

#### CHAPTER-IV

#### CONCLUSIONS

'Mang' is one of the caste which has been included in the Scheduled Castes list of 1976, in Maharashtra State. In Maharashtra among the 59 main castes which have been included as Scheduled Castes the three castes Mahar, Chambar and the Mang are numerically dominant that is for 70% of the total Scheduled Castes population. According to the 1981 census of Kolhapur District rural area, the 'Scheduled Castes' population constitutes 5.3% of the total rural population. The Mang population in Maharashtra is about 33% in comparison to Mahar (35%) and Chambar (2%). As per the item No. 46 and 47 of the amended Act 1976 of the Scheduled Castes of Maharashtra, there are 9 other sub-castes of Mang namely Matang, Minimedig, Dankholi Mang, Madashi, Maderi, Garudi, Radhe Mang, Mang Garodi and Mang Garudi. Each sub-caste is an endogamous and, therefore, people from one sub-caste do not inter-marry the other sub-castes of Mang.

In India after Independence concentrated efforts have been made to improve the socio-economic and educational status of the Scheduled Castes and Scheduled Tribes. Protective discrimination is given to more than 1/3 (33%) of the total population which is collectively known as 'Backward' Classes.

It is to be noted that 40% of the 'Backward Classes' belong to the Scheduled Caste. Many developmental schemes and funds are allotted for their upliftment. However, the rate of change or desired progress cannot be seen even after about 38 years of Independence. It is therefore, essentially to know the social, economic, religious aspects of the Scheduled Castes and to understand their response towards development. It is with this objective that the present attitudinal study of the Mang caste has been done.

#### Physical Type :

A Mang person on an average is 5'.5" with a weak built-up, black in colour, vertical faced or long headed. The women, however, are a little fair in complexion. The children are weak and poorly dressed and most of the time without any clothes.

#### Main Food :

Jowar, Bajara, red chilly, dal, etc. are their main food items. Rice is rarely eaten. Milk is also not used much on account of their economic condition.

#### Attitudes and Views :

The peoples attitudes towards marriage age of boys and girls indicates that the child marriages have decreased

to a very great extent. No child marriages were observed. It is also noteworthy to note an urbanisation trend of attitude among the 8% respondents who gave the marriage age of girls as 21 years and above. These people also showed a preference and liking for education and government or private jobs. This again indicates attitudinal change among the Mang.

#### Inter-Caste Relations :

Their relationship with the other castes are of cordial nature. There have not been any serious instances of fights, between the Mang and the other castes. Their 'Dalutedari' relations with the farmers in the villages are changing. Due to the influence of urban and industrial expansion in the nearby taluka and district area of Kolhapur, the payments for their ropes and broom sticks are made in cash rather than in kind. The concepts of 'purity' and 'pollution' are also changing in the villages and the religion. The 'Mang' are allotted to enter any village temple. This is partly due to the great social workers in Maharashtra like B.R. Ambedkar, Mahatma Phule and other people. Moreover in Maharashtra has also affected the traditional norms, custom and values of the people.

Occupation :

As Karl Mark said the economic factors or the economic system is very important and influences the other sub-systems like social, cultural, religious and educational. In the case of Mangs their traditional occupation of rope and broom stick making (from the available raw material). 'Chayaat' (a thorny plant), has not changed much. In other words their economic system remains more or less the same. As a result their life style has not changed much. However, there have been changes in their attitudes towards many new things like education, jobs, dowry, child marriage, etc.

Banks, Village, Co-operative Societies and the Mang :

Some families of Mangs have been convinced of the importance of developing their occupation and their income. Five families from the two villages under study approached the Bank of India Manager and took a loan of Rs. 500/- each at the rate of 4% per annum, with a subsidy of Rs. 85/-. These families have been regular in their repayment of monthly loan instalments. I feel that the other Mang families should also be approached for developing their traditional occupation rather than introducing new occupations.

### World View :

A Mang man think(s) only of 'today' and 'tomorrow'. He seems to be satisfied with whatever food and income he gets for the day. In other words, though he is aware of the governments help programmes it has brought a 'negative' change in their attitude rather than a 'positive' change. They expect that without doing anything the government should do miracles like giving them a house, a piece of land and money. It is important to note here that more financial help is not going to bring development of the weaker sections in India. The development programmes basically should try to bring a change in the 'way of thinking'. The development programmes should be in line with their already existing occupation, family, economy, natural resources and other infra-structure.

### Superstitious Beliefs and Religion :

Their health, economic and social life is heavily influenced by super-natural beliefs and practices. Any problem is explained by the anger of goddess like Yellamma, Minai, Sati asara and gods like Khandoba and Bhaixoba. They generally sacrifice a hen, or cock or goat for doing away with the 'evil'. They also approach the local woman - priest who enters into 'trance' on Tuesdays and Fridays and answers the queries of

the Mangs and other villagers. The Mang people try to find solace from answers for their problems like sickness diarrhoea and dysentery among children, jobs loss of milk among the cows and buffaloes, financial loss, etc. This indicates that more 'irrational' thinking and 'engrossment' in the supernatural is the main barrier for their 'tortoise' rate of progress. Endogenous type of development, and Inter-personal Communication and friendly approach should be taken for bringing desired changes among them. Spoonfeeding should not be done rather programmes should try to motivate them towards developing their already existing traditional occupation.