CHAPTER - II
REVIEW OF LITERATURE AND RESEARCH

METHODOLOGY

2.1 Introduction:

The search for related literature senses several important functions. According to Best J. W. and Kahn J. (2007:37), “Review of Related Literature is a scanning of the writings of recognised authorities”, provides evidence that the researcher is familiar with what is already known and what still unknown and untested matter is. Since effective research is based upon past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation.

In brief, it can be said that the purpose of a review is to analyse critically a segment of a published body of knowledge through summery, classification and comparison of prior research studies, review of literature and theoretical articles.

2.2 Review of Literature

The present chapter introduces the research topic, presents a concise review of the relevant literature, and also discusses the methodological aspects of the investigation. Caste system is unique in Indian society. The historical trajectory, the patterns of politico-economic changes experienced during the post-independence period and the composition of different ethnic communities determine the actual working of caste relations in a given region. Regional variations are recognized in terms of working caste relations. Along with ‘Village communities’ and ‘Joint Family’, ‘caste’ has often been viewed as a defining feature of ‘traditional social order’ of India. It
was only in the Hindu religious philosophy that the practice of caste was formally justified and social relations as the popular sociological understanding of Indian society goes, were organized hierarchically almost everywhere in the subcontinent including the Christians, the Muslims and the Sikh religions. This was believed to be the case particularly in rural India where caste differentiation was seen to be required for the working of the agrarian economy (Jodhka 2002).

The essence of caste hierarchy is the absence of equality among the units which form the whole. In this regard according to Srinivas (1969) various castes in Rampura, do form hierarchy. The caste units are separated by endogamy and commensality and they are associated with rank differences of dietary and occupation. Yet it is difficult if not impossible, to determine the exact or even approximate place of each caste in hierarchal order. The caste generally represents a distinct ethnic group with its own history, traditions and identifications and each caste live in more or less separate quarter of village. Lewis (1969) in his study of Ranikhera Hindu Village of eleven hundred people, about fifteen miles from New Delhi, the national capital found that there are separate wells for Harrijans or Untouchables. Dining and smoking between higher and lower castes are still taboo. Low caste people will not sit together on the same cot for village meeting. Beals (1969) in his study in Namhalli village of Karnataka in 1900 about 15 per cent of the population belonged to the Madiga untouchable caste. Madigas were excluded from many forms of social participation. They lived separately, owned a negligible quantity of land, and performed various menial services for other villagers. Most of the Madigas were jita servants. They were punished severely if they attempted
to run away. If they obtained money, they were relieved of it in one way or another. Same kind of exploitative nature caste hierarchy system is found in almost all parts of India.

G.S. Ghurye, in his book entitled “Caste and Race in India” (1932a) has divided the geographical territory of India into four parts- North, south, East-West and described the dominant castes and races obtaining in each, together with their respective distinctive characteristics. He has traced the causes of the backwardness of the select castes and explained in detail the notion of caste-clusters. He points out the dominant castes and the causes of their backward/forward clusters such as Brahmin, Kunbi or Maratha Kunbi, together with detailed explanations.

J. H. Hutton’s book ‘Caste in India” (1969) has divided the geographical territory of India into three parts. The first chapter gives the general background with an outline of the racial element of India as a whole and secondly delves on the effects of the caste system on daily life and third examines the origins of the caste and structure of the caste system in India. The author also point out the function of the caste system in their social, economical, political, religious aspects from the point of view of the individual member.

D. V. Kumar’s contribution “Ex-Criminal Tribes: Are They Neglected?” in the book “Tribal Development in India’ (1989-eds: N. Patil and B. Jena) focuses on the ex-criminal tribal communities in India. Making particular references to the Criminal Tribes Act of 1871 and the statutory provisions made thereafter for the resettlement of these tribes, the write concludes the persistent oppression unleashed by the police has inevitably accentuated resentment among these tribes and suggests that the police should
become more humane towards these people and view their actions with unprejudiced eyes.

Anuradha Sharma’s book “Castes and Tribes in India” (1998) maintains that the caste society was not a homogenous community in which distinctions of social status may exist but a society in which various groups with distinct appellations were prominent. Castes and tribes were groups with a well-developed life of their own, the membership of which was determined not by selection but by birth. It also contributes towards a realistic and sympathetic appraisal of the nomadic tribes in contemporary situation in a sensitive, vulnerable and potentially explosive part of the Indian Society.

Usha Rao’s book “Deprived Castes in India” (1981) describes the weaker section of our society have been neglected and left behind in the race for progress and change. But after independence the Government has been making deliberate and concerted efforts to bring the S.C. & S.T. into the main stream of national life. The author point out the Government made number of efforts for the socio-economic development of deprived castes.

The first one to undertake the Sociological study of Indian society from the perspective of below were Babasaheb Ambedkar and Ketkar. But before them, in the year 1908, Maharshi Vitthal Ramji Shinde had tried to search for the roots of untouchability in India with his writings titled ‘Bahiskrut Bharat’ and ‘Bharatiya Ashprushytecha Prashna’.

The book of Maharshi Vitthal Ramji Shinde titled ‘Bhartiya Asprushyatecha Prashna’ (1933), in 1908 had penned an essay titled ‘Bahiskrut Bharat’ which was published in a periodical called ‘Manoranjan.’ The same essay later on appeared as ‘Bahiskrut
Bharat’. Maharshi Shinde has thought over the issue and origin and growth of untouchability from Sociological perspective. Babasaheb Ambedkar had written a research article on the caste system in the year 1916. In 1909 Ketkar and in 1908 Maharshi Shinde had carried out research in a more serious and scientific way about untouchability.

Maharshi Shinde has done a deep study about Mang community. His serious brooding over Mang community is obviously seen in the said work. He had come to the conclusion that ‘the original and the first colony in Maharashtra was of Mahar and Mangs which was taken up by Maratha’s in due course of time. Mang is also like a Mahar, but he has been suppressed under the Mahar in the ‘Gaogada’ and Mahars has a hand in this suppression. In a real sense Mang is the real son of this Hindbhumi quite before the Mahar.

Thus, the untouchability and Mang-Mahar and overall state of Dalits in India has been studied originally by Maharshi Vitthal Ramji Shinde. His research is a pathfinder for many to follow.

Babasaheb Ambedkar is a social scientist in a real sense. He stands head and shoulder above all sociologists, who have tried to go deep to the root of varna, caste, religion and Indian society. Ambedkar presented his paper in ‘Golden Waiper Genetic Science Conference’ entitled, “Caste in India: Its Mechanism, Genesis and Development” in May 1916, which was published later on in ‘Indian Antilogy’. The origin of caste, working and development is what Ambedkar had studied with the objective analysis in his scientific research of Indian caste system.

Throughout his life Ambedkar has given his opinion about the untouchable class through his writing and speeches. He has
authored many books. Among them, Caste in India (1917), Annihilation of Caste (1936), The Untouchables: Who were they and why they became untouchables? (1948), Untouchables or Children of Indians Ghetto and Other Essays (1989), who were the Shudras (1946) are the important. The study of these books is really of great help and road mapping in order to understand the untouchables and their condition in Indian society. Mang community too is an untouchable one, so the present study tries to focus on several issues related to this community.

Atre Trimbak Narayan was a Tahasildar, he had to work at several places, out of that he had done a deep study of the villages and its economy in the state of Maharashtra. He has touched upon many aspects of village life in Maharashtra such as colour-caste system, Vatandari-Balutedari system, Bhatake-Phiraste, castes and creeds indulged in criminal and immoral acts, money lending business in villages, agriculture, farmers, agriculture act, co-operative bodies, Patapedhis of the untouchable castes in village life. He had written about the farmer’s (kunabi) exploitation done through village politics, Balute-Alute-Phiraste and shopkeepers and money lenders. He has even thrown light on the unhygienic condition of sacred religious places and the tricks used to loot the devotees by local people.

His book ‘Gaogada’ (1995) is an important document that could be of great help in order to understand the contemporary social condition of Maharashtra. As he himself belonged to the upper caste, he could not present reality of the lower castes and their inter relationship with each other. His prejudice about untouchables, criminals and immoral castes is visible enough, because his nomclature of Mang, Mahar and Ramoshi castes as
'Udan tappu castes', and declares them ‘Parapindlolup’ mean those who are dependant on upper caste for their survival. He calls Kunabi as ‘Bichara’ mean innocent. It seems that his approach towards lower castes is biased. Even with all these limitations, his book ‘Gaogada’ is of great help in order to understand the Matang community and Balutedari system of Maharashtra.

Alexander Robertson in his book, ‘Mahar Folk’ (1985) is the Marathi version of Alexander Robertson’s original book in English, “The Mahar folk – A Study of untouchable in Maharashtra.” The original book of Alexander Roberts was published in 1938. He was inspired by J. M. Fercure and J. Z. Hog; father of National Christian Council. People living in England are confused with the terms like ‘People excommunicated’ and ‘untouchable.’ How can the people be out of the caste by birth? How come the person gets polluted by the touch of Mahar? are the question dealt in the book. In order to reach its root the Marathi legends, customs and tradition, ways of worship, beliefs etc. are used. Although in its title, the book basically refers to Mahar community, overall it deals with untouchables. In this book one can find an details about Mahar-Mang relationships which is an important thing to note.

Sunanda Patwardhan (1973) in her study, “Change Among Indias Harijans: Maharashtra; A Case Study”, has explained that in Maharashtra among Dalits the Mahar alone have taken successfully political means for enhancing their social status under the charismatic leadership of Ambedkar. It has made the Mahars into a dynamic community politically. Sanskritization has also helped a caste like Chambhars to lose the stigma of untouchability. Chambhars also have effective trade associations. The Dhors through caste associations have attempted to bring
about reforms. Hostels and Dharmsalas are built for the people of Dhor community. Well-to-do Dhors help to build hostels and give scholarships. However, there ahs been no organised and formalized activity by Matang. Due to the fragmentation of development among Dalits relatively backward communities (Chambhars, Dhors, Matangs and Holars) have hostile feeling about relatively developed community (Mahar), because also rejection of previous Dalit caste group membership as Nav-Boudhas. It shows that Matangs are less developed among Dalits in Maharashtra.

S.M. Dahiwale (1989) in his study entitled, “Emerging Entrepreneurship Among Scheduled Caste of Contemporary India: A Study of Kolhapur City,” has elaborated how the new occupations are taken up by ex-untouchable castes persons in Kolhapur city in Maharashtra. Among ex-untouchables majority of the respondents, who received monetary or technical help and encouragement from their family members, belonged mostly to the Mahar caste group. Further, it was found that as 95.8 per cent Mahar respondents had background of middle class culture. He also said that it is because of Mahars are exposed to the movement led by the reformers. Those who have benefited as a result of Government’s Constitutional commitment, although a few, have utilized many educational and other facilities provided to them.


In this research study published in the form of book there are 6 chapters. The first chapter basically deals with the conceptual clarification and the theories and classification of social movement.
The terms live 'social change' and 'Dalit' have been clarified conceptually. While stating 'Dalit' as Sc or untouchable the writer states 'The scheduled caste, other than Mahars, do not like to be called Dalits' (Jogdand - 1991-17) in short the first chapter in an introductory one.

In the second chapter the writer have taken the review of the social reform movements in Maharashtra where in he non taken into consideration the movement like BrahmoSamaj, Prarthana samaj, Arya Samaj, Bhakti movement and Non-Brahmin movement. In the third chapter the account of the Dalit movement in Maharashtra has been taken of. In which he has dealt with the Dalit movement before Dr. Ambedkar, The led by Dr. Ambedkar and the post Ambedkar Dalit movement among them Dalit Panthar mass movement and Dalit liter any movement has been dealt with.

The fifth chapter deals with the sources of social change in which the role of British government, missionaries and the government has been taken in to account. Because of the role, policies and laws of the above agencies the changes that have taken place in Dalit Society have been talked about The sixth chapter mainly deals with the social change that has takes place due to Dr. Ambedkaris conversion to Buddhism.

In short it can be said that and this book a comprehensive and indepth socio-scientific review of the Dalit movements in Maharashtra has been dellt with. While studying about the Dalit movement the writer has mainly dealt with the mahar movements. This is a limitation of the study.

If can be noted that while Jogdand had studied the Dalit movements the word 'Dalit' was dear to mahars and other than mahar community did not live the term used in their context. but in
the passage of time things have charged. While the present study is going on the same from 'Dalit' is not dear to Mahars and dear to other caster such as Mangs and other tribes. This difference in both theses studies can be noted.

Prabhakar Mande’s ‘Mang Ani Tyanche Magate’ (Mang and their beggars) (1999) is also an important study of Mang community. Mande is the scholar of folk literature. He has penned down a book called ‘Gaogadyabaher’ (out of the village boundary) in 1983. He has taken the account of Mang; Mang-garudi, and Dakkalwar a sub caste of Mang; in his book ‘Gaogadyabaher’. However, the said work deals extensively with the Mang community. He had done actual fieldwork in the regions of Marathwada, Vidarbha, Khandesh and Western Maharashtra so the study is based on the regional survey and the ‘oral literature’ has also been studied.

Mande writes about the place of Mangs and their role in village structure, their tradition, their sub-castes, among which Mang garudi, Holar, Dakkalwar, Dhale Mang etc. He also talks about the religious life, their Bani, Badhan, Dhupari and their place of worship Mangirbaba, Matang devata, Mahar-Mang relationship, Dr. Ambedkar and awareness among Mangs etc. Mande himself says about the book, "the inspiration I take for such a study is not pride for tradition, self esteem, but it is to search for the positive and negative aspects in the tradition of social transformation." So to understand the social, cultural and economical life of Mangs, the study of Mande is of immense importance.

B. K. Khadase’s ‘Mang Caste: A Sociological Study’ (1990), is one of the important study for this particular research work. He
had studied scientifically the most neglected and backward caste, that is, Mang of Vidarbha. Khadase brings to light how the modernization has influenced the social systems of Matang community such as family, marriage, kinship, economic and religious sub systems. Most of the castes in and at the outskirts of village are undergoing changes. The Mahar community has also changed after their conversion in Buddhism. However, one does not find a notable change among Matang community. On the contrary, the Mang community tried to protect the falling structure of ‘Balutedari’ in the village life. Why did it happen so? Do we find the same picture everywhere? The most neglected caste in the society has remained neglected even by the scholars. This was realised by Khadase and that’s why he had undertaken study of Mang community in Vidharbha region.

Khadase had undertaken the study from the perspective of social background such as Matang’s marriage, family system, religious organisations, their educational and caste organization etc. He has studied the transformation being taking place due to the above factors. He has studied about the process of modernization, culturalization, westernization, traditions, generalization, multi referential nature and urbanization. He has used a technique of questionnaire and interview method. In his study he has covered 26 villages, 6 towns and one metropolitan city from Vidharbha where 210 respondents are selected.

The conclusion Khadase has arrived at the end of his thesis is equally important. He observes ‘the westernization process among the Mangs is not all pervasive.’ Even then, Khadase’s studies fall short to analyse and refer to the causes that have affected the Mang community for their backwardness. The study could not
make clear why Mang community has remained backward in terms of social transformation as compared to the Mahar, Boudha community.

B.C. Somavanshi done a study entitled, “The place of Matangs in Indian caste system and Mahar-Mang relationship” (in Marathi, 1989a). In this book, the origin of castes and untouchability, the origin of Mang community, who were the Mangs? the status of ancient Mangs in terms of education, social status, the methods of division among Mangs, their customs and tradition, importance of Mangs from cultural aspects and the relationship of Mangs with other castes especially with Mahars these and many issues have been discussed in depth.

Somavanshi says, “whatever source material I read about the relationship between Mahar-Mang, it was stated that, there was enmity between them traditionally but the satisfactory logical reason for the same are not found anywhere. This was something unconvincing and that feeling gave birth to this book. Earlier there was a conflict between Mang and Mahar; even today it exists but there is a difference only in their reasons for it.” One can find the importance of this book while studying their relationships.

Somawanshi has written another small book called “Boudhadharmiya Matang” (1998b) which throws light on the ancient and contemporary religious state. His conclusion that Mahar community could have been existed earlier to the Mangs and the Mangs could have been born out of Mahars, does not seem acceptable on the hypothetical level. While telling the origin of Mang community, he had given many evidences to show that the Mangs were of Boudh religion. The Mangs remained away from Babasaheb Ambedkar and his religious transformation, even a
critical analysis of this issue has been done in this book. The Mangs opposed Ambedkar but there were many Mangs in great number who supported him, has been shown by the writer.

Even so, ‘I will make India Boudha’ the pledge taken by Dr. Ambedkar remained unfulfilled again. ‘Dalit movement means basically the movement of Mahars’ is a stamp on ‘Dalit movement’ in general. The Republican Party is full of then Mahar and today’s ‘Nav Boudha’ This party has never given scope and representation to other than Mahars, consequently the party has remained confined to the Mahars alone, these are some of the observations that throw light on Mahar-Mang relationships.

Caste, which has its roots in religion and has been reared by the socio-economic forces and recognized by the erstwhile political structure, had once occupied and even now occupies a pivotal place in the village social life (Hiramani 1977). Naturally caste has been studied as religious, social, economic and political unit of the society, although all these aspects are interdependent. Recent studies have been able to register some changes in them and they have tried to correlate them with different social forces. The structure of caste hierarchy by Hiramani (1977) in his studies in Maharashtra society shows that the position of Matang community is in the seventh rank in the social hierarchy of caste in Maharashtra. This seems inappropriate in terms of social explanation of Matang community.

Dr. Dileep Arjune’s book on 'Matang Samaj : Stithi Aani Gati’ (2006) by Dr. Dilip Arjune a review of Matang community it it socio-economic perspective from the district of Jalana has been taken of there are in all six chapters in this book. The fist chapter deals with the historical perspective of Matang community. The
second chapter deals with the Matang community of Jalana district. The third chapter takes into consideration the Social and Educational condition of the Matang community. The fourth chapter deals with the pathetic living conditions, occupations of the community. In the fifth chapter the social and religious condition has been studied and the sixth chapter takes the perspective of the development policies of the state and central government for Matang community and the percentage of the benefit taken by Matangs.

In all the book is out came of the study of 540 families of Matang community in Jalana district. Today's Jalana district had been the part of Aurangabad district. This district is known as one of the under developed and un progressed district of Maharashtra, The study of Matang community from such a district definitely holds an important place However, the study of Dr. Hanumant Misal and Dr. Dileep Arjune has its own limitations. Dr. Misal had selected 500 families of Aurangabad city while Dr. Arjune selected 540 families from Jalana District. Because this limitations it was not possible for the above said researches to take a broader view in terms of Matang's contribution in political - social and literary perspective.

Dr. Hanmant Misal's book 'Maharashtra Dalitante Antarang : Matang Samajche Samajshastriya Vishleshan' is the out come of the originality a thesis submitted to Dr. Babasaheb Ambedkar Marathwada Vidyapeeth by Dr. Hanumant Misal in the year 2006.

There are nine chapter in the book. A review of educational, social, economical, political and religion aspects of Matang community has been taken into it. The first chapter offers as the
historical perspective of Matang community while chapter seven deals with the Matang’s participation in social originations. It also deals with the special reservation for Matang community. The researcher has noted the incidents injustice on the Matang community.

While studying the economical condition of Matang community the researcher has taken into consideration the role of Annabhau Sathe Vikas Mahamandal and the loan facilities given by the corporation.

The area of study for the researcher is the Aurangabad city and its Matang community. The meaning of Aurangabad city is the area under Aurangabad municipal corporation. The area outside the municipal corporation of Aurangabad is not covered in the study (Dr. Misal 2006, p. 55). The study deals with the 500 families of 20 settlements of Matang community in Aurangabad. Five hundred respondent in the study is a limited one. Whereas the study deals with the community in broader perspective. this it the major limitation of the said study. Even then, the study proves to be of greater importance while taking a broader perspective for the Matang study.

Balaji Kendre (2009) in his study, “Migration and Development: A Sociological Study of Migrant Sugarcane Cutters in Kolhapur District”, has found that there are number of Matang community workers were facing social discrimination at work place and at native place. It shows that Matang community people are facing lot of problems in their day to day life. So there is need of concrete study of Matang community in Maharashtra.

The researcher has undertaken extensive literature survey connected with the statement of the problem. The earlier studies,
which were relevant carefully studied. However, two aspects of Matang community were found absent in their studies. These two aspects are studied in this present chapter which has led to further research. These two aspects are as follows: Conventional anthropological understandings of caste are not totally devoid of material content. For example, Srinivas (1962) advanced the concept of "dominant caste" as the most useful way to understand caste at the grass root level. A dominant caste has six attributes; namely, a sizeable amount of the arable land locally available, strength of numbers, a high place in the local hierarchy, Western education, jobs in government administration, and urban sources of income (Srinivas 1966:10-11). The disunity among Dalits on various fronts is proving to be a major hurdle in voicing their unanimous protest against the present trend of privatization of Indian economy and Hinduisation of Indian polity. Like this way in Maharashtra, the Maratha is the dominant caste in terms of political power, economic power, and in all spheres of co-operative sector. Matang as Dalit community is always made victim of this dominant group. This is the one side of Matang community. In this way it exploited, marginalized, victimized by the upper castes in Maharashtra in terms of social, economic and political aspects of their lives.

There are number of legislations and laws to protect the rights of Matang community. However, these acts are not applicable when insider exploits other community. It means within Dalit category there are number of communities which are divided and levels of socio-economic development is found different. This way Matang community is also sidelined by in-group members such as Maharas in Maharashtra. In this regard Jogdand (1997) has stated, the Matang is sizeable Dalit community in Maharashtra,
also are not happy with the neo-Buddhists. Their main contention is that the neo-Buddhists have privatised Ambedkar. This has resulted in confinement of Ambedkar to one caste. The Matangs bemoaned the exploitation of the name of Ambedkar by the Mahars. Commenting on the conversion issue which has created a wide gulf between these two sisters communities, the Matangs believed that even after conversion to Buddhism the 'neo-Buddhists' continued observing Hindu rituals and hence there is no real change in their lives. "Then why should we embrace Buddhism?", they forcefully argued. Further, the activists from the Matang community maintained that a sizeable section from the younger generation wanted to be a part of the RPI unity process but they (Matangs) have not been taken into confidence by the RPI leadership. This is how RPI-Mahars equation gets well established. The sidelining of the Matangs (at least the younger generation) has compelled them to incline towards the BJP and Shiv Sena. The ‘Matangs’ anger was directed towards the neo-Buddhists for having cornered the benefits of reservation policy. It appears that this very grudge of the Matangs forced them to ask for separate reservation quota proportionate to their population and further to go for AP formula. (The Andhra Pradesh government split the scheduled castes into four categories - A, B, C and D. The Malas were garnering all the benefits of reservation in Andhra Pradesh and against them the Madigas staked their claim). The present study aims to investigate these issues of Matang as Community in Maharashtra.

Kachole D. D. : Mang Community in Transition : In this first ever Sociological study of Matang Community, he studied the Matang Community of Aurangbad district.
He has selected 173 respondents from the city of Aurangbad and from the 25 villages around the vicinity of Aurangbad he has selected 55 respondents. The questionnaire and interview technique were used.

Kachole has done a comprehensive study of Matang community through socio-scientific perspective in which he has dealt with social, economical, educational, political status of the community. An important aspect of the study is the comparative review of urban and rural Matang community. He has even traced the relation between the Matang community with other community.

He has studied the origin of subcastes, sex wise population their religion, culture, occupation and different strata one find in this system. His research in the transformation of the community is of immense importance in which he has observes that the Mang residing in villages are comparatively poor to the Mang residing in cities. While referring to physical, biological, cultural and technological aspect he has noted how the industrialization and urbanization is responsible to bring about the social change in the community.

Kachole has dealt with marital system family system, religion, economic condition, political system of Matang community. The study deals with the Matang community that existed before 1980 Kachole’s study no doubt is a path finder to understand the Matang community.

“The Matang Community of Maharashtra (Maharashtra Matang Samaj) is a book by Karunesh Dolare in which he reviews the caste system in Hindu religion, Hindu scriptures and untouchability, the social reformers in Hindu religion. He has even
dealt with the history of Matang community, the Matang community of Peshwe period and the various Matang movements. He has noted the impressions about Matang community and Dr. Ambedkar. There are many historic notes in the book.

R. N. Salve’s “Impact of Government Welfare Measure on Scheduled Castes of India (1998) is one of the important source for the study of Scheduled Castes. The book is the outcome of Salve’s Ph.D. thesis. He has studied the Scheduled Castes of Karveer Taluka of Kolhapur district. He has taken into consideration the socio-economic and life conditions and the educational and occupational development of the communities like Mahar, Mang and Chambhar. He has made certain observations about the benefits taken by Scheduled Castes of the Governmental schemes for the said castes and the transformation taken place there by. His study from the perspective of self identity and the feeling of isolation among the community makes a great impression.

This study is the outcome as 200 respondents of one Taluka of Kolhapur District among them 36 are Mahars, 35 Matangs and 23 respondents are Chambhars. This itself book is an important document to understand educational, occupational and socio-cultural life of Scheduled Castes.

‘Occupational Mobility among Scheduled Castes’, (2009) is a Ph. D. thesis of Karade Jagan in book form. This is the study of the 48 castes in Kolhapur district. Among them are the following eight communities studied. They are Beda Jangam (1), Bhangi (1), Buddhist (7), Chambhar (29), Dhor (4), Khatic (3), Mahar (54) and Mang (33). The researcher has selected 211 S.C. respondents, 25 respondents have not responded that’s why the study comprises only of 186 (86.91) respondents. The study is in the perspective of
educational achievements, educational and occupational mobility and the impact of reservation policies on S.C.s. There are 61 Buddhists and 54 Mahar respondents. The book is useful in order to understand the occupational mobility of the Scheduled Castes.

‘A Socio-economic study of Matang community in western Maharashtra with social reference to Satara and Pune district’ (2006) is an unpublished Ph.D. thesis by Laxman Avaghade. He has selected four talukas each from both the districts. 54 villages and 249 families from there 8 talukas comprise this study.

The researcher has taken review of political and economical situation of Matang community. He has even studied the impact of reservation policies and how much these policies have reached to the Matang community. While studying about the governments scheme, the researcher had mainly considered the benefit received by Matang community through ‘Anna Bhau Sathe Development Corporation’.

Some of the conclusions of Avaghade are worthy to note. He observes that only 32.53% Matangs have been benefited by the reservation policies and about 67.47% Matangs have remained away from such policies. He notes that, in the political scenario 90% of the families have not acquired any political positions in the society. The Matang families those who were having some kind of political position, among them 2.40% were members of gram panchayat. 1.60% were Sarpanch and 1.60% were the members of co-operative institutions.

While taking review of the economic state of the community through Anna Bhau Sathe Development Corporation, the researcher says - 54.86% have been benefitted by this Corporation,
while 45.14% have remained away from it. The distribution of loan through Anna Bhau Sathe Development Corporation is as under:

- Band Party (12.50%)
- Goat rearing (5%)
- Rickshaw (10%)

From the above, the distribution of loan except for Auto Rickshaw is within Rs. 10,000 to Rs. 15,000.

On the social status the researcher writes, more than 50% respondent families were not availing sufficient basic amenities like drinking water, electricity, health and education.

In short, this study takes account of the Matang community of western Maharashtra.

Shripad Mahadeo Mate’s book ‘Asprushtancha Prashna’ (1933) deals with overall study of untouchables in general. The writer has based his study taking into account the Census Reports of British scholars and officers like Risley, Blunt, Enthoven and the books of Thurstan Anderson, Kennedy, Rajawade, Ranade, Maharashi Shinde. He has even taken into consideration the literature published on Round Table Conference.

Mate in this book deals with the basic questions like who are the untouchables and gives information about the population of untouchables, the backward castes that have been considered as culprits., etymological study of untouchables, the unsociability practiced in real life and also have put forth his own experiences to eradicate untouchably. In terms of Matang community he deals with Mang caste, their educational and social status. Mang-Mahar relations, different movements of Matang community, and other issues. Mate has also tried to understand the community in its social perspective by studying the historical rituals and practices, proverbs and public strategies. This book, though rich in its contents does not include Matang community in details as it deals
with many other castes and creeds belonging to the untouchables. The information related to Mang is at marginal level though important one.

Ashru Punjaji Jadhav has studied the Mangs in rural Akola in his Ph.D. thesis (2007). He specifically has studied Matang community residing in rural area in Akola district form economic, social, marital, family, political, and religious perspectives.

In this study Ashru Jadhav has selected about 40 villages and studied 300 respondents. The researcher has also dealt with occupational behaviour, educational condition the role of community in reformation movements.

The study is quite useful to study Mang community in the rural area of Vidharbha.

Sharad Gaikwad has studied the Matang community that is reflected in the Marathi literature in his unpublished Ph. D. thesis ‘Marathi Sahityatil Matang Samaj’ (2007). He deals with Matang community form the writers other than Dalits, the Matang community that appeared in the writings of Dalit writers and overall life and living of Matangs. This study can prove helpful to understand Matang life through autobiographical narratives, short stories, novels, poems etc. This study is done through literary perspective which itself could be its limitation.


She has studied in details the rise of the movement, its aggressive nature, the revolts within, its political view points, the
differences between with regard to political stand and thereby its breaking. She has studied Dalit Panther and Black Panther comparatively. She has searched for the relation between the Dalit literature and Dalit movement. She has taken review of the ‘Namantar Movement’ raised by Dalit Panther.

2.3 Research Methodology:

Despite a century old struggle for social and political reform and independence, the social, economic, political, psychological levels remain discouragingly low among substantial sections of the Scheduled Castes in Maharashtra. However, the rise in socio-economic status rates has been marked by variations within the Scheduled Castes. The variations are in terms of levels of development, as well as traditions of hierarchy that continue to persist in the social system. The current pattern of violence against Matangs as the victims in Maharashtra is prima facie surprising fact. Now—a—days this caste is coming out prominently in caste violence as a victim in many ways. In this research attempt has been made to study the Matang Community which falls under Scheduled Caste. The study of Matang community, whatsoever done so far are limited to certain parts of Maharashtra. The total Matang community in Maharashtra has never been brought under the scope of study. The present study has taken into account Matang community in Maharashtra. The present attempt is to the study of Matang community in Maharashtra on various aspects which have been not done so far. In this study the Concepts such as Matang and Mang are used synonymously.
The methodology of the present study was determined on the basis of the nature of the problem selected, objectives of the study and data required for its realization.

The details regarding the research design and the corresponding research procedure that have been followed in the present study have been outlined in the present second part of this chapter. The methodological plan of the chapter unfolds as follow. Statement of the problem, objectives of the study, type of research, collection of data: tools and techniques used, and data analysis procedures.

2.4. Significance of the Study:

On 1st May 1960 Maharashtra, the state of Marathi speaking people came into existence. The state of Maharashtra is one of the big and progressive states of India. In the field of overall development as well, the state holds a higher rank. The state is even seen as one of the guiding state in terms of social, political, cultural and educational scenario. In the social life of Maharashtra there are people belonging to many religions and castes. The total population of Maharashtra according to the census of 2001 is 9,67,52,247 and there is 11.05% Scheduled Castes and 9.27% of Scheduled Tribes of the total population of the state.

In Maharashtra, the upper and dominant castes are considered to be the most influencing. The socio-economic, political and cultural life is influenced by these people. Among Dalit Mahar caste is in better status than Matangs. Though the ‘Mang’ community is equally important like that of ‘Mahar’. The study of ‘Mahar’ community is far more than that of other community such as ‘Mang’ and other minor communities among Dalits. Even it can
be said that the Mang community and ‘other’ minor communities have been hardly studied. On the contrary, all those who write about Dalits prominently write about the ‘Mahar’ community. All these scholars, researchers and creative writers produce their writing keeping in view only the Mahar community. Their observation about this community is considered to be applicable to other communities such as ‘Mang’. This approach is totally illogical, because each community is unique in itself. Each community has got its place with a different status and so it becomes necessary to study the social and caste reality independently pertaining to the related caste and hence a separate study of Mang community is needed.

2.5 Statement of the Research Problem:

The present study focuses on the “Sociological Study of Matang Community in Maharashtra” In spite of the Constitutional rule for over half a century; we could not get rid of our culture of caste in India. Still Dalit people are facing several problems such as exploitation, discrimination, marginalization and isolation from the mainstream society of India. Maharashtra is one of the progressive Indian states where there have been movements to awaken Dalits and other backward castes which have really impacted on the social life of the deprived sections of society. Mahatma Phule and Chhatrapati Shau Maharaj and Dr. Babasaheb Ambedkar have enlightened in the movement against discrimination based on caste. Several years have passed and the State has seen several movements and campaigns drawing inspiration from these people. Despite of this, the discrimination and exploitation based on caste still prevailing in Maharashtra. A slight provocation like a dispute
at temple entry leads to polarization as Dalits and non-Dalits; non-Dalits attack and destroy their houses and even kill them. It is possible that every incident has a background. It means the low socio-economic status does not support to assert their rights and equality before the law. Discrimination, violence and exploitation against Dalits could not have materialized if there is an organized resistance from Dalits. The upper castes appear to perpetrate atrocities on Matangs in Marathwada as the recent pattern suggests. This can be directly correlated to the fragmentation among Dalit-organizations in Maharashtra and India.

Thus the statement of the problem aims to probe into i) the socio-economic and psycho-social situation of Matang Community and ii) Causes of violence against them in Maharashtra. The present study of Matang Community is a qualitative study.

2.6 Objectives of the Study:

Since the quantative data are not useful in this regard, primary studies are needed to unravel the different dimensions of the Matang community in Maharashtra, to know the socio-economic and political situation of Matang community people and to understand present situation of community in Maharashtra Society, nature of exploitation by upper caste and equal caste status people. Thus the study aims to,

1. To study the historical background of Matang community in Maharashtra and India.
2. To study the socio-economic and psycho-social situation of Matang community in Maharashtra, and to analyze causes of violence against Matang community in Maharashtra.
3. To study social, political and literary movements of Matang community in Maharashtra.

4. To suggest meaningful suggestions for upliftment of the Matang community in Maharashtra.

2.7 Study Area:

The study area has been the state of Maharashtra and the study is purposively confined to the Matang community in Maharashtra. The cases which are studied are reported and non reported in media. The different parts of Maharashtra such as Vidarbha, Marathwada, North Maharashtra, Western Maharashtra, Konkan are covered under the present study.

2.8 Data Collection:

Information regarding the number of Matang community members in India and in Maharashtra is not available because such type of organization or institution which can maintain update information of different community population is not found in India. There is no mechanism which can maintain information regarding socio-economic status of any community in India. So to study historical background socio-economic and psycho-social background, social, political and literary movement and changing status of Matang community there are other sources such as books, journals, government reports, and media clippings/cuttings as a source for content analysis. The cases which are selected are on the basis of intensity of violence against Matangs reported in media and unreported in media in different parts of Maharashtra. After media reporting the researcher has personally visited the place and had observation and in-depth interviews of selected cases to verify the situation the researcher has selected some of the cases which
were representative of the particular region. This has enabled the researcher to study socio-economic and psycho-social conditions of Matang Community people in Maharashtra. The second aspect of Dalit community studied is social, political and literary movement of Matang community in Maharashtra through secondary data such as books, journals and self participation of researcher in social and political movement of Matang community. To collect primary data informal interviews were conducted as well as participant and non-participant observation method is used.

**Researcher as a Ingroup Member:**

Mahatma Phule realised the sorrows of untouchables, Ambedkar expressed it emphatically and the Nigro’s voiced out their personal sufferings which was universal by and large. Women expressed their own sufferings. These are the people who were the insiders of their own world. The present researcher himself being Matang, his expression about his own community is more realistic and authentic.

The present researcher himself belongs to the Matang community which makes him closer to the subject he deals with. This can help him for a indepth study of the community. He has selected the ‘Matang Community’ for his study with a feeling that he can give justice to the subject. This sociological study traces the past, present and the future of the Matang Community.

The present researcher has selected Maharashtra state for his field work. The researcher has focused on Western Maharashtra including Mumbai, Northern Maharashtra, Marathwada and Vidharbha. The researcher has studied 25 districts covering 199 talukas, 990 towns and villages. The researcher had personally
been there and experienced and understood the situation. The present study is an empirical study done with the help of observation method. Apart from this, interview technique has also been used. Secondary sources such as old books, published and unpublished thesis, newspapers, magazines, documents of British period and Maratha period also have been studied.

In short, this study may be probably to be the first of its kind that has undertaken for the whole of Maharashtra for the extensive study of the Matang community.

The Mang is an untouchable community from Maharashtra. However, this is not the only Dalit community. There are hundreds and thousands of such Dalit communities in India and perhaps the Mang community continues to be the most neglected one among all of them. Untouchable communities are spread all over India. They inhabit in most parts of the world. There are slaves among the Romans, slaves among the Spartens, servants (attendants) among the British feudal lords, Nigros in America, Jews in Germany and untouchables among the Hindus. However, no untouchable community cited above has had a pathetic condition like that of the untouchables in India. The slavery had been at the scene but the untouchability is present everywhere even today. The condition of untouchables is worst than that of the Jews. The Jews had invited their condition on their own but this is not the case with the untouchables. The Hindu religion has thrust this pathetic condition on them. Jews have been considered as a community to hate, however, the ways of progress were not banned to them. The untouchables are considered to be the hateworthy people and Hindus do not approach them.
2.9 **Data Analysis and Interpretation:**

The present research is concerned with subjective assessment of attitude, opinions and behaviour of other communities in Maharashtra. To portray accurately the characteristics of Matang community in Maharashtra the researcher has used Content Analysis Method in which the researcher has used facts or information already available to verify critical evaluation of the situation of Matang community. The meaningful suggestions are made based on the historical and present conditions of Matang community in Maharashtra
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