



## Special Reference of Poverty : Banjara Community in India

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### ABSTRACT

*The aim of the present topic is to comparing the economical status in both Banjara Community there is major distinction in the status of both the tribes. Farming is prime source of livelihood Banjara tribe By considering the irrigation sector, Banjara as well as bears a low productivity, due to the insufficiency in farming tolls.*

**Keywords : Economical status, Planning commission, Range of poor economical condition, World bank, Banjara community**

### Introduction:

In this chapter we study the economical conditions of Nomadic tribes (Banjara) communities of Marathwada. For this study three hundred families from Marathwada region have been surveyed under 'Purposive Sampling Method.' Three hundred families selected as a sample and special study is made of their economical condition. Study of economical condition of Banjara community. In this topic we also discuss the planning commission and range of the poor economical condition. We also discussed the world bank's, Amartya Sen's, Sen Abhijit and Himanshu's view about the people who are economically poor condition. We use direct sample survey method for the categorization of Banjara community has been made by the monthly consuming expenditure.

It is found after the observation of the samples that on the one hand Banjara community is generally works at farms mines, and beside preserves pet animals. Those are their major profession to get their bread and butter. On other hand Dhangar community is primarily depend upon to tend sheep and goats and make a blanket from the wool of sheep through their income sources are very limited. This is the reason that we do not find any elevation in their living standard.

Individual's social and economic status depends upon the education he perceives, the nature of the business he do, sum of annual income and personality development. In this procedure, standard of living, nutritious food, healthy body and availability of all essential facilities to live good life as well as higher education his acceptance by society, play major role.

In the 'Banjara community, it is found that these communities still undergoing illiteracy, superstitions and followers of so called God. Hence, demanded to god, donating things go to some sacred place on feet and on pilgrimage. These types of activities are done under illusion of god as well as it is also found that unnecessary money also spent for it. Sometimes expenditure done to complete the vow is far more than income. This is why 'Banjara' Samaj' seems in the grip of social complexities.

There is one common and remarkable thing i. e. these both 'Banjar communities have very limited income sources. Land is farmed traditionally and its nature is seasonal accordingly it compels to migration. Owing to all those thing Banjara com-

munity is still coveted as backward, denotified nomadic tribes. Majorly, it is economically backward. Of late, consistently changing circumstance, available land in the ration of growing population extra stress on income and rapid changes that are taking place across the world, all above said things made those communities economic condition very critical.

In most of the undeveloped countries, the per capital income is very low, and it leads to the discrimination in countries. It has created various bad effects and poor economy is one of the most serious effects.

Though, the past 60 years of development near about 40% population is living a very poor and miserable life. An economist Ranjar Naras calls it as vicious economically backward cycle. According to him, in this vicious cycle of economically backward a negative factor performs more negative effect on the next factor.

It means, the factor, perform density effect on the next factor. Various economists have put various opinions about the economically backward people. Some defined it through economical point of view and some tried to define it in concerns of calorie. Generally, the un fulfillment of essential needs to have possessed income means the people who reach to the minimum consuming level cannot be called poor.

### Planning Commission:

The required income for the consumption, in rural area per capital per day minimum 2400 calories and in urban area per capita, per day 2100 calories has been accepted as minimum income for the measurement of poverty. By this criteria and by the prices of 1979-80 in rural area per month minimum Rs. 76/- and urban area minimum Rs. 88/- are essential for living life. Those people whose income is less than the above sated are counted as below economically backward.

### Range of Poor Economical Condition:

In India, the planning commission decided the range of low economical condition by considering calories, cloth, health, education. The economically backward is decided. By concerning minimum expenditure for our livelihood on the basis of national sample survey the planning commission concluded, the decrease in the rate of people of below the poor economical condition but Prof. V.M. Dandekar and some other

economists criticized the used study methodology of the planning commission. Due to this the planning commission appointed a new committee of experts, for the revolution of the peoples which are in poor economical condition.

The committee by the prices of 1979-80 and by the consuming expenditure of Rs.77/- for per capita, for per capita per month in urban area displayed the rate of economically backward people in the prescribed period of 1973-74, 1977-78, 1983-84, 1987-88 and 1993-94.

#### The rate of economically backward in India (%)

It is cleared from the above chart that the rate of economically backward decreased in the year 1977-78, 1973-74 but later after in the period of 16 years of 1977-78 to 1993-94 the rate of the below the low economical condition people get decreased in large scale. It is an enthu-siastic condition for the planning commission. The rate of economically backward gets decreased due to the high rate of economical development. Increase in Agricultural products, increase in employment.

#### The Economical Condition Of Banjara Community:

Banjara communities economy is still not much developed as other communities. Banjara people still live in the dense forest, still their house is found far from the well established villages. Caravan culture, caravan organization. Those are few things they give importance to Tribe living and co-operative principles are also found in Banjara community. Co-operative and grouping attitude was the cause behind 'Laleni' that is the tradition of communal business that roots to primitive time. Fishing, hunting, farming, construction the houses etc. Those entire event they show harmony and unity. Conventionally, they were donning business for show harmony and unity. Conventionally, they were doing business for the sake of their bread and butter only. So, naturally, they focused their business upon their livelihood and subsistence. Banjara had the art of various business by keeping cow and oxen as well as salt, spicce, silk, grain etc, also were imported and exported 5.

Banjara had not economic and educational faulty to get into new business field, even they were not updated in the knowledge of modern business. They could not sustain in the modern economy, hence prefer conventional and fee commerce.

Recently, there seems fast growing trend, Banjara people purchase land and prefer stable life. Though this growing attitude of farmer seen everywhere, but to indulge in farming they require capital, fulfill this demand one has to take loan from pawn-broker. And they live every after under debt because the interest rate is not affordable to poor farmers. But here seems little bit change not, Dhanganar people taking use of industrialization, urbanization and latest technology. This helps to appear their conditions little improved.

During vagabond condition, Banjara people were in economic critical condition. Those people who had no resources for livelihood, they turned toward anti-social activities like stealing, fraud etc. Today there are so many business opportunities but they are not ready to leave their uncivilized life. Hence, we do not find any business variety or business dynamics at all the nature of their business was very common initially, for example, ladeni, animal husbandry, sack clotting, distillery, gum and honey collection from jungle, domestic poultry and farming etc.2

Though Banjara farmers are growing in numbers but due to in adequate irrigation they hardly get their livelihood. Some Banjara people have been possessed government pastures, and to some people government itself allotted the pasture fields. It helped them to increase their income to some extent. But those lands are of lower quality, sometimes there are calamities, specially heavy rain and sometimes drought. This makes land futile. In such conditions these people do other business. Especially in Aurangabad district Banjara people are famous

as sugarcane workers. Accordingly, for economic purpose, Banjara people have migrated themselves.

The business on which this community is depended for their livelihood, one can easily understand their economic problems and exploitation. Due to the lack of education, Banjara youth has to work as a worker in industries. And that is becoming their con-venting now.

The Banjara community is majorly found around rural areas. hence it is totally depended on agriculture, directly or indirectly. They have to depend upon others resources, except few exceptions, for livelihood. If we cast a light on rural areas of India we will come to know that those people are exploited by money-lender, in many ways.

Various attempts have been undertaken by State Govt. for the justice of downtrodden such as Minimum clan Act etc. This procedure still to get success and the reasons are loopholes in the execution of it, sort coming in the process of effective implementation due to corrupt administrative system. Proper and sincere implementation of above plan can bring justice to Banjara community.

Banjara community is educationally more backward than economically. Banjara community even could not take advantage of facilities provide by govt. Because this community is counted as nomadic tribes. Regarding expansion of education Maharashtra states' situation is satisfactory. Political leaders from Banjara community, as well as incumbents, social workers contributed their lives for the sake of providing education of Banjara children. They did constructive work by making them aware of education. But still the ratio of educated people in this community is low stadard.

Banjara community is educationally backward and this affects their economic condition. Thus, for economic progress of Banjara community, an awareness of education is extremely necessary.

Though the average of poor economically condition is found decreasing in Maharashtra, there is no decrease in the average of economically backward in rural and Nomadic and Denotified castes community in 1961.

The population of Maharashtra was 3.95 crores and out of it. The Banjara population was shown 13.64 lakhs. Due to the Nomadic existence there is no authenticity in the recorded number of population as well as several casted were included in the Nomadic and denotified lists.

Banjara community possess no determined occupation. It is landless on small land owner tribe. They live their life with help of farming or labouring. It is an wandering tribe and it resulted in unavailability of all essential of fundamental needs like, food, clothe, shelter, education, and health. They are co-occupied with the lack of knowledge.

They have all the traditions of primitive life. The tribe is deeply indulged in addition. The world has change. New knowledge, techniques, has been spread as well as there is huge development in the scientific and technical inventions.

But the community are still deprived from all these inventions, culture and the process of modernization.

Today the community are leading the primitive human life of addicted, uncultured and illiterae people. In the pre English period of the rural system the community used to perform various duties useful to the society.

Among them Ramoshi Used go guard the village. Banjara used to do business with the help of bullocks; Kaikadi used to weaver Brooms, baskets; Vadar and Beldar used break stones pick out the mire and from the well or damp and build roads; 'Vaidu' created medicine form the herbs plants and hadto face dangerous wild animals and Vasudev, Dandivale

used sing hymns to entertain the mars, all these occupation-sdo not produce huge amount or income. The jobs required huge efforts and hard work. So the situations lead to created economically backward problems 4

Banjara possesses a negative approach toward the education. The tribe has a huge average of illiteracy, sot the eradication of poor economy and conversion of mentality is need. The parents , instead of sending their children into the school, wait for the grown up child to earn money.

They also possess a prejudiced approach about the woman education. Even today here is low average of woman ducation as well s the average of profession education is low. So they didi not get benefited by the education to earn employment.

Due to the less spread of education, the tribe not only unaware about the government facilities to Nomadic and denotified community but also the schemes are not reached successfully by the government officials. They also get a very small lone which is insufficient to open a new business.

Most of the Banjara people expand the loan on the family afaris like, marriages, religious programs, and building nad in the luxurious things.

The loan in expend on the unproductive things which lead them to live in the same undeveloped financial situation. As well as due to their festival favouring nature, most part of their amount is expended on the things life festials, and vows. Incidentally they perform religios armories by drawing loans. The tribe produces a very less average of land, luck of irrigation, and rocky land.

By the direct sample survey of the Banjara tribe in Marathwada about the irrigation 78 families out of 150 are depend on the monsoon and 60 families posses facility, seasonable irrigation and only 120 families bear the facility of twelve month under water land.

Due to the irregularity in the monsoon there is also irregularity in production up and down scales. They aslo posses a conventional view in farming and it causes the high average in economically backward people in the Banjara tribe.

#### Conclusions:

1. The people get benefited by the employment guarantee schemes of govt. the income of Banjara community has started increase.
2. The religious and cultural sentiments are expressed through Banjara female-songs.
3. The worship of their God and Goddess in done through. Female-songs and it impel to superstitions.
4. Banjara female-songs provide characteristic views of Banjara life system style.
5. Morality is a prime principle of these songs.
6. Before the arrival of British, caravan system was socially, economically judicially and culturally completely self-sufficient.
7. After the implementation of crime acts of 1971 the nomadic tribes ware harassed the folk literature reflected it.
8. The post-bearer of Grampanchayat with the social work, also engaged in politics, farming, field labour, and serve profession.
9. Woman has a sub-ordinate place is Banjara community and boy is considered as inheritor.
10. Most of the Banjara family chiefs are illiterate.

#### Recommendations:

- 1 Government should also appoint on division of officers to worth that whether to getting their daily consuming at the described rate at low rate distribution.
- 2 An average of self employee and professionals is very low in Banjara and Dhangar community. To grow this average government should extend professional courses and training campus should be conducted for self employment to the Banjara and Dhangar.
- 3 To eradicate unemployment from Banjara tribe government should avail zero interest rate debt to 'Vasntroa Naik Development Corporation', and the same for debt for Dhangar tribe development corporation.'
- 4 Government should avail reservations and other facilities to denotified and nomadic community in various areas according to 'Renke Commision.'

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