

A SOCIO-ECONOMIC SURVEY OF THE MANG CASTE

A Thesis submitted to the

MAHATMA PHULE KRISHI VIDYAPEETH

(AGRICULTURAL UNIVERSITY)

Rahuri, Dist. Ahmednagar, (Maharashtra State)

In partial fulfilment of the requirements for the degree of

Master of Science (Agriculture)

in

Agricultural Extension

By

Dattatray Anna Bodhale

B. Sc. (Agri.) Distn.

DEPARTMENT OF AGRICULTURAL EXTENSION

Post-Graduate School, Rahuri

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1973

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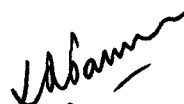
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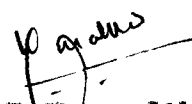
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C E R T I F I C A T E

**This is to certify that the thesis entitled
"A Socio-economic Survey Of The Mang Caste," submitted
to the Faculty of Agriculture, Mahatma Phule Krishi
Vidyapeeth, Rahuri, District Ahmednagar, (Maharashtra)
in partial fulfilment of the requirements for the degree of
MASTER OF SCIENCE (AGRICULTURE) in AGRICULTURAL EXTENSION
embodies the results of a piece of a bonafied research
work carried out by SHRI. DATTATRAY ANNA BODHALE under
my guidance and supervision and that no part of the thesis
has been submitted for any other degree or publication.**



**(B.T.KHALADKAR)
RESEARCH GUIDE**

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Dated : 16 - 5 - 1973.

A C K N O W L E D G E M E N T

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CHAPTER - I

INTRODUCTION

CHAPTER - I
I N T R O D U C T I O N

Inequality Is A Vital Problem :

India gained its freedom 25 years ago and still unfortunately poverty and ageold antisocial traditions shadowed our people for centuries. In the pre and early independence period attempts to preserve old established privileges, vested interests and exploitation of the poor hindered the progress of the country as a whole. Social inequality stands as a main cause of economic inequality, social and economic inequality is not only a cause of prevailing poverty but is a complex of inhibitions to development. India's policies as stated in Five Year Plans and Community Development Programmes have declared ideals of "welfare state", "classless society," "socialistic pattern of society," "economic and social revolution" and "goal to secure continuing improvements in living conditions along with rapid economic growth as a major means to the end." Therefore, all are fundamentally concerned with the problem to bring about social and economic equality.

Socio-economic study of a community which was traditionally submerged in social and economic inequality will be of a vital interest in the emerging new society of India as it is undergoing radical changes as a result of new technology, large scale reforms, and community development programmes in operation.

Social Reform Movement :

Raja Ram Mohan Roy, the most celebrated among the early social reformers started his pioneering work as early as 1825. He was followed by galaxy of reformers, such as Dayanana Saraswati, Swami Vivekanand, Mahatma Phule, Agarkar, Shinde, K-Matrajan, B.R.Ambedkar, Sane Guruji and finally the most influential of them all Mahatma Gandhiji. Removal of social inequality was in fact a passion with Gandhiji. All the leaders and social workers have devoted their lives for educating neglected, depressed and the backward sections of the community and in changing age-old, anti-social traditions and customs.¹

While Gandhi was rightly called "the father of the nation," Ram Mohan Roy was called "the father of modern India." The impact of British imperialism, Western social democratic and political concepts, science and technology awakened the Indian people. Leaders like Ram Mohan Roy, Gandhi and Nehru channelised this new energy to build a modern India.

Untouchability is a great blot in Indian Social Customs. For changing the rigid social and economic stratification social and religious reformers had further institutions like Brahmosamaj, Aryasamaj and Prathana Samaj in Bengal, Punjab and Maharashtra respectively. Dr. Ambedkar, Mahatma Gandhi, Vinoba Bhave represented the rising wave

1. V.S.Margolkar, The Indian Journal of Social Work. No.3
Volume XXX, October, 1969, p. 189.

for equality and justice. Vital Ramaji Shinde started Mission for depressed classes in 1906, which was beneficial for the untouchable boys. Shahu Maharaj of Kolhapur started the Satya Shodhak Mandal in 1912, Mahatma Phule opened a School for untouchables and offered facility to Harijans to have water from a tank located in his house. Lokmanya B.G. Tilak and V.D.Sawarkar also worked for untouchables after their release from Jails. Shri.Vinoba Bhave worked through out his life for giving land to landless, harijans and others.²

Government Efforts Since Independence :

The constitution of India prescribes special measures and previlages for the safeguards of the rights of scheduled castes, scheduled tribes and other backward classes. Central and State Governments have passed several radical and effective reforms such as abolition of untouchability, minimum wages act etc. which provides greater social justice and prevents exploitation of poor people.

With a view to safeguard rights of poor and socially backward people, reservation of seats has been provided in the political and power structure of democracy. Out of the 495 seats in the Lok Sabha, 72 seats have been reserved for the scheduled castes. In the State Legislative Assemblies against a total number 3283 seats in all states 477 seats have been reserved for the scheduled castes.

2. Social change in India, B.Kruppuswamy.
 "The concept of social change," Vikas Publication,
 1972, p. 1.

These elected representatives take care and safeguard the interests of scheduled castes.

Since independence Central Government and State Government have launched special schemes to uplift the scheduled castes and scheduled tribes through social welfare schemes.

The tempo has gradually increased due to rate of growth of industries, Five Year Plans, the community Development and National Extension Projects on the other, to bring about in a deliberate way vast changes in the social structure as well as in the beliefs, attitudes and the behaviour of the Indian people.³

Since the inception of the Community Development Programme in the year 1952, villages in India have been undergoing rapid social and economic changes. In order to plan and guide effectively these changes leading to the improvement of the village life, a detailed knowledge of its prevailing social and economic conditions is essential. Literature on village studies in this country is scanty. In order, therefore, to make contribution to the understanding of the village life in different regions, socio-economic studies of villages were initiated by the Social Science and Economics departments of the universities.⁴

3. B.Ruppuswamy, Preface op.cit. p. 3.

4. A Socio-economic study Government of Maharashtra, (NATAMBI), M.B.Chitge, 1966. Director of Agriculture Maharashtra State, Poona. p. 1.

India is trying to advance in all sectors of development. For achieving good results we have to take into consideration even the lowest man from the lowest strata in the village. This was aptly realised by the makers of the Five Year Plans. One of the objectives of these plans was to initiate and direct a process of integrated cultural change aimed at transforming the social and economic life of village as well as a part of village.

As a part of socio-economic study it is necessary to know a particular caste which is socio-economically backward. It is important to study this in detail which will help to suggest how they could improve their standard of living and how best they can solve their problems.

Dr. Ambedkar was the maker of modern Hindu Code Bill. He chose to become a Buddhist and today we find that majority of Mahars have embraced Buddhism and live life like higher castes, as a fruit of Dr. Ambedkar's effort. Unfortunately the progress of Mang caste, which is one of the prominent Scheduled caste has somewhat inhibited. Their main occupation of rope-making has remained static. Most of the people continue to be contented with their traditional way of living and possess the old value system.

The fundamental aim of civilization has been the cultural evolution of the individual as a part of society yet retaining his order, innate originality with an eventual expression of freedom, which is not only political but also economic, intellectual and spiritual.

It is the duty of all politicians, administrators, planners, social scientists, educationalists, change agents, leaders and social workers to plan and execute effectively development projects which may bring about series of cultural changes and economic development of the scheduled caste people in general and Mang caste people in particular.

Who Are The Mangs ?

Next to the Mahars, the most numerous caste, indigenous to Maharashtra is that of Mangs, who have in common with the former social customs, marriage rites and ritual practices. Inevitably the two have been close to each other in the village, both being integral participants of the daluta system. The last two decades have seen a great divergence between the two, in political leadership, in the educational strides, economic betterment and in the social and religious structures.⁵

Mang people are very hard workers, honest in real sense but due to age old poverty and in-sufficient food and shelter, many a times they had committed crimes.

Except for the Mang garudis who are separate, there are no sub-divisions among the Mangs. Ancient literature, however, mentions several divisions like Assal Mangs, Mang garudis, Holar, Mochi-Mangs, Dekalwars, Jiraitis and

5. A study of the Scheduled Castes In An Urban Setting
Sunanda Patwardhan.
M.A., Ph.D., Thesis, 1965, Deccan College, Poona-6.

Thokapedes. Veghya and Murali are the dancing devotees of Khandoba, which is their popular deity for centuries. Their dust-dances are lessons in ecstasy.

Importance Of Mang Caste In Maharashtra :

The Mangs function in the baluta system was to supply cords and ropes needed by villagers and agriculturists. In olden days and even now different types of ropes were needed for variety of jobs, from reins round the bulls to ropes for hanging pots.

The traditional occupation of this caste was to make and sell brooms and baskets, ropes and coirs, and cowdung cakes. They castrated bullocks and were appointed as hangmen. There were some Mangs who played the instrument of the musicians. They have almost monopolized services like sweeping the roads and garbage disposal in urban areas which were originally the hereditary work of the Mahar.

Caste Hierarchy :

According to Sunanda Patwardhan caste Hierarchy including Mang caste is given as below.⁶

1. Chambhar
2. Dhor
3. Mahar
4. Mang
5. Holars
6. Mang-garudi.

⁶. Sunanda Patwardha, op.cit. Ph.D. Thesis, 1965, p.105.

Population of Scheduled caste including Mang caste.

The population figures for 1961 census are given in Table 1.⁷

Table - 1

Item	Total population (in million)	Scheduled caste population (in million)	Per cent
India	439	64.5	14.6
Maharashtra	39.5	2.2	5.63

Out of the 22 lakhs of scheduled caste population of this state, Mahars are 35.5 per cent, Mangs are 35.5 per cent while Chambhars comprise 22.3 per cent.

It can be seen that 5.6 per cent of the total population of Maharashtra is of scheduled castes.

Major Scheduled Castes and Their Population in Maharashtra :

	<u>Caste</u>	<u>Population</u>
1.	Mahar	7.82 lakhs
2.	Mang	7.16 lakhs
3.	Chambhars	4.91 lakhs.

Illiteracy percentage is about 75 per cent in Mang community in Maharashtra State. Higher education is impossible in that community due to age-old practices. It shows that they are, very slowly taking to education and other facilities.

7. Relevant figures from Census of India. Volume X part V-A 1961, pp. 28-29.

Purpose And Objectives Of Study :

The present investigation is carried out as an exploratory research project with a view to attempt to understand the existing socio-economic situation prevailing in the Mang People and to attempt to understand transformation that has taken place in the last 25 years. The social, economic and communication problems faced by them will also be studied.

Major objectives of this study will be as follows :-

1. To know the characteristics of Mang caste people.
2. To understand, if association exists between their characteristics and their socio-economic status.
3. To attempt to know major changes that have occurred in last 25 years in respect of education, family system, occupation and social values.
4. To know their aspirations about their children.
5. To locate the major problems faced by them.

Framing Of The Hypothesis :

For the purpose of this study following hypothesis are framed and tested :-

1. Better the personal, social and economic characteristics of Mang people, better is their socio-economic status.
2. Better the social and economic conditions, better is their adoption of new technology.
3. Mang caste families who are landless and socially and economically backward migrate more.

4. Mang caste people have got number of social, economical and communication problems.

5. Social and Economic changes are undergoing in this community since independence.

Scope Of The Study :

This study which is of an exploratory nature may be helpful to politicians, administrators, social workers, extension workers, rural leaders working in the field of rural development in getting the better understanding of some aspects of the caste system in general and in knowing the prevailing conditions of the Mang caste people in particular. Several change agents namely Gramsevaks, Gramsevikas, Servants of health unit, Agricultural Assistants and others are undertaking extension activities with a view to educate and accelerate social, economic and cultural changes in rural people. They are interested to know as to what characters of social values promote changes and which elements retard changes. This study may throw some light on some of the aspects mentioned above.

This study will enable extension workers in this area to understand social and economic problems of the Mang caste people and suggest solutions to overcome these difficulties. Such socio-economic studies may assist in future development programmes based on their needs.

Limitations Of Study :

Ten villages from Rahuri taluka of the Ahmednagar district were randomly selected for study. A sample of

140 respondents of Mang caste were randomly selected, and interviewed for required information. Findings of this study are based on above sample population. No single taluka can represent the whole state, since social, economic and cultural conditions are not similar every where. The study being of localized nature may have more utility in places having similar socio-cultural complex.

Chapter Opener Page

CHAPTER - II

REVIEW OF LITERATURE

CHAPTER - II

REVIEW OF LITERATURE

This chapter deals with the review of literature on the work done earlier in this field.

The sequential aspects considered for the purpose are stated in hypothesis and objectives. The aspects of research reviews cover general, personal, social and economic areas related to the topic selected.

Rural sociology is the study of rural people and their social relationship with one another and with non-rural people. It is in short the sociology of rural life.

Caste is such a remarkable feature of the Indian society that it never fails to attract attention of anybody. It is, therefore, natural that lot of literature is available on this subject. Most of the authors who studied caste, concerned themselves with the problems of its historical origin, development, with the rules and regulation governing endogamy, food taboos, ritual, purity and the some of the injustices due to untouchability.¹

Origin Of Mang Caste :

The word Mang has originated from the word Matang means which an elephant. A man of lowest caste is called Chandala or Mang.

Stories regarding their origin are narrated by Enthoven² (1922) Hiralal and Russel³ (1916), Shinde⁴ (1933) and others.

1. Ghurye, G.S., Caste class & occupation. Popular book Stall, Lamington Road, Bombay 7, 1961, p. 122.

2. Enthoven, (1922), 3. Hiralal and Russel (1916), 4. Shinde (1933.)

According to J.H.Hutton, "Mang caste is also denoted as Sombatta - Rope maker, a sub-caste of Khatik."⁵

(I) General Aspects :

Caste System :

Risely defines it as, " a collection of families or groups from a mythical ancestor, human or divine, professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogenous community."⁶

Ketkar,⁷ Shrinivas,⁸ Bailey,⁹ New Jersey¹⁰ and others have also defined caste in their own way.

According to Dube, "Caste as a factor of social differentiation is more significant. It has been pointed out in its structure the caste system has definitely a hierarchial character."¹¹

D.N.Majumdar and T.N.Madan observed that a caste provides free training and education to its members in the skills in which it is traditionally proficient. Caste norms provide guidance to the individual in ordering of his daily personal routine and social behaviour. Caste in India is a social institution deriving sanction from and ultimately interwoven with the Hindu religion.¹²

5. Caste in India, J.H.Hutton, 1946, Glossary, p. 291.

6. Risely. 7. Ketkar. 8. Shrinivas. 9. Bailey and 10. New Jersey.

11. Dube S.C. Indias changing villages, Allied Publishers Private Limited, 1967, p. 20.

12. D.N.Majumdar & T.N. Madan, An Introduction to social Anthropology, Reprint, 1953, Asia Publication house, p. 222.

Caste And Untouchability :

Caste and untouchability was originally the basis of the system of 'Chatur-Varna' as Brahmin, Kshatriya, Vaishya and Shudra.¹³

According to M.N.Srinivas under the constitution, the practice of untouchability, in any form is forbidden. Positive as well as negative aspects of untouchability are considered and punishment against disability arising out of untouchability is declared. Various State Governments have made efforts to improve the economic, educational and social conditions of the scheduled castes. Some of them have resorted to legislation to give special protection to the scheduled castes.¹⁴

V.S.Margolkar stated that untouchability, as has been observed earlier is an off shoot of caste. According to Gandhiji's opinion, "untouchability is harmful both to spiritual and national growth. The sooner public opinion abolishes it the better"¹⁵

In the modern Hindu Code Article stated that untouchability is abolished and the practice in any form is forbidden. The enforcement of any disability shall be an offence punishable in accordance with the law.¹⁶

13. Margolkar, V.S., Indian Journal of social work, Vol. XIX Number : 3, October, 1969 - p. 191.

14. M.N.Srinivas, Report of the Seminar on Casteism and removal of untouchability, Bombay-1955, pp. 98-100.

15. V.S.Margolkar, op.cit. - p. 196.

16. Modern Code Hindu Article, No. 17, of untouchability offences act of 1955.

According to Ramu untouchability prevails wherever the caste system prevails in its traditional form. Further he stated that the factors that motivate untouchability in the case of Holeyas or scheduled caste are their birth, dietary practices, defiling work and dress.¹⁷

Mahatma Gandhi said that, the removal of untouchability is an integral part of Swaraj and Swaraj is unattainable without the removal of untouchability.¹⁸

It is noticed from the news item in daily paper "Kesari" dated the 27th December, 1972, that at Khanapur taluka, district Sangli, about a furlong away, all villagers irrespective of their caste take water from a well belonging to Mang people because of scarcity of water.¹⁹

Gandhiji observed in 1939 that untouchability will not be removed by the force of law, but by purification of the Hindu heart.²⁰

17. Ramu, G.N., op.cit. : p. 147-150.

18. A speech by Mahatma Gandhi, Harlians & Swaraj, 22nd September, 1932.

19. 'Kesari' "Daily news paper," Thursday, 27th December, 1972, "Drinking water well plays part in removing untouchability."

20. V.S. Margolkar, op.cit. :- p. 196.

Caste And Indebtedness :

Dr. R.K.Nehru has noticed in his exploratory study that certain castes are predominantly composed of members who are almost hereditary debtors.²¹

Caste And Habitat :

Desai has noticed that caste determines the type of houses its members reside in, their housing habits and the choice of village area where these houses are located.²²

According to Ghurye, it is only the untouchable like Madiga that is singled out for separation, all other castes are living in close proximity to one another. In Maharashtra the depressed classes like the Mang, Mahar etc. are forced to live on the out skirts of the village.²³

Caste And Mobility :

As a result of the operation of the forces of economic evolution of Indian society a slow but steady and constant interchange of functions among various castes has been taking place. Members of a caste gradually cease to perform the caste determined functions and take to occupations which other caste groups are engaged.²⁴

21. Desai, A.R. Caste Matrix Essentials for sociological study in India, p. 90.

22. Desai, A.R. op.cit. 93.

23. Ghurye, G.S., "Caste and Class In India" published by philosophica Library, New York, 1952, p. 11.

24. Desai, A.R., Caste Matrix, op.cit.; p. 94.

Caste And Joint Family Life :

Desai concluded that a caste in the rural area is generally a cluster of joint families and it moulds the nature of the life of those families.²⁵

Caste And Occupation :

According to Zakurul Hassan shrib, caste is linked with a particular occupation. Thus, it is more a socio-economic organization rather than social.²⁶

Sullivan Edward has also made a similar observation.²⁷

Andre Beteille noticed that the specific association between the caste and traditional occupation is breaking down, although a broad relationship continues to exist.²⁸ Dube has also made a similar observation.²⁹

Dube observed that untouchable castes have started working as masons and some higher castes have taken to tailoring as a means of gaining livelihood.³⁰

Caste And Education :

According to Desai, caste determines the attitude of the rural man towards education and even fixes the

25. Desai, A.R., Caste Matrix, op.cit. p. 95.
26. Hassan Sharib, Jakurul, Indian Village in Transition, Bombay-1, Published by Rangankar, Director General All India Institute of Local-self Government.
27. ASullivan Ed-ward, E-1948, publication- p. 44.
28. Andre Beteille, Castes old and New Essays in social structure and social stratification, Bombay Asia Publishing House, 1969 - p. 35.
29. Dube, S.C. Indian Villages, Routledge and Kegan Paul Ltd; London, 1955, p. 7.
30. Dube, S.C., India's changing villages, Allied publishers private Ltd; 1967, p. 28.

nature of the education which he intends to receive. Education is not evaluated from the stand point of individual development or social advance but from the caste tradition.³¹

Barnabay and Mehta reported that the educated may have taken a good part of their life activities outside the sphere of caste. Even the 'highly cultured' and 'educated' brides want bride-grooms with in their own caste.³²

Majumdar has noticed that low caste children though intelligent and hard working suffer from an inferiority complex and though they play with caste children a gulf exists between the two groups.³³

Caste And Migration :

Dube concluded that artisans are deviating from their original occupations and are running towards the town and cities.³⁴

Caste And Cosmopolitanism :

Dube stated that urban contacts, education, attraction of something better may distract a young man causing him to refuse to keep the traditional work of

31. Desai, A.R., Caste Matrix, op.cit., p. 98

32. Barnabas, A.P. and Mehta, S.C., Caste In Changing India New Delhi, The Indian Institute of public Administration, February, 1965, p. 18.

33. Majumdar, D.N. Caste and Communication In An Indian Village, Asia publication House, Bombay, 1958, p. 79.

34. Dube S.C., op.cit. p. - 7

of his father. The lower caste had been displaced from many trades due to appearance of foreign manufactured goods.³⁵

Caste And Hierarchy :

Dube has observed following caste in Shamirpet in Andhra Pradesh.

1. Brahmins (Priests)
2. Kanti (Traders)
3. Occupational castes
4. Untouchables (Mala and Madiga).³⁶

Caste And Co-operation :

Dube observed that the different unequal groups operated with each other in different spheres of life. The principles underlying the caste system and the co-operative movement are inconsistent with each other.³⁷

Caste And Political Life :

According to Desai caste influences the political life to a greater extent in the rural area than in the urban centres.³⁸

Chopra stated that even in cities, where the impact of technological changes and industrialisation has been quite significant, elections have led to revival

35. Dube, S.C. op.cit., p. 61.

36. Dube, S.C. op.cit., pp.36-37.

37. Journal of Indian Sociological Society, Vol. XVIII Number-2, Sept. 1969, p. 14.

38. Desai, A.R., op.cit., p. 105.

of caste and communal feelings.³⁹

Caste And Panchayat :

Ghurye stated that, for an offense, the punishments that the caste councils awarded were as follows :-

1. Out casting either temporarily or permanently,
2. Fines,
3. Feasts to be given to the castemen,
4. Corporal punishment, and
5. Sometimes religious expiation.

Sometimes the proceeds of the fine were devoted to charitable purpose.⁴⁰

Caste And Marriage System :

According to Sullivan E. the weight of tradition and group consideration remain stronger than the desire for marrying out side the caste.⁴¹

Caste And Hinduism :

Desai observed that, the socio-psychological patterns, the religio-ethical norms and even the philosophical out look of the Hindus determined by the old Hinduism are being increasingly undermined as the process of the transformation of the social relations advances.⁴²

39. Chopra, S.L. 'Panchayat Elections' "Khadi Gramodyog" Vol. XV 9th June, 1969, pp. 664-665.

40. Ghurye, G.S. op.cit. p. 4

41. Sullivan Edward, Education In Social Change. 1948, publication - p. 44.

42. Desai, A.R., op.cit. p. 115.

(II) Personal Aspects :**Age :**

Dube stated that apart from the family and caste, people spend most of their time in their respective age groups and through this process of common play and participation in youth activity, the people tend to have a common value orientation and certain basic attitudes towards life.⁴³

Education :

In past decades the number of scheduled caste students in primary schools has shot up by 100 per cent and there is also equally spectacular increase in high schools.⁴⁴

The Mangs have a feeling that they do not get as many facilities as Mahars get from the Government. The Mangs who are awakened to their ignorance, are actually conscious of the disparity between them and Mahars in education, economic status and political leadership.⁴⁵

Lewis observed in his study of North Indian village children of all castes attend school and there was no

43. Dube, S.C., op.cit. p. 191

44. Towards Realization Gandhiji's Dream, Welfare of Scheduled castes and scheduled Tribe in Mysore State. Published by the Department of Planning by the Social Welfare, Bangalore, Sept. 46, p. 2.

45. A study of the Scheduled Castes In An Urban Setting Sunanda Patwardhan. M.A., Ph.D., Thesis, 1965, Deccan College, Poona-6.

segregation in seating arrangements.⁴⁶

Siverston observed in his study of South Indian village that, formerly only Brahmin were educationally qualified, but now many non-Brahmins too, have received education and are qualified to compete with Brahmins for salaried employment.⁴⁷

Margolkar has stated that progress made in literacy by the scheduled castes is 24 per cent, while all India average for the Harijans is 10 per cent. There is no doubt that there has been a significant progress in the education of scheduled caste.⁴⁸

Adoption :

Mundra and Batham have observed that the acceptance index and area index with regard to improved seeds is higher in higher castes and lowest in lower castes. Further, the practices which incurred little amount of initial money are adopted quickly by lower caste people. Greater adoption was also observed with respect to such practices where material needed was supplied in good condition at the proper time and in adequate amount by Extension agencies.⁴⁹

46. Lewis Oscar, A present study In India And Mexico. A comparative Analysis, 'Village India', Ed., by Mankin Harriott, University of Chicago, Press, Chicago, 1955, p. 15 .
47. Siverston-D. When Caste Barriers Fall. University of Lagos, George Allan & Unwin Ltd; Norway 1963, p.53.
48. Margolkar, V.S. op.cit., p. 200
49. Mundra, S.H., & Batham M.K., "Impact of caste on Adoption of Improved farm practices. Indian Journal of Extension Education, Vol. No.3, Sept. 1967, p.144.

Value Orientation :

According to Dayrup, the complicated caste and class structure continues to exist not only because of persisting discrimination by high caste, but because of the fatalistic attitude of lower caste and class.⁵⁰

Since caste largely determines the ideals and patterns of life of the rural social groups, it also considerably shapes the value system prevailing in the rural society. The value patterns of the rural society bear greater impress of caste traditions than those of the urban society where extra caste institutions and ideologies operate.⁵¹

(III) Social Aspects :

The technological explanation of the institution of caste and associated behaviour legitimized the rights and prerequisites of the higher castes on one hand and the disabilities and sufferings of the lower castes on the other hand.⁵²

Desai observed that the caste determined the functioning status, the available opportunities as well as the handicaps for an individual. Caste even determined the differences in the modes of domestic and social life,

50. Dayrup, Felicia, J. "Social Mobility As A Major Factor In Economic Development." Alabany Social Research Vol. 3⁴, No. 29, 1967, p. - 344.

51. Desai, A.R. op.cit., p. 130.

52. Shrinivas M.N., Religion And Society Among The Castes of South India. Oxford clarendon Press, 1952, p. 25.

type of houses, cultural pattern of people which were found in rural areas. Even land ownership existed frequently on caste lines. Due to number of reasons, administrative functions had also been divided according to castes, especially in rural areas. Caste has further determined the pattern of complicated religion and secular culture of the people.⁵³

Baviskar noticed in Ahmednagar district, the majority of the Mahars have changed their religion and some are shareholders in a Sugar factory.⁵⁴

According to Ghurye's view caste was based on the attempts by the Brahmins to keep their racial purity.⁵⁵

Social Distance :

Majumdar and Madan state that the basis of social distance between the castes is the fear of pollution which results from proximity to, or contact with the lower castes.⁵⁶

Tripathi says that Government measures to bring about equality in people of different castes have failed,

53. Desai, A.R., Rural Sociology In India. The Indian Society of Agril. Economics, Bombay-1961, p.-2.

54. Baviskar B.S., Journal of Indian Sociological Society Vol. XVIII No.2, Sept. 1969, "Co-operatives and Caste in M.S.", Uni. of Delhi.

55. Ghurye, G.S., op.cit., p. 72.

56. Majumdar, D.N. and Madan T.N., op.cit. p. 231.

Much is being done by the propaganda machinery of the Government, without producing any palpable results.⁵⁷

Status Position :

Karve and Dandekar have grouped in Maharashtra according to function and status of the caste as shown below :-

1. Brahmins
2. Artisans
3. Agriculturists
4. Untouchables
5. Fishermen
6. Primitive people.⁵⁸

As stated by Bhatia and Tyagi, in Indian rural society the status, the available opportunities as well as the handicaps of the individuals to large extent are dependent upon the institution of caste. Though family is a primary unit of the village society, social relations quite often are determined by caste dimensions.⁵⁹

57. Tripathi, B.D., "On Minimising Social Distance Between the Upper Castes and Harijans," Inter Discipline, Vol. IX., No. 4, Winter, 1967, p.319-320.
58. Karve, Irawati and V.M.Dandekar, "Anthropometric measurements of Maharashtra," Deccan College, Post-graduate Research Institute, Poona, 1951, pp. 16-18.
59. Bhatia, J.C. and Tyagi, M.C., "Hindu Caste and Family Structure In U.P., Village," Khadi Gramoday Journal July, 1967, p. 699-700.

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Ghurye pointed out that, though theoretically the position of the shudras was very low, there is evidence to show that many of them were well-to-do. Some of them succeeded in marrying their daughters in royal families.⁶⁰

According to Sahaj and Singh, the emergence of the statutory panchayat and the emergent leader is coming in conflict with the traditional power structure of the village. Now the emerging power structure is dominated by persons who are economically well off, educated, belong to higher castes and those exploiting the ignorance and poverty of the simple folk through moneylending etc.⁶¹

Social Injustice :

Majumdar and Madan have stated that in South India, where casteism is predominant, social injustice on untouchables is severe. In part of Madras state untouchables and parihars can only use the roads at mid-day, when the shadow is cast over a negligible distance.⁶²

Ghurye and Ramu (1968) has also quoted instances of social injustice caused to the people of lower castes.⁶³

60. Ghurye, G.S. op.cit. p. 63.

61. Sahaj, B.M. and Singh, B.K., "Representation In Grampanchayats," Kamakhshetra, Vol. XVII, No. 10, July, 1969, p. 5.

62. Majumdar, D.N. And Madan, A.N. op.cit. p. 224.

63. Ghurye, G.S. op.cit. p. 12 and Ramu, G.N. op.cit. p.47.

Recently Marathi news paper "Maratha" has reported that the Savarna Hindus of Dargaon have burnt the houses and hutments of scheduled castes as they had refused to do their hereditary work.⁶⁴

Giving discriminative treatment to scheduled castes is a legal offence which can be tried by the court of law. In the mean while Maharashtra Government has ordered that any social injustice against harijans should be immediately inquired by the district police Commissioner.⁶⁵

Atreya et.al. has defined caste system stating that Hindus organized their social life in the pattern of four vocations (Chatur Varma) and four stages (ashramas) which brought people together in the spirit of human solidarity. Caste system was not meant to divide society but to bring about its organic unity. It was based on these fundamental psychological and sociological principles, which according to an Indian thinker well versed in Western and Indian thought are fit for use in modern conditions also.⁶⁶

64. Maratha "A News-paper report", 28th November, 1960, p.1.

65. Maharashtra Times, (Bombay) "Daily News paper." Monday 22nd January, 1973.

66. Hsu., F.L.K., Clan Caste & club, New Jersey D.Van Nostrand Co. Inc. p. 105.

Social Change :-Change In Education :

Ojha and Gopershkumar have noticed that education facilities which are available are not adequate to meet the needs of modern education.⁶⁷

Change In Occupational Mobility :

Sunanda Patwardhan (1965) observed that besides the traditional occupations these castes are also working in new ones such as tailoring, bricklaying and carpentry.⁶⁸

Todashi and Tsutsumi observed that the system of traditional caste occupation had broken down and the number of agricultural labours had increased.⁶⁹

The East India Company Gazetteer of 1920 has reported that many castes did not follow their caste occupations.⁷⁰

Orenstein observed that the Baluta system was declining, because of new rural residents, new innovations and cash transaction system. The Baluta system was relatively stronger in 1954 than that at present.⁷¹

Change In Behaviour :

Untouchability and other social inequalities have gradually disappeared since independence. The untouchables

67. Ojha, Gopershkumar, Progress of Community Education in India, 1951-1960, New Delhi, A Universal Publication, 1960, p.41.

68. Sunanda Patwardhan, Thesis, Ph.D. 1965, op.cit., p.-105.

69. Todashi, Tsutsumi, Ouchi chie Nakave. The Socio-economic structure of the Indian Villages Survey of villages in Gujarat and West Bengal, The Institute of Asia Economic Affairs, Tokyo, Japan, 1964, pp.13-32-68.

70. East India Company Gazetteer, Vol. 1- 1920, p.208.

71. Orenstein Henry. GAOH, Princeton University Press, Princeton, New Jersey, 1965, p. 273.

now enjoy the social and political equality.⁷²

Social Reformistie Movements :

Some recent Government measures such as Zamindari abolition, creation of statutory elective village panchayats and the constitutional ban on public to practice untouchability have resulted inevitability to change prevailing practices. The impact of these events on the general pattern of social and intgroup relations has indeed been significant.⁷³

Dr. Ambedkar stated that history had shown that the minorities, especially the scheduled castes and tribes, would not get justice at the hands of Marathas.⁷⁴

Caste status is determined by a legal and social distinction of blood. These fundamental endogamous rules operate within the economic, occupational educational, political and social hierarchy so as to assure the great majority of white, a rank superior to Negroes.⁷⁵

In those parts of India, where the untouchables were really unapproachable, certain exigencies of modern life have forced high caste Hindus to change their attitude and practice to some extent.⁷⁶

72. Towards a better life, "Fair Deal for Backward classes," op.cit. p. 13.

73. Dube, S.C., op.cit. 143.

74. Dr. B.R. Ambedkar, speech, The Times of India, October 1, 1955.

75. Allison, Davis, Caste Resonny and Violence. The American Journal of Sociology, July, 1945, pp. 7-16.

76. Ghurye G.S., op.cit. p. 187.

(IV) Economical Aspects :-**Land Holding :**

Majumdar and Madan stated that, higher caste status is associated with land ownership or superior rights on the soil, a higher living standard and a ban on a mutual labour.⁷⁷

Dube states that in a predominantly agricultural society, it is natural to expect that possession of land and cattle would contribute greatly to an individuals social status.⁷⁸

Occupation :

Shri. Nirmalkumar Bose concluded that the practice of untouchability can be broken if Harijans are induced to leave their caste based occupations and are settled on land or helped to become self employed and trained artisans and skilled workers. Harijans should stand up for their basic rights to refuse to submit to discrimination, co-ercion or supression.⁷⁹

Majumdar and Madan stated that, a caste provides free training and education to its members in the skills in which it is traditionally proficient.⁸⁰

77. Majumdar, D.N. and Madan, T.N. op.cit. p. 230.

78. Dube, S.C. op.cit. p. 162.

79. Hargolkar, V.S., op.cit. p. 199

80. Majumdar, D.N. and Madan, T.N., op.cit. 235.

Migration :

One of the most important changes that Jordan has experienced in past three decades is the steady shrinkage of the peasantry. There is a growing trend of ruralities to migrate to urban centres. The reasons for this migration to industrial area are 'Pull and push' factors, the attractiveness of city life and availability of semi-skilled and unskilled employment opportunities.⁸¹

Karve Irawati reported that the Harijan castes were mostly working as unskilled farm labourers. The seasonal unemployment forced them to migrate to cities and seek employment during the off season.⁸²

David Morris supported that there is direct association between low economic and social status and migration. It is also suggested that the more or less generalized spread of ideas of social betterment has encouraged depressed caste groups to flee to urban areas.⁸³

Indebtedness :

There is an acute dearth of housing and drinking water facility for the scheduled castes and backward class in rural areas. House building 'loans' are advanced and it is to say that demand for such loans is constantly

81. Jordan : op.cit. p. 119.

82. Karve Irawati, Hindu society An Inter-pretation, Deccan College, Post graduate Research, Institute, Poona, 1961, pp. 156-57.

83. Morris, David, Morris, Caste and The Evolution of The Industrial work force in India. Vol. 104, No.2. April, 1960, Philadelphia. p. 126.

increasing.⁸⁴

According to Achutan special privileges granted to Harijans have tended to foster a sense of inferiority among them.⁸⁵

Nehru observed in the exploratory study that a close relation exists between the caste and indebtedness and credit in the rural area. Certain castes like Mahars and Mangs are hereditary debtors. Low castes have more migration, low education.⁸⁶

Socio-economic Status And Government Aids :

Srinivas stated that the concessions be given only to those who are really poor in the communities, now described as 'backward.'⁸⁷

The Balais are trying to move from the sudra-Harijan varna to the Sudra-Varna. Increased economic mobility led to increased social mobility and the traditional process of sanskritization ensured that such mobility did not lead to revolution.⁸⁸

New Economy :

According to Bailey, caste groups organization is appropriate to localized economy. The new economy demands

84. M.Gandhi,- "Towards The Realization of Gandhiji's Dream." op.cit. p.-5
85. Margolkar, V.S. op.cit. p. 168.
86. Desai, A.R., 1953, op.cit. pp. 42-43.
87. M.N.Srinivas, op.cit. p.4.
88. Dr.A.C. Mayer's Paper. "Some Hierarchical Aspects of Caste." In South Western Journal of Anthropology XII 1956, p. 139.

special mobility but untouchability is at once a corner stone of caste and insuperable obstacle to mobility. Localization and untouchability are the rocks against which inhibit the tide of new economy.⁸⁹

Bailey observed that increased wealth leads to a desire for greater say in the management of the community. At the same time aspirants wish to assume the guise of respectability and they do this by improving their placing with in the ritual ranking of the Hindu Caste system.⁹⁰

Balutedari System :

Dandekar and Deshpande have stated that there is a increasing tendency among the balutedars to seek new avenues of income, because the sources of traditional income have been drying up, This has resulted in the diminishing Baluta to balutedars.⁹¹

Socio-economic Status And Leadership :

Lewis reported that although leaders are found in all socio-economic classes, they mainly belong from upper

89. Bailey F.G. Caste and Economic Frontier. Oxford University Press, Bombay 1959, p. 275.

90. Bailey, F.G., op.cit., p. 194-195.

91. Dandekar, G.H., and Deshpande, D.G., "Effect of Urbanization of Balutedari system of a village," Khadi Gramodyog Vol. No. 13, March, 1967, p. 44.

level of each. Similar observations are reported by 'Gangrale,' Mujundar and Thorat.⁹²

Socio-economic status And Adoption :

Wilson and Gallup reported that socio-economic status was an important determinant in the adoption of farm practices in the United State.⁹³

Eugene and Rogers stated that a controversy exists between the relative importance of economic and sociological variable in explaining the rate of adoption of innovations.⁹⁴

Research by rural sociologist has established that certain social and economic characteristics of individual farm operators are related to their adoption or non-adoption of recommended farm practices.⁹⁵

92. 1) Lewis Oscear., "International structure and leadership village life in Northern India." University of Illinois Press Urban, 1958, p. 127.
- 2) Gangrale K.D., "Change In village leadership." A Caste kurukshetra, 1961, pp. 60-64.
- 3) Mujundar D.H., "Panchayat and leadership." caste and Communication In India, Asia publishing House, 1958. p. 127.
- 4) Thorat, Sudhakar, S., "Certain Social Factors Associated with Adoption of Recommended Agricultural Practices By Rural Local Leaders In ordinary Farmer In India." Ph.D. Thesis, Michigan State, University, 1966.
93. Santipriya Bose, "Characteristics of Farmers who Adopt Agricultural Practices In Indian Villages," Rural Sociology, Vol. 26, June, 1961 No.2, pp. 138-139.
94. Eugene A.H. and Rogers E.M., "Adoption of Hybrid Corn Profitability and the interactions effects", Rural Sociology, Vol. 26. No.4, Dec., 1961, p. 410.
95. Young J.N. and Coleman A.L., "Neighbourhood Norms and The Adoption of Farm Practices." Rural Sociology Vol. 24, No.4 Dec. 1959, pp. 372-73.

Chattopadhyay and Pareek have observed that adoption behaviour is a result of several independent variables, personal or psychological variables, social and economic variables, characteristics of practices being adopted and activities of change agents.⁹⁶

Basaran noticed that adoption behaviour is influenced by psychological, sociological, cultural and economic factors. It is difficult to explain adoption of behaviour by employing the tools of single disciplines.⁹⁷

Lienberger found that many of psychological social and cultural factors involved in the acceptance of the process can be detected and evaluated only in the context of the total socio-cultural configurations of which they are a part.⁹⁸

96. Chattopadhyay S.N. and Udai Pareek, "Prediction of Multipurpose, Adoption Behaviour From Some Psychological variables," Rural sociology Vol. 32. Published at University of Wisconsin, 1967, p.328.

97. Bajaran, G.S., "Motivational and Resistance Forces Related To The Acceptance of New Ideas In Farming." Indian Journal Of Extension Education, Vol. III No. 344, pp. 107, 115.

98. Lienberger H.F., "The Diffusion Of Farm and Home Information As An Area of Sociological Research." Rural Sociology, 1952, pp. 132-140.

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CHAPTER - III

METHODOLOGY

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METHODOLOGY

In this chapter author has tried to throw light on the location of the research area, designing of the interview schedule, sampling technique, procedure for collection of data, meaning of the important terms and method of statistical analysis used in this research project namely "A Socio-economic Survey of Mang Caste."

3.1 Location Of The Research Area :

This study was conducted in the Rahuri taluka of Ahmednagar district in Maharashtra (India.) Out of the 83 villages, 62 villages having families of the Mang caste were considered for inclusion in this study. The Post Graduate School of the Mahatma Phule Krishi Vidyapeeth, Rahuri, is also situated at Rahuri so this taluka was preferred for this study.

(a) Geographical Situation :-

The Rahuri taluka lies about 19° north latitude of 74° east longitude. The natural boundaries of the Rahuri taluka are as follows :-

North	:	Shrirampur taluka.
South	:	Parner and Ahmednagar taluka
West	:	Sangamner taluka
East	:	Newasa taluka.

Ahmednagar city is 22 miles away from Rahuri.

(b) Area and Population :-

This taluka occupies an area of 1.25 lakh hectares. The total population of the taluka according to 1961 Census is 1.17 lakhs out of which 11 per cent is urban, 89 per cent

is rural. According to the 1971 Census total population of this taluka is 1.59 lakhs.¹

(c) Climate and Soil :-

The climate of the Rahuri taluka is dry and pleasant during most of the rainy and winter season. The summer season extends from February upto the end of May. The distribution of the rainfall is uneven and is received from June to September. Rainfall for the year 1961 was 396 mm.

Soils of this taluka are black, red and mixed type. Soils along river banks are deep fertile. Whereas along hilly area are light soils.

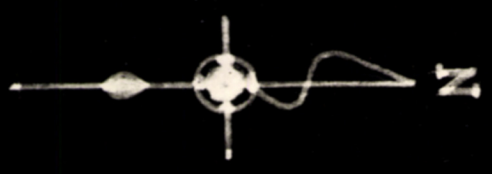
(d) Crops and Cropped Area :-

The total area under cultivation is 60,000 hectares. Main source of irrigation is Mula canal which is spread all over the cropped area of some of the digged wells. The main crops of this taluka and their area is shown below.

<u>Sr.No.</u>	<u>Name of the crop</u>	<u>Area.</u>
1	Jowar	26,000 hectares.
2	Bajara	18,000 hectares.
3	Sugarcane	68,00 hectares.
4	Wheat	4,400 hectares.
5.	Cotton	2,200 hectares.

Maize is also taken as a mixed crop in between sugarcane and Jowar. In addition to above main crops,

1. Census 1961 and 1971 Record from B.D.O. of Rahuri, Dist. Ahmednagar.



REFERENCES:

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vegetables and fodder crops are also grown along the irrigated source.²

3.2 Selection Of Villages And Respondents :

A list of 83 villages of Rahuri taluka was obtained from the Panchayat Samiti office. Out of the 83 villages, 62 villages possessing people of Mang caste, were arranged alphabetically and by using random table ten villages were selected. Out of the 500 families of Mang caste, located in the sampled ten villages, 140 families were selected randomly for this study.

3.3 Designing Of the Schedule :

The interview schedule was worded in the local language of the people namely Marathi. While framing the schedule care was taken to formulate the questions in such a manner that the feeling of the people would not be hurt and logical sequence of the questions was maintained, so that the people could easily understand them.

3.4 Pretesting :

Pretesting of the schedule was carried out by the author himself in the 'Sade' village of this taluka, and it was thus ascertained that the interview schedule tapped the responses properly. In the light of experience gained in pretesting of the schedule necessary corrections are made in the questionnaire wherever necessary.

2. B.D.O. office record 1972, Rahuri Dist. Ahmednagar.

3.5 Interviewing :

After the selection of the respondents the author actually stayed in each of the villages for collection of the data. Efforts were made to develop rapport with the respondents with the help of their caste leaders and primary teachers by explaining them the purpose of the study. Once the confidence of the village people was gained, the author started collecting the data by actually interviewing the respondents during their leisure time.

The data collection work was completed during the month of January, 1973.

3.6 (a) Meaning of the Terms Used :-

(1) Pollution -

It is a part of Indian social familial and caste life. According to the traditional value system, there are certain polluting castes and their touch by so called higher castes is considered to be polluting. Of the groups of people who are considered as polluting castes, Mahar and Mang are the chief communities in Maharashtra.

(2) Untouchability -

Untouchability appears to be mutual, the higher castes avoid the lower castes for the fear of pollution and the lower castes avoid the higher for fear of being afflicted by the superior man of the latter.³

3. D.M. Mujumdara and T.N. Madan, An Introduction to Social Anthropology Asia Publishing House, June, 1957, p. 232.

Originally Hindu society comprised of four major divisions called Varnas namely Brahmin, Kshatriya, Vaishya and Sudras. Untouchability, as has been observed earlier is an off shoot of caste.⁴

(3) Cosmopolitaness -

It is the degree to which individual is oriented outside his social system.

In the present study cosmopolitaness measures contact of an individual with the outside world namely number of visits to Gramsevak, Extension Officer, reading news-paper, listening to radio and attending gransabha.

(4) Socio-economic status :

It is the position of an individual or a family in a society, measured with reference to the prevailing average standard of cultural possession and participation in group activities of the community.

A standard scale prepared by Trivedi and Pareek was used in this study to measure socio-economic status of an individual.⁵

(b) Grouping and Working of Score :

(1) Age -

All the respondents according to their age were

4. V.S.Margolkar, Indian Journal of Social work No. 3 Vol. XXX, October, 1969, p. - 201.

5. Trivedi G. and Pareek, Analysis of socio-economic status of rural families (unpublished Ph.D. thesis) I.A.R.I., New Delhi, 1963.

classified into four groups :-

1. Upto 30 years
2. 31 to 45 years
3. 46 to 60 years
4. above 60 years.

(2) Education -

According to formal education, the respondents were classified into four groups.

1. No education
2. upto 4th standard
3. 5th to 7th standard
4. above 7th standard.

(3) Size of family -

Respondents were classified into three categories, according to size of family :

1. Upto 5 members
2. 6 to 10 members
3. above 10 members.

(4) Annual Income -

Respondents were classified into three categories according to their annual income.

1. Upto Rs. 1000/-
2. Rs. 1001 to 2500/-
3. Over Rs. 2500/-

(5) Size of Holding -

Size of holding of the respondents were grouped into three categories.

1. Landless
2. Upto 2 hectares
3. Over 2 hectares.

(6) Value Orientation or Rationality -

Value orientation or rationality was determined on a 'Five point scale.' by asking eight questions to each of the respondent. Questions are pertaining to the orientation of the individual towards rational behaviour in case of illness, farming and other areas of life. Individuals securing score upto 2¹ were classified as "traditional" and those securing more than 2¹ were classified as "Secular" respondents.

(7) Origin of the Caste System -

A question regarding the origin of caste-system was asked and the responses of the respondents are worked on percentage basis.

(8) Information seeking behaviour -

The computation of the score was done as below :-

1) If respondent visited the gramsevak once in a month, one score was given, If he visited twice a month, two score was given and if he did not visit at all zero score was given to him.

11) If respondent takes part in agricultural tour, one score was given; otherwise zero score was given to him.

111) If respondent listens to a radio, one score was given and if he did not listen at all zero score was given to him.

(9) Social Participation Score -

While computing the social participation score of a respondent, a social participation scale as given below is used.

<u>Item</u>	<u>Score</u>
1) Organization membership -	1 per membership
2) Meeting attended -	2 per meeting.

According to the distribution of the score individual is ranked as low and high social participant.

(10) Socio-economic Status Score -

A socio-economic status score of the respondent was computed by utilizing the Socio-economic status scale prepared by Trivedi and Pareek with some minor modifications to suit the area under study and same is shown in "Appendix II." The socio-economic score of each respondent was totaled and arranged in a descending order and median was worked out to 23. Score upto 23 indicates "lower socio-economic status class" while, the respondents having score over 23 is considered to possess to "higher socio-economic status - Class." The scores were utilized to determine the relation of socio-economic status with other independent variables viz., - education, income and age etc.

(c) Scales Used In Present Study :

(1) Five point scale :-

It was used for measuring the traditionalism and rationalism of the respondent.

(2) Trivedi and Pareek Scale :-

It was used for measuring the socio-economic status of the respondent.

(d) Statistical Analysis :

The qualitative information was quantified. The information was transferred to primary tables from the schedules and from the primary tables secondary tables were prepared.

(e) Statistical Tests :

In order to find out the nature of relationship between the independent variables such as age, education, income and the dependent variable namely socio-economic status, the "Chi-square test" was used.

The following formula for calculation of the "Chi-square" value was used -

Chi-square test of independence for 2 x n table.

$$\chi^2 = \frac{N^2}{r_1 r_2} \left[\sum_j \frac{a_j^2}{e_j} - \frac{r_1^2}{N} \right]$$

Where : N :- total number of observation

r_1 :- total of 1st row.

r_2 :- total of 2nd row

c_j :- total of j^{th} column
($j = 1, 2, \dots, n$)

a_j :- observed frequency of j^{th} cell of 1st row
($j = 1, 2, \dots, n$)

d.f. :- $(2-1)(n-1)$

$$= n - 1$$

5

Chapter Opener Page

24

CHAPTER - IV
PRESENTATION OF DATA

CHAPTER - IV

P R E S E N T A T I O N O F D A T A

In this chapter the data pertaining to the various characteristics of the 140 respondents from the Rahuri taluka of Ahmednagar district are presented.

The data pertaining to the various personal, social and economic characteristics were statistically analysed to find out whether there was any association between these factors and the socio-economic status of the respondents.

The results of this study are presented in the following order :

- 4.1 :- Some characteristics of respondents.
- 4.2 :- Association of the characteristics of the respondents with their socio-economic status.
- 4.3 :- Major changes that have occurred in last 25 years in respect of education, occupation, family system and social values.
- 4.4 :- Aspirations about their children and other social systems.
- 4.5 :- Major problems faced by them.

4.1 Some Characteristics Of Respondents :

Data relating to some characteristics of the Mang caste people is presented in the following manner :-

(a) AGE :

Age is an important determinant of a person's behaviour since it is related to his likes, dislikes,

interests and personal views. Chronological age of the respondents at the time of interview was recorded. According to their age the respondents are grouped into three categories as shown in Table 1.

Table - 1

Distribution of Respondents by Their Age

Sr. No.	Age group in years	Respondents (N = 140)	Per cent
1.	Upto 30	55	39.3
2.	31 to 45	54	38.1
3.	Above 45	31	22.6
Total :		140	100.00

N.B. : N = Number of respondents.

It is seen that the largest percentage of the respondents (39 per cent) were of the age group of upto 30 years. Equal number of respondents (39 per cent) were in the age group of 31 to 45 years while 22 per cent respondents were above 45 years. The average age of the respondents was 42.6 years.

(b) Education :

Education brings about desirable changes in the behaviour of the individual. It helps in increasing the knowledge and in improving skills and attitudes of an individual. The formal educational status of the respondents is presented in Table 2.

Table - 2Distribution of Respondents by Formal Education.

Sr. No.	School grade completed	Respondents (N = 140)	Per cent
1.	Illiterate	64	45.7
2.	1 to 4	60	42.8
3.	5 to 7	16	11.5
Total :		140	100.00

It is evident from the above table that a considerable number of respondents (46 per cent) were illiterate. Another 43 per cent respondents had education upto 4th standard and 11 per cent respondents had education from 5th and 7th standard. None of the respondent is above 7th standard. The average education score of the respondent was 1.8 grades.

4.(c) Size of Family :

Family is the basic unit which moulds the behaviour of an individual. Size of family here refers to the total number of members in the family. The distribution of respondents by the size of their family is given in Table 3.

Table - 3Distribution of Respondents by Size of Family.

Sr. No.	Size of family (members)	Respondents (N = 140)	Per cent
1.	Upto 5	65	46.4
2.	6 to 10	58	41.4
3.	Over 10	17	12.2
Total :		140	100.0

The above table shows that the largest proportion of the respondents (47 per cent) had small size families (upto 5 members). Forty one per cent belonged to medium size families (6 to 10 members), while least proportion (12 per cent) possessed large size families (over 10 members). The average size of family was 6.5.

(d) Type of Family :

Respondents were categorised in two groups namely individual, family and joint family. The distribution of the respondents according to type of family is given in Table 4.

FAMILY BACKGROUND

PHOTO-1



MANG, RESPONDENT WITH HIS RESIDENCE

PHOTO-2



MANG, FAMILY ENGAGED IN ROPE MAKING

DATA COLLECTION

PHOTO-3



AUTHOR, INTERVIEWING THE RESPONDENT

Table - 4Distribution of Respondents by Type of Family

Sr. No.	Type of family	Respondents (N = 140)	Per cent
1.	Individual	84	62.1
2.	Joint	53	37.9
Total :		140	100.0

The above table shows that largest proportion of the respondents (62 per cent) belonged to individual family while 38 per cent of them had joint family.

(e) Size of Holding :

Holding is expressed in hectares. The distribution of the respondents according to their size of holding is given in Table 5.

Table - 5

Sr. No.	Size of holding (in hectares)	Respondents (N = 140)	Per cent
1.	Landless	84	60.00
2.	Upto 2	43	30.7
3.	2 to 5	23	9.3
Total :		140	100.0

Table 5 indicates that majority of the respondents (60 per cent) are landless followed by 31 per cent respondents who had land upto 2 hectares. Only nine per cent had 2 to 5 hectares of land. The average land holding of the respondents was 1.5 hectares.

(f) Annual Income of Family :

Information of the annual income of the respondents from all the sources was taken into consideration for this study. Same is shown in Table 6.

Table - 6

Distribution of Respondents by Annual Income

Sr. No.	Annual income (in Rs.)	Respondents (N = 140)	Per cent
1.	Upto 1,000	58	41.4
2.	1001 to 2,500	62	44.3
3.	Above 2500.	20	14.3

It was noticed that 42 per cent of the respondents had very low annual income (below Rs.1,000) where as 44 per cent of the respondents had income between Rs.1001 to 2500 . Only minority (14 per cent) of the respondents had better income (over Rs.2500). The average annual income of the respondents was Rs.1430.9 and the average employment days reported by the respondents were 300.

(g) Adoption Index :

It refers to the total number of years for which respondents was using the various recommended practices included in the study. Distribution of the respondents by their adoption index is presented in Table 7.

Table - 7**Distribution of Respondents by Their Adoption level.**

Sr. No.	Adoption level	Respondents (N = 140)	Per cent
1.	Non-adopters	102	72.8
2.	Low	20	14.3
3.	High	18	12.9
Total :		140	100.0

Out of the 140 respondents 84 were landless (60 per cent) and 56 were possessing some land (40 per cent). According to analysis of data in Table 7, it is clear that 14 per cent respondents had low adoption level while 13 per cent respondents had high adoption level. About 73 per cent are non-adopters which include 60 per cent who are landless.

(h) Rationality or Value Orientation :

The rationality of the respondent was measured by asking questions regarding their rational thinking and behaviour during illness and in other traditional aspects.

The distribution of the respondents by their rationality score is presented in Table 8.

Table - 8

Distribution of Respondents by Rationality Score

Sr. No.	Rationality	Respondents (N = 140)	Per cent
1.	Traditional	82	58.6
2.	Secular	58	41.6
Total :		140	100.0

Out of the 140 respondents, 59 per cent were traditional minded while 41 per cent of them had secular orientation. On an average respondent included in the study is traditional bound.

(1) Indebtedness :

Data regarding indebtedness of the respondents was studied. The distribution of the respondents by their indebtedness is presented in Table 9.

Table - 9

Distribution of the Respondents by Indebtedness.

Sr. No.	Indebtedness	Respondents (N = 140)	Per cent
1.	Indebt	76	54.3
2.	No debt	64	45.7
Total :		140	100.0

Table 9 reveals that a large number of respondents (54 per cent) were indebt and 46 per cent of the respondents were without debts. The average indebtedness of the respondents was Rs. 350.5.

(j) Information Seeking Behaviour :

Information seeking behaviour of the respondents was considered from point of view, contact with extension agency through personal meetings, reading of printed matter and and radio listening habits. The distribution of the respondents by information seeking habit is presented in Table 10.

Table - 10

Distribution of the Respondents by Their Information Seeking Habit.

Sr. No.	Information seeking habit.	Respondents (N = 140)	Per cent
1.	Information seeking	65	46.4
2.	Not seeking	75	53.6
Total :		140	100.0

From the data in Table 10, it can be seen that 46 per cent of the respondents had an information seeking habit. The average information seeking score of the respondents was 3.2.

(k) Social Participation :

Social participation of the respondents was studied. It was observed that respondents were participating in Bhajani-Mandals, Gram panchayats, Co-operative Societies etc. The distribution of respondents by their social participation is presented in Table 11.

Table - 11Distribution of the Respondents by Social Participation.

Sr. No.	Social participation	Respondents (N = 140)	Per cent
1.	No participation (0 score)	58	41.4
2.	Low participation (1 to 2 score)	40	28.8
3.	High participation (Above 2 score)	42	29.8
Total :		140	100.0

It is noticed that 41 per cent of the respondents had no social participation.. Twenty nine per cent respondents had low social participation, score while remaining 30 per cent had high social participation. The average social participation score of all the respondents was 0.9.

(1) Migration :

Migration means shifting from one place to another for employment. Distribution of the family members of respondents according to their migration behaviour is given in Table 12.

Table - 12.

Distribution of Respondents by Migration.

Sr. No.	Migration	Respondents (N = 140)	Per cent
1.	No migration	74	52.8
2.	Migration	66	47.2
Total :		140	100.0

It was observed that 53 per cent of family members of the respondents were not migrants and remaining 47 per cent migrated sake of employment.

4.2 Association of the Characteristics of the Respondents with Their Socio-economic Status.

Data relating to the association of the characteristics of the respondents with their socio-economic status was presented as follows :-

(a) Age and Socio-economic Status :

Table 13 shows the nature of association between age of the respondents and socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S AGE AND
SOCIO-ECONOMIC STATUS

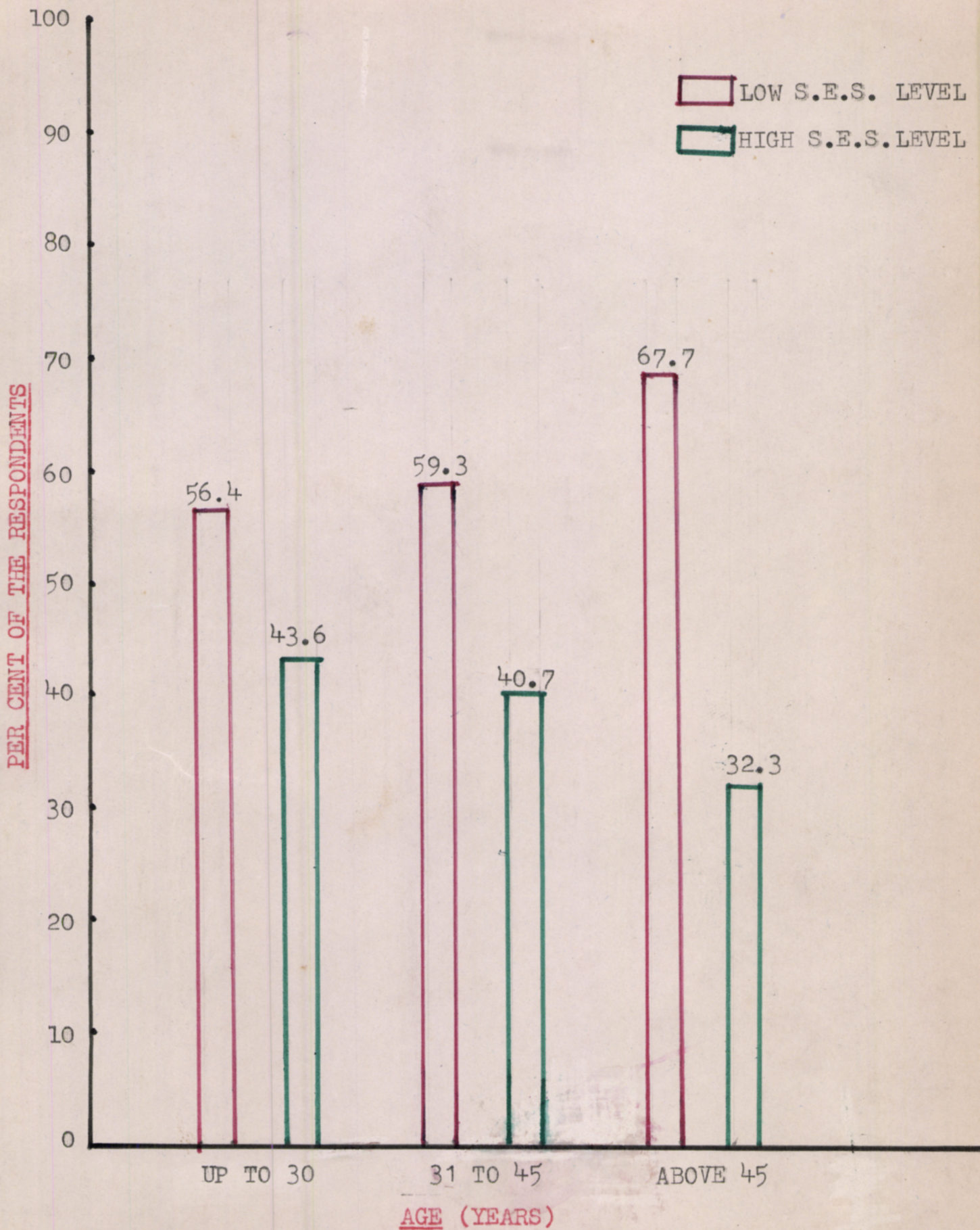


FIG. 2

Table - 13The Nature of Association between Respondent's Age and Socio-economic Status.

Socio-economic status.	Age group of respondents (in years)			Total (N=140)
	Upto 30 (N=140)	31 to 45 (N= 54)	Above 45 (N = 31)	
Low	56.4	59.3	67.7	60.00
High	43.6	40.7	32.3	40.00
Total :	100.0	100.0	100.0	100.0

Chi-square = 0.8320, D.F. = 2

Not significant at 0.05 probability level.

(b) Education and Socio-economic Status :

Formal education widens the horizon of knowledge and experience of an individual. Education may give more status to an individual. Table 14 shows the association between the education of the respondents and socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S EDUCATION AND
SOCIO-ECONOMIC STATUS

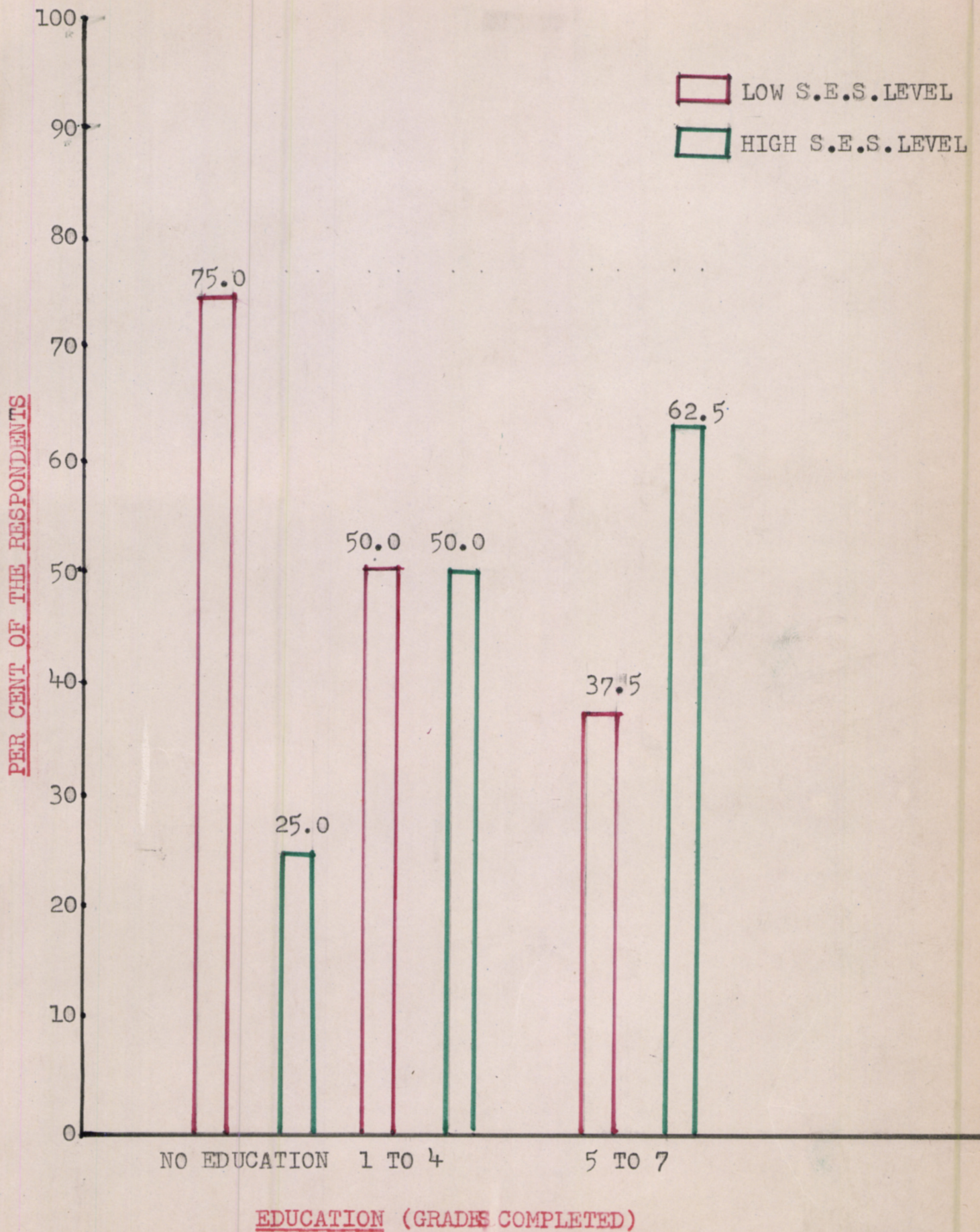


FIG. 3

Table - 15The Nature of Association between Respondent's Size of Family and Socio-economic Status.

Socio-economic status.	Size of family (members)			Total (N=140).
	1 to 5 (N = 65)	6 to 10 (N = 58)	11 and above (N = 17)	
	<u>P E R C E N T</u>			
Low	63.1	58.6	52.9	60.00
High	36.9	41.4	47.1	40.00
Total :	100.00	100.0	100.0	100.0

Chi-square = 0.7904, D.F. = 2

Not significant at the 0.05 probability level.

It can be seen that there is no association between the size of family and the socio-economic status of the respondents.

(d) Family Type and Socio-economic Status :

Table 16 presents association between family type and socio-economic status.

Table - 16The Nature of Association between the Family Type and the Socio-economic Status.

Socio-economic status.	Family type		Total (N = 140)
	Individual (N = 87)	Joint (N = 53)	
	<u>P E R C E N T</u>		
Low	58.6	62.2	60.00
High	41.4	37.8	40.00
Total :	100.0	100.0	100.00

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S TYPE OF FAMILY
AND SOCIO-ECONOMIC STATUS

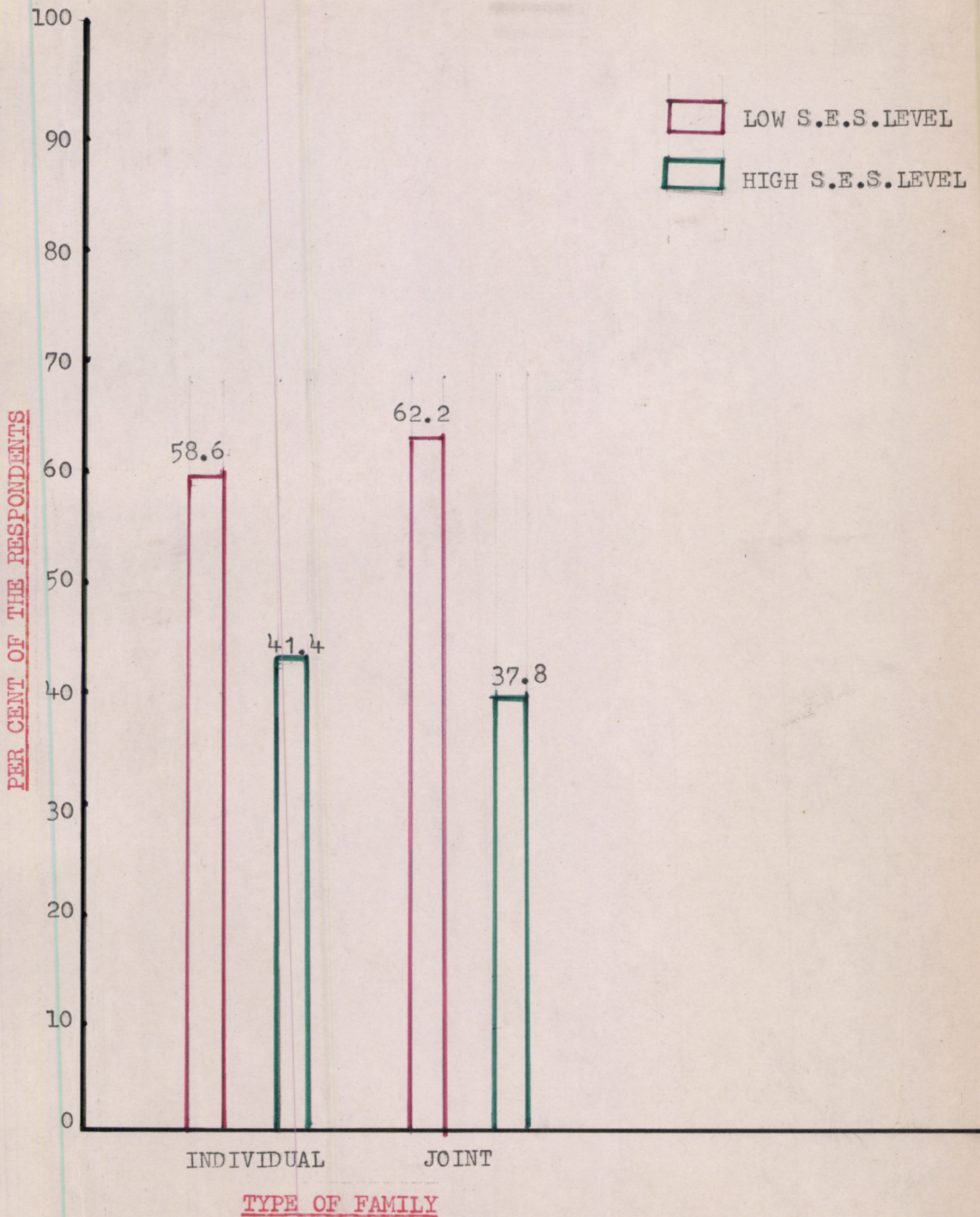


FIG. 5

Chi-square = 0.2912, D.F. = 1,

Non-significant at 0.05 probability level.

It can be seen that, there is no association between family type and socio-economic status of the individual.

(e) Size of Holding and Socio-economic Status :

Association of size of holding and socio-economic status is presented in Table 17.

Table - 17

The Nature of Association between Respondents Size of Holding and Socio-economic Status.

Socio-economic status.	Size of Holding (in hectares)			Total (N = 140)
	Landless (N = 84)	Upto 2 (N = 43)	Above 2 (N = 13)	
	<u>P E R C E N T</u>			
Low	77.3	27.9	30.4	60.0
High	22.7	72.1	69.6	40.0
Total :	100.0	100.0	100.0	100.0

Chi-square = 22.04, D.F. = 2.

Highly significant at 0.01 level.

The analysis of data in Table 17, shows that there was a strong association between the size of holding and the socio-economic status of the respondents. This shows that higher the size of holding, higher is the socio-economic status of the respondent.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S SIZE OF FAMILY
AND SOCIO-ECONOMIC STATUS

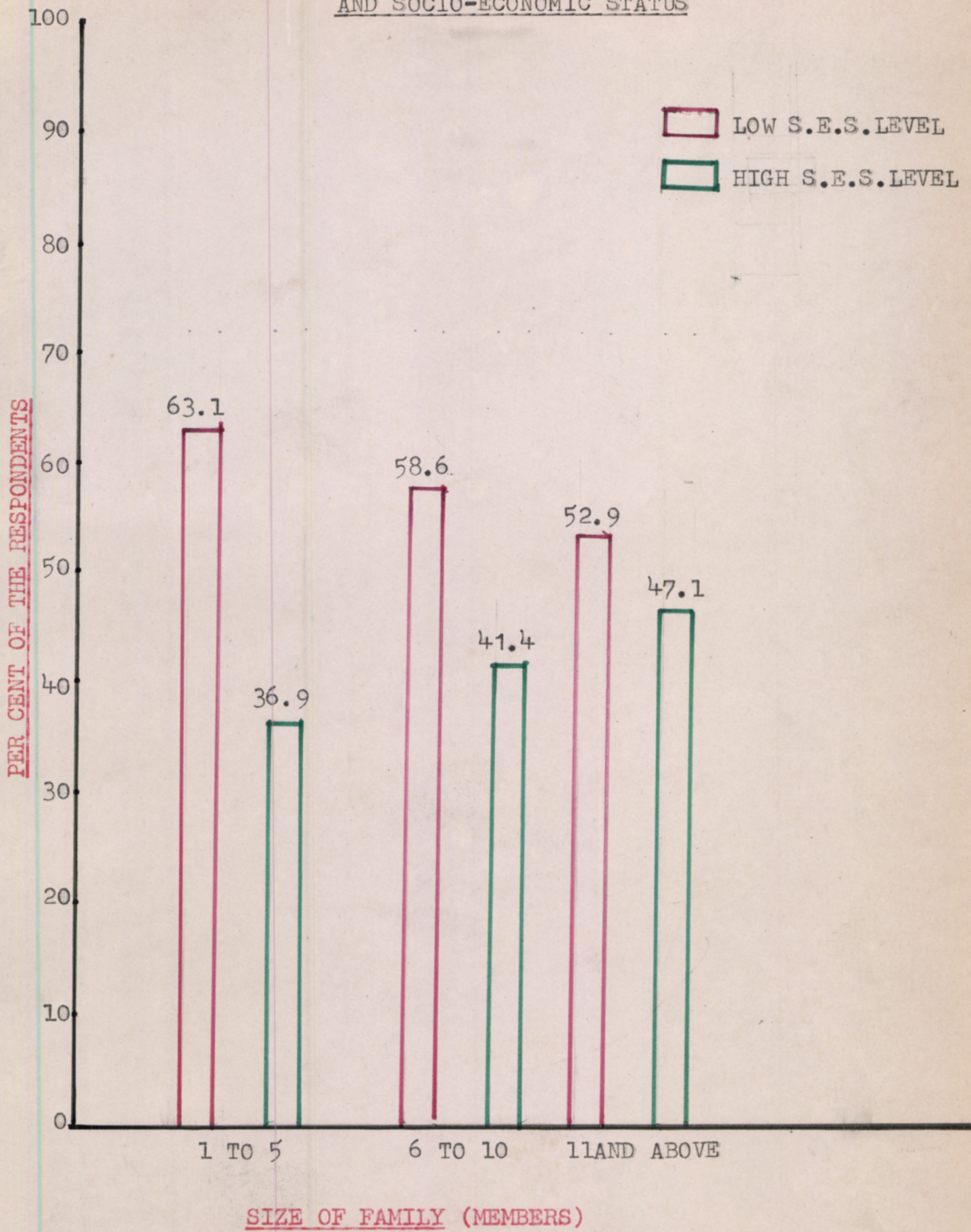


FIG. 4

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S SIZE OF HOLDING
AND SOCIO-ECONOMIC STATUS

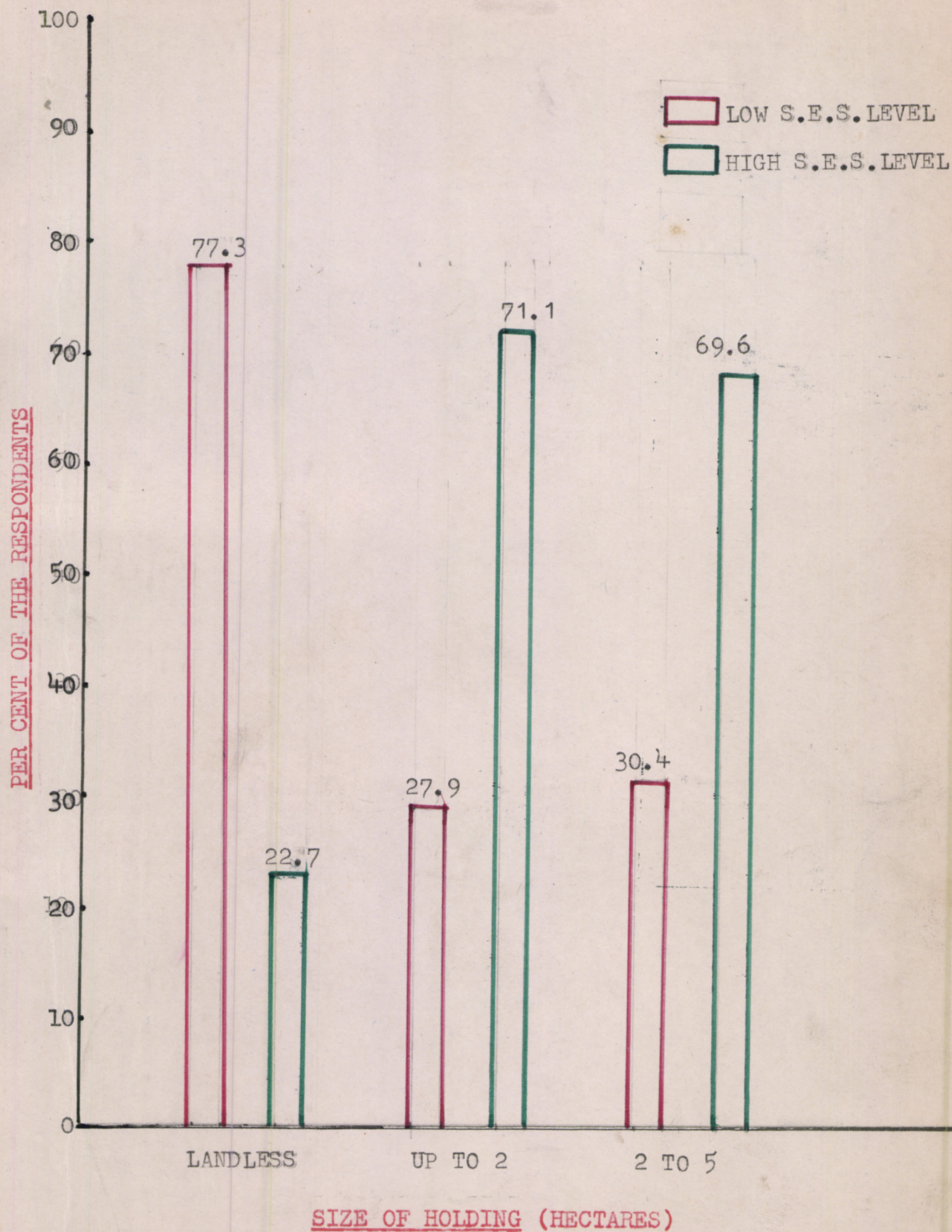


FIG. 6

(f) Annual Income and Socio-economic Status :

Attempt is made from data given in Table 18 to study whether annual income of family of the Mang respondents has any relation to their socio-economic status.

Table - 18**The Nature of Association between the Respondents Annual Income and Socio-economic Status.**

Socio-economic status.	Annual income (in Rs.)			Total (N = 140)
	Upto 1000 (N = 58)	1001 to 2500 (N = 62)	Above 2500 (N = 20)	
	<u>P E R C E N T</u>			
Low	82.8	46.8	35.0	60.0
High	17.2	53.2	65.0	40.0
Total :	100.0	100.0	100.0	100.0

Chi-square = 32.86,

D.F. = 2

Highly significant at 0.01 level.

The Table 18 clearly proves that there is highly significant association between the annual income and the socio-economic status of the respondents within Mang caste. This proves that the respondents having higher income will have higher socio-economic status and vice-versa.

(g) Adoption Index and Socio-economic Status :

Adoption of new production technology might improve income and socio-economic status of the respondents. Table 19 attempts to study association between adoption index and their socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S ANNUAL INCOME
AND SOCIO-ECONOMIC STATUS

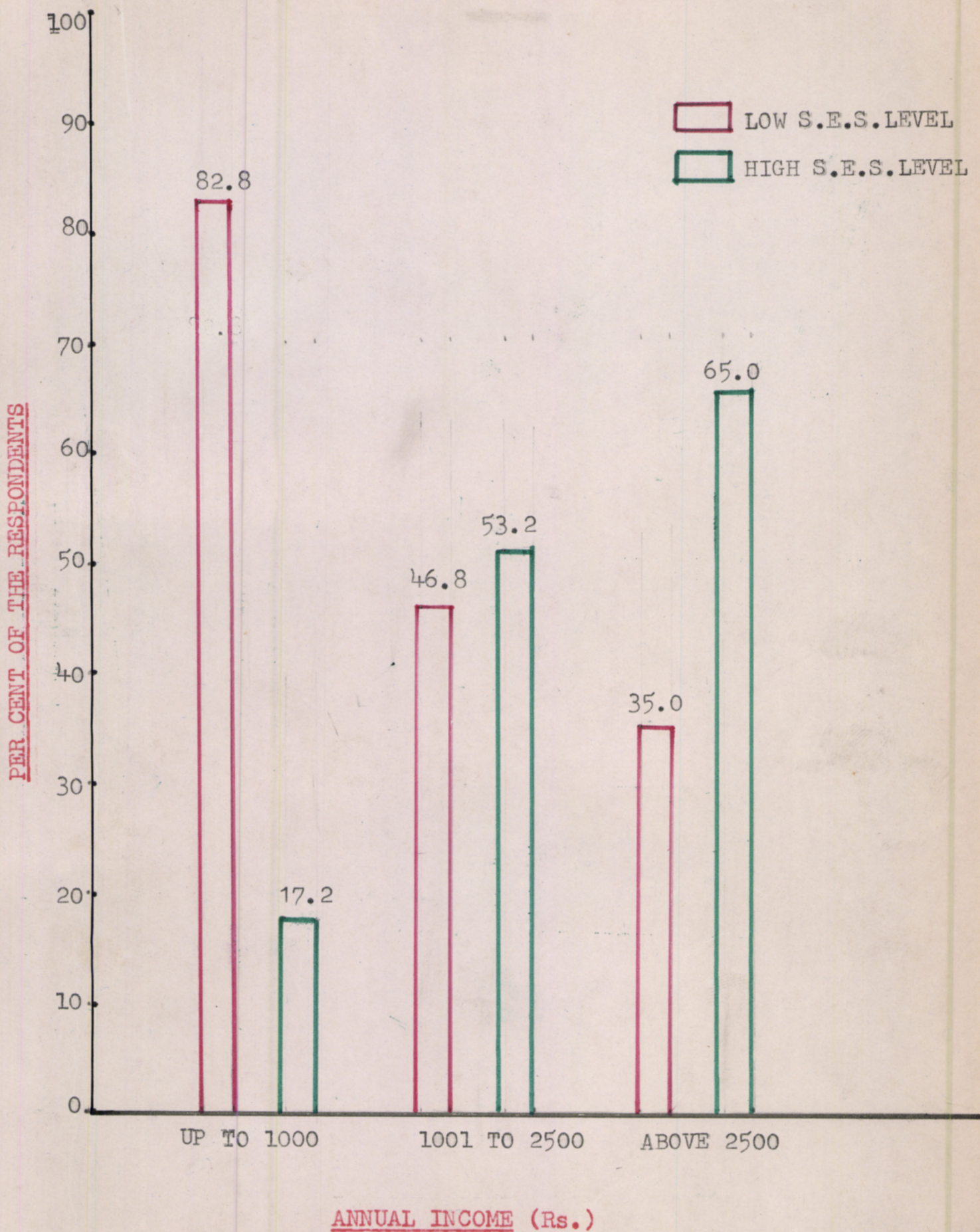


FIG. 7

Table - 19The Nature of Association between the Adoption Level of the Respondent and the Socio-economic Status.

Socio-economic status.	Level of Adoption			Total (N = 140)
	Non-adopter (N = 102)	Low-adopter (N=20)	High adopter (N = 18)	
	<u>P E R C E N T</u>			
Low	68.6	35.0	33.3	60.0
High	31.4	65.0	66.7	40.0
Total :	100.0	100.0	100.0	100.0

Chi-square = 8.65, D.F. = 2

Significant at 0.01 level.

It is evident that there is a highly significant association between the adoption index and socio-economic status of the respondents. It indicates that higher the socio-economic status, higher is the adoption level.

(h) Rationality and Socio-economic Status :

Rationality might be helpful to improve ones occupation and income. It may also assist to avoid failures in life and unnecessary wastage of money and resources. Attempt is made in Table 20, to see if rationality has any relation to socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S ADOPTION LEVEL
AND SOCIO-ECONOMIC STATUS

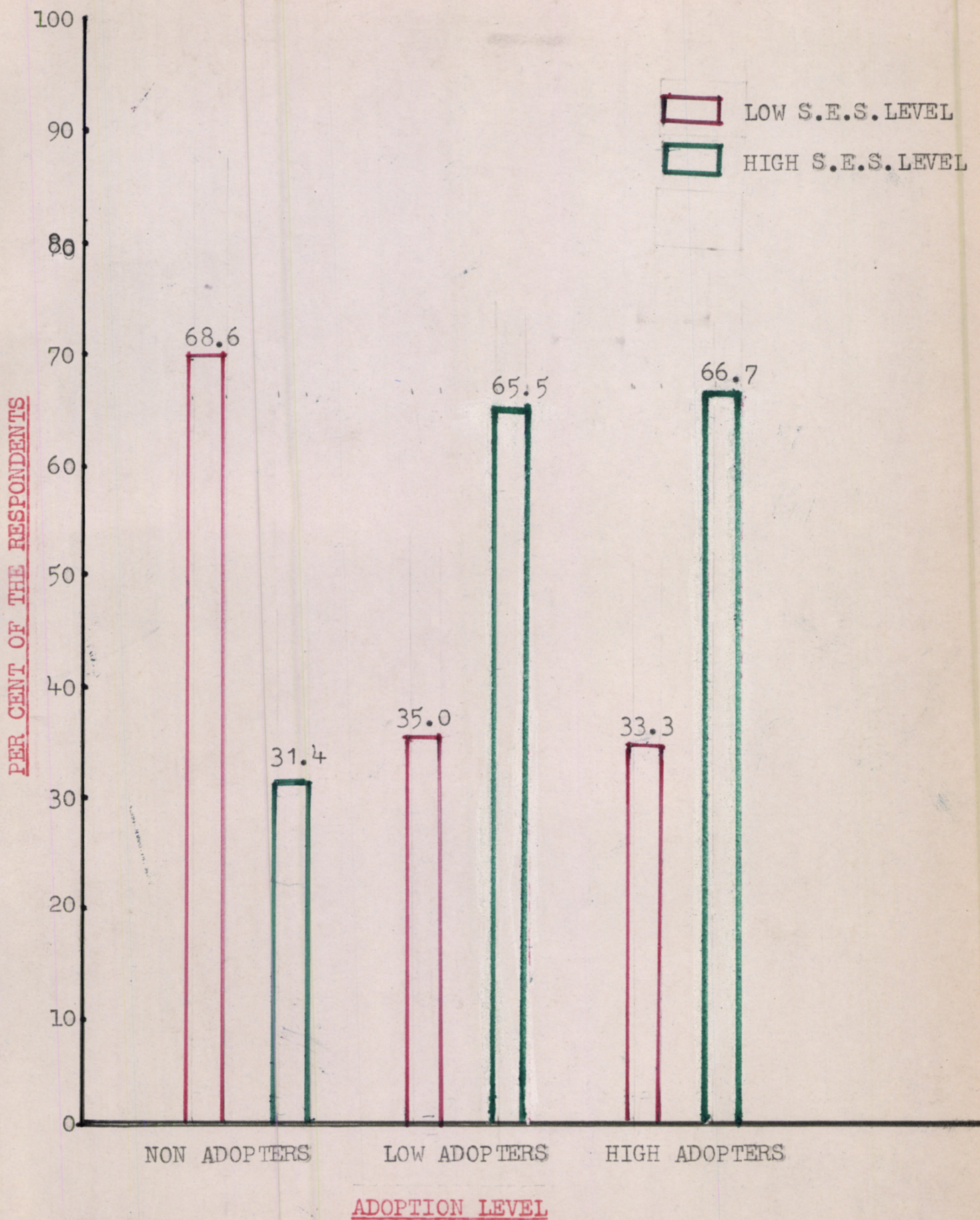


FIG. 8

Table - 20The Nature of Association between the Rationality of
the Respondents and the Socio-economic Status

Socio-economic status.	Traditional (N = 82)	Secular (N = 58)	Total (N = 140)
<u>P E R C E N T</u>			
Low	73.2	41.4	60.00
High	26.8	58.6	40.00
Total :	100.0	100.0	100.00

Chi-square = 14.14, D.F. = 1

Highly significant at 0.01 level.

The relationship between the rationality and the level of socio-economic status of the respondents was found to be highly significant. This shows that with a higher socio-economic status there was more secular orientation in the respondents.

(1) Indebtedness and Socio-economic Status :

Table 21 studies relation of indebtedness with socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S RATIONALITY
AND SOCIO-ECONOMIC STATUS

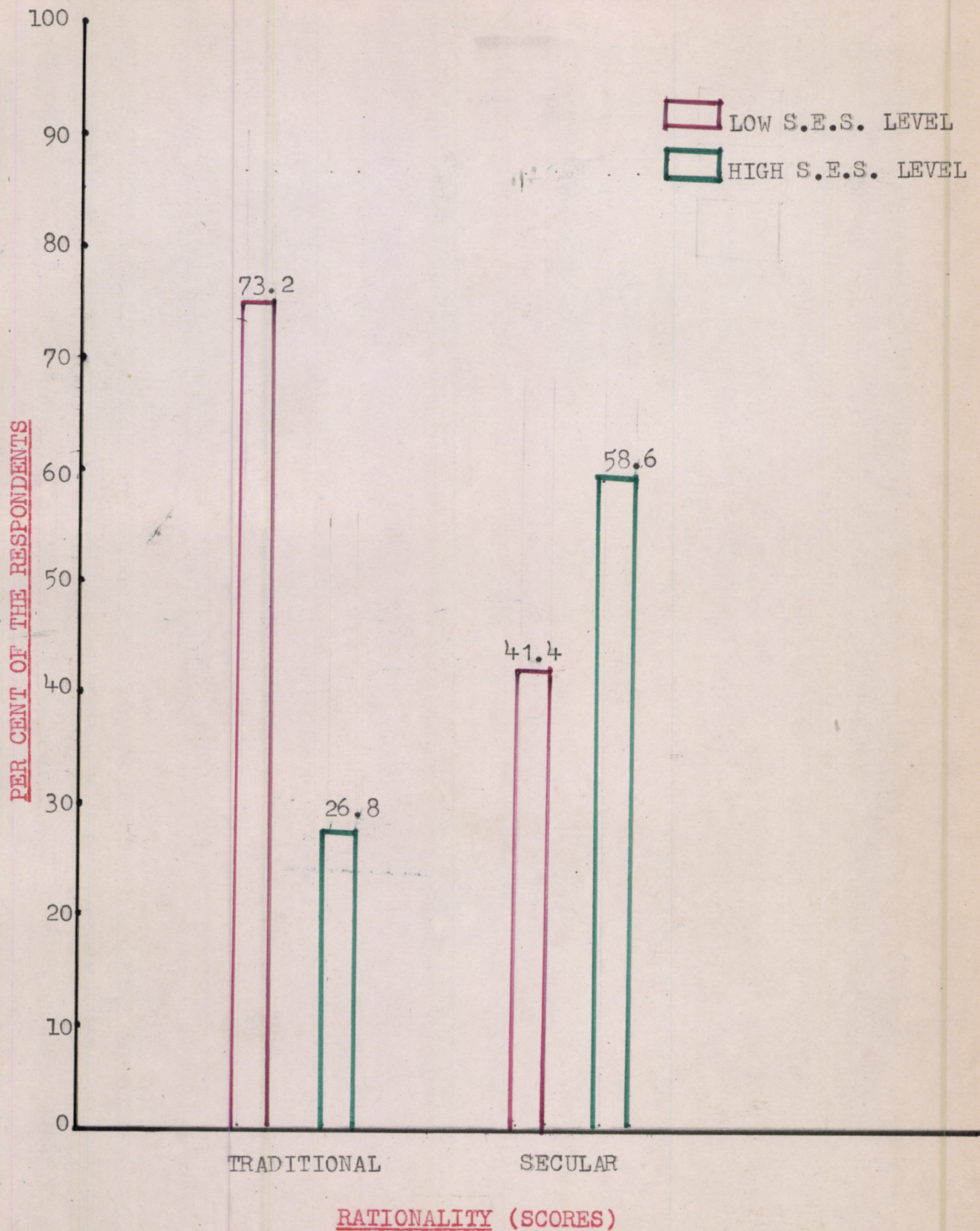


FIG. 9

Table - 21The Nature of Association between Indebtedness of the Respondents and Their Socio-economic Status

Socio-economic status.	Number of respondents in debt. (N = 76)	Number of respondents without debt. (N = 64)	Total (N = 140)
	<u>P E R C E N T</u>		
Low	73.7	43.8	60.0
High	26.3	56.2	40.0
Total	100.0	100.0	100.0

Chi-square = 12.48, D.F. = 1

Highly significant 0.01 level.

The analysis in Table 21, reveals that there is a statistically significant relationship between indebtedness and the socio-economic status. This indicates that the respondents having low socio-economic status are those who are in debts while respondents without debts have relatively high socio-economic status.

(j) Information seeking Habit and Socio-economic Status.

Table 22 studied relation of information seeking habit and socio-economic status of the respondents.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S INDEBTEDNESS
AND SOCIO-ECONOMIC STATUS

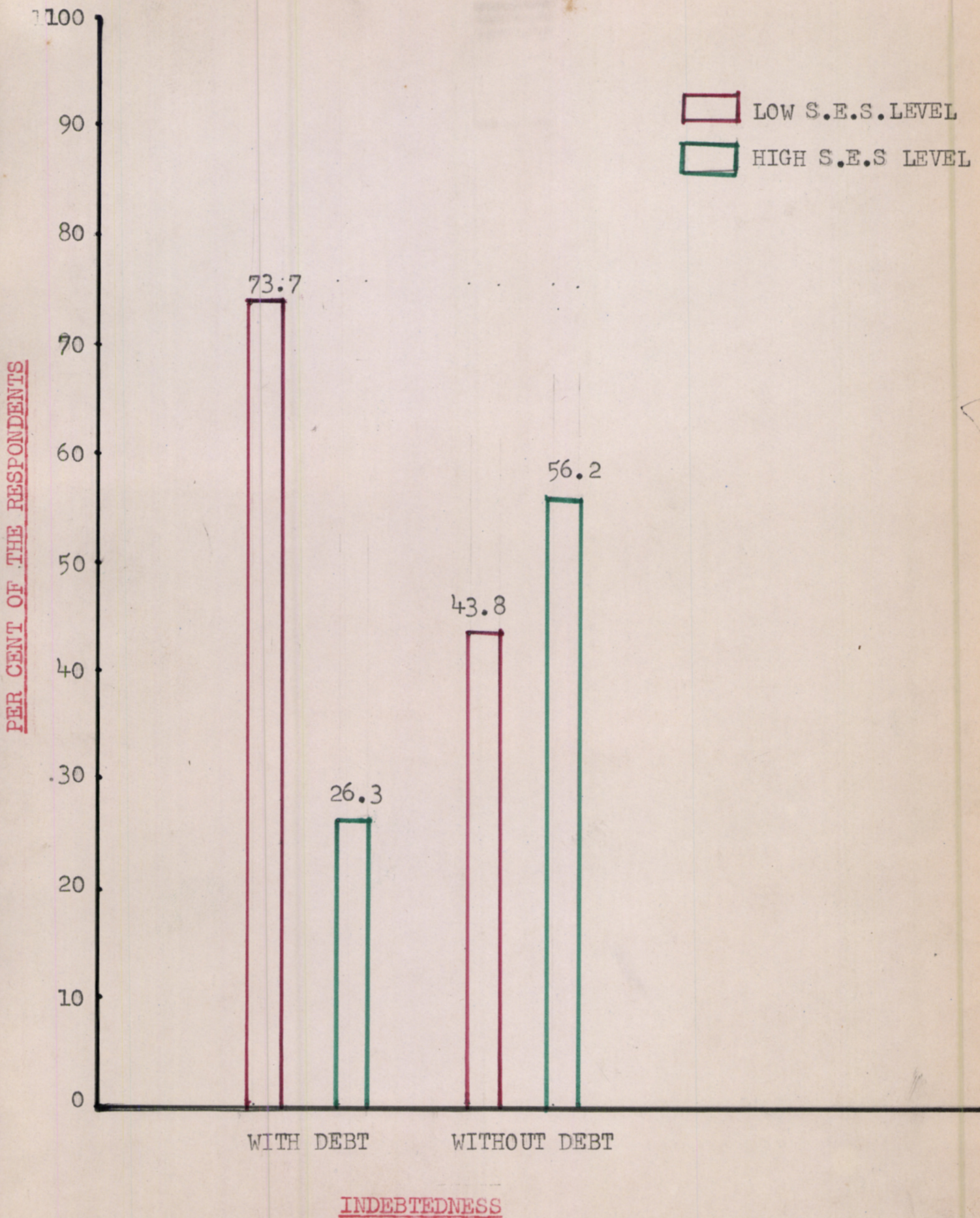


FIG. 10

Table - 22

The Nature of Association between Respondent's Information Seeking Habit and Socio-economic Status.

Socio-economic status.	Information seeking habit		Total (N = 140)
	Information seeking (N = 65)	Not seeking (N = 75)	
	<u>P E R C E N T</u>		
Low	38.5	78.7	60.0
High	61.5	21.3	40.0
Total :	100.0	100.0	100.0

Chi-square = 23.29,

D.F. = 1.

Highly significant at 0.01

It was noticed that highly significant association exists between the information seeking habit of the respondents and their socio-economic status. Cosmopolite-respondents had higher socio-economic status.

(k) Social Participation and Socio-Economic Status.

Individuals social participation brings him in closer contact with change agents, leaders and organizational services. This might be helping him to give better status. Table 23, attempts to study if association exists between social participation and socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S INFORMATION
SEEKING HABIT AND SOCIO-ECONOMIC STATUS

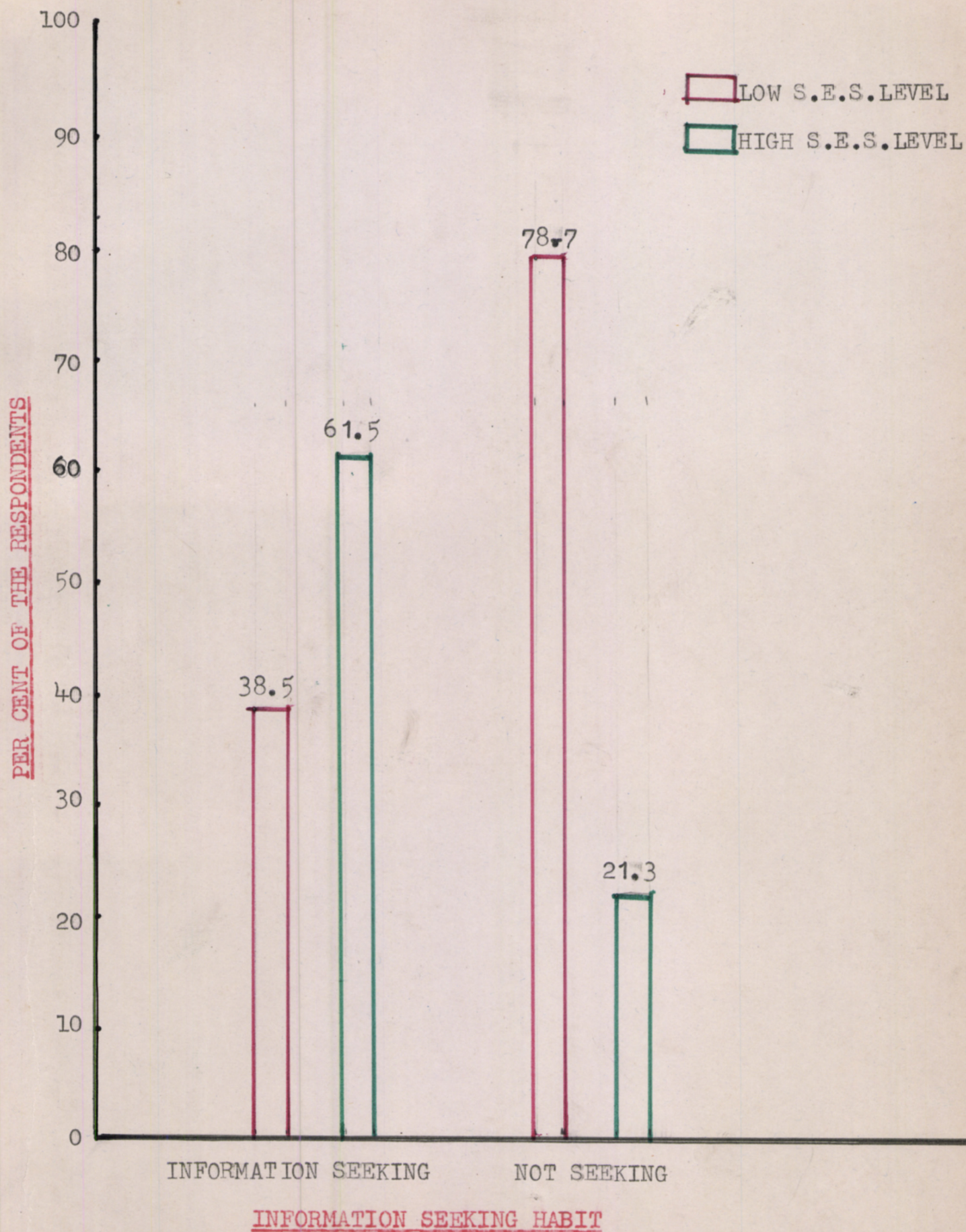


FIG. 11

Table - 23

The Nature of Association between Respondent's Social
Participation and Socio-economic Status.

Socio- economic status	Social participation			Total (N=140)
	No partici- pation (N = 58)	Low parti- cipation (N = 40)	High parti- cipation. (N = 42)	
	<u>P E R C E N T</u>			
Low	82.8	60.0	28.6	60.0
High	17.2	40.0	71.4	40.0
Total :	100.00	100.0	100.0	100.0

Chi-square = 29.95, D.F. = 1

Highly significant at 0.01 level.

There was highly significant association between social participation and the socio-economic status of the respondents. Higher the socio-economic status of the respondent, higher was his social participation and vice-versa.

^x(1) Migration and Socio-economic Status :

Migration might help to improve ones knowledge of outside world and annual income. Table 24 attempts to study association of migration with socio-economic status.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S SOCIAL-
PARTICIPATION AND SOCIO-ECONOMIC STATUS

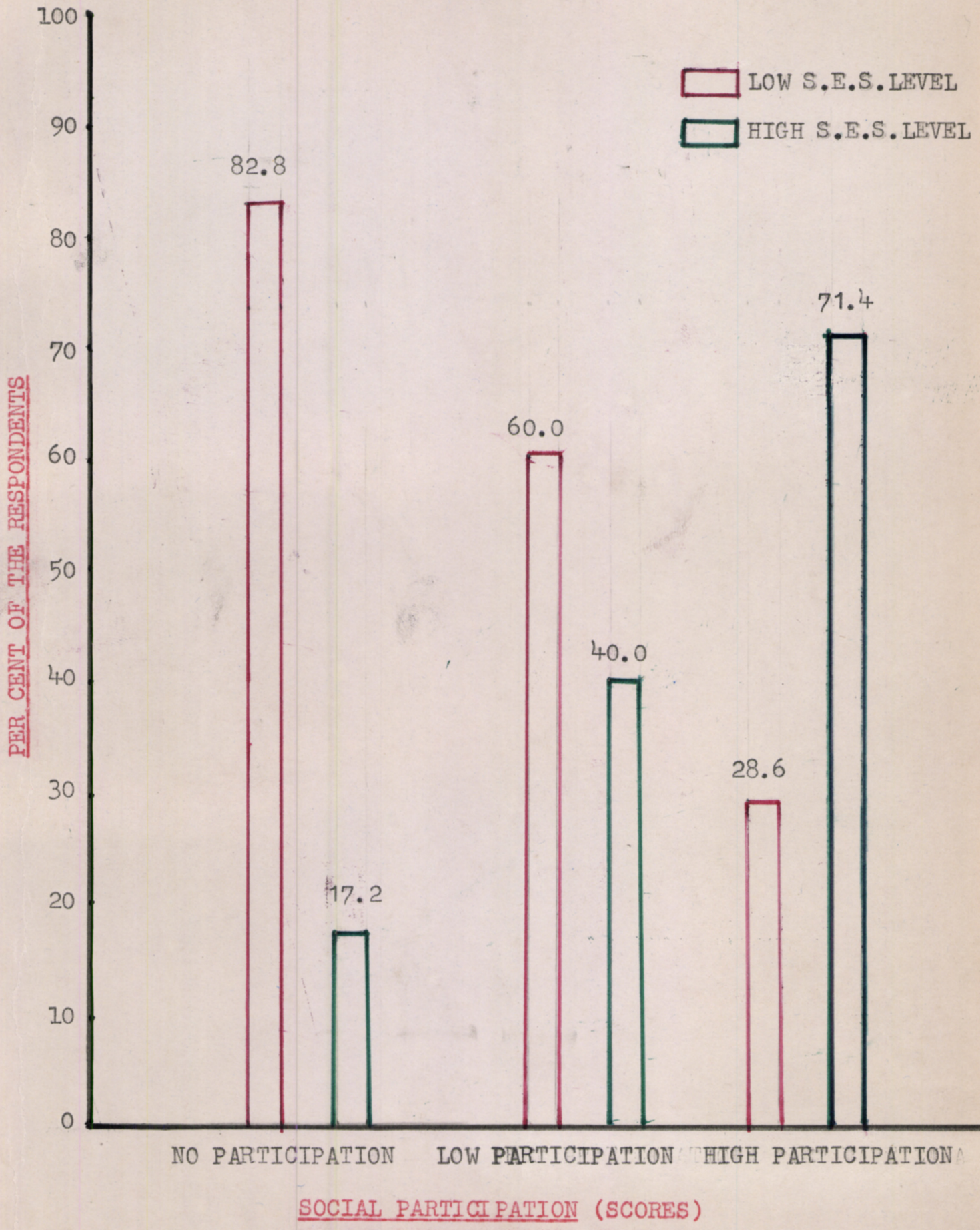


FIG. 12

(1) Migration and Socio-economics Status :

Migration might help to improve ones knowledge of outside world and annual income. Table 24 attempts to study association of migration with socio-economic status.

Table - 24The Nature of Association between Respondent's Migration and socio-economic Status.

Socio-economic status.	Migration		Total (N = 140)
	Not migrants (N = 74)	Migrants (N = 66)	
Low	72.9	45.4	60.00
High	27.1	54.6	40.00
Total :	100.0	100.0	100.00

NChi-square = 10.18

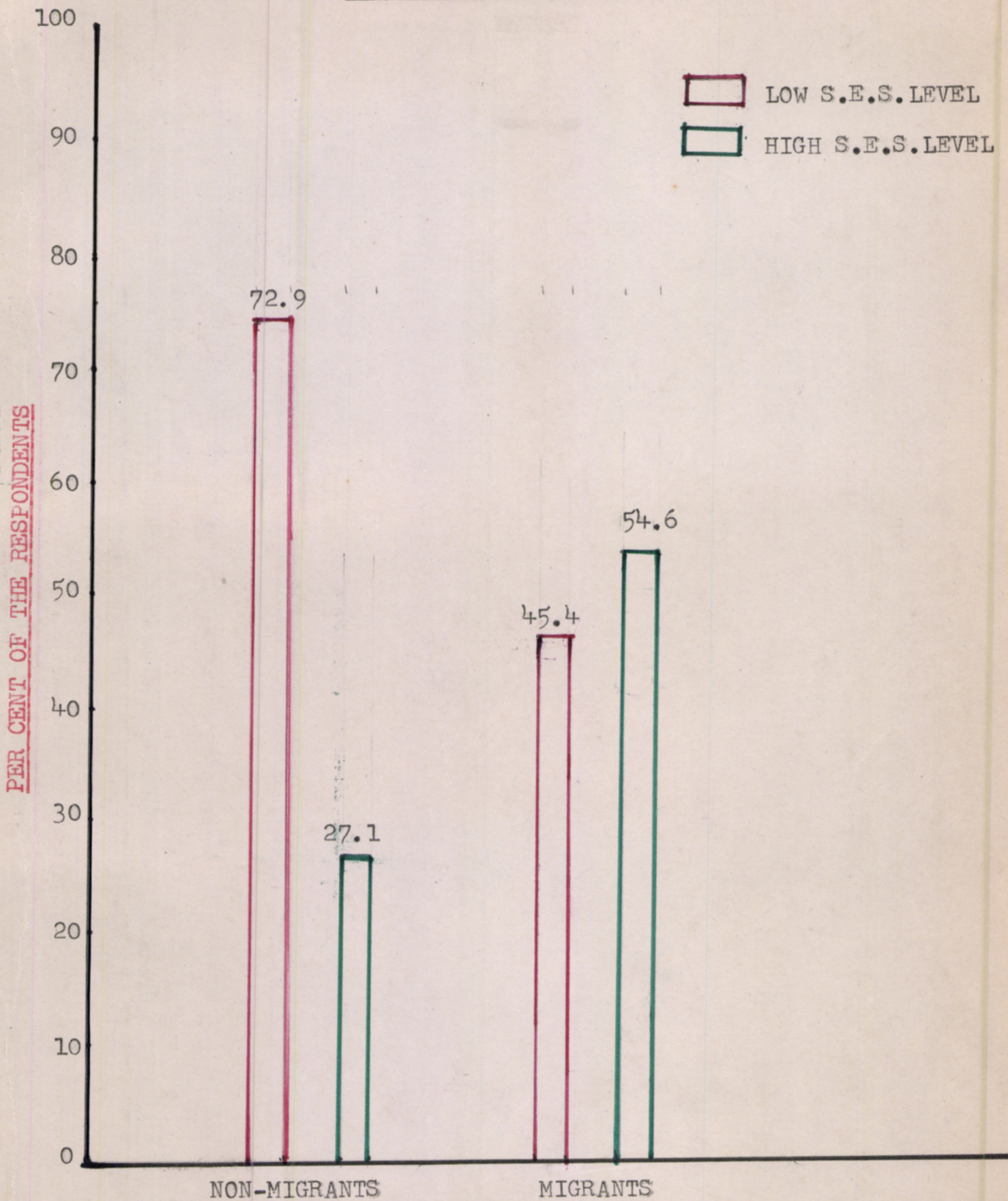
Highly significant at 0.01 level.

It is evident that there is significant relation between migration and socio-economic status. More the migration, better is the socio-economic status.

4.3 Major Changes During Last 25 years :(a) Progress in Education :

In order to understand changes that have occurred in the educational achievements of rural Mang Caste families information regarding same is shown in Table 25.

THE NATURE OF ASSOCIATION BETWEEN RESPONDENT'S MIGRATION AND
SOCIO-ECONOMIC STATUS



MIGRATION

FIG. 13

Table - 25Distribution of Families by Formal Education Today
and 25 Years Prior.

Sr. No.	Educational achievement	Families education (per cent)	
		Before 25 years (N = 140)	To-day (N = 140)
1.	Illiterate	80.3	45.7
2.	1 to 4 std.	15.6	42.8
3.	5 to 7 std.	4.1	11.5
Total :		100.0	100.0

It can be seen that there is considerable progress in educational achievements of families. Twenty five years ago illiteracy percentage of heads of families was 80 per cent and literacy per cent was only 20 per cent. But now a days this picture has gradually changed and illiteracy percentage has reduced upto 46 and literacy percentage of the heads of families has increased upto 54 per cent.

(b) Occupational Mobility :

In order to understand whether changes have occurred in family occupations, information obtained in this study is presented in Table 26.

Table - 26Distribution of Families by Their Main Occupations
Today and 25 years Ago.

Sr. No.	Occupations	Family occupations	
		Before 25 years	To-day
<u>P E R C E N T</u>			
1.	Rope making	80.00	25.00
2.	Agricultural labour	15.00	25.00
3.	Cattle marketing	5.00	20.00
4.	Musicians	-	15.00
5.	Tailoring	-	10.00
6.	Others like carpentary, Brick laying etc.	-	5.00
Total :		100.00	100.00

It can be noticed that 25 years ago almost all (80 per cent) families were engaged in their traditional occupations. During last 25 years, there is a slow trend which shows that mobility in occupation is taking place. Families are shifting from their traditional occupation to non traditional occupations such as tailoring, musicians, brick laying etc.

(c) Changes in Family System :

As a result of new innovations, new democratic concepts, changing religious and social values, traditional

MAIN OCCUPATIONS OF MANG COMMUNITY

PHOTO-4



ROPE SELLING

PHOTO-5



BROOM SELLING

SECONDARY OCCUPATION OF MANG COMMUNITY

PHOTO-6



MIDDLEMAN IN CATTLE MARKETING

family system might have undergone changes. These changes were studied and information is presented in Table 27.

Table - 27

Distribution of Families by Their Changes in Family System Today and 25 years Ago.

Sr. No.	Family system	Families	
		Before 25 years (N = 140)	To-day (N = 140)
		<u>PER CENT</u>	
1.	Individual	10.0	62.1
2.	Joint	90.0	37.9
Total :		100.0	100.0

From above table it is clear that the pattern of family system has gradually changed in 25 years. At present most of the families (62 per cent) are individual but before 25 years ago it was only 10 per cent. Members of the joint families normally have more close and intimate affinity. Due to changing social values, members are becoming more individualistics, competition within family members for better life has increased. So family ties have reduced considerably. There are more individual families than before.

(d) Identity of Respondents :

Due to campaign of removal of untouchability, mostly untouchability has been abolished. In this connection trend of behaviour of respondents before 25 years ago and to-day by their identity was shown in Table 28.

Table - 28**Distribution of Respondents by Their Identity.**

N = 140

Sr. No.	What do you call yourself (identity)	Before 25 years (N = 140)	To-day (N = 140)
1.	Untouchables	95.0 PER CENT	21.4
2.	Touchable	5.0	78.6
Total :		100.0	100.0

Now a days social inequality has been reduced considerably. It can be noticed that most of the respondents (79 per cent) consider oeridentity themselves as touchables or socially equal to all other castes.

(e) Changes in Social Values :

Due to modern technological changes, social values and orientations have changed and this is presented in Table 29.

Table - 29Distribution of Respondents by Social Values.

N = 140

Sr. No.	Social values	Before 25 years (N = 140)	To-day (N = 140)
<u>P E R C E N T</u>			
1.	Opinion leadership within caste.	10.0	25.00
2.	Rationality	5.0	65.00
3.	Information seeking behaviour.	NIL	40.00

It is evident that opinion leadership has increased considerably in last 25 years. More percentage of respondents were giving importance to rational thinking and were attempting to secure information through meetings, radios etc.

4.4 Aspirations About Childrens And Other Social Systems :

(a) Aspiration about Education for Children :

A question was asked to the respondents about their aspirations regarding the education for their children. The distribution of respondents by their aspirations is presented in Table 30.

Table - 30Distribution of Respondents by Their Educational Aspirations About Their Children.

Sr. No.	Educational standard	Respondents (N = 140)	Per cent
1.	Cannot say	10	7.2
2.	Upto 7	25	17.8
3.	8 to 11	60	42.8
4.	College education	45	32.2
Total :		140	100.0

It is evident that 18 per cent of the respondents desire that their children should be educated upto 7th standard only, while 43 per cent of the respondents wanted that their children should have education upto matriculation. Nearly 32 per cent of the respondents expressed that their children should have under graduate education and post graduate. Seven per cent of the respondents could not answer the question at all.

(b) Aspiration about Childrens Occupation :

The respondents expectations regarding their children's occupation are presented in Table 31.

Table - 31Distribution of Respondents by Children's Occupational Aspiration.

Sr. No.	Aspiration	Respondents (N = 140)	Per cent
1.	Government servant (including police education and C.D. Dept.)	88	62.22
2.	Private practitioner (pleader, Engineer, Doctor and factory worker.)	38.	27.8
3.	Leader	7	5.0
4.	Farmer	7	5.0
Total		140	100.0

Out of the 140 respondents majority of the respondents (62 per cent) desire that their children should secure government service. Seven per cent of the respondents expressed that their son should be a factory worker. While 21 per cent wanted that their son should be private practitioner as pleader, doctor, engineer, professor etc. Five per cent of the respondents wanted that their son should be either leader or farmer.

(c) Social Relations of Villagers :

The opinions given by the respondents regarding social relations is presented in Table 32.

Table - 32Distribution of Respondents by Social Relations
of Villagers.

Sr. No.	Social relations	Respondents (N = 140)	Per cent
1.	Good	105	75.0
2.	Bad	25	17.8
3.	Very bad	10	7.2
Total :		140	100.0

It can be seen that three fourths of the respondents (75 per cent) had good social relations with the villagers. Eighteen per cent of the respondents had bad relations, while seven per cent of the respondents had very bad relations with the villagers. This shows that most respondents are getting proper treatment.

(d) View towards Intercaste Marriage of Children. :

A question was asked to the respondents as to whether they are ready for inter-caste marriage of their children.

It was observed that a considerably high number of respondents (75 per cent) were in favour of inter-caste marriage of their children, while very few of the respondents (25 per cent) were not in favour of intercaste marriage.

(e) Views Towards Balutedari System :

Respondents were asked whether they feel that balutedari system should continue in future or otherwise. The opinions given by respondents are presented in Table 33.

Table - 33**Opinions of Respondents about Balutedari System**

Sr. No.	Views about Balutedari system.	Respondents (N = 140)	Per cent
1.	Cannot say	20	14.3
2.	Be continued	30	21.4
3.	May be discontinued	90	64.3
Total	:	140	100.0

It was observed that majority of respondents (64 per cent) were in favour of discontinuance of balutedari system. Very few respondents (21 per cent) wanted to retain balutedari system and 14 per cent of respondents were unable to give their views.

(f) Opinion Leaders of the Caste :

Respondents were asked whether they are formal or opinion formal leaders.

It is indicated that only 18 per cent of the respondents were either opinioners formal leaders of the caste, while 82 per cent are followers.

(g) Identity of the Respondents :

Respondents were asked to state whether they consider that they are untouchables.

Majority of the respondents (79 per cent) identified themselves as they are similar to other higher castes. Only few (21 per cent) of the respondents identify themselves as they are socially different and are untouchables.

(h) Sarpanch of the Village :

They were asked to give opinion as to who should be the sarpanch of village.

Majority of the respondents (64 per cent) expressed that the Sarpanch of the village should be of any caste, while 36 per cent of the respondents, opined that the Sarpanch of the village should be of their own caste.

(i) Existence of Jat Panchayat (Mang chawadi)

The respondents were asked if there exists Jat Panchayat in the village. About 57 per cent of the respondents expressed that there was Jat panchayat in the village for settling their disputes, while 43 per cent stated that Jat panchayat has ceased to function now.

(j) Origin of Caste :

The respondents were asked about origin of caste of answers are presented in Table 34.

Table - 34Distribution of Respondents by Their Views Towards
Origin of Caste

Sr. No.	Views expressed	Respondents (N = 140)	Per cent
1.	Originated by man -		
	a) Man made	30	21.4
	b) According to hereditary job	57	40.7
2.	Originated by God		
	a) Divine will	20	14.3
	b) Based on past deeds	13	12.9
3.	Do not know	15	10.7
Total :		140	100.0

About 21 per cent of the respondents expressed that the caste system was originated by man while 41 per cent of the respondents told that it had its origin according to hereditary nature of job. Thus in all 62 per cent feel that it was originated by man. About 14 per cent were of opinion that it was due to Divine will and 13 per cent expressed that it was based on past deeds. Thus in all 27 per cent feel that it was originated by God. Only 11 per cent were unable to give any opinion.

(k) Family Planning :

Respondent's opinion regarding family planning were assessed in this study.

Out of the 140 respondents, 105 respondents (75 per cent) told that family planning is beneficial to improve standard of living and socio-economic status while remaining 35 respondents (25 per cent) reported that family planning is not beneficial. This shows that 25 per cent respondents are traditional minded.

4.5 Major Problems Faced By Them :**(a) Financing Agencies :**

Out of the 140 respondents, 76 respondents (54 per cent) told that they require debt. Remaining 64 respondents (46 per cent) have stated that they don't get debt due to lack of security and uncertainty of repayment of debt. This shows poverty of the respondents.

Table - 35Financing Agencies of Mang People

Sr.No.	Agencies	Per cent
1.	Moneylender	10.00
2.	Relatives	20.00
3.	Banks	15.00
4.	Societies.	25.00

It is clear that many credit agencies hesitate to give loan due to lack of security and uncertainty in repaying loans. This is the major problem of credit faced by Mang community.

(b) Unequality in Distribution of Land to Scheduled Castes :

Table - 36

Distribution of Scheduled Castes by Land Distribution

Sr.No.	Scheduled Caste	Agriculture doing per cent
1.	Mahars	50.00
2.	Mang	20.00
3.	Chambhar	60.00

It is clear that people of Mang community feel that they are not advanced as Chambhar and Mahars, because the facilities provided by Government in allotting land to scheduled caste is not proper in case of Mang community.

(c) Other Problems :

Out of the 140 respondents, 84 respondents do not have any land. These families are forced to work as landless labourers. They are either unemployed or partially employed for a considerable period. They find difficult to make a living. These respondents having land do not get seeds, fertilizers and other improved impliments in time for doing Agriculture in modern way to increase yield per hectare.

Those who do not have any source of agricultural land may be provided land by government or provided with some occupation by government which might give them necessary requirements of food and shelter.

Results obtained from different association and characteristics are given in Table 37.

Table - 37

Association Between the Characteristics of the Respondents And Their Socio-economic Status.

Sr.No.	Characteristics	Chi-square value (χ^2)		D.F.
1.	Age	0.8320	N.S.	2
2.	Education	11.64	++	2
3.	Family size	0.7904	N.S.	2
4.	Family type	0.2912	N.S.	1
5.	Size of Holding	22.04	++	2
6.	Annual Income	32.86	++	2
7.	Adoption Index	8.65	+	2
8.	Rationality	14.14	++	1
9.	Indebtedness	12.48	++	1
10.	Information seeking habit.	23.29	++	1
11.	Social participation	29.95	++	1
12.	Migration	10.18	++	1

++ :- Significant at 0.01 level.

+ :- Significant at 0.05 level.

N.S. :- Not significant at 0.05 level.

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CHAPTER - V

DISCUSSION

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DISCUSSION

In this chapter, an attempt will be made to discuss the results presented in the previous chapter, in the light of the selected hypothesis, previous studies and the factors under study. This discussion will give clear idea about (1) the association of the characteristics of respondents with the socio-economic status (2) major changes that have occurred during last 25 years (3) aspirations about their children and other social systems and (4) major problems faced by them.

5.1 Association of the Characteristics of Respondents with Socio-economic Status :

(a) Age :

Age is a very important variable which decides likes and interests. Moreover age also determines to some extent individual's status within the family and in society. In this study it was noticed that as the age group advances, percentage of respondents possessing high socio-economic status decreases but there was no significant association between age and socio-economic status. Younger age group had relatively better socio-economic status. This may be because traditional value system to respect older generation is not now prevailing in this society.

(b) Education :

Education may widen ones field of experience and may give better social and economic status. In this study, it was noticed that as educational level increases

from illiteracy group to grade of 5 to 7 years, percentage of respondents having higher socio-economic status increases from 25 to 62 per cent. There was significant association between education and socio-economic status. In other words socio-economic status increases with increases in the educational level. This may be due to the fact that education broadens the out look of an individual and encourages active participation in productive activities which increases the socio-economic status of the respondent. Moreover, educated people are bold, think rationally and act purposefully in their life, naturally they might be better in their socio-economic status. The finding of this study is similar to Kulkarni's (1972) finding who has observed that, there is significant association between formal education and socio-economic status.

(c) Size of Family :

Family provides basic needs of its members and also gives social status in society. In this study it was noticed that there was no association between size of family and socio-economic status of the respondents. It is due to the fact large sized families are likely to be poor, where earning members are few and dependent members are more.

(d) Type of Family :

According to traditional values, joint family system and better socio-economic status. However, in this study it was observed that both types of families have equal

percentage of respondents, possessing high socio-economic status. It was found that there was no significant relationship between type of family and socio-economic status. Due to existing social values, members are becoming more individualistic, competition within family for better life has increased. This may be the reason why socio-economic status was observed equally in both family systems.

(e) Size of Holding :

In a rural agricultural society land is the basic source of income of most of the villagers. The size of holding decides to some extent family income, adoption level of new agricultural practices and social status. This study indicated that as the land holding increases, socio-economic status also increases. There are relatively more respondents possessing high socio-economic status in the category of over two hectares. It can be clear that higher the size of holding higher is the socio-economic status. The association showed that there was highly significant relationship between the size of holding and socio-economic status of the respondents. The finding of this study is similar to Mujumdar and Madan who have viewed that higher socio-economic status is associated with land ownership or rights on the soil.

(f) Annual Income :

Every respondent's standard of living is decided by his income. His requirements in farming, occupations and those of his family are decided by the income he earns.

The income level also influences the degree of his prestige in the society and contacts with the outside world. It was observed in this study that as the income level increases from Rs.1000 to Rs. 2500 percentage of respondent possessing higher socio-economic status increases from 17 to 65 per cent. Thus there was significant association between annual income and socio-economic status. A better financial position enable the respondent to be more enterprising to take risks in trying new ideas. Thus findings of this study have shown that higher the income level of the respondents higher was his socio-economic status. The finding of this study is similar to Kulkarni's (1972) finding in his investigation.

(g) Adoption Index :

The adoption index was calculated considering the number of practices one adopts and the number of years for which each practice was adopted. High adoption index is likely to be associated with a higher status of a respondent in the society. The study revealed that only 27 per cent of respondents were adopters of improved agricultural practices while majority (73 per cent) of the respondents were found to be non-adopters of improved agricultural practices. Out of the adopter category (27 per cent), 14 per cent of the respondents were low adopters (score upto 6) and remaining 13 per cent of the respondents were found to be high adopters (score above 6). It was noticed that adoption index was associated with socio-economic status. The findings of this study are

in line with that of S.N.Mundra and N.K.Batham (1967).

(h) Value Orientation or Rationality :

A respondent's value orientation may be traditional or secular. These values reflect the outlook of the respondents towards the different activities in life as a whole. It was noticed that majority of the respondents (59 per cent) had traditional values whereas remaining respondents (41 per cent) had secular value orientation. The study revealed that there was significant association between the values of the respondents and the socio-economic status. From this, it can be noticed that the respondents having rational values had better socio-economic status and respondents having traditional values had low socio-economic status. It could be said that the high socio-economic status helps the respondent in being more rational. The findings in this respect are in line with those of Deyrup Felicia, J. and Enthoven in (1967) and (1922).

(i) Indebtedness :

Indebtedness of the respondent can give an idea about the socio-economic status of the respondent. The study revealed that the majority of the respondents (54 per cent) were in debt while others (46 per cent) were without debt. The study has shown that there was a statistically significant association between the indebtedness and socio-economic status of the respondent. The respondents who were without debt, had generally a better socio-economic status. But these may also be a reciprocal influence between the

indebtedness and the socio-economic status. Thus it could be said that better socio-economic status helps the respondent to live without debt.

(j) Information Seeking Habit or Cosmopolitanism :

Cosmopolitanism is the degree to which an individual's orientation is external to a particular social system. In this study, it was revealed that the majority of the respondents (54 per cent) had no information seeking habit. Other (46 per cent) respondents had high degree of information seeking habit that is were cosmopolite. The association between information seeking behaviour and the socio-economic status of the respondents was that noticed to be statistically significant. So it is evident that cosmopolitanism helps respondents to increase their socio-economic status.

(k) Social Participation :

Various political, economic, social and religious organisations help the individual to participate in social activities. Social participation in different organisations broadens the outlook of the respondents and brings about "we feeling", Co-operation and harmony within the members of local community. It was hypothesized that social participation may improve the social, economic status of the Mang people. In this study it was noticed that as the social participation increases, number of respondents possessing high socio-economic status also increases. It was observed that a significant association exists between

the social participation of the respondents and the socio-economic status. The general indication is that as the social participation score increases, the level of socio-economic status also goes on increasing. This shows that greater the social participation leads to higher socio-economic status of the respondents.

(1) Migration :

Migration is essential to obtain better opportunities of services and new occupations. It was hypothesized that Mang caste people who migrated to towns have improved their position socially and economically. The author found that in 47 per cent cases of the respondents, family members and migrated to other places for seeking employment. It was observed that migrants had better socio-economic status than non-migrants. Migration was associated with socio-economic status. The finding of this study is similar to findings of Jordan and Irawati Karve.

5.2 Major Changes During Last 25 Years :

Changes that have taken place during last 25 years in respect of education, occupation, family system and social values are discussed below :

(a) Progress in Education :

It was noticed in this study that illiteracy percentage of the respondents has from 80 to 45 per cent in last 25 years. Further number of respondents who have taken education upto 4th and 7th standard respectively has increased considerably. This shows that people have accepted one of

the key instruments of economic development and social progress.

(b) Occupational Mobility :

The trend in occupational mobility is also considerable. Previously 80 per cent of Mang people were doing their traditional occupation (rope making), whereas now it is only 25 per cent. So 55 per cent of the respondents do not consider now that rope making is their main occupation. Now a days Mang caste people are engaged in several other occupations like agricultural labour (25 per cent), cattle marketing (20 per cent), Musicians (15 per cent), Tailoring (10 per cent) and others like carpentry, brick laying etc. (5 per cent). Mang caste families have shifted from their traditional occupations to non-traditional occupations with a hope to secure better life and better social status. This also shows that traditional association of religion, caste and occupation has lost its hold and ties to groups as caste have weakened.

(c) Changes in Family System :

As a result of new innovations, new pattern of living, changes in religious, social and economic values relatively many joint families have changed to individual families. The study showed that before 25 years, there were only 10 per cent individual families but now most of the respondents were members of individual families (62 per cent). This shows that traditional religion has lost its hold and ties to groups as families have weakened.

(d) Identity Of The Respondents :

Learned people as well as the national leaders are of the opinion that social differentiation based on ageold caste system be abolished. It was observed in this study that majority of the respondents (79 per cent) do not consider themselves as untouchables while very few (21 per cent) feel that they are not similar to others that are socially unequal to other castes. This clearly shows that untouchability from rural area has been eradicated to a considerable extent.

(e) Change In Social Values :

The study revealed that 25 per cent of respondents were caste leaders, where as only 10 per cent were so before 25 years. Rationality and cosmopolitaness had also increased to 65 per cent and 40 per cent respectively against 5 per cent and nil before 25 years. Due to legislations passed by Government and as a result of various facilities and preivilages given to Mang caste people. There is a gradual progress in leadership, rationality and information seeking habit. Study shows that new leadership is emerging in castes as Mangs, they are accepting new values which may speed up rate of change.

5.3 Aspirations About Childrens And Other Social Systems :

Aspirations regarding childrens education, occupations and other social systems are discussed below :

(a) Education For Children :

The findings of this investigation indicated that

Many people have now become aware of the importance of formal education. Eighteen per cent of the respondents told that their children should be educated upto 7th standard while majority of the respondents (43 per cent) wanted that their children should study upto S.S.C. level. Nearly 32 per cent of the respondents said that their children should have college education with a thirst for new knowledge there cannot be new methods, new industries and progress, so people's high aspirations about education of their children shows their changed out look towards life.

(b) Occupation For Children :

Aspiration of the respondents regarding the future of the children appear to be high order. Most of the respondents (62 per cent) desired that their children should secure Government service from the posts reserved for scheduled castes. About 28 per cent respondents have expressed that their children should be private practitioners viz. Pleader, Doctor and Engineer. About five per cent desire that children should be leader or farmer. It appears that they are also aware of importance of education in security jobs.

(c) Social Relation Of Villagers :

Study revealed that majority of the respondents (75 per cent) had good relations with villagers, 18 per cent of the respondents had bad relations and 7 per cent with very bad relations with villagers. This might be due to untouchability and other minor disputes as carrying potable water from community well, entrance in temple etc.

(d) View Towards Inter-caste Marriage :

In this study a big majority of the respondents (75 per cent) were in favour of inter-caste marriage as they told that they will get prestige and honour in the village due to inter-caste marriage.

(e) View Towards Continuity Of Balutedari System :

Most of the respondents (64 per cent) were in favour of discontinuance of balutedari system while very few of them (21 per cent) were in favour of balutedari system. Fifteen per cent of the respondents were unable to give opinion clearly due to their feelings was dynamic towards balutedari system.

(f) Leader Of The Caste :

Dynamic caste leaders are essential to keep group progress. Majority of the respondents (83 per cent) were not leaders, while very few (18 per cent) were leaders of their own caste. The caste leaders play an important role by keeping harmony and order in group there by maintaining group solidarity.

(g) Sarpanch Of The Village :

Generally many respondents (64 per cent) told that Sarpanch of the village should be of any other caste due to fear of pressure of other higher castes in political field. Thirty six per cent of the respondents wished to have sarpanch of their own caste but this will not be satisfied till dominant leadership in the village by other caste people was reduced.

(h) Caste Panchayat :

Caste panchayat plays a very important role in developing unity and solidarity of the people. Nearly 57 per cent of the respondents told that there was a Jatpanchayat of their own caste for settling disputes and quarrels of the caste, while 43 per cent of the respondents told that there was no Jatpanchayat in the village. Jatpanchayat also solves the common problems of caste people with combined efforts. In few villages, though there was Jatpanchayat it was not functioning.

(i) Origin Of Caste :

Nearly 62 per cent of the respondents told that caste system had originated either due to hereditary nature of job or due to convenience of society. Remaining 27 per cent expressed, it originated because of Divine will and past deeds. Only 11 per cent respondents were unable to give any opinion.

This shows that 62 per cent have rational views, should further changed to bring social equality and other 27 per cent changed from traditional to rational.

(j) Family Planning :

About 75 per cent of the respondents were told that family planning is beneficial to improve standard of living and socio-economic status, while remaining 25 per cent reported that family planning is not beneficial due to traditional minded. This shows that now people have become aware of importance of small size family to develop socio-economic status.

5.4 Major Problems Faced By Them :

Some of the important problems of Mang caste people are discussed as follows :

About 70 per cent of the Mang caste respondents have expressed that even when they require loan they cannot secure it for want of security and uncertainty of repayment. About 30 per cent have stated that loan is not adequate to meet their needs. Co-operatives and relatives are considered as major financing agencies by them. It is observed that among the difficulties expressed by respondents inadequate and unproductive holding, lack of land, need for financial support, lack of employment, lack of provision of inputs as seeds, fertilizers, irrigation etc. are main barriers in their progress.

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CHAPTER - VI

SUMMARY AND CONCLUSION

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SUMMARY AND CONCLUSION

Any country achieves real prosperity when its economy is stable and supported by social justice. India is struggling since last 25 years to bring about equality, along with educational, economic and cultural progress of rural society. In these attempts of social development it is necessary to take special care of those groups which are socially and economically retarded. This can best be done if one increases his understanding of the factors and characteristics which promote and inhibit socio-economic status. Recognizing the importance of improving social status of individuals and groups of scheduled castes, tribes etc. through the process of social development, this investigation attempts to enlarge our understanding of the impact of various characteristics of respondents of Mang caste on their socio-economic status.

This investigation entitled " a socio-economic survey of Mang caste" was undertaken in ten randomly selected villages of the Rahuri taluka, district Ahmednagar, Maharashtra. The data was collected from 140 randomly selected respondents of Mang caste people by using a schedule. The purpose of this study is to understand following aspects of social life of Mang caste people.

- i) To know average characteristics of Respondents.
- ii) To know the association of the characteristics of respondents and socio-economic status. (iii) To know the major changes that have occurred during last 25 years in respect of education, occupation, family system and

social values. (iv) To know aspirations about their children and other social system. (v) To understand major problems faced by them.

6.1 Average Characteristics Of Respondents :

The average Mang caste respondent included in this study is of 43 years of age, has low education (second grade), possesses an individual family and has a medium size of family (6.5 members), possesses meagre size of holding (1.5 hectares), possesses low annual income (Rs. 1431), possesses low social participation (membership in one organization), possesses high indebtedness (Rs. 350) possesses low adoption index and is tradition bound. A typical Model of a Mang Caste family formulated on the basis of above findings is presented in Figure 14.

6.2 Association Of Characteristics Of Respondents And Socio-economic Status :

1. Nine variables viz., (i) formal education (ii) size of holding (iii) annual income (iv) adoption level (v) rationality (vi) indebtedness (vii) cosmopolitaness (viii) social participation (ix) migration, are noticed to have their association with socio-economic status of the respondents.

2. Three variables viz. (i) age (ii) family size and (iii) family type are not found to have any association with adoption with socio-economic status of the respondents.

The nature of association of different variables is summarized as follows :

1) Age :-

There are relatively more respondents having higher socio-economic status in the younger age group. It was noticed that age is not associated with the socio-economic status of the respondents.

ii) Education :-

With increase in schooling socio-economic status increases significantly. Respondents possessing schooling from '5 to 7 grade' had significantly higher socio-economic status.

iii) Size of Family :

With increase in family size (over 10 members) socio-economic status increases relatively but the difference is not significant.

iv) Family Type :

Individual families had relatively higher socio-economic status but the difference is not significant.

v) Size of Holding :

Respondents possessing larger size of holding (over 2 hectares) had significantly higher socio-economic status.

vi) Annual Income :

Respondents possessing more annual family income (over Rs.2500) had significantly higher socio-economic status.

vii) Adoption Level :

Respondents possessing higher adoption level and significantly higher socio-economic status.

viii) Rationality :

Respondents possessing secular value orientation had significantly higher socio-economic status.

ix) Indebtedness :

Respondents possessing indebtedness had significantly higher socio-economic status.

x) Cosmopolitanness :

Respondents having more cosmopolitanness, had higher socio-economic status.

xi) Social Participation :

Respondents having higher social participation had higher socio-economic status.

xii) Migration :

Families of migrants had higher socio-economic status.

It was noticed that all the respondents were neither identical in their social characteristics nor in their socio-economic status. Change agents who are interested to develop socio-economic status of the Mang caste people will have to make efforts to change their values of different independent variables and social values which are associated with their socio-economic status.

6.3 Major Changes Of Last 25 Years :(a) Progress In Education :

During last 25 years illiteracy has reduced by about 35 per cent and number of those having primary and middle school education has increased by about three times.

(b) Occupation Mobility :

During last 25 years, there is a slow and gradual change which shows that occupational mobility is in a vertical direction. Families are shifting from their traditional rope making occupation to other secondary occupations such as cattle marketing, broom making, tailoring, musicians, brick laying and carpentry etc.

(c) Changes In Family System :

Dominant joint family system has given its place to individual family system. Individual families have increased from 10 to 62 per cent while joint families have reduced from 90 to 38 per cent. Most of them felt the necessity to adopt family planning programme.

(d) Changes In Social Values :

There is a considerable increase in the social participation, rationality and cosmopolitaness in last 25 years. Opinion leaders have increased from 10 to 25 per cent. Rationality has increased from 5 to 65 per cent and cosmopolitaness from zero to 40 per cent.

(e) Identity of the Respondent :

Today most of the respondents (79 per cent) consider that they are socially equal to other castes. This shows change in their outlook as well as that of the society.

6.3 Aspirations About Childrens And Other Social System :**(a) Education For Children :**

Their educational aspirations are of high order. About 60 per cent desire that children should learn upto matric while 32 per cent desire upto graduation.

(b) Aspirations About Children's Occupation :

Their occupational aspirations about children are of high order. About 62 per cent desire that their children should secure Government services and 28 per cent feel private practitionership while 10 per cent desire that their children should be teacher and farmer.

(c) Social Relations of Villagers :

Majority of the respondents (75 per cent) had good social relations with villagers while 18 per cent respondents had poor relations and 7 per cent of the respondents had very bad relations with villagers.

(d) View Towards Inter-caste Marriage Of The Children :

Most of the respondents (75 per cent) were in favour of inter-caste marriage as it may help in having prestige and mere social equality.

(e) View Towards Continuity Of Balutedari System :

Majority (64 per cent) of the respondents desire that balutedari may be discontinued while 21 per cent favour continuance of balutedari system and fifteen per cent were neutral on this issue.

(f) Opinion Leader of the Caste :

Majority of the respondents (83 per cent) were followers and 18 per cent were opinion leaders. New leadership has emerged since independence.

(g) Identity Of The Respondents :

Majority of the respondents (79 per cent) identify themselves as touchables and socially equal to others while 21 per cent consider themselves as untouchables due to ignorance, age old traditional values and traditional social

NORMS.

(h) Sarpanch Of The Village :

Major proportion of the respondents (64 per cent) of the opinion that Sarpanch should be of any caste.

(i) Existence Of Jat Panchayat :

Nearly 57 per cent of the respondents expressed that there was Jat panchayat in the village for settling their disputes and quarrels.

6.4 Major Problems Faced By Them :

(a) Financing Agencies :

Most of the respondents (95 per cent) required debt for their, domestic, consumption needs, production cost, occupational and social needs. Major source of them for obtaining loan is co-operatives, relatives and to some extent money lenders . Most of the respondents told that they were purposefully hesitated by financing agencies due to lack of security and uncertainty in repaying instalments of loan. Lack of credit facilities at proper time and inadequate amount was major problem faced by Mang people.

(b) Unequality in distribution of Land :

Majority of the respondents (75 per cent) had told that they did not get land from Government in the same proportion as of other scheduled castes. Only 20 per cent of the respondents were partly engaged in agriculture.

(c) Other Problems :

1) Those respondents who possess land were needing seeds, fertilisers and impliments in time from co-operative societies or neighbours in the village due to their poverty.

ii) Respondents stated that payment of loans by banks or co-operatives for small cottage industries and other secondary occupations was not adequate and in time.

iii) Unemployment and partial employment was a severe problem faced by them.

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CHAPTER - VII

IMPLICATIONS

CHAPTER - VII

IMPLICATIONS

The findings of this research will have some practical normative implications in solving the social, economical and communicational problems of Mang caste people in order to raise their standard of living. The propositions are suggested for twin purposes namely for action and for research as below :

The implications of this study are divided into three parts i.e. social implication, economic implication and research implication.

The findings of this study suggest that following variables tend to promote higher socio-economic status.

1. More education over 5th grade.
2. Small size of family (upto 5 members)
3. Individual family type.
4. Larger farm holding (over 2 hectares)
5. Higher adoption level.
6. Secular value orientation.
7. Indebtedness
8. High social participation.
9. Adoption of family planning programme.
10. Migration of family members.
11. Profitable farm.
12. Leadership.

Lower values or levels of above elements tend to offer nominal or lower socio-economic status. These main variables are significantly associated with socio-economic status. Further these variables in the sample of

respondents appear to have their functional interdependence and interaction. The change agents like professional extension workers, social reformers and rural leaders will have to attempt to modify favourably the values and attitudes of Mang people in respect of above main '12' variables. So the maximum advancement of education will be helpful for improving social and economic conditions of Mang people.

(I) For Action :

(a) Social Implication :

The following suggestions can be called by means 5 point programme for social implication as master plan if implemented by those concerned will still improve the present condition and will be a good constructive contribution regarding the elimination or eradication or reduction of problems of Mang caste people to some extent if not fully.

1. Government should take a special care to protect their social and economical interest by increasing their participation in local institutions and at Taluka and Zilla Parishad level.
2. State should emphasize educational programme of their children by providing free education with some incentives and creating interest among themselves. This may also assist to eradicate the traditional ageold customs and to increase their integrity with others. This will also result in occupational mobility.

3. Social leaders and social workers should devote themselves to bring up this community from their dead end point of alcoholic and gambling habits.
4. As at present they should have reservation of seats in Government services so as to improve their social status and authority.
5. Intercaste marriage system will eradicate untouchability. Government, social organizations and social workers may give awards to families established by intercaste marriages.

(b) Economic Implication :

The poverty of the Mang people is well known, to improve their economic condition, some of the following remedies may be helpful. Following 9 point programme should be implicated.

1. Those who are working as agricultural labourers may be provided productive lands which become available due to enactment of land ceiling.
2. They may be encouraged for self employed jobs of their own interests such as tailoring, carpentry, brick laying etc.
3. They may be provided with adequate finance through nationalised banks to improve their occupation.
4. They may be provided with the job oriented training in Government school.
5. They may be preferred for military training.

6. Wherever possible they may be given encouragement in piggery, dairy and poultry keeping.
7. Encouragement in co-operative movement may be initiated through the aid of State Government.
8. Banks should advance loans in terms of kind component only so as to avoid miss use of the funds for non productive purposes.
9. Government might insist upon them to follow family planning which may ultimately help to increase their socio-economic status.

(II) For Research :

Research Implication :

With the line light or bench mark of this investigation further deep probe should be done on the following lines.

1. This study being delimited to Rahuri taluka, Ahmednagar district alone, the results may not be applicable every where since social conditions are not identical. Therefore, for generality and universal application of the results further deep probe is necessary to test the results within and between the areas.
2. This research being conducted on the exploratory basis from only the social and economic point of view, it is necessary to conduct further such researches on the inter-disciplinary or multi-disciplinary basis. This will increase the productivity of the research and will help in increasing the understanding about the problems.
3. The measuring devices and scores used in this study

should be further developed for more sharp and pointed results with high reliability and validity.

4. Applied politics and applied research should go hand in hand in case of the development schemes for scheduled castes particularly to Mang caste.

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APPENDIX - I

APPENDIX - I

Statement showing the villages selected and
number of respondents interviewed from each
village.

Sr. No.	Name of village	No. of respondents interviewed.
1.	Baragaon Mandur	10
2.	Brahani	22
3.	Devalali	20
4.	Khandasbe Kh.	8
5.	Kolhar Kh.	8
6.	Mhaisgaon	12
7.	Mimbere	7
8.	Taharabad	10
9.	Taklimiya	18
10.	Wasbori	25
Total :		140

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APPENDIX - II

APPENDIX.II.

नीच समाजवाद्या सामाजिक व आर्थिक जीवनाच्या अभ्यासासाठी प्रश्नवली .

मार्गदर्शक - प्राध्यापक यांनी खालीलप्रमाणे -

+ प्रश्नवली वी. व.आ. बोवले .

(१) कुटूंब प्रचाराचे नाव :

जिल्हा : राहुरी

जिल्हा : महाराष्ट्र

शिक्षण :

समय :

(२) कुटूंब स्वरूपात :

(क) कुटूंब पध्दती :

	वैयक्तिक	संयुक्त	वित्तीय
पूर्वी			
आज			

(ख) कुटूंबाचा वापर :

	१८ वर्षांपर्यंत	१८ वर्षांनंतर	एकूट
पूर्वी			
आज			

(ग) कुटूंबात तीनपैकी जवळ मुले असणे आवश्यक आहे की ?

होय/नाही .

(घ) गोन खर्च करण्याची पध्दत योग्य आहे की ?

होय/नाही .

(ङ) कुटूंब नियोजन कसे होते आज ?

होय/नाही .

(च) तुमच्या कुटूंबातील समस्यांवर निर्णय कोण घेते ?

१) मुलांचे शिक्षण

२) लग्नकार्य

३) शेतीची सुधारणेची पध्दत

४) इतर

(१) व्यवसाय :

वार्षिक उत्पन्न

- (क) दोरबंद तकर करणे
- (ख) शेती
- (ग) मीलमजुरी
- (घ) डेडेपना (जन्मवरील शिरो-ई मजुरीसह वसती)
- (ङ) इतर कोणता

रकम उत्पन्न

(४) वडिवाटोवाली स जीमनेचे क्षेत्र

(क) तुम्ही शेती करता काय ?

हीप/वाडो-

शेती करीत असल्यास रकम क्षेत्र किती ? निरासत
बागासत
पडोस

रकम रुपर

(ख) जीमनेच्या मालकीचा प्रकार : संरक्षित कृष/बागा/वाटोनी/वाडोनी

(ग) तुम्ही कोणते पिके घेता ? (१) (२) (३) (४)

(घ) तुम्हाला शेतीचा खंड काय काय घेतले ?

बागासत/बागा/बागासत घेत पाडी/वाटो/बागासत वाटो.

(ङ) तुम्हाला वसतिगृह किती दिवस मील मजुरी करावे लागते ?

(५) तुम्ही शेतीचा वा सुधारणेचा पध्दतीचा प्रकार काय करता काय ? हीप/वाडो-
बागासत, कोणती ?

क्र.	सुधारणेचा पध्दतीचे नाव	सवलत किती वाटते काय ?	कितीपध्दती
(क)	रासायनिक घताचा वापर		
(ख)	विधानी वेळापत्रापूर्वी बागासत लावणे		
(ग)	सुधारणेचा जातीचे विधानी वापरणे		
(घ)	दोरीत घत तदार करणे		
(ङ)	रीम बागासत व कोटक नागासतचा वापर		

(१) शीतो उत्पादनसाठी लागणारे बांधे आपणास मिळतात का? होय/ना हो.
मिळत असल्यास माहिती द्या-

उत्पादन साधने बांधे मिळतात का?	कोटून ?	किंवा पातून ?
(१) खोली		
(२) खोलीवाली		
(३) खोली		
(४) शीतो बांधे		
(५) इतर		

(७) व्यवसाय व्यवस्था :-

दोरबँड तयार करू शकता काय माहिती :

(क) आपण शीतो दोरबँड तयार करता काय ? होय/नाहो.

(ख) कधीत असल्यास आपण काय तयार करता ?

(१) (२) (३) (४)

(ग) आपणास शीतो यंत्रणेने द्याव्या लागतात काय ? होय/नाहो.

(घ) आपण शीतो यंत्रणेने दिलेले शीतो यंत्रणेला जाता ?

(१) (२) (३) (४)

(ङ) शीतो यंत्रणेने आपणास मिळत नसत कितो उरतो ? (माहितीसाठी):

(८) शीतो यंत्रणेने शीतो यंत्रणेची माहिती ?

(क) आपण शीतो यंत्रणेची माहिती काय वापरता ? :
काय / काय / शीतो

(ख) आपण शीतो यंत्रणेची माहिती काय ? होय/नाहो.

(ग) आपणास शीतो यंत्रणेची माहिती काय ? होय/नाहो.

(घ) आपणास शीतो यंत्रणेची माहिती काय ? होय/नाहो.

(ङ) आपणास शीतो यंत्रणेची माहिती काय ?

(च) आपण शीतो यंत्रणेची माहिती काय ? होय/नाहो.

(छ) आपण शीतो यंत्रणेची माहिती काय ? होय/नाहो.

(९) डेटेक्णावद्दत मांडिले :

- (क) आपणास हा व्यवसाय का पत्करावा लागता ?
- (ख) आपण झळवडपालून कितो वेळा बाजाराला जाता ?
- (ग) झळवडपालून कितो जनावरांचो खरेदी - विक्री होतो ?
- (घ) आपणास मांडयलासलो पैसाचो झडकण घेतो काय ? होय/नाही-
वेत झळवड सें कितो दूर करता ?
- (ङ) डेटेक्णावाचुन आपणास कितो कोचदा होतो ? (मीडन्याता)

(१०) वस्तु पयली :

- (क) आपणास वस्तुयाचो कोणतो कामे कराचो लागतात ?
(१) होवा पळो (२) पड्यासलो राजो गवति मल घाली
(३) जाड्या तवार करणे (४) बाजरो.
- (ख) तुज्याला जाल्याचो कितो घरे बाडित ?
- (ग) वस्तुयावद्दत आपणास वस्तुते कोणत्या रूपांत मिळी ?
(१) घाल्य (२) माफरो (३) स्वयं (४) इतर.
- (घ) वस्तुते पुरेचे मिळी काय ? होय/नाही.
- (ङ) गीयात वस्तुते सोडून वेळोवे घेवा करता काय ? होय/नाही.
करोत झळवड कितो पैसे मिळतात ? (मीडन्याता)
- (च) वस्तुतेदारी झळोच रड्याचे असे आपणास घाटते काय ? होय/नाही-
कारण : (१)
(२)
(३)
(४)

(११) कर्जसिध्दी मांडिली व भाडवत व्यवस्था :

- (क) व्यवसायाचा हिस्सोच ठेवता काय ? होय/नाही.
- (ख) आपणे घेदारात कितो भाडवत गुंतले बाडे ? रुपये:
- (ग) आपणास जास्त भाडवताचो गरज बाडे काय ? होय/नाही.
- (घ) जावयक भाडवत आपणानकळ उपयुक्त बाडे काय ? होय/नाही.
- (ङ) नक्यास आपण कर्ज घेता काय ? होय/नाही.

कर्जांत तबासोत :

कर्जाचो बाव	कर्ज घेवपाचे कारण	कर्ज वापरवपाचे कारण
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फीटुबक वर्ज
सिले सुधारणा

कर्मचारी	कर्म विरपाद्य कारण	कर्म वापरण्याची कारण
मुलाखि शिक्षण वार्मिक समारंभा वर वार्मिकी व्यवसाय सुधारणा श्रीकधीपचार इतर		

(ब) कर्म कील तकडून घेतले ?

अ.क्र.	घनकी	कधी वरति	कितो रूपये	व्याख्या वर	तारण
(१)	सडकारो बँक				
(२)	एन.विकास बँक				
(३)	व्यापारो बँक				
(४)	सरकारो तगाई				
(५)	सावकार				
(६)	पदव्युत्तर.				

(घ) जाणव कर्मचारी परतफेड कशी करता ?

इश्याने/युक्तेनीतर/क्यो तरी / रूपये.

(ज) तुम्हास कर्म मुक्त होण्यास कितो वर्षे लागतील ?

(१२) शिक्षण व्यवस्था :

(क) कुटुंबातले व्यक्तिचो शिक्षण विषयक माहिती द्या

अ.क्र.	शिक्षण	कुटुंबातले ल व्यक्ती	
		माज	पूर्वी
(१)	अज्ञात		
(२)	४ थो परति		
(३)	७ थो परति		
(४)	११ थो परति		
(५)	पदवोधर		
(६)	पदव्युत्तर.		

-/१/-

(ख) तुम्हारा मुला/पुत्री ने कितनी वर्षों तक पढ़ाई की है तुम्हारा बच्चा ?

(१) (२) (३)

(ग) तुम्हारा मुला ने मोटे कपड़े पहनने कीजिये कौन कौन से कपड़े तुम्हारा बच्चा पहनता है ?

(१) चरफरो नौकर () (२) कारकून ()
(३) धौतफरो () (४) प्राथमिक शिक्षक ()
(५) पुढारो () (६) तसल्लो /प्राथमिक ()
(७) धौतरो () (८) धौतरो कामगार ()
(९) इन्जिनियर () (१०) कलिये कपड़े ()
(११) इन्जिनियर () (१२) धौतरो/प्राथमिक धौत ()
(१३) धौतरो () (१४) इन्जिनियर ()
(१५) इतर कौन ? ()

(घ) चरफरो सवेसलो वा कपड़ा धौत कितने जिनसे ?

(ङ) चरफरने दिलेला मागापलेला जातोच्या शिक्षक, नौकर-वा विद्यार्थी सवल तो पुढे वास्तु रहाण्यात आहे वाटते काय ?

(च) मागापलेला जातोच्या सवलतोचा कपड़ा जास्त कोण घेतो आहे तुम्हाला वाटते ?

(१) मडार (२) धौत (३) धौतार (४) इतर

(१२) जाती व्यवस्था :

(क) तुम्हारा जातोला कौनो पोट जातो जाहेत का ? डौत/माडो-
इतरपुत्र कोणत्या ?

(ख) जाती संस्था कोणो निर्माण केतो आहे तुम्हाला वाटते ?

(१) देवाने () (२) धौतानुसार ()
(३) मागापलेला () (४) पूर्व जन्मात वा कर्मकार ()
(५) सांगता केत माडो () (६) इतर कोणो ()

(ग) जाती संस्था कसोच रहावे आहे जाणवते वाटते का ? डौत/माडो.

(घ) तुम्हो स्वतःसा अनुनडो अनुनड सजवता काय ? डौत/माडो.

(ङ) जातोला इतर लोकांको जापले संस्था कसोचकारणे जाहेत ?

(१) कसोचकारणे () (२) धौतानुसार ()
(३) धौतानुसार

-/0/-

(१४) विवाह कीवस्था :

- (क) तुमको लगने जातीया विविध गोत्रात, समुहात हीतात का हीय/नाही-
(ख) वैगवैमन्वा जातीत लग्ग हीने वीम्व वाटते का ? हीय/नाही-
(ग) लग्ग ठरविताये पध्दत काये काहे ?

- (१) वधु - वरविने वडोतघाते मंडळी परस्पर लग्ग ठरवितात का ? हीय/नाही-
(२) वर - वधु स्वतःव्या वरविने लग्ग ठरवितात का ? हीय/नाही-
(३) विधुर काणि विधवा विवाह पध्दत काहे का ? हीय/नाही-
(४) लग्ग ठरविते वेळी वर- वधु जल्मते भयतत काय ? हीय/नाही-
(५) हुंडा वेगवाये पध्दत तुमघ्यात काहे काय ? हीय/नाही-
(६) तुमको लग्ग कोण लावते ? हीय/नाही-

(१५) कुलाचार व धार्मिक विधी :

(क) तुमचे कुलदेवत कोणते :

(ख) तुमघ्या कुटुंबावळी मंगलारुप्या जन्मपासुन कोणते विधी केले जातात ?

- (१) वारावे () (२) काळ () (३) लग्ग विधी ()
(४) जयकळ () (५) वारावे मकत विधी ()
(६) इतर कोणते ?

(ग) तुमघ्या कुटुंबात कोणते लग्ग व उत्सव साजरे केले जातात ?

- (१) गुढो वाडवा () (२) होळी ()
(३) दिवाळी () (४) वसरा ()
(५) पीळा () (६) इतर कोणते ()

(ख) गावातील देवतावळी उत्सवात काम घेता काय ? हीय/नाही-

(ड) गावातील देवतावे दर्शन घेता काय ? हीय/नाही-

(१६) वस्तुतिर :

- (क) तुमकांता वध्या गावात रोजगार काहे काय ? हीय/नाही-
(ख) तुमकी दुकानावळी कामकार गेला काळीत काय ? हीय/नाही-
(ग) तुमघ्या कुटुंबातील व्यक्तीने वस्तुतिर केले काहे काय ? हीय/नाही-

-/८/-

(घ) व्यसतिर करणधाया हेतुः-

- (१) नीकरी () (२) शिखर () (३) धीरा ()
(४) सुमेरुतर गीवात काम नसते मण्डुन ()
(५) इतर कौमताः

(ङ) व्यसतिर तात्पुरते/कायमये चाडे ?

(च) व्यसतिर किलेसो व्यसो तुमय्या कुटुंबासा बारीक मयत करते काय ? डीव/नाडी-
करोत मरुथाय फितो ?

(छ) गेव्या २५ वर्सात तुमय्या जाते सोस फितो सोरानो कुटुंबासा व्यसतिर केते ?

× (१७) आचार - विचार परोवर्तन :

आता २५ वर्षापूर्व

- (१) लोक पुणेधारका विटाळ माने त वाडोत
(२) आळ ता कौमतायाडो थरी प्रवेश मिळतो
(३) सगळ्यां देवळाया पंगतोला आमंत्रण मिळते.
(४) गीवातेल विठ्ठलोवर बाणो मारुथाय परवानगे मिळते.
(५) आळाला कोळ्याडो देवळाया प्रवेश मिळतो.
(६) सगळो परात गीवात देवळपर्यंत जाते.
(७) आळाला इटिसात प्रवेश मिळतो.
(८) आज साखरीक व चीथिक पात्रोप्रमानी प्रत्येकाला
दंडा करता वेतो.
(९) विटोळात धीरा करावा लागतो.
(१०) गावक-धिवरीवर नाटक, सिनेमा व तयाळ मिळून
बडालो.
(११) आळो इतर जाते समुडाया कनिष्ठ मानतो.
(१२) आळो मुले इतर जाते सोस मुलात मिळकतात.
(१३) आळो पाम, तयाळ, विडो इतरधिवरीवर बोटतो
व गप्पा मारतो.

(१८) तुमळात बातेस विधानावद्वल काय वाटते ?

- (१) बगडो बरोबर (२) बरोबर (३) अगिता येत नाडी (४) चुक (५) बगडी चुक

विधान	१	२	३	४	५
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(१) दुमळात जनावराना दूट लाग्तामुळे त्यांचे
दुष्ट उडते.

विधाने	१	२	३	४	५
(१) ज्यादोवदोल कळो रोग पैरणो करताना वेताच्या कानास हात लावण्याने होतो-					
(२) शेतीको जनावरे जेवडा कालारो होतात व हवेचे प्रमाणे काम देत नाहीत तेवडा स्थाना विकामे-					
(४) देवोसारखा रोग देवाच्या कोणामुळे होतो-					
(५) धर्म न जातो देवाचे नियमि केण्या असण्याने स्वर्गावर विषास ठेवावा-					
(६) मुलींक सेवटो संसारच करावा लागत असण्याने स्थाना शिकणाचो गरज नाही-					
(७) माणसाचो परिच्छितो हो स्थाना प्रपत्तोपेक्षा नशिवावरच प्रवर्तपुन प्रवृत्ते-					
(८) शेती सुधारण्यासाठी कर्ज काढणे चांगली गोष्ट नाही-					

- (१९) (क) तुमच्या गावचा सरपंच कोण जसावा असे तुमचे वाटते ?
 (१) नामच्या जातीचा () कोणत्याही जातीचा ()
- (ख) ग्रामपंचायती सारख्या संस्थेत तुमच्या जातीला प्रतिनिधित्व मिळते काय? होय/नाही-
- (ग) तुमचे पुढारी तुमचे ग्राम सोडविताना काय ? होय/नाही-
- (घ) तुमच्या समाजाचो जात पंचावत वाडे काय ? होय/नाही-
- (ङ) तुम्ही तुमच्या जातीचे पुढारी प्रशासत काय ? होय/नाही-
- (२) सामाजिक कार्यात नाम :
- (क) तुम्हो सामाजिक कार्यात भाग घेता काय ? होय/नाही-
 असण्यास कोणत्या ?
- (ख) गावातलेल जम, उस्वाचो सयारपणात भाग घेता काय? होय/नाही-
- (ग) तुम्हो स्वतः भांडवळ विटकायये न्याय निवाड्याचे काम करता काय ? होय /नाही-

- (भा) ग्रामसेवक किंवा विक्रेतार अधिकारी यांच्या गावातील समीक्षा
द्वारे रडता काय ? होव/नाही.
- (ब) शेत विषयक सहाय्ये जाता काय ? होव/नाही.
- (घ) तुम्हाला शेत काम केव्हापर्यंत सरकारकडून बक्षिस
मिळते आहे काय ? होव/नाही.
- (ङ) तुम्हाला सरकारकडून मदत मिळतो आहे काय ?
(१) पर बक्षिसासाठी () (२) शिकवणासाठी ()
(३) शेतसाठी () (४) व्यवसाय सुधारणासाठी ()
- (११) (क) आपण रेडिओ ऐकता काय ? होव/नाही.
(१) इतरांज () (२) ग्रामवडयतिन १ ते ४ वेळा ()
- (ख) तुम्ही छापोस साहित्य वाचता काय ? होव/नाही.
वाचत असण्यास कोणते ?-
(१) वर्तमानपत्रे () (२) मासिके ()
(३) तर्क () (४) साहित्यपत्रके ()
(५) पुस्तके () (६) इतर कोणते ? ()
- (१२) तुम्ही वारोस संपेत भाग घेता काय ?

क्र.सं.	संक्षेपे नवि	समायद	पदाधिकारी	केव्हापासून	समोसा वसतिग फितो वेळा द्वारे रडतात
(१)	ग्रामपंचायत				
(२)	विकास सेवा सहकारी संस्थापटी.				
(३)	रक्त पत्र कमिटी				
(४)	नमोवाणो शेतकरी मंडळ				
(५)	राजेशी मंडळ				
(६)	इतर कोणते ?				

-/११/- तुमच्या

(११) अस्पृश्यता नाही तो व्हावो म्हणून/सूचना जाहिले काय
असण्यास :-

हीच/नाही-

- (१) अस्पृश्यता वाढणा-यात शिवा ठेवावे.
- (२) अस्पृश्यता वाढणा-या उमेदवारात मते वेळ नसत.
- (३) त्यांना सरकारने कोणत्याही प्रकारची मदत करू नये.
- (४) अस्पृश्य, हलोट , भुमीहीनना सरकारने जमो न द्यावे.
- (५) अस्पृश्य , हलोटाना उद्योग-व्यासात कामे द्यावे त.
- (६) अस्पृश्य व हलोटाना जेवणोपयोगी शिक्षण द्यावे.
- (७) अस्पृश्य व हलोटाना मुलांचा शिक्षणाचा प्रश्न सरकारने हाती घ्यावा.

(१४) सामाजिक व आर्थिक वर्ग :

(क) जमीन	मु. (ख) घर संख्या	गुण
नाही	० वीलो	१
$\frac{1}{2}$ एकर	१	१
१ एकरापर्यंत	२	२
२ ते ५ एकर	३ परडे जगर मीकळीजागा	३
५ ते ७ एकर	४ प्रकार	गुण.
७ ते १० एकर	५ कळे	१
१० एकरापेक्षा जास्त	६ दगड मातीचे पक्के	२
	उभर	३
	साधे	१
	क्रीडाक	२
	मंगलीरो	३

(ग) जवळ असलेले साहित्य :

घाट /	१
सायकल /	२
वेतागाडी /	३

(घ) जवळ असलेले वाजवीय प्रश्ने :

क्रीडागाडी	१
तेळे	२
कुवा, मजरा	३

-/१२/-

कुर्चो	१	केस	१
सुमारोत बकनरे	१	गाव	१
कुवळ, सोरो	१	वेल	१
नागीर, कुळद	१		
चिखो	१		
फविवा दिवा	१		
कवीत	१		
चिखो दिवा	१		
इतर			

(ड) वेतावर वापरण्यात येणारी वस्तु (घ) धंदे

वेल माडो	०	मजूर	१
१ वेल	१	जतुतेदार	१
२ वेल	२	व्यापार	२
३ ते २ वेल	३	स्वतंत्र व्यवसाय	४
४ ते ४ वेल	४	तेलो	५
४ ते ५ वेल	५	नीकरी	६
५ ते ६ वेल	६		
इतर			

(ड) कुटुंब :	गुण	(घ) शिक्षा	गुण
१ प्रथम - स्कात्र	१	प्रतिष्ठित	०
स्वतंत्र	२	फक्त सहा येते	१
२ माफार -		फक्त वाचू शकतो	२
५ पेक्षा जास्त	१	लिहू वाचू शकतो	३
५ पर्यंत मागीले	२	० को पर्यंत	४
३ कुटुंबाली स प्रत्येकीय गोष्ट :		१ को पर्यंत	५
नीकरी प्रसलेते	१	११ को पर्यंत	६
तेलो व्यवहारित		परयोगर	०
इतर उत्पन्ने			
एखादी विशेष गोष्ट	३		

-/१३/-

(अ)	कार्यान्वित कार्यान्वित श्रमा	(ब)	जातः
नगरी	०	चौधर , मीन	१
एक शैलेषु कमाकर	१	मझर	१
एकपेक्षा नगरी	१	कमुतेषार	१
कार्यान्वित शैलेषु		कैर, कैर	४
५ इतर शैलेषु	१	कामर	५
कामर, कामर ५ .	४	मराज	६

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