

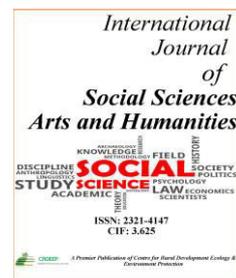
Vol. 7. No. 4. 2020.

©Copyright by CRDEEP Journals. All Rights Reserved.

Contents available at:

[www.crdeepjournal.org](http://www.crdeepjournal.org)

International Journal of Social Sciences Arts &amp; Humanities (ISSN: 2321-4147)(CIF: 3.625)

**Short Communication****Educational and Social Contribution of Bhilseva Mandal in Dahod District****Ashvin L. Nisarta**

Assistant Professor, Department of Education, M.K. Bhavnagar University, Bhavnagar, Gujrat, India.

**ARTICLE INFORMATION****Corresponding Author:**

Ashvin L. Nisarta

**Article history:**

Received:02-12-2020

Revised: 10-12-2020

Accepted: 15-12-2020

Published:18-12-2020

**Key words:**

Bhilseva Mandal, educational and social contribution

**ABSTRACT**

The background of all-round development of any society depends on the pattern of its educational development. The level of education in this area, which is bordered by Rajasthan and Madhya Pradesh in the north and east of Dahod district, has been lower than other areas from the very beginning. Education in this area started after the establishment of Bhilseva Mandal. This organization has done many cooperative and constructive works for the progress of tribal society. As a result, a capable tribal society is committed today. This article details the status of the organization at the time of its establishment and its contribution to the educational and social commitment of the tribal community.

**Introduction**

Society is shaping by any academic institution in respective region. The level of education is must be maintain by academic institutions. There are different kind of institutes is working in the society for education and social work. Many have glorious base line to do enough work in society. But many of the institutes have note proper leading too. Here the researcher has trying to understand the importance of the contribution in tribal area of Dahod district.

This paper has pointed the achievement of institution and the role of institution in reference to tribal community for the development of the living standard as well as their educational level. As the experience of researcher that this kind of academic institutions are much importance for the whole social development in academic, social and students' development.

This review was undertaken to fulfill the following objectives: *To know about Bhilseva Mandal Dahod as institution; To know the Social contribution of Bhilseva Mandal Dahod in reference to Bhil community; To know the Educational contribution of Bhilseva Mandal Dahod in reference to Bhil community.*

This research may be very helpful for the NGO which are working in the area of tribal community especially in Dahod district of Gujarat State. The contribution is the institute is very remarkable in the respective area from its establishment to these days. This kind of institute should be the role model for new comers who are really interested to do proper work in academic and social service sector. This paper may be useful for the researchers who will work on the institutes like *Bhilseva mandal.*

**Methodology**

This research was carried out by qualitative method to know the contribution of an academic institution in reference to their work in respected area. Content analysis techniques are used for the study. The researcher has also study in depth with different kind of reports, books and annual notes which was written by the institute.

**Role of Bhilseva Mandal**

The tribal community has many characteristics relative to other communities due to its glorious cultural heritage. As such some of the characteristics seen in tribal people become enviable for people from other societies. The people of this community are known for their innocence, selfless help, and for living a very simple life. Due to such simplicity of this community, education started much later than the people of other communities. *Bhilseva Mandal Dahod* is credited with initiating education in the tribal area of Dahod in the north-east of Gujarat. In the pre-independence period of the country, there was a lot of inconvenience in the area such as poverty, hunger, severe drought, employment, etc. The above mentioned problems were in these tribal areas of Dahod-Zhalod during the period of 150-21. In the words of late Shri Indulal Yagnik, has spent his life for the development of this region.

*[" Skeletons scrambling for a loaf of crumbly cornbread, tired cattle sighing in front of a filthy well with muddy water at the bottom, Kantazintela gold-gold huts almost completely naked children and young women From the dry fields like the desert, I go to collect the seeds of soil and grass with the help of Mahamahante Pasher-Ardhoshar. On two-and-a-half days, I see hundreds of men, who have left their homes and barracks, five or five villages away, throwing stones all day on the road*

and on the lime kiln. Wouldn't human beings be ashamed if nature was ashamed of this situation? "]

Through the above description, Shri Indulal Yagnik clearly states the condition of the tribes of Dahod-Zalod. It was also mentioned in that period that there was a drought in these areas every three-four years. (*Even today the situation in these tribal areas is as dire as 18. There is still a shortage of drinking water in this area during the summer period, big schemes for irrigation have been done but the benefits have not been given to this area.*) The institute was established with the help of Shri Thakkarbapa as its president and with him Sukhdevkaka, Indulal Yagnik, Shri Rupatbhai, Shrikantbhai Seth, Dahyabhai Nayak, Vanikarbhai, Ambalal Vyas and Jaljibhai Dindod. The contribution of this organization was not limited to expanding the scope of education in these areas but also co-operative activities were started by this organization in these tribal areas.

### Social contribution of BhilsevaMandal

The tribal areas of Dahod-Zhalod faced frequent droughts during 1918-22. As a result, the co-operative work of this organization had to be increased a lot, so many things were done for the upliftment of Bhils during this period. With the help of Vanikarbhai, Ambalal Vyas as well as Jaljibhai Dindod, Lalchandbhai Ninama, Bhavjibhai Parmar, Smt. Hiraben Ninama etc. many service works were carried out in which a large amount of interest charged by the Pathani people on Bhil caste was removed. To save them from this, Thakkarbapa, with the help of the people of the village, made the Bhils members of the co-operative society and established a co-operative buying and selling association. In this period, the fakirs were also greatly harassed by forcibly collecting food grains from the people and destroying the tribes. It was also removed by the commendable efforts of the Bhilseva Mandal. Village Reforms Committees were formed in and around Dahod. In which works like formation of village panchos, agricultural improvement, irrigation wells, explanation of some crops, planting of trees, running of co-operative societies, construction of roads etc. were carried out.

This tribal area of Dahod-Zhalod lacked basic amenities such as shortage of drinking water, food, nutrients etc. which the Mandal provided free clothing and food to the people. The situation during the initial period when PujyaThakkarbapa was on a face-to-face visit to the area was very pitiable as a result of which he started a service called Antyaj Seva in collaboration with Shri Indulal Yagnik and Gujarat Prantik Samiti. At the same time bay weaving centers were started in the ashrams and efforts were made to provide free clothes and employment to the people. Along with this some social constructive activities were also started.

Mr. Sukhdevbhai Trivedi sowed the seeds for the liberation of the people in these areas from the oppression of the moneylenders, government servants, oppression of the rich and oppression. For this, an attempt was made to establish an ashram at Mirakhedi and remove injustice in the drought stricken areas. Seeing the pity of the people in these areas and appealing to the social workers who stayed away from politics for the upliftment of Bhils in the magazines running at that time. Is. When there was a famine in 1920-21, relief work was started by spinning wheels and this famine relief office was shifted to Bhilseva Mandal. Shrikant Bhai, along with Pujya Thakkarbapa, went to the fair with the children, chanting slogans of cleanliness, not drinking alcohol, superstition, and superstition and trying to bring awareness in the tribal areas.

Currently, Bhilseva Mandal also runs sewing classes for sisters and wiremen and short-term certificate courses for brothers to provide employment to the tribal people. In addition, efforts have been made to make tribal children familiar with the computer and to work on it. Thus the activities of Bhilseva Mandal were very commendable for the area in terms of social, cultural, employment as well as education.

### Educational contribution of Bhilseva Mandal in the context of tribal Community

An organization called Bhilseva Mandal for the development of Bhil community, started with the efforts of Pujya Thakkarbapa in 1923, has made a commendable effort to keep pace with the general society by educating the youth of this tribal area. After 1923, a new era began for the tribal's. As part of which many officers were born in the civil services of Gujarat and India. This continued to inspire development for the tribal society. If any organization has done the work of education for this oppressive society before or after independence, it was only this Bhilseva Mandal. Even at present, there is no other organization bigger than this organization in this area, so it can be said that the first organization in this area if this is the only organization called Mandal, then it can be said that there is no exaggeration in it. At present, with the help of this congregation, medical, engineering, technical, science stream schools have also been started which can be said to be in line with today's demand. At present the number of Ashram schools run by Bhilseva Mandal is about 20 in which staff is recruited according to the number of 120 children in each of them and all these schools are imparted education with Std. Apart from this, a total of 22 hostels have also been set up by this institute in which students stay and get their education. These hostels are also providing good facilities to stay with healthy meals. Along with this, 13 secondary and higher secondary schools are also run by this board in which students are imparted education up to standard-12 (Annual Report-2012-13).

### Conclusion

Bhilseva Mandal Dahod is an organization whose workers have always laid down their lives for the welfare of the downtrodden, especially the tribe's in the area. This was an inspiration to the entire tribal society. In some respects, it seems that the organization is currently struggling for its very existence. If the management of this organization is made more transparent at present, the life of Bhilseva Mandal seems to be more prosperous in the future. If we look at it as a whole, this organization is still dedicated to the development of the tribes and will continue to be the demand of today's times.

### References

- Annual report (2012-13) retrieved from World Wide Web on dated 15<sup>th</sup> May 2016  
<http://www.bhilsevamandaldahod.org/> Annual Report 2012-13\_pdf Hatila C. (2003) *SevamurtiThakkarbapa*, First Edition, Bhil SevaMandal,Dahod  
 C. (2014) *HatilaThakkarbapa*, First Edition, NavjivanPrakashan,Ahmedabad  
 Desai E. (2002) *Dhoop-Sugandh*, Bhil SevaMandal, Dahod  
 Bhil SevaMandal (1965) *SmritiGranth*, Bhil SevaMandal, Dahod  
 Bhil SevaMandal (1980) *Golden Jubilee Festival*, Bhil SevaMandal, Dahod