



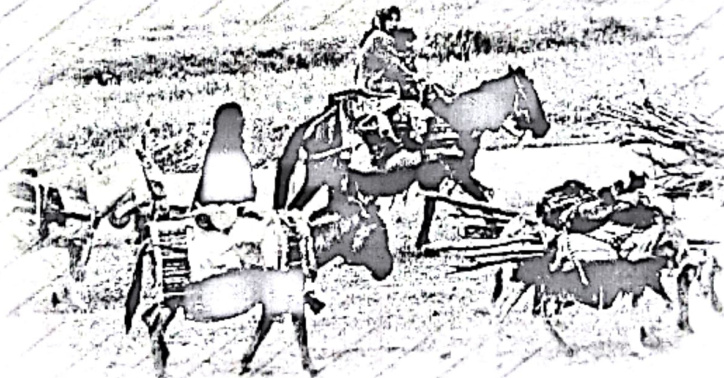
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**VIMUKTA - NOMADIC CASTES - TRIBES &
OTHER BACKWARD CLASS: PRESENT CONDITIONS,
DEVELOPMENT & CHALLENGES.**

PRINCIPAL

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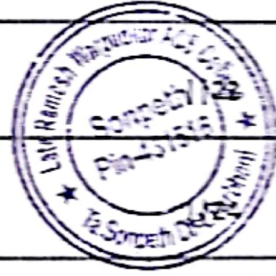
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PRINCIPAL

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The Nomadic Tribes in Maharashtra: An Overview

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Introduction:

India is multifaceted and multicultural country with its reach and long lasting heritage. The sky has the thousand of the colors, where India is the amalgamation of the many caste, religions and sects in its single lap of Mother India. It is the land of diversity where many visible spheres of the religions are occurs in India. The religions like Hinduism, Buddhism, Sikhism, Christianity, Buddhism, Jainism, Zoroastrianism, Judaism and the Bahá'í Faith are uniquely and equally respected in India. India is the land where the many religions and cultures are harmoniously living in it. The harmony of equality, respect and brotherhood is seen in the celebration of the unified festivals. It spreads the message of peace, fraternity and equality among all the religions and cultures of India. Apart from the religion, the Indian country has thousand of the castes in it. There are more than three thousand castes (jati) in India.

India itself is known by its castes and creeds. Everywhere in India, the caste is considered as the crucial measurement for all sorts of the reformations and implementation of the schemes. How caste plays major role in India is observed by Nicholas B. Dirks in his book *Castes of Mind: Colonialism and the Making of Modern India*, "In comparative sociology and in common parlance alike, caste has become a central symbol for India, indexing it as fundamentally different from other places as well as expressing its essence" (4). It shows the impression of the caste and the religion in Indian context. The caste is the omnipotent and omnipresent in India. Only caste can define the tradition and the modernity of the country. Without the detailed study of the castes and religions in India, it's impossible to analyze the systems in the country. Apart from the above discussion, Barbara Crossette writes in *The New York Times* about the caste systems in India, "The caste system, always a major force in Indian society, may be growing in importance as disadvantaged groups use their numbers and solidarity to win a larger share of power" (12). It shows that, how caste is playing the major role in

every field of the development of the country. Instead of the advantages, the caste system has its disadvantages to the society. It is seen that, the caste is playing vital roles in elections from the Grampanchayat to the Loksabha elections of the country. So, all the political parties and members are badly exploiting the castes for elections.

Hence, It is important to study the caste system and its deep impacts on the changing Indian society. All the castes are playing the leading role in the development of the country and the caste particularly. The Schedule Caste, Schedule Tribes, Other Backward Classes and remaining are the Unreserved Categories. But, now days the Central Government has made the crucial amendment in the constitution, where the economically backward people are also going to be considered as the reserved category. Instead of these major castes and categories in the center, there are many castes which are considered as the regional backward castes. Now days, many cases are pending about the reservation policies in Maharashtra state and the central government. But, there are the backward castes like Special Backward Class and the Nomadic Tribes in Maharashtra.

The Vimukta Jati are also known as the Released Castes or the Notified Tribes in Maharashtra. As the veteran social activist and writer Laxman Mane writes about the history of the nomadic tribes from Maharashtra, "The Government has classified traditional nomads into a total of 42 castes and tribes. Out of these, in 1871, the British Government of India had branded 28 castes and tribes as 'criminal castes/tribes', quarantining them in isolated settlement compounds so as to control their criminal activities and if possible, remove their criminal tendencies" (144-45). After the Independence in 1947, Prime Minister Pandit Jawaharlal Nehru released the above castes/tribes from custody of the society. Hence, these castes or tribes are called the Vimukta Jati (Released Castes)/Notified Tribes. All these nomadic tribes are migrated to Maharashtra from various part of the country. The tribes like Paradhis, Kanjarbhatas; Rajaput Bhamatas, Chhapparbands, Vaghari, Banjaras were from the North and Vadars, Kaikadis, Bestars, Katabus, Mang-Garudis, Ramoshis, Berads were migrated from the South India. The northern tribes are light colored and speaking the mixture of the languages like Hindi, Gujrati, Marwadi and Rajasthani, where the southern tribes have the dark complexion and speak the regional languages. As per the census of the Maharashtra Dnyankosh, these castes are classified into the different categories like Aboriginal Castes/Tribes, Occupational Castes/Tribes, Cult-oriented Castes/Tribes, Crossbred Castes/Tribes, Naturally distributed Castes/Tribes, Migration-oriented Castes/Tribes, and Non-

Conventional Castes/Tribes. This classification of the castes shows the background and reasons of their emergence in the Indian contexts. The many of the nomadic tribes' names are known by their occupations such as Vaidus are the medicine men, Vaddars are the quarrymen, Mati-Vaddars are the clay quarrymen and Phatare Vaddars are the stone quarrymen. The nomadic tribes were differently separated by various social scientists according to the traditions, languages and customs respectively. Primarily, the nomadic tribes were living away from the villages and jungle was the residential place from them.

In 1954, Bacon classified nomadic tribes as 'nomads' and 'semi-nomads'. In the first category, he included those tribes that do not have a permanent homestead but are always roaming in search of food and shelter. In the second category he included those tribes that own a permanent homestead in a particular village but move out for some months in a year in search of work and wages. ("NOMADIC TRIBES IN MAHARASHTRA" 56)

This classification by Bacon intensify that the semi-nomadic tribes were always wandering for the food and shelter. They were banished and always considered as the criminal tribes from the countryside of India. Where the nomads were successful to get their own village and fixed house in the particular place in Maharashtra.

Nonetheless, an article published by Narendra Gopal Rao in souvenir published on Nomadic Tribes' Day (25th February, 1970), where he defined the nomadic tribes is, "The term 'nomadic groups' should be applied to those cultural or ethnic groups or large segments thereof who are traditionally nomadic and bound to nomadism by their economic pattern rooted in their culture" (Mande 132). It means that, the nomads are classified due to their economical as well as the social status in comparison to the other castes and communities of the country. The nomads were not considered as the major castes among the major threads of the then contemporary society. Apart from this, Rao also classified the nomadic tribes as the, "tribes that lead nomadic existence in search of food, cattle herder tribes or the tribes, that lead nomadic existence for economic reasons, and occupational nomad tribes - public entertainers, criminals and migratory nomadic tribes" ("NOMADIC TRIBES IN MAHARASHTRA" 57). It proved that the nomads were classified from their occupation as well as the economical status in the contemporary society.

Apart from the above reality, now a day, there is harsh reality about the nomadic tribes who are fighting for the food and existence in the twenty first century of information and technology. The tribes like

Phasepardhis, Sikarkaris and Valdus are wandering for daily food and proper cloths. The tribes like Kolhatis, Gopals, Mang Garudis, Madaris and Sayyads are yet playing with their own bodies and pet animals where Tirmalls, Mendhagis, Kudmude Joshis, Thcike Joshis, Damaruwales, Sarodes, Kashi Kapadis, Vasudeos are begging for daily, routine livelihood and food. On the other hand, the nomads like Kaikadis, Vaddars, Beldars, Banjaras are doing hard work of quarrymen and so many hardship for the living. The tribes like Gondhalis, Waghes, Aradhis, Jogates and Jigtins, Devdasis are doing dancing and singing programmes for the life where the nomads like Nathjogis, Gosavis, Nath-Gosavis, Lavangi Gosavis and Mendhagi Jogis are singing songs on the road and fulfilling their daily livelihoods. Hence, the nomadic tribes are defined as the tribes,

Those people that because of their wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education, these that do not own immovable property, nor have a village of origin nor possess tools of trade, but who, for survival, opt to beg or steal, whom the larger society has for millennia branded as aliens, and who have no place in the village affairs or the Balutedari system, may be defined as 'Nomadic tribes. (Mande 3)

It shows the conditions and the situations of the nomadic tribes in developing country India. Many citizens were away from the true freedom. They have not their own village, house and living the life without identity.

Apart from these notified tribes, the tribes like Dhangars, Banjaras and Vanjaris are migrated from different part of the country to Maharashtra. Their titles are suggesting their profession and conditions in the society. The tribe Dhangars who are known as the shepherds and fulfilling the daily needs by keeping the goats and sheep on the fields and forests. "They are mainly found in Maharashtra, Karnataka, Andhra Pradesh and Gujarat States, where they are known by different names. Anthropologically, they are classified as 'Shak-Dravidians'. In Hindu caste system, they are classified as 'Anarya Shudras' (non-Arya low castes)" ("NOMADIC TRIBES IN MAHARASHTRA" 97). This tribe also sells the sheep wool and spinning the woolen threads and wandering for four to six months for livelihood and to feeding the sheep and goats in the jungles. The tribe Banjaras is also keeping the cows whose, "original habitats in Rajasthan, Sindh and Gujarat. Initially, they had put up stiff resistance to the destruction-oriented, free-loading Aryas" (99). The Banjaras have the fighting history and legacy to handle the trade of the region. "A few Banjaras also started harvesting cooking salt (Lavan) on the riverbanks in Rajasthan and took it elsewhere on bullock backs for trading. They eventually came to be

known as Lamani from Lavani™ (100). The another fighting nomadic tribe Vanjari is migrated from Rajasthan to Maharashtra. Apart from this there are few tribes who are living in Maharashtra and fighting for living the daily routine life. The tribes like Kataris, Otaris, Hubbars, Bhuts, Chitarkathi, Ghisadis, Helve, Kolhati, Malral, Masanjogi, Nandivaale, Pangul, Rayrand and so many nomadic as well as denotified tribes are living and struggling for daily needs in Maharashtra.

Conclusion:

All the notified tribes and denotified tribes in Maharashtra are migrated from various parts of the country for their livelihoods. Among many tribes, most of the tribes are yet away from the permanent villages or the houses. Though the governments are doing many reformations about the improvements in the lives of the tribes, but the educational and fundamental facilities are not properly reaching up to the needy tribes. Hence, they are yet away from the development and modernity. Number of schemes and facilities for the improvements in the lives of the tribes are initiated by the government of Maharashtra, but due to proper channelization of the schemes to the tribes is the major speed breaker in the development of the tribes. Apart from the troubles and hindrances, some notified and denotified tribes have worked hard and able to earn the respectable position in the society. The improved tribes quickly awakened about the conditions and came in the stream of the progress and development. If these tribes wanted to improve themselves and came in the main stream of the contemporary society, they have thrown away the traditional professions and get educated. Because, Dr. B.R.Ambedkar had firmly stated that, 'the education is the milk of tigress, who drinks will definitely roar.' Hence, education is the major weapon to improve the conditions and situations of the various notified and denitrified tribes.

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Loknete Gopinathrao Munde: A National Political Leader

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Abstract

The present Communication highlights the contribution of Loknete Gopinathrao Munde in state & national politics, Munde Saheb is the sculptor of the great achievement of Mahayuti in Maharashtra. It is a matter of pride for the Beed district which has been sworn in as the cabinet minister in the Union Ministry.

Loknete Gopinathrao Munde was one of the prominent leaders of Maharashtra. He came from Nathra village in Beed district and belonged to middle class Vanjari family. He was the third child in the family and had an elder brother Pandit Anna and a sister named Saraswati Karad. Two of his younger brothers Manikrao and Venkatrao took care of the ancestral properties in Parli. The late MP was married to Pradnya, sister of late Pramod Mahajan. Loknete Gopinath Munde has three daughters namely Pankaja, Pritam and Yashashri. At present Pankajatai Munde is the cabinet minister in the government of Maharashtra and Pretamtai Munde is the Member of Parliament.

Anyway, no one can support any unexpected accidental death of Loknete Gopinathrao Munde five years ago. Munde's death is a very irreconcilable reality, if ever, many storms in individual and public life, sometimes sane and sensibly, has been killed in a very minor accident.

His family had no traditional political capital and financial status was very unfavorable for his career in politics. Another highlight is that, when Munde, who had come out with flagging flags, had limitless limitations on the political horizon, with the extension of such criteria as caste-religion and political thought. Loknete Gopinathrao Munde, after getting the opportunity, realized that the party did not have any survival in the Maratha politics of the state, and then diligently brought the party out of the image of 'Bhata-Brahmin's party'.

Key words: National, Vanjari, OBC, BJP, leader, Maharashtra. etc.

Introduction:

Adding more to the BJP's votes, many other social