

### **Daxin Bajarange:**

Ek baat dimag me aye, ye Mangalore, Heggodu hai kidhar? To mere pita ke dimagme suddenly koi memories aye. Mangalore se kafee saree cheejen judee hui hai. South India se. Unhone kaha, haan wo to shahar hai jahan mujhe aur tere dada ko chheh maheene jail me rakha tha. Aur tere maa ne aur dadi ne vakil ke pair pakadkar chhuda liya tha. Unh eek doosare ki bhasha samajh me naheen aa rahee thee. Jaise taise karke chhe maheene ke baad chhod diya tha. Actually I am coming from a denotified tribal community. Right now almost 8% of Indian population is of denotified tribals. We are detained as born criminals. By birth. Mai unheemese ek community se aya hoon. Mai samajhata hoon, ki theatre identity ko thodasa samajh len to achchha hoga. 1871 men Britishon ne kuchh nomadic tribes se jo performers hua karte the, jo naach gaan aur acrobats karte the aise bahot saare communities ko by birth criminals kaha who Act jise criminals tribes Act kaha jata hai wo banaya. Aur ek confined area me unhe band kar rakha. Aisa pehale north east me hua. Phir South me hua aur Bombay Presidency me hua Ahmedabad mein. . Unko settlements kahate the. Au raise koi das barah settlements bane. Yahan par Hubli Dharwad ke paas ek hai. In settlements me Lakhon logon ko band kar diya tha. Aise log jinka livelihood performing art tha, unhe restricted areas me band kar diya gaya. Bachche jab paida hote the to unhe maa-Baap se door kiya jata tha. Kyunki British aise manate the ki unke saath rahane se wo kabhi criminals ban jayenge. Is liye bachchon ne unke saath nahin rahana chahiye. Desh Azad ho gaya. Kisee ko pata nahin tha ki itne saare log confined areas me band hai. Paanch saal ho gaye, Solapur me badee settlement ho gayee thee. Ki kiseene awaz uthayee 'nahin, ye log bhee is desh ke hai. Aur inhe bhee chhodna chahiye. Inhe bhee azadi milni chahiye. 31.8.1952 ko ek naya shabda aya, Pandit Jawaharlal Nehru ne wahan ki taar katate hue bola ki mai aap ko mukta nahin vishesh roopse mukt kar raha hoon. 'vimukta'. Tab tak samvidhan ban chukka tha. Unke liye koi constitutional guarantee nahin thee. 1959 me phir se ek Act ban gaya, Habitual Offenders Act – banaya. Yeh act criminal Tribes Acts se bahot similar hai. Bahot saare states me karnatak me bhee practice me hai. Jiski wajah se sabhee traditional performers ko bahot sahan karma padta hai. Pehli baat ki unhe apni area se 'tadi paar' – mujhe maloom nahin iske liye kaunsa word hai- tadeepaar hona padta hai. Apni area se nikal diye jaate hain. Kahan par kuchh hua aur yeh police station me police sheeter gaya to use band kar diya jata hai. Yahan par kiseene kaha Does theatre matter? Jahan main theatre practice kar raha hoon jis community me wahan kam se kam theatre matter karta hai. Kyon ki bahot hee successfully yeh kah sakata hoon. Das saal ki theatre se. ki hamari Identity badal gayee hain. Log hame chor mante the. Uchakke? Sanjay ji ne Bihar ki baat kee. Mujhe pata nahin who community kaun si hai. Main jahan par rahata hoon Ahmedabad ke Railway station par agar kisne kaha ki meri basti men chharanagar me use chalna hain to Rikshawale taiyar nahin hote the. Who area criminal Ghetto manaa jataa tha. Yahn par Gunahgaar rahate hai. 1998 me MahashwetaDevi ke saath kaam shuru hua. Aap sab log us se wakif honge. Who Kolkatta se dhoondhatee aye ki yahanpar kuchh 'haraz' rahate hai unhe ham se milna tha. Hum bahot time se kosheesh kar rahe the ki hamare yahan ek chhotisee library ban jayeen--- us criminal ghetto me cent percent primary education tha. Sab log padhate likhate the. Lekin kisee ko employment nahin tha. Kyonki stigma hai. Criminal kaha jata tha. Unhone andar jaane ki kosheesh kee to police ne unhe kaha aap andar mat jaeeye. Aapko loota jayega.Yahan par sab chor uchakke rahate hai Unhone jid kee.Nahin, mai andar jaoongee. Main unse baat karma chahti hoon. Wo andar aye aur hamse baat kiya, poochha ki aap ko kya chahiye? To hum logone kaha ki we want books. Hamen kitaben deejie.Hamen ek library deejie kyonki bhokh hain un kitabonke.Unhone turant apni

provident fund me se kitaben laakar de eek chhotisee library shuru kar dee. Aur desh mein pehli baar denotified tribals ke liye koi convention kiya gaya koi political social awareness ke liye ...? Aur us waqt hamne ek play kiya. Boodhan. Boodhan naam k eek akarmik ko Kolkatta ke Puruliya district men ...? Gaon me police ne maar diya tha. Aise bahot saare denotified tribals ko roz custody me death – custody me maar dete hai. Usme ek Boodhan tha aur Boodhan ka Justice Roma Pal ka judgement tha letter me aya tha who hamare saamne tha ye kaha karte the ki isse bhee hum natak kar sakte hai ky? Usme naya nahin tha kuchh kyonki police atrocities, police round up, custodial death yeh zindagee ka ek part tha. Usko feel karma , usko experience karma usko express karma yeh koi badee baat nahin thee. Us natak ko us judgement ko hamne atmasat kiya aur usmese natak banaya Boodhan, uske koi charso paan ch so performance kiye colleges me schoolsme, aur aisa kahen ki us community men jinhe chor uchakke mane jate the, wahan kabhee koi trained actor nahin tha. Wahanpar anubhav ka theatre tha actually. Kisee ne koi train nahin kiya tha kise. Are maa baap jab choree karte the, my father was thief. Who chor the. Unhone kae baar bataya unki choreeki pattern ke bareme bataya unke modus operendi ke bare me bataya. Aaj jab theatre karte hai tab interprete kar sakte hai unhone kya kiya hoga. Choree karma bhee ..ek it's art It's theatre. Actually hamara choree karne ka jo pattern hai it's a theatre. Wahan par ek actor hota hai director and hum logon ki modus operendi aisee hai ki Aap ko pata nahin chalega ki aap ki cheez kahan hai , aap ka concentration distract karke aap ki cheez uthayee jayegi. That is our modus operendi you see. Isme theatre ki jaroorat hoti hai. Hamne us art ko revive karne ki kosheesh kee. In a positive way. Aur '98 se theatre shuru kiya, 2002 tak theatre kar rahe the, pata nahin kyun kar rahe the. Performance kiye ja rahe the. Jahan par aam log bulate the, chale jate the. Dheere dheere laga ki log kuchh alag nazar se dekhane lage hain. Hamein kuchh alag nazariyose dekh rahe hai. . Jab hum natak karte hain to log hum se alag tarah se baat karte hai, aisa nahin ki jab hum chhote the to last bench pe bithaya jata tha ki ye chharas baithate the wahanpar. Doosare koi community ke baithate nahin wahan par. Hamein laga ki log hum se baat kar rahe hai. Wahan par us waqt identity aur yeh sab pata nahin chalta tha. Lekin dheere dheere logon ne aana shuru kiya us criminal ghetto me. Uske baareme likhana shuru kiya. Internet pe likha, kitaben likhee uske baareme. Us library ke baaremen logon ne likhana shuru kiya. Actors ke baaremen likhana sjuru kiya. Dheere dheere ek samajik, ek social acceptance hua. Logon ne accept kiya hum logon ko. Aur main thoda aaagejaoonga Aage theatre se identity change nahin hui us community kee. I am talking about very focus area jahan par main kaam karta hoon. Like Devin e kaha ki theory –maine bhee koi jyada kitaben nahin padhee hai natak kee. Lekin ek anubhav ka yeh theatre hai. Theatre se hamein sirf identity nahin milee humen dignity milee hai. Dignity ke saath jeena hum ne seekha aur who humein theatre ne diya hai. Gujrat ke baaki jo bhee artist the jo ki rest of jo poora theatre hai unhone hume alag tarah se dekhane ki kosheesh kee, college me entrance hua, pehle bachchon ko college men admission nahin milta tha abhi unhe is liye admission milta hai ki they are very good actors. Aur 35 % 40 % se unka koi jada percentage hota nahin phir bhee achchhe college me admission milta hai kyonki unh eek actors ke taur par dekha jaa raha hai. Unhe dheere dheere dheere poore community kee identity badal rahee hai. Chhara nagar jahan main raha rahaa hoon wahan theatre practice karma humen itna aasaan nahin tha. Space kee baat hui ...??? Kee baat hui. Hamare paas ek hee jagah thee jahan hum perform kar sakte the aur who bhee police thane ke saamne hee thee. (laugh) aur koi doosaree jagah bhee nahin thee. Lekin natak karte the to who police thane ke saamne hee karte the. Ab hamaree personal life me hamaree zindagi mein bahot sahan karma pada. theatre karte karte. Kab ... like Alok is ghetto ne Gujarat state me do National School of Drama ke graduates diye. koi concrete theatre nahin hai galli mohalle mehee chalta hai theatre

wahan par. Bachche perform karte rahate hai wahan par. And every single person us community me aap kabhee bhee ayeeye kisse bhee waqt ayeeye kisse se gana gawaiye natak karwaiye, who kareng. Because that's inborn. Alok ke father ko isliye pakad liya tha – jo pehla NSD graduate hai us community se who baarah saal baad kisse ki admission ho gayee thee NSD mein. Uske father ki is liye pakada gaya the ki uska bachcha theatre kar raha hai aur who anti-police theatre kar raha hai. Usko PASA ki tahat le gaye usko maara bahot maara bahot maara Who chhoota to uske pair, who chal nahin pata tha, who mar gaya. Who mar raha tha, uski laash padee thee Alok natak kar raha tha Jeetu naam ka ek actor hai. Who natak karta hai, uske baap ko chore eke liye pakadkar band kar diya who chhe maheene jal me bheja hai. Baap jail me hai uske tareekh pad rahee hai usko natak karma pad raha hai. Kalpana – ek hee actress hai bahot dus saal se kaam kar rahee hai Who saat maheene ki pregnant hai lekin President se baat denotified tribals ke baareme baat karane ke liye who Saputara ke jungle men daud rahee hai. Usko pnahin hai kyun. Lekin who saat maheene ka apna bachcha pet me leke daud rahee hai. Pandrah din jail me mujhe daal diya jaata hai Sandeep naam ka ek ladka hai who Beebee natak karta hai, chhe mahine jail me usko jail me daal diya jaata hai. Is saaraa theatre ki background se hai. Matlab har jagah par theatre karma itna asaan nahin hai. Jagah jagah gaon gaon shahar shahar galli mohalle me theatre badalte rahate hai. Uska background badalta rahata hai. Logon ki sthitiyaan badaltee rahatee hai aur kaisee kaisee paristhitiyon me log theatre kar rahe hai. Lekin sab ne theatre kiya commitment ke saath. Dus saal se, ek bhee paisa kharch kiye bina. Wahan par aaj bhee theatre zinda hai. Bees pachees youngster hai jo natak karte hai aur koi paintees se chalees bachche hain jin ke maa baap bhale sharab nikalte hai Poora jo area hai usme 60-70% log sharab nikalte hai. Choree karne jaate hai kuchh chhota job hai Lekin unke maabaap nahin chahate ki unke bachche daroo nikalen yaa sharab nikale yaa choree karne jayen Wohchahate hai ki unke bachche actors banen. Who theatre Karen. To jaise school se aate hai to us chhoteese library me bhejate hai unko. Kyon ki wahan par jao wahan natak karte hai poore din. Aise kafee saare bachche hai jo roz, daily us criminal ghetto me practice karte hai. Main jab Heggodu aya to kafee mere saath theatre group ki baat hui kya karma hai kya kahne uski baatchit chal rahee thee. Hum log ... kafee der se ek sapna dekha tha ki ek din is criminal ghetto se theatre practice se us poore ghetto kee identity hum badalen. Aur ek din usko cultural activity hub na ki criminal activity hub banayen. And We are heading in that direction log jo theatre group me hain jakar workshop lete hai library ka wahan par chal raha hai Maine thodasa aage identity se aage jakar dignity kee baat kee. Who dignity hamen mila, logon ne achche insaan ki ...? Me scope diya hamari saree kathinaaeeyan hamara sab se bada hurdle tha livelihood. Kyunki denotified tribals ke saath sab se bada problem hai uske identity aur identity ke saath uska livelihood juda hua hai. Who chor hai is liye use koi kaam nahin milega. Hum ne un mynon ko todneke kosheesh kee theatre se. Identity badalee aur logon ke livelihood badale. Logon ko... journalist bane, usme se TV reporters bane kisse ne Hollywood film me kaam kiya Ek bhee paisa kharch kiye bina theatre hua. Usme single paisa nahi. Street theatre ho ya proscenium, ...??? Lekin theatre wahan par zinda rahata hai. Gujrat me theatre... Aditiben hai yahan par – mushkeel hai abhi. Police kee baat hui , theatre sponsorship kee baat hui kafee saare koi... ? hote rahate hai. Lekin main thoda community se hatkar state kee agar main baat karoon to ...main bahot time se dekh raha hoon jab main Rakesh ke saath kaam kar raha tha jab main Gujarat ki baat karta hoon to log darate hain. Bada ghabraye chhe. ...( breaks into Gujrati, ratherfast) baat karte the to kahate ki nahin Gujrat me natak nahin karma chahiye. Yeh kab tak chalega? Karna padega. Kabhee kisse na kisse ko karma padega. Aur security ke baaremen baat hui, censorship ke baaremen baat hui . Artist agar secure nahin rahenge to obviously aise states ke andar performances nahin rahenge. Is taraha ke states ke

andar theatre ...? Nahin rahegee. Abhee jo kar rahe hai who log bhee theatre band kar denge kya? Wahan par samajik natak hote rahate hai lekin direct political plays jo hai iskee bahot jaroorat hai Gujrat me. Mera open invitation hai aap sab ko ki agar aap ko perform karne ko jagah nahin miltee hai to who criminal tribes ghetto jahan par main rahata hoon wahan jagah hai aap ke liye.(applause)