CHAPTER – I
INTRODUCTION AND REVIEW OF LITERATURE
SECTION – A

1.1 Introduction:

De-notified and or Nomadic tribal community is not one, but a group of many communities taken together who led a life of wandering from place to pace like gypsies. Such communities had been identified in as many as 114 countries across the globe. They form small groups dispersed across the geographical sections; bearing no similarity; due to which one cannot ascertain their factual problems and assess exact nature of survival. In India at village level a group of 2-4 households survive as minorities and hence sidelined from local socio-political affairs. Thus, to be safe from ensuing danger of being abandoned from village premises the De-notified and Nomadic Tribes had to survive under far more wretched conditions, despite inhuman, unjust treatment by the mainstream society, perhaps unleveled with untouchability experienced by Dalit communities.

At village level, in every day dealings form the institutional foundation of caste system wherein the local traders or *Balutedars* play vital role. The Nomad communities are counted among wandering traders or *Alutedars* and hence their presence or absence doesn’t affect the daily routine work in village owing to which such a deprived way of life ultimately accounts for their economic degradation. Nomadic community is separated by castes, castes into sub-castes forming an amalgamation of high and low strata- a
completely disorganized section. This is one of the reasons behind characteristically severe nature of issues and problems confronted by the communities. The autobiographical works like ‘Upara: The Outsider’ and ‘Uchalya: The Branded’ stirred serious discussion on survival of De-notified and Nomadic tribes. To some extent such endeavors accompanied by movements, awakened the sense of awareness among themselves, but the ever widening issues are still untouched by mainstream society. Such movement is not limited to social, economic issues but it has comprehensive agenda whose existence lay on the line.

The De-notified and Nomadic communities have put on different ideological patterns, culture, political and social lifestyle, customs and traditions. These communities can be observed wandering from one place to another like an outsider in its own country. In past, the DNTs and NTs kept on moving since the Criminal Act disallowed them to stay at one village outskirt more than three days. Unable to reside permanently at one place these communities couldn’t acquire sustainable source of income at one place. Consequently, the wandering life became part and parcel of their culture and religion. Moreover the Criminal Act completely destroyed their civil right to set up into a comfortable livelihood.\footnote{1}

Untouchability tended to create permanent gap among people in society. None of us may deny the presence of untouchability. It gave rise to strange trend among DNTs and NTs. They were compelled to withdraw from mainstream society residing in distant dwellings in forests. The DNTs and NTs show great pride in their past. They try to survive on traditional patterns of livelihood. Every
individual member bore a deep sense of superiority to the other community which indicated by presence of caste, sub-castes giving rise to communal conflicts. Even today they strongly believe in practice of untouchability when they happened to meet former untouchables.

In order to appease hunger DNTs and NTs beg in village for dried stale food but not roties. The upper castes show reluctance to touch members while offering food. DNTs and NTs community members believe in high-low caste categories. Laxman Mane in his autobiography ‘Upara’ says that as music-band member when he finished eating food in marriage party, unintentionally he touched drinking water pot. An old man observed this. Immediately, the old began to scold heinously saying, “Oh! No…!! You brat! Polluted…..at last the water? Now should we drink you spoiled brat?”

Only because of being lower castes the DNTs and NTs had to get back home with empty plate and starving stomach while thousands of people dine in upper caste marriage function. Gulab Waghmode recounts his unpleasant experiences being belong to low caste in ‘Ranbhairi’. He says, “caste is prime issues while dining in upper caste house, when entered in school. To stay around or talk with villagers, everyone asked for caste. Being born to lower caste it was driving me crazy. It stained my personality; it compelled me to ponder over disgraceful state of affairs. The 1871 Criminal Act absolutely ruined normal life of the DNTs and NTs. Wherever there is theft and the actual burglars are absconding then the nomads are forcefully asked to consent over the robbery; the person then
released from prison is rejected by society. Social stigma and legally unjustified the De-notified and Nomadic tribes till date living in disgraceful conditions that ultimately give rise to hunger and poverty.  

The De-notified and Nomadic tribes had been subject to injustice since 1871. In this regard the village and police administration never show mercy on nomads. They even can thrash any De-notified and Nomadic tribe member to death mistaking him/her to actual thief. The De-notified and Nomadic tribes can be observed under tension following frequent family, communal disputes. There life pattern is characterized by extensive cases of exchange of goods, family quarrels and violence. Ghasadi, Pardhi, Wadar communities often engage in extreme quarrels lacking mutual understanding.

Continual wandering enables these De-notified and Nomadic tribes to establish contact with many villages. In the meantime due to polluted drinking water, air and unhygienic living standard they fall prey to epidemics. Many of them die instantly. The Wadar community members if caught up with injury at working site, they in stead of taking to hospital prefer to treat one with home-made medicines. Such medicine is nothing but paste of different herbs. This indicates their ignorance and misconceptions which gives rise to hazardous situations.  

The De-notified and Nomadic tribes somewhat in arrogant language; use singular pronouns while spEkine with other civilians or govt. officers. This again aggravates reluctance towards De-notified and Nomadic tribes in stead of compassion.
The De-notified and Nomadic tribes are backward till dated owing to unstable life and unable to mix with normal civil life. The continual wandering life style has shorn off their permanent income source. Paradoxically the civil societies hardly recognize the hardship undergone while preparing the objects, goods by De-notified and Nomadic people. Often ill-paid for goods, objects these communities hardly earn any extra income out of such business. It takes extreme hard work to procure rarely available row material. For instance, the Kaikadi community members could collect few weaving sticks (foka) after climbing up and down distant hills-valley.6

The De-notified and Nomadic tribes are classified in different communities such as Beggers, Artists and labourers. The Beggers, Artisan Kolhati, Gondhali, Nandiwale, Vaidu, Gosavi, Jogati primarily survive on begging instead they suffer extreme hunger. Despite such conditions many of the members from nomadic communities follow a particular patter of preserving for future. Some of them save money for next year and lend monetary funds to other caste groups at normal interest rates. In such cases the other caste groups make utmost use money from nomads but never follow time lines to repay it. Moreover, mistaken to be mere beggar and lack of legal evidences in such a dealings, people from civil society often dupe the money borrowed. In fact the money offered as loan doesn’t belong to one person. He often collects it from nomad relatives. In case of swindled by other caste people, the nomad had to bear the loss. While pressurized from relatives to pay back money they go for loan putting whatever assets they own. Dealings with
other caste groups suggest unpleasant lesion. “Abba had to bear the loss of money lending business out of befriending the other caste members. Most of the people hoodwinked us by denying any penny. Our honesty brought us into trouble in the form of dishonesty from kinsmen. We bore compensations for money from relatives. We paid it with farm lands.”

The Dhangar, Gavali, Gopal community members undertake cattle rearing business which include Goats, Sheep, Cow and/or buffalo, Donkey, Mare, Pig etc. In order to feed the available livestock these communities wander through hill or valleys. Meanwhile, they cannot take care of their health. Filthy water, contaminated air, and different kind’s pollutions easily affect wandering communities causing either death or loss of invaluable livestock. Moreover, most of these families woe heavy loans to banks under various schemes by government. At present no pasture land can be observed in order to undertake cattle rearing or livestock business. The sheep rearing business seems to be stopped and the concerned communities are engaged in agriculture.

The Pardhi, Wadar, Laman, Berad communities undertake liquor extracting business. They always survive under the threat from police as it causes loss of thousands of rupees. The police not only warn such business but also brutally torture the community members.

Despite completing its 67 years of Indian independence the De-notified and Nomadic tribes are striving to mitigate their issues. We won freedom but the system isn’t altered. The law treat every one equal but social disparity isn’t disappeared. Revolutionary circle
seems stuck in midst of development journey. Organized efforts have advanced the process of elevating the problems of De-notified and Nomadic tribes but the struggle, in future, is getting more and more complicated. In order to claim civil rights the community needs to be awakened and organized.  

1.2 De-notified and Nomadic Tribe:

The word, ‘Bhatake’ is synonymous Marathi word for ‘Nomad’ in English. It is derived from Greek word ‘Nomo’ meant one who rear cattle. In European countries due to lack of dense forests and availability of wide pasture lands most of the communities undertook cattle rearing business for a considerable period. The word ‘nomo’ came to be used in contemporary society. The word ‘nomad’ is derived form of ‘nomo’ and hence in Indian context we perceived its resemblance to the Marathi word ‘Bhatake’. In Indian context three communal groups are observed to have occupied with livestock business, hunters and food gatherers in all stages of Indian civilization. Hence, in India instead of identifying only livestock owners as nomads all of the three communal groups are collectively termed as nomads.

1.3 Defining De-notified and Nomadic Tribes:

The De-notified and Nomadic tribes have been found to be defined on account of their customs, traditions, rituals, conventions, livelihood patterns etc. as under:

According to National Commission for De-notified, Nomadic and Semi-nomadic tribes, De-notified Tribes are the communities
who were ‘notified’ as ‘born criminal’ by the British Government under a series of laws with Criminal Tribes Act, 1871. These notified tribes, after Independence were de-notified from list of criminal tribes by repealing the Act in 1952 and hence De-notified Tribes.

Nomadic are the communities who do not have a fixed home; hence they keep on moving from one place to another a strange pattern of livelihood. The place where they lived before journeying eternally, but they do not have a place to return after travelling for their livelihood.

The ‘partially nomads’ – they have fixed habitations to which they return once in a year, or when their seasonal or occupational activities are expected to case for a while\textsuperscript{11}.

\textbf{According to Narendra Gopal Rao}, ‘The term Nomadic groups should be applied to those cultured or ethnic groups or large segments there of who are traditionally Nomadic and bound to Nomadism by their Economic pattern rooted in their culture’.\textsuperscript{12}

The above definition suggests that the De-notified and Nomadic tribes haven’t mixed up with the social and cultural mainstream. Some of the families who believe in one belief system gather into one team and wander in group in search of food and shelter. Such groups are intertwined by familial relations and the feeling of strong integration lessens the botherations of hardship or living in distant places from village or town life. In Shankar Kharat’s view ‘nomads’ are the “communal group who don’t have particular native place or village, lack house to dwell in, no agricultural land to cultivate crops in, own no permanent income
source, continually wander from one village to another in order to appease hunger, survive on begging and are identified by their different caste titles”. ¹³

_Naryan Bhosale_ defines Nomads as “the wandering tribes who collect food by wandering from door to door in the name of religion and are left with no options than to beg to fill the belly.”¹⁴

_Prof. Motiraj Rathod_ explains what these tribes are all about. He says, “tribes engaged in agriculture, prepare household goods; deployed on construction sites of house or temples; entertain and beg showing trick of Nandi (a trained Ox), snake, monkey, bear, etc. animals; acquired horoscope and beg in the name of religion etc. can be termed as ‘De-notified and Nomadic tribes.’¹⁵ _Prabhakar Mande_ defines these communities by pointing out social and cultural aspects. He opines, “tribal communities that put on strange costumes, that make use of Ox to beg food by smearing dark colours; that meet their daily needs by selling medicinal herbs, that survive on begging by undertaking entertaining tricks like lack-magic, telling fortune or performing extreme physical trick in public such tribal communities are referred as Nomadic tribes.”¹⁶ _Laxman Mane_ identifies different features of nomadic communities. He says, “Owing to criminal attitude of some of the particular communal groups, the British government imprisoned whole of the tribe into a distinct settlement colonies. As result a whole communal group was detained. Gradually it distanced itself from mainstream society. Such communities are called as De-notified tribes.” On the other hand communities that continually wander in search of shelter and food
due to lack of permanent house and business from generation to
generation and business are said to be ‘Nomadic Tribes’\textsuperscript{17}

From the above mentioned definitions it can be deduced that
the scholars tried to define the De-notified and Nomadic tribes on
the basis of traditional business, customs, rituals, conventions, dress
code and development stages from ancient age. Therefore each of
the definition cannot be taken to be complete in itself for charting
out a particular definition would be inappropriate owing to its
dissimilar traditions, festivities and customs.

\textbf{1.4 Caste System in De-notified and Nomadic Tribes:}

The De-notified and Nomadic Tribes comprise 14 De-notified
i.e. criminal tribes and 28 nomadic tribes. The De-notified tribes
include Berad, Bestar, Kaikadi, Kanjarbhat, Katabu, Banjara
(Lamani), Pathrut (Takari), Paradhi, Rajput Bhamta, Ramoshi,
Wadar, Waghari and Chhaparband etc. Whereas the Nomadic tribes
primarily termed in the name of Gosavi, Beldar, Bharadi, Bhute,
Chitrakathi, Garudi, Chisadi, Golla, Gondhali, Helave, Joshi,
Kashikapadi, Kolhati, Mairal, Masanjogi, Nandiwale, Pangul, Raval,
Shikkalkari, Thakar, Vaidu, Vasudev, Bhoi, Bahurupi, Thelari and
Otari. Despite these numerous castes, there are near about 150-175
sub-castes. Thus, a sum total of 215 castes are bunched together in
De-notified and Notified tribes.\textsuperscript{18}

As per the survey conducted by Bal Krishna Renke
commission today there are 829 De-notified and Nomadic tribes
spread across different states in India. The central government
recognized only 801 tribes.\textsuperscript{19}
Each of the tribe considers itself superior to other in respect of customs, traditions, Jatpanchayat, living standard, culture. One has to keep in mind that from the point of view of caste system the De-notified and Nomadic tribes assume bottom level of society in Maharashtra state. Almost all of these castes continually move from one place to other in search of better livelihood. Two reasons are suggested for their wandering: first, financial insecurity and the second, the adopted tendency to wander. Presuming to be bounded to move along outskirts of villages as mark of reverence for religious feelings, they never defile this belief system. While moving they carry whole of their household along with domesticated animals such as dogs, pigs, hens, donkeys, horses, goats, sheep, buffalo and cow etc. While the male partners engage in labours or business, the women sell sundry articles such as needles, Bibe, colored bolls, Kersunya (traditional brooms), weaved baskets, Wakal (blanket) etc. by preparing at home thereby supporting family income.

1.5 Categorization of De-notified and Nomadic Tribes:

In general, the nature of belief in caste system, business, economic activities, the formation of sub-castes are some of the factors considered while categorizing of De-notified and Nomadic tribes as follows:

A) Categorization of De-notified and Nomadic Tribes in Maharashtra

1. Castes identified at National level on the basis of their nature: Banjara, Kaikadi, Dhangar etc.
2. Religious Creed oriented castes: Nath Jogi, Masanjogi, Smashan Jogi, Gosavi etc.
3. Immigration Oriented castes: Kanjarbhat, Rajput Bhamata etc.
4. Culture oriented castes: other castes from nomadic tribes.

B) The ‘Encyclopedia of Social Sciences’ enumerates the classification of De-notified and Nomadic tribes as follows:\(^{21}\)

1. Hunters and Scrap collector nomads
2. Livestock rearing tribes
3. Tribes surviving on Agriculture

C) Categorization of De-notified and Nomads as per recorded in the book ‘Nomad’ by V. Raghwayya.\(^{22}\)

1. Livestock rearing tribes wandering in search of food and fodder for domesticated animals
2. Tribes undertake Minor Business on daily basis
3. Tribes wandering in search of food
4. Beggar Tribes

D) Categorization as per noted in the books ‘Dar Kosh Dar Majal’ and ‘Panvilasi’ by Prof. Motiraj Rathod.\(^{23}\)

1. Wandering Tribes who play tricks by training animals and birds- Makadwale, Darveshi, Nandiwale etc.
2. Tribes engaged in preparing agricultural tools: Ghisade, Kaikadi, Gadi Lohar etc.
3. Wandering Tribes who entertain by playing magical trick and physical stunts: Sapwale, Garudi, Kolhati, Dombari.
4. Tribes that survive by Begging in the name of Religious deities: Mariaaiwale, Gosavi, Gondhali, Bharadi, Lawangi, Pochamma etc.
5. Fortune tellers: Popatwale, Mendagi Joshi, Kudmude Joshi etc.
6. Tribes selling door to door cutlery and Plastic goods: Kashikapadi women, Fusalodu, Nandiwale women, Vaidu women, Aaswalwale women etc.

E) Classification given by Bhimrao Chavan in his book ‘Upalani’: 24
1. Begging in the name of deities: Gondhali, Waghyamurali, Raval, Aaradhi, Jogati, Nathajoshi, Gosavi, Mariaaiwale, Bhope (Bhuttye), Bairagi and Bharadi.
2. Livestock owners: Gopali, (Golla), Dangada, Mairal, Dabari, Gosavi, Nandibailwale, Aaswalwale (Darveshi), Rayrad.
3. Artisan castes: Kolhati, Madari, Sapgarudi, Chitrakathi, Bahurupi, Dombari, Marawdi, Bhati, Kathaputaliwala, Kadaklakshmiwale, Aaradhi etc.
4. Fortune Tellers: Mendagi Joshi, Kudmude Joshi, Popatwale, Thoke Joshi, Vasudev, Mankawade, Damaruwale, Joshi, Sarode etc.
5. Hunters: Faseparadhi, Haranparadhi, Bhillaparadhi, Chittaparadhi, Vaidu, Berad, Nandiwale etc.
6. Tribes selling sundry goods: Wadar, Pathawat, Beldar, Shikkalgar, Kakadi, Kunchakoravi, Waghari, Ghyare, Kashikapadi, Otari, Tambatkari, Ramayya, Vaidu, Ghisadi, Gadi Lohar etc.

7. Magatkar tribes (Beggars): Masanjogi, Vaidu, Mariaaiwale, Tirmali etc.

8. Labourers: Wadar, Laman, Beldar, Gadiwadar, Matiwadar etc.

The above categorization suggests that the De-notified and Nomadic tribes are being classified as per their business, financial dealings, Begging methods, customs, culture as well as taking into account of sociological principles. The financial interests of different groups generated upper and lower castes. This gave rise to many castes and sub-castes in India. The issues of De-notified and Nomadic tribes are primarily concerned with settlement, drinking water and loan facilities; but despite residing in free India most of them are denied with these fundamental facilities due for a resident. This pathetic condition has drawn displeasure among De-notified and Nomadic tribes in the form of struggle for existence.

1.6 Origin of De-notified and Nomadic Tribes:

The origin of tribal and de-notified communities in India is traced under three groups: 1) tribal communities reside in inaccessible dense forests- isolated from civilized society for thousands of years for instance, Santhal, Bhilla, Koraku, Kolam, Gond etc. 2) Tribal communities surviving by begging or performing tribal arts who had been dislocated due to destruction of permanent
dwellings such as Kaikadi, Makadwale, Garudi, Gopal, Chitrakathi, Joshi, Paradhi, Kanjarbhat etc. and 3) Supported by caste system the tribal communities who reside in the outskirts of villages such as Ramoshi, Berad, Wadar, Ghisadi, Gondhali etc. This research study is especially focuses on second and third group only.

The nomadic tribes are divided into two: First, the tribes immigrated from north such as Paradhi, Kanjarbhat, Rajput Bhamata, Chhapparband, Waghari, Banjara etc. and second group comprises tribal communities who have bee migrants from South Indian region for example, Wadar, Kaikadi, Bestar, Takari, Katabu, Mang-garudi, Ramoshi, Berad. The northern tribes can be identified by their skin colour, dialect. They spEk mixed dialects of Hindi, Gujarati, Marwadi, Rajasthani languages. Whereas the southern tribes are dark skinned and spEk mixed language comprising Telagu, Kannad and Tamil languages. Most of them migrate towards South in winter and in summer they start moving towards northern region of India. Nevertheless, strangely enough both the tribal groups display ‘culturally similar’ attributes. Their paradhi dialects and deities indicate intimate relationship in ancient ages.

Relive from ancient history during the pre-independence period the De-notified and Nomadic tribes settled down but are caught in the grip of poverty. Establishing hamlets in hilly areas, valleys they started living on natural resources. They were compelled to hunt, search for sweet-roots. The other means of livelihood was thieving. Residing in forest areas they gradually depended on forests only. In such condition they lacked employment, permanent source of income. Only the livestock was
the only assets to support daily needs. None of them had heard of education. Almost cut off from civilized life the De-notified and nomadic tribe lead a life of wild man. India got freedom but none of the De-notified and Nomadic tribes felt the impact of it for ignorant to the feeling of what it takes to be freed.26

From the point of view of population index the De-notified and nomadic tribes are termed as micro-minorities. They are not Hindus. They are tribes and the tribes don’t have any particular religion. The respective customs, traditions, Jatpanchayats determine religious code of each of the tribe. But being connected to the civilized life in villages they began to follow traditions of Hindus. Each village has Maharwada, Mangwada, Dhoravada, Chambharwada, Bouddhavada. The Tribal communities live in Pada (Hamlet) in dense forests. But the De-notified and Nomadic tribes even lack Wadi and / or Pada (hamlet). Differing in wandering nature, dispersed communal life patterns deprived them from political rights. The dominant society forced them to lead life stray animals from thousands of years. Further more, in an attempt to nab the terrorist activities the British government extended miseries of nomadic tribes by stigmatizing them as criminal tribes. Thus, the rebel of Ramoshi, Pendhari, Bhillas became part of freedom movement. In order that these tribe shouldn’t rebel any more the British government imprisoned them and declared them as criminal by passing Criminal Act in 1871. According to the Act around 198 tribes were termed as criminals. Any person, irrespective of woman, man, children born in these tribes meant criminal by birth. This strange Act is implemented till date. Wherever there is theft, murder,
burglary all the innocent De-notified and Nomadic tribes are held responsible and throbbed in custody by referring the brutal Act therefore, in general any individual from these communities taken to be criminal. Left with no means of livelihood, at last they unwillingly have to adopt surviving by thieving-the only option available.  

Balkrishna Renke- the chairman, De-notified and Nomadic and semi-nomadic tribes National Commission, in prolonged interview said that to liberate people from shackles of Criminal Act one require to be awakened by acquiring education. But the people who didn’t get an opportunity to develop good character; whose fundamental needs are not fulfilled; and the contemptibly treatment by dominant castes forced them to adopt misleading means of livelihood being born in lower caste, poverty. “Thieving, begging is bad habit, but the society in which one cannot survive without it is worse social system. Hence, instead of parents of an individual, the social system determines whether to nurture to him into beggar or thief.”  

On the one hand we have De-notified and Nomadic tribes blocked by all legal provision to acquire flood and fodder and on the other hand we perceive dominant, educated people legally marauding croppers of rupees. Fraudulent people amassing lacks of rupees are move freely but thieves stealing to appease a one time hunger are stuffed into prison. The fact is that a person many be identified to be of criminal attitude, but the notion that whole of the tribal community is born criminal, sounds illogical and having no ethical, sociological underpinnings. Then one needs to search out the
theoretical foundations of sociology that a social system attribute criminality stigma to a certain communal group.

One of the popular Marathi Poet Mangesh Padgaonkar in his poem expresses concerns about keeping out the Pardhis from Kasturi- a mysterious scent found in deer. *Shodhat kasturichya Paradhi he, Harne japun thewa, Anadhar far zala* (These Pardhis are in search of Kasturi, secure the deer in stark darkness) for the Pardhis are criminal. Then home minister of Maharashtra Shri. Siddharam Mhatre too alleged Pardhis for robberies across the state. (Marathi Lokamt daily dated 01 Jan. 2005) If a sensuous poet and the home minister display misconceived mentality about nomadic tribes then any common man can enjoys more liberty in dragging the innocent nomadic communities into custody.

The De-notified and Nomadic tribes survive a life of unstable wanderers for traditionally they don’t have permanent solution to their livelihood in only one village, thus continuously wander from place to place. Begging, traditional profession, forced criminal Act, problem of shelter etc. have been the fate of De-notified and Nomadic tribes. Thousands of people from different caste-creeds in India can be observed settling down in slums in cities. One of the main reasons behind it is the leadership and organized efforts. But in the absence of strong political leadership or political backing and due interference of anti-social troublemakers in slum areas De-notified and Nomadic tribe cannot claim for any open space own by of government. Hence, they exist like slaves in the gulf of ignorance, poverty.\textsuperscript{29}
Dominant societies treat the De-notified and Nomadic tribes as criminal and low caste. However, deities, social festivities, customs, justice-punishment system, traditional rituals, marriage system, values nurtured from birth to death, family bondages: a complete new world that keeps them integrated despite dispersed wanderings. 12 Balutedar (local professional servant groups) and 18 Alutedar (moving professional servant groups) survive with the support of village. 30

Possessing none of the economic source or industry and to feed family by pleading for clothes, utensils, food, money etc. is called begging. The religious texts though ask the Brahmin or saint to survive on begging but none of Brahmin caste or tribe can be observed doing so. In Hindu social order some of the castes enjoy prestige for begging profession, for instance Brahmin, but in case of low caste, tribes such as untouchables, De-notified and Nomadic tribes, it is termed as filthy, shameful, contemptible mentality. Wide conceptual gap can be observed when a Brahmin and a Dawari Gosavi beg food in village. The caste factor is related to profession and prestige, in the same way it has intricate relationship with poverty too. In general, the state of inability to meet the survival related demands out of available sources can term as poverty. Apart from this, those lack sufficient means to support themselves with food, clothes and shelter and cannot offer for lowest calories are termed as Below Poverty Line. 31

Begging nomads individually and socially survived poverty that culminated into wEker mentality. In Social circumstance wherein some of the professions are occupied by certain castes as
their monopoly, then in want of other life sustaining resource a man turns out to be beggar. Apart from this Hindu caste hierarchy and inequality based society demoralizes an individual to begging. The religious texts ordered the Brahmin and saints to survive by begging, and it recommends such an act of offering food is termed as pious ritual. According to ‘Aapstambh’ an disciple (undergraduate) too is allowed to beg for ‘guru-dakshina’, marriage, yadnya and taking care of age old parents. The special religious texts also approve an individual to beg a piece of land or domestic animal to the King or wealthy person in order to support is daily needs. Even history records many Brahmins accepting food offered by society. Buddha, Mahavir, Shankracharya, Ramdas etc. conveyed the pride and pleasure to their disciples in leading a way of life by begging for ultimate happiness. The chastity in such as life is suggested ever since by Rig-Vedas and Upanishads by proclaiming purity of religious donations ‘Skanda’.32

Today one can observe only the De-notified and Nomadic tribes community member pleading for food on account of lower caste context. The social order has declined them to adopt other resources of livelihood, thus, it forced them to rely on culture and religion of begging. For instance, the Gosavi, Bhutye, Chitrakathi, Bharadi, Gondhali, Vasudev, Bahurupi etc. though today are connected with cities but their nomadic life doesn’t seem to end. Beggars, nomads from village background stay far from city premises.

The dispersed life of De-notified and Nomadic tribe gave rise to many social difficulties. For instance, they cannot claim for
Ration Card, no prestige in village, no labour, moreover the banned by Natural Resources Act; they had to spend day-and-night in hunger. Furthermore, the Prevention of Beggary Act 1959, Wild Life Protection Act 1972, Prevention of Cruelty to Animals act-1960, Environment protection and biodiversity conservation Act- 1999, Development of irrigation system and related Acts, the De-notified and Nomadic etc. have created problems in the life of DNTs and NTs. The reason being, the Vaidu community members search for medicinal herbs in forests, the Nandiwale, Garudi, Kolhati community members earn their livelihood by entertaining public with trained animals like monkey, ox, snake etc. But due to the above mentioned Acts their means of earnings have been snatched.33

The De-notified and Nomadic tribes lagged far behind human development. The present research focuses human development of De-notified and Nomadic tribes residing in Marathwada region under the title, “A study of human development of De-notified and nomadic tribes in Marathwada region”. For, it has been found that the human development index of Marathwada region has been at lowest level. Similarly, as the de-notified and nomadic tribes live a wandering life from ages unknown; this research will enable to ponder over their human development in particular. In this regard, at first, it becomes necessary to understand the concept of human development.

1.7 The Concept of Human Development:

Up to 1990s almost every nation was striving to attain economic development as the ultimate focus in their developmental
strategies but after 1990s the emergence of concept of ‘Human Development’ completely altered the notions of development. Credit for developing the concept of human development Index goes to Dr. Mahbub-ul-huq of Pakistan and Indian noble laureate for Economics Dr. Amrtya Sen. Since then the human development concept has been accepted as it is far wider than encompasses economic growth and economic development.  

1.7.1 Definitions of Human development:

In the UNDP-1990 report of United Nations Organizations suggests that human development is process in which all the options available with human being are extended to its widest range thereby through human development economic development is attained. For the purpose education, employment, better living standard, access to consumer goods, long and healthy living conditions, life style, opportunity to deploy machines instead of human labor etc. processes are expected.  

As opined by Rao V. M., “Human development is outcome of a process in which a family invests in development of all members involving women, children and other relatives so as to enable them to attain health, education, products, asset and acquire skills to lead a better life”.  

*The Maharashtra Human Development Report-2002* in its report states that human development is nothing but striving for three most important aspects of human existence e.i. education, healthcare, and means of livelihood and its actual attainment. An individual always has to struggle to attain means for living, besides a
society and nation too constantly try to maintain it. Thus, the amalgamated result of availability of healthcare services, livelihood and school education is termed as human development process.\textsuperscript{37}

\textit{The Ralph Bunche institute for International Studies} defines human development in terms of opportunities for long and healthy life expectancy, education and better livelihood. Thus, Human development is “the process of widening scope of opportunities for people”. At the same time it expects political liberty, safe guards for human rights and protecting the sense of self-hood of people in a society. While discussing the human rights under the human development, fundamental rights in respect of man-woman equality, economic and cultural equality. It also encompasses rights for food, water, education, healthcare service and protected environment etc.\textsuperscript{38}

According to \textit{Mahbub-Ul-Haq}, during human development process one attempt to increase the demands of people. Nature of such demands changes as per limitations and time besides an individual essentially requires three fundamental opportunities to survive i.e. an opportunity to live a healthy long life, to educate, to select resources so as to earn income to live a better life. If any individual is deprived from three opportunities then rest of the provisions for life become meaningless.\textsuperscript{39}

\textbf{1.8 Need of Human Development:}

According to Paul Stritan, Human development is significant for following reasons:

1. Human development not only requires increase in production but also provide for raising the present and
future living standard of men, women and children. It makes it imperative to provide for more and more options in selecting means of livelihood. Therefore, economic growth is means and human development is its goal.

2. Human Development is essential for Environment protection.

3. Human development helps in minimizing social, political instability by stabilizing the political democracy.

4. Human development acts as significant tool in increasing productivity of people. For the purpose investment in nutritious food, healthcare service, and education sectors boosts productivity of a nation.

5. Human Development enables educational awareness that causes to narrow the size of a family in terms of members. It blocks reproductive ratio. Increase in healthcare services reduces the rate of death of children at tender age. Ultimately it develops living standard and increase in productions.  

1.9 Methods and Criterions in framing Human Development Index:

In the process of designing the Human Development Index, UNDP includes three variables and infers separate index of each of the variables and then calculates average of three variables in terms
of ‘Human Development Index’ of a particular nation. The three variables are as follows:

1.9.1 Life Expectancy at Birth:
A long and healthy life is measured by life expectancy at birth that suggests life expectancy of an individual.

1.9.2 Educational Attainment:
The educational attainment, the ratio of enrollment at levels i.e. adult literacy rate, primary, secondary and higher secondary school is considered in order to measure educational index.

i) Adult literacy rate: Accessibility of knowledge of general public, literacy rate of a nation (dividing by 2/3) taken to calculate educational index.

ii) Combined gross enrollment ratio: This variable consists of combined ratio of enrolled students admitted in primary, secondary and higher education across the country (by dividing 1/4).

1.9.3 Real GDP Per Capita (PPP in U.S. $):
Per person gross domestic income is considered in order to calculate living standard of citizens. In this process to ascertain thus, by sorting out highest and lowest values of these factors the Human Development Index is calculated.

While measuring the Human Development Index with highest, lowest and actual values of the above four variables after that to deduce average values of the indexes following formula is used. Human development is measure between 0 to 1 with the following formula.
With this formula by calculating the index of each of the variables Human Development index can be inferred.

\[
\text{Dimension Index} = \frac{\text{Actual Value} - \text{Minimum Value}}{\text{Maximum Value} - \text{Minimum Value}}
\]

\[
\text{HDI} = 3\sqrt{\text{Life} \times \text{Education} \times \text{Income}}
\]

Dr. Vishwajit Guha used indexes deduced by UNDP with the help of three indexes i.e. living standard, urbanization and removal of poverty. While studying the living standard variables primary things such as safe drinking water, electricity connection, availability of two times meals throughout year, permanent dwelling place and facility of sufficient beds in government hospital for entire population etc. were considered to deduce Human Development Index.\(^{43}\)

Adopting the above discussed meaning of human development, necessity of human development and method of deducing human development Index and conclusions, the same can be applied to know the human development Index of De-notified and Nomadic tribes. For the purpose following discussion focuses on educational status, per capita income and live expectancy factors related to De-notified and Nomadic tribes.

1.10 Educational Status of De-notified and Nomadic Tribes:

Wandering life style of De-notified and Nomadic tribes hasn’t permanently ended till date. In Maharashtra they are completely deprived from education except a few communities who inclined to
get an opportunity to enroll in school in 21st century. Repetitive roaming poses question of enrolling children in any of the school. Thus, born poor by birth the students in these communities found themselves utter predicament to continue education. Moreover their caste reveals stigmatized history in school records as result most of them don’t mix with regular students. They have to face many difficulties due to unstable life style, permanent address and date of birth. In such a circumstance one can hardly found that only 2% students have been able to enroll for school education. The De-notified and Nomadic tribes communicate in particular dialect without script. So, most of the student found perplexed while using double languages. In all there are many tribes to are entirely illiterate.\textsuperscript{44}

The De-notified and Nomadic tribes wander in search of food as result most of the children miss even primary education. One can hardly find graduated students in such communities. Weaker economic conditions again compels most of the young children to engage in domestic activities such as cattle or goat grazing, hammer, beggar bowl in stead of books at a tender age.\textsuperscript{45}

The adult education schemes too seem unsuccessful among De-notified and Nomadic tribes. Wandering lifestyle, aloof organized existence and poverty thwarts any inclination for learning alphabets; hence it develops negative feeling for education. Isolated organized living patterns cause them stick to traditional prestige and historical prejudices. As result most of the time they reject enlightenment opportunities too. It requires practical attitude to adopt modern life style, professional educational qualification and
life-skills training leading to modern ways of life. But denied to accept modifications brought about by changing time and pace their problems are getting more and more complicated.46

Laxman Mane, in his survey observed that in all out of total population, 3.8 percent people left uncompleted primary school; 4 percent complete primary school; 2.4 percent could attend secondary school; 0.28 percent entered college campus; 0.18 percent is graduated and 0.22 percent completed post-graduation. 3:6 is the ratio of graduated students to that of total enrolled students in schools. In all only 0.062 percent people in De-notified and Nomadic tribes got opportunity to enroll for highly essential means of education to be alive in this hi-tech society.47

1.11 Per Capita Income of De-notified and Nomadic Tribes:

The De-notified and Nomadic tribes can’t claim rights being professional supplier of goods and services and at the same time lack permanent dwellings in outskirts of villages. Consequently, consistent roaming and unstable livelihood caught these tribes in the circle of poverty, deprivation and laborious living conditions that gave rise to worse economic depressions which thwarted any modification.48

The religious and caste authorities controlled many of the communities from liberated income, livelihood opportunities as a result some of them took to wander in search food. Shorn off any of the income sources they began begging. Thus, existed Beggar tribe, nomadic entertainers communities.49
Spreading across Maharashtra state, the De-notified and Nomadic tribes residing in hamlets, groups live aloof from any of the educational facilities, jobs, dwelling places etc. We witness those collecting scraps on dung-hill, selling cutlery and sundry goods of stones or plastic utensils; engaged in thieving or pick-pocketing etc. A living standard of a family is determined by the environment, education, available civil facilities, financial security and availability of business opportunities, neighbourhood and the status of that community group in overall set up of a society.

One can observe that in De-notified and Nomadic tribes, most of families often migrate from one place to other place in case of more or less availability of employment. All those nursery schools, primary-secondary schools, gymkhanas, workshops, running right from British era, have been closed owing to negligence of concerned administration or officers. It affected living standard of De-notified and nomadic tribes residing nearby areas. The employees engaged in jobs and services comprise people working on fourth class grade for instance, driver, watchman, sweepers, peon etc. A close look at De-notified and Nomadic people shows 99 percent of them engaged in cheap economic activities such as selling food articles, brooms, cycle repairing, repairing shops, tea stalls, carpenter, pan-stalls, selling balloons etc. secondary business. It enables them to earn day to day meal but doesn’t support in rising living standard.  

The Maharashtra government established the Vasantrao Naik Vimukta aani Bhatakyaa Jamati Arthik Vikas Mahamandal (Vasantrao Naik De-notified and Nomadic Tribes Economic Development Corporation) but due to unstable livelihood patterns
they cannot take benefit of ration card; in want of caste certificate they cannot apply for loan facilities. Those who posses valid documents, repetitively take follow up spanning for at least one or more year to them. In most of the cases none can guarantee the availability of funds. Unavailability of loan at particular time again draws ill-effects when the members incur money from local money lenders. Thus, despite lowest needs the De-notified and Nomadic tribe community members are offered with minimum facilities.51

1.12 Life Expectancy among De-notified and Nomadic Tribes:

The De-notified and Nomadic tribes reside in hamlets situated distant, inaccessible forest. Consequently, most of welfare schemes operated by government cannot reach out these distant hamlets. Often such dwelling places eagerly wait for proper roads, electricity, water, healthcare services etc. Therefore, the nomadic tribes, till date, survive and believe in herbs given by Vaidu (local person who treats and diagnoses diseases) in any case of casualty. As a part of medicinal care the tribal communities rely on many ill-famous superstitious treatments like sacrificing goat or hen, releasing from vow, pilgrimages etc. While a person suffers sever illness De-notified and Nomadic tribes can be seen practicing superstitious treatments. Even if they approach a patient to hospital, in many cases most of the patients die due to instant facilities as the tribal communities reside far from village and town places. It overall affects the decreasing life expectancy among De-notified and Nomadic tribes.
1.13 Background and Selection of the Research Topic

None of the districts in Marathwada region observed higher human development index whereas only one district (Aurangabad) shows medium human development index. At same time 19 districts displayed different levels of indexes out of which 7 districts are included from Marathwada region bearing lowest i.e. 0.57 human development index. It indicates inability to provide with appropriate facilities such as healthcare, education, economic growth, and increasing population in Marathwada region. Except the Aurangabad district rest of the districts follow numbering after 20th rank. Majority of the de-notified and nomadic tribes have been residing in Marathwada region. Relatively they survive in appalling socio-economic conditions till date. Even while the rest of the communities get proper facilities but it indicates lower human development index then it become imperative to examine human development conditions of De-notified and Nomadic tribes who are residing in neighbourhood of hills, valleys from times unknown. Unknown too many of the welfare schemes by government they are grappling with complex life threatening issue of healthcare, education and financial complications.

In India no other caste-wise census has been conducted except the 1931 caste wise census of SC and ST communities. In want of such a census one doesn’t accumulate exact population of De-notified and Nomadic tribes which bears complications in respect of conferring socio-economic facilities. The Central and State governments attempt to increase the human development index but in absence of exact population of De-notified and Nomadic
tribes the financial provisions seems inappropriate in proportionate to current population. To address this issue present research attempted to estimate population of De-notified and Nomadic tribes with the help of Projected Population Technique- assumed to be useful data for government agencies.

While discussing the conditions from the point of view of human development, this research examines relevant data at different levels right from national, state and districts. Till date none of the research studies have focused on De-notified and Nomadic tribe’s human development in the selected areas. Hence, the topic, “A study of human development of De-notified and Nomadic Tribes in Marathwada region” has been selected to examine livelihood patterns of pertaining to selected wandering communities.

1.14 Objectives of the Research:

The present research study aims to highlight human development status of De-notified and Nomadic Tribes by tracing objectives as follows:

1) To examine the economic and social condition of De-notified and Nomadic Tribes.

2) To assess the per capita income and poverty of De-notified and Nomadic Tribes.

3) To observe the educational condition of De-notified and Nomadic Tribes.

4) To study the life expectancy of De-notified and Nomadic Tribes.
5) To ascertain the woman’s share in income of De-notified and Nomadic Tribes.
6) To study the condition of income and expenditure of De-notified and Nomadic Tribes.
7) To explore governmental policies for De-notified and Nomadic Tribes.

1.15 Hypotheses of Research:
Following hypothesis have been framed and shall be verified in connections with the search topic.

1. Economic and social condition of De-notified and Nomadic Tribes are relatively very low.
2. On an average majority of the De-notified and Nomadic Tribes Population strives to survive in poverty.
3. On an average of De-notified and Nomadic Tribes get less education opportunities.
4. Status of women in De-notified and Nomadic Tribal communities getting due attention.

1.16 Research Methodology:-
Sample collection is a complicated process, research is totally depends on the reliability of facts material collection. The present research is depending on primary and secondary material. For this, the interview of social reformers, political leaders, writers, and researcher has been taken.
i) Primary Data:-

The facts, which are acquired by the first attempt of study is called primary facts and the methodology used for it primary data.\(^{52}\)

To get primary facts, the researcher establishes his relation with research subject. He collects facts and information, by various means like asking questions, interviews and direct observations.\(^{53}\)

For the facts collection of the present research, the technique of interviews and questionnaires are been used.

ii) Secondary Data:-

The facts, which don’t belong to the researcher and collected from, another person or institutions belong to them or called the “secondary facts.” and the method used its collection is called as secondary data.\(^{54}\)

At some occasion secondary sources will be considered. This includes statistical techniques: an average, percentage, projected population technique, standard deviation, correlation co-efficient, graphs, government reports, published- unpublished books, newspaper, websites, etc. conclusions will be proposed by using micro study method.

For the present research study Random Sampling Methods has been adopted to select samples. Thereby with the help of Purposive Sampling method 6 districts in Marathwada region including Aurangabad, Jalna, Parbhani, Nanded, Beed and Hingoli districts have been selected to study human development status among De-notified and Nomadic tribes. From each of the districts in all 10
De-notified and Nomadic tribal communities such as Banjara, Pardhi, Rajput Bhamta, Vasudev, Ghisadi, Gopal, Kolhati, Gondhali, Dhangar and Vanjari have been selected. Out of 6 districts total 40 DNT and NT families were interviewed. Thus, in all 400 respondent families were selected to ascertain factual information through scheduled questionnaire pertaining to social, economic, educational, healthcare, per capita income etc. factors.

This research especially dealt with only 10 out of total 42 De-notified and Nomadic tribes residing in districts in Marathwada region of Maharashtra state. These 6 districts are selected by using purposive sampling method that encompass majority of the DNT and NT population.

**Section- B**

1.18) **Review of Literature:**

Some authors, researchers, social activists wrote on social, economic, educational, political, and religious condition of De-notified and Nomadic Tribes. But no one wrote on human development of De-notified and Nomadic Tribes. The researcher gives brief summary as below:

**Prof. Kashinath Rathod** (1978) has written an article “Banjara Samajachya Arthik Samasya: Ek Drushtikshep”. The conclusion is that in our country 40% to 70% people are living below poverty line. Out of them 70 percent people of Banjara communities lives below poverty line. It shows that, their primary needs are not fulfilled. Being a characteristic lifestyle, though the present picture is clear of the community, there is no clarity about
their history. In Maharashtra, Madhya Pradesh, Uttar Pradesh, Karnataka and Andhra Pradesh two crore Banjara people have been settled down. Banjara is a socially, politically, educationally and economically backward community.55

**Ganesh Matkar** (1981-83) in his study of 2948 *Dhangar* (one of the nomadic tribe) families from 246 settlements in rural and urban areas of Indore highlighted socio-economic, and educational data concluding that the Dhangar tribe rely on labour and jobs for income and the women too are engaged in labour and household works along with working on daily wages. 60% of the families earn monthly income range from Rs. 125 to Rs. 150 which is insufficient to procure daily needs amid high prices. 60% families reside in one room or huts. 65% of the families borrowed loan for agriculture, house, trusts etc. Major part of loan is utilized for social functions in order to carry out social responsibility. Hence loan amount exceeds the earnings. The communities rarely encouraged to enroll for school education. Whatsoever the number of children studying they stop going to enroll for post-metric school owing to poverty. Its ratio is 10% less than students learning at primary level.56

**Naik (Pawar) Rukhamini Poma** in the year 1983 presented a short research thesis, under the “**Banjara Jamatichi Samajshastriya Samajik Arthik Pahani**” in sociology department of Dr. Babasaheb Ambedkar Marathwada University. The thesis concluded that: in roaming condition, due to the less income, Banjara community tends to undertake thieving, pick-pocketing; but only after the settlement they accepted farming and its related professions. The Banjara community very few individuals enroll their children ion school. The
chief of the family is uneducated, so the children of the family also remain illiterate in major proportion. Banjara communities are inclined towards Hindu customs and rituals. Banjara people display a strong faith in Banjara saints like Sevalal, Samad Dada and Sevabhaya. They acquired Marathi language due to contact with Marathi people. Majority of the marriages took place at tender age i.e. they believe in child marriage. In current circumstance, one can observe decreasing importance of Naik who is held for passing judgments in Banjar community.57

Jadhav Pandit S. in the year 1983 submitted a project report entitled ‘Master of social work: Dr. Babasaheb Ambedkar Marathwada University, Aurangabad entitled “A study about the role of Ashram Schools in Development of under-privileged people from Parbhani District.”’ His findings and conclusions revealed that total respondents 57.64% were illiterate. The higher percentage of illiteracy among the guardians indicates the basically poor state of education. Considering the present level of education, it may be concluded that the existing aspiration about children’s education is an indication of development.

Aspiration about children’s education indicates, development but it lacks in the characteristic of social consciousness and sense of responsibility. Even in this age they consult elderly person in case of sickness. High percentage of school dropout indicates that the people are not yet sufficiently developed to understand and to be able to continue with education and with this regard it may be said that services rendered through Ashram Schools were inadequate in the qualitative aspect. Voluntary agencies receive 100% grant from
government for the development of these under-privileged community.\textsuperscript{58}

**K. O. Girhe** pointed out socio-cultural aspects of *Gopal* community in his book ‘Gopal Samaj Parampara aani Itihas (Gopal community traditions and History) published in 1986. The book reveals peculiar rituals pertaining to traditions, marriage rituals, funeral rites, Jatpanchayat, dialects etc. It deals in details with Jatpanchayat by citing various stories putting forth codes in Jatpanchayat, conversation, stories, facts etc. it also dealt with treatment of women in Gopal community by citing stories while passing judgments in Jatpanchayat.\textsuperscript{59}

**Laxman Mane** published his most popular autobiographical work entitled ‘Upra’ in March 1987. This autobiographical work is social documentation of hardship of Kaikadi community, its agonies and miseries. It dealt with struggle of an individual and whole of the Kaikadi community. He minutely described the poverty, rituals, superstitions, Jatpanchayat etc. issues confronted by the nomadic tribe. Apart from this it reflects over caste concerned issues, nature, individual, society and its struggle. The book holds ready reference for daily trials and tribulations of Kaikadi community in order to appease daily belly. Dr. Vasudev Mulate, commenting on the ‘Upara’ says, “Upara is the narrative of culturally outsiders’ community.” The book assumes social value for its depiction of Kaikadi community incessantly struggling to appease hunger.\textsuperscript{60}

**Atmaram Kaniram Rathod** in his autobiography ‘Tanda’ not only depicts life journey but also reveals internal life of Banjara community. The ‘tanda’ or temporary dwelling place of de-notified
and Nomadic tribes leads a life of traditional constraints. The autobiographical work ‘Tanda’ urges improvement in living standards of Banjari community by pleading for break out of conventional lifestyle, adoption of scientific outlook, rejection of superstitions, get ride itself from leader and priests.61

Another writer Bhimrao Pingle in his voluminous book ‘Vanwasi va Upekshit Jag’ (Tribal and Deprived world) published in 1990 covers extensive details of tribal communities in three volumes. The first volumes consists information about tribes living in forests, their ancient history, issues of tribes and measures in the form of governmental welfare schemes to address their issues. The second volume consists of classification of nomadic tribes, Criminal Act, reason behind adoption of criminal activities and analysis of similarities and dissimilarities between tribes and nomadic tribes. The writer extensively highlights caste, sub-castes, marriage rituals, deities, jatpanchayat, superstitions etc. The third volume explored rural society, the issues concerning local professionals by interviewing numerous families from De-notified and Nomadic tribes.62

Prof. Bhaskar Bade, in his research paper, “Vanjari ani Banjara Kon Aahet?” published in 1992 gave a specific information about Vanjari community, from the social, historical professional and literary point of view. Initially, Banjara and Vanjari tribes were considered me, but for the advantage of researvation, they got departed, and the conflict reached to the court. It led to the appointment of ‘Vadhava committee.’ The committee declared Vanjari and Banjara as two separate castes. Vanjari community had
farming as a main occupation and also had some supportive occupations like animal husbandry, sugarcane cutting and labouring.

The community confronts various problems like lack of knowledge, unemployment, superstitions, illiteracy and poverty. The rural dwelling is one of the causes of their problems. All these problems are responsible for their economic and social backwardness.\footnote{63}

In the year 1993 Dr. Yuvraj Sanap in his research paper, published in ‘Satara Jilhyatil Vanjari Samaj’ appeared in Gopika Diwali Magazine, focused on the social, professional and economic position of Vanjari Community. The dwelling of Vanjari Community is not in fertile and good rainfall area. It is a community, dwells in the forest. They are Kshatriya by race, and have their own history. The male-female of Vanjari Community are named by god and goddess due to their faith in divine power. Vanjari people use meat in their meal, according to their will. They have mixed meal system. Females avoid meat in their meal. The people of Vanjari community are found brilliant, brave and humble.

Vanjari community is economically backward. Because, farming is their main occupation and some joint business farming concern like porterage, sugarcane-cutting and cattle trade. Due to the spread of education, the superstitions are getting reduced.\footnote{64}

In the same year another notable writer Adv. Maya Sose in her research paper entitled “Vanjari Samaj Ek Sanshodhan” appeared in ‘Gopika Diwali Magazine’ expressed her thoughts about the origin, history and occupation of Vanjari community. The word Vanjari come from occupation, previously all daily needs like grain, salt and
essential things were carried with the help of bullocks. The people, who keep cattle and do business, were called as Vanjari. Banjara and Vanjari used to do transportation of essential things, in the peace as well chaotic period of civil war for Rajput emperors. In the same, they provided various materials to various emperors like (Shahana) grains essential commodities. Several emperors gave royal patronage to Vanjari and Banjara tribes. They were also Jonoured by various prices and regions. The community devoted themselves in their services.  

**Prof. Rukhamini Poma Naik’s (Pawar)** in the year 1994 under the title “Sociological study of Banjara Community through Ethnomethodological Approach” for Ph.D. (Sociology) studied Banjara community from sociological point of view. The thesis aimed at understanding the feeling of sociological and ideological difference between previous and present modern Banjara Community; search out the distinction of Banjara Community from other tribes, regarding economic and social condition, religious sentiments and matrimonial songs. It sought out conclusions regarding socio-economic positions Banjar Community. It found that status of women in Banjara Community as sub-ordinate and women get negligible place in economic decisions; agriculture is the main source of living but in very difficult to live with this source; and the people get benefited by the employment guarantee schemes of govt. the income of Banjara Community has started increase. The researcher also provided recommendations drawing attention towards advantage of Tanda Vikas Mahamandal in Banjara community. They are needed to be economically supported by
imparting professional education though small business corporation. The questions will not be solved by only govt. facilities; but there is a need to hold a constant programme for the implementation of law and order. There should be the preservation of some cultural values, traditions, and arts of Banjara Community. For development of the artistic qualities like weaving creation of artistic objects, embroidery, and the organization of exhibition should be done. For their products, the market should be made available.  

**Dharasurkar Pratibha Rangnathrao** as presented a short research in 1994 ‘Vanjari Stri Gitatil Loksanvand: Ek Abhyas’ clarifying the importance of Banjara culture and folksongs. The thesis was based on sociological background of Banjara Community which preserved their heritage through female-songs. It observed that Banjara female-songs provide information about great personalities, cultures and venerable god. Banjara Community is notable for its pride and prestige in traditions. As cultural mark the Banjar Community celebrates Holi festival and festivities. One of the gateways to Banjara culture is the female-songs. The researcher found that religious and cultural sentiment are reflected in Banjara female-songs; female-songs depict rituals to worship gods and goddess and it impel to superstition; moreover the songs convey morals and ethics peculiar in folk songs.

**Laxman Mane**, in the year 1997 published his book entitled, ‘Vimuktayan-Maharashtratil Bhatkya Vimukta Jamati: Ek Chikistak Abhyas’. Popular for his autobiographical work – Upra, Laxman Mane surveyed De-notified and Nomadic tribes with the support he received from Ford Foundation. The book revealed that many de-
notified and nomadic tribes have lost from historical records, who survive in miserable conditions, wandering across the state with no secure future. He was the first writer who systematically studied the social and economic conditions and put forth pictorial descriptions pertaining to Criminal Act, education, population of criminal tribes, profession, livelihood, and cooperative banks offering loan facilities to all the De-notified and nomadic tribes. 68

**Naik Y. Rupla** in the 1998 pointed out the origin and dynasties or gotras of Banjara community in his book ‘Colourful Banjara (Lambani) Tribe through the Ages’. He opined that the Banjara community, spread across the far and wide regions in India, is identified by different names. The reasons behind such a nomenclature lie in the adoption of different business in which this nomadic tribe resides. The writer particularly mentions traditional business with the help of ox and clothes and ornaments. The Banjara community culture is notable for its colorful dress code. These community members fully enjoy every festival by performing folk songs, folk dance etc. One of the most remarkable features pointed out by the book is the Gor-Jatpanchayat. The writer emphasized need in the method and manner of jurisdictions of the Jatpanchayat and also stressed on the necessity of demographic enumeration thereby highlighting social, economic, political conditions. 69

The article entitled ‘A Paradox in Maharashtra’ by **Dr. Bhalchandra Mungekar** highlighted disparity in human development process in Maharashtra state. Dr. B. Mungekar cited many reasons behind unequal human development especially-pointing at insufficient irrigation; lack of rural industrialization
schemes; unavailability of health care service, education, drinking water and lack of environment protection measures; disparity in men-women empowerment; decrease in agricultural produce and most importantly irresponsible political leadership has created imbalance in the overall development process.  

In the year 1999, **Ravji Rathod** published his autobiographical work entitled *Tandel*. This book has been fact finding document of an individual from Banjar community. It deals with the gloomy deprivation despite the writer’s inclination toward education. Through the first person narration, the writer reveals dreadful for struggle for education, hardship in selling forest wood, selling of liquor to purchase books, great efforts in search of job etc. giving first hand account life of nomads in society.

The book also discusses improvements to be brought up in Tada or hamlets along with society caught in age old traditions, rituals, and superstitious practices. The writer vigorously pronounces the need for breaking the shackles of paucity, poverty and ignorance. Through the book Ravaji Rathod triggers weave of demands asking for introspection to break free from suppressed agonies from generations to generations.  

**Rathod Ramesh Dhondiram** in the year 2003 submitted a minor research project entitled, ‘the status place, education and transformation of the woman in Banjara Community: A sociological study’ that focused the status, place, education and transformation of Banjara women from the point of view of sociological principles. The author fond that, in Banjara women are considered as subordinate to men in the respect of financial decisions in a family.
Banjar woman is economically dependent. Poverty, lack of schools and indifferent attitude towards woman education are the reasons behind subjugation of Banjar women. However, with modernization of society Banjar women too are getting opportunities of education. In domestic life Banjara women doesn’t posses any right on her own income or perhaps she is not conscious about it. The same conditions can be observed in relation to politics, as Banjara woman is treated as sub-ordinate than the male partner in community. Furthermore the Banjara Community is deeply rooted in superstitions from which they have not come out so far. Amid contrary circumstance a few Banjara community members can be observed advancing in education and financial assets. In these community 5 percent families are lead by woman and majority i.e. 95 percent families are patriarchal. A boy is considered lineage governor but the girl is considered as property.\textsuperscript{72}

\textit{Pant K. C.} in his book “India’s Development Scenario: Next Decade and Beyond” comprehensively analyzed and evaluated human development indexes taking in to account the fundamental factors in human development along with national human development report, social security, education, healthcare and infrastructure, environment development, sustainable development and living standard. He concluded that all the facilities such as health care service, education, social security and environmental protection etc. in India are comparatively of lower standard. Hence, these factors need an immediate attention from government and social organizations at large scale.\textsuperscript{73}
Dalnar Shivaji Vithalrao in his thesis entitled ‘Parbhani Jilhyatil Dhangar Samajache Arthic va Samajic Addhyana’ (Economic and Social study of Dhangar community in Parbhani district) traced the origin, history of Dhangar community. He also put forth classification of Dhangar community on the basis of language or dialect and over all population in Maharashtra state with their sub-castes. As a result he found that Dhangar community members are inclined to enroll in schools and college but needs dynamic leadership who can redirect this intellectual energy into new directions with modern outlook. Some of the families in Dhangar communities have been settled with agricultural resources but many can be observed rearing sheep leading a nomadic life. In all Dhangar community is lagging behind in industrialization, urbanization process. Moreover, this community is yet to reach and contribute in education, social, industrial growth. The community strives, till date, to cope with its traditional enemies- illiteracy, ignorance and economic exploitation.⁷⁴

In the year 2004 Shriram Patil in his book “Maybolicha Marathwada” conducted detail study of Vanjari community and found that it is still grappling with the problems like - illiteracy, superstition, child marriage, dowry system; Vanjari community share cultural and social rituals, customs with the people in Maharashtra; although farming is primary occupation of Vanjari Community but with spread of education many people engage in govt. services and business; Vanjari community members follow Hindu deities and adore spiritual notions by wearing tulsi-garland, take part in long devotional march to Pandharpur as the community
has great tradition of sages; economic condition is developing with the spread of education that resulted in alteration of lifestyle, ideology, customs and traditions as most of the people shift in urban area. The researcher noted that most of the Vanjari populations reside in rural parts of Marathwada region. Farming is their main occupation. Even though after the harvesting many of them work as labour in sugarcane-cutting.  

*Mundhe Dnyanoba* (2004) in an article ‘*Vanjari Samaj: Itihas ani Sadyasthiti*’ enumerated characteristic features of Vanjari community. According to him Vanjari people display a strong physical appearance and are straightforward in their speaking and action. ‘Vanjari’ is a spiritual community, most of them are illiterate, and hold strong belief in Hindu customs and traditions. These tribes of Marathwada region have settled down in distant mountain and valleys. Farm labour, livestock, labour and sugarcane cutting are some of the main source of income in Vanjari community. The community follows a basic principle of ‘Kashta Kara, Kamawa and Jeevan Jaga’ and don’t go for begging. There are many sub-caste in the community namely- Ladgin Vanjari, Mathurajin Vanjari, Ravjin Vanjari, Bhusarjin Vanjari. In short, Vanjari people have been found engaged in various professions, and on various posts in different sectors.  

*Rathod Bhau Chhannu* studied folk-literature especially referring cultural aspects of Banjara community. According to him, folk-literature is the mirror of society. He concluded that Banjara is a hardworking nomadic tribe and well-known for its distinctive racial
It had developed a judicial system through ‘Navas’. Folk-song is one of the mediums of celebrating festival.  

_Datar P. Y._ (2005) in the book “Magasvargiyana Nokrit Aarakshan” discussed issues related to reservation of Vanjari community among all nomadic and de-notified tribes. He opined that by considering Vanjari community as similar to Banjara, the Maharashtra government included it in nomadic tribe since 25th May 1990. But later, Vadhava Committee in the year 1993 categorized both Vanjari and Banjara as separate tribes whereas the central government, according to the Backward Classes Commission appointed in 1977 and 1980, the Vanjari community was included in OBC category. Further, as per the decision of the government in the year 1994, ‘Vanjari’ community was included in ‘NT-D’ as sub-category and it was conferred with 2% reservation. In Maharashtra both Vanjari and Banjara were given combined reservation for some period by considering both them as equal. According to the government decision no. B.C.C. 1064/11 J-9/4-1965, the changes were made in the prescribed reservation for the de-notified and nomadic tribes, with the government decision No.-P.C.C.10/03/2167 C.R. 141/9316- Date 23-03-1994. As per this decision - separate sub-category was created for de-notified and nomadic tribes labeling it as ‘nomadic tribes’. The category further included various castes and tribes under as A, B, C, D groups. Group – A De-notified Tribes - (28 similar castes before 1990) - is conferred with 3% reservation; the Group – B covered Nomadic Tribes- (14 caste and similar castes) with 2.5% reservation, the group C covered Nomadic Tribes- (Dhangar and similar tribes) conferred with 2.5% reservation
and the group D included Nomadic Tribes such as (Vanjari and the like) which were conferred with 2% reservation.

A notable scholar Dr. Rukhamini Pawar identified similarities between Banjara and Vanjari community in respect of livelihood patterns, Banjara community clans, gotra by tracing the surname nomenclature such as Dhadhi, Dhaliya, Nhavi Banjara, Sonar Banjara etc. The writer also put forth extensive details of social, economic conditions, traditional business, income sources, labour works undertaken by men and women in the community, seasonal management of employment and peculiar Banjara objects, utensils used in day-to-day life. Further, she elaborated the family institution, responsibilities of family members, status of women in family, kinsmen, relatives, birth rites, funeral rites, leisure rites, uckhane (amusing riddles), idioms, special code-words, manners and methods related to food items and home made medicinal treatment etc. peculiar to Banjara and Vanjari community. Similarly, the writer sought out the most striking features of these communities especially pertaining to marriage system, search of bridegroom, arranging marriage, marriage rituals, saree, songs while dining in the marriage, Banjara women’s dance, distinct way of exchanging family concerns through verse couplets and types of marriage etc. The next important point explored by the writer is religious life of the community and then administrative patterns followed in tanda, cultural life and code language and sentence construction in Marathi language. Apart from these features the writers draw attention towards modifications brought about in Banjara community.
Ram F. and Mohanti S. K. submitted their study report at IIPS Mumbai under the title “Status of human development in state’s and district of India”. They assessed development process in various sectors such as economy, literacy, health and population etc. that contribute in the development of a nation.  

Prof. Uddhav Thorwe (2006), in his research paper “Vanjari Samaj Kal, Aaj aani Udya”, has put some conclusions by studying about the transition of Vanjari community. Previously, Vanjari community used to travel by loading their good on the back of Bullocks. It made them physically strong and though and powerful, while doing the business though jungle, they used to keep hared of bullocks. They used to dwell in jungle and so, called as Vanjari though the Vanjari community has settled much, still facing some problems like poverty, starvation, unemployment and custom belief. Due to the rural dwelling, the rate of education is very less still, there is a major quality of poverty, superstition, tradition, Vanjari don’t have any ancestral property. So, they have to strive for their existence. It has become curse form and they have taken a vow to create their won world.

Mundhe Kavita published a research paper entitled “Vanjari Samaj Jagruti: Ek Chikitsak Abhyas’ (Awakening Vanjari Community: A Critical study) focusing on educational, social and professional condition of the community. Vanjari community, in Maharashtra and neighbouring states like Andhra Pradesh, Karnataka, Rajasthan, Gujarat and Madhya Pradesh, is considered as backward and lead a wandering life.
Spread of education enabled the vanjari community members to acquire jobs in services. Some of them have realized the importance of education, but there are several people in rural areas live a miserable life. The illiterate people can be observed caught in traditional ill-famous practices such as dowry, male-female inequality, illiteracy, superstitions rituals customs which are deeply rooted in Vanjari community. Hence, it is imperative to eradicate their social, educational, cultural and economic backwardness and awake the community from traditional slumbers.82

Motiraj Rathod in his book “Palniwasi” portrayed characteristic features of Banjara community pertaining to their costumes, mother tongue, traditional business, festivals and linage of Mathura dwelling Labhan- Banjara Community.

According to him Laman/Labhani is deprived tribe despite great cultural heritage, historical past, peculiar linage surnames, marriage system, jatpanchayat, dialects spoken by the Labhan community. He denied calling them criminal asserting that the development of the society is totally depended on the status of women in society. Generation of a sense of respect for women in Labhan community will bring complete changes in the life of this wandering community.83

Chavan Bhimrao Wyankappa in his book ‘Vadar Samaj: Itihas aani Sankriti’ (Vadar community: History and Culture). The said book traces origin of Vadar community, evolution and growth, and history from distant past. While describing the characteristic features of Vadar community, Bhimrao Chavan says, “Vadar community is in its true sense a creator community as they give
shape to a stone to be used as pata (stone slate used to grind spices for cooking), Varvanta (stone utensil used to crush and make paste of spices), and Khalbatta (a round stone utensil).” The book explores communal life of Vadar community as well as information related to Vadar community dispersed in different countries.

The writer especially refers to ‘Kulum’ clan or gotra residing in Karnataka, Andhra Pradesh and Maharashtra state and points at the customs, deities, rituals, festivities, vows, funeral rites, religious rites etc. practiced by the Vadar community. Apart from this the writer attempted to search communal beliefs, dialects and the peculiar native words and its meaning in Marathi language, idioms and phrases, myths and unscripted, rare records. Through the book the writer draws our attention towards the dilapidated real situation in want of education awareness, absence of social and political leadership among Vadar community in present circumstances. In the concluding section of the book the writer refers to criteria for social and constitutional safeguards for De-notified and Nomadic tribes, list of DNTs and NTs, castes and sub-castes under which the Vadar Community is classified in social reservation by different Sates in India.  

*Principal Madhukar Pawar* is one the first person from Akola districts in Maharashtra who has under taken a nation wide journey in 8 states in North-Eastern region along with family. One of the outcome of his nation wide journey is an autobiography entitled ‘Eka Tandyachi Yashogatha’ in which the writer gave vent to his experiences, incidents that describe the worst wandering condition of Banjara Community residing in different states.
Dr. Rathod Sunita Jogram in her research thesis “Banjara Lok Sahityache Samaj Shikshanatil Yogdan: Nanded ani Hingoli Jilhyatil Abhyas” attempted to study the relation between Banjara folk-literature and social education and evaluate their folk-songs. The research study analyzed contribution of Banjara folk-literature in social-education through statistical technique and concluded that prior to the arrival of British, Banjara community lived in a Carvan system which was socially, economically, judicially and culturally completely self-sufficient. However, after the implementation of Criminal Act- 1871, a new chapter of harassment of the nomadic tribes began which is reflected in their folk literature. These pot-bearer communities nowadays are engaged in politics, farming, field labour and serve profession. The community has its independent lifestyle with its peculiar folk songs, dance and festivities. Formerly this community used to supply grain, salt and spice and incidentally used to take part in the battle. So, its warrior nature can be traced from folk songs. Having surveyed the folk-songs and the actual deprived condition of Banjara community, the writer recommended that for a separate state-wise census to know the economic and social condition of Banjara Community; that the central govt. should prepare an action and make (plan) a social, economics, and cultural survey of Banjara Community; that the Banjara folk-literature should be included in school and college curriculum; that a separate study centre as well as research centre should be started at school and university level to study Banjara folk- literature; that there should be provision for research tools and equipments like new computerized with internet, in order to
accumulate data about ignored and current professional, economic and cultural things about Banjara Community.  

**Dr. Pawar Ashok and Dr. Rathod Sunita** in their article “Ashram Shalachi Maharashtratil Sadyasthiti aani 21 vya shatkatil avane”. (Yojana Magazine in Sept. 2008) suggested remedies for betterment of DNT and NT community children enrolled in Ashram school: establishment of separated colleges and technical education institutes with full grants and basic facilities for castes and nomadic tribes; arrangement of higher secondary education in every secondary school on full grand basis; arrangement of full grant for basic facilities; special fund should be provided concerning dearth index; special directorates should be established for the direction of educational affairs of Nomadic and its centre should be in Marathwada. They found that in Banjara community a woman has a sub-ordinate place and a male child is considered as inheritor; most of the Banjara family chief are illiterate; in Banjara Community the Rathod and Jadhav clan hold majority in terms of population; in the era of globalization Banjara has retained its culture and transfer it to the next generation due to which a vital change in the life style of the Banjara people can be observed in current situation.

**Somnath Gholwe** in his Ph.D. thesis entitled “Maharashtratil Vanjari Samajache Jaat Sanghtan: Ek Abhyas” conducted study of caste union and concluded that in Maharashtra Beed, Nashik, Ahmadnagar, Latur, Osmanabad have large population of Vanjari community. There are near about 26 castes and sub-caste unions functional at local, taluka, district, division and state level. Some new ‘caste unions’ come out from the castes which are large in
number that strengthen political weitage of Banjara people in politics. Vanjari community people are engaged in business namely-farming, sugarcane cutting. The union which organizes farming class is “Bhagwan Sena- Maharashtra Pradesh.” Another union the Maharashtra Rajya Ustoda aani Vahatuk Mamgar Sanghatan”, organize worker class. These three unions have been instrumental in the development of Maharashtra in Vanjari community. In the villages the Vanjari community formed union under the title “Vanjari caste union.” Most of the ‘caste unions’ are established in urban area, on account of suitability of place for opening offices, to organize meeting, conferences, rallies and get popularity. Caste unions are continuously upholding solve their problems regarding, education, politics, economic, social and culture. The BJP after 1980 gave more preference to Vanjari community and it resulted in arise at Vanjari leadership on state level.88

Renke Commission established in the year 2008 for De-notified, Nomadic and Semi-nomadic Tribes found that these tribes sustain a desperate life economic, social, political and educational backwardness. To improve their conditions the BJP government first of all under the then Prime Minister of India Mr. Atal Bihari Wajpeei established a commission under the chairmanship of Motilal Naik. But when Dr. Manmohan Sing took over charge at Center, in the year 2005 Sonia Gandhi considered the “All India Banjara Seva Sangh” as the prime organization to study the tribulations face by Denotified and Nomadic communities. Hence, on 2nd February 2006 a new commission was appointed under the chairmanship of Shri. Balkrishna Renke. As Shri.
Balkrushna Renke himself belonged to DNTs communities he has micro and macroscopic observation and had been leading a prolong movement to spread awareness and improve the lot of these communities. The other members included Lakshman Bhai and member secretary Lakshimichand from Gujarat.

The commission paid direct visits to at least 18 states and deeply examining the problems faced by DNTs suggested improvement measures. It submitted its internal report in the month on May 2008 to the then union social justic and empowerment minister Mira Kumar. Since then one can observe, none of its recommendation, suggestion and measures had been taken for appropriate action. The commission put forth its final report on 2\textsuperscript{nd} July 2008 at union social justice ministry.

Renke commission visited 18 states to study the DNTs tribes and their problems. The commission presented its final report to the then social justice minister Mrs. Mira Kumar on 2\textsuperscript{nd} July 2008. After a detailed study of about 15 million DNTs member and problems concerned the commission gave very important 76 recommendations. \cite{89}

**Dr. Narayan Bhosale** in his book “Bhatkyanchi Pitrusattak Jatpanchayat: Parampara ani Sangharsh” discussed various issues concerning De-notified and Nomadic tribes. The writer draws our attentions towards the status of these tribes in social stratification in the name of caste system. Patriarchal belief have been characteristically motivating factor in Indian community. The article underlies place of woman in tribal communities. Poverty is pervasive feature of nomadic tribes. The writer appeals research
community to discover forces that assumed authorative position in legalizing the poverty of wEker sections in society. The articles present the fateful nomadic women by highlighting trail of traditions compelling women to be subordinate to men.  

At global, national and state level many organizations, scholars have been engaged in analyzing the human development levels. The *Maharashtra Human Development Mission (2002)* has been studying 12 extremely backward districts in Maharashtra. Thereby has been publishing time and again various data, analysis and statistical data regarding human development in Maharashtra state.  

*Mishra Shrijit, Duggal Ravi, Lingappa Laxmi and Pitre Amit* in the year prepared a report entitled ‘A Report on Health Inequalities in Maharashtra’ detailing regional disparity in connection with the human development in Maharashtra state. The report mentioned rank of Maharashtra in terms of its indexes related to human development compared to other states. Apart from this, it put forth views regarding fundamental healthcare factors, services and nourished food etc. factors in rural and urban areas.  

*Rathod Anjali Chhaganrao* submitted her dissertation titled “*Ambad Talukyatil Gor-Banjara Samajache Samajik aani Arthim Jiwan : Ek Abhyas*” studied the sociological and economical condition of Banjara Community in order to find out the factors responsible for poverty of Gor- Banjara Community; role of women in Gor- Banjara society; the earning sources of Gor- Banjara community. The researcher found Gor-Banjara Community existing in a miserable condition; most of the families migrate in search of
food and employment; Banjaras could not amass wealth due to the instability of life; further the community cannot hold its place amid capitalistic economy in want of economic and educational ability and modern knowledge. Majority of Gor-Banjara community survive in stark poverty.\textsuperscript{93}

\textbf{Maind B. V.} in the thesis titled “\textit{Beed Jilhyatil Vanjari Samajache Arthik aani Samajik Adhyayan}” explored social and economics condition of Vanjari community in Beed district in order to study the living style, literacy and occupation of Vanjari community. The researcher found that Vanjari community is struggling with economic, social and natural conditions. Uncertainty of income sources, employment and poor economic conditions have made their life miserable. 20.50\% Vanjari community members live below poverty line. Farming is the main occupation of Vanjari community and also engaged in supplementary business like cattle keeping. Vanjari people go on seasonal works. 88.68\% families benefited by government schemes are found economically developed. However, illiteracy, poverty, superstitions, lack of scientific attitude and ill-treatment towards female members has been attributed to higher rate of child marriage in the Vanjari community. Vanjari community is identified as one of the ancient castes, and tribes and it has been proved from the research that it is a (Kunbi) caste.\textsuperscript{94}

\textbf{Chavan Bhimrao Vyankappa} in his book ‘\textit{Upalni-Bhatakyache Upare Jeevan}’ introduces us with the deprived denotified and nomadic tribes such as Phasepardhi, Kaikadi, Rajput Bhamata, Ramoshi, Chhaparband, Kashi Kapadi, Gopal, Gangarudi,
Nathjogi, Gadilohar, Ghisade, Gosavi, Otari, Waghar, Takari, Katbu, Bharadi, Kanjarbhat, Berad, Pingale, Joshi, Kunchikorwa, Kahar, Mallav, Tabatkari, Shikalgar, Sahade Joshi, Gondhal i, Saravade Joshi and Vadar with their distinctive dialects, dress code and livelihood patterns.

In the book ‘Upalani’ Bhimrao Chavan depicted real life of nomadic tribes who live streets and undertake hardlabour work of crushing stones. Some of them earn living by carrying out traditional trades. The unstable, loath life of begging, Jatpanchayat, marriage rituals and public customs as well as depiction of Jatpanchayt and exploitation of women forms the central form of the book.  

**Jagrut Raja Pralhad** in the thesis entitled ‘Analysis of Levels of Human Development in Jalna District’ recorded that on account of limited foundational facilities regarding human development—such as education, healthcare services and per capita income the human development index reached to its lowest rank in Jalna district. 

**Devgaonkar S. G.** published a book in the year 2009 entitled ‘Maharashtratil Nivadak Jati-Jamati’ (Selected Castes and Tribes in Maharashtra). The book discusses issues like- Caste verification, producing valid proof identity, emerged after conferring social reservation to the caste-tribes. It has been source book in order to arriving at conclusion by studying the cases by referring the issues from anthropological point of view and exact classification of the caste or tribe referred. The book records all the relevant anthropological and practical data often taken as guiding principle for government officers who are concerned about reservation and
‘commission’ appointed by govt. The second part of the book refers to around hundred caste and sub-castes- each of them identified with its name, sub-caste, geographical distribution or residing districts along with cultural traits- particularly social organization, rituals, trades, marriage relations and present conditions of the communities. The book suggest improvement in reservation provisions, legal system generated by Law and order and most importantly it indifferently lists caste-tribes that received reservation till date.  

_Rathod Ravaji_ published his book ‘Muktinama’ in the year 2010 which discusses important issues confronted by De-notified and Nomadic tribes. The book included many articles concerning cultural aspects of Gor Banjara community. One of the article entitled ‘Yadyan’ attempts to reveal falsity of superstitious practices in community. this book deplore upon how false it is to label the general masses as Hindus, how it is certain to initiate a social revolution if entire backward communities forms into one force. The most part of the book relates to the Mandal Commission that states struggle of masses striving to attain social justice.  

_ Wadkar Dhondiram _ extensively depicted history of Gopal community, its current settlement, classification of Gopals communal groups, clan-family, folklore, past and present condition of Jatpanchayat, cultural upbringing, social rituals and customs, marriage system, funeral rites, superstitions etc. in the book ‘Pashupalak Bhatakya Jamatinche Jeevanman: Ek Taulanik Abhayas (Gopal, Golla and Gawali community) [A Comparative study of Livelihood of Nomadic community special reference to Gopal, Golla and Gawali]"
Uchalya is a self-narrative by Gaikwad Laxman. The author is born in such a caste which has no village, no home, no land and no caste. This caste has different names such as Chor, Uchale, Wadar, Kamathi, Ghantichor and Pathrut. No one knows its origin. To steal for stomach, to eat the flesh of any animal, to feed on leaves of trees, etc. things are revealed in this self-narrative. The author faced the grief, distress, suffering and helplessness in his life. The same condition came to the lot of his community. This book is not only the self-narrative of Laxman Gaikwad, but the life story of his whole community.\textsuperscript{100}

Kale Kishor Shantabai has written an autobiography titled ‘Kolhatyacha Por’ (A son of Kolhati). Kolhati is nomadic community that strives to earn livelihood by entertaining people preferably dance, singings during local fairs and festivities. It is the story of a son who became doctor despite rejected by society, deprived of love and tendering of parents, shameful poverty. Kishor Kale narrated conditions that brought him into this world and how his mother was sexually harassed: a dejected life of one of the nomadic tribes in Maharashtra.\textsuperscript{101}

The Tarunus In-fotech Company in its www.Vanjari Vishawa website displayed following information detailing fact about De-notified and nomadic tribes in Maharashtra. It mentioned that the present population of Vajari community is near about 60 to 70 lakh. They are settled in and around mountain and valleys where one can find very low-fertility land. Due to this the Vanjari community members can take only single crop and then had to go for sugarcane cutting in nearby villages. At present 70% cane labour are from
Vanjari community. In Manmad, Mumbai railway station at least 80% coolies belong to Vanjari community. Vanjari tribes reside in Beed, Ahmadnagar, Osmanabad, Latur, Parbhani, Jalna, Aurangabad, Nashik, Vashim districts and very few can be found dispersed in Nagpur, Akola, Buldana, Jalgaon, Mumbai, Thane, Nanded, Satara, Solapur districts. Being residing in backward regions the Vanjari people sustain a worst life, since as a sugarcane labour they have to work for 10 to 12 hours continuously for about half year. Badly affected by poverty, superstitions, illiteracy and lack of knowledge they too are strive a deprived life. Apart from this in Vanjari community one can come across a sizable population of government servants, who grabbed gobs and services despite hardship in distant rural areas where problems like, seasonable farming, poverty, illiteracy, wandering life has been the only way out of living life. But many Vanajari community members are in the grip of unbearable socio-economic problems that force them to lead a miserable life. 102

Summary:

The present chapter, in its Section – A attempted to explain the meaning of de-notified and nomadic tribe, then their origin and classification into caste and sub-castes considering their traditional trades. At the same time it dealt with meaning of human development, need of human development, methods of deducing human development and criterion for the purpose. This section followed a prolonged discussion of educational status, per capita income, life expectancy and factors required while calculating
human development index. The Section-B of the chapter covers a review of literature by prominent scholars, researchers, government agencies, thinkers and literary personalities, concerning various issues of de-notified and nomadic tribes in present condition.

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