



SOCIOLOGICAL STUDY OF GOSAWI NOMADIC TRIBES IN NAGPUR DIVISION

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ABSTRACT

Today India known as economic super power rather than country with diversity. This new identity of India is because of increasing development rate as well as increase in number of foreign investment and we can see effects of strong decisions taken by government. India is developing country. Our forefathers had a vision for India which reflects in the making of the Constitution of India. They wants to design India as model democracy on values imbibed in our constitution such as social, economies and political justice, liberty of thought, expression, belief, faith and worship. It wants to develop responsible citizen based on the idea of fraternity and equality. All the divisions of government follow idea of Social justice.

INTRODUCTION

Today India known as economic super power rather than country with diversity. This new identity of India is because of increasing development rate as well as increase in number of foreign investment and we can see effects of strong decisions taken by government. India is developing country. Our forefathers had a vision for India which reflects in the making of the Constitution of India. They wants to design India as model democracy on values imbibed in our constitution such as social, economies and political justice, liberty of thought, expression, belief, faith and worship. It wants to develop responsible citizen based on the idea of fraternity and equality. All the divisions of government follow idea of Social justice. In spite of that, still there is a question, why after 70 years of independence some elements of society are living under deprivation? Today also in India various marginalized sections, tribes and casts and classes are in deprivation. Did they get social justice in true sense? So, it becomes important to study the problems from its roots, to get the idea about problems of this section of society. This study can focus on the issues related to them. In recent time there is very less data and study material is available where this section of society is considered at centre. While writing on these sections, tribes, their problems and their deprivation, we have to take into consideration of autobiographies of some persons and there literature and

work. Identity of this society is identified from this literature. But there is very less literature is available in book from regarding social problems of this society and their deprivation. Through this medium various workers, social scientists in this society as well as leaders of this section of society, gives idea about various question in historical as well as contemporary time.

NOMADIC TRIBES IN MAHARASHTRA

Nomadic tribes are those which doesn't settle on permanent settlement and continuously wandering for their livelihood. Man was not settled in old lines. He has to wonder in search of his livelihood. In the time of struggle it becomes life of week group. Nomadic tribes arise from struggle between Aryans and Dravid's. David's are natives of this country but they unable to fight with Aryans because they are week in struggle, so they started living in forests and it turned them towards bad practices for struggle it makes them criminalized. In coming time man found various new sources for livelihood, and it becomes easy to settle down. Some people or tribes settle their living but some are unable to live settle life, so their life is also as it was in their old times, It results, into poverty, deprivation, backwardness living.



CURRENT STATUS OF THESE TRIBES, THEIR PROBLEMS AND SOLUTION.

Before independence, these tribes were under very harsh obligations. British government detained them because of their criminal nature. After independence their detentions were made free by then Prime Minister Jawaharlal Nehru, with changing conditions these section of society realized about what injustice they had to face in past. Some educated people from society gave idea about miserable conditions of community to political leaders. Due to which on the orders of then Prime Minister, Chief Minister of state gave them freedom from detention. This order made them free, so that they called as free tribes. But despite of making them free their life didn't settle till. System of society didn't accept them and push them back to their old conditions. Against in search of livelihood 14 free and 28 nomadic approximately 42 nomadic tribes living nomadic life till date.

Concepts of nomadic tribes-

1. N. D. Kadam – Such group of nomadic people comes under various caste- tribes who earn their livelihood from traditional arts/ crafts these people doesn't have proper village they don't have their own home, agricultural land, even some doesn't have their own name. These all comes under nomadic tribes.
2. Rathod Motiraj- Nomadic word emerged from 'chor', this Greek word means grazing. Person who doesn't stop anywhere or settled is known as nomadic.
3. Ramnath Chavhan- For very inconsiderable business the group of people mongering anywhere continuously and earn their livelihood from traditional art, such group is called as free and nomadic.

Population of nomadic or free tribes

Maharashtra Development Report, Planning commission, Govt, of India, New Delhi, 2007, P. 219

The tribes for example, *Dhangars, Pardhis, Lamons, Vasudevas, Gosawi, Vanjaras* have never been properly enumerated in census while Govt. of Maharashtra maintains a list of 42 Nomadic Tribes (NT's), they are not listed in any of constitutional Schedules P.No. 220.

Characteristics of free/nomadic tribes

- i) Deprived from mainstream society.
- ii) Inferiority complex.
- iii) Victim of mob lynching.
- iv) Unauthorized language.
- v) Not proper apparel.
- vi) Burden of unnecessary rituals.

HISTORICAL BACKGROUND OF GOSAWI TRIBES

In ancient India 'Yagya' was very important ritual. In later Vedic period renounce was on it's peak. After that Gautam Budha established his Buddhist religion, After Buddhist declination, Bramhnic religion and Sanskrit language became very important. In 3rd century various king from Gujrat and Saurashtra gave it importance. Gupta King gave respect and protection to the followers of Jain and Buddhist religion. These kings were protectors of Padits and Sanskrit scholars, they follow the advices of Bramhin. Gupta periods was evident of revival of 'yagya'. King Harsha again banned it practice. Followers of 'Sanyasashram (Renounce)' had been seen in the period of Harsha but very few of them are intellectual, knowledgeable and pure. In this way last quarter of seventh century witness the religious revolution of flux in India.

In the period of Buddha people were get bored of this practice of 'Yagya', hence Buddhist religion spread on wide area very quickly and logical and intellectual thoughts get spread. After approximately Twelve Hundred years people again turned down towards standard religious practices and thoughts it established 'Sanatan Vaidic Dharma' and it settled down the transient nature of people. Shankaracharya speared this religion all over India. He established four cloisters in four direction. Dispersed Gosawi community again Hidebounded because of this for this purpose Shankarcharya get help from *Giri, Puri, Bharati*, from his disciples.

REFERENCES ABOUT GOSWAI FROM HISTORY

During invasion of Alexander, there was free state of Goswai in Panjab. Bare saints lived near Taxilla. Magasthanese gave information about Indian saints, he also told that these saints were very respectable in society. Like Magasthanese, Strabo a Greek historian also writes about these saints in his writings.

There was Bramhin king ruled in Panjab and Bundelkhand his name was *Pariwajak*, he ruled that area in 300 AD. These kings were Gosawi. Gosawi and Rajput have a Preceptor-disciple relations from ancient time they were famous for Tantra, Mantra, Medicines and miracles.

During the reign of Aurangzeb, Gosawi were in very trouble at that time they fought with army of Aurangzeb. In the army of Mahadji Shinde, Gosawi fought against Mughals.

Gosawi are famous as Gallant and Ravening. In Maurya period they have a very small states. There



was large numbers of Gosawi's in the court of the king of Kashmir.

There were so much Mahatma's in the tradition of Gosawi's such as *Vasistha, Shakti, Parashar, Vyas, Bhardwaj, Gautam, Brugu, Garg, Janak, Shukra, Vamdev* etc. Many of them were married. *Dakshprajapti* and *Shankar* had wife's. *Dakshprajapti* had a petname as '*Parwat*' he was very ascetic. His wife '*Asikri*' also ascetic sons of *Daksha* Chanting mantras for population growth. It shows that saint tradition was very old.

In the period of Mahabharata there was a difference between few renounce saint and ascetic paints. Proficient saints in '*Siddhishstra*' there was two types '*Tapaswi-Tapas*', '*Khairi and Darvihari*' '*Khairi*' saints were bald and wonder anywhere, where as '*Darvihari*' were stay at home '*Yagya*' were done by '*Darvihari*' saints. '*Gharbari*' word in contemporary times were came from '*Darvihari*'

In the period of Shri Shankaracharya who becomes disciple of thoughts of Gosawi Acharya in which many are in family. In 700 A.D. famous historian Panchanan Singh told that in 8th century Gosawi's are divided in two parts. One is who rejects marriage and accepted renounce and others are who does marriage and lives with family called as Gharbari.

Gosawi's have close relations with *Agni, Gau, Rudra, Savita, Narayan* etc. Vaidik Gods as well as mantra-tantra and medicines. We can find their relation with ancient history here.

We can find references of Gosawi's in Ramayana and Mahabharata. We can see differences according to region and traditions. According to there worshipping methods there is a system of worshipping *Shiv and Narayan*.

In history we can find references of participation in the armies of Maratha and Rajput. In the war of religion some of their sub groups fought against big kings and dynasties. This community is noted in history with great tradition of valor and as a pillar of religion.

Emergence of Gosawi as a word

Goswami word carries two meanings. First it takes as a protector of Godhan means Cow and second meaning as a philosopher who has control over his senses and worshipper of this is known as Goswami.

Gosawi tribe is basically Indian nomadic tribe. After losing to Aryans they accepted new way of living with their old traditional way. Gosawi considers themselves worshipper of Rudra-shiva. In Hindu religion Gosawi considers as a symbol of renounce way of life. Gosawi can find as before in Indian forests.

Surnames of Gosawi Tribe:

Gosawi's can be identified by "*Tirth, Ashram, Wan, Aranya, Giri, Parwat, Sagar, Saraswati, Bharti, Puri*" these surnames.

They have seven *Akhada*- 1) *Sanatani*, 2) *Nirpani* 3) *Niranjani* 4) *Atali* 5) *Abhag* 6) *Anandi* 7) *Agni* etc.

Cloisters (Math) of Gosawi's

Gosawi community has," *Shrungeri Math, Gowardhan Math, Jyoti Math and Sharda Math* this Math's are for *Gharbari's* and *Sumeru Math, Parmatma Math, Sahastrakamal Math*, these are for Yogi Gosawi. After these there are so many cloisters were established. These are known as "Mathi" Giri has twenty seven Mathis, puri has 16. In maharashtra we found 'Giri' and 'Puri' Gosawi.

Festivals, Gods and Rituals of Gosawi's

Gosawi celebrates hindu festivals because they are hindu also, but as like Hindus they didn't vainglory their festivals. Which has a good life only those are celebrates festivals. Others who only dols they doesn't go outside for collecting foods. Specially on the days of *Padwa, Panchami, Diwali, Shimga*, these festival they celebrate as well as they also celebrates *Shivjayanti, Hanuman Jayanti, Ganesh, Gokulashtami, Navratra* etc. they also organize rally of all saints, many saints from various places attend it where thoughts about religion are spread .

EDUCATIONAL AND ECONOMIC CONDITION OF GOSAWI

In this modern world education is much important tool for development. Now these days in down layer of the society also wants to get education. It is the sign of bright future. Education is important because it gives idea about better future.

Education spread its wings with this very negative things are also getting strength injustice is also spread its wings in today's world. Only education can give energy to fight against these evils. Education gives energy to fight against all odd conditions. Education doesn't mean to pass exams or getting degrees. Education is the thing which provides wide angle and vision to the thoughts of human. Education always gives directions to man which provides path to the high values and morals. This type education should not only in brain but also values and morals.

Gosawi tribe is basically nomadic in nature so it is very backward in nature. Because of their nomadic nature they don't have proper houses, not proper economic condition. In this caste there are various tribes



can be included. This society doesn't give perfect remuneration to the person who earns with his hard labor. It creates economic dilemma.

We can divide Indian society as follows. Upper caste in village and deprived castes in border of village. Third is Tribal community living in forests outside the limit of village. And fourth is which doesn't have a village who wanders everywhere. These castes are really in backward conditions various schemes are run by Government for their development. Education is consider as most important.

CULTURAL STATUS OF GOSAWI

Some tribes and communities among Nomadic people are borne artists. *Vaghya-Murali, DavariGosawi, Nandiwale, Potraj, Bahurupi, Kolhati, Dombari Gopal, Garudi, Jogati, Vasudev, Makadwale, Darveshi, Gondhali, Tulaja-Bhavani chi Bhute, Dhanagar, Chitrakathi, Kalsutri, Bahulyawale, Bharadi, Deolwale, Pangul, Balsantoshetc* are considered as repository of art. There is no independent platform for them. That's why the art and skills of these people cannot developed. Except small kids, no one is interested in watching the plays of *Garudis. Davari-Gosawi, Potraj, Dhanagar, Vasudeo, Vaghya-Murali* and such limited artists get representation on TV. Others remain alienated.

In this Cinema-age, the art and skills of such artists have come into danger. Rural people are also attracting towards the movies. Lots of people in *Bahurupi, Gondhali* communities are *Tamasha* artists. They have been very successful in their performances and they are ready to perform again. But due to cinema-culture, *Tamashas* are not getting audience. *Tamasha* artists are becoming unemployed.

Political Issues and Remedies of Gosawi community.

Nomadic tribes and communities are spread across the Maharashtra. The people in these communities do not get opportunities to represent in politics. If we take into consideration the number of MPs and MLAs belonging to Nomadic Tribes, we find very less representation. There is very important reason to this. In every census, the population of SCs and STs are recorded separately. The same is not done with Nomadic tribes and communities. The reserve seats of these communities are based only on assumed population. Therefore, these political problems are created.

LITERATURE REVIEW

Dr. Dhondiram Wadkar (2005) in our Indian society, cow has been given the status of mother and the caretaker of such mother-figure cows are called as Gosawi and the owner of such cows are called as

Goswami. With this glorious history, community has been founded. To establish the Sanatan Dharma and to spread the vedic teachings, *Aadyaguru* Shree Shanakaracharya established four *Maths* on four directions.

Daily Lokmat Newspaper (11th December 2015) had published an article under the title "Gosawi Community Far Away from Facilities." According to this article, the tribes and communities under the Gosawi are facing the lack of facilities because of political and governmental ignorance which is leading them backward.

Pundit Ashutosh (2012) Earlier Gosawis used to counted as very backward community. Because wandering home-to-home for begging was the occupation of the people of this community.

Suresh Giri (2012) today it is very important for Gosawi community to become developing and adaptable to changes like other communities. Rejecting the old rites and rituals and adopting the reforms and bringing the fresh improvements have become very necessary. For this education must be given prime position.

Dr.Krishndev Giri Sir (2015) there was intense ideological differences between the nomadic tribes and colonial time social reformers. The white collar society used to refer these differences as Tilak-Aagarkar Argument. Among this argument one sect was of the opinion that the society must get freedom first.

Champat giri Ramgiri (2014) we generally depends on governments. It is very important to realise that as a component of Gosawi Community we also have some responsibilities. The society will develop only when such realization happens. Otherwise we would have to live like slaves again just like other castes and tribes are living.

Gupta Radhika (2007) in this era of computers, it has been found that it has become very difficult to arrange weddings in *Dashnaam* Gosawi Community.

Vijay Gulabgiri Goswami (2005) Dowry has infested all the societies and if society wants to uproot it then the society has to organise gatherings, conferences, seminars and mass wedding functions.

Ms. Seema Surendra Giri (2012) the journey of Sanatan Dashnaam Gosawi Community in 21st Century has brought *Sanjeevani* for the society. For this Gosawi Community has to come together and develop scientific temper.

Ahaluwalia P. (2011) the education system is an integral component for taking the Gosawi Community on the path of development.

Prashant Ramesh Giri (2003) Education has now become necessity. Students should realise that we should not lack behind others in this age of competition.



If they want to achieve zenith then there is no way forward without hardwork.

Yogeshwar (Yogesh) Seetabanji Ban (2004) Human should have human relationship with humans. Inequality less, inclusive, fraternity based environment means Humanity. We should be ready for struggle for the welfare of poor, downtrodden people.

Ms. Chhaya Vijaygiri Goswami (2002) Every person considers himself ethical but supports unethical things. We have to accept that we also support him.

Swati Dhananjay Bharti (2001) Knowledge has important place in life. Man's life does not fulfil without achieving the knowledge. The importance of knowledge is intact since ancient ages. And now due to the scientific development, the scope of knowledge has widened.

Shree DattatrayaPuri (2014) The height of Gosawi community depends on the level of education. The development of basic element of society i.e. family depends on the ladies in that family. Most of the superstitions created through the illiteracy.

Sattyanarayan V. (2005) There are many questions in front of Gosawi community. The *Sanatan Dashnaam Gosawi Sanghathana* is marching forward in the areas of education, unemployment and marriage. Through this organization, it has been recommended to provide employment to some needy youths in government, semi-government services and many youths are taking the benefit of it.

All above literature has been reviewed for the purpose of this research. The researcher thinks that this literature review is very useful for the research.

INSTRUCTION AND RECOMMENDATION

Instruction:

- 1) It is seen that level of education in Gosawi community is increasing but it must be consistent and it is important that they should not only be literate but professionally skilled also.
- 2) Gosawi Community has to look after women in their society, they have to work for the economic, social, political and leadership development among their women.
- 3) Gosawi Community has to carry new ideas rather than old tradition, they have to be developed and accept new ideas.
- 4) Health security schemes should be initiated for the developed of poor, deprived and weak among them.
- 5) They have to use their money for the development of society than useless expenditure on religion rituals.

- 6) Youth in the society should learn to stand in the world of competition they have developed themselves educationally.
- 7) Gosawi Community has to avail new techniques for their development in agriculture field, they have to use new technology which can be used for their development.
- 8) Gosawi Community has to eradicate social evils like dowry system, as well as they have to take initiatives for inter-caste marriages.
- 9) For the development of society people should come together and work for the development of society through NGO's, Co-operative society's and educational society's etc.
- 10) Educated people from the Gosawi Community must go to their deprived people and aware them about importance of education and try to bring them in the mainstream society.
- 11) Social fund has to be raised as the helping hand for youth of society, should help them to start their self employment.
- 12) Poor student who get appreciable result should be rewarded with the help for further education, which can bring them into the mainstream.
- 13) Doctors, Engineers from this community have to work for them, they have to give their some time to their community.
- 14) Gosawi community is mainly unorganized, it is important for them that their problem must be solve on governmental and non-Governmental levels.
- 15) Permanent pension scheme has to start for old aged persons.
- 16) Experts from the society have to give directions to the youth about self employment and about new technology.

RECOMMENDATIONS

Gosawi community should bring in the mainstream of development.

Gosawi community should try to make them professionally skilled they have to grant economic help for self employment.

Inconvenient conditions regarding Gosawi community should eradicate immediately

Government Schemes for Gosawi community must be implemented properly.

Economic condition of Gosawi community is very down. Government should work on it.

Population of Gosawi community has to take into consideration and according it they should get political reservation.



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