REVIEW OF LITRETURE

An attempt is made in this section of study to review the available literature on with a ‘Dhanger community’ view to examine the different standpoints and views adopted by various thinkers and experts. However only relevant contribution is briefly presented.

Rathore G.S. (1986) in his book ‘The camels and their management’ (1986) found that majority of Raika pastoralists were illiterate and lived a nomadic life mostly in jungles. He found that most of the tribal caste living at forest and their economical, sociological, educational, economical and political status are very poor at a time.

Thebaud (1988) In his book ‘Elevage Et Au Neger, Geneve: Bureau international du travail’ found that the pastoralists crisis led to a complex socio economic and political transformation often leading to further marginalization of the pastoralists, understood as inferiority in relation to access to resources and local socio economic influence.

Kunzru et al (1989) In his book ‘Profile of livestock owner on some selected characteristics’ (1989)” Profile of livestock owners on some selected characteristics observed that marginal, small and medium large categories of livestock owners had significantly higher livestock holding and availability of critical inputs than the landless that significantly had lower economic status, lesser income livestock enterprises and lower family education status.

Sperling and Galaty (1990) In his book, Cattle, and Economy: cattle: Dynamics in East African pastoralism (1990) was found that in reality, the impacts of outside influences have caused changes in the traditional live hood patterns of most pastoral groups, nomadic and transhumant alike.
Hogg (1992) in his book “should pastoralism continue as a way of life? Disasters. Reported that many African pastoralists make decisions between livelihood pattern and resource allocation on a yearly basis, depending on the nature of the resources they have on hand time.

Aligula and Reid (1999) Reported that as human population has increased, agriculture has expanded in to more marginal areas and formerly open communal grazing lands have been transformed in to high density rural statement of small scale farmers engaged in cultivation in livestock grazing.

Agarval;, Kohler Rollefson, Kher.V (2006) Reported through their paper and article (How the migrate livestock herd owners of Gujarat and Rajasthan manage water for their livestock) that India also has a large population of nomadic people not all of whom are pastpralists.indian pastoralists studied and being discussed here live in mixed crop and livestock production systems in Rajasthan,Guajrat and Deccan plateau regions.These pastoralists hail from regions of fragile,semi-arid ecologies

Agrawal (1999); Mehta (2000); Kohler Rollefson (2003); Kher (2006) and Dhas (2006) Reported that India also has a large population of nomadic people not all of whom are pastoralists. Indian pastoralists studied and being discussed here live in mixed crop and livestock production systems in Rajasthan, Gujarat and Deccan plateau regions. These pastoralists hail from regions of fragile, semi-arid ecologies that were arguably more suited for grass lands but have seen increasing advent of settled agriculture. They have been engaged in pastoralism as a traditional occupation for generations and have evolved coping strategies that help them co-exist with the agriculturists though the effectiveness of these coping strategies is now increasingly in question.

Geerlings (2001) Reported that most Raika pastoralists combined crop production during the rainy season with pastoralism for part of the year. Of all households interviewed 45 percent did own a piece of land for crop production,55 percent responded not to have land in ownership. This is not to say they 55 percent does not engage in crop production. Some Raika households rent a piece of land for part of the year or sharecrop.
Jost (2002) Reported through a thesis of Master of Arts “facilitating the survival of African pastoralism in the face climate change: looking back to move forward”. That two important aspects of animal husbandry in pastoral societies are herd composition and size. Both are ruled by environmental conditions, family subsistence need, cultural precedent and the need to minimize risk.

Rajput (2002) Reported through camel husbandry practices followed by Raika pastoralists in Bikaner district of Rajasthan “found that 40 percent of the Raika pastoralist of Bikaner district of Rajasthan were illiterate, 55 percent were educated up to middle and the rest 5 percent respondent who were found educated up to 12th standard and majority of the respondents had agriculture as main family occupation.

Dutta (2003) Reported that Indian nomadic pastoralists from a subset of the nomadic people in India. She reports that 7 percent of the population of India is nomadic but despite their sizeable numbers they are generally neglected by the policy planners. She states that when communication were not very easy, nomadic groups served as useful adjuncts to a largely sedentary population of settled agriculturists as the former provided useful services to them. There are there nomadic occupational groups. The pastoralists, the artisans and craftsmen and the hunters and trappers. Artusabs and craftsmen and pastoralists from possibly equally large groups in terms of numbers.

Mohammed (2004) Reported through his thesis on “Pastoral land tenure issues and development in the middle awash valley: Case study on amibara and gewane wore,” that the majority of the after pastoralists depend on nomadic pastoralism, the data on occupation type of activity of the surveyed population aged ten tears and above, indicates that the major type of activity of the population is pastoralism 76 percent. This is followed by mixing framing 22 percent is, both framing and livestock rearing.

Hartmann et al. (2009) Reported their pastoralism is the principle mode of production system in the Somaliland area, mainly herding a combination of camels, sheep and goats. it is estimated
that 60 to 80 percent of food and income sources of the pastoral communities is derived from livestock and livestock products milk and ghee.

Kakar et al. (2011) Reported those Pastoralists in the Cholisten desert of Pakistan knows the cultural events along their migratory routes and hence they participate in the fairs to sell their male animals and milk. He also reported that stay near the peripheries in the fairs to sell their male animals and milk. They also stay near the peripheries of the cities to sell the camel milk and the earning go to them.