



## **SOCIO-ECONOMIC CONDITIONS OF NOMADIC WOMEN**

**Dr.Meenakshi Bharatnoor**

Associate Professor in Sociology,  
Government Degree College and PG Centre, Kalaburagi-585105, Karnataka

### **1.INTRODUCTION**

In 1871, the British passed the "Criminal Tribes Act" and informed around 150 clans in India as criminal clans. This draconian demonstration gave the police wide powers to have observation on them, confine their opportunity of development starting with one spot then onto the next and capture any of these networks on smallest of doubt without warrant. In 1947, Criminal Tribes Inquiry Committee was comprised in the United Province, which prescribed ways of settling them and take on sufficient government assistance measures for their appropriate recovery. In 1949, an advisory group was set up under the chairmanship of Mr. Ananthsayanam Ayyangar, which presented its report in 1950 and made a few proposals for the cancelation of the Act. The Government of India acknowledged a portion of the proposals of the Ayyangar Committee. It canceled the Criminal Tribes Act with impact from 31 August 1952 by the Criminal Tribes (Repeal) Act, 1952 (Act No XXIV of 1952). Furthermore this is the means by which they came to be known as Denotified Communities. Unexpectedly In 1959, "Routine Offender's Act" was passed by many state legislatures again exposing them to similar social shame of culpability or conceived lawbreakers. There is no question that even after such countless many years of freedom, these networks are as yet one of the most ignored and underestimated gatherings of people of Indian culture.

A nomad is an individual with no settled home, who moves from one spot to another as a method of acquiring food, tracking down field for domesticated animals, or in any case getting by. The word wanderer comes from a Greek word that implies one who meanders for field. Most migrant gatherings follow a proper yearly or occasional example of developments and settlements. Roaming people groups customarily walk by creature or. Today, a few wanderers travel by engine vehicle. Most migrants live in tents or other compact asylums. In 2006, a National Commission for Denotified, Nomadic and Semi Nomadic Tribes was comprised under the chairmanship of Shri Balkrishna Sidram Renke. In the wake of visiting DNT settlements all around the nation, and holding chaotic counsels with partners the commission presented its report on 30th June, 2008. It made a few suggestions to the Govt. of India regarding how to work on the expectation for everyday comforts of these networks.

### **2. SIGNIFICANCE OF THE STUDY**

However some scholarly work has been done on the financial status of denotified networks in Delhi yet a significant number of these examinations were directed quite a while ago, and hence have become unessential with time. Also, the greater part of them didn't zero in on explicit issues identified with women. Subsequently there was a need to lead another review, which depends on present day financial status and real factors. The current review has attempted to form a profound understanding

into different issues looked by women of Denotified and Nomadic people group in Delhi. The review tended to different financial issues concerning women with a common liberties point of view of women. The review was additionally pointed toward having a genuine evaluation of the issues of women of denotified and roaming networks in Delhi, and the viability of different government assistance projects and mediations attempted by the public authority to assist these women with partaking in a full and good existence with pride and accomplish the best level of confidence and social coordination. It investigated the subjective just as quantitative changes occurring because of their communication with different networks with an end goal to work on the personal satisfaction of women, and endeavors to eliminate the hindrances for their full and compelling support in friendly and financial turn of events. The concentrate likewise analyzed the necessities of uncommon consideration zeroing in on the most weak women having a place with Denotified and Nomadic communities.

### **3. OBJECTIVES OF THE STUDY**

- To To develop deep insight understanding into the financial elements answerable for the issue of Women of Denotified and Nomadic Communities in Delhi
- To evaluates their financial status and their effect on their lives
- To evaluate the viability of different government plans and mediations focusing on the counteraction of different abominations and their recovery.
- To assess coordination among different government organizations managing this issue

### **4. BRIEF PROFILES OF SELECTED COMMUNITIES**

#### **I. Sansis**

Sansi is a denotified and itinerant local area initially having a place with Rajasthan. During British guideline in India they were set under Criminal Tribes Act 1871, subsequently demonized for quite a while, after autonomy anyway they were denotified in 1952. The vast majority of the Sansis in Delhi are Hindu by religion. Numerous Sansis in Punjab long back changed over to Sikhism. They guarantee their heredity to holy people Malang Shah and Sans Mal. From certain perspectives, Maharaja Ranjit Singh, the incredible leader of Punjab not long before British raj, was likewise from Sansi people group. The principle control of Sansis is supposed to chase. They are likewise slandered for blending nation made alcohol. The people group has continued on with time, and the greater part of individuals having a place with this local area are residing with honor and poise now.

However, tragically the local area has not had the option to shrug of the shame of guiltiness connected to their name for quite a long time. The most established settlements of Sansis in Delhi are Majnu Ka Tila, Andha Moghul, Mangolpuri and Kasturba Nagar. The settlement of Andha Moghul comprises of Reclamation Colony and 'H' Block. The Reclamation Colony was set up in 1941 to settle nearby Sansis of the state. Later on in 1951, individuals moved at the hour of segment from better places in Pakistan like Multan, Montgomery and Lyallpur, and they were gotten comfortable H' Block of Andha Moghul. A gathering of Sansis got comfortable Majnu Ka Tila starting around 1959 relocated from Pakistan at the hour of segment. There first objective in Delhi was close to the Red Fort from where the public authority moved them to Majnu Ka Tila with every family given a plot of 25 yards.

## II. Gadia Lohar



Gadia Lohar are otherwise called Gadulia Lohar. They are a traveling local area which initially came from Rajasthan. They are lohar (ironsmith) by calling who continue on starting with one spot then onto the next place on bullock trucks. The bullock trucks are their homes. The action settlements of Lohar in Delhi are in Shahdara Flyover, Old Rohtak Road, Azadpur, Sarai Rohilla, Timarpur, Nangloi, Kirti Nagar, Mayapuri, Uttam Nagar, Tilak Nagar, Kalkaji Depot. They call themselves Rajputs. As per the story told by them, after the loss of Chittor in 1568 by the Mughal sovereign Akbar, they had to withdraw into the thick timberlands. They take a promise of not getting back to get back except if Chittor is reclaimed and their honor and glory reestablished.

## III. Bhats



Bhats are a nomadic community from Rajasthan. Their principle settlement is Delhi is Kathputli state close to Shadipur Depot. They are living here throughout the previous 63 years. Their customary occupation is to hold manikin shows, sing society tunes, and perform moves. Kathputli as a fine art is over thousands years of age. We likewise find its reference in Rajasthani classic stories. Custom of Kathputli depends on classic stories that pass on the historical backdrop of Rajasthan. This roaming local area is exceptionally pleased with its rich custom of Rajasthani workmanship and culture. Furthermore, manikins, they are additionally customary people workmanship artists and artists. The Bhat have oral practices about their movement and sublime past. Society melodies are sung to the backup of music by all kinds of people, who likewise dance at weddings.

A considerable lot of them have performed in various pieces of India as well as in numerous nations across the world. They have photographs with many heads of provinces which they gladly show to guests who go to their state. In any case, in spite of this, the greater part of them actually live in destitution, and are battling for endurance. Because of the ascent of current method for diversion, interest for manikin shows is on decrease now and it isn't simple presently to acquire the job through their conventional occupation, thus, large numbers of them have taken to pounding of drums at relationships and different events. They likewise have conventional abilities in wood cutting. Yet,

absence of capital assets and advertising abilities have stayed a significant obstacle. Whenever given legitimate monetary help for advancement of their rich social legacy, the local area is fit for supporting their occupation. The vast majority of individuals from more seasoned age of Bhats are unskilled. However individuals have started sending their youngsters to schools, level of instruction is still low. They are not for giving advanced education to their young women. Widow is regularly offered to the more youthful sibling of her ailing spouse. They likewise put stock in notions.

#### **IV. Nats**



The Nats, an nomadic community have been engaging as aerialists and performers for quite a long time. Little kids and women of Nat people group play out the rope-dance on close ropes attached to a halfway fixed bamboo while their men beat drums to draw in a group of people. The name of the clan is taken from the Sanskrit word 'nata' an artist. Mr Crooks portrays them as 'a class of vagabond artists, trapeze artists and whores who are tracked down dissipated all around the Province'. In the past Nats used to appreciate regal support for their living, entertaining the rulers and their visitors with their aerobic exhibitions. They likewise engaged individuals in towns and towns through gymnastic shows, music and dance. Nats are quite possibly the most poor and underestimated itinerant community. The majority of them don't have projected declarations and political race Identity cards therefore, they can't take advantages of any of the government assistance qualifications.

Children in this community are prepared in these abilities from a childhood. The people group meander about holding gymnastic road shows to procure their business. Larger part of them are exceptionally poor are as yet in traveling state. They are dissipated in little gatherings and don't remain at one spot for long. Among Nats, the entire family including women and kids are effectively occupied with road shows. Before, individuals in rustic region used to hang tight for themselves and like their craft, yet because of expanding urbanization and accessibility of various method for amusement, their status has been decreased to that of bums.

The degree of instruction is very low in Nat people group. One of the justification behind this is the dynamic association of kids in their gymnastic shows. Kids particularly young women are prepared from youth for this. At the point when inquired as to why you don't send your kids to schools, they say assuming we do that how might the family make due. Without the assistance of kids they can't hold their road shows. So to assist their kids with going to schools, the families should be given some uncommon monetary motivators to search for other elective work. Nats as a rule don't like to be a piece of the ghetto. They will regularly make their improvised houses close to the railroad tracks or empty real estate parcel along the street. Their homes are made of bits of woods and old plastic sheets gathered from squander.

Nat children as young as four years old can be performing in the city of Delhi. Some of them habitually go across streets to offer blossoms to individuals in vehicles halted at intersections, which

absolutely is a significant wellbeing hazard. Nats don't wed external their local area, yet they are needed to wed external their faction. Marriage is settled through exchange among guardians or older folks. Lady of the hour cost is pervasive among the less fortunate Nats and is paid in real money. Youngster relationships are normal among the Nats however the flight of the lady of the hour to her significant other's house is performed solely after her accomplishing pubescence.

## 5. SOCIO-ECONOMIC PROFILE OF THE RESPONDENTS

The Constitution of India has given these networks different privileges including the booking under SC, ST and OBC classes. The greater part of Denotified and Nomadic Communities in India are arranged into different classes of Scheduled Casts, Schedules Tribes and OBCs. Administration of India has additionally been running various government assistance projects and plans for the advancement of this part of Indian people group which is the most in reverse and minimized gathering of people.

**Table-1 Religious Profile of Respondent**

Religion	Denotified & Nomadic Community
Hindus	Sanshi, Bhat, Gadia Lohar, Nat
Muslims	Qalanders
Sikhs	Rai Sikh

The tables show the distribution of denotified & nomadic communities across religions and their classifications under SC & OBCs

**Table-2**

**Distribution of Denotified & Nomadic Communities across SC & OBCs in Delhi**

Denotified Community	Scheduled Cast	OBC
Sanshi		
Gadia Lohar		
Nat		
Bhat		

**Table-3 Age Profile of Respondents**

Age Group	No. of Respondents
From 18 to less than 25	428
From 26 to less than 45	753
From 46 to less than 75	341
From 76 to Above	78
<b>Total</b>	1600

## 6. FINDINGS OF THE STUDY

### a. Housing & Access to Basic Amenities

Housing is one of the serious issues of these networks. Since the greater part of them have been migrant and have been meandering in the past to make money, they never had a super durable home or repayment. Of the networks reviewed, Nats live in ghettos. Sansis then again live in Resettlement Colonies. Gadia Lohars, who won't be a piece of the ghetto and need to keep up with their particular social personality have their settlements in open space close by the streets.

Table-4 Place of Settlement

Community	Slums	Resettlement Colony	In open space alongside the Road
Gadia Lohar			
Nat			
Bhat			
Sanshi			

Conversations held with the vast majority of the respondents likewise busted the fantasy that regardless of how the public authority attempts to settle them somewhere near giving area or houses, these networks actually incline toward itinerant way of life. As one lady from Gadia Lohar people group reacted.

### b. Basic Amenities available in the Settlements

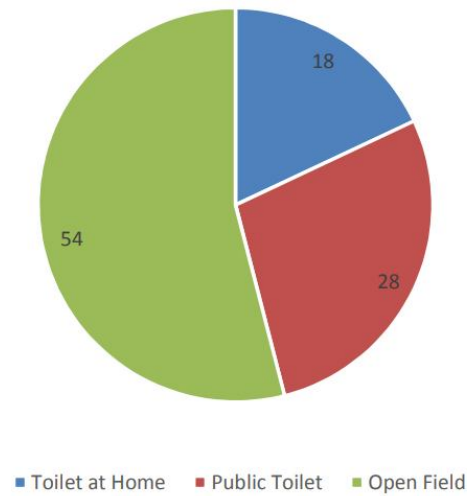
The general conditions winning in the ghettos and J Clusters occupied by these networks are awful. The greater part of the families set up their Jhuggis in a ghetto or at an empty fix of land close by the street as they can't manage the cost of a convenience. The state of living even in resettlement settlements isn't better. It is additionally a marvel with regards to how a group of six and seven individuals live in a 8feet x8 feet Jhuggi. In these settlements, it is the obligation of the women and young women to proceed to gather water from the tap accessible a good ways off from the ghetto. There could be no appropriate seepage framework because of which human and creature excreta are tracked down spread for what it's worth and produces foul smell which is a significant wellbeing danger for the inhabitants. There is not really any park or open space for youngsters to play.

### c. Access to Toilet Facilities

A large portion of the families need more space in their homes to have a different latrine. So a large portion of individuals either utilize public latrines or go into open field. Indeed, even the women need to go to poo in the open. Whenever given a decision, individuals are prepared to construct and utilize latrines at home. Open poo is a significant reason for helpless local area disinfection, and a danger to general wellbeing. Women are more powerless against different diseases.

As the figure displayed beneath demonstrates that main 18% family have latrine offices at home. 28% families utilize public latrines yet the most extreme number of individuals 54% must choose the option to depend on open poop. Going into open field is a significant burden for women. At the point when requested one from the lady said.

**Figure-1 Access to Toilet Facilities**  
**Percentage of People having Access to Toilet Facilities**



#### **d. Access to Water**

Most of the families reviewed don't approach safe drinking water. Either there is no tapped water or it is far away from the settlement. It is generally expected the obligation of the women and young adult young women to proceed to gather water which is time taking and extremely tiring. At the point when water is hard to come by, water is utilized distinctly for drinking and kitchen. Under these conditions, individuals can't wash up for a really long time which brings down the level of their own cleanliness.

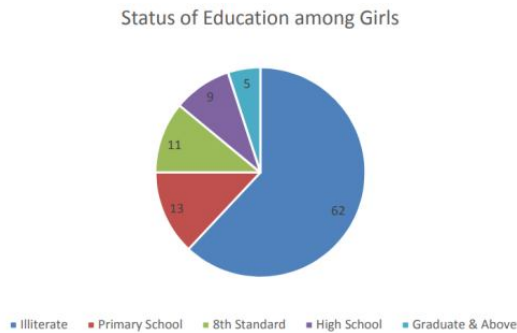
### **7. ACCESS TO EDUCATION**

#### **1. Level of Education**

The level of education among of denotified networks is exceptionally low. Since the actual idea of their work expects them to much of the time move around, they can't send their kids to schools. Added to this, kids are additionally a piece of their calling of a significant number of these networks which function as road stunt-devils or performers. Since, men including young men go out for work, women and young women stay at home taking care of different family obligations.

As the information beneath shows that 62 percent of the respondents met under the review are unskilled. Just 13 percent are instructed upto the degree of elementary school. The level of young women in the classification of graduate or above was viewed as low as 5 percent.

**Figure-2 Status of Education among Girls**

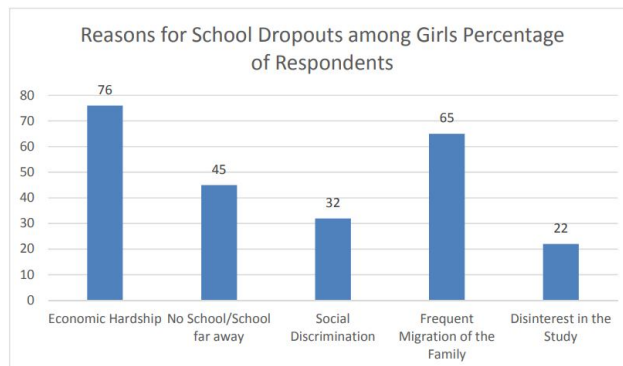


There is likewise sharp variety among networks. Level of schooling was viewed as even lower among Qalanders who are Muslims, and Gadia Lohars, who live in little J groups, and Nats who either perform on roads or offer blossoms or different things to individuals cruising by. Qalanders additionally likes to send their young women to Madarsa rather than a normal school. One might be shocked to realize that the degree of training among young women in denotified networks when analyzed is even far underneath than that of Scheduled Casts and Scheduled Tribes.

## 2 Reasons for School Dropouts

Women lean toward independent schools for young women as their previous experience of young women inappropriate behavior from individuals from other local area is the primary explanation of their undeniable hesitance. Because of the impulse of relocating starting with one spot then onto the next for work, and the incessant uprooting of their settlements by specialists, it is hard for their kids particularly the girls to be regular in schools.

**Figure-3 Reasons for School Dropouts among Girls**



When asked why you dropped out of school, one girl from Nat community replied.

## 8. CONCLUSIONS

Women of Denotified and Nomadic people group are exceptionally persevering and bold. They embrace the greatest weight of the family. They go significant distance to gather water and kindling. They deal with animals and other family obligations. Gadia Lohar women have significant influence in the family calling of metalworker. Nat women and young women effectively partake in road shows. Hence, one might say that women are the foundation of denotified and migrant networks.



In any case, it is woman just who experience the most aggravation and desolation. The degree of schooling of young women among these networks is extremely low. There is sexual orientation inclination against them with regards to sending youngsters to schools. Large numbers of the people who go to schools, are compelled to dropout when they accomplish pubescence, or in light of the fact that there are no different schools for young women, or there is an instance of lewd behavior.

The circumstance is changing extremely quick as women of these networks are more mindful now, and are starting to battle for their freedoms. The people group can likewise assume a significant part in achieving a positive change in the demeanor of individuals toward their women and young women.

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