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## **Socio-Economic and Livelihood Challenges of Dhiwar Community: A Research Study of Sindewahi Block, Chandrapur, Maharashtra.**

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### **ABSTRACT**

*India is the second most populated country in the world; being a developing country where education, health, and livelihood embellish an essential tool to develop yourself and your nation. In India, people live with distinct culture, religion, language, beliefs as well as different historical backdrop. In every religion, there are several castes and sub-castes. In the ancient period, there were some castes, which were oppressed by the other, and because of this, people remained under privileged and marginalized. Social, economic, and political marginalization of people leads to a lack of resources and societal esteem. The central government has divided classes into schedule caste (SC), schedule tribe (ST), and backward classes (BC). There exist commissions for sanctioning this all, and in some part, they are victorious. The Maharashtra state government has the same SC and ST, but they divide the backward class into six categories. These are other backward class (OBC), special backward class (SBC), vimukt jati (VJ), nomadic tribes B, C, and D (NT B, C, D). They all have 13, 7, 19, 2, 3, 2.5, 3.5, and 3 percent reservation sequentially. The reservation exemplar for these categories is distinctive in the central government and the state government.*

*As per the report of the national commission for denotified, nomadic, and semi-nomadic tribes (volume-1), each state of India has a population of nomadic tribe except Manipur and Nagaland (MSJE, 2008). The Dhiwar community, located in the state of Himachal Pradesh and Punjab. In both states, it belongs to the Nomadic tribe. In both, the state has its community entry number in the state list as 13 and 1, respectively (MSJE, 2016).*

**KEYWORDS:** *tribe, sustainability, livelihood, agriculture, fishing, community.*

### **Rationale**

Many researchers have researched on various social aspects and societies, but no significant research study ever focused on the Dhiwar community, which belongs to Nomadic Tribe of Maharashtra state. Since earlier period tracing back to several ancestral lineage, they are doing the very same job of fishing even to this day. So, this study may be used to create a model of sustainable livelihood for these people and reserve water resources for this community. Only a few of them are in government jobs, they have reservation but some are not aware of the benefits. So, this study is essential to find out the possibilities behind this lagging.

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### **Problem Statement**

Dhiwar community is mainly engaged in fishing operations for a long time, and even today they continue to do the exactly similar activity, their livelihood depends on this. Nevertheless, due to adverse effects of global warming and the rising temperature, the sources of water are depleting and vanishing slowly, therefore, this community has to find out new alternatives for their livelihood.

### **Objectives**

The research mainly focuses on understanding the problems and challenges about the livelihood of the Dhiwar community in Sindewahi block, Chandrapur district. The objectives are as followed

- i. To understand the livelihood patterns of the Dhiwar community.
- ii. To study challenges and alternative livelihood of the Dhiwar community.
- iii. To study the role of government programs in creating livelihood of Dhiwar community
- iv. To suggest policy measures at the micro and macro levels.

### **Research Methodology**

The study has been carried out in Sindewahi block of Chandrapur district state Maharashtra. The study has been conducted using a mixed research method, which is qualitative and quantitative. For the quantitative research method, primary data and secondary data has been used. The primary data has been collected using purposive sampling method. Secondary data has been collected from various reports by the government of Maharashtra. Concerning the qualitative research method, case study method has been used. There are some techniques that the researcher used in the research are as stated below in this paper.

### **Observation**

The observation is of two types, i.e., participant observation and non-participant observation. The community was observed when they were engaged in activities like fishing and weaving net for catching fish.

### **Interview:**

The interview took place in both formal and informal ways. Formal interviews of yielders and old persons and informal interviews of children has been taken. Structured interviews have been used for interaction with yielders, and unstructured interviews have been used for children. For parents, both structured and unstructured interviews have been used.

### **Survey:**

The survey samples are twenty Dhiwar families which were selected randomly, mainly those who had time to provide information. These survey samples are dependent on the total population of the village, which this research aims at. The sole purpose of the survey is to understand the challenges during fishing and other difficulties while surviving in society.

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## **Review of Literature**

### **Meaning of Livelihood**

Livelihood is a means of making a live (IFRC, 2019). To secure the necessities of life, it encompasses people's capabilities, assets, incomes, and various activities. Within this livelihood, families can secure their future and live happily. In another way, we can state this as a quality or state of being lively. World Summit for Social Development (WSSD) defined livelihood as employment (Wolfensohn, 2010). However, through employment, we should be able to build a better country for some people but not for everyone. Through this, we will be able to increase GDP (Gross Domestic Product), but we cannot ensure that people get a secured livelihood. Development is essential for generating employment, which it equates with livelihood (Gohain, 2010). It commands an individual, family, or another social group has over an income and bundles of resources that can be used or exchanged to satisfy its needs. When we are talking about the backward community and socially, economically, politically marginalized community, then we feel there is a deficiency of resources and opportunities. Livelihood is mainly used in combination – sustainable livelihood and rural livelihood. Because once we get a livelihood, then this will be sustainable, and only through it we can secure better livelihood for future generations.

A livelihood is sustainable when it enables people to cope with and recover from shocks and stresses and enhance their well-being and that of future generations without undermining the natural environment or resource base (IFRC, 2019). Sustainable livelihood leads to provide livelihood opportunities for future generations. Livelihood security arises from secure resources ownership and access (through rights) to economic activities and yields adequate income, which would help manage risk, shocks, and contingencies. The impact of livelihood is on individuals, groups, families, communities, and institutions. Because this all is linked with each other, if an individual is not getting a proper livelihood, then it will affect their family. Also, if he/she belongs to the particular community, then probably it will be affected by the whole community.

The major problem of people who do not get proper livelihood is an unequal distribution of resources. The resources that people use are up to some castes/communities. Moreover, they used that is an extreme level, and through this, they do their development and live a better life. In 1980, World Commission on Environment and Development (WCED) defined sustainable development as that which meets the needs of the present without compromising the ability of future generations to meet their own needs (Nair, 2012). It includes food, cloth, shelter, and jobs. This commission defined livelihood as “adequate stocks and flows of food and cash to meet basic needs. In 1991, Chambers and Conway explained livelihood within an interactive framework with capabilities (stores, resources, claims, and access) and activities together determining the means of living for individuals. After 1980 for maintaining sustainable livelihood, many steps are taken. Also, there were many efforts made to develop policy-oriented sustainable livelihood frameworks by multilateral institutions like the United Nations Development Program (UNDP) and international aid agencies like Cooperative for Assistance and Relief Everywhere (CARE), Department for International Development (DFID). These different approaches we can call as sustainable livelihood approaches. The main objective of these approaches is to conceptualize poverty as a condition where secure conditions of life are lacking. Some researchers argue that sustainable livelihood needs to be broadly defined in terms of

enhancement of capabilities, particularly in the context to tribal people. In India, Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) get one-step towards the eradication of poverty and provide livelihood security and employment.

### **Who are the people of this tribe?**

The British government in India introduced the category of the tribe to designate the people living in the forest and hill area (Dahiwal, 2000). A list of primitive tribes was made during the census of 1931, while the list of backward tribes was prepared for the Government of the India Act, 1935. The Indian Constitution and laws made under it recognize the special status of tribal communities. Several sociologists and social anthropologists have debated to defining the tribes and characteristics of a tribe. The Constitution acknowledges that tribal communities need and deserve special protection and that the politico-administrative establishment must act to ensure that such protections are extended to tribal communities (Ministry of Affairs, GOI, 2014). In the Roman context, the term “tribe” was used to refer to a state of barbarism, but also to indicate a tributary relationship between a group and the imperial state, with whom gifts and tributes were exchanged. Tribes in the Indian context have been defined as groups remaining outside of the structures of state and civilization. Each definition of tribes stresses on a particular aspect of tribal life and their relationship with the state, enlightenment, and processes of development as well as specific features of their culture, livelihood, and economy. However, the dominant conception of the tribe that developed during this period revolved around notions of ‘backwardness,’ indigeneity, and separation from the larger Hindu civilization. Tribes were mainly identified in terms of what they were not: they did not practice Vedic Hinduism, they were not Muslim, their societies were marked by the relative absence of economic and ritual stratification, and they were not integrated into the “modern” economy or civilization.

### **Who is Nomadic Tribe?(Constitutional Framework)**

The de-notified and nomadic tribes are an integral part of Indian society (Bokil, 2002). The constitution of India mainly used the terms schedule caste, scheduled tribe, other backward classes (Article 338(10)), socially and educationally backward classes (Article 15 (4)), and weakest section (Article 46). The nomadic tribe is a socially and educationally backward class.

Nevertheless, it was not defined any term, and it is because of the undefined feature of the above conditions in the constitution that the union government and the state government are tempted the schedule communities according to their convenience in their lists. For example, the Gond community is in schedule tribe in Maharashtra but is in schedule caste in the Uttar Pradesh. In the 1920s, the term backward classes were used in the broader sense to count the depressed classes, hill tribes, criminal tribes, and wandering tribes. In the constitutional assembly, Dr. Ambedkar explained the term backward community, and they say, "We have left it to be determined by each local government. A backward community is a community which is backward in the opinion of the government". The constitutional assembly did not define the term backward community. Under the article 340, 341, and 342 of the Indian constitution, the president appoints commission to investigate the condition of socially and educationally backward classes and revise the list of scheduled caste (SCs) and scheduled tribe (STs). Under Article 15 (4) and 46, the state is required to make specific provisions to protect the weaker section, and under these governments can set up commissions and



committees for the inclusion and the exclusion of certain castes, tribes, and groups in the schedule.

The term 'schedule caste' began with the Schedule Caste Order, 1936, in which the total 47 castes are included (Dahiwal, 2000). In 1933 there was a solution of the government of Bombay mansion that depressed classes consist of only the untouchables. There is some confusion because one same community belongs to two different castes. For example, a kai kadi community which is listed as a scheduled caste as well as a denotified tribe in Maharashtra. The constitutions recognize only two categories that are scheduled castes and scheduled tribes for granting some benefits and making special provisions for advancement. Under the article 15 (4) the state is empowered to make special provision for improvement of any socially and educationally backward classes, besides SCs and STs the government of Maharashtra has four categories of the backward classes and these are denotified tribes, the nomadic tribes, other backward class, and particular backward class. In 1871, the criminal tribe act was passed for scheduling the offender groups, and it was extended to all India. Under the criminal tribe act, specific communities engaged in criminal activities were identified as criminal tribes. This act was repealed in 1949 for the Bombay province and all India in 1952. Since the tribe under the act has been declared as denotified tribes.

In 1961, the government of Maharashtra declared two lists, i.e., Schedule I and Schedule II. Schedule I consisting of the 13 vimukti-jatis (VJs) and Schedule II, consisting of 24 nomadic tribes (NTs) to implement the welfare program under the third five-year plan. These 13 communities, along with the 50 subgroups, have remained unchanged. The communities, namely bhoi (fisherman), baurupi (maskers), the lari (bullock breeders), Otari (casters), dhangar (shepherd), and vanjari (peasant) were added to the list of nomadic tribes in 1974, 1977 and 1990 respectively. In the list of 29 nomadic tribes along with 99 subgroups comprises communities where the entire family was wandering (Dahiwal, 2000). Corporations are set up for the improvement of the people who belong in the weaker section, and Vasantrao Naik Vikas Mahamandal set up for the improvement of the economic condition of the nomadic tribe.

### **Dhiwar Community and Their Livelihood Challenges: Analysis of Data**

#### **Information About the Village**

The name of the village is Nachanbhatti. It is a small village that comes under Sindewahi block and Chandrapur district of state Maharashtra. The total population of the village is 1210 (data provided by gram panchayat) and 310 households. SC, ST, and OBC are the caste in the village. SCs and STs have more and quite equal populations in the village while others are less in proportion. Peoples in the village have resources like land, forest and water and they depend on it. More than eighty percent of people have their agricultural land. Others are works as a land labor on others field. There is no transport facility and medical facility in the village. For any problem, peoples go to Nawargaon. Nawargaon is six kilometers away from the Nachanbhatti village. In the village, there are four small shops and only three ration shops, one bike and a bicycle repairer. There are four wards in the village. In NT, there is subcaste like Dhiwar, Khati, and Lohar in the village. All the families have a semi pakka house. More of the families who do not have toilet facilities and still practicing open defecation. People have to go away from the house for safe drinking water.

Sr. No.		Population
1	Male	601
2	Female	609
3	SC	416
4	ST	694
5	OBC	03
6	NT	97
<b>Total Population</b>		<b>1210</b>

**(Table 1-Distribution of total population of village \*DATA provided by Nachanbhatti Grampanchayat)**

Sr. No.	Caste	No. of Households
1	SC	123
2	ST	164
3	OBC	01
4	NT	22
<b>Total no. of Household</b>		<b>310</b>

**(Table 2-Caste wise distribution of household invillage)**

### **Dhiwar Community in Village**

In the above table, we can see there only twenty-two families of the Dhiwar community in the village and only ninety-seven population, which is very less compared to the others. Their traditional occupation is fishing. Since from generations they are doing the same job. These people have unity among them, and they have their Mandal. The majority of these people do not have their land, and if someone has, then this is very less. They change their livelihood patterns as change in seasons. In rainy seasons they go fishing, and in another period they find alternative work and some go to Chennai and other places for work.

### **Livelihood Patterns of Dhiwar Community**

Fishing is the traditional livelihood of these people. Nevertheless, because of some reason, they do not get this, and that is why they find more alternative livelihoods. The problem in this livelihood is that there are fewer water resources are a available in the village and the number of their accessing people, so sometimes it is demanding them to go fishing. Agriculture is another livelihood for these people. Nevertheless, only some families only have this. Fishing, agriculture, livestock, small shops, bicycle repairing, tailor, ice product seller, murmure seller, agriculture labor, and a private company on Chennai this is the principal livelihood of these people.

Sr. No.	Livelihood	No. of families	Percentage
1	Fishing	20	100
2	Agriculture	12	60
3	Livestock	4	20
4	Small shop	1	05
5	Bicycle Repairing	1	05
6	Tailor	3	15
7	Ice product seller	1	05
8	Murmurey seller	3	15
9	Agricultural labor	20	100
10	Private company (Chennai)	5	25

**(Table 3-Livelihood in village and dependent families)**

From the above table, we can see that the total population has their main livelihood is fishing, and this is traditional for them. Out of them, only sixty percent of families have agricultural land as their livelihood opportunity. Only twenty percent of families have livestock. In this, they have goats rearing and poultry, but this is on the microscopic scale. Like if a family is doing goat rearing, then the family has only one or two goats and not more than that, and it is similar to the poultry. Only five percent of families own their small shops. Five percent of the family do the job of bicycle repairing and earn money from this. Fifteen percentage of families are work as a tailor in the village and go to the neighboring village for the same work. Five percentage of families sell ice products and earn money from it. Fifteen percentage of families are selling the murmure (puffed rice). All families are doing the work of agriculture labor. Furthermore, twenty-five percent of the families are willingly going to private companies in Chennai for work and return after six months or a year.

### **Livelihood challenges of Dhiwar community**

Only this community knows how they find their livelihood if there is fishing is not available. So, it is very for them to cope up with this situation and search for new livelihoods. So, we see the challenges regarding the livelihood which they have.

### **Fishing**

Fishing is the traditional occupation if this Dhiwar community. This occupation is only available in the rainy season. Because at this time, all water resources are full of water and accessible to everyone, but the same thing is not happened in other seasons like in summer and winter. In this time, this community has to find another job for their livelihood. There are limited water resources in the village (water resources for fishing). There is no such a big

lake and other significant resources. In the time of summer, most of them dry, and there is no other option for the Dhiwar community instead of finding new jobs for them.

### **Agriculture**

The sixty percent of the family has agricultural land. Nevertheless, they have only a maximum of four-acre land. The total average of the land is only 1.83 acres, and it is very less to sustain on this if we have only agricultural land as a resource of livelihood. Most of this land is depends on rain water. So, if in some year there is less rainwater, then this resource is not useful for the community.

Sr. no.	Name of Family	Total land (in acre)
1	H. Kodape	1.50
2	G. Atram	2.00
3	U. Kamadi	0.50
4	V. Kamadi	2.00
5	K. Kamadi	0.50
6	S. Kamadi	0.50
7	V. Kodape	2.00
8	N. Kodape	2.50
9	S. Kodape	4.00
10	S. Kodape	2.50
11	U. Kodape	1.00
12	N. Kodape	3.00
Average area of land (acre)		1.83

**(Table 4-Name of Families and Pattern of Landholding in Dhiwar Community)**

### **Livestock**

Only twenty percent of families have live stock like goats and hens. Nevertheless, the quantity of this livelihood in the family is meager. In a family, there are not more than four goats. Families prefer to rearing female goats because of their productivity. If a family owns a female goat this year, then after a year, she will give two to three kids, and in this way, the number of goats will increase. After the growth of goats, it sells to the buyer and earn money through it. In this way, they get the money, but it takes a long time, and there is no assurance that nothing happens to goats in that period. Sometimes goats and hens are died because of disease and other reasons.

### **Small Shop**

Only five percent of the family own small shops. In this shop, we get all the primary and necessary things which everyone wants in daily life, like a ration shop.



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### **Bicycle Repairing**

There are only five percent of families do the job of bicycle repairing. This job has no limits, but there is a problem with it. This is in a small village, and there is no assurance that every day, you will get the work. So, we can say that this is a kind of alternative livelihood, but we have to find a more stable livelihood to earn money.

### **Tailor**

Only fifteen percent of families do this job of tailoring. In this, they do not get the work every day, so this is also a part-time job with no assurance of work.

### **Ice Product Seller**

Only five percent of families do this job. This is available in only the summer season. At that period, this will help families to generate income and save for the future.

### **Puffed Rice (murmure) Seller**

Fifteen percent of the family do this job. This job is available in the whole year. Nevertheless, the income generation process is prolonged in this job.

### **Agricultural Labour**

All families are going to the agricultural field and work as agricultural workers. This is only available for four to six months. Nevertheless, there is no assurance for everyone to get this job.

### **Private Company(Chennai)**

Twenty-five percent of the family migrate to Chennai for work every year. They went there and worked in plywood company as a laborer.

### **Government Programmes For Fishing Community**

This is some government programs and policies for the fishing community. All the information about the program is given by the Divisional Fishery Department, Bramhapuri.

- i. Fish Production Using Pinjara Technique.
- ii. Discount on Nylon Trawl And Fishing Boats.
- iii. Formation of Fish Seed Center (Matsya Beej Kendra).
- iv. Formation of New Fishing Lake in District.
- v. Formation of Fish Seed Development Lake.
- vi. Renewal of Fish Ponds Reservoir.
- vii. Gharkul Yojana (Crib Plan) For the Fishing Community.
- viii. Accidental Combat Insurance for The Fishing Community.

### **Fish Production Using Pinjara Technique**

Fishery department permits this technique to only those fishing organizations that have more than 200 hectare reservoirs. An increase in the productivity of healthy fish is the main motto of this technique. Through this, about 30000 employments are generated throughout the year.

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### **Limitations**

This is only useful for fishery organizations, but what about the other fishers who are not connected to any organization. Like in the Nachanbhatti village, no one is connected to any other fishing organization, but they need these facilities, so what they should do?

### **Discount on Nylon Thread and Fishing Boats.**

Nylon thread is used for the creation of the fishing net. Furthermore, it is only provided to the fishing organizations which are linked to the government fishery department. Sometimes the government provides all accessories in discount while sometimes gives money to the fishing organization to buy accessories.

### **Formation Of Fish Seed Centre (Matsya BeejKendra)**

Again, this will also provide the government-linked fishery departments only. For this, the organization should give to first approach the divisional fishery department and gives them a letter for demanding this by the majority of the organization member.

### **Limitations**

This was providing a temporary job for the fishers, but the problem is that this for a short time. This center is controlled by fishery organizations, and they only accountable to give the job or not. Sometimes the president of this organization gives all tender to the contractor. So it is a kind of corruption. This extends to no jobs for members of the organization.

### **Formation of New Fishing Lake in Discount**

For the formation of new fishing lakes government gives a discount to the fishing organization and for the same work appointed the only members of the fishery organization. These members are access to this lake as well as get the job for some time.

### **Limitations**

This is giving the job opportunity to fishing organizations only and enrolled members of it. No other fishers are allowed to get the job.

### **Formation of Fish Seed Development Lake**

The better development of the fish, fishery department of the Indian government provides financial assistance to the fishing organization and provides them good quality seed and other equipment. In this lake, only, fishing organizations and their members are allowed to use this while others are not.

### **Renewal of Fish Ponds Reservoir**

For the renewal of the fishing ponds, the fishery department gives financial assistance to the fishery organization. Through this, the organization can increase the depth and area of the previous water resources and the ability to produce more fishing products.

### **Limitations**

This is only applicable for the fishing organization, which is linked with the fishery department and not to the Zila Parishad. It is not for individual fisher.

### **Gharkul Yojana for Fishing Community**

This is an outstanding initiative of the fishery department to strengthen the lifestyle of the fishing community. This fishery department provides financial assistance to that particular individual through the fishery organization.

### **Limitation**

This is only providing through the fishery organizations and not the other government administrations like gram panchayat and Zila Parishad. This is only applicable to the members of fishing organizations.

### **Accidental Combat Insurance for Fishing Community.**

This is another good government scheme for the fishery community. This is provided by the fishery department. Mostly this is applicable for those who access the enormous water resources. If something

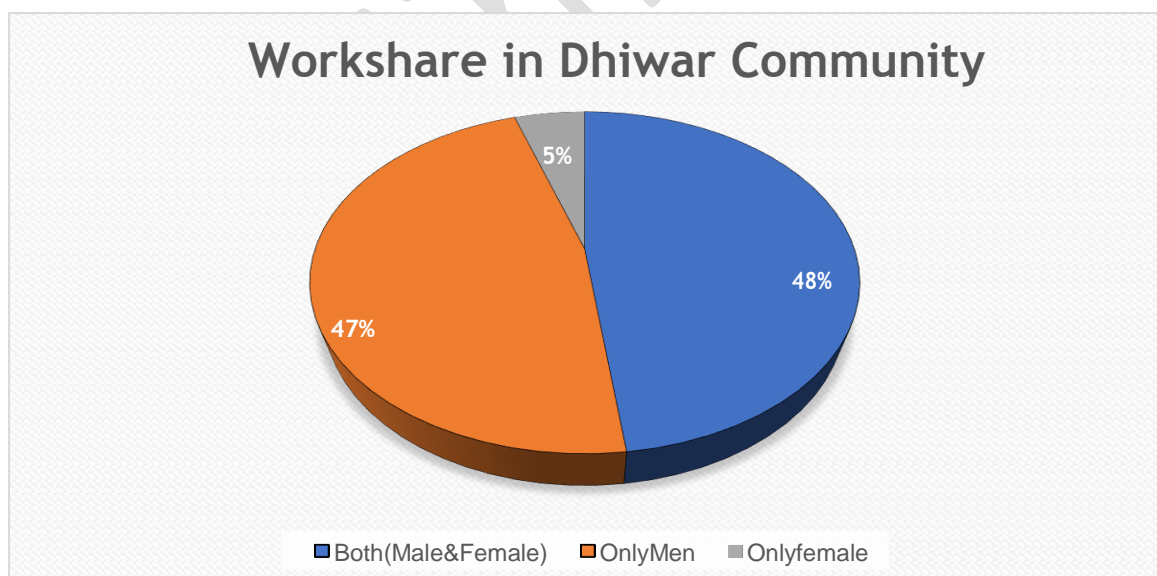
Happens while going to fish, then this insurance provides financial assistance to that family. Nevertheless, the member of that family should be connected to any fishery organization.

### **Limitations**

This is not applicable for those who are not linked with the fishery organization.

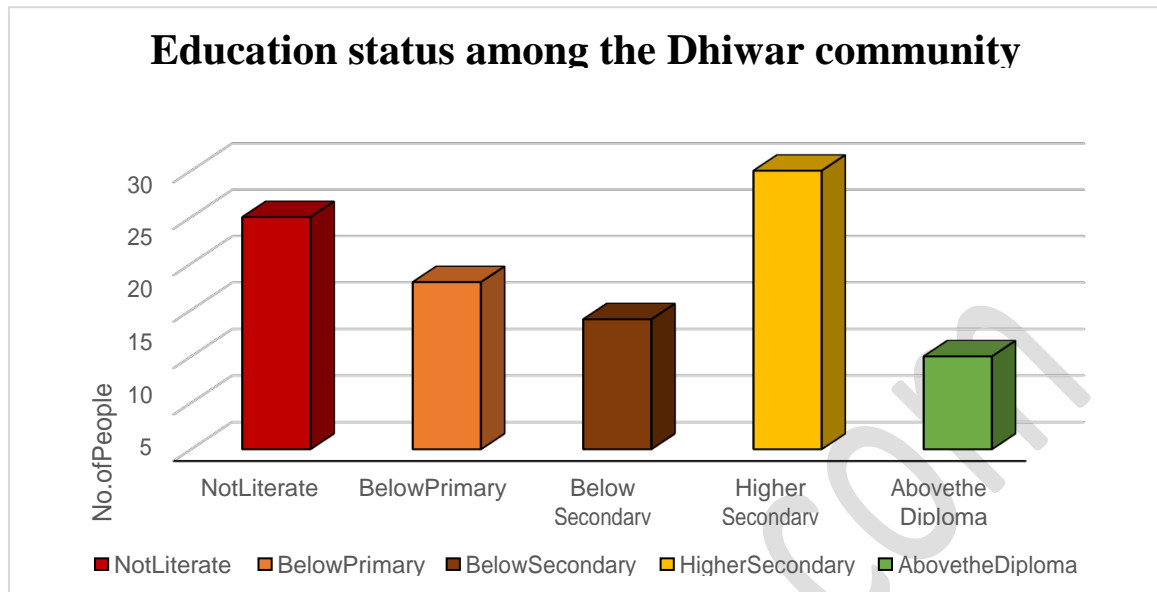
### **Work Share in Dhiwar Community:**

**(Fig-Work Share in Dhiwar Community)**



In the above figure we can see that for getting the livelihood, both men and women in the family have to work together. There are forty-eight percent of families in which both men and women work together and earn money. There are forty-seven percentage of the family whose only male are work and find the livelihood, and there are only five percent of family in which only female is worked to earn money. In these families, no male member is alive; that is why only women are work.

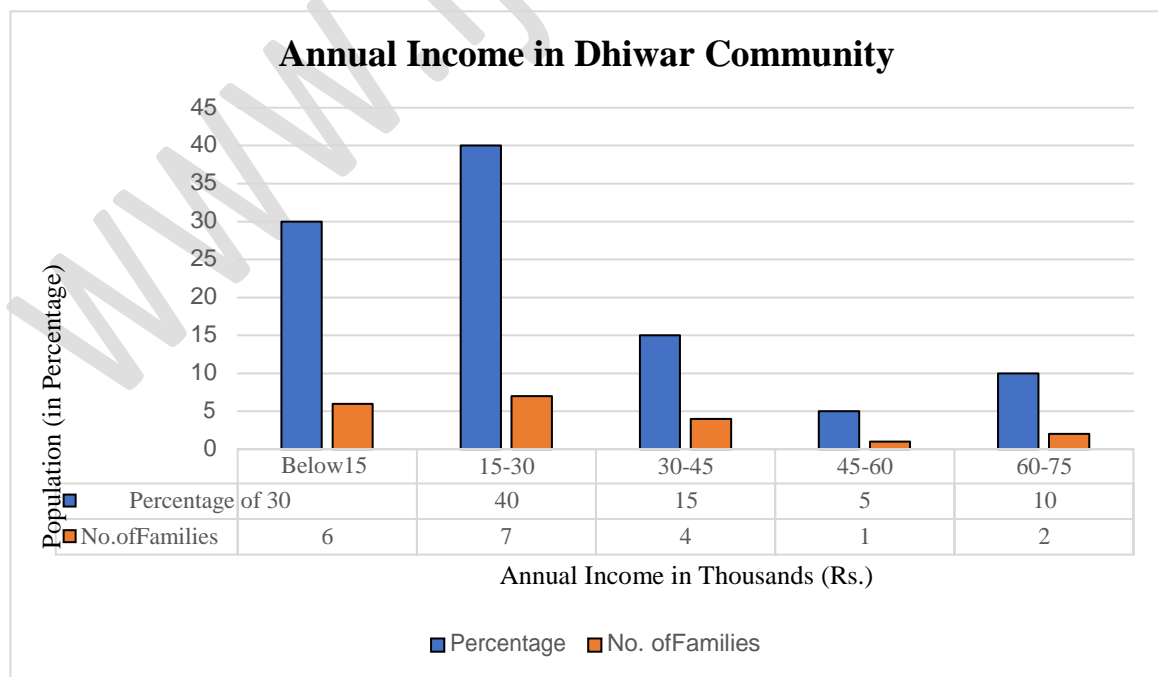
**Education Status among the Dhiwar Community:**



**(Fig-Education Status among Dhiwar Community)**

In the above figure, we can see that the illiteracy level among the Dhiwar community is high. More than twenty-five percent of the population is illiterate. More than eighteen percent of the population is only going to below primary. More than fourteen percent of the population is going to below secondary. More than thirty percent of the population are completed their higher secondary. Further more, only more than ten percent of the people have completed their diploma courses.

**Annual Income in Dhiwar Community:**



**(Fig-Annual Income in Dhiwar Community)**

The above data in the figure shows the annual income in the Dhiwar community, corresponding to the number of families. There is thirty percent of the population earns money below fifteen thousand. There are forty percent of the population who earn money between fifteen thousand to thirty thousand. Fifteen percent of the population earn money in between thirty thousand to forty-five thousand. Only five percent of the family earn money between forty-five thousand to sixty thousand, and only ten percent of the population earn money in between sixty thousand to seventy-five thousand. Ten percent of the families earn money between sixty to seventy-five thousand.

Sr. No.	Government Schemes	No. of Families	Percentage
1	Gharkul	4	20
2	MGNREGA	20	100
3	Toilet	9	45
4	Old age Pension	3	15

#### **Government Schemes (Apart from the Fishery Department)**

**(Table 5-Government schemes accessed by Dhiwar community)**

The above table shows the percentage of the family of the Dhiwar community who accesses the government schemes. All families of this community have job cards, and they were going the MGNREGA (Mahatma Gandhi National Rural Employment Guaranty Act). Only twenty percent of the family get enrolled in the Gharkul Yojana. Only forty-five percentage of families get toilet facilities from the government. Only fifteen percent of the families are getting old-age pension.

#### **Type of Documents:**

Sr. No.	Type of Documents	No. of Families	Percentage
1	Caste Certificate	11	55
2	Aadhar Card	20	100
3	Job Card	20	100
4	Ration Card	20	100
5	Election Card	20	100
6	Pan Card	02	10
7	Bank Account	18	90

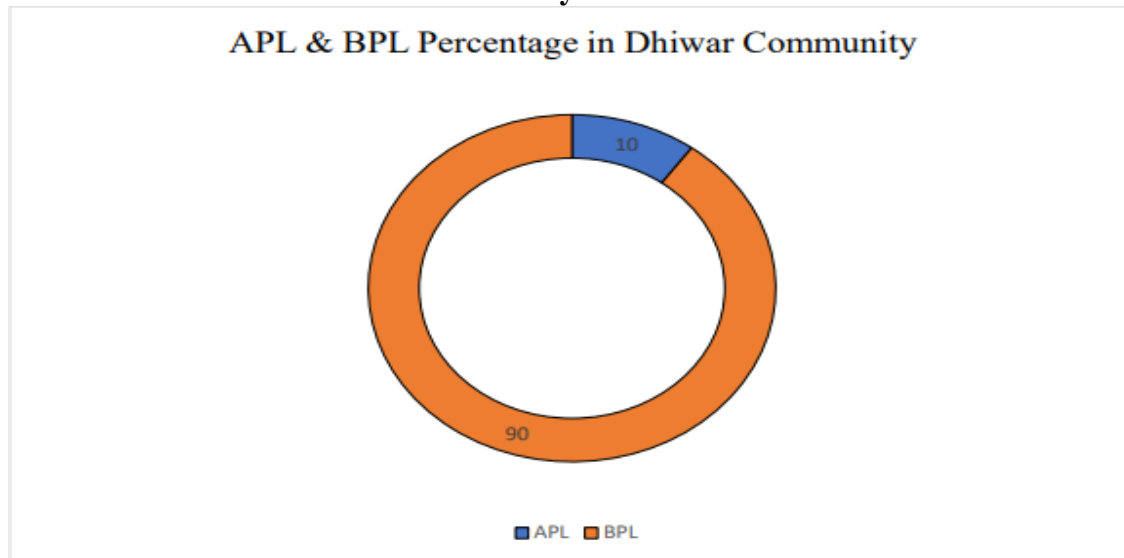
#### **(Types of Documents which families of Dhiwar community have)**

The above table shows the types of documents that families of the Dhiwar community have. All families have aadhar card, job card, ration card, and election card. Only fifty-five percent



of the families have their caste certificate. Ninety percent of the families have a bank account. Furthermore, only ten percent of the families have pan cards.

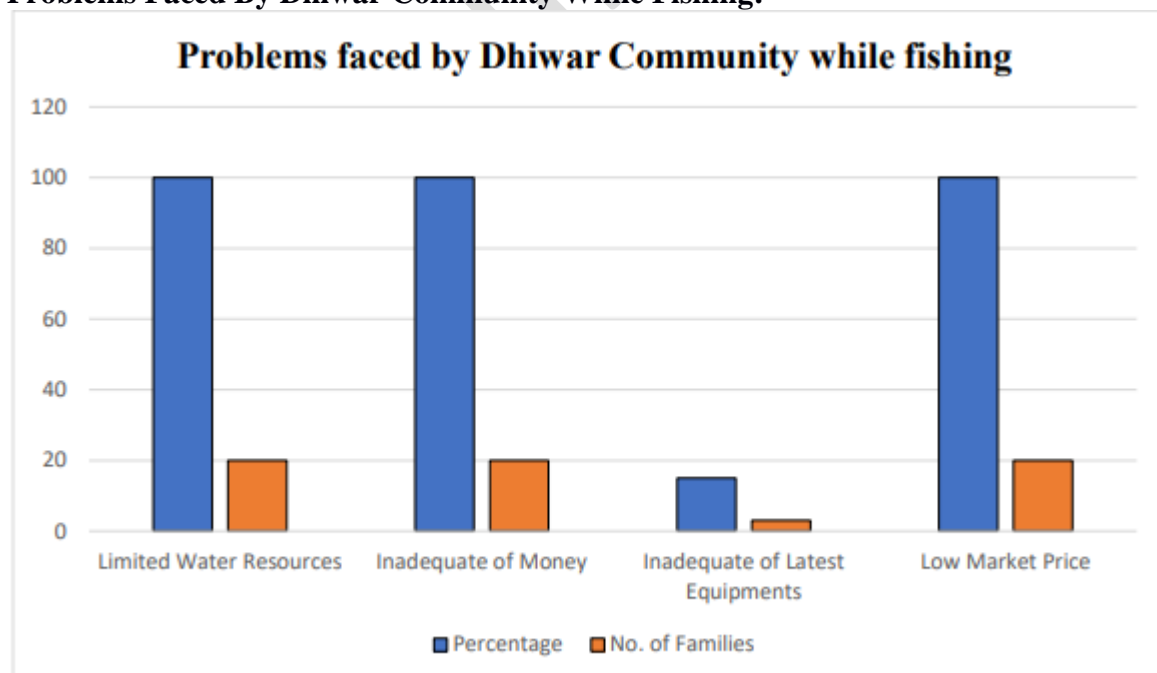
#### **APL & BPL Ratio in Dhiwar Community:**



**(Fig-APL & BPL Percentage in Dhiwar Community)**

The above figure shows the percent age of the APL (Above Poverty Line) and BPL (Below Poverty Line) families in the Dhiwar community. There is ninety percent of the families below the poverty line, and only ten percent of the families are above the poverty line.

#### **Problems Faced By Dhiwar Community While Fishing:**



**(Fig-Problems Faced By Dhiwar Community While Fishing)**

The above figure shows the problems faced by Dhiwar Community in Fishing. All the family's faces the problems like limited water resources, in adequate of money, and low market price. There are only three significant water resources are available in this village. Out of them, two get dry in the summer season. Nearby market in the village has a meager price for the fishes so because of this, their daily wages also not incurred. All families are facing the problem of money. Because of buying the seeds, they have first to invest them only with the contractor. Sometimes seeds are not edible, and then they will get lost. Only fifteen percent of people think that there should be the latest types of equipment for fishing purposes. This family includes those peoples who are studies above diploma courses. Now today, they will go for fishing with traditional types of equipment like fishing nets and hooks.

## Case Studies

For getting more information about the livelihood of this Dhiwar community, the researcher takes four case studies on four people whose works are different, and they depend on it. Nevertheless, they are not ready to lose their traditional occupation as fishery. They did other work like their alternative livelihood. All respondents are doing their traditional occupation of the fishery, and simultaneously they do the other alternative work to maintain their monthly income. In below case studies researcher change the name of the respondent because of the principle of confidentiality.

1. D. Kodape is a 27-year-old and from the Nachanbhatti village. He works in Chennai as a cutter or machine operator (Cut the woods through machine). He was told that when he realized that there is no availability of the work in the village, then one of his friends told him about Chennai and their work. For him, he has no choice rather than go to Chennai. In last year he gets married, and from that time he was in the village. He is working as a machine operator in Chennai for the last four years. In starting, he was getting only six thousand per month, but now he is getting fifteen thousand per month. After asking him why he goes so far for the work, then he replies like there is a limited job available at the village level, but when we go to the big cities like Chennai, then we get the job quickly. Furthermore, he require to earn money for his family. Because he is the one who earns money after his father, his father and mother are too old, that is why they do not go for any work, and today only he is providing all kind of help like money and other things to his family. He has a younger brother who is studying in BA in Nawargaon village, which is near to the Nachanbhatti. Only he is providing the money for his brother's education and tell him to study more and not to do work what he is doing today. While he is only getting education up to tenth standard and after that, he left the school. Today he is happy with his work and gives more than ten people job in the same company where he is working today.
2. H. Kodape is a fifty-six-year-old and lives in Nachanbhatti village. He lived with his wife. He has three children, but they do not live with him. Furthermore, this is the reason for the age of the fifty-six-year-old man works daily and do every job that he gets at that time. He sells Murmure (puffed rice) on the street of the village in the evening time daily. He is doing this job for the last fifteen years. While in the remaining time, he goes to the other field and work as agricultural labor. In the field,

he gets a hundred rupees per day.

Nevertheless, this work is not available on a daily bases. He sells murmureyintheeveningfromfivetoseven. Inthese twohoursofwork, hegetsthe maximum three hundred, but after cutting his investment, he get up to a hundred or fifty rupees as a profit. Sometimes he gets more profit sometimes not, but there is no loss anymore in this work. In exceptional cases, like suddenly start raining, and he gets stuck in this, then he will face the loss. If anyone of his family member gets sick, he has to face financial crises, and that time he get help from other people like landowner where he works. Furthermore, after settling, go to the same field and work there and not get the money. In this way, he will return the given money in the form of labor work because he has no other choice other thanthis.

3. S. Kodapeis thirty-six years old, and he lives in Nachan bhatti village. He does the work of Bicycle Repairing in the same village. He lives with his wife and two children. His wife goes to the other field and works as an agricultural laborer. He studied up to seventh class only. Because of family issues and financial problems, he had to leave school in seventh class only. He is doing work from the last ten years. He started the bicycle repairing shop. He opens the shop in the morning, takes a break for lunch in the afternoon and close it in the evening at five. He gets a maximum of hundred rupees in a day, but every day he does not get the same. Sometimes no one came to shop, and in the last of the days, he gets nothing. He said that this is an alternative option for making money because he has enough time, but he does not have work; that is why he is doing this work. He knows there is no more profit in this work, but then also he is doing this. He told me that he is ready to leave the house and go to another place where he will get more money, but because of his family, he is not able to do the same.
4. N. Kodape is forty-two years old, and he lives in Nachanbhatti village. He sells the ice productsin the summer season. In rainy seasons, he works as agricultural labor, and in the winter season, he sells the murmurey in the village as well as nearby villages. He is in this work for the last twenty years and has basic knowledge about this work, and over time, he has improved his work. When he started to sell murmurey, he used a bicycle for traveling to another village, but now he buys the bike and maximize his field area for earning more profit. He lives with his parents. He lives with his wife and two children. His children are studying in block place and pursuing their diploma studies. He studies up to the fourth standard. He was failed in the fourth standard, and that is the reason for his dropout from the school.

## Suggestions

The major problem with the livelihood of the Dhiwar community is that they have a livelihood and alternative livelihoods, but this is not stable, and that is why they are wandering for other livelihoods for earning more money. Today what livelihood they have through this, they are not able to generate sufficient money for their survival. So, getting rid of these problems, individuals and the government should work together and find out sustainable alternative livelihoods based on individual choice and interest, which ismostimportant. Theresouldbetheadviseravailableforhandlingtheissues which are more

active on community livelihood. Those who are doing the fishing today, for them campaigns and training, must be necessary, which will teach them to use new fishing techniques as well as the use of new types of equipment. This will further help to improve livelihood patterns. We can make some changes to the Micro and Macro levels.

### **MicroLevel**

At this level, the individual is the priority. All the fishermen must come together and form their own SHG (Self Help Groups) that will help them to connect any fishermen cooperative society and will get a license to them to access all government schemes and programs that they do not get yet. Community participation in gram panchayat and other fishers' cooperative society is essential. This will give them the chance to voice against problems and make decisions for better livelihood opportunities. Also, they can form the SHG group of female members. After linking this group to Panchayat Samiti, they will get quick financial assistance to make new livelihood with no interest rate. So, this will be one of the sources for creating alternative livelihoods. Main important this is that all the fishermen are must be linked to any nearby fishermen cooperative society. After doing this, they can also get the schemes which are provided by the fishery department. This is also the responsibility of the government to help them to link any cooperative and make some changes in the rule of cooperative that can result in any individual and group will link to cooperative easily and get all the benefits.

### **MacroLevel**

The government should intervene in the community issues by providing them support in the form of an external guide apart from the village panchayat. In the making of the policies for the fishing community, the participation of this community must be there. The government always has to check their proper implementation of the policies is done or not. If the government get follow-up, then there should be a chance for individual from grass roots level can also get the same opportunity to access that policy. There is a need for another government office at block level because peoples from small villages are not able to go a hundred kilometers away from their home for submitting a single form and to solve their queries. It will be more profitable for both Government as well as the targeted individual if there will be dual interaction between both at ground level twice in a year.

### **Youth and Their Views towards the Fishing**

As we all know, fishing is the traditional occupation of this Dhiwar community, but in the twenty-first century, it is not accepted by the youth within the community. They want to do something new in their life apart from fishing. They are well aware that this is their traditional occupation, but they could not relate this to today's twenty-first century. Today they are living in the modern world have modern thinking. They do not feel like they are socially and economically marginalized, and that leads to behave them like modern youth in this modern era. One of them told me that he feels guilty when he took the fishing equipment and went fishing with his father. He has fear about the other people and society who do not know about the fishing. That is why most of the youth are migrate to Chennai and work there and earn money rather than doing their traditional occupation fishing.

## Appendix

### Livelihood Challenges of Dhiwar community: A case study of Sindewahi block, Chandpur district

#### 'Livelihood Challenges of Dhiwar Community' A socio-economic survey of Nachanbhatti village

Mob. No. ....

Name and location of the respondent	
Date	Hamlet Name
State	Ward/inv. unit/block
District	House name and no.
Tehsil/Town	Name of informant
Village Name	Name of head of household

Household characteristics		
1	Household type <sup>1</sup>	
2	Religion <sup>2</sup>	
3	Social group <sup>3</sup>	
4	Name of the Caste	
5	Mother tongue <sup>4</sup>	
6	Housing	Roof
7		Floor
8		Walls
9	Bathroom <sup>5</sup>	

- 1 self-employed in non-agriculture -1, agricultural labour -2, other labour -3, self-employed in agriculture -4, others -9.  
 2 **Religion:** Hinduism -1, Islam -2, Christianity -3, Sikhism -4, Jainism -5, Buddhism -6, Zoroastrianism -7, others -9.  
 3 **Social group:** scheduled tribe -1, scheduled caste -2, other backward class -3, nomadic tribe -4, others -9.  
 4 **Language:** Marathi 1, Hindi 2, Gujarati 3, Other 9  
 5 **Bathroom:** attached .1, detached, 2, no bathroom 3;

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### Livelihood Challenges of Dhiwar community: A case study of Sindewahi block, Chandpur district

10	Latrine <sup>6</sup>	
11	Drinking water <sup>7</sup>	

#### INFORMATION OF FAMILY:

Sr. No.	Name	Sex	Age	Relation with the Head of Family	Marital Status <sup>8</sup>	Education level <sup>9</sup>	Occupation <sup>10</sup>
1							
2							
3							
4							
5							
6							
7							

Annual income of the family (in Rupees)	
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- 6 **Latrine:** exclusive use of household 1, shared latrine with other household 2, public/community latrine 3, no latrine 4  
 7 **Drinking Water:** bottled water 01, tap 02, tube well/hand pump 03, well: protected 04, unprotected 05, tank/pond (reserved for drinking) 06, other tank/pond 07, river/canal/lake 08, spring 10, harvested rainwater 11, others 19  
 8 **Marital status:** never married -1, currently married -2, widowed -3, divorced/separated -4.  
 9 **Educational level** - general: not literate -01, literate without formal schooling: EGS/ NPEC/ AEC -02, TLC -03, others -04; literate: below primary -05, primary -06, middle -07, secondary -08, higher secondary -10, diploma/certificate course -11, graduate -12, postgraduate and above -13.  
 10 **Occupation:** Cultivator 1, Agricultural Labourer 2, Cultivator and worker 3, Salaried job permanent 4, salaried job temporary 5, Self employed livestock 6, self employed fishing 7, Business 8, Other 9.

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**Livelihood Challenges of Dhiwar community: A case study of Sindewahi block, Chandpur district**

**Sources of livelihood during June 2017-May 2018**

Sr. no	Type of livelihood	Availability of work		Wages		Income	
		No of days	No of months	Per day	Per week	Monthly income	Annual income
1	Fishing						
2	Agriculture						
3	Livestock						
4	Small shop						
5	Bicycle repairing						
6	Tailor						
7	Ice product seller						
8	Murmuray seller						
9							

What type of difficulties do you face while in fishing?

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**Livelihood Challenges of Dhiwar community: A case study of Sindewahi block, Chandpur district**

Sr. no.	Questions asked by Researcher	Appropriate options			
	How many working members in your family.	a) Only HH Head	b) Only Men	c) Only Women	d) Both
2.	What are the sources of the livelihood in your family	a) Land	b) Labor	c) Livestock	d) Off farm
		c) small business	f) other (mention)		
3.	How much land do you have (in acre)				
4.	What type of livestock do you have	a) Poultry farming	b) Goat raring	c)	d)
5.	Type of house	a) Kachha	b) Pakka	c) Tin	d) Semi pakka
6.	This is your own house	a) Yes	b) No		
7.	Which government schemes do you get apart from fishing	a) Gharkul	b) MGNREGA	c) Toilet	d) Old age pension
		e) Other (mention)	f) None of above		
8.	Do you know which are the government schemes for you (for fishing)	a) Yes	b) No		
9.	Do you get any government schemes for your traditional occupation fishing	a)	b)	c)	d)
		c)	f)	g)	h)
10.	What do you think you are developed/underdeveloped	a) Developed	b) Underdeveloped	c) Don't know	
11.	What are the reasons of underdevelopment according to you	a) Less employment	b) Education	c) Government Schemes and Policies	d) Representation
		c) Lack of interest	f) Other (mention)		
12.	What do you expect from govt. for keeping your fishing occupation long time and make stability	a) Latest Equipment's	b) Trainings	c) more water resources	d) Representation
		c) Market price	f) Market	g) Quality seeds	h) Education
13.	What type of documents do you have	a) Caste Certificate	b) Adhar card	c) Job card	d) Ration card
		c) Election card	f) Pan card	g) Bank Account	h)
14.	Type of ration card	a) APL	b) BPL	c) Antodaya	d) Shubhra

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Livelihood Challenges of Dhiwar community: A case study of Sindewahi block, Chandpur district

15.	What are the other sources of income apart from fishing	a) Land e) Bicycle repairer	b) Livestock f) ice gola	c) Small shop g) मुरमुरे विक्रेता	d) Tailor h)
16.	Do you have your own water resources (शेततळे) for fishing	a) Yes	b) No		
17.	What type of water resources do you have for fishing	a) Own	b) Rented (government)	c)	d)
18.	What type of water resources do you used for fishing	a) Ponds a)	b) Lake b)	c) Well c)	d) d)
19.	In year how much time you do fishing (in weeks/months)				
20.	How much do you earn from fishing in season				
21.	Who did the job of fishing in your family	a) All men	b) All men + women's	c) Only old	d) Younger
22.	What type of problem do you face while fishing	a) Limited water resources c) Big contractor	b) Latest equipment's	c) Market price/Market	d) Inadequate of money
23.	Do you pay any tax/other fees for fishing (if yes then mention)	a) Yes	b) No		
24.	Do you member of any " Fisherman Co-operative Society "	a) Yes	b) No		
25.	Which Fisherman Co-operative Society's member you are	a) Nawargaon	b) Minghari	c) Pendhari	d) Sindewahi
26.	Do you member of any SHG or Finance group	a) SHG	b) finance group	c) other (mention)	
27.	Do you get any schemes related to fishing from government	a) Yes	b) No		
28.	Which government scheme do you get	a) e)	b) f)	c) g)	d) h)
29.	In how much km. area you are allowed to fish				
30.	Do you have equipment's for fishing	a) Yes	b) No		
31.	Which equipment's do you have	a) Only traditional	b) Latest	c) Both	
32.	Which equipment's do you have	a) Fishing nets e) Fishing reels	b) The wooden boat f) Bite indicators	c) The motor boat g) Spears	d) Fishing rods h) Traps
33.	Do you aware about fishery department	a) Yes	b) No		
34.	Do you visit fishery department once	a) Yes	b) No		

Livelihood Challenges of Dhiwar community: A case study of Sindewahi block, Chandpur district

35.	Do you attend Gramasabha	a) Yes	b) No		
36.	Gram panchayat told you about govt. schemes and policies for you	a) Yes	b) No		
37.	Do you have your representative in any government institution	a) Yes	b) No		
38.	In which institution do you have your representative	a) Gram panchayat	b) Panchayat Samiti	c) Zilha Parishad	d) Nagar Panchayat
		e) Nagar Palika	f) Mahanagar Palika	g) Fisherman Co- operative society	h) Fishcry department
		i) None of above			
39.	For your queries where you visit	a) Gram panchayat	b) Panchayat Samiti	c) Zilha Parishad	d) Nagar Panchayat
		e) Nagar Palika	f) Mahanagar Palika	g) Fisherman Co- operative society	h) Fishery department
		i) None of above			

Do you have to say anything about fishing, government, schemes etc. that you want to tell us.

Signature of Informant

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## CONCLUSION

After researching the Dhiwar community, the researcher got to know that the status of this community is remaining the same and not changed. In the past, they are wandering for their livelihood, and today also they are doing the same. Illiteracy among the community is the major problem behind the backwardness of this community. They do not know what policies the government is made for the development of this community. Youth interest in education is getting declined day by day. Youths are getting addicted to alcohol, tobacco, and other toxic substances. Fishing is their traditional occupation, but they are not able to continue this occupation in the future because of the lack of water resources available in the village. There is no such kind of authority yet established by the government for those fishermen who are

not connected to any fisherman cooperation society. Today also this is also searching for that person who can understand their problem and help them to fix it. There is a gap between the government and the individual (fisherman). There is a miss understanding between fishers, fishers' cooperative society, Panchayat Samiti, and sub-divisional office and other offices. At the village level. Due to the lack of knowledge, people do not know that there is a separate department for them and their development.

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