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A Study of the Social life of 'Ramoshi' Community in Twentieth-Century Maharashtra

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Abstract: At present, family members, their relationships, behaviors, customs are changing. As such, the unwritten and manuscript customs of the Ramoshi community are disappearing. From the time he was born in Ramoshi society till his death, various rites took place on him. Without this sacrament, he has no place in this society. There is widespread superstition in Ramoshi society. Women's costumes, their ornaments are decorated with their ornaments today. Old-fashioned jewelry is seen on the body of some elderly women in Ramoshi community. The social conditions of the Ramoshi community of Maharashtra in the twentieth century seem to be backward according to the prevailing social system. Since the importance of education did not reach Ramoshi society, due to lack of proper educational facilities, the concept of person development did not digest. Not knowing the importance of individual development, Ramoshi remained backward in social education. And being backward in education has become a matter of routine for them, both economically and socially.

Key Word: Social life, Ramoshi Community, Twentieth-Century

1. Introduction: Indian society is comprised of different religions, languages, races, castes and tribes, so there is diversity in the social order in terms of lifestyle. After 60 years of the liberation of castes and tribes in the society, which is an important element of Indian society, the people are still socially backward today. Ramoshi is a tribe of the wandering tribes who work hard to earn more. An indispensable component of the Indian social system, "Ramosi society appears to be inhabited less and less in places of Maharashtra, characteristic of Pune, Sangli, Solapur, Satara, Kolhapur, Aurangabad and some other districts."¹ It is important to study the customs of the Ramoshi community, eating habits, living standards, languages, social places, customs, customs, traditions, customs, beliefs, arts, folk literature, folklore, contribution to the field of sports, overall educational status and educational status. Information about the Ramoshi community is rarely available in written form. Ramoshi community lives in clean air, abundant water, pasture for livestock, just a short distance from the village. This is the case with this society today.

A patriarchal system exists in the Ramoshi community. "From ancient times till today Ramoshi society has been a joint family system."² This method seems to be customary in all the districts of Maharashtra, but today there is a practice of separate family system among some families of Ramoshi community who have gone to the city for education and employment. Education promotes the overall development of the individual. That person is ideologically powerful. The awareness of right and wrong creates in the individual. As soon as they have acquired the knowledge of the profession, they are formed into essential points of view and specific social thinking. Of course, our financial and social circumstances depend on the education we receive. The society which got education or the society which got education was economically and socially prosperous.

The social and economic situation of the society which was deprived of education remained weak.

2. The social life of the Ramoshi community

While writing history till date, no history has been written beyond the history of Raja-Maharaja. But now the history writing class is wide open. Writing history of thousands of castes and tribes in Indian social life is challenging. History cannot be one-sided. It can have many sides. History is different too. Similarly, history writing is not only a requirement of historical and political writing. The history of thousands of castes and tribes in India should be written in the context of writing complete history in history. Accordingly, there are many contours of social life of Ramoshi community in twentieth century Maharashtra. It is important to be aware of these different aspects.

2.1 Ramoshi Community Place in the Village

In the village system of village in the Maratha Government, Ramoshi community was recognized as a 'Balutedar'. Like the twelve 'Balutadaras', Ramosi was not a traditional business of the community, but at that time, it was "the responsibility of the Ramosi community to protect the village. It was also considered a business of the Ramoshi community."³ The farmers of the village, the patil and the villagers, used to pay the Ramoshi community. It was called 'Baluta'. In some villages Ramoshi community was given land as 'Inaam'. "Ramosi accommodated the community not only in the state system but also in the village state. Therefore, Ramosi society is famous in the history of Maharashtra for its integrity and honesty till the establishment of Marathashahi."⁴ Ramoshi community seems to have adopted this caretaker's work in the villages ahead.

2.2. Ramoshi community's place in Hinduism

The religious views of the Ramoshi community are similar to that of Hinduism. Many people belong to the Warkari sect in the Ramoshi community. It is believed that people in the Ramoshi community were once Lingayat. Because even today Lingayats act as Jangam purohitas. They consider themselves Rambhaktas and abstain from carnivores. Some of them

consider Mahadev as the supreme God and worship linga. Some worship the Khandoba, but they are carnivorous.

Khandoba is believed to have been the voice of God in the past, People of Ramoshi community worship Mahadev and Vishnu. "Similarly, other smaller gods worship the Wetal, Bhairoba, Ambabai, Firangai, Navalai, while some waghys. Likewise, boys Doan goat, try to appease these gods by sacrificing chickens."⁵ All the religious rites of Hinduism are practiced by the Ramoshi community. Pilgrims live in the presence of God. Goats, chickens, are offered to mariaai, laxmiaai or shitaladevi to prevent malaria. The spiritual master of the people of Ramoshi community is called 'gosavi'.

After marriage, every person becomes a disciple of some Gosavi Guru. "A Gosavi is the master of that house for generations. These gurus are usually Jangam, Deshmukh, and Brahmins."⁶ Similarly, in the Ramoshi tribe, Khandoba has a tradition of leaving boys and girls or marrying Khandoba girls. Such a god-abandoned girl is called muruli and the boy is called vaghya. Vaghya-muruli dancing and awareness events are disturbed. "The people of Ramoshi community start with the announcement of Jai Malhar for any good. The Ramoshi community is honored with the first honor to lift a spinner of God in the Khandoba Yatra."⁷ In the dress of the Ramoshi community, there are dhotars, sadras, Taite in the neck, babes in the ears and silver on one hand. Women use nauvari handlooms saris and blouse.

3. Conclusion

There are about 6 million people in India who are in the wandering and free society. Most shocking of these is that many of these wanderers do not have any kind of information in any government department. They do not even have proof that they are citizens of India. The main reason for this is that these people often wander from village to village. These people have been left out of the mainstream of life due to extreme poverty, illiteracy and lack of means of living. And most importantly, about 200 such wandering tribes were reported as criminal in the time of the British Government. They were sealed with a criminal offense. He was released in 1952. That is, for about five years after independence, these people suffered the brunt of the police and government. In the twentieth century, the contact of the Ramoshi community with the advanced people of the village has changed as the marriage arrangements have changed. The practice of hunda, child marriage has undergone a radical change in the previous marriage institution of the Ramoshi community. The traditional economy also seems to have changed. The Ramoshi community seems to be using formal education instead of informal education. The standard of living has also changed. As a result, the features of traditional informal education institutions are beginning to decline. The existence of caste panchayat seems to be gradually eroding. Religion has a great impact on the social life of Ramoshi when it draws on the social life of the community. In the Ramoshi community, the proportion of people who follow superstitions, customs, customs and traditions is seen

even today. At the same time, people of Ramoshi community have faith in the deities, their families, their families, their way of life, their marriage practices, religion of Ramoshi community, health of Ramoshi community, standard of family planning, living arrangements etc. have an impact on their social life.

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