

CHAPTER – 6

**THE EDUCATIONAL AND RELIGIOUS  
POSITION OF THE MAHAR AND CHAMBHAR  
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Education is an important thing for everybody in the society. Education is the shield to protect from ignorance. It can change the status in the society also improves the life. But scheduled castes are educationally deprived. Because of their low level of educational status they suffered socially, economically and politically.

Another thing is that the Hindu society is the traditional society. Due to the traditionalism, the religious practices were dominant in the society. Many times these practices became hindrances in the way of development. These practices are also continued now a day in the society. But the practices are relatively less because of the spread of scientific perspective. The Mahar and Chambhar communities are no exception for this. Thus, it is necessary to know the present educational and religious position of Mahar and Chambhar communities. In this chapter the attempt has been made to analyse the educational and religious aspects of Mahar and Chambhar communities.

### **EDUCATIONAL ASPECTS-**

#### **Educational Qualification of Respondents-**

The educational qualification of the respondents is given in the table 6.1. Among the Mahar respondents 26.92 percent respondents are illiterate and 30.77 percent respondents have

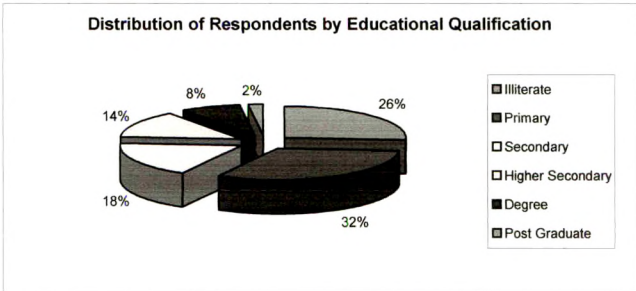
acquired primary education. It is followed by secondary (15.38 percent), higher secondary and degree (11.54 percent each).

Table – 6.1

Caste wise Distribution of the Respondents by Educational Qualification

Caste	Educational Qualification						Total
	Illiterate	Primary	Secondary	High. Seco.	Degree	P.G.	
Mahar	7 (26.92)	8 (30.77)	4 (15.38)	3 (11.54)	3 (11.54)	1 (3.85)	26 (100)
Chambhar	6 (25)	8 (33.33)	5 (20.83)	4 (16.67)	1 (4.17)	- (0.00)	24 (100)
Total	13	16	9	7	4	1	50

Fig. 6.1



Only 3.85 percent respondents have acquired post graduate degree. Whereas 25 percent Chambhar respondents are illiterate and 33.33 percent respondents have acquired primary education. It is followed by secondary (20.83 percent), higher secondary (16.67 percent) and degree education (4.17). There is no any Chambhar respondent who have acquired post graduate degree.

It presents that majority of the respondents from both the communities are illiterate and has acquired primary education. The proportion of higher education is more in Mahar respondents than the Chambhar respondents.

**View about Children’s Education-**

The progressive thing is that all the respondents are agree to teach their boys and girls. It shows that the awareness about education is gradually increasing between both the communities.

The data regarding respondents’ views about their children’s education is given in the table 6.2.

Table – 6.2  
**Caste wise Distribution of the Respondents by their Approval to  
Children's Education**

Caste	Educational Qualification					Total
	7th	10th	12th	Graduate	More than Graduate	
Mahar	- (0.00)	3 (11.54)	5 (19.23)	7 (26.92)	11 (42.31)	26 (100)
Chambhar	- (0.00)	1 (4.17)	9 (37.50)	8 (33.33)	6 (25)	24 (100)
Total	0	4	14	15	17	50

The data shows that most of the Mahar respondents (42.31 percent) want to teach their children more than graduate degree and degree level (26.92 percent) education. Whereas 37.50 percent Chambhar respondents want to teach their children up to 12<sup>th</sup> standard. It is followed by graduate level (33.33 percent) and more than graduate (25 percent).

The proportion of Mahar respondents, who want to teach their children more than graduate degree, is more than Chambhar respondents. In a nutshell, the respondents from both the communities have given preference to graduate and more than graduate degree.

**Place of Literate Woman-**

The literate woman has significant place in the family and the society. A literate woman makes all the members in the family civilized and cultured. Thus, there is no disagreement about significant place of literate woman. The literate woman is useful in many ways. In this regard the data has been presented in the table 6.3.

Table – 6.3

**Caste wise Distribution of the Respondents by Preference given to Use of Literate Woman**

Caste	Use of Literate Woman			
	Domestic Awareness	Woman Guidance	Service	Social Development
Mahar	25	20	20	12
Chambhar	21	13	14	4
Total	46	33	34	16

Majority of the respondents have given preference to domestic awareness (46) as the use of literate woman. Few respondents have preferred that literate woman is helpful for social development. The respondents, who opted woman guidance (33) and service (34) as the use of literate woman, are nearly equal.

The proportion of Mahar respondents is more than Chambhar respondents in each option given for the use of literate woman. The Mahar respondents have given highest preference to domestic awareness (25) and lowest preference to social development (12) as the use of literate woman. The Chambhar respondents have given highest preference to domestic awareness (21) and lowest preference to social development (4) as the use of literate woman.

**Knowledge of Educational Facilities-**

Scheduled castes are the lower strata of Indian society and this strata is deprived from education. In order to provide them education and make them literate, state and central government has provided various educational facilities. But how many people have the knowledge about it? The data regarding the knowledge of educational facilities is presented in the table 6.4.

Table – 6.4  
**Caste wise Distribution of the Respondents by Knowledge of Educational Facilities**

Caste	Yes	No	N.A.	Total
Mahar	18 (69.23)	8 (30.77)	- (0.00)	26 (100)
Chambhar	14 (58.34)	8 (33.33)	2 (8.33)	24 (100)
Total	32	16	2	50

The data exhibits that 69.23 percent Mahar respondents have the knowledge of educational facilities and 30.77 percent respondents are unknown about the educational facilities Whereas 58.34 percent Chambhar respondents have the knowledge of educational facilities and 33.33 percent respondents have no knowledge of such facilities.

The proportion of Mahar respondents is more in having the knowledge of educational facilities. In all, the respondents from both the communities have the knowledge of educational facilities.

### **Benefit of Educational Facilities-**

With the help of educational facilities, provided by government, scheduled castes people have tried to increase their educational status. The data in relation to the advantages of educational facilities taken by the respondents is presented in the table 6.5.

Table – 6.5  
**Caste wise Distribution of the Respondents by Getting Benefit of Educational Facilities**

Caste	Yes	No	N.A.	Total
Mahar	18 (69.23)	6 (23.08)	2 (7.69)	26 (100)
Chambahr	14 (58.34)	8 (33.33)	2 (8.33)	24 (100)
Total	32	14	4	50

It is found that 69.23 percent Mahar respondents taking the benefit of educational facilities and 23.08 percent respondents are not taking the benefit of educational facilities. Whereas 58.34 percent Chambhar respondents are taking the benefit of educational facilities and 33.33 percent respondents not taking the benefit of educational facilities.

The proportion of Mahar respondents is more in taking the benefit of educational facilities whereas the Chambhar respondents are not taking the benefit of it. In brief, most of the respondents from both the communities are taking benefit of educational facilities.

### **RELIGIOUS ASPECTS-**

It is necessary to know the religious practices, customs and traditions of Mahar and Chambhar communities. The

religious customs and traditions became the obstacle in the development of both the communities.

**Samaj Mandir-**

The facility of Samaj Mandir is the place of social unity in Scheduled Castes. The data regarding this aspect is given in the table 6.6.

Table – 6.6

Caste wise Distribution of the Respondents by Facility of Samaj Mandir

Caste	Yes	No	Total
Mahar	26 (100)	- (0.00)	26 (100)
Chambhar	- (0.00)	24 (100)	24 (100)
Total	26	24	50

All the Mahar respondents have reported that they have the facility of Samaj Mandir in both the villages. However, the Chambhar respondents have mentioned that they have no Samaj Mandir in both the villages.

**Religious Rituals-**

The religious rituals are practiced for various purposes keep in mind. The data regarding the purposes of religious rituals is given in the table 6.7 The table indicates that out of 50 respondents 11 respondents do not practice the religious rituals. Out of remaining 39 respondents, 34 respondents (68 percent) practice religious rituals for the purpose of the piece of mind, 19 respondents (38 percent) practice rituals in order to make agree the Divine Power and 08 respondents 16



(percent) practice the rituals in orders to meet other people.

Table – 6.7

**Caste wise Distribution of the Respondents by the Purpose of Religious Rituals**

Caste	Purpose of religious Rituals			
	Peace of Mind	To Make Agree the Divine Power	In Order to Meet Other People	N.A.
Mahar	15	9	4	6
Chambhar	19	10	4	5
<b>Total</b>	<b>34</b>	<b>19</b>	<b>8</b>	<b>11</b>

The proportion of Chambhar Respondents (55.88 percent) is more than Mahar respondents (44.12 percent) in practicing religious rituals for the purpose of peace of mind. However, the respondents practicing the rituals in order to make agree the divine power are nearly equal and the respondents, practicing the rituals in order to meet other people are equal from both the communities.

**The Pattern of Sacrifice-**

Mahar and Chambhar respondents practice religious rituals with different purposes keep in mind. For this they give the sacrifice to the God and Goddesses. In this relation the data is presented in the table 6.8.

Table –6.8

**Caste wise Distribution of the Respondents by Giving Sacrifice in Rituals**

Caste	Sacrifice Giving in Rituals		
	Cock	Goat	N.A.
Mahar	16	18	8
Chambhar	15	15	6
<b>Total</b>	<b>31</b>	<b>33</b>	<b>14</b>

The respondents, who give the sacrifice of cock and goat in the religious rituals, are nearly equal. The proportion of Mahar respondents (54.55 percent), who give the sacrifice of goat, is more than the Chambhar respondents (45.45 percent). Whereas the respondents of Mahar (51.61 percent) and Chambhar (48.39 percent) giving the sacrifice of cock are nearly equal.

**Belief in Auspicious and Inauspicious Omen-**

The data about the belief in auspicious and inauspicious omen is given in the table 6.9. In relation to the auspicious and inauspicious omen 61.54 percent Mahar respondents believe and 38.46 percent Mahar respondents do not believe in auspicious and inauspicious omen. However, 70.83 percent Chambhar respondents believe and 29.17 percent do not believe in auspicious and inauspicious omen.

Table – 6.9

**Caste wise Distribution of the Respondents by Belief in Auspicious and Inauspicious Omen**

Caste	Yes	No	Total
Mahar	16 (61.54)	10 (38.46)	26 (100)
Chambhar	17 (70.83)	7 (29.17)	24 (100)
Total	33	17	50

Chambhar respondents are more in believing in such omen than Mahar whereas Mahar respondents are more in not believing in such omen than the Chambhar. In short, majority of the respondents of both the communities believe in auspicious and inauspicious omen.

**Belief in Magic-**

The data regarding the faith in the magic is given in the table 6.10.

Table – 6.10

**Caste wise Distribution of the Respondents by Belief in Magic**

Caste	Yes	No	Total
Mahar	4 (15.38)	22 (84.62)	26 (100)
Chambhar	6 (25)	18 (75)	24 (100)
Total	10	40	50

The data shows that 84.62 percent Mahar respondents do not believe in magic and 15.38 percent respondents believe in magic. However, 75 percent Chambhar respondents do not believe in the magic and 25 percent respondents believe in the magic. The Chambhar respondents believe in magic more than Mahar whereas the proportion of Mahar respondents is more than Chambhar in not believing in magic. In a nutshell, majority of the respondents from both the do not believe in magic.

**Woman's Participation in Worship-**

The data in relation to the participation of woman in worshipping Gods and Goddesses is shown in the table 6.11. The above data indicates that 80.77 percent Mahar respondents have reported that women can participate in worship whereas 19.23 percent respondents have reported that women cannot participate in thr worship. However, 83.33 percent Chambhar respondents have mentioned that women can participate in the worship and the remaining 16.67 percent respondents have

mentioned that women cannot participate in the worship.

Table – 6.11  
Caste wise Distribution of the Respondents by Women's Participation in  
Worship

Caste	Yes	No	Total
Mahar	21 (80.77)	5 (19.23)	26 (100)
Chambhar	20 (83.33)	4 (16.67)	24 (100)
Total	41	9	50

The proportion of both the communities in preference to the participation of women in worship is nearly equal. In brief, great number respondents from both the communities have preferred to the participation of women in the worship.

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