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Educational condition of Banjara and Vanjari Communities in India: An Over view

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Introduction

Even after completion of 64 years of independence, various types of economic problems related to various communities still exist in Indian society. It is not at all a proud worthy thing for the 'Socialist' nations like India. If we focus on the social structure of Indian society, we find that there are several communities, who are still occupied with the economic problems and their economic condition that lead them inhuman life. 'Banjara' and 'Vanjari' communities are one of them. Such tribes who are known as Nomadic and De-notified tribes are wandering from several years for the fulfillment of their belly.

Banjara and Vanjari communities bear separate identity. In this regard to collect more evidence Maharashtra Govt. Appointed a committee under the Chairmanship of Dr. D. C. Vadhava. Prof. Dr. Rukhmini Pawar gave her research report to the Vadhava Committee on 3 July, 1992. The report highlighted the distinguishing features especially, social, cultural life that separate the Banjara from Vanjari community. The committee submitted its report to the Maharashtra Govt. On 10th August, 1993. The committee revealed that both community have special feature in respect of spoken language, the dress code, the religious ceremonies, festivals, marriage system, social conventions like 'Tanda Panchayat' the designs of tent or houses and the different types of surnames they bear etc. To prove their separate identity. These distinctive social, cultural, lifestyle features were taken in consideration for allocation of special reservation in Govt. Services.

The Government of India appointed National Commission for De-notified Nomadic and Semi-Nomadic 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.

In Maharashtra out of 42 Nomadic and De-notified tribes, there are 28 Nomadic and 14 De-Notified tribes. They have more than 200 sub-castes and tribes. All these tribes consider themselves distinct from each other. There is an extreme difference in their life style, language, customs, occupation and rituals; due to this we can recognize their difference easily constant migration is the prime feature of Banjara community. Being a nomadic community, their living, language and customs are different from any other community.

Banjara tribes don't have its own script of language. It means that its mother-tongue is without script. And its mother-tongue is known a 'Gorboli' in Gor-Banjara community. And due to this 'Gorboli' mother-tongue Banjara community remains united from several years.

According to Motiraj Rathod, Banjara people used to do their business by loading their equipments on the back of the 'bul-

lock'. Wandering is their basic nature, so they have to keep all the arrangements of food with themselves. At sunset, Banjara people make their halt by arranging their tent. And get ready for the further journey in the early morning with their tent and other equipments. In this way Banjara community wandered, with its caravan and retinue for the sake of business.

The business of this community collapsed after the arrival of British. The fast means of communication affected its business very badly which ultimately resulted in destruction of the business. They did not make any development in their business and also didn't accept any other profession. The situation compelled them to migrate aimlessly in the forest. One can see their existence in such places, still today. British constructed new ways, railways, and motors. It also affected business of Banjara community. They wandered for the sake of employment till their settlement.

During their constant journey they used to lay down their tents out side the village. Incidentally if there is any theft in the village, the strange people of the outside village were taken for suspicion. On the same day these tribe would march for their onward journey. Obviously, being outsiders in the villages the tribesmen were usually taken for inquiry. British soldiers used to chase the tribes. The tribesmen were rigorously beaten, threatened for imprisonment, out suspicious behaviour. Poor, destitute, weak, landless, illiterate and no political or social support the tribes men made to accept the charge for burglary or theft. In order to get ride of the tortures, bothering life from British soldier, they were compelled to confess the crime forcefully. Hence, this regular behaviour made them professional burglars. In this direction the then British government declared these tribes as criminal group with the provision of criminal Act in 1971. Since then, however, the tribes were permanently stigmatized as Criminal. This made the Banjara and Vanjari tribesmen to be away from the mainstream of social life, and wonder place to place for sundry business. Being named as criminals they had been living under terror and away from village and urban life. On 31 August, 1952 in one of his speech, Pundit Jawaharlal Nehru mentioned the plight of these tribes as they are not criminal bybirth. This remark was milestone in the upliftment of these Criminal tribes. The people who move from place to place search of livelihood and bear no fixed location were nominated as "Vimukt" i.e. notified wanderers. Hence new concept of 'De-notified' tribe came into existence.

Objectives:

- 1) To study the Educational Status of Banjara and Vanjari Community.
- 2) To study the Average of Educated and Uneducated member in Banjara and Vanjari community.
- 3) To study the Professional Education Of Banjara and Vanjari Community.

- 4) To study the Reason behind the person who did not attended the school from basic Banjara and Vanjari community

Research Methodology

The research paper is based on primary and secondary research. In Primary resources the technique of questionnaire, interview and direct observation has been used. In Secondary resources used like published research papers, records, reports, handwritten diaries.

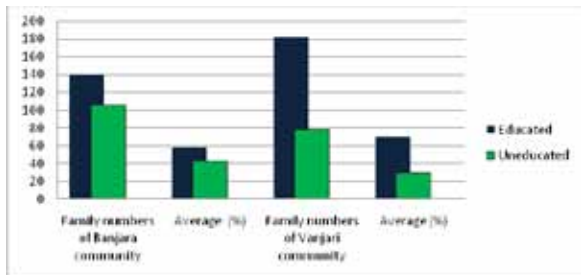
Numbers of Educated and Uneducated members Banjara and Vanjari community.

Average of Educated and Uneducated member

In- dex	Persons	Family numbers of Banjara commu- nity	Aver- age (%)	Fam- ily num- bers of Vanjari commu- nity	Aver- age (%)
1	Educated	141	57.9	183	70.11
2	Uneducated	106	42.91	78	29.89
	Total	247	100	261	100

(Source: Direct Sampling Method)

Figure



Analysis

It is found after the comparative study of Banjara and Vanjari community's educational condition, that Banjara community's 141 members are educated, that (57.9) and 183 from Vanjari community, that is 70.11 as well as uneducated peoples number are from Banjara tribe 106 people are illiterate that is 42.91 and in Vanjari community 78 people are uneducated that is 29.89. It indicates that Vanjari people are more educated than Banjara people in ratio. In short it is proved that study can be done of the education of Banjara and Vanjari community.

Reasons of remain people illiterate Of Banjara and Vanjari Community.

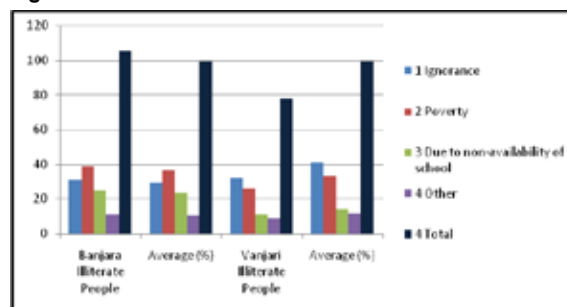
Those people from the Banjara and Vanjari community who ever attend the school, there are reason form not attending school those are poverty, ignorance and unavailability of school. Those reasons came for during the study.

Reason behind the person who did not attended the school from basic Banjara and Vanjari community

In- dex	Particulars	Banjara Illiterate People	Aver- age (%)	Vanjari Illiterate People	Aver- age (%)
1	Ignorance	31	29.25	32	41.03
2	Poverty	39	36.79	26	33.33
3	Due to non- availability of school	25	23.58	11	14.10
4	Other	11	10.58	09	11.54
	Total	106	100	78	100

(Source: Direct Sampling Method)

Figure:



Analysis

Table No. 4.2 indicates that from Aurangabad district, from basic fifty families of Banjara tribes out of its 247 members. 106 are illiterate. These 106 members could not attend school due to ignorance, poverty and unavailability of school and other reason. From Banjara community 31 members could not attend school due to ignorance. Its percentage is 29.25%. 39 member due to poverty (36.79%), 25 members due to unavailability of school (26.50%) and 11 member due to other reasons (10.38%). As well as from Vanjari community 32 (41.31%) member could not attend school due to ignorance, 26 (33.33%) due to poverty, 11 (14.10%) due to unavailability of school and 9 (11.54%) due to other reasons.

Literate girls/ women in Banjara and Vanjari Community.

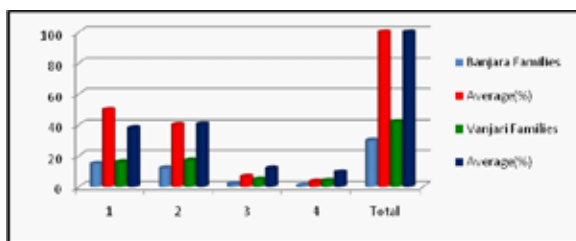
The study has been done of the literate girls and women from Banjara and Vanjari community, and diagram given below show the scope from girls in education by their community.

Average literacy of girls and women in basic family:

Index	Edu- cated wom- en	Banjara Families	Average (%)	Vanjari Families	Average (%)
1	1	15	50	16	38.10
2	2	12	40	17	40.48
3	3	02	6.67	05	11.90
4	4	01	3.33	04	9.52
	Total	30	100	42	100

(Source: Direct Sampling Method)

Figure



Analysis

By the analysis of table no. 4.3 it is found that only from 50 families out of 50 girls/ women are literate from Banjara tribes. There are 15 such as families out 30 where each woman is literate (40%), in twelve families there are two women literate (6.67%) two families are there having their women educated from each (3.33%). And there is only one family having four literate women. Similarly from Vanjari, 50 families there are 42 families where at least single woman is literate. That is, there are 16 families where there one woman is literate (38.10%), there are seventeen families where there at least

two women are educated (40.48%), Five families contain three literate women (9.52%) and four families have four literate women each.

Professional Education Of Banjara and Vanjari Community.

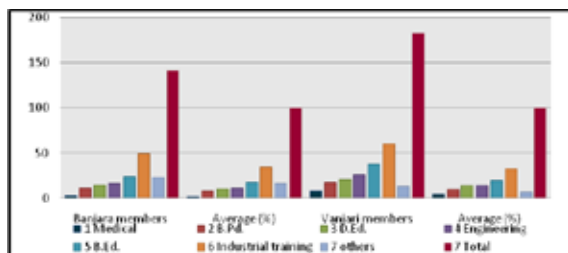
It is also studied that, from some selected families, how many member have taken professional education and which course they have completed, such as medical, B.P.ed. D. ed., Engineering, B. ed. Industrial training and other

Average of professional education taken

In- dex	Education	Banjara mem- bers	Average (%)	Vanjari mem- bers	Aver- age (%)
1	Medical	03	2.13	08	4.37
2	B.Pd.	11	7.80	17	9.28
3	D.Ed.	15	10.64	21	14.21
4	Engineering	16	11.35	26	14.21
5	B.Ed.	24	17.02	38	20.11
6	Industrial training	49	34.35	60	32.79
7	others	23	16.31	13	7.10
	Total	141	100	183	100

(Source: Direct Sampling Method)

Figure



Analysis:

Table No. 4.4 indicates that 141 educated member from Banjara community have taken professional education. It is notified by above analysis that Banjara youth is mostly tended toward industrial training, in comparison with its Vanjari youth is less interested in industrial training. But in medical field Banjara student average is 2.13%, where Vanjari student's

average is 4.37 %, its two fold. The reason behind taking industrial training in Banjara community is that, it given early employment and it requires less expenditure for completion of course. Obviously it is proved that numbers of students in Vanjari and Vanjari community is growing day by day.

Conclusion :

- 1) An average of education or literacy of Banjara tribe is less than Vanjari tribe.
- 2) Banjara women are more illiterate than Vanjari women. It indicates that this tribe is unable to understand the importance of education to female.
- 3) The youth from both communities who has taken professional training are getting advantage of it. An average of Vanjari youth is more.
- 4) An average of youth from Banjara tribe to become graduate or postgraduate is not satisfying.
- 5) Girl education is growing up in both community by various facilities provided by government. But it is not satisfying.
- 6) In comparison with Vanjari tribe the generation of Banjara is appearing somewhere in the field of education.
- 7) Banjara and Vanjari people lived ignored life for years, and this shranked their mind in narrow thinking.

Recommendation :

- 1) to start separate colleges for higher education, technical and traditional fully aided and full of basic facilities at every district place of the state for the education of de-notified and nomadic community' children.
- 2) Hundred Percent aid should be granted to all Ashram Shala (boarding school) and village end school without any delay.
- 3) Separate directorate should found for these community education sake with its head office in Marathwada region.
- 4) Government should establish running institution at divisional lever for denotified and nomadic community.
- 5) To include Banjara folk literature in the school and university syllabus.
- 1) To design a website of Banjara and Vanjari people where its educational, financial, social and cultural informative date will be available.
- 2) An average of self-employee and professionals is very low in Banjara and Vanjari community. To grow this average government should extend professional courses and training campus should be conducted for self employment to the Banjara and Vanjari.
- 3) Government should avail reservations and other facilities to denotified and nomadic community in various areas according to 'Renke Commission.'
- 4) To avail equipments, for Banjara and Vanjari community to farm a land with modern techniques and technology, at reasonable rated without any delay.

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