CHAPTER - IV
MOVEMENTS OF MATANG COMMUNITY

4.1 Introduction:
Social movement plays very important role in the development of any community in the society. So that the researcher has also taken the review of movements of Matang community and other related communities.

In this present chapter Babasaheb Ambedkar and his movement for upliftment of Dalit communities in India is discussed. As well as Ambedkar and Matang community, the contribution of Matang community in Ambedkari movement. Ambedkar and Matang leaders especially K.K. Sakat, Tatyasaheb Bhingardeve and Deorao Kamble has been studied. Relation between Mang and Mahar also has been studied.

Matang movement in Pre 1960 and post 1960 has been discussed. As well as Independent Matang movement in social, political and literary aspects has been studied.

4.2 Social Movement of Matang:
4.2.1 Pre – Independence Period
1) The meetings of leaders in Matang community use to take place in Pune ‘Matang samaj’. In that K.K. Sakat, Tatya Sadu Gaikwad use to have communications with Mumbai. In one of his interview K. K. Sakat says, “in religious aspects the Mahars think Mangs unpious and Mangs consider Bhangi as unpious. But on social level it is not considered so, they behave amicably.” The dead animals were used as their food by Mahars, but these days they have given up this practise.
Now the turn of eating dead animals has come to Mangs. In Pune city the Mahars used to bring dead animals in Mang colonies and sell it for Rs. 5-10.

2) On 31/10/1922 a meeting to abolish untouchability was held under the presidentship of Shri. S.M. Mate. Bhausaheb Lawate delivered lecture in this meeting upleading the untouchability. He said, ‘if we wash human waste bin scientifically even 25 times and dipped it into perfume it could never became fit for dining utensile”. There was a great reaction against this sentence in that meeting. Many people held meetings in order to protest the views of Bhausaheb Lawate and finally he had to apologige for his statement in a periodical ‘Dnyanprakash.’

3) In ‘Dnaynprakash’ the following letter of Babu Dhondi Vayadande was published. “there is no impact on the Mang settlement of Bhokarwadi though primary education is compulsory. About 200 boys are seen wandering. If they are invited towards school, they don’t turn to. Far off boys come and attend the school whereas the boys from nearby place don’t attend it. There is no other way than making it compulsory.”

4) In Bhokarwadi (Pune) there was a meeting held under the presidentship of Tatyaba Gaikwad. A resolution was sent to Municipal Corporation stating that implementation of open public water supply places to the untouchables be made quickly.

5) The secretary of ‘Matang samaj’ Tatyaba Sadhuji Gaikwad and Babu Dhondi Vayadande always use to work for the upliftment of untouchables communities. They have said
"the untouchable caste should come forward to abolish untouchability."

6) The Depressed Class Mission held a meeting on 15-4-1923 at Bhokarwadi in their mission ablice. However, the followers of V.R. Shinde did not allow the leaders to attend the meeting. In order to protest against it, the leaders held a meeting just opposite to the place at Sir Padamji farm and protested Shinde. Finally K.K. Sakat, T.S. Gaikwad resigned from their posts.

7) Matang Parishad had their second conference on 12th and 13th May 1923 at Kondave, Dist-Satara. The conferene was chaired by Shri. Sitaram Babaji Landage. In this conference, following resolutions were made:
   i. Unpleasentness was shown for the separate settlements for Mangs and Ramoshis.
   ii. The demand was placed to appoint a Mang representative at Bar Council.
   iii. The daily reporting to police station of Mangs should be stopped.
   iv. The Mangs should be given the lands of local board at 1/4th price.

8) On Saturday 23rd May 1923 a public meeting was organised by Matang community at Mumbai. Narayan Savalaram Kamble, a singer presided the meeting. Shri. Waghmare and Shri. Bhringardeve spoke in the meeting.

9) On May 27, 1923 a condolence meeting of Narayanrao Chandavarkar was held at Bhokarwadi. It was presided over by Sambhaji Piraji Salave. K.K. Sakat, S.S. Shendage, Ganpatrao Lokhande spoke on the occasion.
10) On August 14, 1923 a news appeared in ‘Dnyan Prakash’ that one Matang family has converted to Muslim religion. K.K. Sakat delivered speech on the issue and put his views how to stop such incidents. Shri. Sakat, Vayadande, Gaikwad, Randive use to have their attention on their society in general. Again a meeting was held on this issue on 22-9-1923 at Khadaki, Pune. The men who made speeches in this meeting were R.T. Bhigardeve, Tukaram Mahapure, Shiva Dnyanba Kamble, Sitaram Babaji Landage. The following resolutions were passed in the meeting:

i. To request the parents to send the children to school between the age 5-12.

ii. If the converted people return to their own religion they should not be excommunicated.

iii. The improvement should be made by those involved into cleaning toilets and drainage.

iv. To start a magazine with name ‘Matang vijay’

v. To help the Matang Samaj Parishad.

vi. To ban the eating of dead animals, drinking / alcoholism, eating of cow meat.

On this occasion Shivaram Janba Kamble gave lunch to 200 people.

11) A meeting at Saswad, Dist-Pune was held under the presidency of Shri. Pandurangrao Bhondve on 4/10/1923. Tatyaso Gaikwad, V.B. Ingale spoke in the meeting. Some resolutions were passed in the meeting.

12) K.K. Sakat and T.S. Gaikwad welcomed a government statement that 50% seats will be made available to non
Brahmins. The statement appeared on 9/12/1923 in ‘Dnyanprakash.’

13) On 1/3/1924 at Kothrud (Pune) Matangs had their meeting. Ranoji Vithoji Bhondave presided the meeting. Matangs from Solapur had attended the meeting. The following resolutions were passed:

i. Mangs should be given the forest lands.

ii. Recommendation was made for compulsory education.

iii. The effort of calling untouchables ‘Aadi Hindus’ was disturbed.

iv. Sakat, Salave, Kawale, Ingale praised Shri. Kondiba Dajiram Randive for his tour to 150 villages in order to inspire Matangs for education.

14) In 1925 at the time of moon eclipse, Shri. Sakat and many other did not allow Matangs to go for ‘asking for Grahan’.

15) On 16-3-1924 at Bhamburda, Pune a Matang meeting was held under the presidentship a Baba Abuji Ingale. The Mahars of Mangalwar peth were protested as they sell the dead animals to Matangs of Bhamburdi Nana peth and sara.

16) On 2-8-1924, K. K. Sakat’s letter was published in ‘Dnyanprakash’. In that letter he says, "the practise of eating the meat of a dead animals which was on till recently has stopped forever".

4.3 Dr. Ambedkar and Matang Community:

Dr. Ambedkar had started a weekly ‘Bahishkrut Bharat’ on 3rd Apr. 1927. He had made his role clear in the editorial. He has written for the issue under the title ‘Punashcha Hari Om’ that we all should have only one aim to abolish untouchability. Dr.
Ambedkar writes, ‘Society is a ship’, while voyaging in a ship if someone purposely or with an intention to play a prank on or because of one's sadistic nature makes hole to somebody’s room, he also has to go down sooner or later along with ship. In the same way while doing damage to one caste knowingly or unknowingly, one makes damage to his own caste as well’. Dr. Ambedkar warns other castes as well that, it is their responsibility too, to abolish the caste system. In the first issue of ‘Bahishkrut Bharat’ under the column ‘Bahishkrut Vargachi Sanghatana’ with the name ‘Savyasachi’ he had written, “a certain Mang brother, coming under the words of others is axing their own movement. On the contrary the Mahar brothers have wasted money like water for other untouchables and have given rise to the movement....of which the benefit is taken by Mang and chambhar as well”.

Mangs don’t go for movements, on the contrary they only take the benefit of those movements is an allegation by Mahars against the Mangs since 1927. There may be some truth in the whole affair but the result of this allegation is that, the Mang community has always remained away from Mahars. Even then, the Mang community was trying to organise themselves, was giving responses to the happenings on the social front. e. g. on 13th April 1927, the untouchables in Mahad were beaten up by upper castes people which was publically condemned by Matang community at Chalisgaon in Khandesh. They had published pamphlets in this regard. At the ‘untouchables conference’ at Ahilyashram, Phulewadi, Pune, the issue of Mahad Satyagraha on 6/4/1927 was condemned by Mangs.

Overall, the Matang community had a good feeling about the movement of Dr. Ambedkar. Even then Dr. Ambedkar always use
to slash the role of Bhaelkar, Bhapatkar and S.M. Mate through ‘Bahiskrut Bharat.’ He use to answer to the roles of both. At the same time K.K. Sakat from Pune use to blame Mahars as they look down upon Mangs. Mahars don’t allow Mangs to fetch water from their wells. Mahars don’t allow a Mang bridegroom to mount the horse and cross the road. That’s why first of all the Mahars should change their attitude towards Mangs and then should struggle with the Hindus for equality K.K. Sakat use to appeal and expect from the Mahars.

4.4 Matang Community Movement (Pre-1960)

In the issue whether to give preference to politics or social service, Dr. Ambedkar had taken a stand that both are equally important. He determined and upheld the social movement in order to give social justice and bring about the emancipation of Dalits on all levels through the Satyagraha of Mahad. Even then Dr. Ambedkar was more political than social. In all the social, religious, educational movement that he led, he had taken a firm political position.

‘Kalaram Mandir’ entry of Nashik is equally important like that of ‘Mahad Satyagraha.’ But while the followers at Nashik had discussed about the issue of Kalaram Mandir with Dr. Ambedkar in the year 1929, he had said “instead of leading a satyagraha for the entry of temple, I prefer to give importance to the political rights” (Khairmode, 1990: 5).

Though the Mang community was not so much involved in the social movements of Dr. Ambedkar, one can not say that the community was totally out of it. At many places the people belonging to Matang community consider Dr. Ambedkar as their
leader. It can be said that, Dr. Ambedkar began his political movement from his participation in the round table conference. The round table conference was very important from the view point of all the Dalits in the country, the Congress, Dr. Ambedkar and Mahatma Gandhi, because the issue of the Dalit leadership of Dr. Ambedkar had been raised throughout the country. By that time most of the Mahars from the state of Maharashtra had communicated to British Govt. through telegram that Dr. Ambedkar was their leader. In this crucial conflict a Matang called Shripati Shinde from Kalamb, taluka Dist-Osmanabad had rode on horse to Solapur and had sent a telegram by spending Rs.50 stating that Dr. Ambedkar was the leader of Dalits (Tribhuvan R. K. 2009 : 2).

The storm that rose at the political rise of Dr. Ambedkar, a bold man called Shripati Shinde belonging to Matang community firmly backed Dr. Ambedkar by sending telegram to the British Govt. is a rare incident, but holds great importance in the political career of Dr. Ambedkar.

In the round table conference Dr. Ambedkar demanded a separate constituency for the untouchables. Even Muslims and Sikhs had voiced the same demand for their communities. The British Govt. had agreed upon these demands and then Mahatma Gandhi began his historical fast unto death. Gandhi had put his life at stake and Dr. Ambedkar became controversial on the national level because of his political stand. By this time a Mahar leader from Ambedkar's movement G. A. Gavai from Vidharbha took care of Gandhi's life by answering Mahatmaji, "your life is precious for us. There would not be any harm even if we don't get any seats in the body of laws."
Gavai also was a promising man. He and Thavare from Vidhrabha had taken opposite stand against Dr. Ambedkar during the conference of “Madhya Prantiya Depressed Class” organised on the background of Simon Commission in 1929. They had organised separate conferences.

When “Hindu Mahasabha” had send a delegation of untouchables to England to oppose the demand of Dr. Ambedkar, Gavai G. A. was the member of that delegation. Gavai had opposed Dr. Ambedkar at the time of Gandhi’s fast unto death. Lastly Dr. Ambedkar withdrew from the national and the composite constituency was agreed upon when ‘Pune Agreement’ was signed. Gavai had signed on the agreement. Dr. Ambedkar felt the need and importance of the political rights, however to get these rights there was necessity of social strength. In order to avail this, Dr. Ambedkar wanted to awake the society by raising their issues of social injustice and atrocity. Dr. Ambedkar had used many such techniques in order to get these political rights. Of course it was immensely necessary to follow on the path Dr. Ambedkar had taken so as to have a free and dignified life for the untouchables.

After ‘Pune Agreement’, Dr. Ambedkar had felt the dire need of a separate political platform to deal with the issues related to untouchables and he established ‘Swatantra Majoor Paksha’ in 1936. This was the first political party Dr. Ambedkar had established.

The social movement in the ‘Mahar community’ seems to have begun by Valangar Baba. Dr. Ambedkar’s social movement began in 1920 but the social movement in Matang community had begun from 1923. The first leader of Matang community movement was Kondiram Sakat from Pune, however leadership in the social
movement of Matangs scarcely paid attention to the political movement. Matang community had not tried to raise their voice for the ‘untouchables political rights’ like that of Mahar community, at the time of Montague-Chemsford by organising conferences, meets and meetings. They had not taken any firm political stand, however in the untouchables conference at Nagpur the Mangs backed Maharshi Shinde in the Shinde-Ambedkar conflict, which means that the Mangs supported the political stand of Maharshi Shinde which again means the Mangs opposed Dr. Ambedkar’s political stand. The Montague-Chemsford meet was of little use to untouchables, consequently it did not benefit even the Matang community.

4.5 Simon Commission and rights of Matangs:

After Montague-Chemsford meet the Simon commission came to India. Dr. Ambedkar, Gavai and many other Mahar leaders had to witness before the commission. Dr. Ambedkar had written an extensive letter in which he had stated about the condition of untouchables and felt the need for their political rights. Matang leaders had applied for the demands of the community to Simon commission on 1-9-1928. They had expected to have “the right to prepare the ropes with modern technique; to have a concessional land to cultivate cactus; to have the Govt. jobs, waste lands, hostels etc.” There was no reference to political rights in the appeal. It was sent with the signatures of Shri. Vayadande, Gaikwad, Ingale, Shelar, Shendage, Lokhande etc. This means, the Matangs were ignorant and unaware of the political rights. Moreover they were totally dependent on their upper caste leaders.
Though Mang community had expected to have the social, economical and educational development, they did not feel much need for the political rights. One another point is that the Matang leaders who were leading the community seperately were with the upper caste people and did not consider Dr. Ambedkar as their leader, however some of the Matang leaders were with Dr. Ambedkar and they had supported his demand for the political rights. When Dr. Ambedkar accepted the leadership of untouchables’ movement, the scope of his work was so enoromous that the contemporary Mahar leaders were naturally thrown outside. The upper caste leaders like Vitthal Ramji Shinde, Mate who were working for untouchables were also pushed aside by Dr. Ambedkar. In short all the references of social, political movements on the national level changed with Dr. Ambedkar's tempesteous task. Dr. Ambedkar's name was taken along with Nehru-Gandhi at the national level. Dr. Ambedkar had raised so high in his work that the work of leaders outside Mahar community was almost neglected and even the Congress and British govt. did not pay much annention to their works. Of course, no remarkable political work was done even by Matang community. This does not mean that the Matang community was not at all involved in political movement. The community had just begun its political movements by this time.

The movement of freeing the untouchables was stared by Mahatma Jyotiba Phule. He with his deeds, words and writings strived to emancipate the status of untouchables. He was followed by Rajashree Shahu Maharaj, Maharaja Sayajirao Gaikwad, Maharshi Vitthal Ramji Shinde in the days to come whose work in
the area shines out equally. However, all these social reformers belonged to the society outside untouchables.

The man who came out from the same society and worked in his own society of untouchables was Baba Valangkar. His work too is of great importance. Apart from this, the contribution of Shivram Janaba Kamble is also outstanding, but among all these the war Dr. Babasaheb Ambedkar fought against untouchability is an unique in itself and sparks out in its own way. That is why a separate consideration of his work needs to be taken.

Dr. B. R. Ambedkar’s work spreads through educational, cultural, religious, political and in general walks of social life. He presented the problem of untouchability not only in Marathi region but at the international level. The flight of his deeds spreads from his work at Managaon, Kolhapur, Mahad in Konkan, Kalaram temple Nashik to his becoming of the architect of Indian Constitution. Dr. Ambedkar happens to be a revered leader of society at large and that is why we are considering his contribution under the special thought.

Dr Ambedkar had created his unique image at the national level by some of his remarkable movements and his stand in those movements. The Mangaon conference 1920, ‘Mukti Sangram’ of Mahad 1927, Kalaram Mandir Pravesh Satyagraha 1930, Round Table Conference 1931, Pune agreement 1932, declaration of his religious conversion 1935, labour minister 1942-46, the establishment of People’s Education Society 1945, President of Constitution draft 1946, law minister in Nehru Government 1947, placing of the Constitution of India to the parliament 1950, Conversion to Buddhism 1956, these and many such movements and roles he played had made Dr. Ambedkar’s leadership a
towering phenomenon in the social, religious, educational and political arena. He was by now been looked upon as the leader of weaker section and of the downtrodden class of the society. He was an prophet or ‘masiha’ of these people. He not only strive to uplift the status of Mahars, the community in which he was born but also included all the downtrodden in the society in his movement.

The work he has done for Matang community is categorical. The guidance he has rendered through the Matang conference is equally important. Mang and Mahar are the two important communities among untouchables and he himself was born is the Mahar community. There are many misunderstandings among these two major communities. He himself was criticised at several places and the criticism continues even today. The neighbourhood Mahar community to the Matang could progress in all walks of life. However Matang could not do that. There is a need to undertake the study of inter-community relationship between these two major castes of untouchables.

Dr. Ambedkar was born in Mahar community. Mahar and Mang are the neighbouring castes. They hold an important place in the rural social life and so there is not a single Mahar who does not know about the Mang community and vice-versa. These two castes are closely related to each other even in their conflicts or in their peaceful co-existence. Their strong bond in their fair and foul relationship is remarkable. One community cannot be ignored in their relationship with each other. On this background it becomes necessary to understand the relation between Dr. Ambedkar and Matang community.

Dr. Ambedkar had his relation with Matang community right from his childhood, Ambedkar’s father was in British Army as
‘Subeder.’ He came to Satara after he got transferred from Dapoli in Konkan where he was posted. In 1896 Satara district was under the grey clouds of famine. Famine proves to be of much suffering to the Dalits. Ambedkar’s elder brother was waged on such work. He used to visit city to work as a child. Krishna Vayadande who was deputed as ‘Malajimdar’ on this work was belonging to Matang community. He himself initiated to admit child Bhimrao realising his sharpness in a Marathi school at Satara, thus Bhimrao’s schooling began by the initiation of a man who belonged to Matang community (Vankhede Chandrakant, 1998: 2).

A historical truth that Dr. Ambedkar’s life could take an important turn because of a Matang’s initiation could not be ignored.

At Nayagaon, Mumbai where Dr. Ambedkar used to live was surrounded by the houses of Mang–garudi. The social workers like Dr. Udagaonkar, Shri Kanthi used to work there through the organization named Hindu Mahasabha. Dr. Ambedaker had strongly felt that he himself must caste away the caste difference and set an example of social equality at his home, before he could set on into a social movement. Out of this feeling he suggested Dr. Udagaonkar ‘I wish to have a Matang boy to work at my home.’ To his request Dr. Udagaonkar got him a Matang boy. Ramabai and Laxmibai bathed and clothed him. He was a boy of 9-10 year old. Whenever Dr Ambedkar would return from the court, he would go on an evening walk with the Mang boy along with his children Yashawant and Mukund. When Mahars came to know that Dr Ambedkar had a Matang boy at his home as a house boy they were upset. The Matang boy was well fed and as a result he turned into a healthy and good looking boy. Once his father came
to see him and took him away for a couple of days but never returned. Later Dr. Ambedkar came to know that their family had left Mumbai (Khairmode, C.B. 1990: 96).

The important point to be made here is that, Ambedkar felt to uproot the caste differences at his own house before his social endeavour that is why he selected a boy outside his caste, not only this but he treated him equal to his own sons Yashawant and Mukund. This clarifies Dr. Ambedkar’s views on Matang community.

Dr. Ambedkar’s social work began through Dalit conference which was organised in 1920 with the inspiration of Chh. Shahu and on 9th March 1924 an organization ‘Bahishkrut Hitkarni Sabha’ was established under the guidance of Dr. Ambedkar. This happens to be the first ever organisation Dr. Ambedkar pioneered. The motto ‘Educate, Unite and Organise’ was decided by Dr. Ambedkar himself. The working committee of the organisation was declared on 20th July 1924 in which Dr. Ambedkar was the founder President, Shri. Namdeo Shivatarkar (Chambhar) was a secretary and Shri. Nivrutti Tulashiram Jadhav was a treasurer. Among other members a man from Matang community, Keshav Vithoba Sakate was also included. One of the trustee of the organization was Shri. Ganeshacharya a lawyer from Kolhapur who belonged to Matang community. Ganeshacharya name is on eighth number among 16 trustees (Khairmode, C.B. 1990: 111).

The problems related to India’s untouchables were voiced on national level by Dr. Ambedkar. The work Dr. Ambedkar had undertaken, his writing, reading was all goaled at the upliftment of Dalits. The Mang community remained away from Dr. Ambedkar as a result of caste system; beliefs of superiority and inferiority of
the Hindu religion. However, the Mang community has always sided Dr. Ambedkar's stand and his wisdom. At many places the Mangs have opposed the stand of Dr. Ambedkar, other castes among Dalits such as Chambhar too have opposed Dr. Ambedkar on several occasions. Not only this but Dr. Ambedkar could not remain away from the opposition from his own community i.e. ‘Mahar’ on several issues. This means the people who opposed and supported Dr. Ambedkar were from all the three main communities of Dalits that is Mahar, Mang and Chambhar.

There is a traditional enemity, misunderstanding between the two communities of Mang and the Mahar. Dr. Ambedkar knew it well. Even then he tried on several occasions to see that these two communities together and united. The major population among Dalits comes from the Mangs after Mahars. It becomes necessary to study the inter community relationship between these two major communities of Mangs and Mahars as Dr. Ambedkar played an important role in the transformation of Dalits in general.

4.6 The First meet of Matang Community:

Though Dr. Ambedkar had personal relation with some of the people from Matang community, he was not related to the community on social level. This relation on social level was established on 20th July 1927 in a public meeting organised at ‘Mangwada’ in Pune. The meeting was presided over by the editor of ‘Deenbandhu’ Dr. Newale and Dr. Ambedkar was the chief speaker. The other eminent people were Dr. Solanki, P. N. Rajbhoj; Pandharinath Patil, K. K. Sakat (leader of contemporary Mang community) Ghadage, Vayadande etc. Mangs were attending the meeting in large numbers so Dr. Ambedkar had addressed his
speech mainly keeping the Mang community his mind. “Today I am going to talk to you with open heart” he had begun and referred to K. K. Sakat, Vayadande’s criticism against him. ‘I belong to Mahar community’ he said and the criticism against the community that Mahar community is a selfish community is unreal one’ and he had asked a question in return “What the leaders outside the Mahar community have done for Mahars?”

“I belong to Mahar community but do not work only for Mahars.” He had brought to the notice of Mangs, that in a hostel begun by ‘Bahishkrut Hitakarni Sabha’ at Solapur even the Mang students are also admitted. To the criticism that the Mahar community selfishly snatches away the help given by the govt. to the untouchables, he said that how he has nominated ‘Mr. Balu’ a cricketer belonging to Chambhar community along with Nikalaje in Mumbai Corporation. He agreed that there could be narrow minded Mahars but only because of that the whole community should not be blamed for being selfish. He had expected that there should not be difference between these two communities and in order to minimise these differences and to find them in amicable relationship, he said “I am ready to have a ‘roti-beti’ relation between these communities. He even cited an example of his own house that, how he has a Matang boy at his own house. He further said that his family looks after that boy as their own son. There could be caste based differences in the Congress session but under my leadership I expect and sincerely work to see that all the castes should be united and be one.”

Dr Ambedkar openly said that if Mangs want to live away from Mahars they can do so happily but he advised them not to be under some special people. He said that sometimes Brahmins claim
that they are working for the upliftment of untouchables, but their motive is not the upliftment of Dalits. They are motivated by their selfish interests. They want to combat those who are outside the Brahmins by being close to the Dalit. He further said that, Mangs should not fall prey to anybody and allow anybody to use them. He said he would not mind even if they beg shouting out “De daan, sute girhan” but warned them not to follow and listen to S.M. Mate. He asked them to be independent, free but not under the control of anybody.

While answering an allegation that the Mahar leaders steal the positions in the council, he said, that the Council has emerged to protect the rights of the untouchable and that is why able people should go there. He said, "I don't have greed to be in the council if there are able people outside the Mahars. I am ready to resign from the council and somebody can take my post.” This statement was made by Dr. Ambedkar before the Matang community. To respond to yet another criticism against him that Dr.Ambedkar struggles only for the well being of Mahars, he said “if anybody even suspects let him communicate me through the letter, I will definitely deal with his inquiry.”

Dr Ambedker openly showed his disagreement with the feeling that the untouchability will be vanished if they are educated. He appealed to the Matang community that, they don't feel angry at the insult they get, that is why they have been down trodden. The ancestors did not voice against injustice done to them and that is the great mistake they ever did. At least now don't tolerate insults, accept the principle and attack without which they will not survive. The days of tolerance have gone by and they need to unite and organise themselves in order to wage the age old war.
Dr Ambedkar had put forth his views before Matangs in this way (Surwade Vijay, 2002: 119).

Interestingly enough the Congress has banned on the first Round Table Conference in 1931. In the second Round Table Conference the differences between Mahatma Gandhi and Dr. Ambedkar had come out. Who is the real leader of untouchables? Mahatma Gandhi or Dr. Ambedkar was the questions discussed throughout the country. By this time Dalits from India had to send the telegrams stating that, ‘Our leader is Dr. Babasaheb Ambedkar’. Shripati Shinde sent a telegram to London.

After the Second Round Table Conference the British Prime Minister Ramsay MacDonald had declared a reserved constituency for the Dalits, opposing to this Mahatma Gandhi had gone on fast unto death at Yerawada jail in Pune. On 24th Sept. 1932 Pune agreement was signed to find a solution and an adjustment was done.

Inspite of several struggles the Dalits are not given a human treatment by the upper caste people and their leaders. They don’t come forward to help them. They don’t treat them on humanitarian ground. On the contrary they try to restrain, suppress their movement. Fatal attacks are made on to put down Dalits. The upper castes Hindus were not ready to change their mentality towards the Dalit, seeing this Dr. Ambedkar declared in a Dalit conference held on 13th Oct 1935 at Yewala, Nasik district that “I am born as Hindu but I would not die as Hindu.” A great turmoil arose throughout the country on this historical declaration of Dr. Ambedkar about his conversion. One thing happened that with
these words of Dr. Ambedkar all the Dalit community got awakened of their being.

There arose a discussion in favour and against Dr. Ambedkar’s declaration about the conversion. An important fact was that even among Dalits people came forward to support his decision. They started organising public meetings at several places and openly supported his stand but on 10 Jan. 1936 ‘Mang Morcha’ at Solapur district published a bulletin and opposed Dr. Ambedkar’s decision of conversion, of course there were many Dalits belonging to other communities such as Dhor, Chambhar. The bulletin that was published in Solapur collectively by all the Dalits such as Mang, Mochi, Chambhar, Dhor etc. appealed its readers that even the wise people make mistakes however, he does not understand that he makes such one. We feel sorry for Dr. Babasaheb Ambedkar however, we are not going to change our religion and are going to die as Hindus. We will fight with the upper caste Hindus and command our own emancipation but we are not going to sell our religion and body out of some greed. We are not going to tarnish the Hindu religion. We declare that we are going to protect the bright tradition of Hindu religion.

Though Dr. Babasaheb Ambedkar’s role in the conversion was supported at various places from Maharashtra but in Solapur the Mangs had opposed it. This does not mean that all the Mangs in Maharashtra had opposed his role, on the contrary Matang untouchables of Mumbai region had called for a conference in support of Dr. Ambedkar’s role on the issue. On Tuesday 2nd June 1936 at Naygaon, pamphlet was published. On the occasion Vishnu Keshav Botalje was the president of the conference and Laxmanrao Babaji Bhingarde, B. A. (Hons) was to preside over. Shri. D. G.
Yaydande, Gen. secretary, Mumbai region Matang conference had published the pamphlet. There are some personalities in Matang Community eg. L. B. alis Tatyasaheb Bhingardeve was the first graduate and Vishnu Keshav Botalage Ramchandra Kalokhe were social workers (Surwade Vijay, 2002: 156).

4.7 Relation between Mang and Mahar Community:

Ramchandra Kalokhe attacked on the leaders of Matang community stating that they disrupt the unity between Mangs and Mahars. They spread misunderstanding between these communities. Some of the Matang leaders in Pune were provoking the Matang community and were asking them not to believe the Mahar community, as the community is selfish. They asked people not to believe even Dr. Ambedkar and his alluring words. They have even written a letter expressing such views to the organisers of Matang conference of Mumbai region, Kalokhe criticised on this and said “the Matang community leader in Pune is the servant of Hindu leader. The language of the letter is not theirs but of the Hindu leaders” (Surwade Vijay, 2002: 229).

In short Kalokhe, in his talk as a welcoming president at Mumbai region Matang conference attacked on the Mangs and Mahars and their tendencies.

In the same conference Shri. V. K. Botalaje referred Dr. Babasaheb Ambedkar as ‘the most revered sovereign leader.’ He gave adjectives such as wise, wisdom, selfless, brave, daring, fighting nature etc. The point to be made is that, Dr. Ambedkar’s leadership was accepted by wise leaders in Matang community. Botalage said in his speech. “The untouchables are pathetic in the economic aspect. They struggle to feed themselves enough even for
three days in a week. They are always in the rags thrown to them by some upper class men. The community is poverty sticken and he cannot afford to go for some business for want of financial support. He cannot go for the small business like selling milk, vegetable or butter as he is untouchable. He cannot be in the service because of his caste. The community is buried in the filth of untouchability and is been strangled from all the sides. The head is to be lifted up is a foreign idea unknown to them. If they want to come out of this hell they must go for the religious conversion” (Surwade Vijay, 2002: 223-224).

Shri. Botalaje lashed an attack on the criticism raised against Dr. Babasaheb Ambedkar by some Matang leaders who said that Ambedkar is a Mahar, don’t believe a Mahar and he will deceive the Matangs. Botalaje said those who speak against Ambedkar should know what they themselves are. He advised the community to understand Dr. Ambedkar.

Some Hindu leaders have offered them money and they have been set on to pollute the mind of Matangs. The Matang community should remain away from such leaders (Surwade Vijay, 2002: 227).

While answering the Matang’s stand he says, “If Dr. Ambedkar would have advised only the Matangs to go for conversion excluding his own community, he would have been deceiving, but he doesn’t say so. He asks all of us to go for the conversion which is the only way of our own progress” (Surwade Vijay, 2002: 228).

On to why Matang community should go for religious conversion Shri. Botalaje said “there is no equal opportunity given to untouchable in Hindu religion for their material progress and if they go for conversion they would get the equal opportunities for
their material progress. The doors for business will be thrown open to them. They would get opportunities in service sector. In schools our children would not be ex-communicated, they would not ill treat us. They would not dare to lay their hands on our women for fetching water from public well" (Surwade Vijay, 2002: 227).

In short, in order to have their material success, life of equality and self respect, the Matang community should go for the conversion and that is why they should believe in the leadership of Dr. Ambedkar and take on the path shown by him. Moreover they should not believe their leaders who criticise Dr. Ambedkar. Botalaje played his role as the president of Matang conference.

After Dr. Ambedkar’s announcement of his religious conversion, Matang conference was the first conference organised by Matangs in his support in Maharashtra. That is why Dr. Ambedkar remained present and guided the community. He did not stress much on the conversion but pointed his talk on the relationship between Mang and Mahar. He was aware of the traditional enemity between these communities so he urged them to come together and be united. Dr. Ambedkar's talk in this conference was a steering example of religious, social and political course of Matangs in future. This talk also helps to understand the feeling of Dr. Ambedkar in terms of Mang and Mahar relations.

Dr. Ambedkar in this conference said “I am not intending to speak on the religious conversion. I hope you would not take this too much to the heart and have misunderstanding. Today I am before you to direct how the Mangs and Mahars could be together and united. There is no point in concealing a fact that in the villages there is no unity among the Mahars and Mangs, there is no harmony, no understanding. Our concern should be to see how this
enemity can overcome and a harmony could be replaced (Kamble Arun, 1992: 48).

Dr. Ambedkar knew very well about this enemity, but he had understood the importance of their being together. He had taken a step to eliminate this distance and so he used to go to the Mangs and many Mangs too used to come to him. Dr. Ambedkar used to say “Organise some programme and at least call me once.” The indifferences between these communities were age old was known to Dr. Ambedkar and he had taken conscious steps. That is why Dr. Ambedkar did not speak on the coversion though the Matang conference was organised for the same; instead he put forth his views in a humble but clear way about the unity of Mangs and Mahars. In the same speech he even warned the Mahars.

Dr. Ambedkar puts forth his views about the Matang movement. He said that the Matang society has became a movement of progress, however, the focus of this movement was to oppose the Mahars. Don’t keep in touch with Mahars, don’t eat their food, don’t sell their brooms, they pollute are the advices of the Matang leaders. I don't feel bad about their teaching. If you feel and if it aches to your self respect then don’t eat the Mahars food if Mahars don’t eat the food of Mang’s. It is not the case only with Mahars even Brahmins don’t eat the food from your hands then Matang leaders should not eat the food from the Brahmins hand, Marathas hands. So to despise only the Mahars and teach them not to eat from the hands of Mahars is a teaching of hatred. In a real sense there is no proof and logic to consider one language or caste superior to other. He himself went from Mumbai to Pune hostel and told all the Mahar students that, “if Chambhar students are behaving in a foolish way, not necessarily you too should behave in
the same way.” If Chambhar students are not ready to dine with you, you all Mang and Mahar students should dine together. Not only this, when the untouchables were given the political rights 15 seats are given to untouchables in a council in a new law. Out of these seats some seats must be given to Mangs was his stand. He even said that, “I would ask the Mahar to take the back seat if a Mang candidate comes ahead” (Kamble Arun, 1992: 52).

Some people were attacking Dr. Ambedkar to see that the gulf between Mang and Mahar community would widen. They advocated that, purposely with a prejudiced mind Dr. Ambedkar has inserted the rights for Vatandars in the voters list.

Dr. Ambedkar replied to this attack "the suggestion regarding the Vatandars vote was not mine it has come from ‘Prantsarkar’. I should not to be held responsible for the bad and good things in this matter. The conditions related to Vatandari is not for Mumbai region alone it covers all the untouchables of Hindustan. The regions like Madras and U.P. are included into it. This previlage is not only for Mahars but to all the untouchable Vatandars and in the Kannada region, it is not the Mahars but the Mangs are Vatandars. This means in Kannada region the benefit of this clause will not be enjoyed by Mahars but the Mangs. I don’t have an intention to see that political power of Mahars should grow and that of Mangs should not (Kamble Arun, 1992: 53).

On 16th Dec.1939 at Shegaon, Taluka Shrirampur Dist. Ahmednagar a special conference was organised on ‘Vatandar, Mang-Mahar-Bhilla Conference’ under his presidentship Shri. Bhaurao Gaikwad was the welcoming president of that conference. In this conference Dr. Ambedkar has drawn attention on the issue
of vatandari of not only Mahar but also of the Mangs (Khairmode, 1990: 264).

In this conference Dr. Ambedkar has referred the Mang as ‘Vatandar’ thrice along with the Mahar but while presenting the issue he has referred Mahar and Ramoshi community. Dr. Ambedkar’s speech in this conference was addressed to Mahar, Mang, Ramoshi and other such Vatandars. The Congress ministry had decided upon 19 different works of Vatandari and had published a declaration of Dr. Ambedkar while referring to it had shown his disagreement over it. There are certain works forced upon the Mahar and Mangs which are difficult to do, so he suggested to send a delegation to the governor, in order to make it clear that even if we fail in this we should go on ‘satyagraha’ and oppose this injustice. The issue of ‘vatandari’ has become like the old cloth which will not be mended even with the patch. How can one fix a patch to the torn sky? There is no use of this ‘Vatandari’, so leave it. Be out of the temptation of Maharaki, Dallya, saguti etc. (Kamble Arun, 1992: 130-131).

Thus Dr. Ambedkar has referred the Mangs, along with Mahars on the issue of Vatandari and has guided the community elaborately.

4.8 Dr. Ambedkar and Devrao Kamble

When we think on Ambedkar and the Matang one cannot ignore one important incident of 1941. The event was when Devidasrao Namdeorao Kamble from Pathri in Marathawada region who had written a stern letter to Dr. Ambedkar and Dr. Ambedkar's reply was a tit for tat.
Devidasrao Kamble who belonged to Matang community was an SSC educated youth of Marathwada region. He rode on the bicycle to listen the thought of Dr. Ambedkar at the Matang conference at Tadawale, Osmanabad. After listening to Dr. Ambedkar’s thought he had written a letter to him. The content of the letter was written with great honesty and intensity. The amicable solution should come out of the relationship between Mangs and Mahars is what one can read in that letter. But the language written in the letter seemed to be self glorifying and strait forward. Ignoring the language of the letter it is necessary to understand the sincere feeling of that letter. Dr. Ambedkar had replied that letter; which endorses his attitude towards these two communities. Whatever may be the language but one can feel the restlessness of Kamble through the letter he had written to Dr. Ambedkar.

To begin with Devrao Kamble addresses of Dr. Ambedkar as “Revered Dr. Ambedkar.” Further he says “I wanted to write a letter to you and clarify certain things which hang upon my mind. You must answer my letter truthfully. If you do not reply I will develop a great hatred about you.” He begins the letter in these words and further adds. “I am not writing to you as an ordinary student but the responsibility to develop the Matang community of Nizam state is on my shoulders, so you must not insult me by not replying this letter” (Kamble Arun, 1992: 299).

Kamble had written the letter to Dr. Ambedkar in two sections. One of the sections is the stark reality in the relationship between Mangs and Mahars. In the second section he had suggested certain ways in which the smoothening of these relationship could be achieved. The letter throws light on the
relationship between the Mangs and Mahars of Marathwada. He has put forth his views in a straightforward manner which reflects the feelings of contemporary Matang community. Kamble has studied that there is an innate enmity between these communities resulting hatred, envy, about each other.

A young SSC student Kamble writes a letter to Dr. Ambedkar who was soaring high in fame and deeds. He presents before him a social truth, not only that but even lodges some allegations for his being biased and advises to that man who himself advises the whole Dalit community, is not a an ordinary thing. One can see that Kamble’s letter strongly advocate the unity of the two communities of Mang and Mahar (Kamble Arun, 1992: 309).

Kamble’s letter expresses his respect for Dr. Ambedkar and his true feelings for the unity of the communities of Mang and Mahar. He sincerely feels that the mediation of Dr. Ambedkar would put an end to the enmity between these communities. He does not explore on to the lofty language but shows his genuine feelings. His restlessness could be experienced through every word that he writes.

Kamble’s letter seems to be a sort of order but however it also shows a great reverence towards Dr. Ambedkar. Dr. Ambedkar would not have paid attention to certain words in the letter but he has taken each and every word of Kamble into account and had given him detailed reply. Dr. Ambedkar did not only write a reply but also had taken serious account of it. A fact to note that Kamble had expected Dr. Ambedkar to reply him within 15 days and Dr. Ambedkar replied on 13th June 1941 to his letter that was written on 30th May 1941. This means that he had really replied him within fifteen days as expected by Kamble, not only that but he published
it in ‘Janatha’ on 14th June 1941. The letter of Kamble was an opportunity for Dr. Ambedkar to voice himself against the allegation of Mang community and he did not loose this opportunity.

While replying Kamble, Dr. Ambedkar writes ‘To Kamble’ and left the space blank and said, “how should I greet you is my confusion if I want to greet you by ‘Namaskar’, we are not Brahmins, to greet as ‘Johar’ you are Mang, to greet ‘Diraman’ I am Mahar, to greet with ‘Ashirwad’ who am I to give blessings to Mang.. because I am Mahar that’s why I have kept the space blank.” Dr. Ambedkar began his letter with such a sarcastic words and continues to say “I am much indebted to you as you addressed me with the revered words like ‘Parampoojya.’ Mahars always greet me with this greetings and I don’t think it is great in any way. A Mahar praising Mahar is no wonder. You are a Mang and I am a Mahar, being so, you greet me with the word ‘Parampoojya’ the love and interest in this word is something different and is beyond description (Kamble Arun, 1992: 265).

In short the allegation of being the leader only of Mahars is the outcry of Congress and some Mahars also have fallen prey to it. Ambedkar further writes. “there is nothing to worry about. There is a great opportunity to work for Mahars because the pathetic condition of Mahars is more and more seen. I am not the leader for name sake” (Kamble Arun, 1992, 265).

Dr. Ambedkar talks on the allegation lodged against him and says “I have dined with all the castes and creeds of untouchables. I have advocated that there should be mass interaction. Chambhars are not ready to dine together with other untouchables however, among the Mang-Mahar, Mahar-Bhangi, such kind of sharing og
food is on. This is the outcome of my teaching. Resolution only about Mahars have never been passed in the meetings that I presided. I had never fought with the Mahar brothers and never observed the caste discrimination in the hostel.” (Kamble Arun, 1992: 266).

Dr. Ambedkar states in clear words that “I have never worked only for Mahars but I work for all and I am getting success in it to some extent because of the politics of Congress, I am made the leader only of Mahars. It will not make any difference.” Dr. Ambedkar has taken this stand.

Kamble has alleged that Mahar caste does injustice on the Mangs to which Ambedkar writes. “this practise in not with us. It was in the state of Nizam. So you start ‘Satyagraha’ against the Mahars, which I will support. If Mahars do injustice to Mangs out of caste discrimination, do ‘Satyagraha’ against them.” Dr. Ambedkar advises Kamble in this regard. Dr. Ambedkar says “if Mangs want to take another way they can do it happily, however if the purpose of that another way, is to awake and ignite their pride and self-respect for their development then it is worth appreciating, but by being away from the Mahars and to be the slaves of conservative Hindus and that of Congress happens to be the another way for Mang. May be many Mangs individually be get benifitted but there would be great loss, the Mangs would suffer as community. The Mangs can lead on to the way of their choice” (Kamble Arun, 1992: 267).

In short, Dr. Ambedkar has given reply to almost all the questions of Kamble and that too in his own style. When Kamble writes “the Mahars worship your photo which is not fair. This is a blind belief; I will not allow such thing to take place among Mangs.”
On this Dr. Ambedkar writes, “you would not allow the Mangs to worship my photo is really a good thing. I don’t have any doubt that, worshipping my photo is a bad practise. You should strive to caste away the madness of worshipping my image even among the Mahars, that will be your great achievement, after which the worshipping of our image among Matangs would certainly not be as bad as worshipping my image by Mahars (Kamble Arun, 1992: 264).

Dr. Ambedkar writes “to destroy the Brahmins is my pledge, to see it happens perhaps is not possible in my lifetime but you are ready to take up that task is my luck and I want to thank you for that. If you could do at least this, the Mang community would achieve a greater place in the history” (Kamble Arun, 1992: 265).

The appeal made by Dr. Ambedkar is not a simple one. In the letter Kamble had said, “I am an ordinary student in the Nizam state but going to be the leader of Matang in the days to come.” This boasting has proved to be true to some extent in future. Devrao Kamble became the member of Parliament twice. Though for some time he became the leader of Matangs in Maharashtra, his move in politics was all the time directed by Congress. Kamble could become the leader, but he could not meet the challenge made to Dr. Ambedkar. He could not abolish the influence of Brahminism over the Mangs and on himself. In the last days of his life he parted with his principles and co-operated the BJP. This means that, Kamble could not tread on the path which Dr. Ambedkar has asked him to strive to destroy the Brahminism. On the contrary he besided the Brahminism dominated by Manuwadi thoughts. This happens to the ill fate of Matangs. We can see from the above
example that how the work of Dr. Ambedkar in case of Matangs was undoubtedly a significant one.

4.9 Ambedkar and Mang Community in Ahmednagar:

There were number of activists from Ahamadnagar district along with Dr. Ambedkar. They were Dhonbiba Sathe (Maliwada), Yadavrao Lokhande (Sarjepura), Bhaskar Sathe (Maliwada), Bhausaheb Kshirsagar (Kothi-nagar), Babaso Waghmare (Maliwada), Ramchandra Nanaware (Bhingar), Punjaji Arage (Rahata). Whenever Ambedkar would come to Ahamadnagar he would stay with Ganapatrao Shinde at Bhingar. He wrote the book ‘Thoughts on Pakistan’ at his stay in Bhingar. He always use to discuss with Mangs on the social development. Once in his visit Ambedkar had come Maharwada at Maliwada where he had many Mang people too along with him. Ambedkar use to see at both the caste with the same perspective. In the district of Ahamadnagar the Mang-Mahar conflict never arose on the contrary both the communities discussed on social issues, hold meetings and discuss on the development. The credit to this amicable relation between these two rival castes goes undoubtedly to Dr. Ambedkar.

4.10 Mahad Satyagraha and Matang

There was a meeting held under the presidentship of Guruwarya Santaram Baba Premdas at Ahamdanagar on 4th July 1927. The Mangs were present in this meeting in large number. The activists had put forth their thoughts about social development and at the same time they resolved that the Mangs should participle in Mahad Satyagraha (Mande, 1999: 88). Mangs were not only the part of resolution but they participated is the said Satyagraha which awakened the entire Maharashtra. Along with
Mahars there were Mangs and even chambhars participated in Mahad Satyagraha (Gaikwad, R.D., 1993: 109).

Mangs had also participated in the conference of untouchable at Mahad on 4th May 1927 (Gaikwad, R.D. 1993: 115).

4.11 Matang Movement Upto 1960:

The percentage of literate Matangs in the pre-independent era was meagre. Education makes the person knowledgeable and awakes him. As Matang community remained at the back doors in terms of education, on other fronts also it remained backward. Karmaveer Bhaurao Patil began Rayat Shikshan Sanstha at Satara and it spread quickly far and wide which opened a new opportunity for the Matangs for education. Tatyasaheb Bhingardeve, a Matang became graduate in 1937 with the inspiration of Karmaveer. He was the first graduate of Matang community, in 1945 another Matang Kisanrao Bandu Kavale from Kolhapur became graduate. K. L. More (Kolhapur) was not only a graduate but he had a degree of L.L.B. Devrao Namdeorao Kamble from Pathri (Parbhani), Marathwada was yet another graduate. In short, the first educated young generation from Matang community beheaded in the politics of Maharashtra and the country. By becoming the M.L.A.s and M.P.s they have worked for Matang community. As they were enlightened by education, they raised the socio-political movements of Matangs.

The political movement of Matangs is remarkably contributed by comparatively less educated Ananda Doulat Lokhande of Kolhapur who had been mostly with the Mahars. Born in 1907, Ananda Lokhande was the son of Doulat Lokhande who was a guard at the court of Chhatrapati Shahu Maharaj.
Ananda Lokhande took interest in tailoring. Earlier the ‘Shimpi’ community did not use to tailor the clothes of Mangs and Mahars they, being the untouchables. However, the Muslims use to stitch their clothes. ‘Dadu Ustad’ a Muslim who lived in Mangalwar peth, Kolhapur catered to the desire of Ananda to stitch the clothes and satisfied it on the request of Gujabai, Mother of Ananda. ‘Dadu Ustad’ gave him lessons of tailoring. Muslims gave Lokhande a space in the complex of Masjid near Shivaji statue in Kolhapur and he began his tailoring firm in 1927. This was the first shop of Matang in the heart of Kolhapur. By this time, the Mahars who use to work with Shahu Maharaj and Municipal Corporation of Kolhapur use to come to him in his shop at leisure hours and use to discuss on various topics. The main topics of their discussion by that time were the Satyagraha of Mahad and Dr. Ambedkar’s movement. This discussion made Ananda to take part in the movement. Mostly the meetings of Dr. Ambedkar were considered to be the meetings of Mahars, so Mangs did not use to attend those meetings; but Ananda Lokhande use to attend those meetings wherever they would be at the places like Nipani, Mahad, Pune, Mumbai etc. Mahars use to look down upon the Mangs and so they were not even invited for any functions. The Mahars were cautious to see that Mangs would not know anything from their community and that’s why the Mangs too use to behave in the same way with the Mahars.

Dr. Ambedkar’s movement took a momentum from 1927 onwards. Though Mahatma Gandhi had entered Indian politics in 1920, the Gandhian movement really speeded up only after 1930. The Gandhi-Ambedkar conflict arose on the national level at the time of round table conference. Because of Dr. Ambedkar’s work
and his positions, the Matang community had supporters among them. But Dr. Ambedkar’s announcement of his conversion in 1935 distanced Matangs from him and they went closer to Mahatma Gandhi’s Congress.

Karmaveer Bhaurao Patil of Satara respected and followed Gandhi. He had realised that the Mahars were organising themselves because of Ambedkar’s movement. So he felt that the organising strength of Matang community should stand behind Mahatma Gandhi. Out of this thought, he projected his student Tatyasaheb Bhingardeve in this task. Even all the Mahar community was not behind Dr. Ambedkar. Their loyalty was first to their ‘sansthan’ and then to Dr. Ambedkar. Moreover as Dr. Ambedkar himself belonged to the Mahar community, so the Mahars were following him. As Mahars supported Ambedkar, Matangs supported Mahatma Gandhi. Mahatma Gandhi was not belonging to Mang community, even then why the Mangs were behind him? The answer to this question is like this: Mangs and Mahars are the communities with traditional enmity and this affected Matang support to Gandhi’s movement.

By the above example one cannot say that Ambedkar was against Mangs because he always loved the Matang community. He had adopted a Matang boy at his home, not only this but whenever he would visit Kolhapur, he use to meet Tukaram Ganacharya, a lawyer of Mang community without fail. He would discuss with him on socio-political issues. Once when he came to attend the ‘Mahar parishad’ at ‘Khasbag Maidan’ in 1939, he came to know that the Ganacharya was not well and was admitted in Mary Wanless Hospital, Kawalanaka, Kolhapur, Dr. Ambedkar went to the hospital to see the ailing Ganacharya. Ganacharya was the first
Matang corporator of Kolhapur Municipal Corporation. Dr. Ambedkar used to shave and cut his hair from Devkule. In those days the barbers did not use to cut the hair of Mahars. Bausaheb Khude was a noted ‘Tamasha’ artist. He was the father of Vithabai Bha Mang. Bausaheb and Dr. Ambedkar were close friends. Bausaheb Khude always used to keep ‘chunchunya’ in his pocket which Dr. Ambedkar used to eat. Thus Dr. Ambedkar had a great love and sympathy for Matang community.

Karmaveer Bhaurao Patil had felt that Matang community should support Gandhi in Gandhi-Ambedkar conflict. That’s why he projected Tatyasaheb Bhingardeve, an educated Matang of that time as leader. Wherever he would go Bhaurao showered praises on Bhingardeve. His intention was to see that Bhingardeve would get the social support, however the people from Kolhapur were in opposition of Bhingardeve. According to them, Krishna Laxman More alias K.L. More was also B.A., LL.B. and was from Kolhapur so they decided to bring forth More as their leader. Ananda Lokhande initiated into this task and started praising More in the functions and meetings. Some of such meetings were organised in the places like Minche, Alate, Kasaba Sangaon, etc.

A Matang leader from Pune K.K. Sakat who was in opposition to Dr. Ambedkar often used to visit Kolhapur for social work. ‘Hindu Mahasarba’ used to render financial support to Sakat. He held a meeting in the Matang settlement at Kolhapur and had appealed the educated Matang youth and proud Hindu youth to come forward. By that time, Ananda Lokhande had introduced K.L. More to K. K. Sakat. Lokhande was always trying to see More to lead the Matang community.
4.12 Struggle of Dr. Ambedkar for Political upliftment of Matangs:

Dr. Ambedkar was struggling hard to get the political rights for the untouchables. He had a strong belief that “political power is the strength to make laws” that’s why he had given importance to the political rights.

In 1946 when ‘Simla Conference’ was organised, all the leaders of the various castes and creeds all over the country were called. A public invitation was also given through newspapers. The news related to it had appealed the leaders to take it as an invitation and attend the conference. This news cuttings was shown by Lokhande to More K. L. and it was decided that More would attend the ‘Simla conference’ but there was no money to go to Simla. In order to solve this problem, Lokhande decided to call the Matang meeting at Bhokarwadi and Rajewadi at Pune. He wrote an appeal for Matangs to assemble at Pune station. Krishnarao Kawale who had recently passed B.A. was sent to Pune for further management.

When More-Lokhande alighted at Pune station, Matangs from eighteen settlements had come to receive them. Among them were Jagganath Awale, father of Shankarrao Mhatre, etc. The grand public meeting of Matang was held at ‘Ahilya Ashram.’ This meeting can be considered as the first one for the political rights of Matangs. In the said meeting More was praised extensively. The importance of ‘Shimla Conference’ was told by supporting the efforts of Dr. Ambedkar. The need and necessity of Matangs representation for the conference was put forth by appealing to donate financially in order to send the representative. Many young and energetic people came forward to help and on the same day the
donation of about Rs.4000 was collected and the Matang delegation was sent to ‘Simla Conference’ from Pune to Simla. The members of the delegation were K.L.More (Kolhapur), Jagganath Awale (Mumbai), Krishna Khandu Kawale (Kolhapur), Vayadande (Pune) etc. Lokhande could not go along with delegation as he had a tendency of omitting during railway travel.

The delegation returned from Simla as the conference was cancelled. Jagganath Awale had a big bicycle mart at Mumbai. In those days, there were 200 bicycles in his shop. Matangs went on 200 bicycles to the governor’s house to meet Dr. Ambedkar in order to support Simla Conference. However Dr. Ambedkar himself told them that the conference was cancelled. The Matang community efforts for their political rights was unsuccessful but it is important. India became independent in 1947 and by 1950 decided to implement the constitution. The first election of Loksabha was declared in 1952. Mahatma Gandhi, the man who freed India from the clutches of British was assassinated by Nathuram Godase of R.S.S. This incident created a great wave of sympathy for the Congress party and the India got a very visionary Prime Minister in the leadership of Pandit Jawaharlal Nehru.

In Maharashtra as well, the Congress was a leading party. A leader from the western Maharashtra Yashawantrao Chavan was leading the party at the state level. The Kolhapur district was led and dominated by Ratnappa Kumbhar. He was the district president of Congress Party. The Matangs of Kolhapur met Ratnappa Kumbhar and requested him to give ticket to K.L. More for the reserve post. Ratnappa Kumbhar said ‘Mahars are alert and are organised, so they will be given priority.’ However, the Mahars were following Ambedkar and hence Congress did not get
any candidate from the Mahar community. There was no alternative left before the Congress and Ratnappa Kumbhar agreed to give the candidature to Matangs on the condition that, More had to send a telegram to Sardar Patel writing “Kolhapur sansthan should be merged into the government.” The purpose of this telegram was to see that Patel would trust More. According to the suggestion given to him More had sent a telegram to Patel and he was given the ticket of Congress from Kolhapur.

In the elections of 1952, Barrister Mane (Mahar) from Shetakari Kamgar Paksha, Bhole (Mahar) of Scheduled Caste federation and More K.L.(Matang) from the Congress contested the elections from Kolhapur and More won the elections, thus he was the first Member of Parliament belonging to Matang community from the western Maharashtra.

However, he could not do anything for the progress of Matang community. The reasons were that, More was not dynamic and he was a coward. Moreover the Congress had imposed conditions on him while giving him the ticket for the elections that, he would not interfere into the affairs of the party and government. He would not attend any other meetings and the gatherings, which More obeyed and as a result he was not able to give even a recommendation letter to the Matangs. Obviously there was no question of other development work to be done. More never voiced anything for his community on the platform of Loksabha. In fact this was also one of the conditions led down on him by Ratnappa Kumbhar and Congress.
4.13 Tatyasaheb Bhingardeve: First MLA of Matang Community:

The work of Tatyasaheb Bhingardeve is very important as he was the first ever graduate and member of legislative assembly from the Matang community. His contribution in the social and political movement of Matang community is indispensable.

Laxmanrao alias Tatyasaheb Bhingardeve belonged to Rayat Shikshan Sanstha. He was the student of the Sanstha. In fact he was one of the most dearest student of Karmaveer Bhaurao Patil. He had stood first in Sanskrit at Satara in the matric examination. Mahatma Gandhi had visited Rayat Shikshan Sanstha and Shahu Boarding at Satara by that time Karmveer Bhaurao Patil had consciously arranged the falcitation of Mahatma Gandhi with the hands of Laxman Bhingardeve. Mahatma Gandhi was very much impressed to see the success of a untouchable in the subject like Sanskrit. Mahatma Gandhi had offered his own garland to Tatyasaheb in that function and he had great words for him. Even Bhaurao Patil had a great trust on Bhingardeve.

Karmveer Bhaurao Patil was the supporter of Mahatma Gandhi, he revered Gandhi very much. When Dr. Ambedkar's movement went against the Congress and Mahatma Gandhi, Karmaveer Bhaurao Patil tried to position Bhingardeve as the leader of untouchables and supported Mahatma Gandhi and the Congress. This effort itself resulted into the becoming of Tatyasaheb as M.L.A. Thus Bhaurao Patil played the role of 'Godfather' in the political journey of Tatyasaheb Bhingardeve.

Even Tatyasaheb had a great respect for Dr. Ambedkar. However lateron there were serious differences between them and Bhingardive held those differences for the rest of his life, that is
why even today the supporters of Bhingardive are seen as ‘Anti Ambedkar’.

4.14 Differences between Dr. Ambedkar and Bhingardeve:

The reasons for the differences between Dr. Ambedkar and Bhingardeve are political, social and even personal. One of the reason is that Bhingardeve was the student of ‘Rayat’ and was trusted by Karmaveer. He was even the rector of the Rayat’s hostel for about a year. Rayat Shikshan Sanstha is the institution of the Dalits and destitues and Bahujan Samaj but Dr. Ambedkar had criticised the hostel in bitter words. He had said that ‘Dalits should not take admission in the Rayat institution.’ This was his public stand which resulted into the rift between Karmaveer and Dr. Ambedkar. The earlier amicable relations had ended because of Dr. Ambedkar’s comment about the sanstha’s hostel. Not only Bhaurao Patil distanced from Dr. Ambedkar but all the supporters of Rayat Shikshan Sanstha also went away from Dr. Ambedkar. Bhingardeve also went away from Dr. Ambedkar as he was the true ‘Sevak’ of Rayat Shikshan Sanstha.

The second reason for the differences between Dr. Ambedkar and Bhingardeve was that when Bhingardeve had gone to seek admission for the LL.B. course in Mumbai, Dr. Ambedkar was heading the Govt. Law college as the principal. Bhingardive perceived that Dr. Ambedkar was avoiding and was not giving him admission for LL.B. course. This fact Bhingurdive brought to the notice of Karmaveer Bhaurao Patil on which Karmaveer met Dr. Ambedkar and asked for the reasons for not giving him the admission. Dr. Ambedkar had said ‘It has many reasons.’ Hurt by this answer, Karmaveer met secretary of the Vice-Chancellor of
Mumbai University, Dangare and got letter from him, on which Bhingardive got the admission to LL.B. The secretary to the Vice-Chancellor Dangre gave ‘show cause’ notice to Dr. Ambedkar for which he did not reply. Instead he preferred to resign from the post of principal (Interview of Ravindra Bhingurdeve).

Another personal reason for the differences between Dr. Ambedkar and Bhingardeve was that Tatyasaheb’s mother had desired that her son should be the Barrister. After completing LLB, Tatyasaheb publically had announced that he would go to England for the studies of Bar at Law. The Matang community had responded to Tatyasaheb’s announcement by collecting funds for his studies. However, Tatyasaheb was denied the visa. The reason given was Mang community, is criminal community and as he belonged to that community he was denied the visa. He could not go to England. Later on it came to know that Dr. Ambedkar had played negative role in this affair. He told the officer to deny the visa. Thus Bhingardeve’s opportunity to England was lost due to Ambedkar. This belief spread a wide anger among the Matangs (Interview of Ravindra Bhingardive).

In a real sense, there doesn’t seem to be any truth in these incidents. Both the incidents were on the personal level of Bhingardeve and Dr.Ambedkar and so Bhingardeve had misunderstanding about Dr. Ambedkar. These incidents however, intensified their differences and Bhingardeve went in opposition to Dr. Ambedkar.

The another reason for the said differences is even seen on the traditional enemity among these communities. The issue of leadership also could be the other reason.
Because of Dr. Ambedkar’s stand against Gandhi and the misconception about him among the Matang community, Bhingardeve speeded his pace towards Mahatma Gandhi and the Congress. For the ‘personal Satyagraha’ that was initiated by Mahatma Gandhi, Tatyasaheb was selected. However, due to the condition that the ‘Satyagrushi’ should not be the senior in the family let Tatyasaheb out of it. He could not participate in the Satyagraha. However, Tatyasaheb led the cases of the freedom fighters of 1942 movement as a lawyer.

Dr. Ambedkar was a scholarly and a tempestuous personality. He had challenged Mahatma Gandhi that is why the Mahar community had joined him in multitude. Of course, the Congress had started offering positions to other Dalits so as to see that they would not support Dr. Ambedkar. Out of this policy, the leaders like Jagjivanram (Chambhar, Bihar) S.C. Raja (Pariya, Madras) Laxmanrao alias Tatyashaeb Bhingardeve, K.L. More (Mang, Maharashtra) came in the light as the leaders.

Bhingardeve though hailed from Vita, Dist-Sangli actually belonged to Satara district. He was educated in Satara and hence he became the district joint secretary of Satara Congress. Karmaveer Bhaurao Patil had played a major role into this. Tatyasaheb was a Corporator at Satara Municipal Corporation and he was the member of local board. When the elections were declared in 1946, three candidates could get the ticket by the effort of Bhaurao Patil. They were Yashwantrao Chavan from Karad, who lateron was called as the architect of Maharashtra, Nalawade from Karjat in Nagar district and Laxmanrao Bhingardive from Vita in Sangli district. Nalawade was also one of the most loyal to Bhaurao Patil and he was a true ‘Rayat sevak’.
4.15 Matang Movement Post 1960:

4.15.1 Origin of Dalit Panther and Matang:

While undertaking the study of Matang community movement, we are considering here the post 1960 Dalit movement and the independent movement of Matangs after 1960.

Conventionally it is believed that, Dalit movement started after 1960 with the movement initiated by Dr. Ambedkar and ironically enough it is even believed that the movement ended with the passing away of Dr. Ambedkar. Dr. Babasaheb Ambedkar died on 6th Dec. 1956 and not only the Dalit movement in Maharashtra but of the whole India became the orphan and unsheltered.

However, by the same time ‘Vidrohi’ literature was taking shape and the literature’s authors, scholars of this ‘Vidrohi Sahitya’ themselves beheaded and became the leaders of the Dalit movement in future. They began a new social movement of the Dalits however, their movement had the colours of ‘Vidrohi’ element like their literature.

During the life time of Dr. Babasaheb Ambedkar Dalit movement was mainly dominated and controlled by Mahar community which continued even after his death till late 1970. The leaders associated with him shouldered the reins of the movement after 1956, among them prominent leaders were Dadasaheb Gaikwad, Dadasaheb Rupawate, Bapuji Awale, B.C. Kamble, R. D. Bhandare, Barr. Rajabhau Khobragade, R. S. Gawai. Dalit movement of these people was much self-centred and was for their own progress rather than that of the Dalits in general. After the death of Dr. Ambedkar his followers were divided into different sects, parties, groups and they strived to grab the power.
The educated Dalit youth, hypnotised by the thoughts of Dr. Ambedkar was boiling in outrage after his death to see the injustice done to them by the upper caste and the self-centred leaders in their community. They gave an expression to this outrage through their writings and continued the Dalit movement by turning their pen into a sword. These young people stormed the whole of Maharashtra with the formation of ‘Dalit Panther.’ Through this formation they lashed out their criticism on the leaders, those who were once associates of Dr. Ambedkar, but had forgotten their followers by being selfish; as a result this youth parted with the established political leaders who were enjoying the fruits of power. Not only they parted away with them but even dragged their society away from them. An important fact to note is that, while the newly educated youth of Mahar-Boudh community had revolted against the established leadership through ‘Dalit Panthar’ many Matang youths from Maharashtra had participated in that movement. They were influenced by Dalit Panthar’s ‘Vidrohi’ thought and that of Ambedkar as well. Such young boys joined ‘Dalit Panthar’ and its ‘Vidrohi Movement.’ A participation of Matang youth in the movement could be seen in places like Mumbai, Pune, Nanded, Yeotmal, Kolhapur, Karad, Satara etc. As a result of this participation of Matang youth, ‘Dalit movement’ which was mainly recognised after the Mahar community in a real sense became the ‘Dalit movement’ comprising many communities into it, such as Chambhar, Dhor and other Nomadic Tribes.

Though ‘Dalit Panthar’ movement had begun with the participation of youth from other communities, the dominance in the movement was of the Mahar-Boudh youth, other than Mahars who were active in the movement were given the secondary
positions at taluka, district and state level. Owing to this, efforts to start an independent movement among Matang community was on. Apart from that the traditional indifferences between Mahar-Mang community also helped Mang leaders, their acceptance by the other communities and people started accepting the leadership of Matangs.

Mangs accept the ‘greatness’ of Dr.Ambedkar however they don’t consider him to be their leader. Because to Mangs, the Mahars are negatively motivated group. Inspite of this indifference, many Mang youths, though were working under the spell of Dr.Ambedkar’s thoughts were working under the leadership of Mahars. They had joined ‘Dalit Panthar’ with a broader perspective to set on the ‘Dalit Movement’ for the betterment of Dalits in general forgetting their traditional indifferencs with Mahars.

When ‘Panthar’ leaders like Raja Dhale, Namdev Dhasal were issued the warrant and were trialed, these leaders were not given shelter by the people of their own community, that is Mahars; because of their ‘Vidrohi’ writings and speeches, however, the Matang community had always supported them. At several places these leaders were given hearty welcome. Mangs have welcomed them in their settlements and organised their function on their own, not only this but when the ‘Dalit Panther’ had started its branches in Maharashtra the Mangs have opened first branches in their settlements. In short, the Dalit movement after 1960 was deeply rooted throughout Maharashtra and the role of Matang community in that was immense. In other words, Matangs are the part of Dalit Panther movement since its inception.
4.15.1 Contribution to Matang Community in Dalit Panther’s:

‘Dalit Panther’ movement did not inspire only the youths of Mahar – Boudh and the Matang youth but it also ignited the youths of other communities as well. ‘Panther’ had played an important role to bring the non-Mahars in its mainstream. Although much criticism is lodged against the ‘Panther’, for being the Mahar community movement alone, it had activists from the communities such as Chambhar, Kumbhar in Delhi, Mang Garudi, Lamani and Muslims in Maharashtra (Kamble T. M., 1991: 211).

The first organising body of ‘Dalit Panther’ had Raja Dhale as a president, Namdeo Dhasal as Chief, and Vitthal Sathe a Matang social activist from Mumbai as the vice-president. After the split of Dhale – Dhasal, Vitthal Sathe joined the group of Prof. Arun Kamble and remained loyalist to Ramdas Athavale till end. This means that an activist like Vitthal Sathe remained attached to ‘Panther’ since its inception till his death. Sathe was one of the founder member of ‘Dalit Panther’.

Vitthal Sathe was the President of Mumbai Region since 1977. However when Panther called its conference in Delhi in 1980, he criticised the leadership of ‘Panther’ and he refused to attend the conference.

Thus Matang community was associated with ‘Panther’ since its establishment. Because of Vitthal Sathe Mumbai Matangs had entered the ‘Panther’ however, when ‘Panther’ started getting divided into several groups, Matang youth started going away from it.
4.15.2 Dalit Panther and Matang Community in Western Maharashtra:

The movement of ‘Dalit Panther’ speeded up because of Raja Dhale’s article titled ‘Swatantrya Din’ published in ‘Saptahik Sadhana (weekly)’. The article was responded by serious responses throughout the state of Maharashtra. Some communal forces even threatened to burn Sadhana press. By this time Dalit Youth of Pune organised a march from ‘Ahilya Ashram’ under the leadership of Jayadev Gaikwad. However, the participants in the march were the Matang youth in large numbers. By shouting the slogan ‘Sadhana Nahi Jalegi’ the Matang youth participated in the march. Some of the daring activists of Matang community were Jagannath Sakate, Bhausaheb Thorat. When the march was to end Shankarrao Thorat, Anil Awachat, Kumar Saptarshi, Arun Limaye had participated. On this occasion Shanakrrao Kharat had applauded the task of Raja Dhale in his speech.

The ‘Panther’ people from Mumbai had drove to Pune after reading about the said march, especially Namdev Dhasal had participated in the discussion. However, Raja Dhale did not turn up to the march. After seeing the voluntary response of Matangs in the march Namdeo Dhasal had made a statement that ‘Lahuji Vastad’ is our pride and he is the guru of Lokmanya Tilak and Mahatma Phule. Dhasal had referred to Lahuji Vastad only by seeing the participation of Matangs in the said march. In a real sense this was the first march of ‘Panther’ in Pune; that was initiated by Matangs is a truth.

With this march at Pune, which was led mainly by Matangs, the ‘Panther’ spread its wings widely throughout Maharashtra. When the branches of ‘Panther’ started founding in Pune, the first
“Panther” branch was founded among the Mang community at ‘Ganjpeth.’ There were main branches of ‘Panther’ in Pune which were established in Mang community. Many Matang young activist such as Muralidhar Jadhav, Ramesh Bagawe, Ajay Chandani, Jagganath Sakate, Maruti Kamble, Arun Sakat, Ashok Sakat, Bapu Shinde, Vishnu Shinde, Mohan Nanaware, Shankar Sakat and many others had been the activist in ‘Panther.’ The first ever question that was raised on the ‘Panther’ platform in Pune was about the injustice against Matang community. Mohan Suryavanshi a teacher by profession in Matang community of Pethgaon in Ambegaon Taluka, Dist Pune had received an ‘Ideal Teacher award’ but all the people in village including the village head started disspicing him and was made to stand away at the time of prayers at school. Separate water pot was kept for him. In this way caste discrimination was practiced in the school and village as well. ‘Panther’ raised its voice against it and justice was done in this issue. The man who led the occasion was Raja Dhale.

Another march led by ‘Panther’ was to mark the death of Bagade in police custody at Yerawada Jail, Pune. The population of Matang community in Pune was more and that’s why the Matangs voiced the injustice done to them through the platform, ‘Panther’. Seeing that their questions can be raised through ‘Panther’, many Matang youths got attracted to ‘Panther’ and started joining it. Because of this, the Matangs accepted the organisation to be their own. The places like Ganjpath, Bhimpura, Atre Chawl gave a tremendous response to ‘Panther’ and the youth from these places joined it at large. ‘Panther’ and its public meetings were known for being aggressive and there was always a danger in such public meets, to have a disturbance by the unwanted elements. Keeping
this in mind, Ramesh Bagawe used to move around in such meets with a sword in his hand to threaten those who would intend to disturb such meets. Ramesh Bagawe, a Matang, was known for his terror in the area and supported ‘Panther.’

Roughly till 1975-1976 large number of Mang youths were associated with ‘Panther’ after which when ‘Dalit Panther’ got split into Dhale-Dhasal groups, the Matangs from Pune beside with Dhasal group. They remained loyal to it. However, in the days ahead when they realised no difference between the leaders of RPI and Panther, Mang youths separated from them. Though it was so, when Prakash Ambedkar had been to Pune for a meeting; with the effort of Jaydev Gaikwad, the Matang youth welcomed him. Large number of Matang youths were present for Prakash Ambedkar’s first meeting in Pune (Interview of Jaidev Gaikawad).

In a real sense, Prakash Ambedkar’s work started from Pune. On 25 Dec. 1982, while Prakash Ambedkar had his first meet at ‘Ahilya Ashram’ the chief organiser of this meet were Muralidhar Jadhav and R. D. Bhosale who were Matangs. In this meet Prakash Ambedkar established an organisation, ‘Samayak Samaj Andolan.’ In the ‘Boudh Yatra’ from Nashik to Mumbai movement of entire sociale during 28 March, 1983 large number of Matang youth had participated.

Kharat, Advocate Vishnu Shinde who were Matangs in Pune were with Prakash Ambedkar with their followers. Adv. Vishnu Shinde from ‘Parvati Base’ and Adv. Vishnu Shinde was the leader of opposition in Pune Municipal Corporation. He started dreaming of legislative assembly. Vishnu Shinde demanded the candidature to legislative assembly to Prakash Ambedkar.
In the ‘Samyak Samaj Andolan’ and ‘Bharatiya Republican Party of India’ which was founded in Dec. 1983 by Prakash Ambedkar, many people of Matang community had participated in it. The district president of Pune of BRP was Shri. Sabale who was a Matang. The Republican party of Prakash Ambedkar group had a president of Pune city who was Advt. Vishnu Shinde and the Gen. Secretary was Shankar Sakat. The Buldhana district president of Prakash Ambedkar groups RPI was Shri. Jadhav who was once again a Matang, so was the case of Bharat Dhongade who was the president of Kolhapur City.

When ‘Panther’ got split into Dhale-Dhasal group, the Matangs in Pune remained loyal to Dhasal group. However, when the conflict between them became more gruesome, breaking ‘Panther’ further the Matangs too started splitting into different ideologies. As a result, people like Jagganath Sakat, Ramesh Bagave joined Congress, the man like Vitthal Sathe (Pune) got related to ‘Janata Dal’; Mohan Waghmare, Mohan Nanaware, Ramesh Rakshe however, initiated and formed the sangh called ‘Dalit Swayamsevak Sangh’, Voluntary Group in 1977. Lakshmanrao Dhobale tried to support this organisation at one time who was a Congressman (Interview of Ramesh Rakshe).

Phule-Ambedkar movement which was on, through ‘Dalit Panther’ was even marked by the participation of Matangs in it. The Matangs were actively participating into the ‘Panther’ of Dhale-Dhasal and among Prakash Ambedkar's ‘Samayak Samaj Andolan.’ The movement which started after 1960 on broad level, the Matang were associated with it in large number. The Matangs while participating in Ambedkar movement in Pune were trying to organise independently. ‘Loksahir Anna Bhau Sathe foundation’ in
Pune, and ‘Krantiveer Lahuji Vastad Prathisthan’, ‘Matang Ekata Andolan’ were the organisations aheading the efforts of that time.

4.15.3 Matang Movement in Kolhapur District:

For their emancipation, Dalits movement began with the inspiration of Rajashri Shahu Chatrapati. In 1920 a conference held at Mangaon, in the presence of Dr. Babasaheb Ambedkar, Dalit movement had its momentum. Later Chh. Shahu Maharaj awakened sincere and honest youth of Matang by his thoughts of reformation and brought about awakening in the social and political fields. The efforts of emancipation of Matang community had begun long back in pre-independent era. People like Krishna Awale, Dnyandev Lokhande, K.L.More, Tukaram Ganacharya were active.

Later on K. L. More became member of parliament and Matang guru alias Narsingh Ghadage became MLA; of course they were the Congressman. With a stand to oppose Mahars, these people were with Congress, however, M.T. More had been active in Dr. Ambedkar’s movement. He had an enormous influence of Dr. Ambedkar’s thoughts on him. When Dr. Ambedkar got converted into Buddhism in the year 1956, M.T. More also had got converted into Buddhism. Not only this but had willed in his will that his last rights should be carried out according to Budihsim. He had discarded Hindu gods. He had strived to cast away many superstitions that were prevalent among Matangs of Kolhapur district. His footsteps were followed by many, one among them was Mohite Guruji from village ‘Sawarde’ in Hatakanangle Taluka, who had walked into the huts and hamlets of Matang community and
tried to understand their problems. Even he had called a meet for Matangs.

The participation of Matang youths in Dalit movement post 1960 was on the large scale. Especially the aggressive role and ideology of ‘Dalit Panther’ and the stormy speeches of Panther leaders had greatly influenced the Matang youth of Kolhapur district. The first meeting of ‘Dalit Panther’ in Kolhapur district was organised in the Matang settlement in Rajarampuri. Initiation for this meeting was taken by Shankarrao Awale, Gopal Chandae, Shivajirao Kavale, Netaji Kavale and Pandurang Kavale. There were many charges and allegations against the Panther leaders of Mumbai. The government had charged them under many litigations and so these Panther leaders had absconded and were out of Mumbai to avoid arrest. While they came to Kolhapur, Mahars did not help them, Mangs came forward with their helping hands and advocated the role of Panther leaders by organising their meetings. The Matang community at Rajarampuri gave them protection, took care for about two weeks. By this time Panther leaders had stayed at ‘Mangwada’ of Rajarampuri. It is by this time the branch of ‘Dalit Panther’ was opened in Matang settlement at Rajarampuri. Matangs gave strength and protection to ‘Dalit Panther’ however, when the organisation became strong, Mahars joined it. In later days when the difference between Panther leaders spoke volumes, Matangs got irritated for their groupism and gradually started driving away from the ‘Panther.’

4.15.4 Matang Movement in Satara District:

Like Pune and Kolhapur even in Satara district Panther was supported by other than Mahars. Karad is one of the important city
in Satara district and Panther spread its wings from Karad. The first branch of Panther in Karad was opened at Matang settlement in Mahatma Phule Nagar. Ashok Bhosale, Subhash Bhosale and many such had joined Panther, which was joined by Mahar community in later days. But because of the differences between these communities, on local level Mangs got separated from the Panther.

4.15.5 Panther Movement in Vidharbha:

Whatever happened in Pune, Kolhapur, Satara districts, the same thing happened even in the northern Maharashtra and Vidharbha. In Vidharbha when the Panther leaders Raja Dhale and Namdeo Dhasal came in Akola district for the first time, they found it difficult to have a place to hold meeting and finally they decided to organise the meeting in the hall of Municipal Corporation but Municipal Corporation objected to have meeting in its hall, that resulted into a great tension. The Municipal Corporation locked the hall. The municipal workers were not ready to open the hall. By this time a young Matang from Akola, Madhukar Kamble broke the lock of the Municipal hall and then the first meeting of ‘Panther’ was held. The people present for the meeting in large numbers were Matangs. In Vidharbha a young man from Matang community A.B. Dongre strengthened the Panther and he was the district president of Panther at Yeotmal.

In short, post 1960 Dalit movement was greatly influenced by the Phule-Ambedkar thoughts and in this Phule-Ambedkar movement, Panther had its ‘lions’ share and in Panther the Matang community had a great share. When the Panthers groupism came on surface, Matang community started isolating themselves from it.
and consequently they were even distancing from Phule-Ambedkar movement. This does not mean that Matangs did not play any role in the Panther, on the contrary after the demise of Dr. Ambedkar, the new generation that gave rise to a movement in the form of ‘Panther’ and the Matang youth had contributed in it in abundance. As the days turned on, whatever was done by RPI leaders the same was done by the Panther leaders. Panther became motivated more by politics and remained less a movement, it started showing groupism, even the traditional communal differences between these two communities also entered into it. As the Panther started spreading its wings in Maharashtra and became more powerful, the Mahar youths turned towards it. The age old indifferences between them spread up and the Matangs were marginalised. They were discarded and as a result Matang youth distanced themselves from Panther. However, they remained attached to the thought of Phule-Ambedkar movement. Matangs then started organising themselves independently throughout Maharashtra, this means that, they started their own organisations.

Matang youth had liked the revolutive role being played by Panther. It had given them what they were aspiring for, but when Panther grew in size and strength Mahar youths entered into it. They started meeting leaders. Leaders being the Mahars, Mahar youths were given key positions in the organisation. While meeting the district collectors or the administrative officers at local level through committees, Matang youths were unconsidered or seldom given the opportunity to be in the committees. The major decisions of the organisation were taken by Mahars. This all led to the bitterness and anger among the Matang youths and a sense of humiliation grew among them. Our people in Panther movement
and their leaders was the feeling among the Matang community and so they started working with “Our People - Our Leaders” to take Ambedkar’s thought to the society on their own strength. Matangs started organising their own organisations. The Matang community began with an independent movement of their own. Eventhough it was so, Vitthal Sathe (Mumbai), Vishnu Shinde (Pune), Ramesh Bagave (Pune) Ashok Sivram Bhosale (Karad), Amar Gaikwad, Sanjay Gaikwad (Satara), Kumar Dhabhade, Bharat Dhondage (Kolhapur), A.B. Dhongre (Yeotmal), Madhukar Kamble (Akola) V.J. Reddi (Nanded), Sharad Bhise (Patan, Dist. Satara) and many more Matang activists had a pro-Panther voice and they remained active in different groups of Ambedkar movement.

After 1960 innumerable Matang activists remained loyal either to Dalit Panthar, Samyak Samaj Andolan or Republican movement. However, as the Panther started dividing into different groups and when they realised that Mahar leaders and their followers them, Matang activists under the influence of Ambedkar’s thought started opening their new and independent organisations. This led to their independent movement.

(Pune), ‘Lahuji Sena’ (Mumbai), ‘Lahuji Shakti Sena’ (Pune), ‘Maharashtra Matang Vikas Mandal’ (Akola), ‘Akhil Bharatiya Matang Sangh’ (Mumbai), ‘Dalit Samata Parished, (Akola) ‘Balutedar Mahasangh’ (Satara), Maharashtra Matang Yuvak Parishad’ (Aurangabad), ‘Annabhau Sathe Yuvak Sanghatan’ (Nagpur) and many more such organisations were founded. Matangs started organising their own society through these organisations. They had their own role models of inspiration Lahuji Vastad Salve and a great author Annabhau Sathe. Even Matangs continued their independent movement after the name of Ambedkar.

In Many districts of Maharashtra, many organisations modelled on above cited organisation have started with the name “Zilla Matang Samaj Samaj Parishad”. They had the objective to unite and organise the Matang community. In this way the independent Matang movement of Matang society began.

4.16 Independent Social Movement of Matang:

4.16.1 Maharashtra Yuvak Parishad (Aurangabad):

One of the most important old organisations of Matang movement is the Maharashtra Yuvak Parishad. Dr. Babasaheb Ambedkar had established Milind Mahavidyalaya at Aurangabad in 1950. Thus the untouchables got an opportunity of higher education. Dalits started thronging towards the Milind College. Of course, the number of Mahar youths was prominent. The Mangs too were studying in the college but their number was less compared to those of Mahars. Few Mang students used to have an amicable relations with Mahars.
By 1962, there was an organisation of Mahar students active in Aurangabad which was called ‘Republican Students Union’. An interesting thing about this organization was that, Govindrao Nagorao Metakar, a Matang was the secretary of this organization. Once there was a meeting of RSU in the college hall, however Metkar was not present for the meeting. Everybody was waiting for his arrival. By this time a Mahar student, M.M. Yevale said ‘Metkar is a Mang, even if he does not come, it will do. There is no necessity to withheld the meeting for him’. It was heard by Metkar and after getting offended by such words, he resigned his post as a secretary of the organisation then and there only.

The above incident was narrated by Metkar to his friend and companion Maruti Kamble (Pathri) upon which he suggested to have their own organisation and on 2nd Oct. 1962, Govind Metkar, Marutrao Kamble, Baban Tribhuvan (Vaijapur), Baburao Khotkar (Aurangabad), Kishan Deorao Kamble (Pathri), Doulat Landage (Vashim) came together and established ‘Maharashtra Yuvak Parishad’ (MYP). Maruti became the founder President of MYP; Govind Kamble became the Regional President, T.K. Kamble became Vice President, Baburao Lonakar (Secretary) Doulat Landge (Asst. secretary).

The Mahars were uneasy to see the formation of separate organisation of Matang students. They started threatening the members of MYP. Govind Rao Metkar was even taken upon a hill by 100-150 Mahar students and was pressurised. Some of the Mahar youths even threatened of assaulting Metkar but some of them were friends, who opposed this. Metkar was locked up in one of the classroom of Commerce College. Many Mahar youths opposed the organisation established by the Matangs. The Mahars started
delivering speeches before Metkar. They said matter stays here because of Ambedkar, eats because of him, learns because of him and why he is going against the Ambedkar movement. Anant Majarmkar went on to extreme and delivered a speech. In short the Mahars started pressuring the newly established MYP by the Matangs. Some people wanted to know the Metkar’s opinion, upon which he said, ‘We all respect Ambedkar, eventhough I am here, my brother who is in village is still illiterate, superstitious and a ‘potraj.’ How is he going to be changed ? If we have established an organisation in order to bring transformation in him what harms are we doing?” Metkar put forth his views through these words and Mahar youth agreed to it. They supported the MYP and then the smooth functioning of MYP started.

Govindrao Metkar, Maruti Kamble started working for the MYP. They went on to many villages and lectured. They appealed the Matangs to give up the superstition, they stopped practise of ‘Dafade Wajawane’ (playing musical instrument) and eating the meat of dead animal in some of the villages of Nanded district. By that time in the district of Nanded the God ‘Khandoba’ use to ‘Angat Yene’ in Matangs which was stopped by the MYP. Metkar's own father was ‘Waghya’ and many of his women kinsmen were ‘Murali.’ He raised his voice against this. The Chandanes of Fajalpura, Aurangabad stood behind MYP. Balaso Chandane, Dagaduji Chandane, Pandit Chandane and many others use to come for the meeting of MYP. Ramesh Chandane use to come to the meeting with a sword in order to protect the Matangs. Narayan Metkar and Shankar Piraji Goinwad use to possess a knife in order to give security to Metkar.
In brief, MYP was the pioneering and a large organisation working for Matangs in Marathwada. After Govind Metakar and Maruti Kamble, Jaychand Totare and his followers got the organisation registered. MYP's first president was Govind Metakar followed by Jaychand Totare and Shankar Lalbaji Namewar respectively. During the presidency of Namevar the number of youths in MYP had increased. After Shankar Namewar R.D. Chavan was President for some period after him Trimbak Kochwad became the President of MYP and he proved to be the main organiser of Matangs in Marathwada.

Trimbak Kochwad initially used to work in Yuvak Kranti Dal. He was active even in ‘Loksamiti’ of Jayprakash Narayan but he got fed up with the groupism of socialists leaders. He got a feeling that they were only meant for the ‘donkey work.’ In addition to that, people started saying that instead of working with others why not have your own organisation. So Kempwad became the regional secretary of MYP. He was doing LLB at Aurangabad. Nirmala Sonakamble really helped Kochwad in his MYP.

Kochwad and Nirmala Sonakamble made the entire Marathwada as their work place. Thus the programme of MYP took place in Latur, Nanded, Parabhani, Beed and Jalana districts. Both of them were studied and ardent about their organisation. Nirmala Sonkamble was doing M.S.W. in Aurangabad. She started a programme in order to eradicate the superstition. She raised her voice against the ‘Gaoki’. Bhanudas Kalawale, Daturao Kamble helped MYP at Nanded and Latur respectively. When Chandu Pachundre Shirofi, Tal-Khuldabad, Dist-Aurangabad was given ‘Nanbals’ the MYP organised the protest against it. Many activists of MYP laid down before the vehicle of the Chief Minister
Vasantdada Patil. MYP worked in ‘Mandal Commission’ and on the issue of ‘Namantar’ renaming of (Marathwada University as Dr. Babasaheb Ambedkar University) many activist had to go in the jail. Pochiram Kamble was murdered by the upper caste people on the issue of ‘Namantar’. His son Chandar Kamble killed the man who had killed his father and thus avenged his fathers killing. By that time the family of Pochiram Kamble, was supported by MYP. It helped the family financially. It organised a ‘peace march’ on the issue of ‘Namantar’. But in not a single activity of MYP, the ‘Dalit Panther’ came forward to help. In the issues of Chandu Pachindre and Chandar Kamble MYP fought alone. The Mahars too did not came along with the MYP. Trimbak Kochwad, Nirmala Sonkamble, D.L. Gaikwad, B.D. Chavan, Pritish Jalgaonkar, P.N. Shinde, Shankar Namewad, Baburao Khotakar worked for the MYP relentlessly and brought the social awareness and thus brought the community together.

Nirmala Sonkamble, who was an activist along with Kochawad got married with him and lateron this couple came to Mumbai. He started the functioning of MYP in Mumbai too. In 1988-89 along with the association of ‘Dalit Swayamsevak Sangh’ he organised a camp for the social workers at Gandhi Bhavan, Dadar, Mumbai. When the people like Baburao Bharaskar and Govindrao Darhalkar sensed that Kochawar would spread the organisation in Mumbai too, they established. ‘Akhil Bharatiya Yuvak Parishad’ (ABYP) at Ravindra Natya Mandir, Prbhadevi, Mumbai. The reins of the ABYP were given to Ram Suryavanshi and Vijay Barhalikar. Kochawad had not liked formation of another organisation. He condemned this act by giving a letter to Baburao Bharaskar and stopped his social service.
The MYP that was developed by Kochwad in Marathwada with his relentless efforts was terminated by himself. MYP did not give influential leader like Kochwad later and thus it got lost in the time. Even the ABYP too did not function afterwards.

When Appasaheb Gopale was arrested in Mumbai under National Security Act, the functioning of ABMS got influenced. ‘Lahuji Sena’ was not accepted by Matangs because of which at least in Mumbai there was no prominent existence of Matang community. Many organisations and leaders cropped up in lanes and pockets. On this background, once again Trimbak Kochawadi tried his level best. He called a meeting of all such small organisations and established ‘Matang Samaj Samanwayak Kruti Samithi’ (MSSKS) in 1995. V.J. Reddy, Rajendra Sakat, Balaso Mane, Shahaji Thorat, Sadashiv Thombare, D.V. Sathe, Satyanarayan Rajhans, Uttam Avagade attended the meeting. MSSKS got the President in the form of Kochwad and Sadhashiv Thombare, Uttam Avagade became Vice Presidents and D.V. Sathe became the Secretary. ‘Anyaya Niwaran Kruti Samiti’ (ANKS) was formed in Suman Nagar, Chembur in 1993. ANKS came into being as a reaction against the ‘Narbali’ of ‘Rajendra Londhe’ of Jawala Khurd, Tal-Kalamb, Dist-Osmanabad. Sharad Pawar, Chief-Minister was given appeal by the organisation. ANKS demanded the special reservation for Matangs and on 10th Dec 2000 when Chagan Bhujbal was Deputy Minister the ANKS attacked his office and broke the furniture. In this act Ganesh Sabale, Balaso Shinde, Ashok Sasane along with other 35 men and women participated. However Bhujbal directed police not to take any actions on them. After this ANKS had no remarkable work.
Rajhans was a brilliant activist but he did not get any support from the society. He started ‘Programme for Research and Environment Movement’ (PREM). This NGO tries to get the financial aid from the govt. It is even trying to get the land for it.

4.16.2 Akhil Bharatiya Matang Sangh (ABMS) (Mumbai):

ABMS is one of the most important organisations in Matang community. The president of this organisation is Appasaheb Sitaram Gopale who hails from Ramuwadi of Ahamadpur taluka in Latur district. Gopale came to Mumbai in 1972 and started dispensary at Asalfa village, Ghatkopar so people started him calling ‘Doctor’. As he was in contact with the Matang community in Mumbai he could understand their situation. By that time the Mahar community, had a great influence on Matang community it was so much so that the Mangs dared not call themselves as ‘Mangs’. The Mangs use to send their children to the schools as ‘Boudha’. Gopale organised a gathering of Matangs on 21st Jan. 1979 at Pantanagar Ghatkopar, in order to minimise the pressure of Mahars on the Matangs. In 1981 he organised the second gathering at Mohane (Tal-Kalyan) and then in 1982 on 17th January he formed the ‘Akhil Bharatiya Matang Sangh’. He had the people like Chandrabhan Ulhare, Dnyanoba Suryavanshi and Ramchandra Navandikar.

ABMS has its first march on the office of collector of Thane on 27th April 1982 and thus the functioning of the organisation started. He started agitations demanding to establish a separate development corporation. Because of this agitation Gopale came to be known all over Maharashtra. On 15th June 1983 he continued the demand with his agitation at Hutamta Chowk, Mumbai. He
took the ‘Donky march’ on Mantralaya on March 28, 1984. He went on the ‘fast unto death’ which continued for 12 days. On 6\textsuperscript{th} Apr 1984 on the issue of ‘Corporation’ he warned the government of self immolation (atmadahan). However on the 4\textsuperscript{th} April, 1984 itself he was arrested and hundreds of agitators, 30 donkies were taken away. In the jail, Babasaheb Kamble, K.S.Kamble, D.D. Kamble, Shivaji Laturkar, Anna Nana Sathe, Shiveam Bhalerao, Bhanudas Bhalerao, Chandrakant Ulhare, Laxman Athane, Vitthal Kamble, were along with him. This agitation became popular all over Mumbai but the Government of Maharashtra did not pay attention to it. Gopale then planned and executed ‘Delhi March’ on 12\textsuperscript{th} Oct. 1984. He met Indira Gandhi who assured him and thus on 11 July 1985 the Chief Minister of Maharashtra Vasantdada Patil announced the establishment of ‘Annabhau Sathe Vikas Mahamandal.’ (Annabhau Sathe Development Corporation).

After the establishment of ‘Corporation’ Gopale became the ‘hero’ of Matang community. He organised the meets of Matang community at Latur, Nanded, Osmanabad, Jalana, Beed, Aurangabad, Solapur, Satara, Pune under the banner of ABMS. He raised the issues of ‘slums’ and ‘Gayran’ and he occupied the open space in Mumbai by erecting the huts. Thus he established the slum pocket like Annabhau Sathe Nagar, Lahuji Salve Nagar (Andheri) Jamb Swami Nagar (Malad), Matang Nagar, Ambuj Tekadi (Bhivandi) Matang gad (Malad), Lahu Gad (Kandivali), Vilas Gopale Nagar(Mankhurd). He established the slum pockets in Pune, Thane, Partur and Pathri. He started a movement to form the slums in which he was supported by the Matangs. He was garlanded the currency notes by the Matangs. He was presented a four wheeler.
Gopale had become a ‘leader’ in Matang community but he was not felt useful to the Congress. By the time the Mumbai Municipal Corporation was captured by ‘Shivsena’. Gopale entered ‘Shivsena’ on 17th Jan 1989. Thakarey was a Hindutwadi and anti Mahar. He wanted someone to fight against the Mahars and he got that man in the form of Gopale. Gopale started criticising openly the ‘Boudha Mahar’ which led to the tension between these two communities. The Boudha Mahars started troubling the meetings of Gopale. He started running ‘Bharatiya Dalit Sena’ ignoring his own ABMS under the influence of Thakarey. He became the ‘leader’ of this organisation for the name same. The Congress targeted Gopale and he was arrested on 16th March 1992 under National Security Act.

Gopale ‘awakened’ the Matang community in Mumbai. He started organising the functions challenging the ‘Gaoki’. He held programmes in order to eradicate the superstitions. He dared to cut the hair of ‘potraj’ and broke his musical instrument Dafade. He made the Matangs get the ‘Gayran’ He gave them ‘huts’ in the cities. Through the Annabhau Sathe Vikas Mahamandal the Matangs started getting loan to start their business. These and many such welfare schemes can be credited to Gopale.

When Gopale was released from the charges of National Security Act, the movement had come to a halt. The Mang had gone far away from him. So he left ‘Sena’ and again started with ABMS. But this time Mangs did not respond him well. He started ‘Bharatiya Bahujan Aghadi’ on 26 Oct. 1992 and became founder president. The ‘Bahujan Mahila Aghadi’ was under his wife Kusum Gopale and ‘Bahujan Yuvak Aghadi’ was headed by his son Vilas Gopale. Inspite of all these efforts he made, he could not get back
his previous image. He had gone away from Matang community and he was in dire need of some issue and he got it in the form of Matang Commission and Matang Reservation.

4.16.3 Lahuji Sena (Nanded):

In 1989 Gopale joined Shivsena and after that in the forthcoming elections the leadership of Ramdas Athawale became promicious. Sharad Pawar made Ramdas Athawale Mininster of Social Welfare. By this time the people like V.G. Reddy, Raosaheb Antapurkar alongwith the activist from Nanded district established a Matang organisation after discussion with Ramdas Athawale and that organisation was called as ‘Lahuji Sena.’ All the people who were with Gopale once joined with Ramdas Athawale as Gopale joined with Balsaheb Thakarey.

This organisation of Matang was mentioned on RPI letter head. This organization had its meet in Nigaon, Mumbai in 1990. Lahuji sena opened its branches in the city of Mumbai with the help of Athawale and his Mahar followers. The work of organisation started even in Nanded. It became known because of aggressive speeches and movements. The Matangs houses were put to fire at Borawade (Takali) on which ‘Lahuji Sena’ reacted by oraganizing a march to Mantralaya. It had another rally on 31st Aug. 1995 with the issue that the Matangs must get reservation as per their population. When Gopale, Shankar Bhise, Anna Nana Sathe were arreseted under National Security Act, Lahuji Sena agiated and had 7 rallies demanding the transfer of the officer who had arrested the above mentioned leaders.

In short, RPI Lahuji Sena started functioning in Mumbai-Nanded. There was a conflict between Mahar-Mang activists on
opening a branch of Lahuji Sena at Ghodabandar in which a Matang activist Prakash Landage was murdered. This gave rise to the rift between Athawale Reddy and Antapurkar that resulted into Reddy to function independently. He left Athawale and Anthapurkar left Reddy. Lahuji sena got split up. Antapurkar began ‘Lahuji Matnag Shakti.’ By this time Reddy got an ardent follower at Nanded. G.S. Kamble on 25th Jan. 1997 joined ‘Lahuji Sena’ by resigning his job at Kasa. Reddy was the sena chief whereas Kamble was the state chief. G.S. spread the wings of ‘sena’. It opened its branches at Aurangabad and Nagar district but Kamble and his fellow workers did not like the functioning of Reddy. Consequently Kamble left Lahuji Sena and on 6th Dec. 2002. He started ‘Bahujan Shakti’ along with Dnaneshwar Kasab.

When ‘Sena’ was with RPI there use to be the icon of Dr. Ambedkar along with Lahuji Salve and Annabhau Sathe. But when Reddy got separated from Athawale, the Matangs started opposing to have the photo of Dr. Ambedkar on the stage along with Annabhau Sathe and Lahuji Salve. The images of Sathe-Salve were worshipped. However when G.S. Kambale returned in ‘Sena’ once again the Ambedkar photo started appearing on the stage along with Lahuji Salve and Annabhau Sathe, but that again led to the unpleasant feeling among the Matangs. Kamble, although he started ‘Bahujan Shakti’ the Matangs were not ready, to say ‘Jai Bheem’ The opposition to the image of Dr. Ambedkar was growing which made Kamble difficult to work in ‘Bahujan Shakti’. Finally he terminated the ‘Bahujan Shakti’ and again started ‘Rashtriya Lahuji Sena’ on 11th Apr. 2004. He even started a magazine of Lahuji sena. As Kamble had resigned his job at Kasa and started a magazine ‘Lahushakti’, his financial planning collapsed. He had to
face many financial problems. Some of his followers came forward to help him out but it did not work. Finally the man who headed ‘RLS’ had to work as a state co-ordinator of Lahuji Salve Karmachari Kalyan Mahasangh (LSKM). He would get merely Rs. 1500 per month from LSKM as Honorarium.

In short a very ardent and sincere follower failed because of financial problems. He had to compromise only for his ‘belly fill.’ Today G.S. Kamble identity rests mainly as the ‘editor than the chief of RLS’.

4.16.4 Lahuji Salve Karmachari Kalyan Mahasangh (LSKM) (Latur):

From the Matang community's point of view, the organisation Krantiveer Lahuji Salve Karmachari Kalyan Mahasangh is an important one. The organisation is identified as of the intellectuals among the Matangs. On 13\textsuperscript{th} March 1986, it was formed at Latur with a view to work in arts, literature and society.

The members of Maharashtra Yuvak Parishad felt the dire need of an organisation for the ‘working community’ as no organisation took note of the injustice done to a Matang teacher at Himmatnagar in Nanded district. Tukaram Khanzode (Nanded), Narsingh Ghodake (Udgir) and Kamthekar (Udgir) volunteered to send the letters to about 1000 employees and declared the formation of the organisation after having their meeting at Latur. Shankar Avachav became the first president of LSKM. However, due to the transfer of the employees the organisation got scattered. In 1988 Madhav Gadekar came in Latur who took interest in LSKM and the organisation got the new impetus. Govardhan Khandgale (Parabhan) was the president of LSKM by then.
As the LSKM grew in its work, it was felt to register the organisation and on 1st June 1990 it was done. The organisation grew in the districts of Nanded, Latur and Parabhami and it did not remain confined only to the employees but took interest on the social issues as well. On 16th August 1987 Anna Bhau Sathe's birth anniversary was celebrated. In 1994 the organisation decided to start the ‘literacy wing’ and ‘Anna Bhau Sathe Kala Academy’ (ASKA) was founded. Some disputes began in the organisation. Shivaji Jawalgakar registered the ‘Kala Academy’ separately and he himself became its President. This is how Jawalgakar was separated from the organisation. In 1997 LSKM started ‘Dalit Vidhyarthi Parishad’ and ‘Mukta Salve Mahila Aghadi’ for women in 2002 for the Matang youth ‘Dalit Kranti Dal’ was established. All this resulted into more internal disputes. Uttam Londhe, who was the district President of ‘Dalit Kranti Dal’ presumed himself as the ‘leader’ and started having fights with the leaders of LSKM. He played an instrumental role in getting justice to D.K. Lokhande and then started boasting about how the organisation became popular because of him. In 1998 some member of LSKM separated with another organisation BCEF (Bahujan Communitres Employees Federation).

In short, with an intention to give justice to the employees and do some social service, the intellectuals of Matang community came together in order to form this organisation but leaving behind all this, they indulged in fighting. The existence of the organisation remained only for the name same. Even so the identity of LSKM still remains the organisation that works for employees. Dr. Bhagawanrao Waghmare a lecturer in Botany is holding the responsibility of the organisation since 2000.
Today there are many organisations like LSKM, BCEF, Annabhau Sathe Karmachari Sanghatana (Vashim), but there is no unity among these organisations.

4.16.5 Anna Bhau Sathe Sangharsh Samiti (Nanded):

Shankarrao Chavan used to represent Nanded district in politics and Madhukarrao Ghatge, who was an ex-minister from Matang community, used to be elected from Mukhed (district-Nanded) on assembly.

Nanded is an important district from the Dalit movement's point of view. In the 'Namantar' movement, the district was heading to all other districts. The first martyr of Namantar movement, Pochiram Kamble, hailed from Nanded district. Nanded district is an important centre, socially, politically and culturally.

'Dalit Panther' was one of the major and influencing Dalit organisation in later 1960 social movement. The youth from Matang community was largely active in the said organisation. Ganpat Chandraji Mekale was on the front of 'panther.' While the Mahar community of the panther started humiliating other community, they got offended. In addition to this, a Mahar leader Suresh Gaikwad made a derogatory statement about Matangs, they became angry and got separated from the panther and in Vidharbh they established their own organisation called 'Matang Sangharsh Samiti.' In this way an independent Matang movement got started.

Nagoba Lalba Bhalke (District President), Sham Waghmare (Secretary) have started the work of Matang Sangharsh Samiti. Tulashiram Ranba Kamble took over the activities of the organisation after Bhalke and from 1980 onwards Ram Waghmare
became the district president of the Samiti and Badirampur became the centre of activities. Pandurang Balantwadikar, Khalaji Dhage, Digamber Gantewad, Bhujang Phugare, Vitthal Mekale, Hiramani Kajawale, Nivrutti Rede, Sattaji Rede, Gangaram Kamble, Khali Ambarwar, Dhondiram Waghmare, Devdas Pawar, Shivaji Chivalikar, Shankar Gogdarikar, Dhondiba Waghmare and many others started working together to organise the people. But within a short period the differences erupted between the activists. As a result of that Digamber Ghantewad joined Ram Gundile's 'Rashtrawadi Samaj Mahasangh' I.P. Basawante started working in 'Akhil Bharatiya Mahasangh' of Appasaheb Gopale, Surendra Ghodajakar became the district President of 'Maharashtra Yuvak Parishad', Gangadhar Waghmare and Govind Tomake started their own 'Lahuji Kranti Sena'. As everybody had their own banners and their own organisation, Surane, senior member of Matang community became restless and started thinking to unite all of them together.

In 1985, all of them were called at the office of DCC bank Nanded. On 15th Aug. 1986 the officerbearers of different organisations such as V.N. Kapale (Maharashtra Yuvak Parishad), Bharat Kadase (Akhil Bharatiya Matang Sangh), Digamber Ghantewad (R.S.M.), Ram Waghmare (Maharashtra Sangharsh Samiti), Gangadhar Waghmare (Krantisena) came together in the meeting presided by Govind Barhalikar and by dissolving all their organisatin and only one organisation 'Akhil Bharatiya Annabhau Sathe Sangharsh Samiti' was formed. 'Anna Bhau Sathe Sangharsh Samiti' was already functioning under the leadership of Baburao Bharaokar. These people just added the words 'Akhil Bharatiya' and established new organisation. In the new
organisation the mott representing the caste was negated and more secular motto ‘Equality, Peace and Revolution’ was agreed upon. Ram Waghmare became the district president and V.N. Kapale was made the secretary of the new organisation. The duo of Waghmare-Kapale became much popular in Nanded district.

‘Akhil Bharatiya Anna Bhau Sathe Sangharsh Samiti (ABSSS) has done a good work of awareness among the Matang community. It had initiated and participated in eradicating the superstitious. It had worked in the areas like cutting the hair of ‘potraj’, breaking their ‘Dafade’, banning the tradition of Vaghya-Murali. It had voiced out the atrocities on Dalits. In the villages like Kolambi and Kahala Taluka Naigaon the incidents of stonning have occurred. This brought ABSSS in the news. The organisation started working in Mumbai too. A meet was organised at Vanamali hall, Dadar, Mumbai. Prakash Ambedkar, Arun Kamble, Mrunal Gore attended the meet. In 1992 Ganpat Kapale, brother of V.N. Kapale made the cement statue of Anna Bhau Sathe at his home. The statue was pedestal by demolishing the police station at Vidhut Chowk on 31st July at midnight hours just midday before the Annabhau Sathe’s anniversary. This act was helped out by Matang youth and Surendra Ghodjkar. Placing of a statue thus raised high tension in Nanded. However the government administration did not dare to move or demolish the statue. ABSSS had did a lot in this task. The organisation was praised. However, V.N. Kapale started aiming of the politics and he formed ‘Bahujan Kamgar Paksha’. Ram Waghmare became guide and in due course of time the conflict between Waghmare and Kapale started growing. Kapale went on hunger strike on the issue of Nanded airport without taking Waghmare into confidence. In 1994 he made
Gangadhar Jadhav to contest election against Omprakash Pokharna. A resolution was made to allot place for Annabhau Sathe’s statue when Omprakash Pokharna was the Mayor. The opposition to him was made by Kapale who was a great riddle to many members of the organisation. In 1998 V. N. Kapale and Gangadhar Jadhav joined ‘Dalit Mahasangh’ under the leadership of Machhindra Sakate.

4.16.6 Dalit Swayansevak Sangh (Pune):

Some of the Matang youths at Pune had established ‘Dalit Vidhyrthi Utkarsh Mandal’ on 15th Sept 1975. The objective of the organization was to see that Matang youths come together in order to discuss over the issues related to them in general in the society and then to awaken the society. This organization was established at Rajewadi, Pune. The president was Ramesh Radhe and executive president was Mohan Nanaware. Other member is the council were Ashok Landage, Gokul Shinde, Bhanudas Maval, Dasharath Pangade, and Ganapat Umane. S.M.Sonawane joined it later on. These young students started their work from the inception of this organization. While doing so they had felt a dire need to establish a social organization to go ahead in their work, so in 1971 they established ‘Dalit Yuvak Aghadi’. Under this organization they had a Morcha (March) on the office of district collector, Pune on 16th Oct 1977. This march was to condemn the injustice done on Matang community at Shirpur, Tal - Pathardi, in Ahamadnagar. At Shirpur the Matang community had denied to do ‘gaoki’ on the occasion of the ‘bendur’ festival. Thousands of Matangs were involved in this march. The important aspect of this march was that Hon. Premanad Awale had participated in this. Premanand
Awale was the regional President of ‘Maharashtra Matang Parsihad’.

The march of Dalit Yuvak Aghadi’ had become much known. Bhimrao Patole who was an activist of socialist group spoke before March. He was jailed along with George farnandis in the emergency in 1977. While the youth found the success of the march, they started thinking a organization, that would work in Maharashtra. They thought that such an organization should be an alternative to the organization like RSS. In the meeting held at Empress Garden, Pune on 4th Nov. 1977 it was resolved to form new organization. The name and the constitution was determined and on 28 Nov. 1977, Mahatma Pule’s anniversary, a meet was organized at Shaniwarwada, Pune. The president of this meet was a well known thinker M.P. Mangudkar. Baba Adhav and Nanasaheb Gore were the chief guests. It was in this meet the new constitution of Dalit Sevek Sangh was announced and the first president of this organization was Bhimrao Patole. Later people like Mohan Waghmare, Kamesh Radhe became the regional president but the organization could not cast its influence in the state. Today the organization exists in Pune and solapur distruct. Recently in Ahmadnagar district a new branch has been opened. The organization had done social service.

4.16.7 Rashtriya Matang Shakti (Mumbai):

The consideration of Rashtriya Matang Shakti holds an important place from the Mumbai based Matang movement. Ravsaheb Antapurkar was working in PWD since 1986 in Mumbai. Antapurkar who hails from Nanded is a man with social commitment. He had been active along with Reddy in the
establishment of ‘Lahuji Sena’. However, because of differences he had with Reddy, he founded ‘Rashtriya Matang Shakti’ (RMS) on 10\textsuperscript{th} Oct 1998 in the Annabhau Sathe auditorium, Andheri. He had his associates D.D. Kamble, Maruti Suryavanshi, Devidas Kamble, Bhagwan Jadhav, Ramchandra Gavali. They decided to consider the organisation as the ‘political platform’ for Matangs.

Many orientation programmes were organised by this organisation in Mumbai for the Matang community. Antapurkar himself used to spare money for the banners, boards, sound system and other such things required for the meetings. Consequently this organisation got a good response from the Matang community. Mukund Wayadande became the Regional President and Shankar Sathey became the Mumbai region president. Antapurkar himself became the founder President and started working on the national level. In 1999 the parliamentary and assembly elections were declared. This organisation met Sharad Pawar who asked them to discuss the things with Chagan Bhujbal but nothing happened thereafter.

In Maharashtra the power was taken up by Congress-NCP alliance and in June 2000 Machindra Sakate was made the President of Annabhau Sathe Mahamandal, Mumbai. The regional president of ‘Rashtriya Matang Shakti’ Mukund Wayadande entered the ‘Dalit Mahasangh’ whereas his companion Shankar Sathe founded another organisation called ‘Bharatiya Matang Shakti’ on 20\textsuperscript{th} July 2001. After this Antapurkar made Rajendra Devkule the Regional President but he too entered ‘Dalit Mahasangh’. To the present day Shrimant Tupe is holding the responsibility as Mumbai and Maharashtra state regional president of that organisation.
The followers of ‘Rashtriya Matang Shakti’ themselves weakened the organisation because of money power and opportunity. Shankar Sathe made the ‘RMS’ of Antapurkar as ‘Bharatiya Matang Shakti’ and Thane President of ‘RMS’ Sudhakar Bhalerao reduced it to joint ‘Matang Shakti’ Bhalerao contested elections from her constituency and presently he is in BJP. In short the strength of Matangs became useless because of their lack of proper organisation, unity and it was further weakened by their opportunism. Today Antapurkar who had seen the dreams of uniting the Mangs is frustrated and often says, ‘people took money from me and when I stopped giving it they sacked me’. These words of Antapurkar shows the state of this organisation.

In 1990, after getting impressed by the speech of Machindra Sakate at the ‘Matang Melawa’ (gathering) at Karad, Gopale entered the ‘Bharatiya Matang Sangh’. He was arrested under National Security Act. Shankar Sathe too was with him. After his release in 1992, he joined ‘Matang Samaj Kruti Samithi’ of Trimbak Kochwad. In 1994 he went in ‘Lahuji Sena’ along with Raosaheb Antapurkar. In 1998 he was along with Antapurkar in RMS.

Regional President Antapurkar formed his own group and on July 29, 2001 formed his own party, ‘Bharatiya Matangshakti’. In 2001 Chandrakant Handore left RPI and formed his own organization ‘Bhimshakti’. Sathe and Chandrakant Handore started organizing programmes together, later on they both along with Balasaheb Umap met Ram Vilas Paswan in Delhi. Handore was ready to enter Paswan’s ‘Lokjan Shakti’ but Paswan’s denial to offer Regional Presidentship to a Boudha made him return empty handed. He became MLA with the co-operation of Gurudas Kamat
after the election of 2004 and later on became Social Welfare Minister.

Even when Handore became minister, ‘Bhim Shakti’ and ‘Bharatiya Matang Shakti’ had their programmes jointly, but today Shankar Sathe is not along with Handore “I will never be with Antapurkar in my whole life” is what Sathe says and hence today Sathe is trying his level best to strengthen his ‘Lokshakti’ and ‘Matang Shakti’ but unfortunately he is not happy with what he is doing today.

4.17 Political Movement of Matang Community:

Before independns Tatyasaheb BHINGARDEVE was elected as MLA in the year 1946. He was the first MLA of Matang community. In 1947 India became free and in the year 1950 it accepted its constitution and in 1952 the elections were announced. Again BHINGARDEVE was given the ticket, but by this time, VITTHALRAO DESHMUKH was along with BHINGARDEVE as the constituency was a joint constituency. In this election MADHALE, a Mahar was contesting against BHINGARDEVE. In a real sense VITTHALRAO DESHMUKH himself tried to defeat BHINGARDEVE although he was his companion and a Congressman, however he had wished that BHINGARDEVE should not lead the Vita constituency. Ironically enough Tatyasaheb himself had established the roots of Congress in Vita but his own people in Congress tried to defeat him but at the end Tatyasaheb won the election. Urged before Rajaram BAPU PATIL not to give him the ticket so, although he wished Rajaram BAPU PATIL could not give ticket to BHINGARDEVE. Because of the urge of VITTHALRAO DESHMUKH a lesser known man Miraje was given the ticket as a consequence both Deshmukh and Miraje lost the
election. Sampatrao Mane police Patil of Khanapur and a Congress man had intensely urged to Rajarm Bapu Patil to give the ticket to Bhingar deve but he could not give the ticket. This spoiled the relationship between Sampatrao Mane and Rajaram Bapu Patil who remained opposite to each other in the days ahead. Mane always remained the supporter of Vasantrao Patil. Vasantrao Patil ( Dada ) and Rajaram Bapu Patil never come together. However Samaptrao Mane enjoyed the presidentship of Sangli Zilla Parishad for 11 years. He had even been the MLA from Vita (Khanapur-Atpadi constituency.)

While denying the ticket to Tatyasaheb for the elections of 1957, he was promised the ticket for Lok Sabha. Accordingly for 1957 election his name was in the final typed list, even then his name was deleted because of the political drama at Delhi. Jagajivanram had played major role to delete the name of Tatya. He proposed and finalised the name of Sonawane (Chambhar) from Pandharpur constituency for the Lok Sabha elections of 1957. The obvious reason was that Jagajivanram himself was a Chambhar and he had the political calculations in this respect.

The political retreat of Bhingardeve began because of Yashwantrao Chavan. The reason was, the Chief ministership of the state, Bhausaheb Hire and the Yashwantrao Chavan were the main candidates for the post of Chief Ministers. However, Bhingardeve had supported Hire due to this reason Yashwantrao Chavan started demoralising Bhingardeve. Yashwantrao was given political opportunity by Karmaveer Bhaurao Patil. Yashwantrao Chavan hailed from a village called Dhavaleshwar near Vita and Tatya belonged to Vita. Yashwantrao, was educated in Vita. In the earlier days of Yashwantrao Bhingardeve had tried to get the
contract of Vita Bijapur road to Yashwantrao Chavan. Yashwantrao Chavan used to see Tatya in his home which was in ‘Mangwada’. Lateron Yashwantrao Chavan became the architect of Maharashtra on his own merit. However, to a certain extent Bhingardeve had played major role to shape the personality of Yashwantrao Chavan. However in the conflict of Yashwantrao-Hire, Tatya besided Hire, and went against Yashwantrao Chavan.

In the election of 1957, Tatya was denied the ticket from Vita constituency. By this time Yashwantrao Chavan was a member contesting from Karad constituency. During this election, Tatya honestly campaigned on behalf of Yashwantrao Chavan and shared major role in his victory. The great leaders did not stand to the cyclone of ‘Samyukt Maharashtra Chalaval’ but Yashwantrao Chavan became victorious though by marginal difference. Because of Tatya’s sincere efforts, differences between them came to an end. Afterwards in the election of 1968 Chavan made him contest from ‘Maan’ on reserved post and helped him to win.

Responding to the call of Pandit Jawaharlal Nehru, Yashwantrao Chavan went to the help of Himalaya. Yashwantrao Chavan entered in Delhi politics. In Maharashtra, Vasantrao Naik became the Chief-minister. By this time the leadership of Vasantdada Patil from Sangli was heading commendably but there was no brotherhood between Vasantdada Patil and Yashwantrao Chavan on the political ground. Both of them were in opposition to each other. Both the groups were powerful. Tatya was considered to be in Chavan group. Vasantdada Patil started demeaning Tatya because he thought that, Tatya though belonging to Sangli district was in Yashwantrao group. It is only because of Vasantdada Patil, Tatya could not get any position in 1967. Tatya could not get even a
position like ‘Honorary Magistrate’. Tatya who was praised by Mahatma Gandhi was humiliated by the post independent heirs of Gandhi and Congress. This was a great insult to Tatya, even then the whole Matang community stood at the back of Congress.

In 1969 the Congress session was held at Awadi (TamilNadu). Kamraj was the Congress president. In this session the move to nationalise the banks was opposed initially, for which Yashwantrao Chavan was held responsible by the leaders like Vasantdada Patil. Patil alleged that Yashwantrao Chavan voted against the move. Later on the same move was resolved. On this background, the relation between Yashwantrao Chavan and Vasantdada Patil widened, not only this but the relation between Indira Gandhi and Yashwantrao Chavan was also widened.

In 1972 Maharashtra was struck with famine. By this time Tatya went on fast and got the Employment Guarantee Scheme (Rojgar Hami Yojona) sanctioned. This was the first and the last act of Tatya as a Congress man. This act once again brought Tatya into light and he was asked to hold the position of Governor of Bihar. However Tatya did not respond to it positively and so it went to R.D. Bhandare who had joined Congress leaving R.P.I. Bhandare was also from Vita.

In all, Tatya’s journey in the last phase of life was thus very tough and was unmeant. This was the result of the groupism in the Congress politics at Sangli-Satara district. Tatya who was groomed in Gandhian thoughts had to see very pathetic life at the dusk of his life. He started practice in Vita court. This pathetic condition of Tatya was sensed by Bhaurao Gokhale who was M.L.A. from Karad. He requested Yashwantrao Chavan to have political restoration of Tatya and Yashwantrao Chavan who was Union
finance minister then, made him the member of the board of Bank of Baroda in the 1974.

In 1977 Yashwantrao Chavan tried to give Tatya candidature form Pandharpur constituency for Lok Sabha. Tatya’s name was incorporated in the list given by him but was dropped from the list by Mrs. Indira Gandhi as it was recommended by Yashwantrao Chavan. In this affair Vasantdada Patil had played kea role. It was the result of the differences between Yashwantrao Chavan and Indira Gandhi, Mrs. Gandhi preferred Sandipan Thorat to Tatya who was lesser known in the society. Latar on, Thorat created history by his consecutive win for seven times till the year 1999. He made a double hat-trick of the win.

The differences between Yashwantrao Chavan and Indira Gandhi widened so mush so that Yashwantrao left Congress in 1979 and became the Deputy Prime Minister of India. Afterwords he was thrown away from the politics so much so that he never got back into it remarkably.

Both Yashwantrao Chavan and Tatyasaheb were from Khanapur Taluka, Dist. Sangli. Their journey in the begining was good, in the middle course they had ups and downs and their end was of a great humiliation. This is the striking similarly one can see in their political graph.

Tatyasaheb Bhingardeve was the first MLA of Matang community. He moved in Maharashtra as their leader however, he couldn’t maintain his political dignity. He could retain the politics because of his loyalty and love towards Mahatma Gandhi and the blessings of Karmaveer Bhaurao Patil but inspite of being in the politics for so long, he could not strengthen the power of Matangs.
4.17.1 Bhoom Conference in Beed District:

In the year 1972 the Matang conference was organised at Bhoom in Beed district. The Congress leaders of Matang community like Hon. Khadiwale (Udgir), Devarao Kamble (Pathri) Vitthalrao Pawar (Kedgaon, Pune), Keshawrao Ghatage alias Matang Guru (Kolhapur), Baburao Bharaskar (Karjat-Nagar), Madhukar Ghalte (Mukhed, Nanded) and Tatyasaheb Bhingardeve (Vita) were present for the conference at Bhoom for the Matang community.

In the conference all these Matang leaders resolved upon to ask definite political rights from the Congress leaders. Their demands were the Maharashtra Congress will offer eleven seats to Matangs in the Vidhan Sabha and will help to elect MLA. Five members will be given MLC and two will be placed in the cabinet ministry. If Congress offers position to any one of these seven members, they will not accept it and will continue with their demands for their community. All these leaders had vowed thus but when Yashwantrao Chavan discussed with them separately three of them namely Baburao Bharaskar, Madhukar Ghatate and Matang Guru separated from rest and thus the experiment of Matang unity was blown to winds.

The above mentioned fact was the not only experiment made for ‘Matang unity’, before this also an effort of this kind was made at the Matangs meet at Shirdi. During this meet all the Matang leaders had decided to meet Yashwantrao Chavan with their demand to seek them the representation the cabinet. By this time they decided to demand a place for Tatyasaheb in the cabinet as he was the most senior leader in their community, but they could not agree upon the another name in case the Congress does not
approve Tatyasaheb's name. This discussion even led to their physical onslaughts. There was great conflict among the Matang workers and finally the meet ended without any decision. The experiment of Matang unity at Bhoom was really an experiment of Matang’s self-esteem and self-respect, but because of their leaders selfishness, personal prejudices and groupism, the experiment failed. The selfishness had overpowered the self respect. Thus the experiment of Matang unity made by the first generation Matang leaders was unsuccessful.

In his whole political career Tatyasaheb Bhingardeve did not do anything commendable except his fast at the time of famine, his effort to have Matang unity at Bhoom and reservation for ‘police patil’ at Vidhansabha. Otherwise his political career was of bankruptcy. Whatever he had received by conflict, he lost by groupism . Tatyasaheb was coward. Although he had opportunity, he never tried to make his society stand. Whatever he initiated did not continue with, even then he would be certainty remembered for his feelings for his community. He will be remembered as he was the only leader who had reached most part of Maharashtra. He was honest, loyal, intelligent, meek, docile and untarnished and principled Gandhian. One has to agree that he was the first leader of the first generation of Matangs.

Another leader whose leadership bloomed along with Tatyasaheb Bhingardive and K.L. More was Devrao Kamble hailed from Pathari in Parabhani district in Marathwada. He was born in a poor family that did the ‘Mangki’ and ‘gaonki.’ Inspite of unfavourable conditions, he got higher education. The contemporary Matang community was down trodden under the ‘Savarn’ (upper caste) Hindus and tyrannical power of the Nizams.
In such conditions, with great courage, determination and persistence he completed his education.

Devrao Kamble began his education in the schools (Madarasa) started by Nizam for the Mangs and Mahars. When he was in VIII\textsuperscript{th} standard an attempt was made to convert him into Muslim that is why he left the Madarasa and entered in the school run by ‘Arya Samaj Mandir’ at Udgir. The secretary of the said sanstha Shri. Mahadevrao Ghaonasekar who later became MLA saw his scholarship and sent him to Hyderabad. There Shri. Vinayakrao Koratkar and Pt. Narendraji noticed his intelligence and sent Kamble to Shri. Yogeshwari Nutan Vidyalaya at Ambajogai. Kotkar had given a letter of recommendation to the Chief of Sanstha. The Chief of the Sanstha then was Swami Ramanand Tirth. Today at Nanded there is a separate university after his name.

The important point to be noted is that, Devrao Kamble too grew up in the company of men of deed. When he came to know that Dr. Ambedkar had a conference at Tadawale (Dhoki) at Osmanabad district, he had walked the distance of Ambajogai to Tadawale along with his Mahar and Chambhar friends to attend the conference. He not only remained present for the conference of ‘Angalai-Mongalai’, but proposed some educational resolutions through his speech before Dr. Ambedkar. Those feelings of Kamble got published through ‘Janata’ on 11\textsuperscript{th} May 1941 and Dr. Ambedkar took a serious note of it. He gave Kamble a reply. Kamble replied to Dr. Ambedkar’s letter but that was not published through ‘Janata.’

Truly speaking the reply Dr. Ambedkar had given to Devrao Kamble was not plain. Devrao Kamble got angry towards Dr. Ambedkar. He firmly believed that Ambedkar was anti Matang. He
never came out of this belief. In addition to this, the Matangs were not treated equally by other Mahars. This led Devrao Kamble not only anti-Ambedkar but even anti-Mahars. The Mahar of Marathwada ill treated the Matangs, that’s why Kamble distanced himself and opposed the Mahars. The reason for this stand Kamble had, was more of a social nature than the personal one.

Overall seeing the situation of the Mahars and Mangs in Marathwada and Parabhanjani district, Deorao Kamble remained aloof from Mahar community and their organisations. He started feeling nearness to the ‘Depressed Class League’ and Congress to that of Shetakari Kamgar Federation. In addition to this, the Chief of Shetakari Kamgar federation of Marathwada was a Mahar called J.S. Subbaiya and the ‘Depressed Class League’ chief was B.S. Venkatrao (Mahar).

Venkatrao was working in more influencing way than that of Subbayya; that is why Venkatrao was regarded as the ‘Ambedkar of Hyderabad’. One sees that, Kamble neared Venkatrao to Subbayya.

On 17th September 1948 Marathwada was freed from Nizam. In 1951 the election of Parabhanjani Municipal Corporation was announced. Kamble was given the ticket by Congress because of his caste, education and talent. He was elected as the corporator. Mukundrao Pedgaonkar became the mayor and Devarao Kamble deputy mayor. This was the beginning of political life of Devarao Kamble.

In the year 1952, the Lok Sabha elections were declared. Nanded (Maharashtra), Bidar (Karnataka) and Adilabad (Andhra) were declared a joint constituency. Congress gave Kamble the candidature for Nanded alongwith him Shankarrao Telkikar was
there whereas in the opposition J.T. Meshram the secretary of ‘Peoples Education Society’ was contesting as the candidate of Scheduled Caste Federation, C.D. Choudhari was also there from the open category. Deorao Kamble and Telkikar won the election and Kamble became the member of parliament.

In the year 1956, the second Lok Sabha elections were declared, which proved to be historical for Dalits. This time too Kamble was given ticket from Nanded, Home minister of Hyderabad D.G. Bindu from open category and Hariharrao Sonawane from Scheduled Caste.

The result of this election made the history. Deorao Kamble of Congress and Hariharrao Sonawane, both the reserved caste candidates had won the election and both the upper caste candidates had lost it. This outcome of the election at Nanded stirred not only the Maharashtra but the whole country. The Hyderabad Home minister Bindu was so much shocked by this result that, he went to the court on this issue, however in the Nagpur session court he lost the case. Further he appealed to Mumbai high court and there too he lost. Again he went to the supreme court Delhi and there too he lost. Even Pandit Jawaharlal Nehru was also surprised by this result. The Congress got scared by this result alongwith their opposition. All the upper caste people representative in the country came together after this result and they brought about the change in the constitution. They cancelled ‘the Sayunkt Maharashtra constituency’ and the new system of single member constituency came into existence.

Deorao Kamble from Nanded and K.L. More from Kolhapur were the first Matang M.P.’s. Among them Kamble’s tenure was remarkable. Kamble was more dynamic, unfearing, self-respected
and intelligent as compared to More. Most of the M.P.’s are what is called the ‘Mounibaba’ those who do not utter words in parliament but Kamble was an exception to this. He was known as the orator and fighter in the lok sabha.

Over the discussion on the budget for Dalits, Kajarolkar thanked Congress but Kamble hold Kajarolkar and the Congress on stake and made them increase the budget. While discussing on Hindu-marriage law, he supported the Marriage Prohibition Act and also took a stand that the girls also should get the heridetary right and thus supported Dr. Ambedkar’s stand. While discussing on the finance bill, when the issue came of the leadership of Dalits, he declared that ‘Ambedkar is our leader’ while talking before the state reorganization commission, he opposed the idea of independent and separate Mumbai state. He supported the idea of Samyukat Maharashtra and said ‘Maharashtra without Mumbai’ is like head without body. He even took a stand that the Marathwada should be incorporated in Maharashtra. He served short notice to the parliament and got sanctioned the word ‘Matang’. K. L. More also helped him in this respect.

4.17.2 Matang after Dr. Ambedkar :

In 1956 Ambedkar went for religious conversion and in the same year he died. The state of Maharashtra was formed in 1960. The first elections of Vidhan Sabha were held in 1962. In the parliament the constitution was implemented and the Nanded constituency was kept for open category. The constituency of Dalit in Maharashtra for Vidhan Sabha and Lok Sabha were almost cut down to half because of Ambedkar’s conversion of religion in 1956. Even then Gangakhed (Parabhani) remained with Dalits as a
reserved constituency. This time Kamble of Congress was given the ticket from Gangakhed. He was the only representative who was loyal to Congress and belonging to Matang community in Marathwada. In reality Kamble was not so happy to represent in Vidhan Sabha. However, he was a promised a post in the ministry which made him go to Vidhan Sabha. Later on the promise was not kept by the Congress. In addition to that the rift between Yashwantrao Chavan and Kamble grew bitter and the dusk of Devarao Kamble’s political career was within sight. The cause for the differences between Y.B. Chavan and Devrao Kamble was B.C. Kamble.

Yashwantrao Chavan had given the candidature to B.C. Kamble for Rajya Sabha. By this time Bhaurao Krishnaji Gaikwad was in opposition to B.C. Kamble. Chavan Y. B. supported Kamble but he lost the elections. Taking into account the defeat of B.C. Kamble, Chavan issued notice to Devrao Kamble asking him to give reasons for not obeying the whip. Devrao Kamble took the said notice under his feet in front of many M.L.As and spit on it in the central hall. Obviously second notice was served to him asking reasons why the answer to first notice was not given. However this time Devrao Kamble directly replied to Y.B.Chavan saying “how did you suggest to give vote to B.C. Kamble? Why should we vote him? What relation does B.C. Kamble and the Congress has? I have voted to Bhaurao Gaikwad according to my consciousness. You can take any action in this matter.” Yashwantrao Chavan did not speak to Kamble for about three years which was almost the end of Devrao’s political career.

Devarao Kamble who entered the politics as a corporator and became deputy mayor, enjoyed the membership of parliament twice
and member of Legislative assembly once and had direct contact with Pandit Jawaharlal Nehru. When Marshal visited India, Devarao Kamble was in the delegation. He had an opportunity to discuss with the first president of India Dr. Rajendra Prasad. K. L. More, Sandipan Thorat were the two other M.P.s belonging to Matang community. However, Kamble’s political career was of more prominence and fruitful.

4.17.3 Leadership of Matangs:

The man who headed from the Matang settlement to parliament at Delhi, Devrao Kamble never distanced himself from his community. He always remained connected to them. There were great differences between the Matang leadership in Maharashtra. In the issue of Tatyasaheb Bhingardeve and K. L. More, Kamble stood firmly behind Tatyasaheb. He always respected and honoured Tatyasaheb as the ‘most senior and sincere man.’ He took Tatyasaheb at various places in Marathwada like Pathri, Parabhan, Aurangabad, Latur, Udgir, Vashim and Akola for the Matang meets and conferences, facilitated him and showed respect towards him.

After conversion of Dr. Ambedkar, the Dalits outside Boudha began to have very hard times. Matangs were affected greatly. Dr. Ambedkar had reduced the posts of Lok sabha and Vidhan sabha for Dalits almost by 50%. Mahars being united remained at profit by getting their ‘share’ even sometimes by threatening Congress. “This is not the fault of R.P.I. but Congress should be held responsible for this” says Devrao Kamble. Political Power is most essential for the development of a particular community. The Mahars have their own party and the Mangs don’t have that. With
a view to have a party for Matangs, Devarao Kamble established ‘Bharatiya Lok Paksh’ on 24th Dec. 1997 at Shegaon of Gajanan Maharaj district Akola. He himself became the founder president of the said party and Dadasaheb Kshirsagar of Amravati became the president. ‘Bharatiya Lok Paksh’. was not the only party the Matangs had. There were many small parties among the Matangs but those parties could not sustain in the passage of time. Even the Matang did not knew the name of their parties was a pathetic condition. However, Kamble’s ‘Bharatiya Lok Paksh’ had its own limitations. It was initiated in opposition to the Mahars and later on he joined hands with BJP to see the devastation of Congress, as a result, the Matangs by and large denied the party.

Devarao Kamble remained in opposition to the Mahars in his life. At the later stage of his life he went against Congress. He had opinioned that the Matangs are at great loss because of the Congress. ‘One who wants to be the dog at the doorsteps of Congress should join Congress. One who joins Congress is not Mang’ was his extreme opinion. This itself reflects his prejudice against the Congress.

The man who loved the Matang community, the man who was popularly known as ‘Annasaheb’ among Matangs, the man who was regarded for his wisdom, intelligence, unfearing nature, self respect, Kamble also went wayword into his political thoughts, consequently the Matang community did not go alongwith him.

Even so, Devrao Kamble never got into the issues of leadership. The great three first generation Matang leaders: Tatyasaheb, Appasaheb and Annasaheb belonged to the same political party but they never came together which left an adverse effect on the later social and political movements of Mangs.
We have taken the account of the first generation Matang leaders their social and more precisely the political movement, its direction and the first generation Matang leaders. L. B. Bhangardeve (Sangli) K. L. More (Kolhapur) and Devrao Kamble (Parabhami) were the political representatives of western Maharashtra and the Marathwada.

The prominent name leading the Matang community in the first generation is Hon. Baburao Bharaskar. He came from Shevgaon in Ahmednagar district, Born on 13th Feb. 1930, Bharaskar passed B.E. in 1951 from College of Engineering, Pune. He was the disciple of Balasaheb Bharade. Though Bharade was a Brahmin, he helped Bharaskar in his education. Even it is said that, if Bharade had not been there, Bharaskar would not have entered in politics. If we assess the socio-political journey of Bharaskar, Bharade definitely holds the position of his ‘Godfather.’

Bharaskar belonged to Shevegaon, Bhardes own place, so he helped him to take education. Bharade was a great Congress leader in Ahmednagar district. He was the state secretary of Congress in 1951. In 1952 when Karjat constituency was declared for the reserved post, Bharade proposed the Bharaskar’s name as the local candidate. Before Nalawade had represented the Karjat though he belonged to a place called Vaduj in Satara district. He had got the magic touch of Karmaveer Bhauro Patil.

In 1952 elections Bharade recommended Bharaskar who was B. E.. Swami Sahajanand Bharati was the district president of Ahmednagar then. Bharade insisted upon to have local candidate and persued for which Bharaskar got the candidature for the said elections. There were joint constituencies by that time. Sardar Thorat was representing the Congress from the general group and
Baburao Bharaskar from the reserved group, opposite to them was Bapusaheb Bhapkar and Dadasaheb Rupawate. In that election Dadasaheb Rupawate was defeated and Bharaskar won the elections. Bharaskar who had never a speech before, went in vidhan sabha. Of course, the success story of Bharaskar was written by Balasaheb Bharade and the Congress.

In 1967, Nashikrao Tirpude a Dalit Congress leader in Vidharbha came to know about the fact that Bharaskar’s name was finalised in the ministers list, which he did not tolerate. The traditional rivalry between Mahar and Mang came to the foreground. Tirpude went to Vasantrao Naik and met him on the Mumbai Airport itself and then took him to the resthouse at Goregaon. Naik and Tirpude were belonging to Vidharbha. Tirpude insisted upon to ‘cut’ the name of Bharaskar from the minister’s list, however, realising that Chief minister has not only look after the state politics, he has to look at the centre politics, Vasantrao Naik did not respond positively to Tirpude and in this way in the history of Matangs, first time Baburao Bharaskar became the cabinet Minister for Social Welfare.

4.18 Elections and Matang Community:
4.18.1 Vadagaon Constituency (Kolhapur District):

Vadagaon constituency of Kolhapur district is one of the important constituencies from the Matangs’ point of view. With some exceptions, the constiteuency has always been represented by the Matangs even then Vadagaon is considered to be the Congress seat and Congress has always given ticket to the Matang community because of which Matang members have always won the elections.
Deshbhakt Ratnappa Kumbhar is always regarded as one of the great leader of Kolhapur region. He was a freedom fighter and had an impressive influence on Maharashtra and Delhi politics. He was always doubtlessely regarded a Congress leader of Kolhapur district. Five assembly constituencies of Kolhapur district namely Ichalkaranji, Shirol, Vadagaon, Panhala and Shahuwadi are indculed in Ichalkaranji Lok Sabha constituency. Ratnappa Kumbhar happened to be the MLA from Shirol whereas Balasaheb Mane happened to be M.P. from Ichalkaranji lok sabha constituency. Kumbhar, Kallappanna Awade and Balasaheb Mane were the dominating figures over Vadagaon constituency. However, there was internal groupism among these leaders.

Vadagaon constituency was declared reserved since 1962. Matang Guru alias Keshav Narasingh Ghatage got the ticket from Congress for the first time and he became MLA from this constituency. Ghatage was not known for much speaking. He was illiterate but a loyalist of Ratnappa Kumbhar which helped him get the Congress ticket. Matang guru Ghatage represented the constituency twice. However in the elections of 1977, Nanasaheb Mane (Boudha) was elected in the Janata Party wave. In the assembly elections of 1980. Jaywantrao Awale of Congress got elected. Awale represented this constituency for six times consequently and was MLA for about 25 years. He was a cabinet minister of social welfare in 1999.

Awale was a corporator in Ichalkaranji Municipal Corporation prior to MLA. His sole qualification was his loyalty to Balasaheb Mane. In Delhi politics of Kumbhar and Mane, Mane became succesful and he managed to get the ticket for Jaywantrao Awale. Awale became MLA in ‘Indira Gandhi wave.’ He did nothing
except being loyal to Congress. To maintain loyalty to the Congress party was the only one point programme. However, he faced a great challenge in 1995. Sharad Pawar had emerged as a powerful leader in Maharashtra politics after 1980. He had his own group even in Congress party. Kallapanna Awade was loyal to Pawar and Jaywantrao Awale was loyal to Delhi, this led to the differences between these two leaders. Awade always used to oppose Awale. In the elections of 1994 Maharashtra politics had seen great revolt. In Ichalkaranji Kisanrao Awale revolted against Jaywantrao Awale. Kisanrao Awale was loyal to Awade. Awade used all his cards for Kisanrao Awale. By the same time Shivsena had also become powerful. Akaram Dabade from Vathar (Kini) fought through Shivsena. In this crucial election Jaywantrao Awale could get a victory with less margin of votes. Second position was secured by Shivsena’s Akaram Dabade and Kisanrao Awale who had revolted managed to be on third position. An important fact to note is that all these three leaders were belonging to Matang community.

After the elections of 1994, Shivsena-BJP came to power with the support of revolted members. Jaywantrao Awale became MLA from Vadagaon constituency. Shivsena offered presidentship of Mahatma Phule Arthic Vikas Mahamandal to Akaram Dabade.

In the elections of 1999 the Maharashtra politics received a shock. Sharad Pawar quit the Congress and formed his own party Nationalist Congress Party. However Jaywantrao Awale was loyal to Delhi’s party and so he remained in Congress. Kisan Awale died, his son Rajiv Awale followed the footsteps of his father and had become loyal to Kallapanna Awade. He was the corporator in Ichalkaranji Municipal Corporation. Awade had made him the Mayor of Ichalkaranji Municipal Corporation. Awade though being
loyal to Sharad Pawar remained in Congress. Balasaheb Mane’s daughter-in-law Smt. Nivedita Mane joined Nationalist Congress Party. She was a Shiv-Sena candidate in 1994 elections.

In 1999 both Parliament and assembly elections were held together. Kallapa Awade got ticket from Congress whereas Mrs. Nivedita Mane from Nationalist Congress. Jaywantrao Awale got ticket of Congress from Vadagaon constituencies Rajiv Kisan Awale entered Nationalist Congress in order to get ticket from the party. However, it opted for Bhaskar Shete (Chambhar) on Vinay Kore’s (Warananagar, Tal-Panhala) urge. When Rajiv Awale realised that he won't get the ticket, he rejoined the Congress.

In 1999 elections, there were seven candidates contesting from Vadagaon constituency got the following.

1) Jaywantrao Awale (Congress)
2) Bhaskar Shete (NCP)
3) Akaram Dabade (Shivsena)
4) Datta Jadhav (RPI)
5) Shirish Punatambekar (RPI)
6) M.M. Kamble (Independent)
7) Anantrao Khabade (Independent)

The votes cast in the constituency were 1,62,669 out of which 1,25,664 votes were valid.

Thus Jaywantrao Awale got elected by 9772 more to his nearest contestant.

After the assembly elections of 1999 there was a ‘hung’ situation in Maharashtra. Congress and NCP fought against each other, however they joined hands to seize power. Vilasrao Deshmukh (Congress) became Chief Minister and Chagan Bhujbal (Nationalist) was made deputy C.M. An interesting fact to note is
that this time Jaywantrao Awale was the only member of Matang community who had won through Congress. In order to balance the caste politics Congress made him cabinet minister for social welfare and Laxmanrao Dhobale of NCP was made state minister for social welfare. Their ‘loyalty’ towards their parties payed them worth.

As Jaywantrao Awale became cabinet minister the district Congress man had become unpleased. Kallappa Awade lost lok sabha seat and his son was elected MLA from Ichalkaranji constituency but could not became minister. The election of 2004 made a history in its own way.

In the assembly elections of Kolhapur Vinay Kore of Warana, Tal-Panhala formed his own party called ‘Jansurajya party’ because of which in this elections of 1) Jaywantrao Awale (Congress) 2) Rajiv Kisan Awale (Jansurajya) 3) Bhaskar Shete (Shiv-sena) 4) Jaywant Savardekar (BSP), 5) Shamrao Jinnappa Gaikwad (RPI), 6) Shamrao Dattu Gaikwad (Independent), 7) Eknath Baburao Deshmukh (Independent), 8) Girish Ramchandra Punatambekar (Independent) were the 8 members contesting.

In this election total 1,56,277 votes were casted out of which 1,56300 votes were valid. Following are the details of the votes the members had got : 1) Eknath Deshmukh (Mahar) 501 2) Shamrao Dattu Gaikwad (Mahar) 1151 3) Jayawant Savardekar (Mahar) 1300 4) Girish Punatambekar (Mahar) 2053 5) Shamrao Jinnappa Gaikwad (Mahar) 12,455 6) Bhaskar Shete (Chambhar) 14,976 7) Jayawant Awale (Mang) 56, 354 8) Rajiv Kisan Awale (Mang) 67, 478.

Thus in this election Jaywantrao Awale lost his seat. In this election Congress and NCP had an alliance even then Jayawantrao
Awale lost. The reason for which is that NCP had supported Rajiv Awale secretly. He was even benefited by the Awade group from Congress. (Daily Sakal-Kolhapur 5\textsuperscript{th} Oct. 2004)

The RPI politics in Vadagaon had always been an interesting one. The state level leaders always go in coilation with Congress. However the local leaders took their own decision. In 1999 RPI was with Congress and NCP but the local group of RPI came together and promoted Madhukar M. Kamble as an independent candidate. This means that the RPI followers do not necessarily follow the orders of the party. Apart from that on local level they always support some Mahar person according to their convenicence. Madhukar Kamble got 8959 votes and Shamrao Gaikwad got 12,455 votes. All these votes seem to be of RPI. There is a proverb prevalent about RPI that is ‘\textit{Var Yuti, Khali Muti}’ meaning, RPI does coilation at the higher level and does not follow the same principle at the local level.

4.18.2 Mangalwedha Constituency (Solapur District) :

Mangalwedha constituency had an important place in the political journey of Matang Community. Laxman Kondiba Dhabale is recognised as the Matang leader who represented this constituency for about 21 years. So it becomes necessary to understand the politics in Mangalwedha constituency.

Solapur district is one of the big district geographically after the district of Ahamadnagar. Solapur is an important one from the view point of Dalits political movement because this district has 2 seats for parliament and 2 seats for assembly. One of the two seats in this district is reserved for SC category and two seats for the assembly. One of the important constituencies in this district is
Mangalwedha. This constituency was not reserved when it came into existence in 1962. The contestants were E. L. Sonawane from Congress and Babasaheb Sale from opposite party. The election won by E. L. Sonawane of Congress which means the Mangalwedha constituency is recognised as the constituency of Congress.

In the elections of 1967 and 1972, two local leaders from Mangalwedha Ratanchand Shah and Kisanlal Marda (Marawadi Lawyer) had contested as opponents among which Marda had won. Both Shah and Marda were basically belonging to the Congress party however in 1962 elections, Sonawane had Mangalwedha as his constituency to get the ticket of Congress and Marda was, hurt he supported Balasaheb Sale, who won in opposition to Congress, consequently he was Congress for 5 years. Among the groups of Shah and Marda the group of Shah had a great influence on the local politics of Mangalweda city. However Marda has influence on taluka level and rural area.

In 1978 Mangalweda constituency was declared as reserved. A RPI member N. S. Kamble had won the elections who was supported by the Congress but after two years, Maharashtra had to go for elections again. Vimal Borade, a Matang lady from Congress won the election. During the same period the Congress had undergone a split. The architect of Maharashtra Yashwantrao Chavan had established the ‘Samajwadi Congress Party’ and another great leader from Maharashtra Sharad Pawar won steering the same party under the leadership of Yashwantrao Chavan. In 1980 election Vimal Borade (Matang) from Congress and Laxman Dhabale from the Samajwadi Congress party were contesting the election in which Dhabale had lost. However in 1985 assembly election Dhabale was again given the opportunity by
Samajwadi Congress party, in which Djobale won. Ratan Chand Shah has actively participated in the elections of Djobale. Djobale became MLA in 1985.

The overall politics of Dalit is always patronised by the leaders of upper castes. In every constituency there is a political groupism and which group gets the ticket becomes an important factor. Obviously the group that has not got the ticket either helps or opposes the candidate of the other group. In the elections of 1985 Shaha group had supported Djobale, however in the elections of 1990 there was confusion on whether Djobale would get the ticket, so Djobale started using pressure technique; he organised a political conference with the support of a social organisation named ‘Dalit Swayamsevak Sangh’ in Poona, before the assembly election of 1990. He invited all the Matang leaders but nobody attended the conference but Sharad Powar worked out and in that election too, he was given the ticket. Djobale became MLA for the second time from ‘Samajwadi Congress Party.’

‘Shivsena’ started holding its roots in rural Maharashtra since 1985. The whole of Maharashtra was stirred by the aggressive leader Bal Thakarey. ‘Shivsena’ supported the upper caste in the conflict between Dalit and upper caste on the issues like renaming of Marathwada University. It had fanatic Hindu principles, hatred for Muslims. All these issues and circumstances had stirred the social life in Maharashtra. The new equation like Dalit and upper caste people, Hindu and Muslim came into being in Maharashtra. In 1978 Yashwantrao Chavan had split from Congress but he again joined the Congress in 1984. However Sharad Pawar did not do so. He managed to maintain the separate identity of ‘Samajwadi Congress Party.’ In 1984 Indira Gandhi.
Prime Minister of India was assassinated and with the entry of Rajiv Gandhi in the Indian politics, its equations had changed. Sharad Pawar merged his ‘Samajwadi Congress Party’ into the Congress in the presence of Rajiv Gandhi at Aurangabad. As Dhobale was the MLA of Samajwadi Congress Party and a Pawar loyalist, he too followed the path of Pawar into Congress.

During this period, the Dalit society was restless because of caste based politics of Shivsena and BJP. All the Boudh leaders were in different RPI groups. The separate movements and organisations like Dalit Panther (Ramdas Athawale) and Dalit Mukti Sena (Jongendra Kawade) were active separately. The onslaught on Dalits were on. Boudha society excepts to have unity among its leaders. Nine Boudha youths from Chembur went on fast upto death demanding the unity of Boudha leaders. People supported the fasting which pressurised the Boudha leaders and they were united. Forgetting their personal differences, organisations, groups they declared the unity of RPI. A steering committee of R. S. Gavai, Athawale and Prakash Ambedkar was established. Again they split on the issue of whom to support. Gavai-Athawale remained with Congress and Ambedkar went with ‘Janata Dal’ of V.P. Singh. Through this Athawale became the Minister of Social Welfare after 1990 and Prakash Ambedkar, Member of Parliament of ‘Rajya Sabha’ through ‘Janata Dal’.

Mahar (Boudha) have the social organisations. They have their political way. Eventhough they are separate, they struggle against the established power and fulfill their demands in the name of their party and organisations. Among the Mahar community, the leaders from the local to state level are loyal to the leaders of upper caste. For example, Gavai is loyal to Congress.
Ambedkar while opposing Congress and Sharad Pawar is close to other political organisations. The politics of R.P.I. though apparently is of conflict, it is of loyalty from within. However the whole politics of R.P.I. is done on the name of Dr. Ambedkar. Boudh society too mutely agrees to such things and the established leaders also support their political moves “instead of making RPI of all the people, the leaders did it of caste, then of sub-caste and finally it was made of a particular person.” (Dwadashikar Suresh – Lokmat Date – Oct.2004)

There is exactly an opposite situation among the Matang community. The politics of R.P.I. goes on with the blessings of upper caste established leader but it is independant. The politics of Mangs totally goes under the patronage of the upper caste established leaders. Matang society has failed to do an independent and organised politics. The R.P.I. had unitedly taken a stand against the Congress in 1994. However the Mang leaders had remained loyal to their upper caste leaders. There is an exception to this of only ‘Dalit Mahasangh’. In the elections of 1999 ‘Dalit Mahasangh’ had coilation with Nationalist Congress Party and sought the presidency of ‘Anna Bhau Sathe Mahamandal’. This is the only example where Matang society had sought the position by retaining their independent status.

Mahars fight, struggle and they get their right and share. However Mangs get only whatever is favoured to them by the established leaders, consequently the Mang leaders live only to show their loyalty towards their upper caste leaders. So Mangs don't have their own political parties and whichever parties are there, they don't have public support but the picture is changing these days.
In 1994 assembly election, in Maharashtra Congress lost the power and Shivsena-BJP coalition government came into power. However by taking the support of the rebel MLA’s of Congress Manohar Joshi become the Chief Minister and Gopinath Munde, Deputy Chief Minister. In 1994 election there was a wave of Shivsena-BJP against Congress. During this wave, against the Congress, Dhibale from Mangalweda could retain his positions as Congress MLA.

Before the Parliamentary elections of 1999 Sharad Pawar seperated from Congress on Sonia Gandhi’s foreign nationalism. He established ‘Nationalist Congress Party’. Dhibale came under the banner of Nationalist Congress Party, as he was a true follower of Sharad Pawar. In 1999 elections, the major parties declared their candidates. They were Laxman Dhibale (NCP) Avinash Shinde (AICP) and Adv. Vijay Shiktude (Shivsena). The electoins of 1999 were contented between these three major parties. On the last day of campaign on Maruti ground of Mangalweda, Dhibale made an emotional appeal saying “this is my last election, give me a last chance”. In a tight contest, Dhibale got a slipping victory by 3,829 votes.

The Congress and Nationalist Congress contented elections against each other. There was no alternative left before these parties but to join hands with each other, which they finally did. Vilasrao Deshmukh (Congress) and Chagan Bhujbal (NCP) became chief Minister and Deputy Chief Minister respectively.

The split in Congress proved beneficial for the Matangs. Jayawantrao Awale (Vadagaon, Kolhapur) was the only Matang MLA from Congress who won the elections. Dhibale was MLA from Mangalwedha, ( Solapur ) and Tukaram Tupe from (Man, Satara)
were from Nationalist Congress Party. Matang MLA Awale got the chance to become the Cabinet Minister of Dept. of Social Welfare on 19th Oct. 1999 as he was the only Matang MLA from Congress. On 27th Oct. 1999 Dhobale took oath as state social welfare minister. It was an insult to Dhobale to get state ministership. In the days to come, Dhobale became the Cabinet Minister for food and civil supply and lateron he got chance to work as the Minister for Technical Education.

In the following elections of 2004, it became difficult for Dhobale to get candidature at Mangalwedha constituency. He was not even in good terms with a powerful NCP leader from Solapur district Vijaysinh Mohite-Patil. Sensing that Dhobale tried to enter BSP. He had a primary talk with Mayawati, but it did not take place. As he was aware that he won’t get a chance for the assembly elections from Mangalwedha, again he adjusted with Sharad Pawar and decided to contest the parliamentary elections of April 2004. He was given the candidature from Osmanabad constituency but he was defeated. Kalpana Narahire of Shivsena was elected from that constituency for the second time.

After the elections of 2004 there was a break in Dhobale’s 21 year long political career but Dhobale tried to get any position and finally he was given the presidentship of ‘Khadi Gramodhyog Corporation’. There was widespread nervousness among Dalit community to see that the man who enjoyed the cabinet ministership had to accept such a minor position.

4.18.3 Solapur – North (Solapur District) :

Solapur is one of the most important districts from Dalits' point of view. Especially from the political point of view, this
district holds an important place. Two legislative constituencies are reserved for SC in this district and the Pandharpur constituency is reserved for the Lok Sabha. Mangalwedha and North Solapur reserved constituencies are in Solapur district. The district politics has been dominated by the Congress right from the beginning with few exceptions.

North Solapur is stronghold of Solapur of Congress. This constituency is reserved since 1978 from which Sushilkumar Shinde had won the elections four times on Congress ticket. However Shivsena started influencing the political scenerio in Maharashtra since 1985. In the year 1990, Shivsena supported Mallikarjun Chalawade, an independent candidate in assembly elections. At that time Sushilkumar Shinde won the election. As Sushilkumar Shinde went to Delhi politics, by election was held in North Solapur constituency. Uttamprakash Khandare got the candidature of Shivsena. R.S. Ranshrungare of Congress who was an activist in Ambedkar movement got elected in this by-election.

In the elections of 1995, Congress gave candidature to Sundarlal Kandalapure and Shivsena opted for Khandare once again. In the elections of 1993, the sympathy was favoured to Khandare and he went to assembly for the first time. Kamalapure (Congress) got 62455 votes and Khandare (Shivsena) had got winning 74951 votes. Sena - BJP alliance came into power in Maharashtra. However, Shivsena made Babanrao Gholap, a Charmakar activist, Minister of Social Welfare and Dileep Kamble of BJP from Parvati, Pune constituency became state Minister for Social Welfare. Sena - BJP alliance made changes in the ministry except Chief-minister and Deputy Chief-minister and Anna Dange of BJP who belonged to Dhangar community was made Social
Welfare Minister and Uttam Prakash Khandare of Shivsena who belonged to Matang community became State Minister for Social Welfare.

In the assembly elections of 1999, Khandare (Shivsena), Laxman Mane (NCP), Pandharinath Bansode (Congress- BRP Bahujan Mahasangh), Sudhakar Sarawade (independent), Rohidas Satpute (independent) were the chief contestants. In this elections Prakash Ambedkar went with Congress and Ramdas Athawale with N.C.P. When RPI group had coilation with NCP, Raja Sarawade was the candidate of NCP-RPI alliance. In this election the candidates got votes as follows: Uttam Prakash Khandare (63,274), Pandharinath Banasode (35,898), Laxman Mane (26,359), Sudhakar Sarawade (10,978) Subhash Wankhede (903) and Khandare (Sena) became victorious for the second time.

In the assembly elections of 2004, Shivsena once again opted for Uttam Khandare. This election was fought by Congress-N.C.P. unitedly and RPI Gavai, Kawade, Athawale established ‘Republican Mahasangh’ and went in coilation with Congress-N.C.P. (Sakal-Solapur 8th September 2004). However the local RPI partymen did not listen to the call of their leaders. The candidates were: Uttam Prakash Khandare (Shivsena), Laxman Mane (N.C.P.), Anand Shinde (BSP), Prof. Ashok Gaikwad (Lokjanshakti Party), Pandharinath Raju Banasode (Bhartiya Republican Party, Bahujan Mahasangh), Sambhaji Bhadakumbe (RPI Federation). The votes these candidates got in this election were as follows: Uttam Prakash Khandare (78,252) Laxman Mane (55,989), Anand Shinde (11,300), P.R. Banasode (1974), Sambhaji Bhadakumbe (12452). Uttam Prakash Khandare won this election by 22,266
votes. This was Shivsena’s third victory in this constituency (Lokmat 17th Oct. 2004).

4.18.4 Parvati Constiency (Pune District):

The Pune district of Western Maharashtra has always remained at the centre in the national politics. The great social work of Mahatma Jyotiba Phule and his wife Savitribai Phule was done in Pune district itself. The great men like Vitthal Ramji Shinde, Dhondo Keshav Karve, too were belonging to Pune. Lokmanya Bal Gangadhar Tilak, Mahatma Gandhi’s guru Mahadeo Govind Ranade were belonging to this district. The man who rode to the National politics and enjoyed the apex positions Sharad Pawar also hails from Pune district. Pune district is an important one even from Matangs point of view. The great figures like Lahuji Salve, Mukta Salve who have contributed immensely in the social and literary movement of Matangs too belong to Pune district.

Pune is the next most developed city after Mumbai in Maharashtra. Most of the people from rural area migrate to Pune-Mumbai. Majority of the Mang population from the districts of Solapur, Satara, Sangli, Ahmadnagar have migrated to Pune city so the Parvati constituency of Pune is reserved for Scheduled Caste. About 60,000 voters belong to Matang community in this constituency (Pune Sakal 8th September 1999). Congress had dominated the political scene up to 1999.

In the elections of 1994 Sena-BJP coilation was active. In this election Sharad Ranapise who was belonging to Boudha community was given candidature by the Congress so Ramesh Bagawe of Mang community went against. Dileep Kamble (Mang) was given ticket
by BJP. Ramesh Bagawe got 40000 votes. Sharad Ranbhise got 60,000 votes and Dileep Kamble of BJP won the election by getting 82,000 votes. The Sena-BJP coilation came into power and Dileep Kamble was made State Minister for Social Welfare. However in the last year of his tenure, he was depositioned and Bhai Girkar (Boudha) was given the ministership.

In 1999 elections Congress gave candidature to Ramesh Bagawe, Nationalist Congress gave candidature to M.D. Shevale (Boudha) and BJP preferred Vishwas Gangurde (Boudha) to Dileep Kamble. Apart from these Sukhdev Waghmare (BSP), Eknath Kasar (independent), Keshav Waghmare (independent), Bhagwat Barode (independent) too were prominent contestants.

The total number of voters was 3,29,749 but actually 1,65,188 voters turned to vote. Vishwas Gangurde (BJP) got 66,646 votes, Ramesh Bagawe (Congress) 63,304, M.D. Shevale (Nationalist), 30,253. Other contestants like Sukhdev Waghmare (BSP) got 1050, Eknath Kasar ing got 160, Keshav Waghmare (ind.) got 215, Bhagwat Barode (ind) got 108 votes. In this election Vishwas Gangurde (Boudha) was elected exceeding Ramesh Bagawe by 3342 votes.

A factor worth interesting to note is that, in 1999 Congress has announced Sharad Ranpise as its candidate, however at the last moment Ramesh Bagawe was announced as an official candidate of Congress and Sharad Ranpise was asked to withdraw his candidature. He did so but remained passive in the election campaign. The same thing happened in the BJP too. It denied ticket to Dileep Kamble and Vishwas Gangurde was given the ticket which made Dileep Kamble nervous (Sakal-Pune 8th
In this election Gangurde of BJP won and this time too, Ramesh Bagawe lost the election.

In the elections of 2004 Congress and Nationalist alliance was announced. The Parvati seat went to Congress and it opted for Ramesh Bagawe once again. BJP gave candidature to Vishwas Gangurde. NCP honestly helped Bagawe, as a result he secured 96,853 votes and won the election. Vishwas Gangurde of BJP got 70,179 votes and Sayajirao Salunkhe (BSP) got 4414 votes.

Ramesh Bagawe was one of the prominent leader of Matang community in Pune. He is the President of ‘Matang Ekta Andolan’. He is an active Congressman and even had amicable relationship with Suresh Kalamadi group. Bagawe used to be elected as a Corporator in Pune Municipal Corporation since 1985. However in 2004, he became MLA. He was the only Matang MLA in Congress but he was not given any ministry. He remained away from power because of Deshmukh-Kalmadi conflict.

4.18.5 Mukhed Constituency (Nanded District):

In 2004 Subhash Sabane was given candidature for the second time by Shivsena. Congress gave candidature to Avinash Ghate for second time from Mukhed constituiuneney. Lingayat population is dominating in Mukhed but the caste ‘Lingder’ was included in SC at the time of Shivsena government. Consequently the lingayat community started grabbing the opportunities by getting the certificate for ‘Lingder Caste’. In the elections of 2004 Balaji Baliram Bande submitled his applications to contest the elections by such certificate. Lingayat votes were in favour of BJP and Shivsena but because of Bande’s application he became MLA. Apart from the three above candidates, Dasharath Mangaji
Lohabande (BRP Bahujan Mahasangh) under the leadership of Prakash Ambedkar, Moroji Kanetar from BSP, Vidyasager Gayagavale from RPI (A), Jagadish Gopalrao Gaikwad of newly established Rashtriya Samaj Paksha contested elections. Chandrakant Ghate of SP got ticket to oppose Avinash Ghaie. Sabane (Charmakar), Avinash Ghote (Matang), Balaji Bande (Lingayat), Chandrakant Ghate (Matang) and Jagdish Gaikwad, Dasharath Lohabande, Maroti Kanetkar and Vidhyadhar Gayakamble—all these Mahar Boudh candidates too were contesting the elections (6th Oct. 2004). All this resulted into Sabane’s victory by getting 63,525 votes. Avinash Ghate got 58,172 votes, Balaji Bande (8,863), Dasharath Lohabande (6069), Jagadish Gaikwad (7,333), Maroti Kanetkar (2045), Vidyasagar Gayakamble (1470) and Chandrakant Ghate (1394) votes.

All the Dalit leaders who opposed Sena-BJP could get 18311 votes. Balaji Bande’s votes were of Lingayat community which were the votes of BJP-Shivsena. The total of votes of Sabane and Bande comes to 72,388 and Avinash Ghate plus all Dalit votes comes to 76,483. This means that if all the Dalits contest the elections unitedly they could have defeated the Sena-BJP candidate. But because of divided nature of Dalits, the Sena-BJP could won the elections by the victory of Sabane who got 5353 votes more than Avinash Ghate.

In this election Avinash Ghate was campaigned as ‘Hi-fi’ candidate (Godateer Samachar – 13th Oct. 2004). Ghate lives in Nanded and only for the election he came in Mukhed constituency so he was hardly in touch with the people. On the contrary Sabane was always in touch with all the strata of society. He got along with all level party workers. Ghate became victim of power politics of
Boudha and Dalit votes. In short, the Matang’s politics largely depends on the leaders of Congress, NCP, Sena and BJP. Even if a Matang leaders wins it does not remain the victory of Matang candidate but it becomes the victory of these established leaders. The Matang leaders those who do not have their own existence become a tool in the hands of political parties. They don’t have their own vote and credibility to this.

4.18.6 Her Constituency (Dist-Latur):

Her constituency in Udgir tahisl in Latur district is also an important one from the Matangs point of view. Once upon a time it was stronghold of Congress which was represented by Khadiwale a Matang from Congress. He was elected twice in 1962 and 1967. When he was denied the ticket from the Congress in 1977, he was given ticket by the RPI (Gavai) group. He became victorious with his symbol of elephant. He was the only Matang M.L.A. through R.P.I.

The political scenario started changing after 1980. Originally the Her constituency comprises of some selected villages, town of Udgir, Devani, Shirur, Anantpal, Chakur and Nilanga taluka. 50 villages of Devani taluka have always played a decisive factor in the election. Not a single person is elected twice through this constituency because of which there is a proverb prevalent in the area “Her tethe nahi fer’. The constituency was largely regarded as stronghold of Congress but after the 1994 this recognition has undergone a change.

In the elections of 1994, Ram Gundile of BJP was given candidature. He was known for his active participation in Matang movements, validance oratory. He joined BJP as the Congress denied him the ticket. In 1994 Gundile got elected and the
Congress lost this constituency. Since then this constituency has never supported the Congress.

Sena-BJP came in power after 1994 elections. Though Ram Gundile had a good ortary and was known for his active participation, he was denied the ministership. Instead Dileep Kamble (Parvati, Pune) was preferred to him and was made State Minister for Social Welfare. He was made President of Anna Bhau Sathe Development Corporation. He had to struggle even to get that position, consequently he was denied ticket from BJP in the elections of 1999.

In 1999 election Congress did coilation with R.P.I. and T.M. Kamble (Mahar) was given ticket. Suresh Trimukhe (Dhor) of Samajwadi Party was supported by NCP, BJP denied Ram Gundile and chose his own follower a Z.P. member Ramchandra Nawandikar (Matang). Ram Gundile went against and Ramchandra Nawandikar was elected in this election. He got 42,908 votes whereas T. M. Kamble 25404, Suresh Trimukhe 13354 and Dharmaji Sonawane 3682, Gundile 3577, Fakira Jogdand 249 votes (Daily Ekmat – 10, Oct 1999).

In the assembly elections of 2004 Congress-NCP had a coilation. Her constitutnecy was given to the Congress. The restlessness among the people about Sena-BJP period and coming together of Congress-NCP would benefit the Congress was what thought of this time. The Congress had a better choice Ramkisan Sonakamble (Mang) was a lecturer and good activist but at the nick of the time the whole picture changed. BJP instead of giving ticket to Nawandikar opted for T. P. Kamble (Mang). T. P. Kamble had been the MLA through Congress in 1985 and he become BJP candidate. Alongwith these Ramesh Viveki (Chambhar-BSP),
Sopanrao Tondachirkar (Mahar – Peasants and Workers Party), Ram Gundile (Mang-Lokajanshakti Party), Sudhakar Bhalerao (Mang), Dharmaraji Sonawane (Chambhar), Harishchandra Shirsat (Mahar), Govind Koge (Mang), Kishor Ranadive (Mang) and Milind Shinde (Mahar) were the contestants. Principal Mainabai Sabane (Chambhar) had revolted and was contesting as an independent candidate. Dinkar Kaknare (Lingayat) was contesting through the newly established Jansurajya Party. In tough fight between all these candidates, once again T.P. Kamble of BJP won the election. T.P. Kamble was originally a Congressman and was a Congress MLA once. The locals were demanding ticket for Pandit Suryawanshi (Mang) but at the last moment, BJP declared T.P. Kamble as their candidate which annoyed BJP followers and they banned the entry to T.P. Kamble at certain places, even then T.P. Kamble became victorious and Congress has to face defeat.

4.18.7 Gangakhed Constituency (Dist-Parabhani):

From the Matangs political perspective of Maharashtra, Gangakhed constituency of Parabhani district too is an important one like that of Mukhed and Her constituency. The constituency reserved for S.C. and the Matnag community had a chance to represent. Vitthalrao Gaikwad (Mang) has won the elections on BJP ticket.

Gangakhed was never a seat of Congress. Since 1980 the parties like Peasants and Workers Party (P.W.P.) or others have won. In 1994 in the Sena - BJP wave, an independent candidate Sitaram Chimaji Ghanadat (mama) had won. In 1999, Sitaram Ghanadat (Chambhar) once again stood as an independent
candidate. Dnyanoba Hari Gaikwad stood from ‘PWP.’ Vitthal Kumarji Gaikwad (Mang) got the ticket from BJP. In of 1999 the Congress and RPI (Gavai) had coilation whereas NCP and PWP had coilation. However, both the Congress and RPI had their own candidates contesting the elections inspite of their coilation; same was the case with NCP and ‘PWP’. This resulted in confusion with the voters with who is the official candidate of the parties. In this confusion the Congress and NCP member were defeated and Sitaram Ghanadat an independent candidate won the election for second time.

In 2004 elections the alliance was made between Congress-NCP and RPI. It was believed that the Congress front would win. However Vitthal Gaikwad of BJP won with 43065 votes. He became MLA for the first time and then Gangakhed constituency was represented by Matang. The other members who were contesting the election were Vitthal Jawade (NCP), Vilas Jangale (BSP), Dnyanoba Vahule (PWP), Vaijanath Hattiambere (BRP), Navnath Mujamale (RPI-Athavale) and Vitthalrao Gaikwad (BJP). There were independent candidates Sitaram Ghandat, Bharat Ghanaghav, Govind Tithe, Goutam Hanawate and Dnyanoba Gaikwad.

In this election the number of votes the members have got were: Vitthal Gaikwad (43065), Sitaram Ghanadat (33718), Dnyanoba Vahule (29337), Vilas Jangale (6989), Dnyanoba Gaikwad (5220), Vitthal Jawade (2061), Govind Tithe (1195), Gautam Hanawate (1252), Bharat Ghanaghav (918), Vaijinath Hattiambere (1028), Navnath Mujamule (1007). Thus Vitthalrao Gaikwad by securing maximum votes was elected and Congress lost the Gangakhed constituency once again.
4.18.8 Tiroda Constituency : (Nagpur District)

Tiroda constituency is an important one from the Vidarbha Matang’s point of view. This constituency falls within Gondia and Tumsar. The constituency became reserved for S.C. from 1975 onwards. The first MLA who was elected for the first time from this constituency was Laxminarayan Vasanik (Mahar). In 1980 assembly elections Sukhdev Dongare (Mahar) was elected. In 1985 ‘Purogami Lokshahi Dal’ (PLD) had created a great influence in the political life of Maharashtra which was led by Sharad Pawar. By that time a Dalit poet and writer Vaman Nimbalkar asked for ticket. When Vaman Nimbalkar went for ticket he had with him Harish More. Nimbalkar requested ticket for Tiroda and all of them came out but later on Nimbalkar’s mind changed. Actually his work was in Nagpur (south). So he again went to get the ticket for Nagpur (South) instead of Tiroda. During his second visit Harish More was with him.

Harish More was one of the brave activist from Matang community. He was working with BMC Department in Nagpur. He was known as an active leader in BMC workers organisation. By that time Datta Meghe had established an organization called ‘Yuvak Cader.’ Meghe was the president and More was joint secretary naturally he had close relationship with Datta Meghe. He was known to Sharad Pawar through Datta Meghe. More was the leader of ‘Matang Samaj Sangharsh Samiti.’ in Nagpur area. More was active even in ‘Namantar’ movement. He had participated in the long march led by Jogendra Kawade and had been jailed for his participation in ‘namantar movement’. In short Harish More was a well known name in the Dalit movement of Nagpur and Vidharbha.
Vaman Nimbalkar asked ticket from Tiroda Navakandan Nagpur (south). Nimbalkar did not get the ticket. Harish More got the ticket of Samajwadi Congress Party for Tiroda because of his close association with Meghe. The Congress gave ticket to Rajkumar Tirapude who son of Nashikrao Tirapude, Deputy C.M. of Maharashtra against Harish More. In this election Harsih More was elected on the symbol of ‘Charakha’. Thus he was the first MLA from Vidharbha from Matang community.

In 1988 Sharad Pawar joined Congress. Consequently Harish More too went in the Congress. He got ticket in 1990 as well. He contested the election on the Congress symbol i.e. ‘palm’. This time his opponent was a BJP candidate Vishnu Bhinjale (Mahar). This time too Harsih More won. It was his second victory. In 1995 the colours of politics changed. As a businessman from Nagpur-Vidharbha, Praful Patel came into the picture. He opposed Harish More. He insisted the Congress to give ticket to his candidate K.R. Shende (Mahar) and was successful in it. Harish More revolted against as he was declined the ticket and decided to contest election as an independent candidate. This time the contest was interesting from Congress it was K. R. Shende (Mahar), independent candidate Harish More (Mang) and from BJP Bhajanlal Vaidhya (Mahar). Though More was fighting independently he secured 24,000 votes. As a result it was for the first time that the BJP got the victory from Tiroda constituency,

In 1999 More had good old relations with Sharad Pawar. He managed to get the ticket in 1999 elections. Bhajanlal Vaidya got ticket from BJP for the second time, in this election Harish More got 18,207 votes but Vaidhya was elected. Sharad Pawar him made
Director of Anna Bhau Sathe Vikas Mahamandal as a recognition to his co-operation to Nationalist Congress Party.

In 2004 Vidhansabha election NCP denied the ticket to Harish More. This time too Praful Patel insisted to get the ticket for his candidate and Dileep Banasod (Mahar) got the ticket. Banasod was an activist of Harish More who had given him Z.P. ticket and was made President of Social Welfare Dept. of Nagpur ZP. This time NCP favoured Banasod. More thought of revolting once again but as he was insisted upon by BSP he contested to fight the election on the symbol of BSP i.e. elephant. He got 18,286 votes. In this election the BJP candidate Bhajanlal Vaidhya lost his seat and NCP candidate Dileep Bansod won.

In all it can be said that Harish More is an important name in the socio-political movement of Vidarbha having loyalty towards Sharad Pawar. He could not get along with Praful Patel, he entered BJP on 5th Jan 2007. Actually in Tiroda constituency there are only 103 Matang votes, even then Harish More became MLA twice from this constituency. In 1999 elections he secured 18207 votes while fighting through Nationalist Congres Party. In 2004 elections he got 18206 votes while fighting through BSP. This means about 18000 votes are purely of More inspite of any party he contests. More always says that if Matangs had helped him in 2004 elections, he would have become MLA.

4.18.9 Maan Constituency (Satara District):

The constituency of Maan in Satara district was a reserved constituency since 1962. Tatyasaheb Bhingardeve got an opportunity to represent this constituency for the first time. However is the election of 1967 he was denied the candidature, not
only this but till the year 1999, the Mangs were put aside in this constituency.

Sadashiv Pol is known as 'King Maker'. It is said that he can get the candidate of his choice elected. In 1989 he got elected Dhondiram Waghmare (Mahar). Waghmare refused to dance on the fingertips of Sadashiv Pol and started taking his own decisions which resulted in a conflict between Pol and Waghmare. In 1994 election Waghmare contested on his own without the favor of Pol and was again elected. Waghmare who chanted name of Babasaheb Ambedkar neared sena-BJP later on.

In the year 1999, Sadashiv Pol gave candidature to Tukaram Tupe and got him elected but after a couple of years Tukaram Tupe too started behaving self-guided as a result conflict arose between Pol and Tupe. In 2004 election Pol preferred Sampatrao Awaghade and got him elected. This time too within two years Pol and Awaghade did not keep on good terms. The reason for all these conflicts is not a political but it is purely financial. Pol used to feel that the MLA fund should be spent according to his wish and he should get the commission out of it. The elected MLA would not get anything out of it. This must have resulted in difference between all these cases.

In the election of 2009 the Maan constituency was cancelled and Phaltan constituency has become 'reserved'. There was NCP's Ramaraje Naik-Nimbalkar became 'Kingmaker'. He preferred Mahar from his organization and got him elected.
4.18.10 Pandharpur Parliamentary Constituency

(Solapur District):

As per the constitution there were some seats kept reserved for Dalits among such Pandharpur constituency was kept reserved for S.C. The constituencies of Kolhapur and Nanded too were reserved. From the Matangs point of view all these three constituencies were extremely important.

In the Lok sabha elections of 1952 K. L. More (Mang) was a candidate from Kolhapur constituency by Congress and Devrao Kamble (Mang) was from Nanded constituency. Both these members were elected. In 1957 again K.L. More and Devrao Kamble were elected from their earlier constituencies. The election of two Dalits in Lok Sabha stirred the whole nation and Nanded constituency was reserved for SC was cancelled. However, the Pandharpur constituency remained reserved for SC.

In 1952 Lok Sabha election P.N. Rajbhoj was elected as Dalit leader from Pandharpur constituency. He was a Chambhar by caste. In 1957 and 1962 elections Congress offered candidature to Tayappa Sonawane. He was elected to Lok Sabha both the times. In 1967 elections Congress gave candidature to N.S. Kamble and he too became MP from 1967 onwards. The existence of Matang representation in Lok Sabha was almost over. On this background in 1977 Congress gave ticket to Sandipan Thorat (Mang) from Pandharpur constituency. Ganpatrao Sathe (Maratha, Tal-Madha) played a crucial role in getting ticket for Sandipan Thorat.

In 1977 elections Sandipan Thorat belonging to Matang community who was educated upto LL.B. was contesting the elections. As the Solapur district was a Congress stronghold he won elections. In Pandharpur constituency there are four talukas from
Solapur district, Madha, Pandharpur, Sangola and Malshiras and two talukas from Sangli district: Khanapur and Atpadi. In this election Sandipan Thorat proved himself as winner.

In 1977 elections Tatyasaheb Kale was the candidate of opposition. He was a Mahar and was defeated. In 1980 elections the Congress was split and Yashwantrao Chavan and Neelam Sanjeev Reddy established ‘Samajwadi Congress’. In 1977 election campaign of Sandipan Thorat a young man called Laxman Dhobale was giving speeches. He had a good oratory because of which he remained in the memory of political leaders. In 1980 elections Samajwaadi Congress gave opportunity to Laxman Dhobale, against Sandipan Thorat but Dhobale lost the election. In 1984 elections Thorat from Congress and Laxman Dhobale from Congress (s) were opposite to each other. In this election too Dhobale lost. However Congress (s) made Dhobale contest assembly election from Mangalwedha (Solapur) and got him elected.

In 1989 election Sandipan Thorat was again elected through Congress. In 1991 again he was elected but this time BJP’s Changdev Kamble (Mang) made his way difficult. In 1996 again Thorat and Kamble stood against each other with their respective parties. This time too Thorat won the election but Kamble gave a tough fight.

After 1996 elections, it was for the first time the BJP front had come into power in Delhi. Atal Bihari Vajapeyee became Prime Minister of India but in 1998 the alliance parties withdrew their support from Vajapayee government. In the elections thereafter, again Sandipan Thorat won from Pandharpur constituency.
Sandipan Thorat was the one and the only M.P. belonging to Matang community between 1977 and 1999. In the year 1952 there were two Matang M.P.s in the parliament.

Sharad Pawar had established Nationalist Congress Party in 1999 but Sandipan Thorat remained loyal to the Congress, because of which Thorat was once again given ticket by the Congress but this time Nationalist Congress Party gave ticket to Ramdas Athawale, RPI leader from Pandharpur constituency and it was for the first time Sandipan Thorat lost the election. Ramdas Athawale won.

Sandipan Thorat was elected as M.P. from this constituency Consequenty for seven times 1977 - 1999. He did a unique record of being elected for seven times consequently from the same constituency. With the victory of Ramdas Athawale, the constituency slipped from the hands of Matangs and was dominated by RPI. After 1999 with the defeat of Thorat, the Matang representation in parliament came to an end.

In the election of 1999 Sandipan Thorat (Mang) from Congress and Ramdas Athwale (Mahar) from NCP were the main opponents. Nagnath Kshirsagar (Khatik) contested through BJP by getting SC certificate. BJP supposed to give ticket to Dagadu Ghodake (Vadar) but in the last moment it did not act accordingly and so Dagadu Ghodake revoleted against and decided to content the elections as an independent candidate. Pritish Jalgaonkar (Mang) represented BSP. Earliar Jalgaonkar had stood on behalf of BJP. In this crucial election Ramdas Athawale got 4,13,115 votes and was a winner. Nagnath Kshirsagar-BJP got 1,53,610, Sandipan Thorat Congress got 1,11,903 Dagadu Pandharinath Ghodake independent got 99,242 votes (Lokmat – 1 Sept. 1999).
In 2004, NCP gave ticket to Ramdas Athawale in Pandharpur and got him elected.

4.18.11 Osmanabad Loksabha Constituency:

In 1952, 1962, 1967 and 1978 most of the times the Congress candidate got victory from Osmanabad but from 1977 onwards the Osmanabad constituency was kept reserved for Schedule Castes.

In the elections of 1977 Adv. Tukaram Shringare of Congress (URS) got victory by 1,62,000 votes. He defeated Kamlakar Saravade of Bharatiya Lok Dal. However in 1980 Trimbakrao Sawant of Congress (I) won the elections defeating Adv. Tukaram Shringare of Congress (URS). Sawant got 1,72,493 votes whereas Shringare got merely 79510 votes. By this time Baburao Bharaskar (Mang) was contesting the election as a candidate of Janata Dal. He got 48,605 votes. It was in the elections of 1980 that a Matang candidate got the candidature in the Osmanabad constituency for the first time.

In the elections of 1984 Congress (I) declared Arvind Kamble as their candidate whereon Tukaram Kamble bagged the candidature of Congress (S). In this election Arvind Kamble become victorious. He got 210717 votes and Shringare got 153599 votes.

In the elections of 1989 Arvind Kamble of Congress (I) won as he got 2,52,841 votes whereas his nearby rival Kundalik Ghodake (PWP) got 1,02,749 votes. BJP alliance contested the election with their candidate for the first time. Yashwant Pethe (Mang) got 78,414 votes. Sena-BJP alliance marked their footprint in this election (Daily Lokmat-14 Feb. 2004). In the following elections of 1991 Sena-BJP became the nearest rival of Congress.
In the elections of 1991 Congress again preferred Arvind Kamble (Mahar) as their candidate and he won the election. He secured 2,36,524 votes and Vimal Mundada of BJP got 1,53,492 votes, Vidyadhar Sakhare PWP had to satisfy merely with 39,890 votes.

In the election of 1999 the suppressed feelings of dissatisfaction got erupted. Since 1952 except 1957 that is about 8 times the Congress had opted for the candidate hailing from outside the constituency. That is why it was very difficult for the commoners to be in touch with their M.P. This had developed a feeling among the voters that the development in the area is getting affected negatively that is why now the people started demanding for the MP from their own district, but Congress did not listen to it. It again gave candidature to Arvind Kamble, whereas Shivsena opted for comparatively new candidate named Shivaji Kamble (Khatik). In this election the Congress has to taste the defeat for the first time. Arvind Kamble got 1,82,602 votes and Shivaji Kamble (Shiv-sena) got 2,18,521 votes. Muralidhar Ghodake of (PWP) got just 62,078 votes. In 1996 just after two years when the election were held Congress managed to get back it's seat. Arvind Kamble won the election once again defeating Shivaji Kamble. Arvind Kamble got 2,80,592 votes whereas Shivaji Kamble got 2,33,574 votes.

Within just 13 months in 1998, once again India had to face the Parliament elections. This time too the demand of voters to have their ‘own M.P.’ came to forefront. This time too, the Congress favoured Arvind Kamble and NCP gave candidature to local person Kanifnath Devkule belonging to Matang community. Shivsena candidate Shivaji Kamble won the election but NCP candidate
Kanifnath Devkule gave a very tough fight to Shivaji Kamble and the Congress candidate was on the third position. In this elections Shivaji Kamble got 2,52,135 votes, Kanifnath Devkule got 1,93,0062 votes and Arvind Kamble got 1,67,005 votes.

Osmanabad district had always backed the Congress but as the party opted for the 'outsider', Shivsena managed to mark its print in the constituency. In the elections of 2004 again the same issue became an important one. Congress and NCP came together to form coilation. Both the parties demanded to have the candidate from their own district. In the negotiations about seats, the Osmanabad district was given to NCP. In the earlier elections Kaifnath Devakule had given a tough fight and had secured 1,93,0062 votes and in addition to that he was the 'local' candidate so the people started demanding for his candidature but as the district was given to NCP, it opted for Laxmanrao Dhobale of Solapur district and thus Devakule was out of the picture.

Dhobale’s choice gave rise to sharp reactions among the people. The people started asking “Is there no able candidate for Lok Sabha in Marathwada?” This issue was taken up by Tatoba Kamble, the organizer of Congress. He wrote letters to Chief Minister, Sushilkumar Shinde, Regional President Ranjeet Deshmukh, Deputy C.M. Vijaysinh Mohite-Patil and R.R. Patil and registered feeling. He condemned the act. The former organizer of Seva Dal Vishwas Upase demanded ‘not to force an outsider’ upon them (Lokmat, 13 Feb. 2004). Vishnupant Dhabekar, the Vice-President of Osmanabad district Congress openly challenged the candidature of Dhobale. He said openly that the voters of Osmanabad district will never accept Dhobale who had said, “if water of Ujjaini dam of Solapur district is given to Osmanabad
district the blood streams will flow” (Lokmat, 18 Feb. 2004). But NCP was firm on its stand so this elections rotated mainly around the two issues i.e. ‘water of Ujani dam’ and ‘outside candidate'. Shivsena came out with the fiery words “take revenge of each drop of blood of Dhobale who had opposed the Ujani waters to be given to Osmanabad district.” (Punyanagari, 24th April, 2004). In addition to that Osmanabad Times brought to the light D hobale’s corruption and how he had misused his power (Osmanabad Times 25th Feb. 2004). This was further added by challenging D hobale’s caste. Eknath Awad who was the President of (Manavi Haqq Abhiyan) Human Rights Association at Osmanabad alleged that ‘D hobale is not a Mang. He is a Holar. He had even deceived Sharad Pawar. As he did not belong to Mang community he did not support and even initiate any Mang movement. He never worked for the cause of Matang community. He is the traiter to the community.’ These allegation of Avad had affected Matang community adversely.

Thus D hobale was opposed on the issue of ‘local candidate’. Even though Congress-NCP were in coilation, the Congress never accepted D hobale on the issue of Ujani water. The general public in Osmanabad district too was vey much unpleased with Dhoble, Matang vote did not go to D hobale, consequently he lost the election Shivsena could retain its position and Kalpana Narhire got victory.

In this election D hobale got (2,92,320), Kalpana Narhire (2,93,882), Balaji Baburao Tupsundare (11,843), Kaninfath Devakule (10,909), Navnath Upalekar (7,374), Sandipan Rama Zombade (4,960), Kadappa Gade (5,781), Vitthal Kundalik Raut (9,827), votes. Kalpana Narahire won over D hobale by the margin of merely 1,562 votes. All the four Matangs could manage to get
35,086 votes. The Matang community of Osmanabad remained away from Dhobale. This resulted in Dhobale’s defeat. Thus Matangs opportunity to enter in the parliament was missed.

4.18.12 Latur Constituency - 2009

In 2009 the Parliamentary and Assembly election were held and the earlier constituencies were restructured. The restructured constituency of Pandharpur and Osmanabad were made 'open' where as Latur constituency became S.C. constituency. Vilasrao Deshmukh the former Chief Minister of Maharashtra managed to give ticket to Jayawantrao Awale (Kolhapur) in Latur constituency. Sunil Gaikwad (Mahar) of BJP contested as his rival and in this election Jayawantrao Awale won. An important feature of this election was that the vote of Mang-Mahar community were divided. The Mangs favoring Shivsena-BJP voted the Awale of Congress where the new Buddhist-Mahars of NCP voted for Sunil Gaikwad of BJP. This election was not at all influenced by a thought, secularism, loyalty, it was purely caste based. Jayawantrao Awale won the election.

Before this election for about 20 years that is from 1977 to 1999 the Pandharpur constituency was represented by Matang leader Sandipan Thorat. However with the formation of NCP by Sharad Pawar, who gave candidature to Ramdas Athawale from this constituency and got him elected, thus the only representation of Matang in assembly came to an end. In the election of 2009, again the Matang representation in the assembly was revived by Jayawantrao Awale.
4.19 Mang Politics:

The general election of 1962 seems to be very important from the point of view of the politics of Matang Community because we see nine MLA's were elected in this election from Matang community. Among them were:

1) Tatyasaheb Bhingardeve (Man., Dist. Satara)
2) Kashinath Baburao Asware (Guruji) (Kurduwadi - Madha., Dist. Solapur)
3) Keshav Narsing Ghatage (Matang Guru) (Vadagaon, Dist. Kolhapur)
4) Premanand Awale (Dharavi, Mumbai)
5) Baburao Bharaskar (Karjat, Dist - Ahamadnagar)
6) Vitthalrao Kamble alias Khadiwale (Udgir, Dist. - Latur)
7) Devrao Kamble (Pathri - Parbhani)
8) Vitthalrao Pawar (Dound, Pune).
9) Dasharath Kamble (Kolhapur - the only Mang who has gone as MLC)

The maximum representation of Matangs in Maharashtra was seen in the election of 1962.

4.19.1 Assembly Election – 2009.

In the 2009 assembly elections of Maharashtra the constituency of Udgir was reserved again. The former NCP MLA Chandrashekhar Bhosale gave candidature to a Matang Machhindra Kamanth. He is a builder at Pune. In this election Machhindra Kamanth, (NCP) and Sudhakar Bhalerao of BJP were elected. Both these candidates were rich people so it is said that the upper caste people have got benefited a lot economically in this election.
In the reserved constituency of Deglur at Nanded district Congress gave ticket to Ravasaheb Antapurkar and got him elected. Bhaskarao Khatagoankar (M.P.) and Ashok Chavan (C. M.) have done special efforts to get him elected. It is said that Antapurkar has spent crores of rupees in this election, however it is seen that he has not give any money to the Mang Community. The Mang Community voted Antapurkar because he belonged to their community.

In the reconstruction of the constituencies the Vadagaon constituency of Kolhapur district remained 'reserved'. Jaywantrao Awale's (MP) Son Raju Awale (Congress), sitting MLA Rajiv Awale (Jansurajya), Dattatray Ghatage (Shetakari Sanghatna) and Sujit Minachekar (Shiv-Sena) were the contestants in this election. In this cut throat competition Sujit Minachekar of Shivsena was elected. Here too the 'Latur Pattern' was operated. Mahar's voted Shiv-sena candidate as he was a Mahar and Mang votes got divided and them Shivsena candidate became victorious.

In short, in 1962 there were 9 MLA'S of Matang community which were reduced to 4 in 2009. The graph of Matangs in politics is taking a downward curve is fact.

In the Pune cantonment constituency Ramesh Bagave of Congress has won in the election of 2009. As he has won for the second time, Ashoke Chavan (C. M.) has given him responsibility of home ministry (state) in his cabinate. This means that after five years a Mang has got an opportunity to become a minister.

In Solapur district Mangalwadha and Solapur south were two reserved constituencies. In the reconstructing of the constituencies Malshiras and Mohol constituencies become reserved. Here
Hanumant Dolas (Chambhar) (NCP) and former minister Dileep Kamble (BJP) were contesting in which Dileep Kamble of Matang Community lost the election. In Mohol constituency Laxmanrao Dhobale (NCP) managed to get ticket was opposed by Shivsena's former minister Uttamprakash Khandare but in this election Dhobale was elected.

After the election Uttamprakash Khandare has filed a petition in Mumbai high court alleging that Dhobale do not belong to Mang Community and he has produced a fake caste certificate. Before this, in the parliamentary election of 2004 Eknath Awad had alleged that Dhobale is not a Mang, he belongs to Holar community. Dhobale's caste became an issue before the election and consequently Dhobale lost the election. However in the assembly election Uttamprakash Khandare has made an issue of caste of Dhobale only after the elections were over. Prabhakar Mande has made a note in his book that there is a MLA in Maharashtra who belong to Holar community but he calls himself Mang (Mande, 1999: 91).

Overall one can see that the issue in caste on Mang and Mahar has become vital in the election. These could be seen the influence of Mang-Mang and Mang-Holar attitude, which is alarming in the light of secular and democratic Governance of this country.

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<td>Awale Premanand</td>
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<td>Ghate Madhukarrao</td>
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<td>Dhobale Laxman</td>
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4.20 Literary Movement of Matang Community:

‘Dalit Literature’ is one of the most important aspect in the ‘Marathi Literature’. The contribution of Dalit literature is immense to make Marathi literature rich. The criticism of Dalit literature is to be done separately. However, the contribution of some of the noted writers to Dalit literature should be considered, among these the names of Mukta Savale and Anna Bhau Sathe are inevitable. Both these writers belong to Matang community. The writer like Mukta Salave while trying to explore the meaning of living as Matang has raised several serious questions about the established social structure. She was the student of Mahatma Jyotiba Phule. Anna Bhau Sathe is considered to be the pioneer of Dalit literature. According to many critics, his writing about the Matang community, their struggle for existence and their revolt had always proved to be inspiring to the new generation. His novel titled ‘Fakira’ was given the first literary award of Maharashtra state. He was the first Dalit writer to receive this award of
Government of Maharashtra. Namdeo C. Kamble was given Sahitya Academy award for his Novel ‘Ragha vel.’ Lateron many Dalit writers have contributed to Dalit literature. Today we find many writers from Matang community are immensly contributing to Dalit literature through their writing such as novel, short stories, plays, poems, travelogues, biographies etc.

The portrayal of Mang community in Dalit literature has been done by the writers of this community and by other Dalits writers other than Matangs and even the writers belonging to upper caste too have contributed in it. Here the review of some selected works in order to understand the existence of Matang community is undertaken.

In the year 1851, an illustrated essay of Mukta Salve, a Matang writer was published. By that time the vogue of Dalit literature was not even existing. This vogue emerged in the 20th century with the writing of Anna Bhau Sathe. A contemporary of Anna Bhau Sathe, Shankarrao Kharat had done some writing about Matang community. Kharat is not a Matang writer. ‘Hakikat ani Jataua’ by Keshav Mesharam is also an important one. One finds the expression to Matang community in the short stories of Vaman Howal. The novel ‘Gidhade’ by Sashikant Tasgaonkar deals with the life of a Matang widow. Some names can be cited out those who are not the Dalit writers. Among them are S.M. Mate, and Vibhavari Shirurkar’s novel ‘Bali’ talks about the Mang and its sub castes. Anand Yadav’s Natrang, Babarao Musale’s ‘Varul’ (ant hill) is also worth mentioning. Many writers from Mang community have started writing after Anna Bhau Sathe. Among them are Shankar Bhau Sathe (Sangli) R. K. Tribhuvan (Aurangabad), Vitthal Sathe (Pune), Chandrakant Wankhede (Nagpur), Uttam
Anna Bhau Sathe’s novel ‘Fakira’ could be called as an outstanding and unparallel work in Dalit literature. It is considered to be ‘Manache Pan’ (glorious page) in Marathi literature and stands up as a milestone in the history of Marathi novel. This novel deals with the life of youth who struggles for his existence, fights against the injustice by retaining the firm belief in the human values.

‘Fakira’ is a youth of Matang community. He is the protagonist who shakes ‘British’ power. He is the young, brave and lovable son of Ranoji Mang who has sacrificed for the village. This novel is of his bravery, courage, retaliating nature. The Britishers stamped Matangs at Vategaon in Sangli district as the criminals and had compelled them to report daily at the Police Station. Fakira did not tolerate this injustice and the insult and he goes against Britishers. He loots the government treasury for his own
caste brothers for whom, living is an ordeal. Out of this, a story full of conflicts begins and touches the hearts of readers till the end.

The novel deals with Mang community, their living, social status, their relationship with the Britishers and with upper caste people and with the Mahar-Mang relationship. It comments on all these and many more such issues in the Mang community. The novel also unfolds a truth of Matang community’s struggle for existence and living.

4.20.2 Namdeo C. Kamble’s Raghav Vel:

Namdeo C. Kamble’s Marathi novel ‘Raghav vel’ (1993) is one of the remarkable novel that depict the Dalit’s life. This is the story of Raghunath Kalanu Jadhav born in Mang community. Anna Bhau Sathe’s novel ‘Fakira’ portrays the state of Matang community of pre-independent era whereas ‘Raghav Vel’ moves into both pre-and post-independent period and describes the state of Matang community.

The Matang family in this novel was struggling with poverty, starvation and dependency both in pre-and post-independent days. There is the same hunger, exploitation, suppression, suffocation and atrocity in their lot even today. (Kamble, 1993: 5).

The novel ‘Raghav vel’ deals with the life of Raghu Jadhav and at the same time it is of his mother ‘Valambi.’ Mother Valambi’s dream in life is to see that her son Raghu will become ‘saheb’ after his studies. This novel is about Valambi’s effort, resoluteness and her struggle. Apart from these, two characters of the novel deals with the temperaments of women like Gajari and Koushi who are exploited by the Deshmukhs.
In the Novel ‘Raghav vel’ the Mang caste, it’s traditions, customs, beliefs, it’s ‘Gaoki’ it’s religion and devotion, the relationship between the Mang and Mahar, conflict between Mang and upper caste is dealt with. Overall the novel is the graph of Mang community’s poverty and exploitation. Hunger is the main subject in the novel. This hunger is of stomach, mind and body. How the Matang women folk fall pray to the lust of Patil-Deshmukh is described very effectively in the novel. ‘Raghav vel’ exhibits the different aspects of the Dalit women.

The novel can be cited as one of its own kind aiming at the social, cultural, economic, educational and religious life of Matang community because of which the novel could get the ‘Sahitya Academy award’ Delhi.

4.20.3 Keshav Meshram ‘s ‘Hakikat ani Jatayu’ :

Keshav Mesharam’s book ‘Hakikat ani Jatayu’ published in 1972 is equally important. In a real sense there are the two independent short stories. ‘Hakikat’ is a personal expression while ‘Jatayu’ tries to depict the social life.

The narrator of ‘Hakikat’ is ‘I’ and he belongs to Mahar community and the protagonist of ‘Jatayu’ is Mang by caste. A noted Marathi author P.L. Deshpande writes in Jatayu that ‘I have not come out of the tragedy of Abhiman. As I was tortured by Arvind Gokhale’s ‘Manjula’ your Abhimaan too is torturing me’. The short story ‘Jatayu’ really touches one’s heart.

The book pictures cotemporary conditions, family structure, poverty, hunger, tradition and customs, beliefs and the blind beliefs and the exploitation done out of that in the Mang family. ‘Jatayu’ even throws light on the relationship of Mang and Mahar
community. It underlines the caste complex among Dalits. Mahar community considers itself superior to Mangs, Mangs did not accept Buddhism and hence the Mahar community hates them. The Mahars felicitate Vaman Shende and Madhav Ramteke as they have passed matric exam however, they don’t felicitate 'Abhiman Mavaji Mangewar' as he belonged to Mang community. Abhimaan was equally a capable youth like others but he did not get his share, he stumbled down on the path of life for which Mahars are responsible.

The Mahars are angry with Mangs as they did not accept Buddhism. When Abhimaan buys a bicycle rikshaw out of his savings from the scholarship, the Mahars don’t feel good and their ego gets hurt. In a real sense Abhimaan was a boy who was meek, clean dressed, one who always used a piece of rag while sitting on the floor, who washed his face quite often, one who use to read after drying his hair Abhimaan who wanted to change himself and his family and who wanted to live with self respect could not do so because of the social structure. The Mahars do not co-operate to him to persue his dream, on the contrary hate him as he is a Mang.

The Mangs have been oppressed by the upper caste people like those of Mahars. The Mahars too oppress them, avoid them. There was no reason to widen the gap between Abhimaan and ‘Siddharth Nagar’ but it happened so even then there were few young people who were with Abhimaan. They use to shake hand with him. They use to call Abhimaan’s mother ‘Hira’ as ‘mavashi’ (Aunti). These two-three young boys from Siddharth Nagar were really important to bridge the widening gap between ‘Sidddartha Nagar’ and Abhimaan. This is the only hope that would perhaps grow the love between these two communities.
Among the writers who are not Mangs by caste, ‘Jatayu’ of Prof. Keshav Meshram puts forth the social reality through literature.

4.20.4 Babarao Musale’s ‘Varul’ :

Babarao Musale’s ‘Varul’ (ant hill) is also one of the most important literary works published in 2005. The present novel depicts the three generations of Matang community. The first generation belongs to the pre-independent era. When the freedom struggle was on and Dr. Babasaheb Ambedkar’s religious revolution (Dhamm-Kranti) took place. This generation is an uneducated and illiterate one. The second generation which has managed somehow to avail primary education and the third generation after 1960 that has reached the higher education. The novel describes the internal conflict between these three generations. This novel also throws light on the social, economic, political and cultural life of the Matang community. The first generation that did not had a sense of self realization and which is wrapped into the ‘Gaoki’ The Mang accepted ‘Gaoki’ given after their religious transformation but the educated third generation welcomes Dr. Ambedkar’s thoughts and after having a self realization stand firmly behind the leader of their community.

This novel shows us the different layers of Gaon, Gaoki, caste conflict, politics, government schemes, corruption etc. This novel searches the reality of social status and caste conflict of Matang community. The novel serves purpose to understand the society that falls pray to the personal conflicts and how there are internal conflicts in the community. It is one of the important novel according to Matang community.
4.20.4 Vibhavari Shirurkar’s ‘Bali’:

Novel ‘Bali’ (sacrifice) written in 1950 deals with the sub-caste of Mang community i.e. Mang-garudi. Britishers declared Mang and Mang garudi as the ‘criminal tribes.’ (1871) After some time ‘criminal tribes settlement act’ (1925) was made and the families of criminal background were encompassed into the fence. The Mang-garudi caste was made compulsory to report the Police Station twice or thrice a day. They asked to get the government permission in order to move from place to place. Pandit Jawaharlal Nehru freed them in a due course of time.

The Mang and Mang-garudi then stamped as the criminal tribe had their settlement at Solapur in Maharashtra. Vibhavari Shirurkar observed these communities from close angle while she was working as a Superintendent in Education and Welfare Department. The novel ‘Bali’ brings out these observations. This novel was not written only out of the compassion for the society but tries to find out reason why such a criminal attitude in the society develops (Thakur Ravindra, 2001: 67).

The protagonist of this novel is ‘Aba.’ This is the story of the people who live like the insects in the wretched conditions of life at the settlement called Gaganwadi. The Christian missionaries during the British period tried to transform them into human beings, however they never became so (Thakur Ravindra, 2001: 16). However, Aba is struggling to become a human being. He goes to school facing all kinds of odds. He tries to liberate himself from the lot of his community which had only the abuses of the society. He transforms with the help of ‘Bhagwat’ Guruji. He stays in Gandhi Boarding and takes education. He tries to forget his caste but the society does reminds it to him.
He even joins the freedom movement to see that the stigma on his community can be washed away and his society could become free in a real sense. He tries to see that his society remains away from the theft and decoity. He tells his fellow people that, ‘If you go for looting, I will inform their names to the government’, which grows enmity between him and his people. He is taken as the enemy by his people. When the night falls, the empty stomachs awake, children start crying of hunger, women became angry. All the Mang garudi gather, they shout at each other, why should we tolerate the hunger of our women and children they questions and Aba is declared as mad by them. They stone him to death and thus Aba who thought rationally, who tried to dream good of his society became the victim of his own society. After killing him the people leave for robbery.

The novel ‘Bali’ also describes the life of the people stamped as criminals, their wretched condition the internal caste struggle, the conflict between their principles.

The novel is important as it is the first ever novel in Marathi literature that describes the life of Mang and Mang-garudi.

4.20.5 Vamanrao Awale’s ‘Ughada’

Vamanrao Awale’s ‘Ughada’, (1993) is a autobiography. He has depicted the life of Matang vividly in the places like Dahiwadi, Maan, Khatav and Mahabaleshwar in Satara district.

A Matang family is staying at a place called Pangari (Tal-Maan) only for its belly fill. It is indulged into making ropes, strings from ‘Vakh’ and tending goats which happens to be their only occupation. Vamanrao, the protagonist in the autobiography is struggling hard to take education at the cost of starving. In
“Khatakali wada” at Pangari village, while he and others were extracting fibre from cactus they all feel hungry but there is no bread to eat. They all bring carrots from the fields of Tukanana but in exchange of the carrots patil asks for sol (product of rop). This means that, the Mangs could not even get simple food like carrots so easily. This incident shows that no one helps other without any expectations.

In the market place too how the Mangs are deceived while weighing the cactus fibre is the picture Vamanrao Awale creates. Whatever the money they get are to be distributed to creditors. The attitude of Mang towards their children education is strange. They say will educate as long as ‘Ughada’ is the story of stomach on hand (p.15) Mang is an untouchable caste but it is most useful to the village.

4.20.6 Tribhuvan R.K. : ‘De Daan Sute Giran’

‘De Daan Sute Giran’ is an autobiographical narrative of R K. Tribhuvan. He is a devoted person in Matang community. He has seen Babasaheb Ambedkar and got inspired by his thoughts. He tried for Matang community to prosper, organize and gather political strength.

This narrative presents the social status of Matang community, depicts their rituals and traditions, occupation, the Balutedari system and also Mang-Mahar relations. Dr Ambedkar had expected ‘unity’ among all the Dalits however, how the Mahars observe the ‘caste system’ within Dalits and keep away Matang from them, the autobiography pictures how the Mahars reject Matangs and do not give them opportunities.
R. K. Tribhuvan was elected the speaker of social welfare department of Aurangabad Zilla Parishad. (Z. P.) His narration about the experience he has got from Congress, Samajwadi Party members and RPI is noteworthy. In a real sense, no party expects to have this post of ‘speaker of social welfare’ which means by itself that no party feels for their community. This even reflects the no interest in regard with their community Tribhuvan has put forth how Mangs and Mahars stand in opposition to each other.

Tribhuvan had gone on hunger strike on 2nd July 1977 demanding facilities of Scheduled Caste to be sanctioned even to Buddhists. He had led a movement demanding the naming of Marathwada university after Dr. Babasaheb Ambedkar. It had surprised many people that a Matang is raising a movement demanding the name of Dr. Ambedkar to Marathwada university. A fact to be noted that, a movement Tribhuvan had led along with Mangs was not taken into account at all by anybody until a Matang Baban Landage (Beed) jumped from the gallery in Nagpur Assembly house. This had drawn the attention of Government to the fact of Matangs involvement in the naming movement.

Then Social Welfare Minister Dadasaheb Rupawate (ex-Mahar) came to visit the movement led by Tribhuvan. He said to Tribhuvan “Give me the demands of your Matang community.” Tribhuvan replied him saying “Why not our demands of Buddhist and to give name of Dr. Ambedkar to Marathwada University be taken as only Matangs demands?” (Tribhuvan R.K. 2009: 112) ‘De Daan, Sute Giran’ presents us an attitude of upper class people, Muslims and of Mahars towards the Matang community. This autobiography is immensely helpful in order to understand the inter community relations from a social perspective.
4.20.7 Ghatage Babasaheb Sadashiv: ‘Bati’

‘Bati’ (2009) is an autobiography of Babasaheb Sadashiv Ghatage. However, this autobiography goes beyond the personal experiences and symbolically reflects the transformation that has taken place among the Matang community because of education. The names of the ancestors of Ghadage’s are Yamanak, Saknale. We find the suffix ‘nak’ in these names which clearly states that these are the Matang names and are the derived of the term ‘Nag’. This autobiography emphasizes forcibly that the Mangs have been the race of ‘Nag’. They are ‘Nagvanshiya’.

The term ‘Bati’ relates to the pieces of stings which makes the ropes. This term is reflecting the occupation of the Matang community. As Matang community is a ‘Balutedar’ community, this term renders the status of Matang in the earlier society. The grandfather of the author himself is a ‘Dalal’ that is agent. He was the agent in animal trade. This also suggests that the Matang community had been in this business of ‘Dalali’ traditionally. The family members of the author in the present time are the workers in agriculture. The present autobiography is a journey of the community that was untouchable, Balutedar and worker in the fields but become of the education the same community can elevate itself to the level of ‘Professor’ could be seen with the example of the narrator himself. He is not only a Professor but holds a respectable degree of Ph. D. and even enters the Menonair university near Washington in U. S. This autobiography is an example of what can happen to a youths of Matang community after having the ‘Midas touch’ of education.

‘Bati’ is even a reflection of the marriage system, family system and the relationships in the community. The book even
shows glimpses of the writer’s commitment to the society and its sough after charges. The book also underlines the conversion of Matangs to the Christianity and their life. Even the writers himself makes the references to the Bible. In short the autobiography is that, it has a special dialect used by Matangs (Parushi) we came across certain words which states that the Matang community had their own dilect.

4.20.8 Patil Bapusaheb : Ootara

‘Ootara’ (2007) is one of the promiscion autobiography of Bapurao Yashwant Patil that reflects the social life of Matang community. Really speaking ‘Patil’ is a surname belonging to the upper caste people however the present writer has changed his earlier name to ‘Patil’. The real name of the writer is Bapurao Yesuba Jagadhane. His native village is Ghotan, Tal. Shevagaon, Dist. Ahamadnagar. His family was in traditional occupation of preparing ropes and playing musical instruments. They use to make their living on their occupation.

The writer himself learns and takes education at the places like Ahamadnager and Pune while struggling hard with the poverty. Finally he settles himself in Mumbai. The present book underlines the journey of the writer till he settles down in Mumbai.

The term ‘Ootara’ had two meanings in Marathi. The first meaning is that, whenever it is supposed that a person has get ‘possessed’ by a devil, there is a custom to offer certain things on the suggestion of ‘Deverushi’ to the possessed soul. These ‘things’ are supposed to be kept at a particular place. Those ‘things’ or ‘offerings’ is called Ootara. The second meaning is that, the
registered document as immovable property is also called ‘Ootara’ in India.

The father of the writer is ‘Devrushi’ that is the person who guides and helps the people to came out of the ‘Possessed’ soul. The father of the writer has became ‘Devrushi’ in order to run his family. The village folk that believes in such superstitions came to him to seek the help and this man guides them to do the ‘offering’ such as salt, chilli, lemon, eggs, at times the hen with wings. The rotis of Bajara, meat, rice etc. on the suggestion of Yesu Mang this ‘offering’ would be given and placed at the graveyards at the times of full moon and no moon nights. The writer narrates that his family use to ‘live’ on such offerings.

Bapu Jagadhane has struggled a lot with poverty. The writer has survived sometimes eating only sugarcane, Jamun, Sometimes he has even ate the dead animals like dogs. He has swallowed the ‘offerings’ that has been kept before ‘gods’. When the writer was working in a lodge, he has filled his belly with the left over food of visitors. At the time of the last rites of the dead an offering is done to the ‘Crows’. The writer has even collected such food and has made his ‘living’. While doing all this, the writer narrates that he befriended one leprosy who used to bring the begged food and the writer used to eat it along with him.

While the writer was living in a rented room in Poona in the final year he has sold the utensils like the plate and jar (lota) to 25 rupees and then made his survival. When he come to Mumbai leaving Poona, he had no place to stay at that time he ever does not hesitate to keep physical relations with a lady who offers her a place to stay.
The writer sometimes think of ending his live out of frustration but the survival instinct wins over and he continues to live. He struggle a lot for survival. He does not give up.

The writer gets the degrees of B. A. and M. A. but as he is an untouchable the doors of employment do not open for him. He even goes to Delhi to meet and get the recommendation of Prime minister of Indira Gandhi but as he did not have ticket he is caught by ticket collectors at Bhusaval station and then sent to jail.

‘Ootara’ even sketches the relationship between Mang - Mahar, Mang and upper caste people and between Mangs themselves. One notes that upper caste people help Mangs whereas at villages the relations between Mangs and Mahars are amicable. On the contrary in the cities their relationship is not in good terms.

In the famine of 1972 not only the human beings but animals too got worstly affected. Many animals died as they had nothing to eat. Mangs - Mahar also suffered a lot in this famine. They had nothing to eat. There is an incident in the book where once the Mangs had nothing to eat at that time Yashwant Jagadhane killed the bull of his friend Bhima Gangawane that was dying because of hunger and distributed its meat to the whole community in Mang and Mahar settlements. In an another incident when everybody was hungry at the family of Yesuba Mang, even the younger sister of the writer fainted because of hunger struck. At that time Bhima Mahar begs the ‘roti’ from the village and feeds the children of Yesuba Mang. Whenever an animal in the Village would die, Yesu Mang and Bhima Mahar use to unskin the animal and would share the money among them after selling the skin of that animal. At the time school, Namdeo, a Mahar boy was the narrators best friend.
While talking about his friendship with a Mahar boy the narrator says “Love does not have a caste and religion. Love is Love”.

The narrator was staying with his wife in Karjat. The rented home he was staying was belonging to a Mahar. When Mahars came to know about the narrator’s caste they beat him up and even send him to Jail under fake allegations. Even the Mahar police at Shahapur troubled the writer too much.

Yesu Mang purchases an ox to cultivate his land by taking loan. He toils his land religiously however other members of his clan cut down the yield and again Yesu Mang remains the same. The writer, his parents are brutally beaten up by other community within his clan. They whip Yesu Mang by tying him to the bark of a tree. The other brother of the writer escape this by hiding. The incident shows that how even the people within their own community have made the writers living not only difficult but almost impossible.

While he was taking education in Pune, the writer was staying in Mang settlement at Yerawada. He use to sale ‘Bhel’ and make his living. However, four to five Mangs came and beat him by false allegation. The Mangs beat him up because he did not give them the ‘Bhel’ on credit. The Mangs in thi area were involved in illigal activities like selling opium, drinking liquor, gambling and robbing.

Fed up with all such things the writer packs up his baggage and goes to stay at Vimannagar. There too he stays at Mang settlement but on the second day itself his household items like stove and utensils are robbed. The writer says, Mangs have made him run in Vimannagar, not only this but he leaves Pune and makes his way to Mumbai. The Mangs trouble him so much so that
Mangs went to the would be bride’s home and complained about him and consequently if lead to breaking of his marriage. When he came to his hometown to attend the last rites of his brother, other Mangs lodge complained against him and arrest him. In short the autobiography depicts how the Mangs themselves make the life of other Mangs miserable.

Bapu Jadadhane gets fed up of his caste and changes his name to Patil. He marries Ranjana Balwant a girl from his own caste. Balaram Chango Mhatre, a Maratha takes care of Bapu Jagadhane like his own son and even takes leading in his marriage.

Bapu Jagadhane becomes ‘Patil’ after fed up of his caste. He even contests election at Vidhansabha and Loksabha. He struggles against injustice, but never sets aside his social responsibility. He lives the principles of Annabhau Sathe and sets forth in his life.

The book ‘Ootara’ throws light on the hunger, poverty and social relations of the Matang community ‘Ootara’ is an expression of Matang community and its social status.

4.20.9 Yadav Anand : ‘Natrang’

‘Natrang’ is one of the very popular novel by Anand yaday. Guna is the protagonist of the novel who is a Matang. He is an inborn artist. He feels restless to express his art. He wanted to make his name through the art but being poor he cannot do anything and had to work in the fields of upper caste people. All his efforts to run his family fall short by working as a laborer in the farm. Being an inborn artist he collects all his Matang friends and raises a Tamasha party. He calls two women from Kolhapur. They are Nayana and Shobhana. The traditional tamasha use to have an important character of ‘Nachya’ (a man playing role as woman) but
nobody from his group is ready to play that role. Guna wanted to play the role of king (Raja) in his tamasha as he had that physique demands, but seeing everybody denying to play the role of ‘Nachya’ and his whole effort of raising tamasha go in vain, he submits before the demand of time and decides to play the role of ‘Nachya’.

Guna’s father Khalu Mang is one of the self respected person and had served with Shahu maharani, other son of Balu Mang become a bard (shahir) for the sake of his country and Guna become ‘Nachya’ for tamasha. Balu feels insulted by this act of Guna. Nachya is a role of woman played by man in woman’s attire. Seeing his son in the role of ‘Nachya’, Balu Mang commit suicide as he could not tolerate Guna’s degradation. Even Guna’s wife and son too go away from him, they hate him. But Guna gives prime importance and priority to the art this tamasha party tours all over Maharashtra.

At the Shindewadi fair the More’s of Koparwadi book Guna’s tamasha, while at the same time a local leader of Kudachi wanted Guna to play tamasha in the marriage ceremony of his son which Guna denies. This act of Guna offends the Jayasingrao Mane and he sets Guna’s party on fire. They abduct Nayana, Shobhana and even Guna. The men of Jayasingrao Mane rape Guna. This news gets flashed is the newspaper which tarnishes Guna’s image. The man who had given such a sacrifice for the art, finally become a ‘victim’ of the dirty politics. He become helpless and returns to his own village Kagal.

When Guna returns to his own village Kagal, his wife Dwaraka and his son rejects him. Dwaraki is a chaste lady, a local leader volagi Ghatage rape Dwaraka, she goes on living independently. Guna’s whole family life goes with the wind. They
become the victim of this established social system. All the people in the village tease Guna as ‘Nachya’ when he realise that even his family members and his community men rejects him.

An artist who sacrifices his life for the sake of art thus became the Victim of social system.

In 2009 the novel ‘Natarang’ was made into a film. The cinema became a super hit in all its aspects such as music, dance songs etc. The artists and music directors became popular but the Matang community was insulted throughout the state. The organization like ‘Dalit Mahasangh’ and weekly ‘Lahusatta’ (Pune) registered their feelings against it.

4.20.10 Anil Sahastrabuddhe : Matangi

Matangi (1988) is novel by Anil Sahastrabuddhe that brings forth the life of Matang community from a different aspect. Sahastrabuddhe is a Brahmin by birth and Hindu by thought.

The title of the novel ‘Matangi’ make one remember the name of Matang goddess ‘Matangi’. Vitthalrao Jadhav abducts a Matang lady named ‘vithi’ and marries her. They give birth to Renuka and Rajiv. Renuka becomes a professor in Sociology and Rajiv becomes a doctor.

While working as a professor in Swami Vivekanand College, she gets to know a professor named Jamadagni Pandit and she joins into the social work he was doing. She goes to the village of her mother ‘Vithi’, by seeing the pathetic condition of her own people, she decides to form ‘Akhil Maharashtra Matang Mahasangh’ through which she can bring about a social change in her community. Prof. Jamadagni Pandit wants to spread the ideology of R.S.S. and VHP among Matangs while working with
her. Both of them work is the settlements of Matang community by helping than get the benefits of Govt. scheme, by helping them sanction loans and by opening classes for adult education. Even the Mangs help them in this task.

Baburao Avachite is a local Matang leader and is the activist of transformation movement. He became restless by seeing the work of Renuka and Jamadagni Pandit. He starts troubling Renuka. He spoils the image of Renuka through a man called ‘Bhogya’. However Renuka continues her work unhampered.

Renuka organizes the programmes of Shankaracharya and Chief Minister with the help of Jamadagni Pandit. Avachite opposes this programme. Subhanrao Gaikwad a district collector proposes Renuka which she denies and gets married to Jamadagni Pandit, a Hindu leader she give birth to a child who is named ‘Parashuram’.

Though Renuka is a protagonist of the novel ‘Matangi’, she become an ‘instrument’ to Jamadagni to carry the Hindu thoughts and ideology in the Matang settlement. As Jamadagni Pandit is a RSS and VHP activist, he even makes Renuka to renovate the temple at a village, He asks her to arrange programme of Shankaracharya and finally makes her marry him. In short the author has depicted the novel in the ideology of Hindu and that of RSS and VHP.

4.20.11 Independent literary movement and Matang Community:
It becomes imperative to study Dalit literature while studying the Matang community and its literary movement.

The word ‘Dalit’ has been used first time by Dr.Babasaheb Ambedkar in his periodical ‘Bahishkrit Bharat’ on 19th Nov. 1928.
whereas the term ‘Dalit Sahitya’ (Dalit literature) has been used by Appasaheb Ranapise in his periodical ‘Janata’ on 12th Sept. 1953. After this the word was accepted overall and was used liberally. In Mumbai the new generation poets established a forum ‘Dalit Sevak Sahitya Sangh’. Which was inaugurated on 15th August 1950. In 1953 the name of the forum was changed to ‘Maharashtra Dalit Sahitya Sangh’. It was decided that this forum should organize a literary meet and call Dr. Ambedkar. Dr. Babasaheb Ambedkar himself agreed to remain present and the date for the meet was 17th Dec. 1956 but on 6th Dec. 1956 Dr. Babasaheb Ambedkar passed away.

The earlier schedule literary meet was organized on 2nd March 1958 which was inaugurated by a great author Anna Bhau Sathe who was a Matang by caste (Sakate Machhindra, 2008: 49). The Dalit literature movement began with the presidential speech of Anna Bhau Sathe at the aforesaid literary meet. Dr. Babasaheb Ambedkar was the inspiration of this movement but in a real sense it began with the speech of Matang author Anna Bhau Sathe. Some people don’t want to give this credit to Anna Bhau Sathe and that is why they purposely consider Anna Bhau Sathe as a ‘communist’ and distance him from the thought of Ambedkar.

The scholar of Marathi literature Baburao Gurav consider Anna Bhau Sathe to be the pioneer of Dalit literary movement. but some thinkers do not give this credit to Anna Bhau Sathe, they state that Dalit literature began after 1960 and consider its pioneer to be the great short story writer Baburao Bagul (Sakate Machhindra, 2005: 154). Raja Dhale gives credit to Mukta Salve who was the first student of Mahatma Jyotiba Phule as the pioneer of Dalit literature and he considers Phule, Ambedkar as its
inspiration (Sakate Machhindra, 2005, p.154). Some of the new Buddhist Dalit writers and critics who consider Dr. Ambedkar to be the only inspiration of Dalit literature deny the credit to Mukta Salve and offer it to Baburao Bagul. Perhaps in order to give this credit to Baburao Bagul these writers and critics consider the beginning of Dalit literature from the year 1960 (Sakate Machhindra, 2005, p.154). In a real sense the first ever ‘Dalit literary meet in short it we consider Phule to be the inspiration of Dalit literature Mukta Salve becomes the pioneer of it and if we think of post independent era Anna Bhau Sathe becomes the pioneer. Today even Anna Bhau Sathe himself has become an inspiration of Dalit literature.

Though in the year 1958 Anna Bhau Sathe inaugurated the first ever Dalit literary meet later on he was kept aside as the Dalit movement got dominated by the Buddhist Dalit who were Mahars. The leaders of Dalit literary movement never took Matang writers along with them. Even the writers like Bahurao Bagul, Gangdhar Panatavane, Yashwant Manohar made their own ‘groups’ and never gave place to Matang writers in those groups. Gangadhar Panatavane organized the meets like ‘Asmitadarsh’. He organized 36 meets but not a single meet had a Matang president. As a result the Mang writers went aside the Dalit literary movement and started thinking as beginning their own movement.

On 1st Oct. 1990 at Kolhapur an organization ‘Maharashtra Shitya Sansad’ was established. They started a periodical ‘Sahitya Sansad’. The president of this organization and editor of the periodical was Machhindra Sakate. The same organization had organized the first ever state level Dalit literary meet at Karad in 1995. This was the first literary meet initiated by a Matang
community. During this decade the thought to give some other name to Dalit literature was seriously discussed. In this context Machhindra Sakate proposed that the Dalit literature can and should be called ‘Krantiwadi Sahitya’. For this literary meet a well known author R. K. Tribhuvan from Marathwada was present. He took the idea and concept to Marathwada and ‘Krantiwadi’ literary meet’ was organized at Nanded. R. K. Tribhuvan himself was the president of that literary meet. These literary meets were organized by Mang writers, authors and poets. The third such meet was organized at Nagpur by the initiation of Chandrakant Wankhede which was presided by Baburao Garuv on 1st Aug. 2005.

The first ‘Lokshahir Anna Bhau Sathe Marathi literary meet’ was held in Jalana district. The Jalana branch of ‘Matrabhoomi Seva Sanstha’ had taken interest in it. The president of the sanstha Mohan Haribhau Hiwale himself being the poet had helped in realizing this literary meet after the name of Anna Bhau Sathe. The president of this meet was Balwant Dhongade and it was inaugurated by Uttam Bandu Tupe.

The second Anna Bhau Sathe Marathi literary meet at Jalana took place on 31st Aug 2002. The president of this meet was Vasudeo Mulate and inaugurater was Mahaveer Jondhale. The third literary meet was on 27-28 Aug 2005. It was presided by Rohidas Waghmare and it was inaugurated by Munshilal Gautam. The 4th literary meet was held on 1&2 Oct. 2006 which was presided by Narendra Jadhav and inaugurated by B. H. Kalyankar. The first two meets organized by Mohan Hivale were of a single day and later meets were of two days.

In the district of Parbhani, organization by name ‘Samajik Nyay Andolan’ had organized ‘Anna Bhau Sathe Vichar Sammelan’
on 24th July 2005. Kashinath Misal inaugurated the meet and it was presided over by Machhindra Sakate. The second meet was on 7th May 2006 and it was inaugurated by Baburao Potbhare and presided over by Ekanath Awad. The inaugurator of the third meet was Jayaprakash Dandegaokar and president was Janardhan Waghmare, the fourth meet was Bhavar Meghawanshi (Rajasthan) inaugurated by Anil Shidore and was presided by Madhav Gadekar. All these literary meets after the name of Anna Bhau Sathe are the yearly organised on 21st and 22nd April 2003 Akhil Bhartiya Anna Bhau Sathe literary meet took place at Jalkot, Dist-Latur. It was inaugurated by Govindrao Kendre and president was Raosaheb Kasabe.

On 26th Jan. 2008 Anna Bhau Sathe Sahitya Parishad, Jalana had organized a ‘Vidrohi Kavi Sammelan’, Vijay Kumathekar had intiated it. In 2006 and 2007 at Amaravati again Anna Bhau Sathe literary meet was held which was initiated by Uttamrao Bahishne. In Kolhapur also Anna Bhau Sathe Sahitya Samelan was held on 10th and 11th May 2008.

In western Maharashtra in 1990 the first Dalit literary meet was proposed at vita (district-Sangli) which was initiated by Machhindra Sakate but local Mangs opposed it and it did not took place. Later on an organization called Mandesh Dnynpeeth had organized this meet at Dahiwadi, Dist-Satara. This was leadered by Machhindra Sakate and Raghunath Kengar (Holar). The meet was presided by Shankarrao Kharat and inaugurated by Patangrao Kadam.

Maharashtra Sahitya Sansad, Kolhapur had organized the first two days Dalit literary meet at Karad in Feb 1995. Waman Howal presided over it.
In short Mukta Salave and Anna Bhau Sathe who belonged to Matang community had founded the Dalit literary movement. However in a real sense the active literary movement wide over Maharashtra began since 1995. At many places the Mang community started organizing such literary meets in the name of Anna Bhau Sathe and then Mang began a new literary movement by name ‘Krantiwadi Sahitya’.

In 2006 the Buddhist celebrated the golden jubilee to mark the conversion of Dr. Ambedkar in 1956 to Buddhism. In 2007 RPI celebrated its golden jubilee to mark its foundation in 1957. In the Ambedkari movement religion and politics were two important things but in 2008 a literary movement that began in 1958 with the inspiration was completing its fifty years but no new Buddhist took a note of this. Machhindra Sakate decided to celebrate the golden jubilee year of the first ever Dalit literary meet on 2nd and 3rd March 2008.

The president for this meet was Waman Howal and it was to be inaugurated by Yashwant Manohar but he did not come that’s why it was inaugurated by Lokshahir Vitthal Umap. The first Dalit literary meet was organized by Mahar youth for which well known author P. K. Atre was supposed to come to inaugurate it but Atre did not come on time so Anna Bhau Sathe had to inaugurate it. In the year 1958 the proposed inaugater had put the Mahar youths in difficulty by not turning to it but Anna Bhau Sathe (Mang) helped them out. In 2008 literary meet the proposed inaugurater Manohar (Mahar) put the organization in difficulty by not attending it but this time Shahir Vitthal Umap had helped the organization by remaining present there. In 1958 a Brahmin and in 2008 a Mahar brought the organizers in difficulties.
In order to make the golden jubilee literary meet held at Mumbai successful, the followers and supporters of Dalit Mahasangh like Ramesh Kadam, Vikas Tambe, Balaso Shinde, Krishna Sathe, Ganesh Sabale, Savita Sathe had worked hard.

Thus the literary meet of Matang community is in the name of Anna Bhau Sathe. In order to make their own identity Matangs have to use the name of Anna Bhau Sathe. Every caste use the name of some great leader to create its identity this is hero worship, that's why in Kolhapur ‘Samatawadi Sahitya Sammelan’ was held on 11 & 12 Apr. 2008 with the inspiration of Machhindra Sakate. Thus a new literary movement began in Matang community. There should be a literary movement based on thought of Anna Bhau Sathe is an objective of ‘Samatawadi Sahitya Sammelan' which would be a new identity of Matang in the years to come.

The leaders of this movement are Prakash Naik, Bharat Dhongade, Jayant Sathe, Lala Naik, Balvantrao Mane and Vijay Chandane, Prakash Vaydande, Lalbaji Ghate, Laxuman Waghmare etc.
References


