

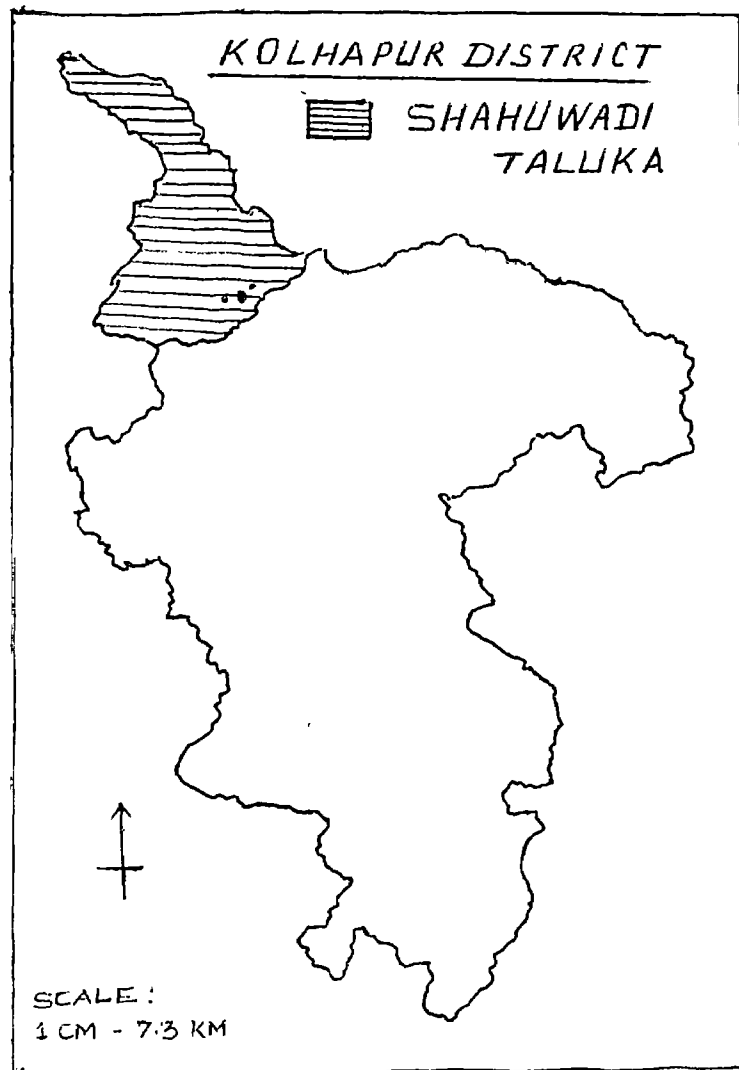
## CHAPTER-II : THE SETTING

### Location :

The villages Donoli, Sarud and Kapashi are in Shahuwadi taluka of Kolhapur district. They are situated on the Kolhapur-Ratnagiri bus route from Kolhapur it takes about one hour to reach these villages by bus. The village Donoli is situated on the Kolhapur-Ratnagiri bus route and is 25 kilometres to the west of Kolhapur. 5 Kilometres to the North-West of Donoli is the village Sarud, and 10 Kilometres North-West of Donoli is the village Kapashi. These villages are situated at the foot steps of the hills surrounding them.

### Population :

Among the Untouchables, Mang alone lag far behind than Mahars and Chambars. Probably because they believe in preserving their ethnic identity at the cost of economic progress. In Maharashtra alone Mahar, Mangs and Chambar constituted 35.12%, 32.65% and 2.05% of the total Scheduled Caste population respectively. Leaving these three castes of the Scheduled Caste group the rest constitute 10.07%. Mangs are less than Mahars and more than Chambhars in the whole of Maharashtra. According to the 1981 census in Kolhapur district rural area, the Scheduled Caste category population constitutes 5.3% of the total population. However, they are the least developed among the three major castes constituting a majority population of the



☐ Donoli, Sarud, and Kapashi villages  
under study

Scheduled Caste category in Maharashtra. It is the stubborn attitudes of the Mangs that has kept them tied to their present plight. Handfull of Mangs are converted to Christianity and Buddhism, Mahars and Chambaras with the leadership of Dr. B.R. Ambedkar who developed progressive, outlook and improved their progressive, outlook and improved their conditions.

Shahuwadi taluka was formerly known as Chanwad Mahal until King Chhatrapati Shahu Maharaj of Kolhapur renamed it by giving his own name to it. The total area of Shahuwadi taluka is 1044 sq.kilometres and comprises of 134 villages with a total population of 1,38,490 (One lakh thirty eight thousand four hundred ninety only) as per the 1981 census. It is considered as one of the backward taluka in Kolhapur district. The estimated population and area of the villages in 1986 is as follows :

Village	Population	Area (Hectres)
Donoli	2951	616.00
Sazud	4864	1036.00
Kapashi	2309	470.00

Crops :

Paddy, Jowar, Wheat, Sugarcane and vegetables like brinjals, chiffies, pulses, etc. are the main crops in the

taluka. However, the Mangs have not being able to benefit themselves from agriculture.

Climate :

The average rainfall in Shahuwadi taluka is 140 centimeters per year. The climate is not extreme but temperate or moderate.

Other Caste Groups in the Villages :

The Mang community stays a little away from the main village settlement which consists of castes like Jains, Marathas, Lingayats etc. who have separate lanes.

Amenities :

These villages have the amenities like drinking water facility, electricity, flour mill, hotels, gram panchayat, telephone, postal services (Sarud and Kapashi), touring talkies, Community T.V. at Gram Panchayat Office of Sarud and Kapashi and so on. Sarud and Kapashi have also a school and a college. Donoli has a primary school. Weekly market gathers at Sarud and Kapashi which is attended by the people from neighbouring villagers.

### Transportation :

These villages are well connected with each other and to Kolhapur city its district place by regular buses which play every one hour. Besides, tempos, tractors and trucks also help transportation. Some well to do villagers also have their own vehicles like jeeps, motor-cycles and cycles.

### Inter-Caste Relations :

The inter-caste relations are normal and cordial. Conceptions of impure and pure, untouchability can be seen only among elder generation. In the tea shops the Mangs sit along with other caste people and drink tea. An important point to be noted is that the 'Mang' community and other Scheduled Caste enter freely into all the village temples. This is mainly because of the great efforts of Shahu Maharaj, B.R. Ambedkar, Mahatma Phule, Maharshi and Vitthal Ramaji Shinde and other great men of Maharashtra.

### Development Agencies :

All the three villages have a co-operative society. Sarud has a Bank of India and Kolhapur District Central Co-operative Bank (K.D.C.C.) branch. All the three villages have a co-operative dairy.

### Mang Street and Mang Houses



A Mang man busy in extracting the raw material for rope-making - Also note use of stones, tiles, and electricity facility in the changing houses.



In Sarud, Kapashi and Donoli villages, only traditional occupations are carried out hardly allowing any scope for improvement or occupational change. Generally rope making, broom making and work of carrying dead animals are their occupations. These occupations help them to get them bare minimum maintenance. It is found that in these traditional occupations all the family members work for earning their livelihood. Though joint families are preferred but we generally find more nuclear families among the Mangs. The grown boys generally separate from their parents after marriage. Though child marriages are not common yet we find there is a preference for early marriages. Some changes in the attitudes of the people towards 'mate selection' can be seen.

Arbitration of disputes between only two families or groups of Mangs is generally done by the elderly jati leaders. Their relations with other castes are more or less 'harmonious'. There is a growing tendency among them to take small loans for various purposes from the Government and Co-operative Societies. Even the elder generation exhibited a change in their attitude toward formal schooling.

Jowar, wheat, pulses and vegetables like brinjal, chillies, onions, lady finger, beans, etc. are their main food. They are also non-vegetarian and eat mutton and beef. Their

physique is satisfactory. They cannot afford to give milk to their babies and small children. Smoking beedies, chewing tobacco and pan, and beetle nuts are some of the habits of men and youths.

There is a growing awareness about new type of dress in the community. They buy new clothes every year for the whole family. Their dresses do not differ much from the other villagers. All the members of the community usually carry on the profession of rope making, broom making and other related odd jobs. The businessmen of the weekly markets buy their products from the villages of Sarud, Kapashi and Donoli. It is presumed that a family earning do not exceed Rs. 1000 to 1200 per year. Naturally, enough this meagre amount is never sufficient for them. In these small villages, alternative odd jobs are few. The earning is limited and always less. Savings are very rarely found along the 'Mang' families.

Majority of the own a marginal of 5 guntas - 20 guntas of land and some are landless. It means it is as good as having no productive and irregular source of income. Though the Co-operative Movement namely Sugar Factories, Irrigation System, cash crops, co-operative societies, have been of some help to given them some agricultural labour work, yet indebtedness is found among them.



### Outside Contact :

They generally go outside in search of labour and for visiting their nearby relatives or for some work in the taluka place (Shahuwadi) or to Kolhapur city, the district place. Urban visits are made twice or thrice in a year.

Exposure to news-papers, films, radio etc. is limited and is through the literate and educated of the village. They worship a number of caste and village goddesses and gods, spirits and sacrifice of hens is common. They also hold many superstitious beliefs. In Sarud, Donoli and Kapashi though they have the caste temple it is in a dilapidated condition.

Gossiping and participating in bhajans are some of their recreational activities. Laziness and idling away the time is common. They go to sleep early at night and even sleep in the afternoon.

### Section-II

#### Methodology

My association with the people in Sarud, Kapashi and Donoli villages of Shahuwadi taluka happened to be very close. I was also associated with the local schools and college at Sarud. This association deepened my interest in this neglected

community. I, therefore, selected this community for my M.Phil. research. I approached the local people from different cross-sections of the society to understand their socio-economic religious and educational conditions as well as their achievement. I did all this with great interest.

Interview schedule was prepared with a view to elicit the required information in the shortest period. Out of Sarud, Kapashi and Donoli villages 100 families were chosen for interview. The survey particularly has given me an insight for understanding various socio-economic aspects of the Mang community.

One of my primary objectives in the study was to understand the attitudes of the Mangs towards education, new economic activities, marriage, family, health and other aspects. By doing so, I wanted to understand their general attitude towards planned programmes meant for their upliftment.

I did not face any problems for establishing close contact or rapport with the Mang community people because one of the important leaders of 'Sarud' village was a close friend of my brother who was also the Principal of the College in Sarud.

I started out the data collected into simple statistical (univariable) tables and analysed them along with the additional help of 'Case Studies'. Records and documents were also used wherever necessary. The period of data collection was for a period of 1 month i.e. November 1985.