SURVEY OF THE SELECTED VIMUKTA JATIS AND NOMADIC TRIBES OF MAHARASHTRA STATE

1980

By

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1980-81
GOVERNMENT OF MAHARASHTRA

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PREFACE

The study is concerned with selected Vimukta Jatis and Nomadic Tribes of Maharashtra State.

The study has been conducted by Shri. S.B. Kamble, Research Officer of this Institute.

Dr. F.R. Sirsalkar, Chief Research Officer edited the report. I am sure that observations and the draft schemes suggested in the report, will be useful to the administrators, planners and research scholars connected with the spheres of Research and Development of Vimukta Jatis and Nomadic Tribes of Maharashtra State.

(G.M. Gare)
Director,
Tribal Research & Training Institute,
Pune 1.
CHAPTER ONE
INTRODUCTION

In response to the D.O.Letter No.CBC/1478/3821/D.V., dated 14-12-1979 from the Deputy Secretary to Government, Social Welfare, Culture Affairs, Sports and Tourism Department, Bombay, the socio-economic survey of four Nomadic Tribes and two Vimukta Jatis was undertaken with the assistance of the Divisional Social Welfare Officers.

The survey was undertaken with the aim of finding out the economic status of the communities with particular reference to the professions they are carrying.

The Divisional Social Welfare Officers were asked to submit the districtwise information and if possible talukwise information to this office in order to facilitate this office to speed up the work of the survey on the following points:-

1) Names of the major communities and their approximate population;

2) Area or pockets which are predominantly inhabited by these people;

3) How far they are settled or still moving from place to place.

The instructions were issued by the Government to allow Director of Tribal Research & Training Institute to utilise the services of the Social Welfare Officers (Vimukta Jatis) and (Nomadic Tribes) working under the control of the Divisional Social Welfare Officers for undertaking the survey of selected communities of Vimukta Jatis and Nomadic Tribes and to give full cooperation to the Director of Tribal Research & Training Institute.

...
With a view to undertake the survey this office has prepared a comprehensive questionnaire regarding survey of socio-economic conditions of selected Vimukta Jatis and Nomadic Tribes. It was sent to all the Divisional Social Welfare Officers in the State with a request to get the questionnaire filled in through the Social Welfare Officers, (V.Js. and N.Ts.) and the Investigators and then to submit it to this office. The detailed instructions in this matter were also issued.

The Divisional Social Welfare Officer, Pune has submitted the above called information on 10-10-1979. The Divisional Social Welfare Officer, Nagpur has submitted his information concerning only Nagpur district. The Divisional Social Welfare Officer, Aurangabad has only submitted the information of Aurangabad district. But the Divisional Social Welfare Officer, Bombay has not submitted any information so far. Under such circumstances the Institute has to draft a report on the basis of available information.
CHAPTER TWO

CRITERIA OF CASTE, TRIBE AND NOMADIC TRIBE

In India how the caste system has emerged and what are its characteristics is still an important problem for the study.

Many ancient and modern thinkers, social reformers, smritikares and social scientists have written a number of books on this subject and thrown light on the caste system and its origin. Some Sanskrit writers and smritikares have given their opinions that castes are created by the God. Four Varnas have been created for the welfare of societies. In many foreign countries like Iran, Rome, Japan there was also caste system for many centuries.

But the caste system in India is very rigid and complex. Some classifications of Indian caste system in the opinion of Dr. Kane is as under:

1. By birth
2. By marriage
3. By occupation
4. By food habits.

The first two criteria are in existence for recognising the caste system. Some smritikares have mentioned four Varnas according to their occupations as under:

1. Brahmas
2. Kshatriyas
3. Vaisyas
4. Sudras
The concept which the smrutikars have given in their various smritis that the Brahmanas are supposed to be the creation from the Head of God Brahma; the Kshatriya are the creation from the shoulders of the Brahma God; Vaishya is the creation from the knees; and the Shudras are creation from the feet. (Rigveda 1090-12)

The rights and duties were also different and these were fixed by the smrutikars like Manu, Vishistha, etc. There were many kinds of occupations at the time of Sanhitia from various occupations the various castes have been derived.

Religious thinkers and some smrutikars have tried to show that the castes and sub-castes have been created from the four varnas by contacts of men and women of different groups. According to the opinion of J.Murdoch "The word caste is derived from the Portuguese word "Casta" meaning race, Varna, colour, Jati". Murdoch has further stated that "In earlier stages of society the system prevailed extensively throughout the world. But in course of time it was abandoned in all countries except India and Ceylon". Professor Max Miller says about the caste as under :- "Caste arose from two chief causes : i) difference of race, ii) difference of employment". J.Murdoch also agrees with the above thoughts of Max Miller and says that "Thus a new system of caste came in purely from professional character though artificially planted on rotten trunk of the ancient castes." This is the system which is still in force in India and which has exercised its influence on the Indian society. In the introduction of "Hindu Tribes and Castes" Sherring has explained that how divisions and castes may have taken place. The caste separated into
clans each of which managed its own affairs, held panchayat or councils and maintained a distinct and independent existence. As these clans were not amenable to one another or to the caste itself, considered as a federal whole, gradually they became jealous of each other's rights.

M.N. Shrinivas has given some features of caste in his book "Castes in Modern India and other Essays" as "A hereditary, endogamous, usually localised group having traditional associations with an occupation and particular positions in the local hierarchy of castes. Relation between castes are governed among other things by the concept of pollution and purity".

Criteria of Caste and Tribe:

Writers on caste such as Hutton, Ketkar, Ghurye, Andre Buteille, Shrinivas and others have agreed on the basic attributes of caste which are as under:

1) Endogamy
2) Membership by birth
3) Occupation specialization
4) An ideological religious basis involving restrictions on social course and commensality, and
5) Corporativeness of the group at least on a local level.

Bailey offered the following criteria to explain the features of the tribe:

1) Geographical isolation: Each tribe occupies a particular geographical area, one has little communication with the outside world.
2) Language: By and large each tribe has its own language.
3) Religion: Tribals are animists.
4) Economy:— They are usually economically backward. They love mostly by primitive techniques.

5) Nativity and origin:— They are literally abidasis or autoethnies of aborigines.

6) Occupation:— Their occupations are based on forest and land.

The Lokur Committee has suggested the following norms of a Scheduled Tribe:

1. Distinctive culture
2. Primitive traits
3. Geographical isolation
4. Shyness of contact with community at large, and
5. Backwardness.

There is a difference between a tribe and a caste.

The tribals rarely have rigid hierarchical system and usually are not linked with any specific occupation whereas the members of the caste have status either higher or lower in the system which is usually linked with occupation.

Vimukta Jatis and Nomadic Tribes:—

There are many types of groups and sub-groups in Vimukta Jatis and Nomadic Tribes of Maharashtra State. Previously the Denotified Tribes were called criminal tribes and separate settlements were established for these groups. In India there are various heterogeneous ethnic groups of men from the very past. To deal with these people of criminal type, Government had made some acts and rules from time to time. In 1871, the British Government passed an enactment under which Nomadic Tribal committing criminal activities were categorised as "criminal tribes" and members of these groups were treated both by the Government and the people as born criminals. The Government kept vigilant watch over their movements and people tried to avoid them for fear of their violent and
criminal activities.

After the act of 1871, Government has amended the act again in the year 1879 and penalty was increased. A provision was made permitting that the separation of the children of the criminal tribes between the age of 4 to 18 years from the parents and placing them in reformatory settlements. Firstly in 1900 the first Criminal Tribes Settlement Act was passed so that the suspected criminals could be registered and supervised by the police in the settlement. They were taught to work. Instructions were given to them to lead an honest life. Their children were sent to schools. It hoped to have complete reformation of the criminal tribes. The goal was not achieved and so the act was again amended in the year 1911, and the criminal tribes were classified into the following three categories:

1) Tribes who were originally criminal but had settled down to honest occupation, although some sections of them or individuals continue to live by crimes.

2) Tribals who had settled and generally some ostensible occupation but who periodically committed deccities and robberies at distant.

3) Nomadic tribes who wandered continuously and committed robberies whenever opportunities offered.

Sutherland says in his book "Criminology" that the act provided for registering of all the members of any group of tribes including the non-criminal members as a potential criminal. This means social and legal stigma both on the criminals and the non-criminals within a group. Thus for fear and non-acceptance by the society and fear of the Government even non-criminals were probably forced to take to crime as a profession and with this tradition.
they became criminals by force.

After 15th August 1947, Indian leaders, social thinkers and social workers took a note of this problem. Pandit Jawaharlal Nehru also told in his one of the speeches that "This Act (Criminal Tribe Act) is adverse of human liberty, all persons are equal."

The Central Government appointed a committee in 1949 to study the usefulness of this law. After careful study this committee has given its report that this law was against the spirit of human being. Then in the year 1952 the Habitual Offenders Act was enacted. With the result of this about 23,00,000 persons which were caught under the Criminal Act were set free legally.

After 1952 in India noble policy was incorporated in the present Indian Constitution. Article (10) says that "No person under law can be discriminated against on the basis of caste, creed, religion or colour." Article (14) says "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India". By this article equal opportunity is given to all the people. It is true that equal opportunity is meaningless under unequal circumstances so special facilities were given to these depressed and economically as well as socially backward classes.

Article (15) says "The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth, or any of them". Subsequently the ex-criminal tribes came to be known as Denotified Tribes or Vimukta Jatis. In some States some ex-criminal tribes were included under the category of Scheduled Tribes and this could be eligible for special treatment.
Sher Singh Sher and Satyapal Rukela have given some comments on nomadism. Satyapal Rukela defines a Nomadic Tribe as under:

"Nomadism is the practice, fact or state of involving the habitual traditional movement of people in response to their needs of subsistence".

Accepting the above definition, which are the categories of Nomadic Tribes that came across, the All India Nomadic Tribes Enquiry Committee classified Nomadic Tribe as under:

1) Pastoral Nomadic
2) Khanabadosh
3) Semi-Nomadic

Pastoral nomadic is related to the needs of cattle belonging to the tribes leading a nomadic life and in search of new pastures. The Khanabadosh are those herdless and homeless tribe roaming about on foot or on back of animals or in vehicles. Among them are the food-gatherers, hunters, fishermen, carriers, fortune-tellers, palmists, quack-doctors, traders and artisans (blacksmith), basket-makers, bamboo workers etc. The semi-nomadic are those that have home and lands but they wander periodically following their avocations.
CHAPTER THREE

SELECTED VIMUKTA JATIS AND NOMADIC TRIBES

(1) VADDAR :-

The Vaddars belong originally to Andhra Pradesh. The following sub-divisions are found in this community in Maharashtra State.

1. Gadi Vaddar
3. Jati Vaddar, Dagad Vadder or Patharwat.

The community has following exogamous divisions called Byadag : Shinde, Pawar, Dukre, Dhotre, Gunjar, Alkunte, Vitukar, Kanade, Kapase, Jadav, Gole, Deskar, Bandpadte, Chougule, Gund, Manjule, Mudhgol etc. These Nomadic labourers are found all over the State in large number. Their approximate population is 2,18,100 in Maharashtra State.

Dwelling, Food, Dress and Habits :-

The Vaddars live in typical small houses. The Gadi Vaddars and the Jati Vaddars live in small stone-houses without any window or ventilation. Their locations look like slums. The Mati Vaddars live in small portable huts of grass and mats, which are semi-circular in shape. They are non-vegetarian and eat fish and meat. The men dress like a common villager. The speciality of their women in dress is that they do not wear Cholis i.e. bodice. They are hard working, strong and sturdy. This community is one of the ex-criminal tribes. Some of the Mati Vaddars, who are real nomads, commit petty thefts...
even today, such as, stealing of corn and lifting of cattle. But generally they earn their bread by hard work.

The Mati Vaddars and Patharwats keep donkeys and let them on hire on road works etc. They carry their kit on donkeys when they move from village to village. They speak corrupt Telugu.

Occupation:–

The Gadi (cart) Vaddars are so called because they work in cartles, extract stones and carry them in cartes. The Mati Vaddars are those who keep donkeys and do earth work such as digging of canals, building fields etc. The Jati Vaddars or Patharwats are stone dressers. They prepare Jatis (grinding stone), stone images and such other articles of stones required for household purposes. Ninety five percent of these persons still follow their hereditary occupation. About five percent of them are agriculturists. Most of the Vaddars, particularly the Mati Vaddars and Jati Vaddars lead a nomad’s life and move in search of work from village to village.

The Gadi Vaddars generally camp near quarries and continue to stay there until the work of quarrying is completed. This is one of the ex-criminal tribes and used to commit dacoity and robbery. In Marathwada some are still active. The Vaddars are employed by contractors on building and roads. Though this is a very hard working community, their economic conditions are not sound because they do not get sufficient and continuous work throughout the year. Nowadays they complain that due to modern methods of extracting and crushing stones they are hit economically.
Life-cycle:

Delivery is attended at home by an old experienced woman. The birth rite is performed on the fifth day. The mother of the newly born child starts usual work after fifteen days. Marriage is settled by the parents, which is celebrated in a simple manner. Divorce and widow marriage are permitted. Nowadays all these sub-divisions intermarry except Mati Vaddars who are considered to be inferior. They bury their dead. The Vaddars are Hindus. Their principal deities are Yellamma and Mari-ai. They also worship Hanuman. The head of the community is called Mukadar.

(2) CHAPPARBANDES

The Chapparbands are known also as false coiners. Among themselves the Chapperbands are known as "Bhadoos" and up-country as "Khulsooryas", i.e. false coiners. The community is divided into two classes, 'Baragunde' and 'Charagunde'. The former pays twelve 'hoons' (a gold coin worth about four rupees) and the latter six to the guardians of a bride before they can secure her hand. The two classes dine together but do not inter-marry.

In a report on Chapperbands, submitted in 1891 to the commissioner of the Hyderabad Assigned districts, the Inspector General of Police, Hyderabad stated that the Renda or Beluchis found in the Muzaffarnagar district of the United Provinces have the same characteristics as the Chapperband Fakirs and seem to follow the same calling. He has stated that he has not been able to connect the two tribes beyond ascertaining that Chapperbands from the south and the Rendas.
EXISTING SCHEMES TO BE MODIFIED

1. Balwadis for Vimukta Jatis Nomadic Tribes Children

There is already such a scheme in existence in Plan and Non-Plan for Scheduled Castes/Scheduled Tribes and Vimukta Jatis Nomadic Tribes children between the age group of 3 to 6 years implemented by the Social Welfare Officer, Zilla Parishad.

Under the above scheme the Voluntary Agencies running Balwadis are paid grant-in-aid at 90% basis for the expenditure incurred on the following items as mentioned against:

1) Pay of Matron (Trained) - Rs. 50/- (D.A. Rs. 45/-)
2) Pay of Matron (Untrained) - Rs. 40/- fixed per month
3) Pay of Daf - Rs. 30/- fixed per month
4) House Rent - Rs. 25/- per month
5) Supply of Milk or snacks - Rs. 50/- per month

In addition to the above a non-recurring grant to the extent of Rs. 500/- (Rs. Five hundred only) is paid for purchase of equipment during the first year of recognition. In a Balwadi there should be minimum 20 and maximum 40 children of which 10% should be Non-Backward Class children.

The pattern of grant in aid to Backward Class Balwadis has gone so out-dated that the Voluntary Agencies running such Balwadis are not able to secure
the services of trained teachers particularly in rural areas as pay of the teachers and allowances thereof are too meagre. Similarly, the rate of rent and that of supply of milk or snacks also needs to be revised since it is rather difficult to provide leave alone milk even snacks to 40 children for 25 days within Rs. 50/- The scheme therefore needs to be revised as under:

**Balwadi for Vimukta Jatis Nomadic Tribes**

**Objective**

To promote education and habits of cleanliness and discipline among the children between the age group of 3 to 6 years.

**Proposed Pattern**

Grant in aid to Balwadis for Vimukta Jatis and Nomadic Tribes is proposed as under on 90% basis on following approved items of expenditure incurred by the Voluntary Agencies opening the Balwadis in the Vimukta Jatis Nomadic Tribes area/pockets,

1) Pay of Balwadi Teacher : Rs. 200/- consolidated for S.S.C. and Trained, since the working of the Balwadis ia for 4 hours only.

2) Pay of Balwadi Teacher : Rs. 150/- (consolidated) S.S.C. untrained.

3) Pay of Dal : Rs. 50/- per month fixed
4) Rent for Balwadis: Rs. 50/- per month or as certified by the Public Works Department authorities whichever is less.

5) Supply of milk or snacks: Rs. 250/- per month i.e., @ Rs. 0.25 per children per day maximum 40 children.

In addition to non-recurring grant of Rs. 1000/- towards Balwadi equipment may be paid during the first year of the Balwadis.

There should be a minimum 20 and maximum 40 children in a Balwadi of which at least 10% should belong to non-Backward Class children.

While opening the Balwadi for Vimuktta Jatis Nomadic Tribes children care should be taken to ensure that the pocket selected should have predominant population of Vimuktta Jatis Nomadic Tribes and that there is no Balwadi in that area.

The Balwadis will be run by the Voluntary Agencies as per rules prescribed for Scheduled Caste Balwadi.

The scheme will be implemented by the Social Welfare Officer through the Zilla Parishad who will also make necessary provision and select locations according to need of his district.
2. Construction of Irrigation Wells for Visakha Jatis
Nesamie Tribes Agriculturists

There is already a scheme in existence under which loan to the extent of Rs. 2000/- and in special cases increased to Rs. 4000/- is admissible. Subsidy to the extent of 30% of the cost of Rs. 600/- whichever is less is granted.

Similarly, for repairs to old wells loan up to Rs. 1000/- can be granted which can be increased to Rs. 2000/- in special cases with no subsidy.

Since the rates of wages and the cost of raw material has considerably increased it is not feasible to construct a well within the cost prescribed as such it needs to be revised. It is therefore proposed that the scheme be modified as under:

1) Construction of New Irrigation Wells the ceiling should be increased to Rs. 10,000/- of which 75% should be subsidy and 25% interest free loan recoverable in 10 annual instalments after the completion of the well.

2) Repairs to old wells

The ceiling for repairs to old wells should be increased to Rs. 4,000/- in ordinary case and Rs. 5,000/- in special case, of which 50% subsidy and 50% interest free loan to be recovered in 10 annual instalments after the work is completed.

The ceiling of the acreage should be extended to holders from 2½ to 16 acres of land.

The scheme will be implemented by the Social Welfare Officer through Zilla Parishad who will assess in advance the nature of irrigation which can be covered under the scheme and the amount to be advanced.
3. **Financial Assistance to Backward Classes Agriculturalists for Development of Land, Purchase of Agricultural Implements and Fertilisers.**

The main object of this scheme is to encourage the poor Backward Class Agriculturalist to improve his agricultural land and produce more by using improved equipment, etc.

Under the existing scheme financial assistance as under is given to the Backward Class Agriculturalists for implements:

<table>
<thead>
<tr>
<th>Implements</th>
<th>Subsidy Loan</th>
<th>Personal Loan</th>
<th>Total Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Iron Plough</td>
<td>25%</td>
<td>50%</td>
<td>25%</td>
</tr>
<tr>
<td>2) Dry Fanning set</td>
<td>37.5%</td>
<td>50%</td>
<td>12.5%</td>
</tr>
</tbody>
</table>

In the second part the Backward Class Agriculturalists gets assistance up to Rs. 500/- per acre for land development operations such as, LEVELLING, FILLING, CLEARING OF SITES, BANKING, BANKING, etc. in the form of 25% loan and subsidy at 75%.

The above prices and ceilings fixed have now gone out-dated since they are fixed at the beginning of the scheme. The prices and prices of the equipment have gone very high and it is not feasible for the poor Vindhia Jatis to enable these agriculturalists to purchase an iron plough within Rs. 100/-. It is therefore necessary to revise the prices and also it is difficult for the poor Agriculturalists to raise personal contribution and personal contribution the loan or purchase.
The pattern may therefore be revised as shown below:

<table>
<thead>
<tr>
<th>Item</th>
<th>Subsidy</th>
<th>Loan</th>
<th>Limit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iron plough</td>
<td>75%</td>
<td>25%</td>
<td>up to Rs. 600/- or the cost of plough whichever is less</td>
</tr>
<tr>
<td>Dry farming set</td>
<td>75%</td>
<td>25%</td>
<td>up to Rs. 500/- or the actual cost whichever is less</td>
</tr>
<tr>
<td>(which includes):</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i) Wooden plough with iron</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii) Welded</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii) Lathe</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above equipment should be supplied to the agriculturists in tend and not in cash by the Social Welfare Officer, Zilla Parishad, through the Land Development Bank or the Backward Class Development Corporation as the case may be instead of cash. The loan should be recovered in five annual installments.

As regards the second part the development of land is concerned, the present setting of Rs. 500/- per acre holds good in respect of small holders only who are having less than 5 acres only and who with nor permission the want to lay out the improved seeds and fertilizers are required. Under the fifth medium a small plot of land say 10-20 acres, fertilizers seeds and the necessary machinery should be procured from his land. It is further proposed that the promotion of the agricultural holding of holdings at present of 10 acres, etc., is to be increased. In order to that end, the ICAR, Department of Land Conservation, Department and the local Panchayat are to be provided with a fund in that connection. In addition to that, financial assistance of Rs. 500/- per acre should be provided in the first year and Rs. 250/- per acre in the second year, etc., to the small holders.
material however be supplied in kind through the Agricultural Department/Block Development Officer. The above financial assistance should be in the form of 25% loan and 75% subsidy. The portion of interest free loan may be recovered in suitable instalments. The Social Welfare Officer, Zilla Parishad, should assess the requirements and implement the scheme through the Zilla Parishad by making necessary provision in the Budget according to needs of the District.
4. Supply of oil engines to agriculturists in under-developed rural areas:

In order to help the poor agriculturists in underdeveloped rural areas for increasing their yield having land upto 15 acres and having annual income upto Rs. 1000/-, financial assistance to the extent of Rs. 2000/- in the shape of subsidy is paid, for purchase of oil engines. The remaining cost of the oil engine or pump is to be borne by the beneficiary.

It has been the experience that practically the cost of oil pump or the electric pump has considerably been increased and it was not possible for the poor Backward Class including Vanajta Jatis, Nomadic Tribes cultivator to pay the remaining cost of the oil pump/electric pump. It is therefore proposed that the Vanajta Jatis Nomadic Tribes agriculturists having 'cultivable land' from 2.5 acres to 10 acres, may be given the benefits of purchasing oil pump or electric pump to the extent of Rs. 5000/- or actual cost whichever is less in kind through the Backward Class Development Corporation, of which 25% may be interest free loan and 75% subsidy. The loan will be recovered in 10 annual installments.

Oil pump be functioned in the area in which there is no possibility of getting electric line during the next three years. For this purpose a certificate from the Subdivisional, State Electricity Board authorities should be obtained.
5. Financial Assistance to Individual and Group Housing of Backward Classes:

The present schemes of individual or group housing is not sufficient to meet the present requirements of the Backward Classes due to the inadequate ceiling of Rs. 1000/- of which Rs. 750/- is subsidy and Rs. 250/- is personal contribution per house. Due to the increasing cost of the raw material and in view of the fact that the Backward Class including Vanaka Jatis and Nomadic Tribes are not in a position to pay personal contribution as such they are reluctant to come forward for taking the benefit of this scheme.

It is, therefore, proposed that this scheme be modified suitably and made applicable as below, which will facilitate the Vanaka Jatis Nomadic Tribes families to settle at one place and live a stable life and bring up the coming generation in stabilised conditions of life.

The land-less Vanaka Jatis Nomadic tribes beneficiaries or having land upto 5 acres be paid/assistance to the extent of Rs. 5000/- for housing purposeas. No compulsion for personal contribution of which 25% loan and 75% subsidy. The Social Welfare Officer should get approval of suitable type design of the house and construct the houses according to the local conditions, through the Executive Engineer of Zilla Parishad. The Social Welfare Officer of Zilla Parishad should implement the scheme through the Zilla Parishad and make necessary provisions according to the needs. The Social Welfare Officer, Zilla Parishad, should implement the scheme through the R & C Department of Zilla Parishad. He will also assess his requirements.
(1) Supply of Milch Cattle to Vinkuta Jatis and Nomadic Tribes

In order to supplement the income of Vinkuta Jatis and Nomadic Tribes small holders having land upto 5 acres, a cow or buffalo of improved variety may be provided to them. The total cost of the Milch cattle should not exceed Rs. 1500/- of which 50% interest free loan and 50% subsidy. The loan should be recovered in 10 annual installments. The Social Welfare Officer, Zilla Parishad, will purchase the Milch cattle in consultation with District Animal Husbandry Officer and the beneficiary. Even if the total cost exceeds the limit, the same may be paid by the beneficiary.

The Social Welfare Officer, Zilla Parishad, who would be the implementing officer of this scheme will call for applications, scrutinize and assess the requirements and accordingly make budgetary provisions for the scheme.
SUPPLY OF AGRICULTURAL AIRCRAFT TO INDIAN TRIBE

It has been the experience that the poor Indian tribes have not been able to bring it under cultivation due to their poor financial conditions. Besides, they cannot afford to purchase an aircraft. The Indian Tribes have been extended to every and various agricultural operations such as ploughing, sowing, transplanting, etc., and they are reimbursed a part or whole of all costs incurred. Hence, a scheme is mooted:

From the Ministry of Food Credit of Rs. 3000/- in the form of 50% interest-free loan and 50% subsidy may be extended to Indian Tribes Non-agricultural operations in all agricultural areas. Any amount exceeding the limit should be borne by the beneficiary. The interest from loan should be recovered in 10 equal instalments. The Social Welfare Director, Ministry, should be the implementing officer for this scheme, and will call for the applications, select and scrutinize and make necessary provision for the same. The beneficiaries, however, may procure by itself in consultation with the district or sub-district officer and the Headman.
The credit was extended for purchase of equipment and machinery for the new factory.

It was noted that the setup cost for the new facility was substantial, requiring careful planning and execution.

The decision to proceed with the project was made after a thorough analysis of market demand and feasibility studies.

The new factory would be equipped with state-of-the-art technology to ensure efficient production and quality output.

The project timeline was set to be completed within 18 months, with a phased approach to minimize risks.

A team of experts was assembled to oversee the project management and ensure smooth execution.

The project would also facilitate the creation of new job opportunities, contributing to the local economy.

The acquisition of the new factory would solidify the company's position in the industry and position it for future growth.

The project was presented as a strategic move to adapt to market changes and maintain competitiveness.

The implementation of the project would be closely monitored to evaluate its impact and make necessary adjustments.
(4) **Plantation of Fruit Trees for Vinukta Jatis Nomadic Tribes**

The Vinukta Jatis Nomadic Tribes small land holders may be encouraged to grow fruit trees and take care of. This will benefit him in increasing his family income. The Vinukta Jatis Nomadic Tribes small holders may therefore be supplied with saplings of useful fruit trees free of cost. The number of saplings may be decided according to his size of land. It is further proposed that a cash reward of Rs. 20/- per living tree may be paid at the end of five years limited to 5 living trees. This will encourage the person concerned to take care of the trees during the first 5 years.

The saplings should be supplied by the Forest Department in consultation with the Social Welfare Officer, Zilla Parishad.

The Social Welfare Officer, Zilla Parishad, should implement the scheme and make a necessary budget for his district.
(5) Unemployment allowance to Vinukta Jatis Nomadic Tribes persons:

Unlike other communities, the Vinukta Jatis Nomadic Tribes community is not aware of the facilities made available to them as much they are ignorant and disadvantaged because of illiteracy and weak leadership. They are not in a position to take advantage of various programmes, and the one of financial assistance to educated unemployed with the result the educated Vinukta Jatis Nomadic Tribes youth remains unemployed for long time. It is therefore proposed to pay these Vinukta Jatis Nomadic Tribes youths unemployment allowance on preferential basis over and above for educated unemployed.

It is therefore proposed that a Vinukta Jatis Nomadic Tribes person who has registered himself for employment at the approved state organization remains unemployed for a period of 6 months from the date of registration for reasons beyond his control he should be paid Rs. 2/- (Rs. Two only) for each day of unemployment for the period till he becomes eligible for benefits under the scheme of financial assistance to educated unemployed.

The Social Welfare Officer, Zilla Parishad,

...and... seize the position of all such persons and make necessary the provisions after verification of the facts and credentials.
(6) Support of bullock/donkey/plow for carrying out rural business by Vankas Jatis/Neendic Tribes persons

There are number of Vankas Jatis/Neendic Tribes persons who move from place to place for carrying out business. For this purpose, they generally use donkeys or horses or bullocks. Generally, their financial position do not afford them to purchase these animals for transportation of the material as such they are required to borrow money from the local money lenders on high interest.

It is, therefore, proposed that the Vankas Jatis persons, who carry such business should be supplied with a bullock/donkey/plow costing to the extent of Rs. 4000/- of which 25% interest free loan and 75% will be recovered in five years. The Social Welfare Officer, Zilla Parishad/Neendic Jatis/Neendic Tribes Officer should purchase the animal and supply the same to the needy and only those Vankas Jatis/Neendic Tribes persons who carry out such business from place to place within the District. Before supplying the animal, the Social Welfare Officer and Vankas Jatis/Neendic Tribes officer should take an undertaking from the beneficiary that he will not sell out or mortgage the animal at least for two years otherwise the entire amount should be recovered from him.

The Social Welfare Officer, Zilla Parishad should assess the requirements for the District and make necessary provisions for the implementation of the scheme.
(7)  **Economic Assistance to Vinokuta Jatia Nomadic Tribes**

There are certain Vinokuta Jatia Nomadic Tribes communities who carry out specific business such as selling of utensils, collecting and selling of old clothes, repairs to locks, repairs of umbrellas and so on for which they have to obtain loans from the local non-bankers at exorbitant rate of interest and it would very difficult for them to repay the same within short period. In order to help these needy Vinokuta Jatia Nomadic Tribes communities for carrying out small business to improve their economic status conditions it is proposed that Vinokuta Jatia Nomadic Tribes persons engaged in such business or intends to do so it should be sanctioned a financial assistance for Rs. 1000/- (one thousand only) in the form of 50% security and 50% interest free loan through the Backward Class Development Corporation. As far as possible they may be provided the assistance in kind, wherever possible, in not in cash. The interest free loan should be recovered in two years.

The Social Welfare Officer, Emil Pandita, and the Vinokuta Jatia Nomadic tribes officer should collect such applications and identify the beneficiaries to the Backward Class Development Corporation.
from the north seem both to travel as far as Amur in pursuit of their trade of passing counterfeit coins. These Rends like the Chepparbands affix 'Shah' to their names and absent themselves from their homes for long periods. The above information is quoted merely to prevent the two tribes being confused and the members of one mistaken for those of the other.

Habitat:

The Chepparbands are Sheikh Mohamedans and originally belong to the Punjab, more specially the country surrounding Delhi. Their present habitat and headquarters are the Muddenbhal and Bagavadi taluks of the Bijapur district, of the Karnatak State, and Sholapur city. There are possibly a few isolated Chepparbands residing here and there in other Provinces, e.g., Hyderabad State.

Scope of Activity:

The Chepparband, like the Dhaanta, travels all over India. He has been encountered even in Ceylon. The figures returned by the Bombay Presidency Census of 1901 give the obviously incorrect total of 7 females and 1 male in the presidency. The explanation lies probably in the fact that all but the 7 honest females who were enumerated, returned themselves as Mohamedans.

In a report by the District Superintendent of Police, Bijapur, in 1883, the population was shown as follows:

Bagavadi taluka — 1926
Muddenbhal taluka — 856
Enquiries instituted by the Criminal Investigation Branch of the Bombay Presidency towards the end of year 1902 showed that there were then 734 adult males, 826 females and 1025 Chapparpand children making to total of 2585.

Habits, appearances, dress etc.

The Chapparpands, as a rule, travel in gangs, leaving their homes, when the touring season opens. This generally commences a little after and ends a little before the Moharrum festival. Only those males who by reason of age, infirmity or illness are incapable of undertaking long and arduous journey remain behind. The paying nature of the business may be gathered from the fact that during the season for these expeditions scarcely a male Chapparpand used to be found at home. The ordinary costume of the male consists of a 'Pajama' or shirt, folded turban and a dhoti such as is usually worn by Hindus. The females wear the same garments as that of the Hindu women. Ornaments, both Mohomedan and Hindu are indiscriminately worn. Women other than widows invariably wear a silver-ring in the left nostril, and bear on the whole good reputation.

Beyond that the Chapparpand's features conform to the poor Mohomedan type. There is nothing distinguishing about his physiognomy. As a rule he is slim. Though he is not above taking alms at the hands of a stranger, he will deadlock the hospitable offer of a road of the even a co-religious, preferring the outskirts of the village where he and his party will camp by well, river, tank or in a garden or some disused and secluded spot.
The Chapparband drinks freely and openly in his caste. When on tour (feri) he keeps up the appearance of a holy man and few would suspect the harmless fakir to be a clever rogue, swindler by rail, as circumstances permit, and bawling as he goes, he completely disarms suspicion.

It may not be out of place here to mention how chapparbands make provision for the maintenance of their wives and children when leaving home on their expeditions. Some return within the year, others who have the misfortune to be caught and convicted regard for all such exigencies, the head of the household, before he leaves his village, makes adequate provision for his family in one of the following ways:

a) If he is well off, he leaves with them cash sufficient to last for several months, sometimes even for one or two years.

b) He consigns his family to the care of the village 'Sawkar' or 'Patil' who in return gets double the amount spent on them during his absence.

c) Amongst a party of six or eight there is usually one rich enough to provide, not only for his own family, but for those of others who are prepared to attach themselves to the party and make the expedition. By virtue of this bondage, the poorer Chapparband works for the richer till such time as he liquidates his debt and then only he is allowed to ply to his own advantage.

The return of Chapparbands from an expedition is marked by festivities and dissipation, slaughterings of goats and offerings to the local 'pir' and by the gift of presents to accommodating village authorities. Each family, it is believed, pays a small subsidy to the village authorities.
The Chapparbands are said to occasionally visit to the shrine of Zinda Shah Madar situated on the river Gori near the village of Daudi in the Akalkot tahsil. The mujawar at this shrine, who is honoured with title of Fakir's Guru or preceptor, is held in reverence by Chapparbands as a class.

The Chapparbands leave information to their caste fellows behind of the road they have taken, by making cross on a heap of mud or earth measuring about a foot long, six inches broad and six inches high and drawing an arrow in front of it showing the direction taken. Three such heaps are made at intervals of a yard or so to provide against accident to any one of them. Heaps of earth are made on the edge of the road by dragging the foot sideways along the ground. The broad mark culminating in a heap, thus made, points to the road along which the Chapparbands may be looked for.

Ostensible means of livelihood

The Chapparbands ostensibly live by begging; some cultivate lands and a few are village watchmen. The contents of an ordinary Chapparband's house are certainly not consistent with the repeated story that the men depend on public charity while these men toil hard in the fields (at most three months out of the twelve) and make mats and quilts.

(3) CONDHALLI

This wandering tribe is indigenous to the State of Maharashtra. It has two sub-divisions as follows:—

1. Ramrai.
2. Kodeorai.

They take their name Condhellis as they perform "Gondhal"
Life-cycle

The delivery takes place at home and is attended by an old experienced woman. The birth rites such as Satvi Puja etc. are performed on the fifth day. The naming ceremony is performed on the twelfth day.

The Joshis celebrate their marriage at the hands of a Brahmin priest. The marriage is settled by parents. The system of bride price is prevalent in this community. They permit divorce and widow marriage. They bury their dead. They are Hindus. Their principal deity is Bahiroba. The headman of this community is called 'Mahajan'.

(5) Beldar

This community originally belong to Rajasthan where it is known as 'Od'. It is said that about 300 years back they migrated to Maharashtra. The name 'Beldar' appears to have been derived from the word 'Bel' meaning pick-axe in Persian language. The Beldars carry pick-axes with them.

The following surnames (Kal) are found in this community:

- Mahite, Chevan, Kawar, Salunk, Jadav,
- Rathod, Kudale, Kurhade, Mokhal, Jalandre, Lakhawad, Chalor etc.

Geographical distribution, population.

Beldars are found wandering all over the State. They approximately number 20,000. They are said to be wandering all over the country. They are classified as Scheduled Caste in the States of Orissa, Madhya Pradesh, Uttar Pradesh and West Bengal.

Food, Dwelling, Dress and Habits.

Most of the Beldars, being nomads do not possess houses. They move along with their families.
More, Phise, Walker, Dhamal, Wakode, Geral, Pachange, Thorat, Dhamale, Gobra, Khad, Dorve, Shinde. Joshi’s are found all over the Maharashtra State. Their approximate population is 40,000 in the State.

**Dwelling, Food, Dress and Habits.**

About forty percent of the Joshi have settled in the cities and towns. They live in small hired houses. The rest of the Joshi are not settled. They move from village to village either in pursuit of their hereditary occupation or rearing buffaloes. These people live in small tents of gunny bags or quilts. They are non-vegetarian and eat flesh and fish but do not eat beef.

While begging the Joshi wear dhoti, shirt, coat, uppran and a turban. The person carried a small Dama which he plays and begs. Otherwise they dress like common villagers. They keep long mustaches.

Bidukin and Kudmule sect of the Joshi go out to beg during the early hours of the morning between 4 and 6 a.m. and in the evening between 7 and 9 p.m. They are tall, thin and very talkative. Nomadic trait still exists in them. They are superstitious and believe in witchcraft.

Most of the Joshis keep buffaloes. They carry their luggage on the buffaloes from village to village. They speak Marathi.

**Occupation.**

The hereditary occupation of this community is fortune-telling and begging. But this occupation is declining in popularity as very few believe in their profession. Most of them now rear buffaloes. Some are engaged in selling household utensils in exchange of goods like Kashi-Kapda. A few beg by keeping a white bull (Nendi) and are known as Dhamale-Wanandale. Some of their ladies stitch quilts.
dance in the name of Goddess Bhavani.

The community has exogamous divisions called Khil. Some of them are as under: Ghangavane, Bhise, Rent, Vetal, Ugade, Darve, Renke, Dhubal, Barware, Gabale, Badge, More, Kadam, Surwade etc.

Geographical distribution, Population

They are found practically all over the State. Their approximate population in Maharashtra State is 36,000.

Dwelling, Food, Dress and Habits

In cities and towns, the Gondhals live in rented houses. In villages mainly they are found living in mud and mud houses. In Vidarbha and Marathwada, the Gondhals, who are semi-wandering and selling utensils, camp in kharmeshalne, temples or put up in small tents.

They are non-vegetarian and eat flesh and fish but do not eat beef and pork. They dress like common villagers. When they go out to bar, they wear a long robe and put on necklace of Lavadi shells. Some of them are still nomadic. They play on sambal and dance. They are thin, tall and by nature very hospitable. People from this community have become 'Bhato' or 'Shope' of the Goddess Bhavani of Tulja Bhavani.

While dancing they play sambal and limitate. The partner who accompanies him in the dance plays Jhanka, i.e. two metal cups. They speak Marathi.

Occupation:

Their hereditary occupation is to perform Gondal during the religious rites of Hindus and earn a living. But such incompleteness too meagre they also
depended on begging. Most of them have, however, given up this occupation as it is not paying and is not encouraged by the society. Hence they have started selling household utensils and cutlery in exchange of old clothes. Some of them repair locks, keys, and umbrellas etc. About five percent of them are cultivators. Some keep buffaloes like the Joshis.

**Life Cycle**

The delivery is attended at home by an old experienced woman or a mid-wife. The child is generally named on the twelfth day. Marriage is settled by parents and is performed by a Brahmin priest. The system of bride price exists in this community. Divorce and widow marriages are permitted. They also intermarry with Vagadeo community. They cremate their dead. The Gondhalis are Hindus. Their principal deity is Amba-Bhavani but they also respect Khandoba of Jajuri. The headman of this community is called 'Mahajan' or 'Naik'.

(4) **JOSHI**

This Nomadic Tribe is indigenous to the State of Maharashtra and is also known by the following names in the various parts of the State:

1. Joshi Medhangi
2. Kudmade or Budbudki
3. Damruwale
4. Sarode

They are known as Damruwale and Sarode in Vidarbha area and Joshi Medhangi in Marathwada. The name Joshi is derived from the word 'Jyotishi' meaning fortune-teller.

The following surnames (Kai) are generally found in this community.
CHAPTER FOUR
SOCIO-OCUPATIONAL PROFILES OF SURVEYED NOMADIC TRIBES

1. Sample survey of Nomadic Tribes.

The present survey covered only sample families of the six major communities, i.e., Vaddar, Chapparband, Gondahi, Joshi, Beldar and Kolhati. The Joshi and Kolhati community was surveyed in rural areas while the other communities were surveyed in urban areas. Total 119 families were surveyed, out of which 20 families each were from the Vaddar and Chapparband community from Pune city, 20 families of Gondahi community from Solapur district, 19 families of Joshi community from Ahmednagar district end 20 families each from Beldar and Kolhati community from Pune city. Thus out of 119 families 80 families have been surveyed from Pune city and 39 families have been surveyed from the rural areas of Ahmednagar district and Solapur district.

TABLE 4.1
Districtwise position of the surveyed families:

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Community</th>
<th>Pune</th>
<th>Ahmednagar</th>
<th>Solapur</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vaddar</td>
<td>20</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Chapparband</td>
<td>20</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Gondahi</td>
<td>-</td>
<td>-</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>Joshi</td>
<td>-</td>
<td>19</td>
<td>-</td>
<td>19</td>
</tr>
<tr>
<td>5</td>
<td>Beldar</td>
<td>-</td>
<td>-</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>Kolhati</td>
<td>20</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>7</td>
<td>Total</td>
<td>80</td>
<td>19</td>
<td>20</td>
<td>119</td>
</tr>
</tbody>
</table>
They keep pigs. They are fair-looking, intelligent but very idle. Some of the women have taken to prostitution. The system of dedicating girls to Khadoba and Yellamma was prevalent in this community. They speak Marathi but they have got their own dialect called 'Kolhati' which is a mixture of Marathi and Hindi.

Occupation

Their hereditary occupation is to prepare comb and other articles from horns of animals. They stage 'tamasha' in which the women of this community sing and dance. Some of them exhibit gymnastic feats like rope-dancing etc. Their ladies also join them in their performance. The women are generally fair and good looking, but in character they are loose and dissolute. Some of their men do encourage them in their immoral gains. This is however, not true of Dombaria as they do not encourage their women to follow prostitution.

Life cycle

The delivery takes place at home and is supervised by the old women. The birth rites such as Satavi Puja are performed on the fifth day.

Marriage is settled by the parents. It is celebrated at the bridegroom's place. Marriage is performed according to simple Vedic system by a Brahmin priest. Widows; marriage is allowed in this community. Divorce is not recognised by it. The deceased is carried on a cot to the burial ground and is buried. Kolhatis are Hindu. They worship khansoba. The headmen of the community is called Sarpanch. Dombaria are classified as Scheduled Caste in the State of Andhra, Madras and Uttar Pradesh. Sometimes untouchability is observed with this community in Maharashtra also as they keep pigs.
while moving in search of work, they live in tents (talis) or erect small huts. They eat meat and fish in addition to common food. They do not eat pork or beef.

The dress of the men was dhoti, chudidar, pajamas and pheta and the women wore salwaar, ghagra etc., like Gujarathi women. Even today some of the Maldars in Vihis-bra and Khandesh are seen in the above-mentioned dress. But now most of the Maldars dress like a common villager. They are hard working, very polite and cooperative. Wandering traits still exist in them. They used to keep buffaloes for preparing and for construction of houses. But now most of them keep donkeys and use them to carry their kit and other household articles when they move from village to village. They have their own language called 'Baldari' which is a mixture of Hindi and Marathi.

Occupation.

The hereditary occupation of Baldari is to dig tanks and construct mad walls. Some of them still follow this occupation. They also dig up quarries and chisel stones for construction work. Majority of them at present keep donkeys and wander in search of earth work on roads and fields. They have not taken to other means of livelihood so far except about 10% who have taken to agriculture and extracting stone from the quarries and fashioning it for construction work. They are regarded to be expert in that trade.

Life Cycle.

The delivery is attended at home by an experienced old lady. They perform the Sati piano on the fifth day but the Puja is performed outside the house.

The marriage is celebrated at the house of the bride. The ceremony is celebrated at the house of the bride. The ceremony is simple and celebrated according to
system by a Brahmin priest. Dowry system is in
place. Divorce is not generally permitted in this
community. But widow's marriage is allowed. They bury
the dead. Beldars are Hindu. They worship Kali as their
principal deity. They also respect Khandoa. The head of
this community is called "Chaudhari".

(6) KOLHATI OR DOMBARI

Name, origin and History

Kolhatis are known as Dambari in the districts
of Kolhapur and Sangli. Practically there is no difference
between Kolhati and Dombari because their surname,
details, language, occupation and habits etc., are the same.
Kolhatis do not intermarry with Dombari community. Nothing
is certain about their origin. It is said that they have
come from northern India.

Following synonyms of Kolhati are found in Maharashtra

2. Dukkar Kolhati - those who keep rick."m.
3. Kuma Kolhati - those who perform accrobatic
   acts.
4. Dombari - those who perform gymnastic feats
   like rope dancing.

The community has exploratory divisions (Kol), like
Wathe, Davulkar, Patkar, Mankh, Sontaker Purye, Chandkar,
Kale, Ruggle etc. Kolhatis are found scattered all over
the State of Maharashtra. Their approximate population is
25,000 in Maharashtra.

Dwelling, Food, Dress and Habits

This Nomadic Tribe has not yet permanently settled.
They live in small semi-circular temporary huts made of
grass. Their localities have the appearance of slums.
They are non-vegetarian. They are very fond of pork.
Both men and women of this community dress like common
Maharashtrian villagers.
### Table 4.2

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vaddar</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Chapparband</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Gondhali</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>Joshi</td>
<td>19</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>Beldar</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>Kolhati</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>39</td>
<td>80</td>
<td>119</td>
</tr>
</tbody>
</table>

Table 4.2 shows that the survey has been made mostly in the urban areas. Therefore, the observations drawn are mostly related to the urban surveyed families.

### Table No. 1.2

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>Male</th>
<th>Female</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vaddar</td>
<td>27</td>
<td>32</td>
<td>62</td>
<td>121</td>
</tr>
<tr>
<td>2</td>
<td>Chapparband</td>
<td>20</td>
<td>22</td>
<td>44</td>
<td>86</td>
</tr>
<tr>
<td>3</td>
<td>Gondhali</td>
<td>26</td>
<td>29</td>
<td>59</td>
<td>114</td>
</tr>
<tr>
<td>4</td>
<td>Joshi</td>
<td>29</td>
<td>32</td>
<td>64</td>
<td>125</td>
</tr>
<tr>
<td>5</td>
<td>Beldar</td>
<td>33</td>
<td>36</td>
<td>69</td>
<td>138</td>
</tr>
<tr>
<td>6</td>
<td>Kolhati</td>
<td>40</td>
<td>37</td>
<td>75</td>
<td>152</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>175</td>
<td>188</td>
<td>364</td>
<td>727</td>
</tr>
</tbody>
</table>
According to Table No. 4-3 there are 175 males, 188 females and 364 children in 119 surveyed families. Thus total members in the surveyed families are 727 and the average size of the family comes to 6.1 persons per family. The sex ratio of the female members comes to 1075 per thousand males. shows that the average size of the family among the It Nomadic Tribes is higher than the average family size in general population. It urban population as well as in general population. This might be due to a general tendency of the male migrant in Nomadic Tribes to move from one place to another and keep their women dependents behind.

2. Hereditary and present occupations

The following facts have been revealed from survey regarding hereditary occupations of the selected communities:

(1) Vadder

The traditional occupations of the Vadder community and its sub-groups are as follows:

Gadi Vadder:— They carry stones in the cart driven by the buffaloes and thus earn their livelihood. It is because of this reason that they are called Gadi Vaddars.

Mati Vadder:— These people carry earth on the donkeys on contract basis or on daily wages.

Jati Vadder, Daged Vaddar or Patharwati:— These people prepare Jatis (stone crushers). Some of them use to supply the stones to the parties for construction of building. People from the Patharwati carve on the stones and prepare some household material and sell to the people and earn their livelihood. The total surveyed families reported construction and allied works as their traditional occupation.
Out of 20 families surveyed, 11 families were engaged in traditional occupation i.e., in building construction work, one family was engaged in the service of a private company, seven families were manual labourers, and one family was in Government service. One may draw a conclusion from this that in the surveyed Vaddar families majority of them were engaged in traditional allied works, i.e., construction work and thus they have not changed their occupations.

(2) Chapparband

Out of 20 families surveyed, 3 families reported their traditional occupation as making false coins, 9 families reported as making roofs, 2 reported as cheating, 4 reported as carpentry. Information regarding 2 families was not available. It shows that there was no fix or one traditional occupation to this community except making false coins.

Out of 20 families surveyed, 3 families were engaged in driving the rikshaws on hired basis, one family was engaged as a hacker, one family was doing manual labour, seven families were engaged in carpentry and one family was engaged in masonry work. It shows that the Chapparband families have changed their traditional occupations and they have been taking new occupations.

(3) Gondhali

All the 20 families surveyed reported that they were performing 'Gondhal' during the religious fairs and use to earn some amount. It was their traditional occupation. The Hindu people call the Gondhalis on special religious occasions to perform the Gondhal. These people visit to such Hindu families once or twice in a year to perform the Gondhal. Mostly the Gondhalis seem to be dependent in this work only.
Out of 20 families surveyed, 10 families were selling pots of aluminium and other metals, 6 families were engaged as hawkers, one family was earning money by putting names on the brass and other metal pots. Besides these occupations it has been also noticed that the Gondhal families were also observing their traditional occupation i.e. performing Gondhal in addition to their new occupations. Some of them have taken miscellaneous occupations also. It appears that some of the families were still interested to follow their hereditary occupations.

(4) Joshi

It is seen that out of 19 families surveyed, 13 families reported fortune telling as their hereditary occupation. Five families reported begging as their provisional occupation. Information of one family was not available at the time of survey. It shows that fortune telling and begging were the traditional occupations of the Joshi community.

Out of 19 families surveyed, 4 families were engaged in the fortune telling, 10 families were engaged in service, 2 families were engaged in agricultural work, 2 families were receiving pension. It shows that most of the families of the Joshi community have given up their traditional occupation and they taken up new occupation with changing circumstances.

(5) Beldar

In all the surveyed families of Beldar it has been reported that they were engaged in their hereditary occupation in the past i.e. to carry the earth or donkeys. They used to move from place to place to have a work of carrying the earth or stones. This occupation was continued by them from generations together.
3. Means of transport of Nomadic Communities

The surveyed families in the six communities are nomadic who wander from place to place for their livelihood.

**Table No. 4.6.**

Means of traditional transport of the nomadic Communities

<table>
<thead>
<tr>
<th>No.</th>
<th>Community</th>
<th>Bullock</th>
<th>Horse</th>
<th>Donkey</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vadder</td>
<td>2</td>
<td>12</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Chapparband</td>
<td>15</td>
<td>5</td>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Gondhali</td>
<td>19</td>
<td>1</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>Joshi</td>
<td>7</td>
<td>6</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td>5</td>
<td>Beldar</td>
<td></td>
<td>20</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>Koliati</td>
<td></td>
<td>14</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7</td>
<td>5</td>
<td>46</td>
<td>5</td>
<td>113</td>
</tr>
</tbody>
</table>

(1) **Vadder:**

At the time of moving from one place to another they take help of their animals like bullocks, horses, bullock carts, donkeys etc. The Vadders use donkeys for their means of transportation. Twelve families, out of 20 surveyed families, were using donkeys, two families were using bullocks, one family was using cart, three families were using donkey cart as their means of transportation. Information of two families was not available.
<table>
<thead>
<tr>
<th>Sr. Community</th>
<th>Rikshaw Driver</th>
<th>To carry goods</th>
<th>To sell their kits</th>
<th>To process Poys</th>
<th>To sell donkeys</th>
<th>To make popcorn</th>
<th>To make ruts in the road</th>
<th>To make pottery</th>
<th>To work for the factory</th>
<th>To work in the home</th>
<th>Mental work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaddar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chapparband</td>
<td>3</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gondali</td>
<td></td>
<td>10</td>
<td>6</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>7 1</td>
</tr>
<tr>
<td>Joshi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td></td>
<td>10</td>
<td>2 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beldar</td>
<td>13</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1 8</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Kolhati</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1 1</td>
<td>8 2 1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>6</td>
<td>10</td>
<td>13</td>
<td>1</td>
<td>5</td>
<td>1 1 1 9 19 2 2 8 2 1</td>
<td>7</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In the recent survey it was revealed that out of 20 families surveyed, 13 families were driving rikshaws on hire basis, 6 families were engaged in carrying out earth or stones on the donkeys while information of one family was not available. It shows that this community has changed its old occupation to a large extent and moving towards urban occupations.

(6) Kolhati

Out of 20 Kolhati families surveyed, 13 families reported dancing and staging dramas or tamashas as their traditional occupation and 7 families reported preparation of combs and selling the pigs as their traditional occupation. The community was wandering from place to place for their livelihood in the past.

In the recent survey it shows that out of 20 families surveyed, 6 families were working as hawkers, one was engaged as a labourer, 1 was engaged in Government service, 8 families were engaged in repairing of the umbrellas, 2 were engaged in tailoring 1 was engaged in dancing and staging a tamasha. It shows a change in traditional occupational structure of the Kolhati community.
<table>
<thead>
<tr>
<th>Percentage</th>
<th>1%</th>
<th>11%</th>
<th>17%</th>
<th>20%</th>
<th>22%</th>
<th>25%</th>
<th>28%</th>
<th>30%</th>
<th>33%</th>
<th>35%</th>
<th>40%</th>
<th>50%</th>
<th>60%</th>
<th>70%</th>
<th>80%</th>
<th>90%</th>
<th>100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

Hereditary Occupations of the Surveyed Families

Table No. 44

- 39-
(2) **Gondhali**

19 families out of 20 families surveyed in this community were using bullock cart as their means of transport, one family was using donkey as its means of transport.

(3) **Joshli**

In this community 20 families were surveyed of which 7 families were using bullock cart as their means of transportation. Five families were using horses as their means of transportation. Information of the six families was not available. One family was using horse-cart as its means of transport.

(4) **Cheppurband**

Information about the transportation of the 15 families in this community was not available. (5) families of this community were using available facilities of transportation.

(5) **Beldar**

There were 20 families surveyed in this community. All families of Beldars were using donkeys as their means of transportation.

(6) **Kolhati**

In the Kolhati community, out of surveyed families, 5 families were using horses and 14 families were using donkeys as their means of transportation.

4. **Literacy level**

The educational level achieved by different family heads may be classified into five classes ranging from illiterate at one and to graduate at the other. In Table No. 4.7 we give distribution of the heads of the families into five categories of their educational level.
## Table No. 47

Level of education in the surveyed families

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>1st to 4th</th>
<th>5th to 11th</th>
<th>7th to 11th</th>
<th>Graduate</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vaddar</td>
<td>17</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Chapparband</td>
<td>14</td>
<td>5</td>
<td>10</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Gondhali</td>
<td>1</td>
<td>15</td>
<td>4</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Joshi</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Kolhati</td>
<td>18</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Beldar</td>
<td>5</td>
<td>13</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>54</td>
<td>39</td>
<td>22</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td>45%</td>
<td>33%</td>
<td>18%</td>
<td>3%</td>
<td>1%</td>
<td>100%</td>
</tr>
</tbody>
</table>

(1) **Vaddar**

In the Vaddar community out of 20 families surveyed, 17 heads of the families were illiterate and only there heads of the families had taken education up to the end of fourth standard. Most of the Vaddar people take the help of their children in the household work. The children are also earning members. They are employed on daily works also. Therefore they do not sent their children to the schools.

(2) **Chapparband**

Out of 20 families surveyed, 4 heads of the families were illiterate, 5 heads of the families had taken education up to the end of standard, 4 heads of the families has taken education up to vernacular final i.e. up to 7 the standard and one head of the family had taken education up to graduation.
(3) **Gondhal:**

Out of 20 families, 1 head of the family was illiterate, 15 heads of the families had taken education up to the end of 4th standard, 4 heads of the families had taken education up to 7th standard. No person has gone beyond this level in their families.

(4) **Joshi:**

9 heads of the families were illiterate out of 19 families surveyed in the Joshi community. 4 heads of the families had taken education up to 4th standard, 5 heads of the families had taken education up to 7th standard. 3 heads of the families had taken education up to 11th standard. No one has gone beyond this level of the education.

(5) **Feldur:**

Out of surveyed families, 5 heads of the families were illiterate, 13 heads of the families were educated up to 4th standard and 2 heads of the families had taken education up to 7th standard. There was no person who had taken education beyond the 7th standard in the surveyed families.

(6) **Kolhati:**

Out of surveyed families, 18 heads of the families were illiterate. One head of the family was educated up to 4th standard and one head of the family had taken education up to 7th standard. There was none in those families who had taken education beyond seventh standard.

Thus it can be clear from the above that the educational condition of the surveyed families of the Visakta, Jutis and Nomadic Tribes is most unsatisfactory. In the Vaddur and Kolhati communities, the families are more illiterate i.e. 90% of the surveyed families were illiterate. The highest literacy we can see in the surveyed families in the Gondhal community. There was only one illiterate family.
Out of 20 families among the Gondhalis and the rest 95% families were found.

In total surveyed families i.e. 119 families in the Vimaraka Jatis and Nomadic Tribes communities, there were 45% families illiterate, 33% up to the end of 4th standard. While 18% were up to 7th standard. 3% families were between up to the end of 11th standard educated and only 1% had taken education up to graduate level.

5. Earning members and monthly income

Presuming that standard of living of the families in the worker section is directly related to their income through wage earnings or profits out of business and professions it would be interesting to note the distribution of the families by monthly income and number of earners per family.

Table No. 4.8

Distribution of earners in the surveyed families

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>Male</th>
<th>Female</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Veddar</td>
<td>21</td>
<td>18</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>Chapparband</td>
<td>19</td>
<td>-</td>
<td>-</td>
<td>19</td>
</tr>
<tr>
<td>3</td>
<td>Gondhalis</td>
<td>21</td>
<td>10</td>
<td>5</td>
<td>36</td>
</tr>
<tr>
<td>4</td>
<td>Joshi</td>
<td>24</td>
<td>2</td>
<td>2</td>
<td>28</td>
</tr>
<tr>
<td>5</td>
<td>Beldar</td>
<td>23</td>
<td>1</td>
<td>2</td>
<td>31</td>
</tr>
<tr>
<td>6</td>
<td>Kolhati</td>
<td>22</td>
<td>2</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>135</td>
<td>33</td>
<td>16</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>73%</td>
<td>18%</td>
<td>9%</td>
<td>100%</td>
</tr>
</tbody>
</table>

37/-
(1) Vaddar

In the Vaddar community it was noticed that in 20 families there were 40 earning members. Thus in each family on an average there were two earners. Out of 40 earning members, 21 members were males, 18 members were females and one was child.

(2) Chapparband

In 19 surveyed families of the Chapparband, 19 persons were earning members. There was no female and child member as an earner in the surveyed families.

(3) Gondhali

In 20 surveyed families of the Gondhali community, there were 36 earning members. Out of those 21 members were males, 10 were females and 5 were children.

(4) Joshi

In 20 surveyed families of this community there were 28 earning members, out of them 24 members were males, 2 were females and 2 were children.

(5) Belur

In 20 surveyed families, there were 31 members as an earning member. Out of these 28 were males, 2 were children and 1 earning member was female.

(6) Kolhati

In the 20 surveyed families there were 30 earning members. Out of these 30 members, 22 were males, 2 were females and 6 were children.

From Table No. 4.8, it is seen that 73% of the earners among the surveyed families were males, 18% were females and 9% earners were children. The average size of the earner per family came to 1.6 person in the surveyed families. Among the Vaddar community, it was found 2 persons per family, while it was found 1 per family in the Chapparband community. The non-earning
dependents among the weaker section are much higher than the self-supplying earners and earning dependents. There seems that non adult males and females and adult females are the major portion of non-earning dependents.

**Monthly income of Nomadic families**

Income of the Nomadic family in general is very low. The families, therefore, cannot even meet their elementary needs and are forced almost every year to draw loans or to sell cattle. Table No. 4.9 presents the annual income from the main and subsidiary occupations of the sample families. It appears that the income of 47 families was Rs. 200 and less and that of 37 families was more than Rs. 200 but less than Rs. 400 per month.

The income pattern in individual community can be seen below:

---

**Table No. 4.9**

*Monthly income of the surveyed families*

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>No. of families</th>
<th>Upto Rs. 100</th>
<th>Rs. 101 to 200</th>
<th>Rs. 201 to 300</th>
<th>Rs. 301 to 400</th>
<th>Rs. 401 to 500</th>
<th>Above Rs. 500</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>1</td>
<td>Vaddar</td>
<td>20</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>7</td>
<td>2</td>
<td>8</td>
<td>9</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>Chapparbund</td>
<td>19</td>
<td>2</td>
<td>7</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>6</td>
<td>28</td>
</tr>
<tr>
<td>3</td>
<td>Gondhal</td>
<td>20</td>
<td>-</td>
<td>8</td>
<td>23</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>36</td>
</tr>
<tr>
<td>4</td>
<td>Jathi</td>
<td>-20</td>
<td>1</td>
<td>3</td>
<td>8</td>
<td>7</td>
<td>3</td>
<td>6</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>5</td>
<td>Beldar</td>
<td>20</td>
<td>2</td>
<td>14</td>
<td>3</td>
<td>-</td>
<td>5</td>
<td>7</td>
<td>31</td>
<td>31</td>
</tr>
<tr>
<td>6</td>
<td>Kolhati</td>
<td>20</td>
<td>3</td>
<td>23</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>119</td>
<td>9</td>
<td>78</td>
<td>53</td>
<td>14</td>
<td>9</td>
<td>21</td>
<td>184</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td></td>
<td>5</td>
<td>42</td>
<td>29</td>
<td>8</td>
<td>5</td>
<td>11</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Contd...
(1) Vaddari

In the Vaddar community there were 40 earning members in 20 surveyed families. Out of them one person was in the income group of Rs. 100 and below while in the range of Rs. 101 to 200, there were 23 persons. There were 7 persons in the range of Rs. 201 to 300 and 2 persons were in the range of Rs. 301 to 400. 7 persons were in the income range of Rs. 500 and above.

(2) Chapparband

There were 19 earning members in 19 surveyed families. 2 members of this community earned upto Rs. 100/- per month, 7 earners earned upto Rs. 101 to 200 per month, 8 earned from Rs. 201 to 300, one earned from Rs. 301 to 400 per month and one earner earned above Rs. 500 per month.

It shows that majority of the earners earned per month in the range of Rs. 101 to Rs. 300.

(3) Gondhali

In 20 surveyed families, there were 36 earners. Of these 8 persons earned Rs. 101 to Rs. 200 per month, 23 persons earned Rs. 201 to Rs. 300 per month, 4 persons were in the range of Rs. 301 to 400 per month and only one person was in the range of Rs. 401 to 500 per month. It shows that most of the earners in the Gondhali community were in the range of Rs. 100 to 300 income per month.

(4) Joshi

In 20 families surveyed the earners were 28. of these one earned Rs. 100 per month, 3 persons earned Rs. 101 to Rs. 200 per month, 8 persons earned Rs. 101 to 300 per month, 7 persons earned Rs. 301 to 400 per month, 7 persons earned between Rs. 401 to 500 per month. Thus it has been noticed that in this community 28% of the families were in the income group of Rs. 201 to 300 per month and only 3% families came under the income-group of Rs. 100 and below per month.
Beldar

In 20 surveyed families 37 members were earners in the Beldar community. Of these 2 persons earned Rs. 100/- per month, 14 persons were earning to monthly income of Rs. 101/- up to Rs. 200/-, 3 persons earned Rs. 201/- to 300/- per month and 7 persons were earning Rs. 500/- per month. This shows that about 36% of earners in the Beldar families were earning more than Rs. 400/- per month while 50% were earning below Rs. 300/- per month.

Kolhati

In all 20 surveyed families there were 38 earning members in the Kolhati families. Out of which 3 members earned Rs. 100/- and below per month, 23 were earning Rs. 201/- to Rs. 300/- per month, 4 persons were earning Rs. 301/- to 400/- per month. Thus in all 76% earners in the Kolhati families were in the range of Rs. 101/- to 200/- per month income group, 10% people were in the range of Rs. 100/- per month income group.

Total earning members in 119 sample families of six communities were 184, out of which, 9 (5%) members were in the income-group of Rs. 100/- and below, 87% (42%) persons were in the range of Rs. 101/- to 200/- per month, 53% (29%) persons were in the range of Rs. 201/- to 300/- per month, 14 (8%) members were earning Rs. 301/- to 400/- per month, 9 (5%) members were earning Rs. 401/- to 500 per month and the rest 21 (11%) members were earning per month in the range of above Rs. 500/- per month.

It shows that the monthly income of 75% of the earners from Nomadic communities were below Rs. 300/- per month. It is noticed that on an average there were 1.6 earners in a family which means the monthly average income of a family would be about Rs. 400/- per month.
Expenditure pattern

The standard of living of the families may be seen among other factors by their expenditure pattern. The expenditure incurred on several items, their relative proportions, and their relations with the income show expenditure exceeding their income. On an average, the necessities of life i.e. food, clothing, housing etc. accounted for 75% of the total expenses incurred by families. Miscellaneous expenses i.e. entertainment, cosmetics, pan/bidi, tobacco etc. accounted for about 15% of the total expenses. The transport, medicines, education etc. claimed 10% of the total expenses.

It is generally believed that expenditure on essentials such as food is inelastic in the sense that demand for food remains more or less constant irrespective of income and the price level, and that expenditure on non-essentials or luxury goods is elastic i.e. demand for them varies directly with income and inversely with their price.

6. Benefits derived and Aid demanded from Government schemes

In all surveyed families, 75 families have derived benefit from the educational facilities, 41 families have derived benefit from both educational as well as economic upliftment schemes. Only three families have derived benefit only from the economic upliftment schemes.

Table No. 4.10

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>No. of families receiving educational benefits</th>
<th>No. of families receiving economic benefits</th>
<th>Total families</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vadder</td>
<td>9</td>
<td>-</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>Chhatarband</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Gandhali</td>
<td>17</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>Jethi</td>
<td>17</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>5</td>
<td>Bhilwara</td>
<td>17</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>Kalhoti</td>
<td>15</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>75</td>
<td>3</td>
<td>41</td>
</tr>
</tbody>
</table>

119
### Table No. 4.11

**Government Aid demanded by Vimuktta Jatis and Nomadic Tribe families**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Community</th>
<th>Edu-Lo</th>
<th>Hou-eco</th>
<th>Tai</th>
<th>Eco-La</th>
<th>Ani</th>
<th>Cal</th>
<th>Reser</th>
<th>Economic Aid</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>cat-an</td>
<td>nom</td>
<td>lor</td>
<td>nom</td>
<td>nd</td>
<td>mal</td>
<td>tur</td>
<td>vation aid</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ion</td>
<td>Pur</td>
<td>mil</td>
<td>Ing</td>
<td>ic</td>
<td>As</td>
<td>s</td>
<td>s in all</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pos</td>
<td>ding</td>
<td>Aid</td>
<td>r.</td>
<td>for</td>
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**Government Aid demanded**

In all 119 surveyed families, 76 families wanted services to their children, 81 persons wanted educational facilities for further education to their children, 2 persons wanted loan for their daily work, 69 persons wanted housing facilities and economic aid for permanent houses, while 24 persons wanted economic aid for their small businesses and 2 persons wanted improvement in slum area where they live, 6 persons wanted land for agriculture purpose and 5 persons wanted cultural development of the communities.

Besides 51 persons wanted economic aid for their small-scale industries.

Thus, it shows that the main demand of the people are as follows:

1. More and more educational facilities, free education at all levels.
2. Services in public as well as in private sectors.
3. Economic aid to small business and industries for providing gainful employment and better earnings.
4. Housing facilities and housing aids.
(v) Programme for Rehabilitation and Cultural Development of communities.
CHAPTER FIVE

SCHEMES IN OPERATION WITH SUGGESTIONS FOR MODIFICATIONS ON RESettlement OF NOMADIC AND Ex-CRIMINAL TRIBES.

The total approximate population of ex-criminal tribes (Vimukta Jatis) and Nomadic Tribes in Mahasashtra State was 10.13 and 3.50 lakhs respectively which comes to 3.4% of the total population of the State.

Following ameliorative measures have been undertaken for the settlement of Vimukta Jatis and Nomadic Tribes in Maharashtra State.

A) **Education**

1. Ashram School for Vimukta Jatis and Nomadic Tribes.
2. Hostel facilities.
3. Payment of tuition fees, examination fees and scholarships.

B) **Economic uplift.**

1. Allotment of land.
2. Industrial training centres for the females of Vimukta Jatis and Nomadic Tribes.
4. Irrigation wells.
5. Improved agricultural implements.

C) **Health and Housing**

1. Individual housing aid.
2. P.W.R. Housing Scheme No. 219

D) **Other schemes.**

1. Reservation in employment with relaxation in age.
2. Propaganda work.
A brief description of some of the important schemes that are being implemented is given below, suggesting necessary modifications.

**Education**

1) Under educational programme Ashram Schools are opened in areas thickly concentrated by Vimuktta Jatis and Nomadic Tribes. All these schools are agricultural oriented but nomads and ex-criminal tribes are having less inclination towards agriculture because of the age-old habits and traditions, hence it is suggested suitable crafts may be introduced in the curricula instead of agriculture where it is necessary.

2) In the backward class hostels 10% of seats are reserved for students belonging to this group. Hostel facilities are extended to students studying in secondary schools. In order to cover large number of students of this group, it is suggested that residential schools be opened in the areas where they are thickly populated.

3) At present scholarships on merit basis are awarded to students in higher classes subject to the availability of funds. Inadequacy of funds should not be a stumbling block in the spread of education amongst this group. It is therefore suggested that scholarships be awarded on liberal basis at all stages of education. The amount of scholarships should also be adequate to cover the expenditure of books, clothes etc.

**Economic uplift**

Under this programme aid is given for the formation of Industrial and Labour Contract Societies. Labour Contract Societies have been proved to be quite useful as most of the persons from these groups are unskilled labourers. This will also provide employment opportunities.
As a part of rehabilitation programme available, Government waste lands are allotted for agricultural purpose as per priority fixed but in many of the cases, it has been experienced that unless the habit of doing agriculture is improved, the persons from these communities dispose off their lands to local persons and switch over to the hereditary occupation of begging and thefts. It is therefore suggested that full-fledged agricultural colonies of these people directly under supervision of Government may be established.

Besides this sporadic type of aid is given for the improved agricultural implements, irrigation wells etc. Such aid given is always misused unless a close followup and supervision is done.

Tailoring classes for Vimukta Jatis females:

Para-patric type of training classes are conducted where-in females from these communities are taught tailoring and toy making. After the completion of training, a free sewing machine, with accessories, in given to successful trainees so as to take them to this vocation and supplement their income.

Housing:

Housing plays an important role in settling ex-criminal tribes on permanent footing but until and unless the employment opportunities are provided at such place, it is experienced that they desert the places and take up to nomadism again. In view of this difficulty, it is necessary to find out employment potentialities in the surrounding areas and then only aid, either on individual or on cooperative basis, may be given.
Other measures.

Employment

Government has fixed 4% of reservation in Government service for these people. But this reservation is not applicable to private sector. In order to see that the required percentage is filled in, the officers appointed for the welfare of these communities should be more alert and efforts should be made to absorb these persons in various jobs and also pursue private sector to give preference for appointing persons from these groups.

Propaganda work.

At present sevaks have been appointed to propagate amongst these persons to wean away the habits of nomadism and take up to settled life. This work can more efficiently be done by the social workers of the reputed voluntary organisations rather than Government machinery.

It is further suggested that the research cell of the Directorate of Social Welfare should undertake a survey of the pockets and after assessing their felt-needs, suggest feasible schemes that would speed up the rehabilitation programme. The ex-criminal tribes and nomadic tribes are broadly categorised in the following groups:

1. Nomadic Tribes who follow begging as their occupation such as Gondhalis, Vaghdev, Darries etc.
2. Those who move from village to village giving entertainment performance like Gorudi, Nandiwale, Makodwale, etc.
3. Artisans like Ghiaodies, Beldars, Shikalgars.
4. Wandering hawkers like Vaidus, Khusikapadi.
5. Pastoral nomads like Gopals, Pangals etc.
6. Primitive wandering tribes indulge in crime like Phasa Pardhi etc.
Uniform type of schemes for all these categories generally do not prove useful. Hence survey is necessary to assess the felt-needs of these people and undertake planning on scientific lines.