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A study on present socio-economic situation and education problems of Dhangar community, with reference to Beed district

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Abstract

The Dhangar are a pastoral caste of the forested hill tracts of Beed region of Maharashtra state. This paper examines their shift from place to place, increasingly marginal hill tracts, and the context of problems faced by students belonging to Dhangar community and education development programs of the Maharashtra government. This research focuses on the direct impact of migration on education of students and education issue in households of landless migrants. Mal-adjustment – Dhangars were forced to live isolate due their occupation also towns under most smudged and hopeless conditions and were sick and half-starved. Indeed now, in numerous spots they couldn't whatsoever live a modern life. Their position in Hindus is as lower as other ST castes. In the Beed district of Maharashtra it's found that number of Dhangar families are still landless and following the traditional occupation. Dhangar community has still nomadic culture which provide their low attention towards education.

Keywords: socio-economic, education problems and Dhangar community

Introduction

The Dhangar is a herding caste of people primarily located in the Indian state of Maharashtra. The Kurumbar of Southern India is reasonably considered to belong to the same race. The original home is said to be Gokul, Vrindavan, near Mathura. From Gokul they are said to have moved into Mewar, and from Mewar, to have spread in to Gujarat and Maharashtra. Traditionally being shepherds, cowherds, buffalo keepers, blanket and wool weavers, butchers and farmers, the Dhangars were late to take up modern day education. Though it has a notable population, not only in Maharashtra but also in India at large, had a rich history, today it is still politically highly disorganized community and is socially, educationally, economically and politically backward. They lived a socially isolated life due to their occupation, wandering mainly in forests, hills and mountains. The Sheep husbandry was a traditional occupation among Dhangars pastoralists and sheep was found to involve in all wake of their social life. Dhangar community facing various problems in this changing scenario. In view of these, there is need to bring changes in livelihood of Dhangar pastoralists through proper educational programs, proper extension services, arranging the training camps and participatory interaction with proper justification will certainly benefit them socially, culturally and economically. Pastoralists can be defined as "member of caste or ethnic group with a strong traditional association with livestock keeping, where a substantial proportion of the group derive over 50% of household consumption from livestock products or their sale and where over 90% of animal consumption is from natural pasture or browse and where households are responsible for the full cycle of livestock breeding".

Objectives

1. To study the historical background of Dhangar community.
2. To study the socio-economic condition of Dhangar community.

Hypothesis

1. Dhangar community is still away from the the benefits of education due to their nomadic culture.

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- Weak socio-economic conditions of Dhangar family results in low educational status of Dhangar community.

Research methodology

A research design is a plan, structure and strategy of investigation so conceived as to obtain answer to research questions or problems. The research design refers to the overall strategy that choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data. Research design is the framework of research methods and techniques chosen by a researcher. The design allows researchers to hone in on research methods that are suitable for the subject matter and set up their studies up for success.

Accurate purpose statement- the research is aimed to explore the education status of Dhangar community in Beed district and suggest necessary intervention to cope up with the problems of students belonging to Dhangar community. Primary data is collected from respondent through interview schedule. Secondary data has been collected from various books and journals.

Study of Dhangar community, their culture and education status

The state of Maharashtra alone has 11.23 crore human population which is 9.29 per cent of the country Dhangar is the traditionally semi nomadic pastoral society primarily located in the state of Maharashtra. In current situation due to increasing population pressure on land and the greater intensification in agriculture in state made difficult Dhangars to survive on sheep rearing. Dhangars being forced to give up their traditional profession and take to cultivation of land or unskilled labour since traditionally nomadic pastorals had not established right over land, most of them are now forced to cultivate small tracts of marginal land. Further reduction in common property resource led to acute shortage of pasture land overgrazing, rapid loss of tree cover has reduced the carrying capacity of the land for animal herds of Dhangars. Due to decrease in rainfall, draught conditions it is difficult for Dhangars to provide fodder and water to their animals. In Maharashtra, the Dhangar are classified as Vimukta Jati- Nomadic Tribe (VJNT). But in 2014 were seeking to be reclassified as a Scheduled Tribe in Indian system reservation.

Concept of Dhangar

The Dhangar shepherd is mainly situated in Maharashtra. The literal translation of the name Dhangar is "Wealthy". The Dhangars of the Northern as well as Southern India are reasonably believed to belong to the same race. In Sanskrit the Dhangar word means Dhan+Agar=Dhangar. It has in mind who owns cattle (Dhenu or Cow), is called Dhangar. They are called by different names like Dhangar, Dhangad and Dhanpal Dhang also means a hill or a mountain. The book "Ain-I-Akbari" states them as being a proud, refractory and dominant race of Rajputs, occupying the forts and controlling the surrounding territories. Their original house is supposed to be Gokul Vrindavan near Mathura. From Gokul they are alleged to be migrated to Mewar and from Mewar to have extended into Gujarat and Maharashtra. Lord Krishna was also Dhangar. Nand Meher who is the foster

father of Lord Krishna. He was also belonged to this caste. Lord Krishna, Muhammad Paigamber and Jesus Christ were also Shepherds. Symbolically, the term Shepherd is used for God. In the beginning there were twelve tribes of Dhangar shepherd and they had a partition of labor among brothers of one family. After there was three and half subdivisions (3.5) these three being Hatkar, who was Shepherds, Ahir, who was Cowherds or Mhaskar, (Gujar) who was Buffalo keepers, and Khutekar, who was Wool and Blanket weaver. The half division is called Khatik (Butchers). Whole subcastes fall in either of these classes. All sub-divisions emerge from one stock and all sub-divisions claim to be a single group of hangars. Surveys have discovered that they are genetically the most faithful. The number three and a half is not a random choice.

Sub Castes

Dhangar community is found in Maharashtra, which has many sub castes, the following sub castes are found in Maharashtra and neighbouring states. Ahir, Mhaskar / Bargujar / Gurjar, Hatkar (Assal/Assali), Zende (Brave) / Bhillari, Idaiyan / Idaiyar / Idaiga / Konar / Gavali / Golla / Mohaniya, Neekhar/Nikher, The Khutekar / Gire / Dewanga/ Kshitri / Khatri, Kuktekar, Sagar/, 65 Sengar / Sangar / Shegar, Saroj, Lad Mendhe / Zade, Hulwan, Konkani, Mahure / Mahurai, Pal-Pali, Patpatia, Telange, Tellari, Warhade / Varadi Lad / Katik, Oraon, Talwar, Banjara / Vanjara, Kamar, Shirotiya, Utekar, Gadge, YadavGawli. Dhangars are also called as Gaudi/Gavali/ in Karnataka and Goa. The Dhangars ignore the sub castes and project themselves only as Dhangars.

Initially there were twelve tribes of Dhangar, and they had a division of labour amongst brothers of one family. This later formed three sub-divisions and one half-division. These three being Hatkar (shepherds), Ahir (cowherds) or Mhaskar (Gujjar buffalo keepers), and Khutekar (wool and blanket weavers)/Sangar. The half-division is called Khateek or Khatik (butchers). All sub-castes fall in either of these divisions. All sub-divisions emerge from one stock, and all sub-divisions claim to be a single group of Dhangars. Studies have revealed that they are genetically the closest. The number three and a half is not a random selection but has a religious and cosmological significance. All Dhangars of Western Maharashtra and Konkan/Marhatta country, like Holkars, can be termed "Marathas", but all Marathas are not Dhangars. Reginald Edward Enthoven listed 22 endogamous groups (sub-castes) and 108 exogamous groups (clans) of Dhangars, though other scholars state that this is not exhaustive. 35 To describe about the origin of numerous groups of Dhangars in detail would lead us too far afield. Here we will confine ourselves to a more detailed description of the Hatkar Dhangars. There various sub clans in the Dhangar community. Bargi Dhangar is one of them. Little is known about the origin of the Hatkars. They are supposed to have immigrated from the North. Sayed ul Hassan Lists them as a 'cultivating and hunting caste' and also calls them Bargi Int. J. Eng. Lang. Lit & Trans. Studies Vol.3.Issue.3.2016 (July-Sept.) 221 kudale kaniphnath malhari Dhangars. Hatkar or bargi dhangars are numerous in the districts of Parbhani and Nanded. Guther – Diez Sontheimer cites Sayed ul Hassan's citation where ul Hassan has cited the observations of Captain FizGerald, an "Assistant Commissioner in Berer", They Declare that they immigrated from the north to this part of India many years

ago, supposed to be some time prior to the Nizam Becoming the Subedar of the Deccan on behalf of the Kings of Delhi. But the Ani-iakbari seems to suppose that the Hatkars were driven westward across Wardha By the Gond³⁶ The Hatkars are all Bargi Dhangars, the Hatkars say that they formerly, when going on any expedition, took only a blanket seven hand long and a bear –spear, and that on this account they were called “ Bargir” or barga Dhangars. They would appear to have been all footmen. To this day the temper of the Hatkar is said to be obstinate and quarrelsome. They will eat with a Kunbi.

Thebaud (1988) reported that the pastoralist’s crisis led to a complex socio-economic transformation often leading to further marginalization of the pastoralists, understood as inferiority in relation to access to resources and local socio-economic influence. In his book ‘Elevage Et Au Neger, Geneve: Bureau international du travail’ found that the pastoralists crisis led to a complex socio economic and political transformation often leading to further marginalization of the pastoralists, understood as inferiority in relation to access to resources and local socio economic influence.

Kunzru *et al.* (1989) observed that marginal, small and medium-large categories of livestock owners had significantly higher livestock holding and availability of critical inputs than the landless that significantly had lower economic status, lesser income livestock enterprises and lower family education status. In his book ‘Profile of livestock owner on some selected characteristic (1989)’ Profile of livestock owners on some selected characteristics observed that marginal, small and medium large categories of livestock owners had significantly higher livestock holding and availability of critical inputs than the landless that significantly had lower economic status, lesser income livestock enterprises and lower family education status.

Ganpatrao Kolekar (1992) ^[3] the community devoted themselves in their services. The natural situation of male and female of Dhangar communities are beautiful and hardy by health, the people of castes and tribes are living in Marathwada region, and Dhangar community possess important share among them. Gonpatrao kolekar published his book entitled "Phangar sarnaj prachin eitihas va kul Gotra" in the year 1992. In this book he expressed in deep the history of Dhangar samaj, Kulgotra and all other problems which are carried by the community. The economic condition is developing due is the spread of education and in the conversion of life style, thinking custom and traditions. Peoples are moving towards the urban area. Most of the Dhangar population dwells in Marathwada and the community has settle down the ruler area. After the harvesting most of the people go for sugarcane cutting. Dhangar community possesses all the aspects like marriage, funereal customs - traditions, sab casts of Hindu Marathi community. They still face various problems so, its study through economic and social point of views is needed to done

Conclusions

- The conclusion drawn based on the present study. Considering the limitation of time and resources the study was restricted to some of the important socio-economic characteristics of Dhangar Tribes.
- The Dhangar community is socially and economically backward. In many parts of Beed district of

Maharashtra, the educational condition of the whole community is so backward and tremendously poor. Still today they do not have strong political representation.

- In the light of preceding discussion and an understanding of the problems of the tribal in general and Dhangar in particular, and the possibilities of solving them as developed by a few suggestions to improve the conditions of them are as follows. Suggestions for the education development and all-round development of Dhangar community are as follows-
- It is very necessary or we can say essentially that the official and non-official agencies should give special attention to these people like other backward class tribes. There should be a provision for free education up-to-the higher studies (degree and Post-graduation).
- Government should implement the education scheme and provide facilities for the overall development in the education condition of Dhangar community. Education promotion schemes like scholarship, hostel facility, school bus pass must cover the Dhangar tribe students. So for it students belonging to Dhangar community should give benefits like ST students. For the training and development the special institute like BARTI should establish by government.

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