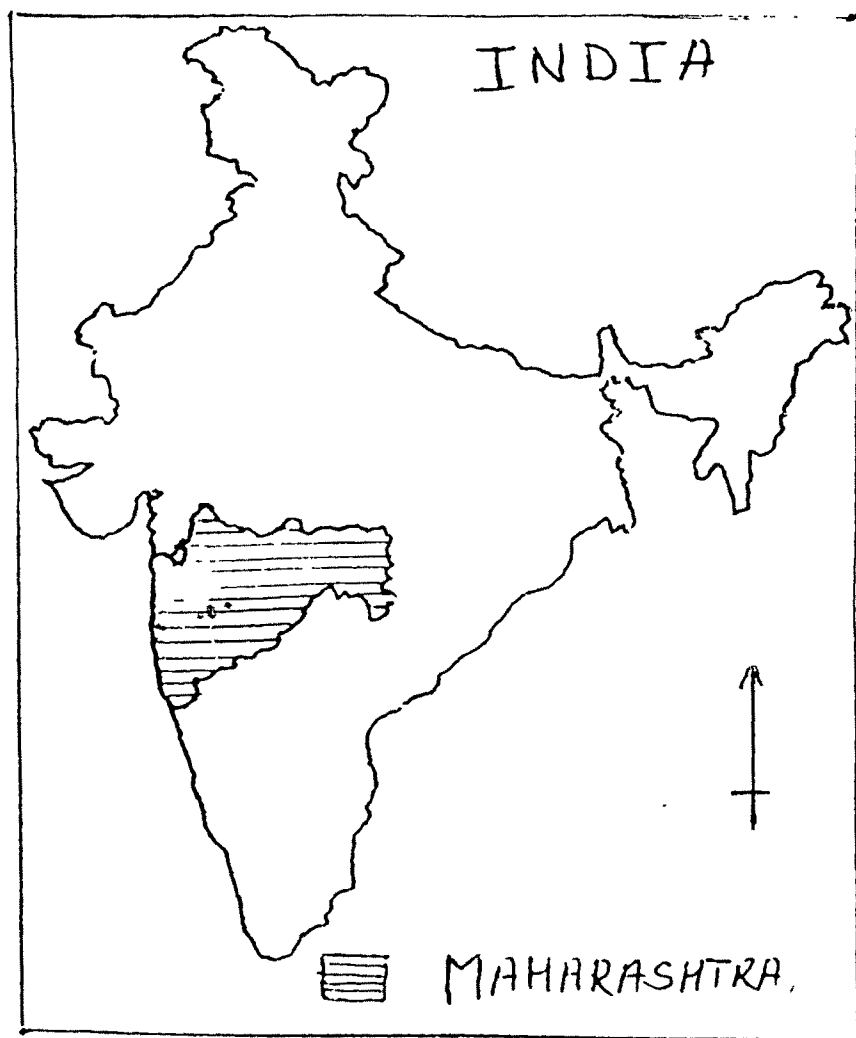


CHAPTER-I

MANG COMMUNITY : INTRODUCTION AND BACKGROUND

According to the Act No. 108 of the Scheduled Castes and Scheduled Tribes, 1976 the 'Mang' have been included in the scheduled Caste list (Community Serial No. 46). The word Harijan literally meaning children of God was given name by Mahatma Gandhi who used it to refer to such lowest strata of traditional Hindu society. Many terms have been used for this category in the early literature such as Panchmahs, Antyaje and Chandala. The English term 'Untouchables', 'Depressed Classes' and 'Exterior Caste' were also used before 1930. But after the Government of India Act of 1935 they have been referred to as 'Scheduled Castes'. The different untouchables castes in different parts of India were listed in a separate schedule. This list of Schedule Caste can be changed only by the President of India.

In India protective discrimination is given to more than 1/3 of the total population which is collectively known as 'Backward Classes'. About 2/5 (40%) of the Backward Classes belong to the Scheduled Class, a little less than 1/5 (20%) to the Schedule Tribe, nearly 2/5 to the 'Other Backward Class' and the Remainder to the Denotified Tribe. A lot of development funds are allotted to the Scheduled Caste and Scheduled Tribe.



☐ Donoli, Sarud, and Kapashi Villages in
Shahuwadi Taluka, Kolhapur Dist.,
Maharashtra, India.

The Harijans are not concentrated in any particular geographical region, but are found in every State and practically every district. However every region or area has its own Jatis. Some of the Harijan caste in India are 'Mahar' (Maharashtra) (Chambhar and Mang), Holeyal (Karnataka), Mala, Madhiga (Andhra Pradesh), Pulayan (Kerala) and Chamar Bhangi (Punjab, Uttar Pradesh and Bihar).

Many Sociologists like Srinivas M.M. (1966), Beteille Andre (1969, 1983), Schemerhorn R.A. (1972), Churye G.S. (1968) and many other social anthropologists have studied the Scheduled Castes in India, both ethnographically as well as analytically. The present study is an attitudinal study based on a short term data collection.

The Scheduled Caste constitute the largest minorities (about 15%) in India. Among the Scheduled Caste about 72% of their rural population is engaged in agriculture out of which 38% are cultivators and 34% are agricultural labourers. Many have migrated to the towns and cities after Independence.

The table of the various occupations of the Scheduled Castes in India and the corresponding figures for the 'Scheduled Tribes' and non-scheduled population is given below.

SECTORAL DISTRIBUTION OF SCHEDULED CASTES,
SCHEDULED TRIBES AND NON-SCHEDULED POPULATION
BY PERCENTAGE

Sectoral Categories	Scheduled Castes	Scheduled Tribes	Non-Sche- duled Population
Primary Sector	70.20	87.88	66.73
Cultivators	37.74	68.15	54.20
Agricultural Labourers	34.46	19.73	12.53
Secondary Sector	12.19	6.60	14.43
Mining, quarrying etc.	2.88	3.42	2.66
Household industry	6.56	2.47	6.81
Manufacturing other than household industry	2.75	0.71	4.96
Tertiary Sector	15.61	1.52	18.84
Construction	1.08	0.31	1.19
Trade and Commerce	1.14	0.39	5.15
Transportation and Communication	0.96	0.27	1.90
Other Services	12.43	4.55	10.63
Total for all Sectors	100.00	100.00	100.00
Economically active Population to Total Population	47.07	56.65	58.96
Inactive Population to Total Population	52.93	43.35	41.04

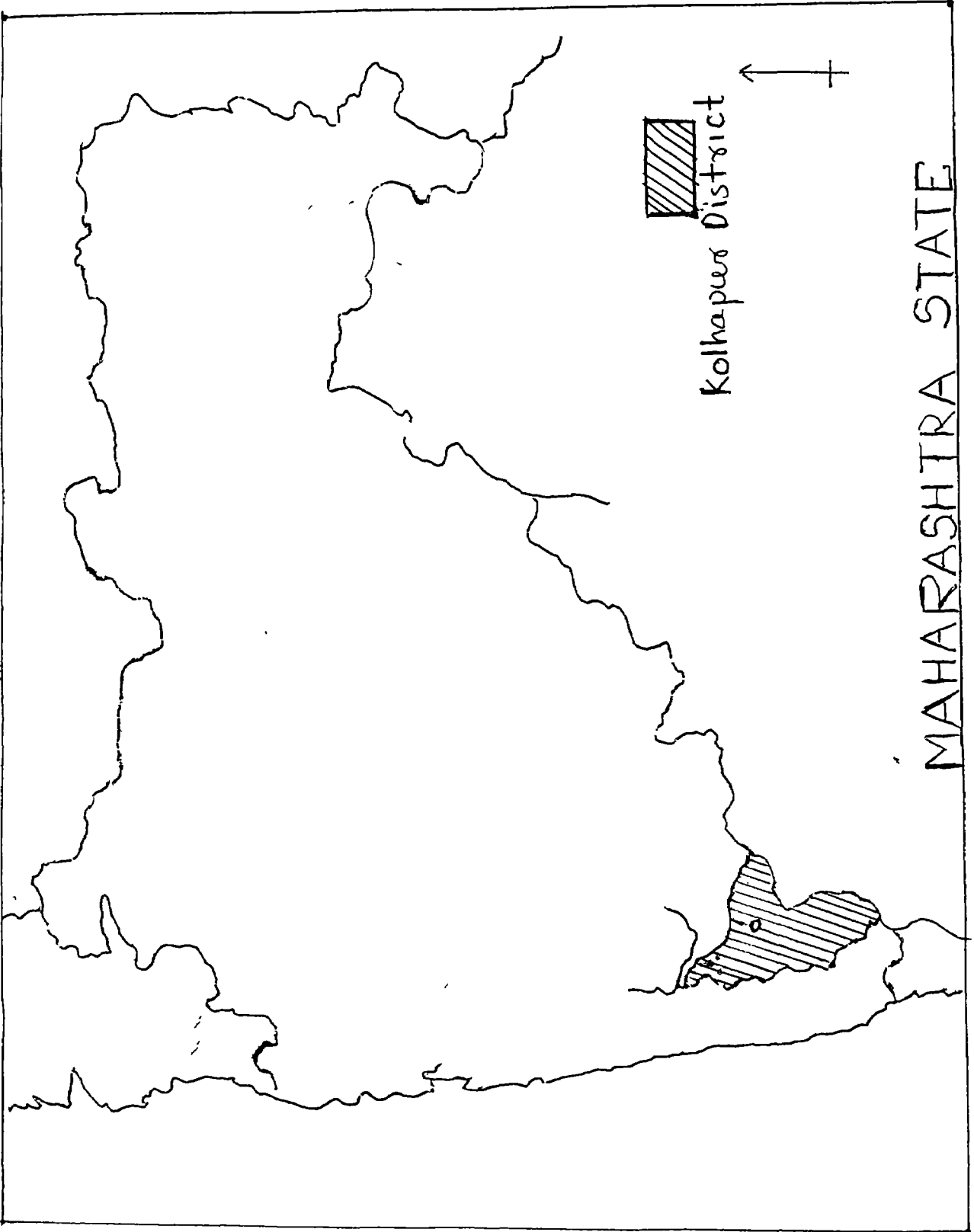
The Occupational Table indicates that only a small percentage is involved in actual cultivation. This is because they hold small fragments of land. They also practice other subsidiary occupations like household crafts (rope making, broom making, leather work etc.). This is also the occupation of the Mangs of Sarud, Kapashi and Donoli of Shahuwadi taluka, Kolhapur District, where the present research work has been done. These occupations do not provide sufficient income for the Mang people. They also have to work as agricultural labourers for their daily bread.

The Harijans in India do not constitute a homogeneous cultural unity. They do not have a common language, but generally speak one of the Indian languages depending upon their place and state in which they live.

Harijans are traditionally not admitted to the important Hindu temples. However, the Mangs are freely admitted in the temples in Shahuwadi taluka. They worship of the local deities and demons, who are generally worshipped with animal sacrifice. The low rank of the Harijan is a result of the inequalities in the economic, political and ritual aspects. Each Harijan caste is different and an independent unit. One caste does not intermarry the members from the another Harijan caste. In addition there is a hierarchy and differences among them.

On account of the Constitutional and legal provisions in India, many changes have taken place among them. Concepts of 'purity' and 'pollution' play a less important part in the social life today. Because of the growing urban and industrial areas and their influence changes and occupational mobility among the Mangs under study, and in general of other Scheduled Caste in India are taking place. Sanskritization upper caste reference group, cohesion, etc. are the ways by which they have undergone changes as a group. At the individual level Westernization and western education and rejection of traditional ways of life are the new ways by which they are changing. The use of political power and mobilization are also helped to bring faster changes. Education and Government employment are two important fields which have brought significant changes in their attitudes and beliefs.

This community is known by a variety of names like Mangs in Maharashtra, Madhigas in Karnataka and Andhra and Manelses in Gujarat. There are a host of common factors among the people staying in different geographical regions because of their strong attachment to their traditional occupations. Many legends and historical proofs are there to indicate that Mangs fought battles for their masters and kings in the past.



☐ Villages under study.
Domoli, Sarud, and Kapashi villages

Basically choice of profession is dictated by the geographical situation in which a community lives. Rope and basket making is the occupations of as majority of Mangs, Mangs being either too lazy, or self satisfied rarely expensive for things higher. Many of them some time accept wood jobs but return to their ancestral occupations sooner or later. One of the reasons for this is that they lack professional skills so as to over come their occupational attachment. Hence they have economic problems that makes them live in dire poverty.

However, Mangs could never bring themself to think over this fact and as a result even today they remain broke.

Why smally backward in their economic and social life. Mangs, are by far devotess of a number of gods and goddesses. They worship goddess Mari, Matangi and so on. Codess Mahalaxmi and the male God Khandoba is also worshipped by them. They also worship Hanuman. Their attachment to the religious and supernatural realm can also be seen in the health, economic and social aspects of their life. Their lowest population in the varna and caste hierarchy makes them vulnerable for social and economic exploitation. Inspite of the externally directed developmental programmes, reservations and faulitus for the socio-economically most downtrodden

categorised as 'Scheduled Castes' in which they are included continue to live in the same conditions more or less.

It is thus of great sociological importance to know about their attitudes and world view. It is with this view, that the present research for the M.Phil. course has been undertaken.