CHAPTER I
INTRODUCTION

1.1 Introduction:

Ahmadnagar District is one of the largest district in Maharashtra. Dhangar community is the major Nomadic Tribal Community found in this district, which is distributed on a large scale, but majority people have socially and economically backward. In this district Dhangar tribe has been divided into two major sub caste, first one is Hatkar Dhangar and the second is Khutekar Dhangar. The Hatkar Dhangar engages in Shepherding occupation for the purpose of wool and meats as well as they do farming, services and other occupation. While the Khutekar Dhangar is depends on the blanket weaving occupation and they also do the various types other occupation, such as agriculture, wages, service and other occupation. But in district, major Dhangar community is concern in Hatkar Dhangar. For the searching of the fodder the community moves throughout the year one region to another region.

Basically Dhangar’s occupation depends on natural phenomena such as rain fall, relief and other natural factors. So whenever natural condition is favorable, their Sheep Harding occupation is better, otherwise lack of rainfall and other factors influencing badly their occupation. Due to their major occupation is shepherding, they move one region to another region in order to grass and fodder for sheep and goats, so they do not get a proper education, hence this community is educationally very week there for which socio-economic condition is very bad. Although Dhangar community is a semi nomadic tribal community, which is a vital and inside part of Indian society. This research work was conducted for the study of this neglected community and introduce to the problems and find the remedies about the community.

Madane (2010) Slowly particular animal herding developed in some parts of the world. In the big tracks of land which could not maintain agriculture or in areas where the dry season was rigorous and fodder was not obtainable for a large number of animals, people gave up interest in farming and became full time herders. They use to take their animals to fodder in different areas. Until the present day many communities in the world and India move around with their cattle (sheep, goats and buffalos). They shift to different areas in different seasons in search of pasture and stay in the areas where the fodder is available in plenty, these people are called
nomadic people. Some of the cases, these nomads have a stable house and they move from there in a particular season and come back when the season change. This practice is called seasonal movement. In some situation the people migrate in regular basis in whole time of year and stay in different areas in different seasons, this is called regular migration.

Khurana (1999) Dhangar Pastoralists can be defined as “member of caste or ethnic group with a strong traditional relationship with livestock-keeping, where a considerable proportion of the group derives over 50% of household utilization of livestock products or their sale and where over 90% of animal utilization is from natural pasture or browse and where households are accountable for the full cycle of sheep breeding”. Golla, Karuma, Monpa, Rabari, Bharwad, Charan, Aahir, Kuruba, Dhangar, Toda, Raika, Gujjar and Sandhiare the major pastoralists groups found in various states of India

Cordone et al, (2009). According to a semi-popular magazine, more than Two hundred tribes, comprising six percent of the country’s population, are engaged in pastoralism Pastoralists mostly depend on three resources first one is livestock, second is pasture and last is water and for this purpose they travel and this is the only way since they can stay alive and maintain the ecological stability of nature. It is strongly believed that without the contribution of the pastoral people, the Millennium Development goals of the United Nations cannot be achieved properly in the regions where pastoral people live.

1.1.1 Meaning of Tribe:

Kudnar (2015) the tribal groups are likewise experienced different names-viz- Adivasi (first settlers). Bhumiputra (sons of the soil) JANAJATI (folk people) ADIM JATI (original community), VANYABASI (inhabitants of forest) VANYJATI (caste of forest) UPAJITI (sub caste) ANUSUCHIT JANJATI (schedule tribes) GIRIJAN (hill dwellers) and so on. Only none of the term except the ADIVASI appears to be appropriate. The tribe suffix Jati. Since the connection of Jati through meaning nation or tribe also widely equated with the caste system in Indian context.

The problem of defining tribe has attracted much attention because the tribes and castes are two important pillars and are situated in the two poles of linear binary opposition. During the census operation 1891, administrators first realized the difference in determining the boundary line between the tribes and caste.
Akare (2014) defines a tribe as a social group of simple form. The members of which speak a common dialect and work together in such common purposes as warfare.

### 1.1.2 Major Nomadic Communities:

In India as well as the world, many nomadic tribes’ communities are shown. They have a great history in the world. The following important communities are founded. The Toda is the important nomadic community in the world, it is found in the southern India in Nilgiri Mountain. They are buffalo kipper. The Masai is the second important nomadic community in the world, they are found in the highland of Victoria in Africa. The major occupation this community’s is cattle herding. The Bahima is the other important nomadic community in the world. Their major occupation is cattle herding. The Kazak nomadic community is placed in Siberia, their major occupations are Cows, horses, camels and sheep herding. The Dhangar is the nomadic tribe community in Maharashtra (India) it is depending on the rearing of the shepherding occupation, their subsistence is depending on wool and meat determination. Gujjars are another nomadic tribal community in Himachalpradesh. It relates to the Islam religion. The main source of substances is Buffalo rearing. Gaddi, Gujjar also pursues the related example of migration and they remain in the grasses of the Himalaya for half year and in plain areas for half year months of the twelve. The Ramoshi Community is famous for the protection of the village. The majority of the Ramoshi people is residing in western Maharashtra. Remorse considers himself as the origin of Lord Rama. In Marathi language they say “we are Ramwanshi” (Madane, 2010)

### 1.2 Choice of Region

The study area has been selected for present study due to diverse causes.

1. The Dhangar community is an important and integrated part of Indian society.
2. As the majority of Dhangar’s live in remote forest and hilly areas, remain isolated and untouched by civilization.
3. The study area has diversified relief, rainfall and land types.
4. They are largely unaffected by development processes.
5. Therefore, their geographical and socio-economic study has considerable significance.
6. Researcher belongs to this study region, hence familiar with study area.

1.3 Importance of the Subject

1. The study of this particular community is the most important to policy maker for effective implementation of various schemes for the well-being of Dhangar Community.
2. The research work of such kind is immensely useful for the researcher.
3. Useful for population study in Maharashtra.

1.4 Study Area

Ahmednagar district has included various mountains and valleys ranges. It has also various river basins such as Godavari and its various tributaries. However, mostly area is hilly and rain fed hence it is favorable for the occupation of agriculture as well as shepherding, so large number of shepherders are lying in this district. It is the biggest district of Maharashtra State with a geographical area of 17418 Sq.k.m. that is 5.66% of area of Maharashtra State. Out of entire areas 391.5 sq. k. m. is urban area and remaining 16,656.5 sq. k. m. is rural area. Ahmednagar is centrally situated in western Maharashtra. In the Ahmednagar district, there were 14 talks and 1,581 villages and 1,308 Grampanchayat. The Ahmednagar district is placed between 18°10' to 20°00' North latitude and 73°30' to 57°37' East longitude, and is bordered on the north by Nasik district, on the north east by Aurangabad district, in the east by Beed and Osmanabad, on the south by Solapur while in the south west by Thane and Pune district. (www.ahmednagar.ac.in)

1.5. Need of the Research

This study is associated with Dhangar community which is the major part of the social structure of Maharashtra. They are moving to all over Maharashtra around 8th to 10th months because sheep herding, which is the major occupational activity of this community. Majority Community people engaged in farming. Although the population census did not occur to yet, but according to the knowledgeable persons about 1.5 crore populations staying here this is the second largest community in Maharashtra. The traditional wanderings occupation, the poverty and lack of
knowledge are the major causes of illiteracy so that they are socio-economically and educationally most backward as compared other communities in Maharashtra.

1.6. Aims and Objectives
In view of the aim stated earlier, the objectives of the present research study are as follows:
- To study the socio-economic condition of Dhangar community.
- To investigate the changing occupational pattern of Dhangar community.
- To survey the relationship between education and seasonal migration.
- To analyze the impact of Geographical factors on the occupation of sheep herding.

1.7. Hypothesis
1. Seasonal migration for sheep herding adversely affected the educational development of Dhangar Community.
2. Dhangar Community is improving their Socio-economic status in recent year.

1.8. Review of Literature:
Russell and Rosalind (1916) focused on education; social-economical profile of Dhangar Community, who live in India the state of Maharashtra and neighboring states. The community is assumed as backward and nomadic, still today in Dhangar community there are several evil things like dowry, superpositions and various customs.

Kunzru et al (1989) expressed that average, minor and medium types of sheepherder’s had remarkable higher livestock holding and availability of serious contributions than the landless that generally had lower socio-economic status and lower family education status.

Sperling (1990) stated that in truth, the impact of outside effects has made changes in the traditional livelihood pattern of most pastoral groups, nomadic and transhumant alike.

Galaty (1990) stated that in fact, the influence of external effects has made changes in the traditional occupational pattern of most groups that is nomadic.

Kolekar (1992) pronounced in deep the history of Dhangar shepherd. The Dhangar’s economic situation is rising due to dilate of education and in the change of
lifestyle, thinking, etc. Most of the Dhangar Community members live in Marathwada and the community settled down the ruler area. Later on the harvesting most of the Community members go for cutting of sugar cane. Dhangar community has all the aspects like marriage, funereal customs. Today they still faced several problems so; that study through socioeconomic point of views is wanted to do.

Aligula et al. (1997) told that the population has raised, agriculture has increased in more outside areas and formerly open common grazing lands have been changed into densely rural settlements of small land holder farmers engaged in livestock grazing.

Reid et al. (1999) articulated that as the population has risen, agriculture increased in more outside areas as well as inner side areas and communal grazing lands have been changed into over populated rural settlements of small land holder farmers.

Saberwal (1999) indicated that in socio-economic evolutionary thinking that nomadic lifestyle is traditionally treated as a disadvantage civilized lifestyle.

Little et al. (1999) reported that modern factors such as population increase and agro-pastoral battle have lead pastoralists to depend progressively on non-pastoral tassels such as farming labor; wage labor and trade for the further diversify risk.

Agarwal (1999); Mehta (2000); Kohaler Rollefson (2003); Kher (2006) and Das (2006); reported that India has a large population of nomadic tribes, but whole are not pastoralists. They intentional and being deliberated here live in mixed crop and livestock production system in the western part of India and Deccan plateau.

Bedade (2000) Reported that his book, “Dhangad and Dhangar Scheduled tribe in India”, The Dhangar community is known as different name in various states in India, who are homogenous in India, but they got different facilities in different state in India. In Maharashtra named Dhangad and Dhangar Community are stayed, both are same, but who falls in the Dhangad category gets scheduled Tribes facilities and who falls Dhangar category gets Nomadic Tribe facilities.

Geerlings (2001) stated that most Raika nomad united crop production during the rainy season with pastoralism for part of the year. Of all households interrogated fifty five percent responses not to have land in ownership. This is not to say that fifty five percent does not engage in crop production. Some Raika households rent a piece of land for a portion of the year or share crop.
Jost (2002) indicates that two vital features of animal husbandry in nomadic people are herd arrangement and size. These are run by environmental surroundings, family survival needs and cultural standard.

Rajput (2002) expressed that 40% Rajasthani nomadic herder were illiterate, where as 55% were educated of primary and secondary level and the rest 5% respondents were found educated up to higher secondary level and probably of the respondents had worked as the main family occupation.

Sharma et al. (2003) reported that generally the pastoralist consist some of the poorest rural groups. They have more infant mortality and literacy rates are very low. They are generally poor in associate of Rupees cash and ownership of land.

Dutt (2003) spoke that nomadic tribe (Dhangar) from a sub-set of the nomadic people in India. She reports that seven percent of the population of India is nomadic but their sizeable numbers they are ignored by the policy makers.

Dalankar (2003) stated that the occupational differences, Religious movements and particular traditions and behavioral patterns are mostly responsible for the sub caste of Dhangar community. In the modern age the various types’ organization is founded by Dhangar community. In the economy and the caste system of the village, they are significantly important. The roots of caste system rooted in the village. The Dhangar community is so far the civilization and the Industrialisation.

Dalnar (2003) expressed his view about the occupation of Dhangar Community. The word Dhangar is occupied from the Sanskrit. The shepherds (Dhangar caste) and blanket weavers, numbering large Persons in India, the Dhangar is a very numerous cast in the Deccan Plateau, He gave the statistical information of their socio-economic and cultural status.

Mohammed (2004) displayed, that the majority Dhangar’s depend on nomadic pastoralism occupation; the data indicate that the main type of activity of the Dhangar’s is pastoralism 76.4%. The agricultural is followed by 22.9% that is, both agricultural and livestock raising.

Hartmann et al. (2009) stated that shepherding is the main Occupation of manufacture in the Somalia, frequently herding an arrangement of sheep and goats. It is predictable that 60 to 80% of food, clothes and income sources of the pastoral communities are resultant from livestock and livestock goods.

Gavate (2011) reported that the social-economic and occupational status of Sheepherder. The male and female of Sheepherders are named by their cord and Goddess due to their faith in divine power. The male and female are used meat in their meal according to their position, Maximum Sheepherders are socio-economically and politically backward for shepherding is their main occupation.

1.9 Database and Methodology:

Geography is a science based on empirical studies which require data collected from various sources. The present study was conducted for Dhangar community in Ahmednagar District of Maharashtra State of India.

1) Primary Data was composed from field survey by an interview with an appropriate questionnaire for the Village of Ahmednagar District; Total 42 villages from thirteen blocks were selected purposefully for study on the basis of existence of maximum Dhangar Pastoralists.

A total 420 respondents were nominated randomly from 42 selected villages and data were made through the personal interview schedule along with participating observation. The generated data were analyzed by various types of statistical methods.

The following table shows that selected villages for the study of the study region.
<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Tehsil</th>
<th>Total Villages</th>
<th>Dhangar community people Villages</th>
<th>The Villages under Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Akole</td>
<td>191</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>2</td>
<td>Jamkhed</td>
<td>88</td>
<td>27</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Karjat</td>
<td>127</td>
<td>32</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Kopargaon</td>
<td>79</td>
<td>35</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Nagar</td>
<td>117</td>
<td>26</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Newasa</td>
<td>120</td>
<td>34</td>
<td>3</td>
</tr>
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<td>7</td>
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<td>4</td>
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<td>2</td>
</tr>
<tr>
<td>9</td>
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<td>32</td>
<td>21</td>
<td>3</td>
</tr>
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<td>4</td>
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<td>5</td>
</tr>
<tr>
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<td>112</td>
<td>23</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>Shrigonda</td>
<td>115</td>
<td>26</td>
<td>3</td>
</tr>
<tr>
<td>14</td>
<td>Shrirampur</td>
<td>54</td>
<td>28</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>1570</strong></td>
<td><strong>405</strong></td>
<td><strong>42</strong></td>
</tr>
</tbody>
</table>

Source: Compiled by Researcher

2) Secondary source (data) was gained from the Department of census, Publication of Ahmednagar District, Toposheets of survey of India, Maps and Development Report from Ahmednagar District.

Following techniques have been used in the present study.

\[ \text{Concentration Index} = \frac{\text{Tahsil Population} / \text{Tahsil Area in Square Kilometer}}{\text{District Population} / \text{District Area in Square Kilometer}} \]

\[ \text{Arithmetic Population Density} = \frac{\text{Total Population}}{\text{Total Area in Sq. Km.}} \]
Population of Current Decade – Population of Previous Decade

iii) Population Growth Rate = \( \frac{\text{Population of Current Decade} - \text{Population of Previous Decade}}{\text{Population of Previous Decade}} \) *100

To calculate the growth rate of population formula was used as given below.

\[
r = \frac{\text{Pn} - \text{Po}}{\text{Po}} \times 100
\]

Where as,
\( r \) = Growth Rate of population.
\( \text{Pn} \) = Population in Succeeding Census.
\( \text{Po} \) = Population in Previous Census.

iv) Total Dependency Ratio = \( \frac{\text{Population Aged (0-14) Years and 60 + Years}}{\text{Population Aged (15-59)}} \) *100

v) Index of Ageing = \( \frac{\text{Population Aged 60 + Years}}{\text{Population Aged (0-14)}} \) * 100

vi) General Activity Rate = \( \frac{\text{Economically Active Population}}{\text{Population Aged (15-59)}} \) * 100

vii) Literacy rate = \( \frac{L}{P} \) * 100

Where as,
\( L \) = Literate population.
\( P \) = Total population

1.10 Arrangement of Text:

The present study has been arranged into seven chapters.

The first chapter is an introduction of study which includes a general introduction, choice of region, importance of the subject, study area, need of the
research, aims and objectives, hypothesis, review of literature, data base and methodology.

**The second chapter** focuses on location, site and situation, relief, drainage, soil, climate, rainfall, temperature, forest and natural resources.

**The third Chapter** has studied historical background, land use pattern, transport, network, density and distribution of population, the growth of population, literacy, sex ratio, occupation structure, irrigation and weekly market.

**The fourth Chapter** is included the meaning and definition of Dhangar community, its, Kuldaivat, Dhangari Gaja, Sub caste as well as Socio-economic analysis of Dhangar Community such as Age of marriage, Owner ship of land, Types of agriculture, Crops types, Age composition, Size of family, Types of family, Annual income, Occupational structure, Land holding capacity, Dependency ratio, Sex composition, Number of sheep, Migration pattern, Time of migration, Other community people think about respondents present occupation, Changing occupation and development of social status etc.

**The fifth Chapter** has assured that the Literacy of Dhangar community (respondents) in Ahmednagar district. This chapter is focused on literacy of Respondents because education factor is almost as significant to the process of development of Dhangar community in Study region. Although, in this community the ratio of migration for the sheep herding is not very high, the respondent’s literacy rate is very low in the study area. That is the most significant fact in this study.

**The sixth Chapter** is for the village Shindodi in Sangamner tehsil selected as a case study in terms of distribution, density, growth, literacy, sex ratio and occupational structure of Dhangar community at village level study.

**The seventh chapter** covers Summary, Conclusion, Findings and Suggestions.
1.11 Limitations:
1. The scope of this research work is the entire vicinity of Ahmednagar district. The research survey should have done entire Dhangar community, but it is neither possible nor viable for having certain human restrictions. Therefore, the researcher has adopted sampling method for selection of village survey.

2. The researcher collected the data based on the prepared questionnaires. However, researcher faced various difficulties to get required information from the respondents. The barriers were mainly ideological, social and domestic. Despite of the fact, the researcher has attempted sincerely to get the data assuming all those obstacles. Further, it is assumed that all the information is true for making the conclusion.

1.12 Résumé:
This chapter has given the introduction to the topic and study area. It includes major types of nomadic communities, concepts of Nomadic tribe, choice of region, the importance of the subject, study area, the need of the research, aim and objectives, hypothesis, survey of literature, database and methodology, arrangement of text and limitations. The study mainly aims at to introduce the Dhangar community and Study area in the present chapter.