helps us sleep,” Laboring woman, Kompally Thanda.

This shift has multiple socioeconomic and health implications in economical level alcohol consumption may appear to be lower, it gradually builds into a recurring household expense, which is frequently sustained through informal loans or by diverting savings that were intended for necessary necessities. Such expenditures are often sustained through informal borrowing or by diverting resources away from essential household needs, thereby exacerbating financial insecurity (Kadam et al., 2020). From a health perspective, women who consume alcohol are exposed to heightened risks, including liver damage, reproductive complications, and mental health deterioration, particularly in contexts where access to public healthcare remains severely constrained (Shikha et al., 2023; Eashwar et al., 2020). The consequences further extend to household stability Children’s wellbeing is compromised due to reduced caregiving quality, erratic incomes, and emotional stress within the family (Rebello et al., 2025). Moreover, this practice generates cultural tensions older generations and traditional leaders express concern over declining moral values, contributing to intergenerational tensions and community fragmentation (Rebello et al., 2025).

4.5. Educational Exclusion and Youth Vulnerability in Banjara Thandas

The educational challenges faced by the Banjara community in Telangana are reflected in both access and retention indicators. As shown in Figure 1, while primary school enrollment rates among Scheduled Tribe (ST) youth are relatively high, above 85% in Warangal, around 80% in Khammam, and approximately 83% across Telangana, the dropout rates at middle and secondary levels remain alarmingly high. Warangal has a dropout rate of about 40%, Khammam reaches 45%, and the statewide average is around 36%.

This gap implies that, while initial access to education has increased, persistent participation in education remains a significant barrier, particularly for ST girls. Qualitative fieldwork in thandas across Khammam and Warangal reveals that dropout is often due to long distances from hostels, early involvement in household or wage labor, and gender specific vulnerabilities like early marriage and lack of safe school environments.

The lack of adequate residential hostel facilities, especially in remote and interior tribal settlements, exacerbates the issue. Families in Lingala Thanda and

Kompally Thanda reported that hostels were either too distant or lacked adequate infrastructure, leading to parental reluctance to send children especially girls beyond primary school.

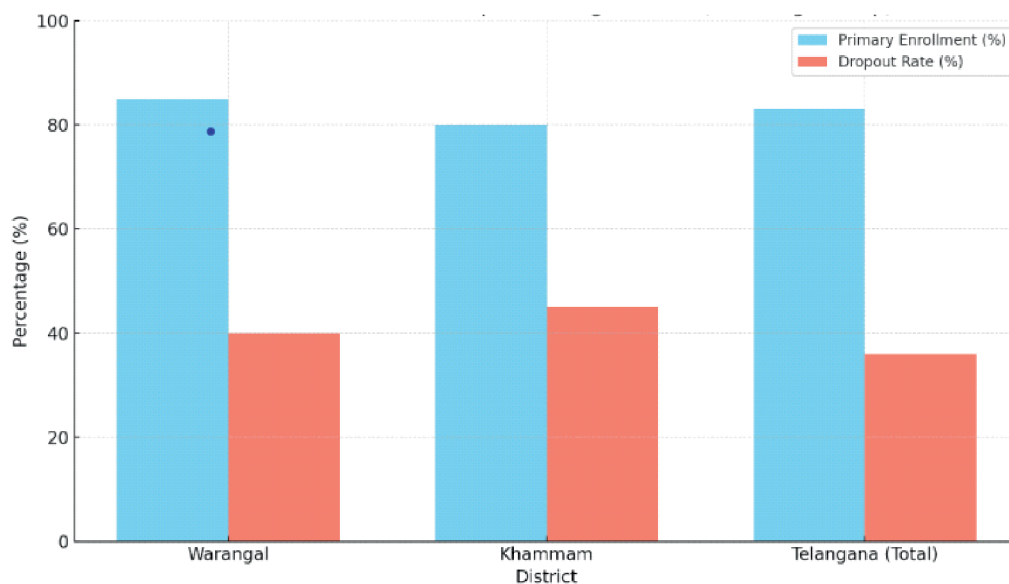


Figure 3: Eductaional access and dropout among ST Youth (10-24 Age group)

Source: Tribal Welfare Department Reports (2023), NFHS-5 (2021), Field observations (2024–2025)

4.6. Governance Deficits and Representation

Despite the Telangana Panchayati Raj (Amendment) Act, 2018, recognizing many thandas as Gram Panchayats, only 12% of the studied thandas had Banjara Sarpanches. Many respondents lacked awareness of the Forest Rights Act (FRA), and some thandas still faced issues with accessing MGNREGS or health sub-centers due to bureaucratic neglect.

“We were told we will get pattas after Gram Sabha, but nothing happened,” Sarpanch from Warangal district

V. Conclusion

The socio-economic condition of the Banjara community in Telangana reflects a complex interplay of structural disadvantages and evolving cultural patterns. Based on both field observations and secondary data from Warangal and Khammam districts, the following core findings emerge.

The study shows that the Banjara community in Telangana faces serious problems with land and credit. About 65% of households do not own land, and nearly 70% still depend on informal moneylenders (shaukars). Marriage related expenses further exacerbate financial vulnerability, with 60% of families reporting loans for this purpose, often resulting in debt traps and the loss of assets. Fertility and health are also major concerns. The Total Fertility Rate among Scheduled Tribe women is 2.5, and many households have between five and seven children.

This pattern, largely influenced by son preference, has direct consequences for maternal health, nutritional status, and healthcare expenditure. Gender roles in the community are changing, with more Banjara women now consuming alcohol. Many women use alcohol as a way to deal with work fatigue or the stress of widowhood, and this trend is partly influenced by closer contact with mainstream society. Education is another major concern, as dropout rates remain high (40–45%), especially at the secondary level. Because Scheduled Tribe residential hostels are limited, especially for girls, many families are forced to take loans to pay for private schooling.

This creates financial pressure but also shows their growing hopes for better education. Finally, political inclusion remains limited despite the Telangana Panchayati Raj (Amendment) Act, with only 12% of thandas in the study sample having Banjara sarpanches. Furthermore, awareness of the Forest Rights Act (FRA) is below 20%, restricting the community's ability to claim legal entitlements.

References

- Aruna Tara. (1990). *Land alienation and the tribals*. New Delhi: Har Anand Publications.
- Ashwar, V. M. A., Umadevi, R., Gopalakrishnan, S., & Geetha, A. (2020). Alcohol consumption in India—An epidemiological review. *Journal of Family Medicine and Primary Care*, 9(9), 49–55. https://doi.org/10.4103/jfmpc.jfmpc_225_20
- Bhukya, B. (2010). *Subjugated Nomads: The Lambadas under the Rule of the Nizams*. Orient Blackswan.
- Boruah, A., & Kumar, R. (2021). Forest rights and gendered experiences of displacement in India. *Indian Journal of Social Policy and Development*, 7(2), 34–52.
- Centre for Policy Research. (2022). *Dispossession by design: How India's forest governance undermines tribal rights*. <https://cprindia.org>
- Feld observations. (2024–2025). Data collected from Kompally Thanda, Lingala Thanda, and selected Gram Sabhas in Warangal and Khammam districts during PhD fieldwork by the author.

- Government of Andhra Pradesh. (1959). *The Andhra Pradesh Scheduled Areas Land Transfer Regulation Act, 1959 (Regulation I of 1959)*.
- Government of Telangana. (2018). *The Telangana Panchayati Raj (Amendment) Act, 2018*. Hyderabad: Telangana Gazette.
- Government of Telangana. (2023). *District-level socio-economic survey: Scheduled Tribes in Warangal and Khammam*. Tribal Welfare Department.
- Guguloth, V. (2016). The origin and socio-economic conditions of Banjaras in Telangana State — A perspective. Paper presented at the 5th National Banjara Professors' Conference. Kakatiya University.
- Haimendorf, C. V. F. (1987). *Tribes of India: The struggle for survival*. Berkeley: University of California Press.
- International Institute for Population Sciences [IIPS] & ICF. (2021). *National Family Health Survey (NFHS-5), 2019–21: Telangana*. Mumbai: IIPS.
- Kadam, K. S., Unnithan, V. B., Mane, M. R., & Angane, A. Y. (2020). Brewing caregiver burden: Indian insights into alcohol use disorder. *Indian Journal of Social Psychiatry*, 36(3), 193–198. https://doi.org/10.4103/ijsp.ijsp_94_19
- Mathew, G. (Ed.). (1995). *Status of Panchayati Raj in the states of India, 1994*. Concept Publishing Company.
- Ministry of Tribal Affairs. (2014). *Report of the High-Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities of India*. Government of India.
- Ministry of Tribal Affairs. (2023). *Status of implementation of the Forest Rights Act, 2006*. Government of India.
- National Campaign for Survival and Dignity (NCS D). (2023). *Forest evictions in India: A state-wise analysis*. <https://forestrightsact.org>
- National Commission for Scheduled Tribes (NCST). (2020). *Report on livelihoods, land rights and debt among ST communities in India*. New Delhi: NCST.
- Planning Commission. (1981). *Report of the Working Group on the Development of Scheduled Tribes for the Sixth Five Year Plan (1980–85)*. New Delhi: Government of India.
- Ramdas, R. (2019). Socio-economic status and challenges of Banjara communities in Telangana: A district-level study. *Journal of Rural and Tribal Development*, 5(2), 45–58.
- Rao, A. (1987). *Land alienation and tribal movements*. New Delhi: Indian Social Institute.
- Rebello, N. S., Anand, S., Biswas, R., Murthy, P., Velleman, R., & Nadkarni, A. (2025). Mapping the journey of families navigating problem drinking in South Asia: A scoping review. *BMC Public Health*, 25(1), 456. <https://doi.org/10.1186/s12889-025-22967-y>

- Rupavath, R. (2019). Tribal alienation and conflict in India: A perspective from below. *Contemporary Voice of Dalit*, 11(2), 194–209. <https://doi.org/10.1177/2455328x18822907>
- Rupavath, U. (2010). Displacement and marginalisation of tribes in India: Some reflections. *Journal of Social and Economic Policy*, 7(2), 183–200.
- Shikha, S., Kumar, M., & Kashyap, V. (2023). Medical and social implications of alcohol use among adult women in a rural area of Ranchi, Jharkhand: A cross-sectional study. *Journal of Family Medicine and Primary Care*, 12(2), 320–325. https://doi.org/10.4103/jfmpc.jfmpc_1035_22
- Xaxa, V. (2005). Politics of language, religion and identity: Tribes in India. *Economic and Political Weekly*, 40(13), 1363–1370.
- Government of Telangana. (2020). *Annual report of the Tribal Welfare Department, 2019–20*. Hyderabad: Department of Tribal Welfare.
- International Institute for Population Sciences [IIPS] & Ministry of Health and Family Welfare [MoHFW]. (2021). *National Family Health Survey (NFHS-5), 2019–21: Telangana fact sheet*. Mumbai: IIPS.
- Registrar General & Census Commissioner of India [RGCCI]. (2011). *Census of India 2011: Primary census abstract for Telangana*. New Delhi: Office of the Registrar General & Census Commissioner.
- Climate Change Education. (2025). Preparing African youth for future challenges. *Sustainability*, 17(10), 4267.
- Gleeson, M. (2023). A case study of computer science lecturer's selection and use of digital tools in an Irish Technological University. *Irish Journal of Technology Enhanced Learning*. <https://doi.org/10.22554/ijtel.v7i1.112>
- Landesa. (2021). *Women's land rights and rural development: Challenges and opportunities in India*. Landesa. <https://www.landesa.org>
- Navayana Buddhist. (2023). *Gender, property, and tribal communities: Case studies from Telangana*. Navayana Publications.
- Ram Charan v. Sukhram, Civil Appeal No. XXXX (Supreme Court of India, 2025).
- Telangana Institute for Community Initiatives (TICI) Journals. (2023). Inheritance practices and gender norms among the Banjara community. *Journal of Social Studies*, 12(2), 45–62.
- Field survey. (2025). Socio-economic and land ownership data of Banjara households in Warangal and Khammam districts. Author's fieldwork