



DE-NOTIFIED AND NOMADIC TRIBES: A PERSPECTIVE

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ABSTRACT:

India got independence before 67 years. After independence, India has prospered economically, socially and technologically and scientifically with the help of modern technology and scientific attitude. Still the prosperity and development is not percolated in all the parts of the nation and in all the sections of society equally. Indian society is divided into three major type's viz. - tribal society, rural society and urban society. All these societies are not developed equally. Rural and Urban society are enjoying the development. But in 21st Century also the tribal society is away from all types of development. For the development of such underdeveloped societies, their detailed study with reference to economic, social, cultural, traditions, customs, social norms, their relationship with the fellow people and with the other society is essential.

Keywords: tribal society, rural society and urban society.

INTRODUCTION:

The company Government ended in 1757 after the war of Plasi in this period the British rule began in India. British became the ruler of our country. They paid their attention on the trade so, the social arrangement collapsed of India. The thieves, criminals started to get benefit of the present situation. The people of country were harassed, they complained against the criminals. But the government was not stable, so no any solution was found. At last in 1871, the British government passed the criminal tribes act. British government declared 198 nomadic people the criminal. They called criminals whether they make crime or not. The law was passed in 1871 as Vimukt Jati (Denotified Tribes) man is criminal by his birth and caste. The assumptions of this law were depended on the role of T. V. Stephen.

1. A man becomes an inborn criminal who is born in a group or a caste because he accepts his father's business.

2. A criminal lives as criminal for his all life because he thinks it is our business, it is our religion.

3. Doing continuous crimes, the person becomes proficient criminal.

Assuming above points, the following things were mentioned in 1871 Criminal Tribes Act.

1. The police officer should enter the names of the declared Criminal Tribes members. The criminal should present before the police officer whenever he called.

2. The criminal must take permission of the police officer for the migration or place changing or being absent from the colony.

3. Due to this law, the government had got an authority to take compulsory pass for migration or leaving any place for the criminal. The criminal will be punished if he did crossing the above rules.

In 1924, criminal tribe's colonization law was passed. Declared criminal tribes were kept in the wire fences. To become secure society and to punish the criminal, with the

help of law, the government kept 14 castes in the wire fences establishing colonies in Pune, Baramati, Aurangabas, jejuri, Solapur, Chinchwad. Those 14 castes were as following 1. Berad 2. Bester 3. Bhamta 4. Kaikadi 5. Kanjarbhat, 6. Kaikadi, 7. Banjara 8. Pardhi 9. Rajpardhi. 10. Pajputbhamta. 11. Ramoshi, 12. Wadar 13. Waghari 14. Chhapparband. The law fixed, they were criminals. Such colonies were of barb wires circles one in another one. At the centre, arrant criminal families were kept. Next was the less arrant criminal families kept. It was the structure of the colony without the government permission. The people of this caste were counted in morning for leaving out and in evening for coming in. They were harassed in the colonies. They were under observation of police for day and night.

They were banned for using economical source. So, those castes became poor. The law finished the opportunity of living life with work. The permanent society also decided those castes criminal. They beard the cruelty of law. Police used the law as a weapon for those casted. The local villagers also denied mentioning such tribes in their society. There were 42 nomadic casted in the British rule period. 14 castes were declared criminal by law out of 42 kept in the wire fences. The 14 castes were freed from the wire fences and they were called Vimukt Jati after getting independence. Nomadic tribes 28 and Vimukt Jati 14 totally 42 castes tribes were not rehabilitated and could not get permanent income source as land, they are wandering for food. Such deprived community is called VJNT (Vimukt Jati Bhatkya Jamati).

VJNT (Vimukt Jati Bhatkya Jamati) Life style:

The village work has run depending on the caste arrangement. But we can see the different world

of VJNT (Vimukt Jati Bhatkya Jamati) out of the circumference of the village work. These castes are living wandering for their livelihood. 42 castes tribes are there of VJNT (Vimukt Jati Bhatkya Jamati) in Maharashtra. These castes have sustained their existence living away from the village with their traditions independently. These castes have no place for the shelter so, they wander for livelihood. As village system VJNT (Vimukt Jati Bhatkya Jamati) have also superiority and inferiority layer. Every tribe has different tradition, style, language and living. Their speaking, jeweler, dressing, Gods, birth rites, wedding, funeral rites are different. VJNT (Vimukt Jati Bhatkya Jamati) were not mentioned in village work but their livelihood was depended on village work. This community used to get income through traditional sports, entertaining village, providing some things to village, begging, sometimes stealing from the people. VJNT (Vimukt Jati Bhatkya Jamati) were not permitted to live any village for long time because of their criminal background. So, they had to wander village to village for livelihood.

The village people used to think the wandering people are foreigners, unknown or thieves. Sometimes they were treated as criminal. So they couldn't stable anywhere. VJNT (Vimukt Jati Bhatkya Jamati) were connected to the village only for living. These people used to come to village to show the entertainment of animals. The villagers accepted only their arts and skills, they didn't accept VJNT people. They were kept deprive for all time. Kaikadi people used to prepare thing from the thick bamboo to sell the villagers.

The smith used to provide equipment's for farming cultivation. These casted and tribes were living their life with the help of villagers. The villagers took benefit of such tribe's people

but they didn't treat them as human. So, these people used to migrate another village for the livelihood. These people have not their own house, land and village. But they live today keeping their existence in the nation. They have not their own existence. So, their life became very complicated with social, economic and educational problems. The villagers have treated VJNT (Vimukt Jati Bhatkya Jamati) people as beggars, thieves; They have created their own culture. They are away from permanent society. They have tied up themselves for their happiness.

Education of VJNT (Vimukt Jati Bhatkya Jamati):

Educational institutes are the important aspect to attract the students towards education. All credit goes to Christi religion propagandist who started modern formal education in VJNT. The propagandist started formal education where VJNT used to live. After consideration of social & cultural life of VJNT, the Christi Religion propensity started to give formal education. Education is an effective medium in VJNT. This nomad social can create its place in installed society because of education. But due to illiteracy, they are backward. VJNT Community is scattered all over Maharashtra.

They have come from out of Maharashtra and wander for livelihood. It is difficult to tell their accurate population due to wandering life. VJNT population is 82.67 lakh as per the population growth rate 1.6% in 2001-2011. Wandering life, ignorance, superstition, traditional prevalent, influence of customs, traditional occupations kept them away from their progress. The government has planned various educational and other schemes. But these Schemes have not reached to the people of VJNT, so they could not get benefit of it. There are various welfare schemes of

government for Scheduled Castes, Scheduled Tribes, VJNT in Maharashtra.

CONCLUSION:

The governmental welfare schemes of scheduled castes have been taken benefit by this society. Because this society is stable, they have taken the benefit of education. This society has leaders to lead. As well as the people of Scheduled Tribes are found in the particular region, so, the governmental schemes are useful for their development. But there are VJNT in Maharashtra. They are scattered for livelihood. The people are not organized due to unstable society. The society has no leadership due to lack of education. This society is unorganized. Government should apply welfare schemes for VJNT to develop them.

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