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Literary analysis of the oral folk songs traditions of Dholi community in Rajasthan

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Abstract

Dholi is the most backward communities of Rajasthan. Dholi has always been marginalized and deprived from the social, political.

The cultural organisation and social platforms like *Rao Gurjar sumbl magazine* Publication and consciousness of the few educated people are trying to associate themselves with the Ambedkar movement is changing the scenario.

There is a quest to get higher education and get higher position like doctor engineer Police officers IAS IPS but over Road compared to the population that you meant level is very low.

Keywords: Marginalised, deprivation untouchability, lack of education lack of consciousness about the Ambedkar movement lacking on the front of education self employment, landless labourers, unskilled labour, singing dancing and entertainer and playing drum and hole on the marriage and other locations of the other community women condition exclusion from the society

Introduction

Rajasthan has historically been Rajput community domination in the cultural political and social sphere and there are a number of dependent communities which flourished during the Rajput era for the entertainment purpose certain communities where protected and given state support by the Rajputs. The expenditures were taken from the state treasure and one of the community in the Rajasthan which does not have any historical document to record the progress and lineage of the community is very much existing in the present state of Rajasthan and it is known as Doli community

32 district in Rajasthan in which more than eighteen district this community exist and surprisingly the constitution name which is been given as a scheduled caste status to the community in the cultural and in the social sphere it be a very different names which has a complete different meaning in the social perspective

The community has the cast name tas gurjaron ke Rao, jaton ki Rao, rajputon ke Rao Meena ke Rao it means going and begging before these subcaste. The dominant sub caste in which they call themselves as the lineage recorder off these communities like Rajput Jaat Meena Gurjar and the historical lineage which is come from the field survey suggests that the ancestors of the Doli community who are known as Rao of the sub caste used to read out the family lineage of these castes.

The community magazine which is published from the Bhilwada Rajasthan and the name of the magazine is *Rao Gurjar Sambal* Bbeing the marginalised community from the Rajasthan Dholi community doesn't have much resources and education level of their young children even in 2020 is very less and the dropout of school rate is more than 90%. The young boys from the age group of 18 to 25 mostly played drum (Dhol) during the occasions of the festivities and other ceremonies like marriage house warming ceremony or any other where they are being given good amount of money while playing Dholi.

Education level of the community is very poor and mostly and skilled labourers are there the most of the men involved in the dhol playing activity and get a very Magar amount in which they are only able to fulfill their liquor addiction and the women are forced to go into domestic labour. The untouchable community of Rajasthan to social deprivation and exclusion is extremely high from the upper caste community is like Brahmin baniya Rajput and Jains.

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Because of the untouchability practices in Rajasthan which is very high the caste is connection doesn't allow Dholi community women even to take the work of cooking and cleaning in the households because the upper caste communities who are resourceful and they can give good amount of money do not employ Dholi community women for their household work rather they prefer other community women for their domestic help.

Caste and subcaste in the Dholi communities the caste is still was divided into a number of other sub caste for example those who give services to the Rajput they claim hi and they claim higher in the start of the Dholi in a circle and then the rows of Gurjar Jaat admin hours on the basis of the caste hierarchy in other sub caste the Dholi community caste also disconnect among themselves and do not have any inter marriage relationship.

The consciousness about Ambedkar is not very high because mostly they are in the influence of the upper caste Hindus and that is the reason that they worship all the Hindu duties and the way other communities of Rajasthan who have taken Ambedkar as an ideal and started giving education to the children no matter what may be the circumstances but hindoli community the situation is very bad and because being in closely touch with the upper caste Hindus as the servants they have to follow Hindu rituals and festivals and as education is already very less and for their livelihood have to depend on chat Gurjar Rajput and mins to the consciousness about the Ambedkar education movement and other social exclusion is Nil and that lead to the further exploitation and exclusion from the community.

There are certain extraordinary examples also will be found in the community that those who have taken education as a serious weapon to uplift that children and family actually rising above sir in the last two decades there are certain highly educated people from the community will be seen for example doctors engineer someone in police and in somewhere in Administrative Services also recently the chief secretary Lalit K Pawar of the Rajasthan Chief Minister Ashok Gehlot is comes from the Dholi community. Those who have got education and associated themselves with the Ambedkar moment have you done well at every level of life they have even given education to the children and as I myself also come from the same community I may be the one such person who is assistant professor in the daily University who study from JNU and representing myself from the community.

Social evils

Number of social evils prevalent in the community of Rajasthan as one such is mrutyu Bhoj aur ab food is given to the whole cast anybody in the family is dying and this is very exploited is system where even if from being the poor and helpless the family member of the deceased has to borrow money from money lender and give food to the community which are ultimately lead to the economic cycle of debt and deprivation.

Patriarchy

Battery is very high in the community as they directly come in contact with the Rajput so the domination of the Rajput men is inherited by the Doly man unconsciously and the women of the community are being exploited and abused on a daily basis dedication level of the women is very low and Wife beating and other derogatory social systems for

example is treatment to the widow's witch hunting and believing in the superstition and even following the strange customs like child marriage still common.

The treatment given to the community from the other per strata is discriminatory and an equal what the most pathetic and painful reality comes out of this community is the education level is very poor and those who are residing in their villages are still depending on the Mahatma Gandhi National employment scheme in which they worked as a daily labourer and manage to get food for two time for the family and the conscious level it's so poor that they do not have any means to persuade their children for the higher education the students from the community are very less in higher education and their it be highly e122 on May be less than 10 students pursuing PhD from all over Rajasthan.

India is a vast country and has the maximum population of the world because of the diversity and cultural indigenous of the communities of India it is very difficult to understand all the communities from one perspective especially from above.

When we talk about the concept of margin and Eco from margins this concept is very relevant for the only community of Rajasthan they are traditionally known as drumbeaters or Dholi for that matter now and they have distinct culture folklore and complete different socio cultural perspective compared to other communities. There is great deal of distinction in the cultural social economic and political assimilation of the community traditionally it has been the entertaining community and the main task was to entertain the rulers for that matter the Itni city which could be distinctly associated with the Rajput community and distilled it reflected in the clothes worn by women in Doli community.

This the women of the community they wear traditional Rajputi dress and it is the inherent between assimilation of the dressing sense of the women of the Holy community even in being the educated in the recent time but in the control and functions and marriage functions the traditional dressing has extreme resemblance with the Rajput of Rajasthan.

Historical perspective of the duly community

The local area then number of names are known for this community as some of the community people use Bareth as the surname some people have started using different surnames which are common in Rajasthan and it can be associated from different caste groups of Rajasthan.

But the traditional work of the Dolly community has been singing and entertaining during the marriage and festivals initially they were known as the entertainer of the Rajput rulers and it was a common custom for the Dholi community meant to go and play Shehnai outside the the president of the ruler.

Women of the Dholi community go and do the household work of ruler of the village or paucity and during the marriage time they perform the musical task as singing and dancing during the whole 15 to 20 days ceremony and in this way the livelihood of the Doli community was dependent on the jujmaan of the person who were giving them fashion kind.

Educational background

The historical perspective if it is seen this community has always been very deprived and involved in the all kind of

addiction as for liquor opium and other non-productive works where the economic and educational condition of the family remain very poor and generally it becomes very difficult for the women of the house to fulfil the needs of the children and for that matter then the women of the family was started doing household work and domestic labour in the other houses

Caste is culprit

Even if the community is primarily very much associated with the higher caste is Rajput and the head of the village birthday status in the society remain untouchable and they are being given all kind of humiliated behaviour by the upper caste people and that is why being totally dependent on the west and well of the master and apart from that the community has remained landless labourers apart from this there is no means of livelihood and that is the reason that the economic and all other condition of the community has remained very poor.

Education

There is not been any educational awareness of the community for example in the Rajasthan also remain untouchable and deprived for centuries but the movement started by Ambedkar other community was the first one in the Rajasthan untouchables who took education as its main survival weapon and the community it has a mission to educate the children no matter what ever the economic in social status the head.

Consciousness of the community last 40 to 50 years education level and the government job increased manifold in community and now they have come in a very strong position which is not the case with the Dholi community in Rajasthan.

Education as a means of weapon was not adopted by this community and that is why I mostly this community day go for occupation and the dropout rate of the children before the age of 18 is very high and most of the community boys they remain unskilled labourers and they do menial jobs to the educational and economic status of the community is very poor till date.

Lack of social movement

The most significant aspect associated with this community was do the professional needs and livelihood demands they always mostly remain in the touch of Rajput and out of compulsion they always maintain the hierarchycal lower position with the Rajput community and that has been one of the biggest reason that this community could not associate themselves with Ambedkar moment and that is why the consciousness of the Ambedkar movement could not penetrate in this community but in the recent time the scenario has changed and the educated class of the Dholi community has started getting involved in Ambedkar moment and finally that has resulted in a very different social political and economic assertion at every level.

Population

This community is in Minority and in every village the person is level of the community is less than 1% as a doesn't have any mission number in the counting of the population the consecutive governments is always remain insensitive and did not pay any heed to the issues raised by the community as there are very few people who good higher

position for example at present the chief secretary of Rajasthan Chief Minister Ashok Gahlot ji is Lalit ke Pawar who is from the Doli community of Rajasthan.

Those the high level because of the reservation mostly remain the first generation learner and job seeker Suite has remained and negligible point to come back to the village and do something for the community because the deprivation level of the community is so high that when one generation is rising Hai it stuck into the basic needs of fulfilling their demands of the next generation and it is not it has not been very big tendency in the community people to go back and do something for the community.

Women condition

The condition of the women in Dholi community is very poor and mostly remain less educated because of the economic deprivation social taboos and lack of resources and knowledge.

This community mostly remain in village and there is a very less tendency to migrate towards cities and seek new jobs show the community somewhere remain in a cluster but the uneducated level and deprivation level in the women is very high.

There is a very less tendency in the community to send their girls for hostels and other higher education centres and economy is one of the biggest hurdle where the parents of the girl do not have enough money to send their girls for the higher education and the government schemes Run for the community or any other SC ST community in Rajasthan are so fragile and weak that the people from the community could not get confidence to send their children especially girls outside the home to get higher education.

Superstition

The Superstition level in the community is very high and the influence of the Ambedkar moment and any other movement on the women is almost negligible and if the women of the house are not aware about their education right and Getting their girls education and get the government job then it is very difficult for the next generation to get the socialization from the beginning and preparation for the future to become more educated and self-dependent.

Addiction is another culprit

Because of the historical association with the Rajput the habit of taking liquor in the mail of the community is deeply associated with the consciousness and their existence in the society. Education level is very less and not many resources for the upliftment of the community. As mostly Dholi community in Rajasthan are endless laborers and do not have any training for the skilled job and the social associations are so weak that it can not get any support from the community to Mark their presence and make the better life. For example the other community in Rajasthan they are socially assertive and united and has a great sense of associated. Other communities in Rajasthan where the social association is a strong among the community people and that lead to the establishing new hostels for the girls and boys on the community base is demanding certain rights for the education of the children. Even sometime agitating for the makes and demand to the state government or Central government but requires the population of the community is very less and the consciousness of the community. The

scattered population which is out of any concrete motive and purpose struggle everyday even for that basic meals and survival needs.

Folklore

Historical identity of this community is a singer/intertainer/dancer/drumbeater/playing music in marriages and doing menial jobs. Community is culture of singing is very rich and their ladies are perfect in the songs for every single occasion for example birth marriage other rituals related to children and even for the songs off the death. There is another problem that as the songs on most least transfer from one community one generation to another generation and it doesn't have any written or published work on generation is singing the song and the next-generation. Neither they get education nor they do not give much value to the traditional knowledge which is been captured by the parents of the children this is also one very significant point to prepare this document on the folklore and cultural songs of the community through which all the song can be recorded digitally approved print media and can be compiled as a heritage of the culture of the community.

Male domination in the community

Following all the patriarchal norms which is very common in the traditional Rajasthan community Dholi male mostly dominate women and women have very less space to say in the day-to-day work but women are contributing in the household work and the earning for the family as they go to house to house beat the drum (Dhol) and collect the cash and kind but in the presence in our you do the changing entertainment means and less value for the traditional survival means people do not support this kind of drum beating before home and mostly people do not give any kind of gift and money so even if Dholi community woman is going house to house and beating the drum mostly people do not come outside and give anything. The she is the main source of earning for the family and at the same time she has to be a the patriarchal domination.

Objectives

The main objective of is researches to find out the present scenario social political economic and cultural circumstances of dholi community.

The literature of this community is not available and that is not been any work done therefore this research will help to understand the present scenario and to find out the exact detail of the community in terms of education employment population and socio-political circumstances and with the changing time as the pandemic is going on and the new platform like social media have introduced it would be the focus of the study to find out the present changing scenario and the conscious Awareness of the community regarding education and self assertion.

There is very less survey and any other kind of research was taken about this community being the marginalized is socially excluded community it would be main focus for the research to find out women condition and inclusion in the mainstream.

There are no funding Agencies and the most desired need to upload to the girls of the community is to create safe and Secure girls hostels funded from the state so that those girls who want to study they can go out of their homes in study and achieve the higher education even if all seven decades

of Independence that is not been any Reform or any kind of initiative has been taken to educate the girl of the Dholi community and that is the reason that in the higher education very few girls are able to achieve higher level of education and contribute back to the society.

The objective of this study will be to bring this issue on the main front and the information related to the community will be available on the YouTube Facebook and other national platforms through which the rest of the people can associate in learn about the community.

Survey of literature

It has been very difficult for me to find out any book which can talk about existing scenario of the community from the historical perspective and pressing out the historical need there is one book available that is Dhun Kunj Gali written by Yogendra Chandra which is also been facing the legal battle as the projection of the community by the writer is a woman of the community in a very dark for last one century the donor community has remained entertained for the rulers and that is why women have come in close contact with the Rajput community and most of the time they were used as the sexual objects by the Rajput this had been a contest issue and reason for the ban of the book.

Websites available on the Google which talks about the overall population of the Dholi community in Rajasthan. Some kind of very little information but none of the document and resources available on the Internet offline in online good actually give the complete detail of the community this research proposal will go into the detail and find out the actual information based on the field survey and interview based so that the number of population and the actual condition of the community and representation could be asserted after this research on the truly community.

Research methodology

On the basis of questionnaire information related to employment education population present working condition and representation in the politics will be find out as a myself belong to the Dholi community it would be easy for me to go and attend the community meetings in which I can talk to the elderly people and find out the actual data and cross examination. Text available or personal interviews data collection aur any historical perspective which could be a sound to the resources available with the individual will be used for the research.

Implication of the study

This study will definitely bring out new understanding a light on the untouchable community of Dholi which has been deprived and excluded for centuries and still in 2020 education level and self-awareness of the community is very low. It is still treated as untouchables of the community are extremely deprived and used as a domestic labour without much right and dignity.

The aim of this study is to survey all the 18 to 20 districts of Rajasthan where this community is in the last number and find out the social political and literary information about the community this will work as a guiding principle for the future researchers on the Dholi community.

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7. Consciousness about the self respect dignity and a person in the community
8. Conclusion

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