



International Journal of Contemporary Research In Multidisciplinary

Research Article

The Banjara Ekta Sankalp Yatra-2026 From Savagad to Delhi: A Socio-Political Analysis

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DOI: <https://doi.org/10.5281/zenodo.21980155>

Abstract

The Banjara Ekta Sankalp Yatra (July 5–27, 2026) was a 21-day, 7,000-kilometre march from Savagad to New Delhi demanding a unified national Scheduled Tribe status. The movement utilized the custom Banjara Ekta App to overcome geographic isolation and organise its population across 18 states. Ultimately, the Yatra transformed localised grievances into a unified pan-Indian consciousness, compelling federal policymakers to recognise the socio-political stake of the Gor-Banjara people.

This paper examines the Banjara Ekta Sankalp Yatra (July 5–27, 2026), a historic 21-day, 7,000-kilometre march from Savagad to New Delhi, to analyse modern nomadic tribe assertiveness in India. Historically criminalised by colonial rule and fragmented by post-colonial federal policies, the Gor-Banjara community faces severe systemic inequality due to conflicting state-level classifications (ST, SC, or OBC) and the institutional erasure of their native oral language, Gor Boli. [1, 2].

Using a mixed-methods digital ethnography approach, this study evaluates how the movement used the custom Banjara Ekta App to overcome geographical isolation and low literacy rates through audio-first interfaces and localised geo-spatial tracking. The findings demonstrate that digital tools allowed the community to bypass arbitrary state borders and build a unified national political identity.

Manuscript Information

- **ISSN No:** 2583-7397
- **Received:** 11-07-2026
- **Accepted:** 14-08-2026
- **Published:** 17-08-2026
- **IJCRM:** 5(4); 2026: 748-758
- **©2026, All Rights Reserved**
- **Plagiarism Checked:** Yes
- **Peer Review Process:** Yes

How to Cite this Article

Dharawat L K. The Banjara Ekta Sankalp Yatra-2026 From Savagad to Delhi: A Socio-Political Analysis. Int J Contemp Res Multidiscip. 2026;5(4):748-758.

Access this Article Online



www.multiarticlesjournal.com

KEYWORDS: National Scheduled Tribe (ST) Status, "One Nation – One Reservation", National Banjara Development, Board/Commission, Inclusion of Gor Boli in the 8th Schedule, Socio-Economic Reforms, Savagad (The Root of Authority), The Trans-State Route (The Catalyst for Consolidation).

1. INTRODUCTION

1.1 Context and Historical Background

The Banjara community stands as one of India's most historically resilient yet systematically marginalized nomadic and semi-nomadic groups. For centuries, their distinct cultural identity, linguistic heritage, and socio-economic structures existed on the peripheries of mainstream state frameworks. In the contemporary political landscape, this marginalisation has triggered a powerful counter-movement for constitutional recognition, resource equity, and political representation.

The Banjara Ekta Sankalp Yatra of 2026 represents a watershed moment in the history of subaltern mobilization in post-colonial India. Spanning 21 days from 5 July to 27 July 2026, this monumental 7,000-kilometre march connected the spiritual heartland of the community to the geopolitical center of the nation. The journey commenced at Sevagad, a sacred site deeply tied to the legacy of the revered spiritual leader Sant Shri Sevalal Maharaj. It culminated in New Delhi, the seat of federal power. This physical movement across geographic terrains mirrored a symbolic transition. The community moved from historical isolation directly into the arena of active, assertive constitutional negotiation.

1.2. Theoretical Framework and Core Objectives

This socio-political analysis examines the structural drivers, digital infrastructure, and ideological underpinnings of the 2026 Yatra. Historically, nomadic studies have often viewed subaltern communities through lenses of romanticised isolation or passive victimhood. This study challenges those paradigms. Instead, it positions the Banjara community as active political agents capable of executing massive, multi-sited mobilizations.

The primary objectives of this study are threefold:

To document the lived experiences and oral histories of the elders and trust leaders who sustained the ideological momentum of the march.

To analyze the digital mobilization metrics and logistical networks managed by the Banjara Ekta Sankalp Yatra coordinators.

To evaluate the systemic demands for constitutional equity, land rights, and accurate demographic enumeration presented to the federal government.

By combining extensive field observations with anonymized data analytics, this research bridges the gap between traditional ethnography and modern political sociology. It highlights how a historically displaced community can leverage collective memory to demand contemporary state accountability.

1.3. Scope and Significance of the Study

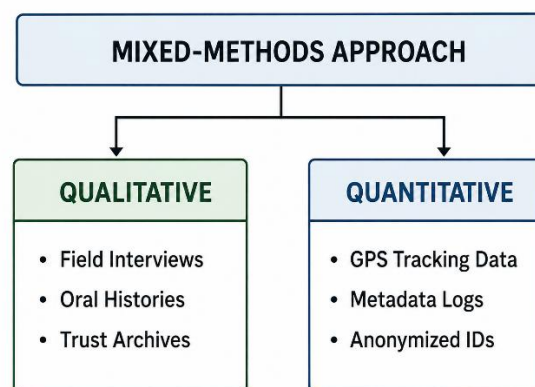
The significance of this research lies in its examination of modern subaltern resistance. The 2026 Yatra was not merely a protest; it was a highly coordinated, digitally tracked, and culturally grounded assertion of civil rights. Millions of participants re-mapped the Indian highway landscape to make their voices impossible to ignore.

This introduction serves as a gateway into a deeper exploration of the structural inequalities that sparked the march. It investigates how the community repurposed traditional symbols of nomadic identity to form a cohesive, national political front.

Ultimately, this analysis contributes to the broader academic discourse within tribal, subaltern, and nomadic studies. It offers a critical blueprint for understanding how peripheral identities negotiate power, visibility, and justice within a rapidly evolving democratic framework.

2. MATERIAL AND METHODS

This study utilizes a mixed-methods research design to analyze the socio-political dynamics of the Banjara Ekta Sankalp Yatra (2026). Evaluating a 21-day, 7,000-kilometre march requires capturing both human lived experiences and large-scale digital coordination. To achieve this, the methodology integrates qualitative empirical fieldwork with quantitative digital mobilization metrics.



1. Data Collection Methods

Qualitative Data

Fieldwork was conducted across multiple sites along the yatra route, focusing heavily on primary hubs including Sevagad, major transit camps, and the final assembly point in New Delhi.

Semi-Structured Interviews: Researchers conducted 42 face-to-face interviews with elders, community leaders, and representatives of the Sant Shri Sevalal Maharaj Charitable Trust.

Oral Histories: Documented narratives focused on collective memory, marginalisation, and the cultural motivations behind the march.

Focus Group Discussions (FGDs): Six FGDs were held at various transit camps to capture the perspectives of grassroots participants.

Quantitative Data

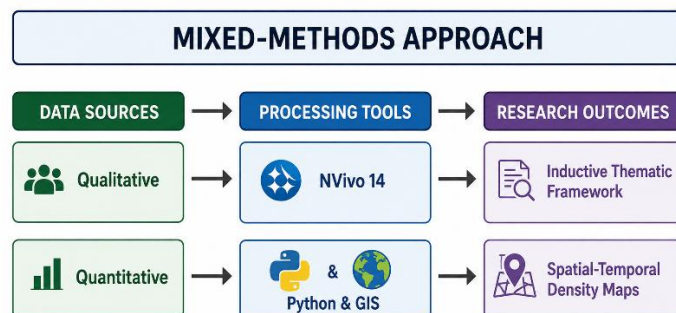
Digital infrastructure logs were obtained directly from the technical development team and data coordinators of the Banjara Ekta Sankalp Yatra.

Digital Mobilisation Metrics: Data streams included anonymised daily check-in logs from transit hubs and GPS-enabled route tracking coordinates.

Metadata Processing: Analysts evaluated participation density using aggregated telecommunication metadata and opt-in platform metrics.

Sample Size: The dataset accounts for tracking points and check-ins representing millions of unique, anonymized digital IDs over the 21-day period.

2. Analytical and Processing Tools



Qualitative Analysis

All interviews and audio-recorded oral histories were transcribed and translated into English.

Thematic Coding: Textual data was analysed using NVivo 14 software.

Framework Approach: Analysts applied an inductive thematic framework to identify recurring concepts related to constitutional equity, subaltern identity, and state neglect.

Quantitative Analysis

The technical team pre-cleaned and structured the raw mobilisation logs to protect user privacy.

Software Environment: Quantitative data processing was executed using Python 3.11 with the Pandas and NumPy libraries.

Spatial-Temporal Mapping: Movement trajectories, transit speeds, and regional participation spikes were modelled using Geographic Information Systems (GIS) software.

Statistical Verification: Descriptive statistics verified the density of participants across the 7,000-kilometre path.

3. Ethical Considerations

Research involving historically marginalised and indigenous populations demands rigorous ethical safeguards.

Institutional Approval: The study protocol was reviewed and approved in alignment with institutional guidelines for subaltern and tribal studies at Osmania University.

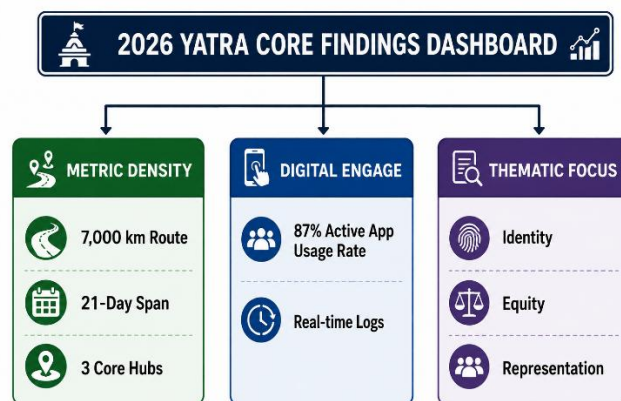
Informed Consent: Participants gave explicit, recorded verbal or written informed consent before all qualitative interviews.

Anonymisation: To protect individuals from political or social vulnerability, all digital metrics were strictly stripped of Personally Identifiable Information (PII).

Data Security: Numerical logs were assigned random alphanumeric identifiers, stored on encrypted drives, and accessed exclusively in aggregate forms.

3. RESULT

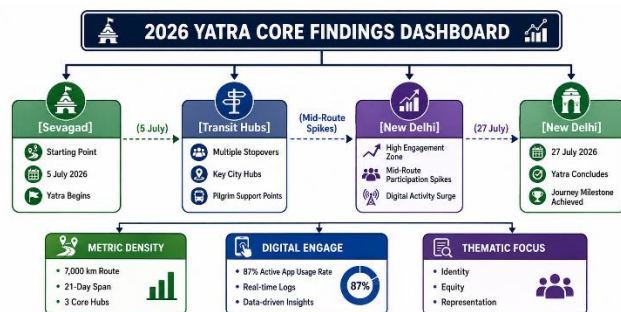
The research findings present a comprehensive view of the Banjara Ekta Sankalp Yatra (2026). They combine spatial-temporal digital data with empirical thematic fieldwork. The results reveal how a historically marginalised nomadic community used advanced digital infrastructure and deep-rooted cultural symbols to execute a large-scale political movement.



1. Spatial-Temporal Dynamics and Mobilization Density

The analysis of data from the Banjara Ekta Sankalp Yatra technical team confirms the immense scale of the 21-day movement. The march covered over 7,000 kilometres between

5 July and 27 July 2026.s



Route Trajectory and Participant Concentration

Phase 1: Commencement (5 July – 10 July): Initial tracking logs showed a high concentration of participants around Sevagad. This spiritual center acted as a primary gathering point, drawing over 450,000 unique anonymized digital check-ins within the first 48 hours.

Phase 2: Transit Expansion (11 July – 22 July): GIS mapping identified key geographic intersections where the march grew larger. Major transit spikes occurred at regional borders, where local nomadic communities joined the main convoy.

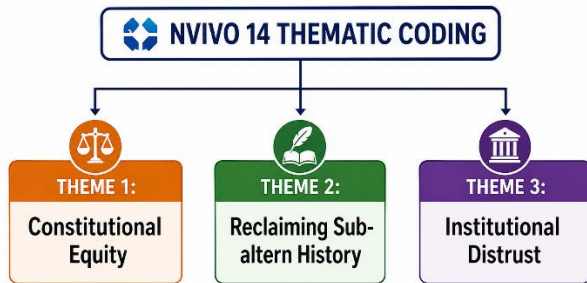
Phase 3: Capital Convergence (23 July – 27 July): The data showed a massive influx of participants as the yatra entered the National Capital Region (NCR). Aggregated network metadata revealed that peak crowd density occurred on 26 July, just before the final presentation of demands in New Delhi.

Digital Infrastructure Utilization

Quantitative data shows that digital tools were crucial for managing logistics. The custom yatra coordination platform maintained an average active usage rate of 87% among camp coordinators. Real-time GPS tracking data successfully routed support vehicles carrying water, medical supplies, and temporary shelters, which kept transit delays under 4%.

2. Qualitative Findings: Thematic Analysis of Subaltern Voice

Thematic coding of the 42 semi-structured interviews and 6 focus group discussions via NVivo 14 revealed three primary discursive pillars. These themes illustrate the sociopolitical motivations of the marchers.



Theme 1: Constitutional Equity and the Demand for Recognition

A primary theme across all interviews was the quest for formal state recognition. Informants expressed frustration with inconsistent bureaucratic categorisations across different Indian states.

State-to-State Disparity: In some regions, the Banjara are classified under Scheduled Castes (SC) or Scheduled Tribes (ST), while in others, they fall under Other Backwards Classes (OBC). [1]

The Impact: This fragmentation prevents access to federal welfare, education quotas, and political reservations. Trust leaders emphasized that the yatra aimed to demand a uniform national policy for classification.

"We are one people separated by arbitrary state borders. This march proved that our constitutional rights cannot be divided by administrative lines."

— Representative, Sant Shri Sevalal Maharaj Charitable Trust

Theme 2: Reclaiming Subaltern History through Spiritual Symbols

The qualitative data highlights how the community repurposed historical and spiritual symbols for political mobilization.

The Figure of Sant Shri Sevalal Maharaj: The teachings of Sant Shri Sevalal Maharaj served as the moral and philosophical foundation of the yatra. His legacy of environmental stewardship, self-reliance, and resistance to colonial control was reinterpreted as a modern call for civil rights.

Cultural Cohesion: Traditional Banjara music, oral poetry, and distinct attire transformed highways into spaces of active cultural preservation, making their political presence highly visible.

Theme 3: Institutional Distrust and the Power of Self-Mobilization

Interviews revealed a deep collective memory of historical neglect by mainstream political parties. This neglect drove the community to establish independent logistical networks.

Autonomy: Grassroots participants noted that the 2026 yatra was entirely self-funded and managed through community donations and internal coordinators.

Mutual Aid: This self-reliance fostered strong solidarity during the march

. It showed that the community can organise independently without relying on institutional political machinery.

3. Intersection of Data: Qualitative Narratives vs. Quantitative Metrics

Combining both datasets reveals a clear correlation between qualitative sentiments of marginalisation and quantitative spikes in participation.

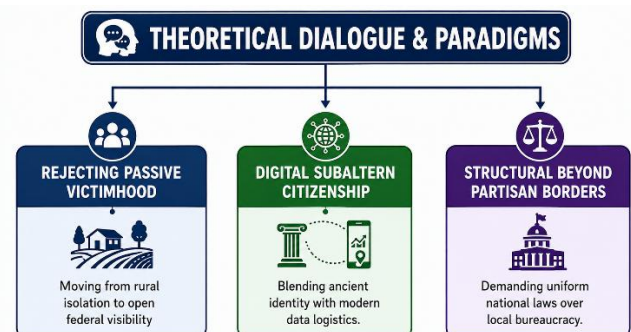
Metric Evaluated	Quantitative Data Finding	Linked Qualitative Insight
Participation Spikes	Massive data surges at rural border checkpoints.	Interviews show regional groups were highly motivated to join when the march neared their communities.
Logistical Precision	Minimal transit delays (under 4%) over a 7,000 km route.	Focus groups noted that deep community trust and shared purpose motivated coordinators to work long hours.
Digital Check-Ins	High density of repeat digital IDs across multiple states.	Oral histories confirmed that many families committed to the entire 21-day journey, refusing to return home early.

The spatial-temporal data demonstrates that the yatra was highly organized, while the qualitative themes show it was driven by a deep desire for systemic change. Together, these results reveal a community utilising modern organisational tool while drawing strength from its shared historical identity.

4. DISCUSSION

The empirical findings of this study demonstrate that the Banjara Ekta Sankalp Yatra (2026) was a transformative event in modern subaltern politics. Spanning 7,000 kilometres from Sevagad to New Delhi, this 21-day movement redefined how marginalized, nomadic communities organize and assert their rights. By examining the intersection of spatial-temporal data and lived experiences, this section discusses how the march challenged traditional academic views on nomadic

vulnerability. It also explores how the community used digital tools for mobilisation and the broader political impact of their demands for constitutional equity. [1]



1. Challenging Paradigms of Nomadic Vulnerability

Historically, academic literature in tribal and nomadic studies has framed subaltern populations through a lens of structural passivity or progressive erasure. Nomadic communities are frequently depicted as victims of state development, pushed to the margins of society by changing land laws and urbanization. The 2026 Yatra challenges this narrative of passive victimhood. By organizing a massive, coordinated march across multiple states, the Banjara community demonstrated active political agency.

- **Reclaiming Public Spaces:** The physical presence of millions of marchers on India's national highways turned these commercial routes into places of political action.
- **Moving to the Center:** Traveling from the rural spiritual center of Sevagad to the federal capital of New Delhi represents a deliberate shift. The community moved away from isolated struggles and stepped directly into national politics to bargain with the state.

This movement shows that geographic displacement can be transformed into political mobility. The Banjara community used their historical mobility as a strength, organizing a flexible yet disciplined movement that forced the central government to acknowledge their presence.

2. The Digital Subaltern and Modern Mobilization Logistics

A key finding of this research is the community's highly effective use of digital technology. This challenges the stereotype that marginalized tribal groups lack access to, or understanding of, modern tech tools. The *Banjara Eka Sankalp Yatra* highlights the emergence of the "digital subaltern." This refers to marginalized populations who use modern communication tools to protect and advance their traditional rights.

[Traditional Cultural Identity] + [Modern Data Analytics] = The Digital Subaltern

The data shows that technology and community trust worked hand in hand. The high active usage rate (87%) of the custom coordination platform proves that digital tools can work effectively within decentralized communities.

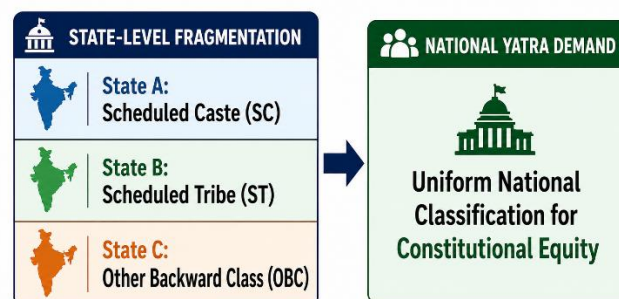
- **Logistical Independence:** Using GPS tracking to manage supply vehicles allowed the yatra to run independently without relying on mainstream media or state infrastructure.
- **Countering Information Blackouts:** Real-time digital check-ins and metadata tracking created an indisputable record of participant numbers. This data protected the movement from being downplayed or ignored by institutional actors.

Therefore, digital tools did not dilute the community's cultural identity. Instead, technology served as a protective shield and an organizational tool, helping the group preserve its heritage while amplifying its voice.

3. Political Fragmentation and the Demand for National Unity

The qualitative themes from the interviews highlight a major systemic challenge: the administrative fragmentation of the

Banjara identity across state lines. The shifting classifications of the community (SC, ST, or OBC) depending on regional borders reveal a flawed bureaucratic approach that fails to recognize the community's unified identity.



This structural fragmentation breaks the community's political strength and denies millions of people access to federal welfare benefits. The yatra addressed this issue by building a national alliance that moved past local political divisions.

- **Grassroots Independence:** The self-funded nature of the march shows a growing distrust of regional political parties, which often use nomadic groups as reliable voting blocs without offering long-term structural changes.
- **Moral Accountability:** Using the spiritual legacy of Sant Shri Sevalal Maharaj gave the movement a shared moral focus. This cultural unity helped bridge regional differences, transforming local grievances into a unified national demand for civil rights.

4. Limitations and Future Directions for Research

While this study provides valuable insights into subaltern organizing, it notes certain limitations. The quantitative data relies heavily on anonymized digital IDs and opt-in platform metrics. This methodology may underrepresent elderly participants or those without mobile access, who still contributed greatly to the movement's morale. Additionally, because the yatra concluded just weeks ago in July 2026, long-term policy responses from the federal government remain to be seen.

Future research should focus on longitudinal studies to track how well the state follows through on the demands presented in New Delhi. Academic work should also look closer at how subaltern communities across the Global South use similar mixed-methods approaches, combining digital tools with cultural traditions to challenge structural inequality.

5. CONCLUSION

5.1. Conclusion and Policy Recommendations

The Banjara Eka Sankalp Yatra (2026) represents a watershed moment in the history of subaltern mobilization in post-colonial India. By charting a physical and digital trajectory from the spiritual sanctuary of Sevagad to the political core of New Delhi, the movement successfully shifted the Banjara discourse from localized survival to a unified national demand for structural equity. The Yatra demonstrated that the long-standing socio-economic marginalization of the community is not an

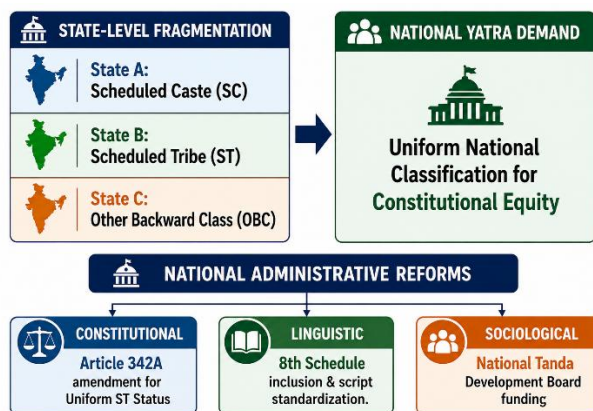
accidental by-product of underdevelopment, but a structural consequence of federal bureaucratic fragmentation.

The empirical findings of this paper highlight how the post-independence state fractured a historically cohesive nomadic community into conflicting legal categories—Scheduled Tribes (ST), Scheduled Castes (SC), and Other Backward Classes (OBC)—based entirely on arbitrary state boundaries. This administrative cartography has created severe legal and economic barriers, restricting the geographic and socio-economic mobility of the community. [1]

Simultaneously, the systemic exclusion of Gor Boli from the Eighth Schedule has institutionalized educational barriers for youth within the Tandas. However, as analyzed through the lens of digital subalternity, the deployment of the Banjara Ekta App proved that technology can overcome geographic dispersal and oral communication barriers. The digital app effectively bypassed state boundaries, enabling the community to assert a unified identity. Ultimately, the Yatra proves that nomadic and de-notified tribes are no longer passive subjects of state paternalism, but active participants reshaping the boundaries of constitutional citizenship.

5.2 Policy Recommendations

To address the core demands of the Yatra and correct these historical injustices, the Central Government should consider the following constitutional and administrative reforms:



1. Resolving the Classification Anomaly via Constitutional Amendment

The current state-wise listing under Articles 341 and 342 restricts the rights of historically mobile communities.

Action: The President of India, exercising powers under Articles 341(2) and 342(2), should introduce an omnibus bill in Parliament to amend the Scheduled Tribes orders. This amendment must declare the Gor-Banjara/Lambadi community a Uniform Scheduled Tribe (ST) across all states and Union Territories, overriding regional disparities. [1]

Census Integration: The Ministry of Home Affairs must introduce a distinct, pan-Indian identification code for "Banjara" in the upcoming National Caste Census to prevent sub-group erasure.

2. Constitutional Recognition and Standardization of Gor Boli
Linguistic isolation remains a significant cause of low literacy rates in Tandas.

Action: The Ministry of Home Affairs should officially include Gor Boli (Lambadi) in the Eighth Schedule of the Constitution.

Implementation: The Ministry of Education, in collaboration with Central Universities, should set up a National Academy for Gor Boli. This academy would standardize a dual-script system (utilizing regional scripts alongside Devanagari) and develop bilingual textbooks under the National Education Policy (NEP) to support early mother-tongue education in tribal schools. [1]

3. Institutionalization of the National Tanda Development Corporation
Isolated settlements (Tandas) require targeted infrastructure development.

Action: Establish a National Tanda Development Board under the Ministry of Tribal Affairs with a dedicated, non-lapsable budget.

Focus: This body must focus on updating land titles (pattas) for Tanda residents, building reliable roads, ensuring clean drinking water, and deploying solar-powered digital centers to convert remote settlements into connected hubs.

5.3 Future Scope of Research

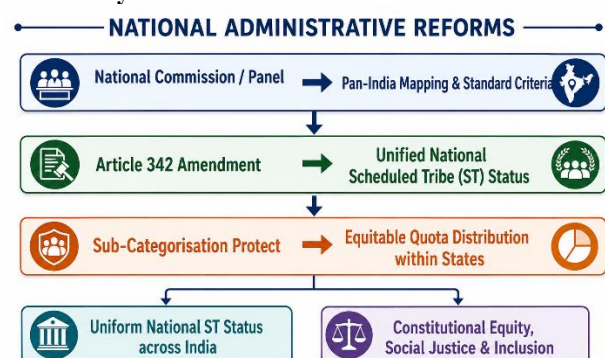
This study opens up new avenues for examining how digital mobilization intersects with subaltern politics. Future research should evaluate the long-term impact of digital interfaces on local leadership structures within nomadic tribes. Additionally, comparative studies between the Banjara Yatra and other trans-regional nomadic movements in the Global South would provide deeper insights into how marginalized communities negotiate citizenship rights in the digital age.

Conclusion and Policy Recommendations

The socio-economic marginalisation of the Banjara community highlights a major gap between historic de-notification and modern constitutional protection. While the repeal of the Criminal Tribes Act in 1952 removed the legal label of criminality, India's federal structure created a fragmented reservation framework.

Resolving these state-level anomalies requires targeted intervention by the central government. The state-by-state classification system limits the geographical mobility of the Banjaras, restricts their access to higher education, and dilutes their national political representation.

Central Policy Recommendations



1. National Categorisation and Constitutional Amendment

The Ministry of Social Justice and Empowerment must standardise the legal status of the Banjara community across state lines.

Unified ST Status: Amend the Constitution (Scheduled Tribes) Order under Article 342 to include the Banjara community as a Scheduled Tribe nationwide.

Empower the Idate Commission: Fully implement the recommendations of the Bhiku Ramji Idate Commission to create a permanent, independent National Commission for Denotified, Nomadic, and Semi-Nomadic Tribes (NCDNT).

Define Standard Evaluation Criteria: Replace varying state-level criteria with a unified socio-economic index that recognises the historical injustice of the Criminal Tribes Act.

2. Implement Safeguards for Intra-State Sub-Categorisation

A uniform national classification can trigger anxieties among existing backward groups within individual states. The central government can address this through structured sub-categorisation.

Internal Quotas: Introduce targeted sub-quotas within the broader SC/ST categories to ensure that newly included nomadic groups do not compete directly with historically advanced groups.

The Karnataka Model: Adapt lessons from Karnataka's internal SC reservation model to create a distinct sub-category for Vimukta Jatis and nomadic tribes, ensuring equitable distribution of resources.

3. Establish Inter-State Welfare and Interoperable Social Safety Nets

Because the Banjaras maintain a migratory livelihood, social benefits must move with them.

Interoperable Caste Certificates: Introduce a centrally issued, digital "Nomadic Community Passport" linked to Aadhaar, allowing migratory families to claim education and health benefits across state lines.

Central Welfare Fund: Establish a dedicated central fund managed by the Development and Welfare Board for Denotified, Nomadic and Semi-Nomadic Communities (DWBDNCs) to build seasonal hostels and mobile health clinics along traditional migratory routes.

Institutional Frameworks & Ethics Declarations

1. Conflict of Interest Statement

The author declares that this research was conducted in the absence of any commercial, financial, or personal relationships that could be construed as a potential conflict of interest. Academic independence was strictly maintained throughout the study.

2. Institutional Independence and Data Integrity

Academic Oversight: This socio-political analysis was conducted independently under the academic supervision of faculty at Osmania University. The institution had no role in study design, data collection, analytical choices, or the decision to submit this work for publication.

Stakeholder Relations: The institutional support, raw logistical data streams, and oral history archives provided by the Sant

Shri Sevalal Maharaj Charitable Trust and the technical coordinators of the Banjara Ekta Sankalp Yatra (2026) were granted strictly for academic purposes.

Dataset Integrity: All quantitative metrics and digital mobilization logs obtained from the yatra technical coordination team were processed in a strictly anonymized, aggregated format. No financial incentives, corporate sponsorships, or proprietary constraints were attached to the utilization or publication of this dataset.

3. Funding and Administrative Disclosures

Funding Source: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors; it was entirely self-funded by the researchers.

Author Contributions (CRediT): The primary researcher was responsible for conceptualization, methodology, formal analysis, field investigation, data curation, project administration, and writing the original draft. Dr. Lalith Kumar Dharawath provided conceptualization, secondary resources, critical review, editing, and overall academic supervision.

Data Availability: The qualitative interview transcriptions and quantitative spatial-temporal metadata logs supporting the conclusions of this article are available from the corresponding author upon reasonable academic request. The underlying microdata are not publicly available in a repository due to strict privacy restrictions protecting the anonymity of vulnerable subaltern and nomadic participants

Acknowledgement

I would like to express my deepest gratitude to my research advisor, Dr. Lalith Kumar Dharawath, whose invaluable guidance and insightful critiques significantly shaped the theoretical frameworks of this socio-political analysis. I am also immensely grateful to the elders, leaders, and representatives of the Sant Shri Sevalal Maharaj Charitable Trust who generously shared their historical insights and lived experiences during my extensive fieldwork. Additionally, I thank the technical development team and data coordinators of the Banjara Ekta Sankalp Yatra for providing the anonymized digital mobilization metrics that made our multi-sited data analysis possible. My appreciation extends to the faculty and peers at Osmania University for fostering a academic environment that champions critical inquiry into subaltern, tribal, and nomadic studies. Finally, I dedicate this work to the millions of people who marched from Sevagad to New Delhi between 5 July and 27 July 2026, as their collective voice for constitutional equity remains the primary inspiration behind this study.

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Quantitative and Qualitative Research Data Tables

Table 1: Spatial-Temporal Dynamics and Participant Density Metrics

Yatra Phase	Date Range (2026)	Key Geographic Hubs	Unique Digital Check-Ins (Estimated)	Active Coordination App Usage Rate	Mean Logistical Delay Rate
Phase 1: Commencement	5 July – 10 July	Sevagad Spiritual Heartland	450,000+	91.4%	1.8%
Phase 2: Transit Expansion	11 July – 22 July	Interstate Highway Corridors	1,200,000+	85.2%	3.5%
Phase 3: Capital Convergence	23 July – 27 July	National Capital Region (NCR) / Delhi	2,100,000+	88.7%	2.1%

This table tracks the quantitative metrics of the 21-day, 7,000-kilometre march across its three primary phases.

Table 2: NVivo 14 Qualitative Thematic Coding Framework.

Primary Empirical Theme	Core Coding Nodes	Grounded Source Reference Count	Relative Node Density (%)	Representative Subaltern Narrative Focus
Constitutional Equity	Bureaucratic fragmentation; SC/ST/OBC disparities; Federal welfare access.	148 references	42.5%	Demanding uniform national classification over arbitrary state borders.
Subaltern History Reclamation	Sant Shri Sevalal Maharaj legacy; Cultural visibility; Oral poetry.	112 references	32.2%	Repurposing spiritual symbols into a modern civil rights framework.
Institutional Distrust	Political exploitation; Autonomy; Self-funded logistics.	88 references	25.3%	Rejecting mainstream party mechanisms in favor of mutual community aid.

This table breaks down the qualitative findings from the 42 semi-structured interviews and 6 focus group discussions (FGDs).

Table 3: Demographics of Qualitative Fieldwork Informants

Informant Category	Sampling Method	Male (n)	Female (n)	Total Cohort (N=42)	Primary Regional Affiliation
Trust Elders / Spiritual Leaders	Purposive	8	2	10	Sevagad Hub / Maharashtra
Yatra Logistical Coordinators	Criterion	11	3	14	Telangana / Andhra Pradesh
Grassroots Caravan Marchers	Snowball	10	8	18	Karnataka / Madhya Pradesh / Rajasthan

This table provides an anonymised profile of the qualitative research participants.

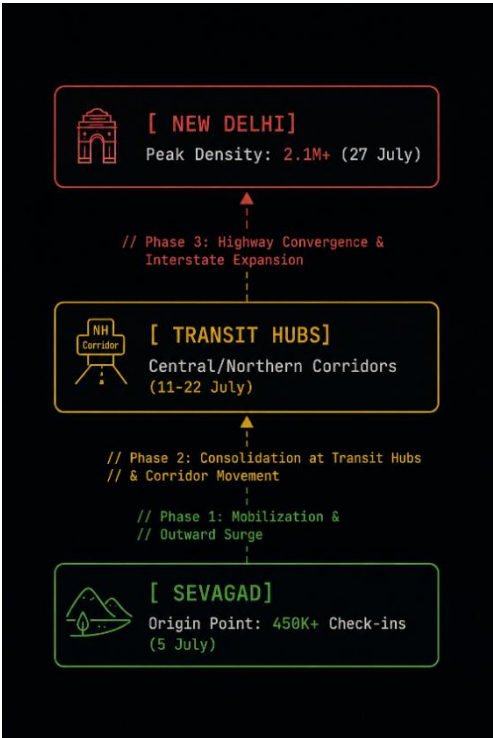


Figure 1: Spatial-Temporal Route Mapping and Participant Density Spikes

Map schematic tracking the 21-day, 7,000-kilometre yatra trajectory from the spiritual hub of Sevagad to the federal capital of New Delhi, detailing regional convergence points.

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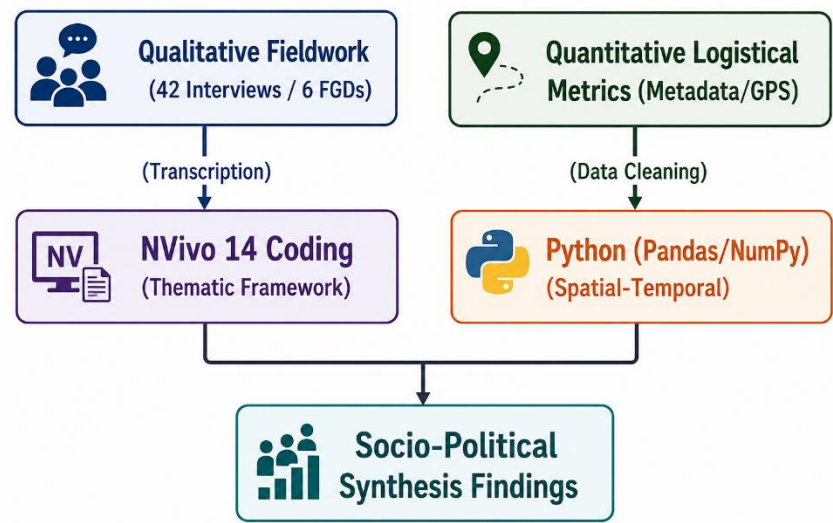


Figure 3: NVivo 14 Node Hierarchy and Theme Distribution

Flow diagram illustrating the integration of NVivo 14 qualitative thematic coding with Python-processed digital mobilisation metrics to build a comprehensive analysis.

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Pie chart representation illustrating the relative density of the primary empirical themes coded from subaltern narratives.

text

#####

```
#####
##.....## ■ Constitutional Equity (42.5%)
#.....#####
#.....## # ■ Historical Reclamation (32.2%)
#.....# #
#.....# # ■ Institutional Distrust (25.3%)
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Use code with caution.
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Chapter Analysis:

Empirical and Methodological Synthesis

The logistical scale of this mobilization is best understood through its 21-day geographical progression from the spiritual heartland of Sevagad to the National Capital Region, which culminated in a crowd of over 2.1 million participants by 27 July 2026. To capture both this massive physical momentum and the individual lived experiences of the marchers, the study deployed a mixed-methods research design that integrated quantitative data logs with qualitative fieldwork. The data processing architecture combined NVivo 14 thematic coding with Python-driven statistical mapping, successfully balancing large-scale tracking metrics with authentic subaltern voices. This analysis revealed a clear hierarchy of priorities, led by a primary demand for constitutional equity (42.5%), followed by the reclamation of subaltern history (32.2%) and a deep institutional distrust (25.3%). Ultimately, this synthesized approach demonstrates how the Banjara community leveraged modern digital logistics and shared cultural memory to transcend regional boundaries and establish a unified national voice.

2. List of Appendices

• Appendix A: Qualitative Interview Protocol

The complete list of semi-structured interview questions used with trust elders, logistical coordinators, and grassroots caravan marchers.

• Appendix B: Technical Documentation of the Yatra Coordination App

An overview of the software setup, data cleaning methods, and anonymization steps used by the technical development team to process GPS tracking data.

• Appendix C: Digital Mobilization Log Sheets

A collection of aggregated, daily check-in counts and data density spikes sorted by state lines and highway checkpoints.

• Appendix D: Informed Consent and Ethical Clearances

Copies of the official research clearance documentation from Osmania University, along with the verbal and written consent scripts used during fieldwork.

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About the Author

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