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INDEX

Sr. No.	Title	Author	Subject	Page No.
1	Antioxidant activity of opuntia stricta	S. Jasmine Mary, Dr. A .John Merina	Chemistry	1-3
2	Consumers Perception and Attitude Towards Consumerism	Dr. M. Dhanabhakyam, M. Kavitha	Commerce	4-6
3	Foreign Direct Ivestment In India & Indian Economy	Dr. M. K. Maru	Commerce	7-8
4	Service Marketing: An Imperative Idealogy for Attracting Customers	Dr. Vipul Chalotra	Commerce	9-10
5	"An Evaluation of Human Resource Accounting Disclosure Practices in Indian Companies"	Dr. Nidhi Sharma Hitendra Shukla	Commerce	11-13
6	Changing Products of Life Insurance Corporation of India After Liberalization-an Overview	Dr. Niranjan Kakati	Commerce	14-16
7	Consumer Behaviour And Marketing Actions	Dr.A.Jayakumar K.Kalaiselvi	Commerce	17-19
8	Corporate Social Responsibility & Ethics in Marketing	Manojkumar Mohanbhai Parmar	Commerce	20-22
9	Regulated Market – an Overview	S. Ravi Dr.K.Uthaiyasuriyan	Commerce	23-25
10	A Socio-Economic And Statutory Approach Towards Right To Life	Manish Parshuram Pawar Dr. Ashok Pawar	Economics	26-27
11	An Analysis of the Impact of Power Sector Reforms in Haryana on the Generation, Transmission and Distribution	Dr. Pardeep S. Chauhan	Economics	28-30
12	Professional Education And Employment Of Banjara and Dhangar Community in India	Dr.Pawar Ashok S Naik Priti A. Dr. Rathod Sunita J.	Economics	31-33
13	Educational condition of Banjara and Vanjari Communities in India: An Over view	Dr.Pawar Ashok S. Tidke Atish S. Dr. Ambhore Shankar B.	Economics	34-36
14	Socio-economic Conditions of Tea Plantation Workers in Bangladesh: A Case Study on Sreemongal	Shapan Chandra Majumder Sanjay Chandra Roy	Economics	37-40
15	The impact of Yoga on Anxiety of Secondary School Students	Dr. D. Hassan	Education	41-45
16	Portfolio Writing: An innovative reflective learning strategy in Teacher Education	Dr.K.Chellamani	Education	46-48
17	Instrumentation system for amperometric biosensor	Chethan .G, Saurav Pratap Singh, Dr. Padmaja .K.V, Dr. Prasanna kumar .S.C.	Engineering	49-51
18	"Performance Analysis of WiMAX Physical Layer Using Different Code Rates & Modulation Schemes"	Harish Prajapati Mrs. B.Harita Mr. Rajinder Bhatia	Engineering	52-55
19	Design Dual-Axis Solar Tracker using Microcontroller	Jigesh R. Shah V. S. Jadhav	Engineering	56-57
20	BER Performance of DS-CDMA System Over a Communication Channel	Rahul Parulkar Rupesh Dubey Angeeta Hirwe Prabhat Pandey	Engineering	58-60

21	Effect of Strain Hardening Rate on The Clamp Load Loss Due to an Externally Applied Separating Force In Bolted Joints	Ravi Sekhar V.S.Jadhav	Engineering	61-63
22	Advances In Derivative Free Mobile Robot Position Determination	Swapnil Saurav	Engineering	64-66
23	Mechanical Behavior of A Orthodontic Retraction Loop : A Analytical And Experimental Study	Swati Gunjal V.S.Jadhav	Engineering	67-69
24	Enhancement of Surface Finish and Surface Hardness of Burnishing Process Using Taguchi Method	V. N. Deshmukh S. S. Kadam	Engineering	70-72
25	Design & Structural Analysis of an Automobile Independent Suspensions type Mac-Pherson Shock Absorber	Vandana Y. Gajjar, Nihit Soni, Chauhan Sagar, Shaikh EzazAhmed, Surti Pratik	Engineering	73-80
26	A survey on secure file synchronization in distributed system	Chhaya Nayak Deepak Tomar	Engineering	81-82
27	Design of Road Side Drainage	Mehul I. Patel Prof. N.G.Raval	Engineering	83-85
28	Study on Relation Between CBR Value of Subgrade Soil and Miosture Content	Mehul I. Patel Prof. N.G.Raval	Engineering	86-87
29	Design and Optimatization, Weight Reduction of Rear Axle Banjo Housing for Light Weight Vechicle.	S Surya Narayana	Engineering	88-90
30	Product-Mix Strategy of Jammu and Kashmir Co-operatives Supply and Marketing Federation Limited in Jammu District of J&K State	TARSEM LAL	Engineering	91-93
31	Micro Finance: A Study of Semi Urban Women Workers	Soheli Ghose	Finance	94-98
32	“Real Estate Investment Trusts (REITs): An overview of Structure & Legislative Framework”	Mr. Rohit Arora	Finance	99-101
33	Title: “Real Estate Investment Trusts (REITs): Development in India”	Mr. Rohit Arora	Finance	102-103
34	An Assessment of Relationship between Crop Production and Climatic Elements: A Case Study of Karveer Tehsil	Mr. Prashant Tanaji Patil Miss. Mugade Nisha Ramchandra, Miss. Mane madhuri maruti	Geography	104-107
35	Measuring The Performance Of Hypothetical Ltd. Using Z-Score Model	Dr. Prameela S. Shetty Dr.Devaraj K	Management	108-110
36	A Study on Factors Affecting Buying Decision of Garments in Surat City	Dr. Hormaz Dali Patel Dr. Mehul P. Desai.	Management	111-115
37	Hutchinson Essar - Vodafone – A Case Study	Vukka Narendhra	Management	116-118
38	To Study The Effect of Basement with Retaining Walls and The Behavior of The Structure	Patel Shailesh Prof. P. G. Patel	Management	119-121
39	AIDA model of Advertising Strategy	Prof.Arvind Rathod	Management	122-125
40	“A Balanced Corporate Responsibility”	Simon Jacob C	Management	126-127
41	Study and analysis Trend and Progress of Banking in India	Triveni Singh, Prof. (Dr) Sanjeev Bansal, Dr. Amit Kumar Pandey	Management	128-131
42	“Marketing Communication-an Inevitable Part of Business Activity”	Dr. Rakeshkumar R.Jani	Marketing	132-136
43	Users’ Opinion Regarding Advertisements on Social Networking Siteswith Special Reference to Facebook	Priyanka Patel	Marketing	137-139

44	Bilateral Accessory Peroneal Muscle - A Case Report	Dr. Renuka B. Adgaonkar, Dr. Archana Shekokar	Medical Science	140-141
45	Decentralization and Dilemmas in Development: A Debate	Dr. N. M. Sali	Political Science	142-143
46	Study of Microstylolites from Carbonate Rocks of Kurnool Group, Andhra Pradesh, South India.	P.Madesh, P.Lokesh Bharani , S.Baby Shwetha	Science	144-147
47	Evolution Of Rural Tourism and Its Prosperity	Joysingha Mishra,	Tourism	148-150

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Research Paper Economics

Professional Education And Employment Of Banjara and Dhangar Community in India

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ABSTRACT

Education is most important needs in all community. Because if we compared with other countries Example. America.it is highest reaches country. We knew about that. But in our country are knowing as a developing country in Marathwada specially Beed and Usmanabad as well as Aurangabad district. Banjara and Dhangar community has higher than total communities.

Keywords : Professional Education, Employment, Denotified Nomadic Tribes in India.

Introduction:
Now, we know that the Romani Gypsies, Lambanis and Banjara's history is the same brotherhood; we must give hand by hand and defend each other in India and all over the world. The framework of indo-Romany historical and cultural research project should be laid down on the following axis and horizons like origin, religion, rituals, mythology, music, social psychology, profession, cultural exchanges etc. For almost five hundred years after they appeared in Europe in the late 14th and early 15th centuries, Europeans were asking that where they roman is had come from. By then, the Roma people had almost forgotten their origin, in North-central India although some Roma did tell Italians who asked them in the Italians City states in the 15th century. Romani gypsies asked themselves that how do we know that when we left India? Europeans scholars often maintain they left different times as mush as 500 years ago. The romani language is a sister language of a group of Sanskrit based languages such as Rajasthani, Hindi, Gujarathi, Bengali, etc., thus there is no doubt that the ancestors left India in the 11th century.

The Dhangar caste is primarily located in the Indianstate of Maharashtra. The literal translation of the name Dhangar is "Who is wealthy". The word Dhangar is derived from the Sanskrit word 'Dhenu' i.e. Cow. These are quiet and innocent group of people who wander with flocks and herds. They are called by different synonyms like Dhangar, Dhangad and Dhanpal. The main Dhangar subcastes are Ahir, Hatkar, Khutekar, Sengar/Sangar, Shegar(Sagar), Bande, Konkani, Zende, Dange, Zade, Hulwan, Dhanwar, Kuruba(meaning trustworthy), Kurmar, Kurbar, Kurumbar, Lad Mendhe, Gadari, Gaddi, Gadariya, Pal, Baghel,Neekhar /Nikher, Idaiyan / Idaiyar /Idaiga / Konar, Bharwad, Bakarwal, Dewasi, Gurjar,Oraon, Gawali, Golla, Yadu (Yadav), Banjara, Metkari, Gadge, Kambar, Kshitri, Khillari, Bhillari, Kuktekar, Mhaskar, Shirotya, Utekar, Telwar, Warhade, Mahure, Telangi, Tellari, Bargi/Barahatti. The Dhangars ignore the subcastes and project themselves only as Dhangars. The Dhangar community is one of the oldest existing communities of India, tracing its history back to Mahabharata times. They have originated several ruling dynasties, most recently the Holkars of Indore. Traditionally being warriors, shepherds and farmers, Dhangars were late to take up modern day education. Though it has a notable population not only in Maharashtra but also in India, had a rich history, today it is still politically highly unorganized community and is socially, educationally, economically and politically backward. Clans in India. Dhangars are Kshatriyas. Kshatriyas have three major castes (or ethnic groups) - the Dhangars, the Rajputs and the Marathas. The Rajputs are Indo-Scythians and mainly had their kingdoms in North India. The Rajputs did not originate as a tribe or a single community. of this nomadic banjara community goes back to about 700 years. It is ethnic nomadic sect which has rich and cultural heritage, eternal traditions, unbreakable emotional attachments amongst the community people, but lacking economic empowerment. However, due to migrations from place to place, region to region, they have lost their origin. As riddle goes, as "Rolling stones gathers no mass" They could not create wealth; they could not hold land and properties and so on. Anyhow, some governments have recognized their contribution in pre-independence and post-independence of India, and offered constitutional relieves in the form of reservation in certain states. However, it is yet to reach the needy people.

According to Dr. Sunita J Rathod in their research. Inter education and professional education in their has been transformation. In ancient time and to day profession in bharatkan and nakshikam has been trade.They are taken education by traditional.But They has destroyed. Which education given employment Banjara and Nominic Tribes their can be livelihood.

Research Methodology:
In this research study both Primary and Secondary method are adopted. For the study 50 family of Banjara and 50 family of Dhangar community has been selected.

Objectives of Research :
1) To Study of Economic condition of Banjara and Dhangar community.
2) To Study of Educational condition of Banjara and Dhangar community.
3) To Study of Advantages of professional education for employment in Banjara and Dhangar community. Dr.Rathod Sunita Jogram (Dec.2008)

Prof. Rathod Sunita Jogram, presented a research thesis under the title, "Banjara Lok sahityache samaj Shikhantil Yogdan: Nanded ani the degree of Ph.D. In Swamim Ramanad Tirth Marathwada University. The objectives of his research are as follows.

1) The study of the relation between Banjara Folk-literature and social education.
2) The evaluation of Folk-songs though Banjara Folk-literature.
3) The studyof Banjara folk-fiterature by collection
4) The contribution of Banjara folk-literature in social-education concerned Research analysis of information through statistical technique and suggestion of conclusions and recommendations by economic analysis.

Dr.Pawar Ashok And Dr.Rathod Sunita (2008) :
Prof, Dr.Ashok Pawar and Rathod Sunita published an article "Ashram Shalanchi Maharashtratil Sadysthi aani Eaksavaya shatkatil Avane," 'Yojana' Magazine in Sept, 2008 For the development of Ashram Schools the important 40 remedies suggested by author and authoress are as followes :

1. There should be establishment of separated colleges and techinal education institutes with full grants and basic facilities for castes and nomadic tribes.
2. There should be arrangement of Higher Secondary education in every secondary school on full grand basis.
3. In all Ashram schools and post-basic schools, there should be arrangement of full grant for basic facilities.
4. According to the recommendations of Kothari commission a special fund should be provide, concerning dearth Index.
5. Special directorates should be established for the direction of educational affairs of Nomadic and its centre should be in Marathwada.

Socio- Economic Possition of Lambanis/Banjaras Community:
India is a union of welfare states. It becomes the duty of government to uplift thee needy, downtrodden and exploited sections of the community. Banjaras are aboriginals of this land. Hence should they be uplifted, protected and removed from the present distress. As per the 1991 census7, Karnataka state has a population of 4,49,77,201. Out of which, 73,79,279 are scheduled caste (16.38%). And 8,23,505 people are Lambanis/Banjaras representing at 11.17% of SC/ST. But it is roughly estimated that we may be more than 25 lakhs in the state. Because our community is nomadic, working and young people move in search of jobs from place to place. Only age-old parents are available in tandas at the time census. Hence there is no proper assessment either by 2001 census or from the Justice Sadashiva committee report. In almost all districts of Karnataka, Lambanis have settled down in tandas isolated from towns and villages. The Constitution of India does not differentiate between rights of men and women. However, due to our own inherent issues like low literacy rate and income in banjara women, living in remote areas or tandas, economic problems, the custom of female infanticide is rising. This cruel demeaning system should be stopped and women have responsibility to avoid this animal instinct. In all these 60 years of independent India, our misfortunate fate is that no proper cognizance has been taken by any of the governments either at State or Central level. Only at the time of elections, they will search for our tandas for vote banks and disappear till the next elections. In almost all depiction of cultural heritage of India, the pose of Banjara woman will stand first. But it is regrettable to note that in case of non development.

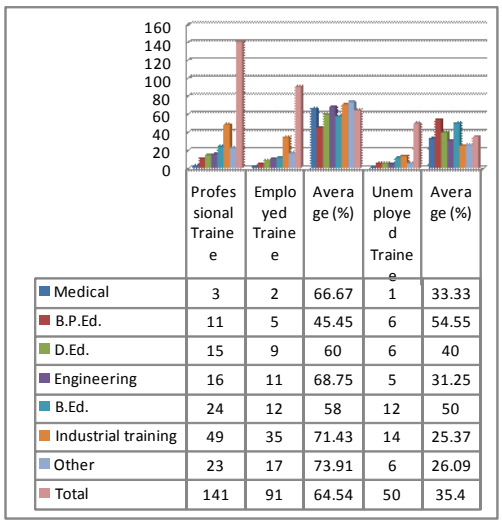
v) Advantages of professional education for employment :
The study has been done to know that to how many study of 447 from Banjara community and 467 from Dhangar community have helped these professional courses to get and employment, these professions are medical B.P.Ed., D.Ed., Engineering, B.Ed., and others.

Average of professional training for employment: Banjar Youth
Table No.1.5

Index	Education	Professional Trainee	Employed trainee	Average (%)	Unemployed Trainee	Average (%)
1	Medical	00	00	00	00	00
2	B.P.Ed.	02	01	0.50	01	0.50
3	D.Ed	07	06	85.71	01	14.28
4	Engineering	02	02	100	00	00
5	B.Ed.	01	01	100	00	00
6	Others	435	213	48.96	222	51.04
	Total	447	223	49.88	224	50.11

(Direct: Direct sampling method)

Grap:

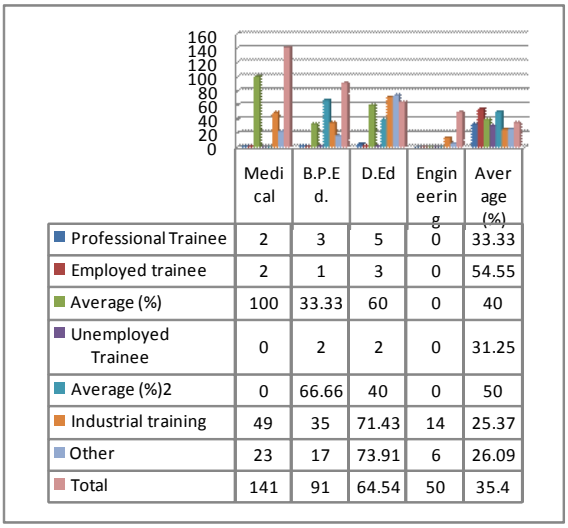


Average of professional training for employment: Dhangar Youth
Table No. 1.6

Index	Education	Professional Trainee	Employed trainee	Average (%)	Unemployed Trainee	Average (%)
1	Medical	2	2	100	0	00
2	B.P.Ed.	3	1	33.33	2	66.66
3	D.Ed	5	3	60	2	40
4	Engineering	0	0	0	0	0
5	B.Ed.	2	1	50	1	50
6	Industrial training	60	48	80.00	12	20.00
7	Others	449	217	48.33	232	51.67
	Total	461	224	48.59	237	51.41

(Source: Direct Sampling Method)

Graph:



	Medical	B.P.Ed.	D.Ed	Engineering	Average (%)
Professional Trainee	2	3	5	0	33.33
Employed trainee	2	1	3	0	54.55
Average (%)	100	33.33	60	0	40
Unemployed Trainee	0	2	2	0	31.25
Average (%)2	0	66.66	40	0	50
Industrial training	49	35	71.43	14	25.37
Other	23	17	73.91	6	26.09
Total	141	91	64.54	50	35.4

Analysis :

Table No. 1.5 and table no.1.6 show that 447 youth have taken professional education from Banjara community out of them, only for 223 youth professional education proved useful to get employment, and its percentage is 49.88 Likewise 461 youth have taken professional education from Dhangar community, out of them, only for 224 youth this professional education proved useful. And its percentage is 48.59. From Banjara community 50.11 of youth could not get any advantage from their training. As well as from Dhangar community 51.41 of youth could not get any advantage from professional training. In Banjara community 00 percent of employments have got to medical student 0.50 percent to B.P.Ed. student 85.71 percent to D.Ed. student, 100% to Engineering student. 100% to B.Ed. student, and 48.96% to other professionals. Likewise in Dhangar community, 100 percent of employment got to medical student. 33.33% to B.P.Ed. student, 60% to D.Ed. student. 00% to Engineering student. 50% to B.Ed. student, and 48.33% employment got to other professionals.

Conclusions:

* Above analysis is comes to know the education approached to Dhangar community is more than Banjara community and that's why Dhangar youth got more employment than Banjara community.
* In recent years seens that the average of professional training is increasing in Banjra community.
* Woman has a sub-ordinate place is Banjara community and boy is considered as inheritor.
* Most of the Banjara family chiefs are illiterate.
* In Bajnara community, families of Rathod clan are more than any other clan and Jadhao is second in number. It means that there two clan are more in number than other clans.
* In The era of Globalization, Banjara has retained its culture, and transfer it to the next generatio
* Before the arrival of British, caravan system was socially, economically judicially and culturally completely self-sufficient.
* After the implementation of crime act of 1971 the nomadic tribes ware harassed the folk literature reflected it.
* The post-bearer of Grampanchayat with the social work, also engaged in politics, farming, field labour, and serve profession.
* Banjara community has its independent lifestyle. It is a patience bearing community, takes social education from folk-literature as well as every festival favoring community.
* Banjara community used to supply grain, salf,and spice and incidentally used to take part in the battle. So, it was an warrior community

There is a change the life style of the Banjara people with changing context.

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