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Research Paper Economics

A Short Overview of Review Literature of Past Research: Banjara Community in India

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ABSTRACT

The aim of this topic is to study the Banjara community like Hindu religion believes in Hindu customs and rituals.The religious and cultural sentiments are expressed through Banjara female-songs.Banjara woman has a sub-ordinate status than man. The community devoted themselves in their services. The natural situation of male and female community is beautiful and hardy by health. the people of castes and tribes are living in Marathwada region, .Most of the population dwells in marathwada and the community has settle down the ruler area.

KEYWORDS: Banjara community, Research Methodology, Renke commission report, past research.

INTRODUCTION

To study the review of past research and basic information of Banjara community. Our basic tool is to study the importance of research , scope of the research. we discuss the research methodology i.e. primary method and secondary method. We also studied the Renke commission report (2006). We discuss the Preliminary information of Banjara community of the importance of research,, research methods , the review literature of Banjajara community .

1. Banjara Community:

The Banjaras claim to be descended from mota and mola, the two brothers who tended shrikrishna's cows. From mota sprang the ancestors of the modern marwaris, Mathura Banjaras and Labhanas. Mola, having no issue, once visited a prince's court, with his wife Radha, and there exhibited gymnastic teats, in which he was an adept. The Prince was so pleased with mola's skill and so charmed with Radha's beauty and grace, that eh gave them as reward, three infant boys of different castes, whom they adopted as sons. In wursc of time the boys grew up and were married Their Progeny have been collectively known as charan Banjar's.

Mandelso wrote of them in 1638 A.D. as buying wheat and rice in the markets of the Deccan towns and carrying them to Hindusthan in Caravans sometimes of ten thousand animals (Mandelso in Haris, P. 130). In the accounts of Sir A. Wellesley's Campaigns in the Deccan, They are frequently mentioned as supplying his forces with food and for age. Many thousands of them says the Abbe Dubois, ''were employed by the English for tranoporting their Provisions in the last war with the sulton of Mysore (Abbe Dubois p- 451.). They sam to have derived their whole origin and organisation," Remarks Mr. Lyall, from the long wars of the Delhi Emperors in the south, and the restoration of peace and Prosperity is breaking them up. Neither trade nor their tribal system can Survive another generation of English Predominance

Dr.Rathod Sunita's observation verified this fact in her Ph. D.thesis,

In Maharashtra out of 42 Nomadic and De-notified tribes, there are 28 Nomadic and 14 De-notified tribes. More than 200 subcastes and tribes consider themselves distinct from each other, There is an extreme difference in their life style, language, customs, occupation and rituals, due to this constant migrations the prime feature of Banjara community, Being a nomadic community, their living language and customs are different from any other community.5

Under the Section 342 of De-notified tribes for the empowerment of the DNTs there no special provisions in constitution. Hence, DNTs were included in different Subject List of the States. Due to this several committees were appointed that recommended special constitutional provisions for the tribes namely : 1) The Criminal Tribe Enquiry Committee (1947); 2) The Criminal tribe Act Mumbai, 1939. Govt. of India; 3) Kaka Kalekar Commission - 1830; 4) Alvin Committee (1959); 5) Dhebar Committee (1960); 6) Mandal Commission's decent note by L.R. Naik and 7) The Third Five Year Plan recommendations for the development of DNTs, although these recommendations were not effectively implemented. Then Justice Yankat Challeya Commission forwarded its recommendations. Simultaneously Prime Minister Atal Bihari Vajpayi government appointed Commission to study the plight of the DNTs under the Chairmanship of B.M.Naik and MLA Haribhau Rathod was included as the member. In the year 2014, before the committee would under the implementation of the recommendation Dr.Manmoban Singh took Charge of the Central Government.7 The Government of India appointed National Commission for De-notifed Nomadic and Semi-Nomadec tribes under the Chairmanship of Balkrishan Renke. The commission submitted its final report on 2 July, 2008. The report suggested a list of 76 recommendations for the cultural, socio-economic justice for the DNTs.16 The separate category of Nomadic and De-notifed Tribewas created and the different community groups were given labels like A.B.C.D. The DNT-A group consists about more than 14 sub-castes and vere allocated 3% reservation. The NT-B group consists about more than 28 sub-castes and was allocated 2.5% reservation. The NT-C group includes Dhangar and the equivalent casts were allocated 3.5% reservation. The NT-D group includes Vanjari and the equivalent castes were allocated 2% reservation.9Thus, Banjara and Dhangar community's issues related with casts, sub-caste, population, family, festivals, customs, superstitions, economy and also their costumes, education, and pre-capita income of Nomadic and Denitrified tribes are selected for the research.

1.2 Importance of Research Subject: The Economic status, Educational status, social status and cultural status of Banjara tribes can be studied.

Research Methods: We studied two research methods i.e. Primary Method and Secondary Method

1.2.4 Review of Literature: There is combine and comparative study on Banjara community, here before, but separated study of both the tribes have been done. In the present research, initially, the reviews of Banjara and later community have been taken.

2 Review of the Research of Banjara community

I) Prof. Rathod Kashinath (1978) 1

Prof. Kashinath Rathod has written an article "Banjara Samajachya Arthik Samsya: Eak Drushtishkep" The conclusions are as follows:

1. In our country 40% to 70% people are living under poor economical condition.
2. Out of them 70% to 80% people of 'Banjara community lives under 'poor economical condition.' It shows that their primary needs are not fulfilled.
3. Being a characteristic lifestyle, though the present picture is clear

of the community these is no clarity about their history.

4. In Maharashtra. Madhya Pradesh, Uttar Pradesh, Karnataka, and Andhra Pradesh two crore Banjara people have been settled down.

5. Banjara is very backward community that is socially, politically, educationally, and especially economically.

II) Naik (Pawar) Rukhamini Poma (1983)2
Presented a short research thesis, under the "banjara Jamatichi Samjashastriya Samajik Arthik Pahani" In Sociology department of Dr. Babasaheb Ambedkar Marathwada University Aurangabad. The following conclusions are found in the research.

1) In nomadic condition, due to the less income, Banjara community turned to crime, but after the settlement they accepted farming and its related professions.
2) Banjara community has low percentage of education. The chief of the family is uneducated, so, the children of the family also remain illiterate in major proportion.
3) Banjara community like Hindu religion believes in Hindu customs and rituals.
4) Banjara people have a strong faith in Banjara saints like sevalal, Samid dada, and Sevabhaya.
5) Banjara people know Marathi language due to the contact with Marathi people can speak and write Marathi and Hindi.
6) Child Marriage is in Major proportion.

III) Dr. D.C. Vadhava Committee (1993)3
Maharashtra Government appointed 'Vadhava Committee in 1992 to decide whether Banjara and Dhangar are separate community or single. The committee submitted its report on 10 august 1993 to Maharashtra govt. In both the tribes, there is difference regarding language, traditions, customs, living, social structure, religious place, education rate, female status, dwelling places, economic institutions. So, in the report, both Banjara tribes were declared separated tribes. And they were given separate Govt. reservation.

IV) Naik (Pawar) Rukhmini Poma (1994)4
Prof. Rukhamini Poma Naik (Pawar) presented, a research thesis, titled "sociological study of Banjara community through Ethno methodological Approach" for Ph.D. (Sociology) in Dr. Babasaheb Ambedkar Marathwada University Aurangabad. They gave following conclusions, objectives and recommendations.

Objectives:
1. The study of Banjara community through sociological approach.
2. To try to understand, the feeling of sociological and ideological difference between previous and present modern Banjara community.
3. To try to search out the distinction of Banjara community from other tribes, regarding Economic and social condition, religious sentiments, Matrimonial songs.

V) Rathod Motiraj (2007) 5
Prof. Motiraj in his book Palniwasi nomadic tribes portrayed the costumes, mother tongue, business festivals, and linage... of Mathua dwelling Labhan-Banjara community.

He also, mentioned Laman-Labhani as deprived tribes. He also gave details about their history, linage... surnames, marriages, Jatpanchanayt mother tongue, distinction of Labhan. He denies calling them criminal and also described their present condition. He asserte4d that the development of thee society is totally depend on the status which is given to the women. He also assented that once the woman of nomadic-denitrified casts gets awaked, will be responsible for the society which gives respect to the woman is in real sense can be called a developed society.

VI) Dr.Rathod Sunita Jogram (Dec.2008) 6
Prof. Rathod Sunita Jogram, presented a research thesis under the title, "Banjara Lok sahityache samaj Shikhantil Yogdan: Nanded ani the degree of Ph.D. In Swamim Ramanad Tirth Marathwada University. The objectives of his research are as follows.

Objectives
1. The study of the relation between Banjara Folk-literature and social education.
2. The evaluation of Folk-songs though Banjara Folk-literature.
3. The studyof Banjara folk-fiterature by collection
4. The contribution of Banjara folk-literature in social-education concerned Research analysis of information through statistical technique and suggestion of conclusions and recommendations by economic analysis.

VII) Dr. Pawar Ashok And Dr.Rathod Sunita (2008)7 :
Prof, Dr.Ashok Pawar and Rathod Sunita published an article "Ashram Shalanchi Maharashtratil Sadysthi aani Eaksavaya shatkatil Avane," 'Yojana' Magazine in Sept, 2008

VIII) A.S.Tidke (2010)8:Mr.Tidke A.S. presented a short ddissertation of M.Phil. in titled "A Comparative Study Of Poverty in Banjara and Vanjary Community in Aurangabad " in the economic department of Dr Babasaheb Ambedkar Marathwada University Aurangabad. He studied the poverty of Banjara and Vanjari community in Aurangabad district. For this he put forward the following objectives:

1) The study of the population of Banjara and Vanjari tribes
2) The social status, Economic status of Banjara community is degenerated in compare with Vanjari community.
3) The status of women of Banjara and Vanjari tribes is uplifting.
4) The growth rate of income of Vanjari community is more than Banjara community.
5) There is an increase in the rate of education in Banjara and Vanjari community.
6) Farming is the main occupation of Banjara and as will as some Vanjari community.

IX) Dr.A.S. Pawar And Dr.Rathod Sunita,Tidke A.S.9:
Dr.A.S. Pawar And Dr.Rathod Sunita, Tidke A.S. studied on a topic "Economical condition of Banjara and Vanjari Communities in India: An Over view"and published a research paper in Indian Journal of Applied Research Vol-I/Issue 7/May 2012, ISSN-2249-555X. In this paper they studied the annual income, Monthly expenditure on consumption, Land holding capacity, Irrigation facilities and debt condition of Banjara and Vanjari community.They used Samplying survey method.

X) Renke Commission Report (2006)10
On 2nd Feb, 2006 a new commission was appointed study the development of DNTs under the chairmanship of Shri. Balkrishana Renke when Dr. Manmohan singh sworn as Prime mister in new government under congress party.

Renke commission visited 18 states to study the DNTs tribes and their problems. The commission presented its final report to the then Social Justice Mister Mrs. Mira Kumar on 2nd July, 2008. After detail study of 15 million DNTs and problems concerned the commission gave very important 76 recommendations.

XI) Fourty Recommendations For Ashram School 11 : Ashok Pawar and Sunita rathod published 40 kits for Ashram school in Paper of Yojana Journal(2008), "Ashram Shalanchi Maharashtratil sadyastithi va 21 vaya shatkatil avhane" In our India there are so many schools but some schools are only on record .The school which is only on record it has no bulding ,no library no any facilities even teachers are also only on the record. But actually teachers are also not occurred in the recorded school.No 46 law of the state government wants the state shall promote, with special care, the educational and economic interest of the weaker sections of the people and in the particular of the scheduled castes and the scheduled tribes and shall ,protect them from social injustice and all forms of exploitation. Dr. Ashok Pawar and Sunita Rathod studied the condition of Ashram schools and challenges in front of them. For solutions of the challenges they have the 40 suggestions.

XII) R.V. Russell, Rosalind (1916)12
R.V. Russell and Rosalind published a research essay, entitled "The tribe and castes of the central provinces of India." He fouesed on education social and professional status of the comunity, Dhangar samaj dwells in Maharashtra and neighbourir states like Andhra Pradesh, karanatakg Rajasthan, Gujrat and Madhya Pradesh. The community is considered as backward and wandering, still today in Dhangar community there are several evil things like dowry, kale female indiffence illteracyl, superpositions and various ceestoms

Conclusions Wise of Review of Literature:

1. The study of Banjara community is sub-ordinate and women get negligible place in economic decisions.
2. Farming is the main source of living but it is very difficult to live with this source.
3. The people get benefited by the employment guarantee schemes of govt. the income of Banjara community has started increase.
4. The religious and cultural sentiments are expressed through Banjara female-songs.
5. The worship of their God and Goddess in done through. Female-songs and it impel to superstitions.
6. Banjara female-songs provide characteristic views of Banjara life system style.
7. Morality is a prime principle of these songs.
8. Before the arrival of British, caravan system was socially, economically judicially and culturally completely self-sufficient.
9. After the implementation of crime acts of 1971 the nomadic tribes ware harassed the folk literature reflected it.
10. The post-bearer of Grampanchayat with the social work, also engaged in politics, farming, field labour, and serve profession.
11. Woman has a sub-ordinate place is Banjara community and boy is considered as inheritor.
12. Most of the Banjara family chiefs are illiterate.
13. In Bajnara community, families of Rathod clan are more than any other clan and Jadhao is second in number. It means that there two clan are more in number than other clans.
14. In The era of Globalization, Banjara has retained its culture, and transfer it to the next generation
15. In comparison with Vanjari community the generation of Banjara is appearing somewhere in the field of education.
16. Banjara and Vanjari people lived ignored life for years, and this shrinked their mind in narrow thinking.
17. An average of dowry is growing up in Banjara and Vanjari community which is taken in form of cash amount and ornaments.
18. No separate and state wise consensus is done by government of Banjara and Vanjari community.
19. Banjara and Vanjari people get the advantage of "Employment Guarantee scheme" this scheme has helped to grow their income.
20. Main resources of livelihood of Banjara and Vanjari people are agriculture , farm work , animal husbandry as well as during off season sugarcane cutting.
21. In course of time changed has been appeared in the lifestyle of Banjara and Vanjari community.

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