



ISSN Print: 2394-7500  
ISSN Online: 2394-5869  
Impact Factor: 5.2  
IJAR 2017; 3(1): 999-1003  
www.allresearchjournal.com  
Received: 18-11-2016  
Accepted: 21-12-2016

**Kisan Anna Shingare**  
Assistance Professor,  
Manavlok's College of Social  
Work, Ambajogai, Beed,  
Maharashtra, India

## **Barriers in development of Dhangar community and present education condition: A study**

**Kisan Anna Shingare**

### **Abstract**

Either through oral or written narratives, people always try to make sense of their present by getting associated with the past in their memory or the past they imagined for themselves. This strategy includes the people's effort to associate some objects or places to their past. This has been there much before archaeology as a discipline came into existence. This is the survival strategy as community. This happens because the community wants to sustain with the time. They want to uplift themselves. Every community expect these things. Here the argument of Dokecki and Hobbes is apt to mention. They suggest that one must design the government policy by considering the needs of community, their expectations. They state that the main intention of the policy should be the Human progress and development. That's why we must study the community. If the scholar provides the clarity in his research on community the lawmaker and planners get very sound foundation to bank on to strengthen the community.

**Keywords:** Development, Education, Dhangar

### **Introduction**

Dhangar community is a pastoral by nature. Traditionally depends on grazing shepherds, goats and other cattle. At the migrated place they do not get good accommodation, nutritious food or even drinkable water, so they face many health problems. Lack of electricity, shelter they resides in huts where they can be affected by malaria like diseases. Hence in this research the attempt is made to discover the various problems occur to the Dhangar families. In order to avoid the problems in designing the plans for such communities' two scholars Glenwick and Janson established a very influential model. They show some of the deficiencies in the system. They advocate the role of community psychologist in suggesting the mechanism and actions towards the overall progress of the community.

### **Objectives**

1. To study the socio-economic condition of Dhangar community.
2. To find out various causes of educational backwardness among Dhangar families.
3. To study the various causes of school dropout problem among students belonging to Dhangar community

### **Hypothesis**

1. Weak socio-economical conditions of Dhangar family results in low educational status of Dhangar community.
2. Dhangar families have lack of educational awareness and lack of educational environment which effect on their children's educational performance.
3. Government educational schemes are not reached up to the students belonging to Dhangar community.

### **Research methodology**

Sampling is a process used in statistical analysis in which a predetermined number of observations are taken from a larger population. The methodology used to sample from a larger population depends on the type of analysis being performed. When researcher conduct research about a group of people, it's rarely possible to collect data from every person in that group.

**Corresponding Author:**  
**Kisan Anna Shingare**  
Assistance Professor,  
Manavlok 's College of Social  
Work, Ambajogai, Beed,  
Maharashtra, India

Instead that, select a sample. The sample is the group of individuals who will actually participate in the research. To draw valid conclusions from results, researcher has to carefully decide how to select a sample that is representative of the group as a whole. There are two types of sampling methods: Probability sampling involves random selection, allowing you to make statistical inferences about the whole group. Non-probability sampling involves non-random selection based on convenience or other criteria, allowing you to easily collect initial data. Non-probability sampling is defined as a sampling technique in which the researcher selects samples based on the subjective judgment of the researcher rather than random selection. Three blocks (Ambajogai, Dharur and Kaij) which have more Dhangar community Population are focused in this research study from each block four villages with major population of Dhangar community are selected for data collection. Five boys and five girls from Primary school and in same proportion from high school students are selected as respondent for the study.

### **Qualitative and quantitative method**

In this study both quantitative and qualitative methods of data collection are used. This is a descriptive study, conducted in Beed district of Maharashtra state. This study has focused on various causes of low educational status among Dhangar community's School going boys and girls. For the purpose of this study, Beed district has been selected as the Universe. Beed district has total 11 blocks (Beed, Ashti, Gevrai, Ambajogai, Kaij, Parali, Majalgaon, Patoda, Shirur Kasar, Wadwani and Dharur). Out of that 03 blocks (Ambajogai, Dharur and Kaij) which has more population of Dhangar community has been focused in the research study. 240 respondents has been selected from various primary schools and high schools. Data will collect through focus group discussion, one to one interaction. Interview schedule will prepare for one to one interaction, which includes open and close ended questions.

### **Various barriers in education and development of Dhangar community**

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 dad and halfstarved. 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.

Unemployment-Dhangar community people links relation between education and employment. They expect secure employment after having higher education. Unemployment can have a devastating impact both on a household and students. The loss of income has an immediate effect in the

reduction of expenditure on education. However, the increase in uncertainty for the household can have a multiplier effect on the reduction education rate. A household that endures unemployment is likely to significantly cut spending, often in excess of the loss of income due to the uncertainty, and the resumption of spending can lag after the return of income. The psychological impact of unemployment on a household can have a significant impact on the students belonging to Dhangar community.

School dropout-Students belonging to Dhangar community have more school dropout rate as compare to average state and national school dropout rate in the country, A research reveals that students belonging to low-income groups are more likely to drop out of school. They may have to work to support their family. Some children may need to stay back at home to take care of their siblings while the parents go out to work.

Child marriages- Girls married at young ages due to a lack of other alternatives, such as educational or economic opportunities, or girls are pulled from school to be married. In the Beed district, 65 percent of girls who were not in school said that the primary reason was marriage. After marriage, young girls' access to formal and even nonformal education is severely limited because of domestic burdens, childbearing and social norms that view marriage and schooling as incompatible.

Lack of awareness- Literacy as well as education is most important social characteristics but still there is lack of awareness among Dhangar community about the importance of education.

Lack of quality education- Poor facilities in public schools signifies that students are not receiving their rights of having sufficiently available and well-maintained school facilities. Indications of having these poor facilities are non-working or poorly maintained public comfort rooms, lack of classrooms, overcrowding in classrooms, poor ventilation, unsanitary also affects adversely to the students belonging to Dhangar community.

Negligence from government administration- The school facility is much more than a passive container of the educational process: it is, rather, an integral component of the conditions of learning. The layout and design of a facility contributes to the *place experience* of students, educators, and community members. Depending on the quality of its design and management, the facility can contribute to a sense of ownership, safety and security, personalization and control, privacy as well as sociality, and spaciousness or crowdedness. Still number of schools from Beed Districts is facing problems but government neglects such schools belonging to remote area which has become one of barrier in education of students belonging to Dhangar community. School distance, Poverty, Parental attitude, Domestic work, Participation in economic activity, Lack of child caring etc. are also problems concerned with the students belonging to Dhangar community.

### **Socio-economic condition of Dhangar families**

Majority (70%) in each family 1 to 3 family members are illiterate. Majority (84%) respondents feel low status in the society. Majority (56%) respondent's family's main occupation is daily wages were they for agriculture labors and majority (69%) respondents are small farmers. In case of family's annual income, majority (65%) families' annual

income is less than 20,000. 81% said that they are not benefited by any kind of government scheme. As far as the health problems are concerned, majority (77%) respondents are suffering from any kind of communicable disease and it is also observed by the researcher that these people are not aware about various diseases and their treatment therefore there is a need of health education among them. Majority (70%) respondents visit private doctors for the treatment which leads to affect their family budget.

Literacy is the most important indicator of the development of the society. India became second largest country of the world after China to cross the one billion mark in proportion of population and the literacy stood at 65.2 percent, in these males, percent are 75.6 and females, percent are only 54, it indicates the male literacy was comparatively higher than female literacy. As compared to the body politic, the 128 state of Maharashtra showed some better place. According to the 2011 census, the literacy of Maharashtra was 82.34 percent; therein male population contributed 88.38 percent, while female literacy was 75.87 percent. As stated in a higher place, literacy is an important index of quality of population of any state

Captain Fitzgerald had observed that “the general idea is that in the beginning there were Twelve Tribes of Bargi-Dhangars, who came from Hindustan, and the country about Hingoli was known Bara Hatti (Hatkar)”. The term Hatkar is derived from hatti. Agreeing to the Dravidian Etymological Dictionary, hatti has the following meanings: Pen (Kannada), Hamlet (Malayalam) and Sheepfold (Tamil). A Hatti would therefore mean a sheep pen or a group of sheep-keepers. In the old Kannada vocabulary hattikara is called Govali that means cowherders. These etymological relations show a connection between the sheep and cattle guardians. The term means a camp of sheep-cattle keepers. Bare-Hatti means a small town comprising of twelve vadis. The word “hat” means determination in Marathi and “hatti” means Vadis. The vadi institutes 20-23 Dhangar families being inflexible. The observation of Captain Fitzgerald “The Hatkars announce that they did former to the Nizam becoming subheddar of Deccan on behalf of the King of Delhi. The Hatkars are all Bargi Dhangars. The Hatkars say that they formerly, when operating on any outing, got just a blanket seven hands longer and a bear-spear, and that in this explanation they were called Bargiror Barga Dhangars. The temper of Hatkars is said to be perverse and argumentative. The great National weapon of the Maratha country during Shivaji era was the Spear. Whispered the child sleeps and quiet is the neighborhood now, for the Bargis have disposed of our land; the bulbulis have eaten away our crops, how shall we pay our land tax?” Raghujji Karande was the General of the Army of the Nagpur kingdom of Bhosale's i.e. of Raghoji I Bhonsle and Janoji Bhonsle. He owned the full army of Nagpur Bhosales under his command and was directly responsible only to them. He was believed to be one of the most able and trustworthy persons of the Bhosales. They are hardworking, reliable and sincere. “Truthful as a Dhangar” is a maxim. They are even now kept for their soldierly qualities and readily become soldiers. The armies of Shivaji were composed of staff, mainly drawn from this Dhangar caste that were the most trusted by Shivaji. The bravest Maratha leaders, whom them the Holkar is the most eminent nomadic tribe. When inclining and lashing sheep and goats Dhangars exclaim 'Har, Har', which is a name of Mahadeo used by devotees in worshipping him. The

Dhangars furnished a valuable contribution to Shivaji's Guerilla soldiery. The battle call of the Marathas, “Har Har Mahadeo”, was utilized by the Dhangars showing that marvelous or the soldiers of Shivaji were Dhangars. These people of Maval or mountain valley above the Ghats were called Mavalas and below the Ghats towards the sea were called Hetkaris. Dhangars were thus the foremost people who come to be the soldiers of Shivaji. The Shepherds of Maratha country are called Marathe/Bar-hatta, i.e. Hatkar (In Western Maharashtra and Konkan Hatkars are also known as Maratha Dhangar). The Prakrit word Marhatta is found in Jain Maharashtra literature. Shahu Maharaj created the word Maratha for the peasant section i.e. Kunbi. Historically "Maratha" was a combined term used for people of Maharashtra region that speak Marathi. Today, however, the term "Maratha" refers exclusively to those Marathi-speaking people who also belong to certain specific Hindu castes: for one available listing, mention to the Maratha clan system. Therefore, the terms “Maratha people” and “Maratha-Dhangar” are not interchangeable and should not have disordered for each other. All Dhangars of Western Maharashtra and Konkan / Marhatta state, like Holkars, can be named Marathas, but all Marathas or Kulanbi are not Dhangars. For one available listing of Dhangars, refer to List of Dhangar clans in India. The Dhangar name is only utilized for the Shepherd Caste of Maharashtra. The Dhangar community is one of the oldest living communities of India, tracing its history back to the Mahabharata. They have initiated several ruling families, most recently the Holkars of Indore. Prominent Dhangars have been Hakkaraya and Bukkaraya, founders of the Vijayanagar Empire. Dhangars have originated the Hoysalas, Holkar, Rashtrakutas, Maurya, Pallav dynasties. The poets Kalidasa and Kanakadasa were also Dhangars. The well-known Vithoba temple at Pandharpur was constructed by Vishnuvardhana, a Dhangar from the Hoysala Dynasty. The renowned Meenakshi temple was built by Pallavas who were Dhangars. There is a tradition that Deoghuror Daulatabad was built in 1203 AD by a Dhangar or herdsman who obtaining by some uncommon good fortune vast wealth was named by his brother 67 shepherds Rajah Ram and soon after assuming the rank of a Raja. This warrior community, in the districts of Nanded, Parbhani and Berar, across the Painganga River, was in open rebellion from 1798 A. D. till 1820 A. D. Under the courageous leadership of Novsaji Naik and had claimed possession of a number of strongholds. Usually, having Warriors, Shepherds, Cowherds, Buffalo keepers, Blanket and Wool Weavers, Butchers and Farmers, Dhangars were late to take up modern day training. Though it possesses a notable population not just in Maharashtra but also in India, had a rich history, today it is still politically highly disorganized community and is socially, educationally, economically and politically backward. OThey held out a socially isolated life due to their job, wandering, mainly in forests, hills and heaps. For the affirmative action or the Reservation in India they are dispersed in the Advanced Class, Other Backward Class, Nomadic Tribe, Scheduled Tribe and Scheduled Caste throughout India. In Maharashtra though they were classed as extremely backward since Independence they got reservation in 1990 after peaceful and non-violent agitation in 1989. The late Prime Minister of India Rajiv Gandhi said that the State Government to directly implement the Scheduled Tribe status, but the Sharad Pawar led State

government disadvantaged the ST status and included them as Nomadic Tribe in 1990. The Creamy layer is excluded from reservations. In 2004, the former Prime Minister of India, Atal Bihari Vajpayee in a rally at Pandharpur declared that if BJP lead NDA comes to power they would directly confer the ST status. The All India Dhangar Association is still fighting to get the ST status.

### Culture

Dhangar Produce a type of poetry known as "Ovi" often inspired by the forests and pastures where they graze their flocks. The "Ovi" are formed of couplets and can include legendary tales such as these of their god "Biroba". Also in honour of Biroba, they perform the "Dhangari Gaja" dance. In Jejuri the deity Khandoba is revered as the husband of Banai, in her incarnation as a Dhangar. Therefore Khandoba is popular deity among Dhangar, as they consider him their Kuldevta.

There are some sub-divisions of Dhangar as follows Hatkar-Shephards, Ahir,-Cow herds, Khutekar-Wool and blanket weavers, Khateek – butchers. All sub castes fall in either of these divisions. All subdivision emerges from one stock and all sub divisions claim to be a single group of Dhangars. Studies have revealed that they are genetically closest.

The Dhangars are presumably one of the oldest inhabiting pastoral communities in India settled predominantly in the Deccan region of Maharashtra and Karnataka, with marginal presence in Goa and Madhya Pradesh. Some records state that the community's origin can be traced to Gokul, Mathura and Vrindavan in Uttar Pradesh, akin to the other pastoral clans such as the Yadavas. Dhangar is derived from the Sanskrit term 'dhan' meaning wealth, which in this instance refers to livestock and animal husbandry. Noted wildlife photographer and filmmaker Kalyan Varma got a chance to explore the Dhangar community back in 2013, when he went there to film for a BBC series that focused on their relationship with wolves. Since then, Varma has been interacting with the community sporadically over the years, and uncovering various facets of their everyday existence. While Dhangars are found across Maharashtra, Varma's photo series revolves around a specific family, which spends almost eight months of the year in parts of north Mumbai, and then walks for a month to reach somewhere in central Maharashtra spending 3-4 months during the monsoons. "They need to be on the move all the time to support their thousands of livestock," Varma points out. In the book, *Martial Races of Undivided India*, author Vidya Prakash Tyagi states: "*The Dhangars have originated several ruling dynasties, most recently the Holkars of Indore. Prominent Dhangars have been Kahharaya and Bukkaraya, founding fathers of Vijayanagara Empire. Dhangars have established the Hoysalas, Rashtrakutas, Maurya, Pallav, Holkar dynasties. In addition, the poets Kalidasa and Kanakadasa were also Dhangars*". While the pastoral communities then had a huge wealth of cattle livestock, today the Dhangars mainly raise animals such as goats and sheep. Adding more on the occupational side of the community, Reginald Edward Enthoven in his volumes of the ethnographic survey of India published in 1922 under the title *The Tribes and Castes of Bombay* mentions that apart from cattle-breeding, the other callings of the Dhangars included cattle-selling and blanket weaving. He adds that there were distinct breeds of Dhangars' horses found in Ahmednagar which were "*famed for hardiness and*

*endurance*" and special breeds of cows and buffaloes in the Karnataka region. "*They have a great name as weather prophets, foretelling rain and other changes of weather by observing the planets,*" Enthoven writes. "These Dhangars lose about two per cent of their livestock annually to wolves," However, with Dhangars, it is very different. "These people do not hate wolves, and in fact, believe that they clean up the weakest of the livestock, thereby keeping the overall population healthy," he explains. This belief of the Dhangars has also been mentioned in *Pastoral Deities in Western India* by the noted German ethnographer, Günther D Sontheimer, who wrote about how sacrifice is closely associated with abandon according to Dhangar mythology. Khandoba, a form of Shiva, and the guardian deity of the Deccan, was enamoured by the beauty of Banai, whose father owned around 9,00,000 sheep and goats. In a bid to marry Banai, Khandoba slaughtered all the animals with the condition that if Banai is married to him, all the animals will come back to life. When Banai indeed got married to Khandoba, the animals revived and doubled in numbers. Sontheimer writes, "*Sacrifice creates life out of death... Similarly, as the sacrifice to the wolves increases the herd, the sacrifice of sheep to Khandoba promises of life,*" also alluding to the belief that wolves are manifestations of Khandoba.

### Dhangari gaja

This is a dance form performed by Dhangars of Maharashtra. Their verse is primarily prompted by the evergreen trees all about. The poetry is in a form called 'Ovi' which is made up of couplets. These poems also contain stories of the parentage of their God "Biruba" or Birappa or Viroba, in simple and basic courses. The group of dancers surrounds the drum players and motion at the drummers' rhythm.

### Education as a tool of development

Education is not only an instrument of enhancing efficiency but also an effective tool of augmenting and widening democratic participation and upgrading the overall quality of individual and society. But Dhangar are living in mountains and hills for the purpose of their occupation. They are still far away from today's era of computer. Due to their occupational need they wonder from place to place? Automatically this effect on their children's educational status. Education is considered as an important factor in the process of development, progress of educational status is considered as an important indicator of development itself. Literacy is an all-important instrument for communication, learning and information; therefore literacy is a vibrant pre-condition for individual and family development. Literacy is main factors of human evolution, so attempts are being adopted in recent years to meet the objective of education for all. In this regards, the study of literacy or cannot be neglected in the population studies. Davis (1955) observed that of the rate of literacy transition was low. The economic development slowed down, while the economic development was rapid if the literacy transition was fast. Development of society is totally depending on literacy and education. Distribution and extension of literacy are normally connected with important traits of today's civilization such as modernization, urbanization, industrialization, communication and commerce (Census of India, 1991). It procedures superior input on the general

evolution of individuals, permitting them to have a treat on their social, political and cultural environment better and respond to it appropriately. Higher stages of training as well as literacy lead to a larger awareness and also leads to the growth of economic conditions. It performances as a way for social upliftment enhancing the returns on savings gained in most every facet of the development effort, is it, health, hygiene, balance of environment, population control, empowerment of woman and weaker sections of the social club. More serious levels of literacy are too indispensable for acquiring various skills. Literacy as well as education is most important social characteristics on which information is obtained of every mortal in the census. Ghosh (1985) stated that, education is very vital important needs of the spirit. The lowest point of literacy is a trouble to economic growth. In investment of education is an amount of the future growth of the nation. Recognized schooling is a good indicator of a population's educational accomplishment. The most important measurement of educational status is the degree of literacy. Merely it is really hard task to quantify the level of literacy in accurate terms. The quality of the population is a pre-requisite for the country's economic growth.

### Conclusions

- In Beed district the total population, literacy rate is 79.05 percent, which is higher than the Dhangar population literacy rate that is 67.59 percent. The disparity in Male and Female Respondents Literacy is remarkable. The male Respondents literacy is 70.77 percent, while the female Respondents literacy is 64.09 percent; the difference between both Respondents literacy rate is about 6 percent.
- The marriage age in Dhangar community is very less; about 60 percent people make their marriage in between 15 to 20 year age. It indicates the backwardness of Dhangar community which also results into high school dropout rate in the students belonging to this community.
- About 90 percent respondents have their own lands. While 10 percent respondents do not have a land so majority respondents doing irrigated and semi irrigated farming and they produce the food grain crops in maximum in their field.
- In Beed district, majority population changed their original occupation and diverted to other various livelihoods such as agriculture, shop keeping, business and wages, etc. because of lack of fodder source it is becoming too difficult day by day for this community.
- The socio- economic factors have influenced the size of the family. It is observed that Dhangar community has evidently more children. The population distribution ratio of male and female respondents indicates district as well as Maharashtra state and India's population distribution trend. The basis of classification of family type; it is observed that the ratio of joint family is almost equal to nuclear family.
- Majority respondents' houses are tin houses and Steel roof houses (72.50 percent) and remaining houses are built from cement and steel.
- This study area majority respondent belongs to the annual income of lower middle class. Above mention both parameters indicates the economic situation of Respondents.

### References

1. Kohler-Rollefson I. Pastoralism in Western India from a comparative perspective, in A collection of papers from Gujarat and Rajasthan, Pastoralism Development Network 2003. DOI; <http://www.odi.org.uk/pdn/papers/36a.pdf>
2. Kunzru ON, Sagar RL, Singh RP. Profile of livestock owners on some selected characteristic 1989.
3. Livestock Advisor, 14(4):38-42. Little PD, Cellarius B, Barrett C, Coppock DL (1999). Economic Diversification and Risk Management among East African Herders: A Preliminary Assessment and Literature Review. GL-CRSP Pastoral Risk Management Project Technical Report 02/99. Utah State University, Logan. Malhotra K, Gadgil M (1981). The ecological basis of the Geographical Distribution of the Dhangars: A Pastoral Caste-Cluster of Maharashtra. South Asian Anthropologists 1981;2(2):49-59.
4. Mehta L. Rethinking Key Assumptions in Natural Resources Managements: Drawing Lessons from the case of water, Paper read at the 8th Biennial Conference of the International Association for Study of Common Property Resources, Indiana, June. Mohammed Y (2004). Patterns of variation among Dhangars, Jost C (2002). Facilitating the Survival of African Pastoralism in the Face of Climate Change: Looking Back to Move Forward. M.A. Thesis, Fletcher School of Law and Diplomacy Tufts University 2000.
5. Kher V. How the migrant livestock herd owners of Gujarat and Rajasthan manage water for their livestock, paper presented at the Annual Partners Meet of IWMITata Water Policy Programme, Anand 2006.
6. Renke Commission Report 2006.
7. Dalnar Shivaji. Parbhari Jilhatil Dhangar samajacha Arthik va Samajik Adhayan 2003.
8. Kakar AR, Verdier KD, Younas M. Rapid changes of strategy are necessary for development of dromedary camel pastoralism in the Cholistan desert of Pakistan Pastoralism: Research, Policy and Practice 2011.