

**UGC SPONSORED  
MINOR RESEARCH PROJECT**

**ON**

**“STUDY OF RESOURCES AND RURAL-URBAN  
INTERACTION OF MANDANGAD TAHSIL”**

**By**

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# CHAPTER NO. 1

## Introduction

### 1.1 Introduction:-

MandangadTahsil is hilly and mountainous place and it remains backward in Socio-economic aspects. Rural area is contrasting to the urban area in the respects of Socio – economic development.

Most of the services facilities and fundamentalneeds are not reached in the most of rural area. Therefore, the rural-urban interaction is essential for development of rural area.

Till today, Adiwasi (aborigine) community is deprived from education, social-cultural, political and economical development. Therefore, they have to face many problems and difficulties especially the rural people of this district. That's why these rural communities are deprived from the stream of development, and exploited. To find out some difficulties and problems of these communities and suggest some remedies for the well development, the research scholar has selected the subject entitled “STUDY OF RESOURCES AND RURAL – URBAN INTERACTION FOR DEVELOPMENT OF MANDANGAD TAHSIL”

### 1.2 Origin of the Research Problem:-

Mandangad is a tahsil place that is known as rural in Ratnagiri district. Many villages are far away from the tahsil place. There are many problems and difficulties within rural and urban regions that are considered for research study. Even social and economical condition of the population in this tahsilto bestudied throughout the minor research. The rural citizens are facing poverty even from the independence till today. Not only rural community butalso the urban community is also facing different types of problems and difficulties. Both of the communities are aloof from the government schemes and facilities. Therefore, the researcher wants to study the urban and rural interactions in Mandangadtahsilas he would like to throw light on various issues of this tahsil So , he has selected the minor research project under the title “STUDY OF RESOURCES AND RURAL – URBAN INTERACTION OF MANDANGAD TAHSIL”.

### **1.3 Interdisciplinary Relevance:-**

The topic of the research is interdisciplinary by nature. It is mainly related to Urban and Rural Geography, environmental Geography as well as population Geography.

### **1.4 Review of Research and Development in the Subject:-**

There are many researchers, who have carried out work in respect of Socio-Economic Study of Rural Community in Maharashtra as well as in India .

### **1.5 International Status :-**

India is known as the country of villages as most of the population is living in villages who are unable to get the necessary facilities for daily routine. Even in Mandangadtahsil, more than 90 % people are living in remote villages. They are facing different types of problems and difficulties as more people have not available fundamental needs like food, shelter, clothes and education. Mandangadtahsil is absolutely surrounded by hills and mountains so that there is not plain areas for agriculture. Industrial development has not taken place within this region so, most of the people are migrated to Mumbai for employment. Even people are not getting health facilities so, they are suffering from many incurable diseases. That is why, I would like to throw light on different issues of rural area. Although the rural people are suffering from many problems, the urban people have also various problems like transport and communication disconnectivity. So I would like to throw light on various problems and difficulties on rural and urban interaction of Mandangad tahsil.

## **1.6 National Status :-**

India is one of the leading countries in the world. As per opinion of Dr. A.P.J. Abdul Kalam, our country will be developed by 2020. Most of the Western and Eastern Countries are well developed because technical and scientific development have well done by them. For certain well development of our country, rural people are more necessary than the urban one because if the people of rural areas are well satisfied, country will be well developed. That's why I would like to suggest some ways, that are important for all rounded development of our country. Physical development to be taken place in Urban areas but Rural area is so away from this fact. So, according to my opinion, there should be well interactions between rural and urban areas in Mandanad Tahsil. Even government should attract more attention towards this remote place.

## **1.7 Significance Of The Study:-**

Mandangad Tahsil is undeveloped and it is surrounded by hilly and mountainous area. So, Mandangad Tahsil is remains very backward because maximum rural community of this district is belong to various backward castes and tribes. Many benefits or schemes of government schedule are do not reached up to the rural backward people so that they are deprived from the progress difficulties of rural undeveloped community and put them forth the government as well as to make the awareness.

The research scholar has selected a subject for research entitled “STUDY OF RESOURCES AND RURAL – URBAN INTERACTION FOR DEVELOPMENT OF MANDANGAD TAHSIL ”

By selecting this Topic, the main purpose of the research scholar is to present the nature of contemporary developed and undeveloped rural- urban area community and identify various difficulties of rural area. As it has been tried to mention in the entitled thesis.

### **1.8 Objectives :-**

The main reason of sorrowfulness regarding rural & undeveloped community in MandangadTahsil is in their life style. Even society & government do not have tried to change the life style of this Rural community within many previous years. Even they are not going to change their life style for certain economical and social development. That's why in the research workthe following objectives are being considered.

- 1) To study the life style of rural and urban population in MandangadTahsil
- 2) Social and economical condition.
- 3) Mal-nutrition of backward community.
- 4) To study the poverty and intoxication of rural community.
- 5) To study the associated government schemes & development of this rural – undeveloped area.

### **1.9 Methodology:-**

The information regarding research topic is being collected through questionnaires, various report of tribal institutions, government offices, reference books associated to the subject, magazines and daily newspaper.

The various statistical techniques, graphs, diagrams and maps are being used in this study where they are necessary.

## CHAPTERNO.2

### Location, Situation & Site of Study Area

#### A) Geographical setting

##### **2:1 Introduction: -**

Mandangad Tahsil is a sacred (holy), which has a huge historical heritage. Mandangad Tahsil has become sacred due to the arrival of Chhatrapati Shivaji Maharaj & the birth of Dr. Babasaheb Ambedkar.

Konkan is the place / area / land of a God, Parshuram. History of an ancient (old) culture as well as historical forts show the importance of Ratnagiri district & Mandangad Tahsil. Mandangad is situated at the end of the “Ratnagiri” district. It is surrounded by hills, mountains and thick forest. There are two water forts in it, viz. ‘Giridurg’ and ‘Bankot’. If both forts are fallen in some extent the significance these forts is retained by some buildings.

Mandangad Tahsil has a great cultural heritage. It is assumed as a “Taluka of Bards” (Minstrels) because there are number of bards in Mandangad Tahsil only. Folk drama (Lok-natya) is the special kind of arts in this area. ‘Drama’ is also their favorite subject.

Nana Fadanvis is in ‘Velas’ village. He is one of the historical personalities in Mandangad Tahsil. He was the Chief Secretary in the reign of Peshave. He was very clever. So he is known in history as ‘Half wise’. Dr. Babasaheb Ambedkar is the second personality in Mandangad. His father, Ramaji Ambedkar was working in ‘Mahu’ village in ‘Madhpradesh’. In that village Dr. Babasaheb was born. Yet, his original home is in ‘Ambadave’ village in Mandangad. In that home, there is the national monument of Dr. Babasaheb Ambedkar. Mr. Parkar Who is teacher in Bankot school, is well-known as poet in Urdu language.

He wrote collection of poems entitled ‘ *Maza Konkan Desh* ’

Mandangad Tahsil is very developed or rich in historical and cultural factors. If such development might be possessed in educational field, it might have a different nature / appearance.

The education is not reached in all over the rural areas in Mandangad Tahsil do to that the backwardness is serious in education. Therefore, many kinds castes, religions of people live in Mandangad Tahsil. Among these people there is a tribe of Adivasi community. It includes “Bhilla & Katkari Community”. These tribes are apart a lot from advanced / developed society. So this tribe is deprived of development. Thus, it is necessary to study the social, cultural, educational & historical factors in Mandangad Tahsil.

## **2:2 Ratnagiri – District**

Ratnagiri district is known as ‘Great men’s of Mine’. It has given many freedom fighters, brave men, writers, and social workers for our state as well as nation. This district has given many inspiring great men to our nation. They are – Saneguruji ; a poet with heart of mother; Konkan’s Gandhi. Appasaheb Patwardhan, Lokmanya Balgangadhar Tillak, Dr Babasaheb Ambedkar; Gopal Ganesh Agarkar, Maharshi Keshav Dhondurkar, the founder of ‘Women Education’. Poet Keshavsut, Justice – Gopal Krishna Gokhale, Ranglar Paranjape, Trusty Bhagoji Sheth Keer, The former President of ‘Parliament’ – Dadasaheb Mavalkar, Late Kashinath Ghanekar, Eknath Solkar, who are the performer of sports. Cricketers Chandrakant Pandit and Gulam Parkar; Kabaddi Player Madhu Patil ; an actor Late Shankarrao Ghanekar etc.

### **2:3 Geographical Location –**

Ratnagiri District is a main part of Konkan region situated at the western coast of Maharashtra.

The length of this District is about 180 kms. from South to North. However East-West width is only 64 kms. Ratnagiri district is divided into three natural sections or regions. It has high mountain ranges of “Sahyadri” on its East border. The height of summits (peaks) of this mountain is 400 mtrs. to 2000 mtrs. It is the section of rocks and coasts. Between the area of steep rocks & coasts, there are mountains parallel to them, so the rivers are started from ‘Sahyadri’ meet to sea in the form of creeks.

This district Ratnagiri has coastal area that is tapering from North to South. The North-South length of this district is 180 kms. The East – West extension of it is about 64 kms. it possesses sea coast of about 167 kms. length.

Raigad District is on the North boarder to Ratnagiri. There is the Arabian Sea to its West direction and newly made Sindhudurg District is at South of it. There are ranges of Sahyadri mountain at its East. Beyond that, there are Satara, Sangli & kolhapur districts. If we want to enter in this district from anywhere, we have to come down a mountain pass.

### **2:4 Geographical Situation :-**

Generally the ‘North to South’ length of Ratnagiri district is 180 km. However ‘East-West’ width of it is only 64 km. Considering whole geographical structure of Ratnagiri, it has three natural sections :-

- 1) Sahyadri Strip & its Sloping part – It includes mountainous zone in which there is area of the hill-tops & surrounding area of it is 15 kms.
- 2) It includes middle area in which it has 15 km. area from foot of Sahyadri mountain and 10 to 15 km from coastline.
- 3) **Costal area-** Coastline and its neighbouring land-area. This section is about 15 kms. away from sea coastline.

## 2:5 About the Area & Land use of Ratnagiri district :-

We find a different kind of rock named ‘Jambha’ in the land of Ratnagiri district. The rocks are bare due to the heavy rain fallen in this area. The fertile soil on the land of this area is carried to sea due to the heavy rain. Some of the layer of soil are remained. The land in this district is divided into the following kinds, with the consideration of fertility of land,

- 1) The land catching moisture – In this type of land, we can take crop of rice.
  - 2) Iron and salty land near coast – Here we find gardens of coconuts and betel nuts.
  - 3) Land on the slope of mountains – Here the crops of ‘Nachani’ and cashew-mango fruits have been taken.
  - 4) Salty land – It is not suitable for the agricultural products.
- The detail information of total geographical area of Ratnagiri district and its’ classification is as follows.

**Table no. 2:1**  
**Classification of Geographical Area**

Sr.No.	Kind of Area	Area (Hector)	Percentage
1	Area under plantation	232300	28.45
2	Area suitable for the Plantation	220300	26.98
3	Area covered with forest	7700	0.95
4	Infertile area	151200	18.52
5	Current non – cultivated area	204900	25.10
	Total	816400	100.00

As per above table, 0.95% area is covered by forest and 26.98% area is improper for plantation. 28.25% area is suitable for plantation. 43.62% area seems as infertile area.

## **2.6 Climate and Temperature :-**

Ratnagiri district includes coastal areas so it is hot and damp. There is three seasons viz summer, Winter and Rainy. There is so big different among these seasons. It has 34-35<sup>o</sup>c maximum and 19<sup>o</sup>c minimum temperature of the district.

## **2.7 Rainfalls :-**

The rainfall in 'Ratnagiri district is about 3000 m.m. during the year. The rain doesn't fall similar on all over the areas of this district. The rainfall grows from the coast to sahyadri mountain ranges. In mountain ranges, there is more rain than any other areas. The rainfall in Ratnagiri district is during the month of June to October. However the highest rainfall is in month of July. e.g. In 2003, there was 4753 m.m. rain in Khed Tahshil. It was the highest rainfall in this district. The lowest rainfall was recorded in Guhagar i.e. 2294 mm. The last 10 yrs. average rainfall is 3448 mm.

## **2:8 Natural Resources:-**

'Jambha' stone is found largely in Ratnagiri district. It is used for building constructions on a large scale. In this district, Mandangad and Dapoli are the Tahsils in which we find 'Bauxite' stocks.

In monsoon seasons, this sand is carried on the coast by the waves of tide. (rise and fall of water). We find clay in Lanja, Rajapur and Dapoli Tahsils. That clay is used for making / preparing cup-saucers too, pots of clay and bricks. We can see green forests in this district due to the heavy rain of 'Monsoon Winds'. There are 225 kinds of trees, 4 kinds of 'Bambu' and 15 kinds of Grass are found in this forest.

The prominent & chief trees in this district are Aine, Anjani, Apata, Moha, Elas, Jackfruit, Pimpal, Tamrind, Hirda, Jambhul, Khair, Mango, Kinjal, Bell, Sag, Shiras. In extend, there are many medicinal trees or plants in these forests. There are a few wild animals. Like Tigers, bears and Leopards are very rare also found rarely. We can see wild bears, dear, hares in some areas, but monkeys are found enormously.

### **2:3:1 Mandangad Tahsil**

The name ‘Mandangad’ indicates that it is a ‘fort’. Due to it, this Tahsil is known a ‘Mandangad’

‘Mandangad’ is a ancient fort. It has been exiting from so long. The detail information about this fort is found in a book named, ”Mumbai Gazetteer”. It shows this fort is built in the period of King Bhoj who was ruling on Kolhapur provision, in A.D. 12,000 . This fort is occupied by British in A.D.15,000. From Ruler of Vijapur.

‘Bankot fort’ is also one of the ancient places in Mandangad Tahsil. Naveb, Siddhi Johar was of ‘Hajavi ‘race and he was ruling over ‘Janjira fort in murud.’ At that time, Kanoji Angre, a Marathi Chife, was ruling over ‘Kame’ fort. He was doing piracy very much to siddhi Johar. So it troubled to many powers. Kanoji Angre faced Siddhi Johar in some extent, but Shivaji Maharaj built a fort of 12 bastions not only to watch properly on all sides of sea but also to destroy powers of enemies. Further, this fort was named as 12 cote – Bankot. It was used as ‘Centre of business’ during before the period of British.

Nana Fadanvis in Velas village, is one of the historical personalities in Mandangad Tahsil. He was chief Secretary during the reign of Peshawe in Pune. He was very brilliant. He is recognized as ‘a half wiser’ by History because he was a good writer .He was good at planning of how to attack on enemies and how to catch them in obstruction. But he never took sword in his hand . Dr. Babasaheb Ambedkar is the second personality in Mandangad Tahsil. His father ‘Ramji Ambedkar’ was working at Mahu in Madhya Pradesh where Dr. Babasaheb was born. But their native place is at Ambadave in Mandangad Tahsil. Here, National monument is built. Primary teacher Parkar in Bankot is well-known as a poet.

### **2:3:2 Geographical Location :-**

Mandangad Tahsil is situated on about 180 km distance from Ratnagiri, which is decorated with natural beauty. It is at north to Ratnagiri. There is Arabian Sea in the west of Mandangad and at south – Dapoli Tahsil, at north and east there is Raigad district. The area of Mandangad Tahsil is about 415.02 sq km . There is Bankot creek and Savitri river at its North and East, Mhapral harbor in Mandangad Tahsil has been main place of business due to the way through water since 1978 . We find all the special features of climate in Konkan. The average rainfall is 4249 m.m. in Mandangad Tahsil.

There are evergreen and thick torrid forest .In the forests, we find some trees and wild animals also we find trees like Sag , Ain, Kinjar, Kheira, Mango , Jackfruit and wild animals like tiger ,wolf , bear, and boar etc. in this forests . Here, the people do animal husbandry business based on trees . In this tahsil, there are 38384 cows, 4295 buffalos, and 5000 goats-sheep etc.

There are 109 villages in this Tahsil. The population is 67967 by the reading on 1991. Mandangad Tahsil is away from national highway and Konkan Railway route. So here we will find lack of means of traveling and communication. At till now, some villages are not joined to the main road here we will find want basic needs of electricity, water, education, and health. There is Majority of farmers in this Tahsil. The farming in this Tahsil is backward. So there is tittles enough supply of provisions. Rice is the chief crop in this area. Almost one or two persons in a family in this Tahsil go to Mumbai, Pune for work or service and they send money -order. In each month to their homes. Here especially, we find Kunabi, Katakari, Maratha, Lingayat (Wani), Gujar, Brahmin, Muslim, etc. communities. In this way, mandangad Tahsil is backward by economical condition. There are various banks and societies but they have a few customers. There is no Changes for industrialism, Co-operation, tourism and development in agriculture.

### 2:3:3 The Area:-

The total geographical area of Mandangad Tahsil is about 42576 hector. The classification of it is as follows.

**Table No. 2:2**  
**Classification of Geographical**

Sr. No.	Details	Area (Hector. R)
1)	Area under planting	17323
2)	Infertile but proper to planning	2924
3)	Complete infertile area	13168
4)	Area convert by forest	123
5)	Area – not available farming	9038
	<b>Total</b>	42576

**Ref** – District Senses Handbook 2001,

The above table shows that area, covering with forest is so less i.e. 123 Hector; total infertile land is about 16092 and area under plantation is about 17323 hector in Mandangad Tahsil.

## B) Cultural Setting :-

### **2:1. Population :-**

The population growth rate of Ratnagiri district was 9.89% from 1991 to 2001 and it was almost 12.84% less than the population growth rate of Maharashtra state.

The sex ratio is more in Ratnagiri district. The vital reasons of less population growth rate and more sex ratio is the migration of people from this district to Mumbai, Pune for employment. Considering the density of population, this district has 1.75% population from out of state. It has less (207) density of population than total density of our state i.e. 314. Considering the ratio of population in urban and rural area; 88.67% people live in rural area and 11.33% people live in urban area. The two Tahsil viz 'Mandangad and Sangameshwar' are completely included in 'Rural Area'.

**Table No. 2:3**

### **Classification of Population**

Sr. No	Distribution	Male (Man)	Percentage	Female (woman)	Percentage	Total	Percentage
1	Rural	695635	87.56	808933	89.65	1504568	88.67
2	Urban	98863	12.44	93346	10.35	192209	11.33
	<b>Total</b>	<b>794498</b>	<b>100.00</b>	<b>902279</b>	<b>100.00</b>	<b>1696777</b>	<b>100.00</b>

**Ref** – “District social and Economical 2003-04 Review” – Ratnagiri District. As per the above table the total population of ‘Ratnagiri District is 1696777. It is found that 88.67% people live in rural areas and 11.33% people live in city area in this district. Considering men (Males), 87.56% male live in rural area and 12.44% live in urban area. 39.65% women (female) live in rural areas and 10.35% live in urban area.

The total population of Mandangad Tahsil is 705593. There are 109 Villages, containing 16486 Families. In it, there are 39181 women & 31442 men. In it, the total population of “Scheduled caste” is 803, including 408 women & 395 men in number. The population of “Scheduled tribes” is 3170, having 1493 women & 1677 men. Mandangad Tahsil is included in “Rural Area” it has 49293 sq. km. area.

## 2:2.Education –

The survey of educational condition/situation in ‘Ratnagiri district’ is taken as follows –

**Table No. 2:4**  
**Classification of Literacy.**

Sr.No.	Factors	Ratio (Percentage)
1	Rural	73.45
2	Urban (City)	89.92
3	Men	86.28
4	Female	65.98

**Ref –** Konkan Section at a glance (Maharashtra Govt. 2001)

The above table shows that the ratio of literacy in rural areas of ‘Ratnagiri district’ is 73.45% where as it is 89.92% in urban area. The above table also shows that 86.28% men and 65.98% women are literate.

**Table No. 2:5**  
**Classification of schools / Edn. Institutions**  
**(Yr. 1999-2000)**

Sr.No.	Factors	Effect	Number
1	Pre. Primary/Primary schools	number	2698
2	Students who are getting education	number 000	224
3	Secondary & higher secondary schools	number	302
4	Students	number 000	118
5	College	number	19
6	Students	number 000	12
7	AdwasisAshramSchool	number	02
8	Students	number 000	704
9	Adult Education Centres	number	---
10	Industrial Edn. Institution	number	15
11	Engineering Colleges	number	----
12	Polytechnics	number	03

As per the above table, there are 2698 primary schools, 302 higher secondary schools, 19 colleges, 2 aboriginal ashram schools, 15 Industrial Edn. Institutions, 3 Polytechnics, and other school or Educational institutions in Ratnagiri district.

The educational circumstance (condition) in Mandangad Tahsil is as follow

**Table No. 2:6**  
**Information about education**

Sr. No.	Details	Total No.
1	Primary School	
	A) Marathi Medium	165
	B) English Medium	01
2	Secondary School	14
3	Higher Secondary School	02
4	SeniorCollege	02
	<b>Total</b>	<b>184</b>

### **2:3.Transportation:-**

There are 109 villages joined by roads. The detail information of roads in this Tahsil is given in the following table.

**Table No. 2:7**  
**Classification of Roads**

Sr. No.	Classification	length of roads	No. of roads
1	MainState highway	52.98 K.m.	01
2	Main district highway	31 K.m.	02
3	Other district highway	86.56 K.m.	10
4	Rural ( Countryside way)	206.21 K.m.	98
	<b>Total</b>	376.75 K.m.	111

## 2:4. Industries & various Businesses:-

In 'Ratnagiri district' agriculture is the main business of the people, as well as fishing, animal husbandry, horticulture, tourism etc. are done with agriculture by the people in this district. Some people are migrated to big cities i.e. Mumbai, Pune for employment. Muslim community goes to abroad for earning money or employment. Hence, there is vast investment of money in this district from other countries. Here we find 'Kunbi' community and generally they are poor. Educational level in this community is up to S.S.C./ H.S.C. and the young generation in this community migrate for employment any where.

The following table display the information of persons who do something in various fields.

**Table No. 2:8**  
**Classification of Workers in Farming and other fields**  
( As per 1990 – 91 )

Sr. No.	Field of workers	Number	Percentage
1	Farmer	365000	23.67
2	Animal Husbandry, work in forest, fishing, hunting.	17000	1.10
3	Trade and Commerce field	29000	1.88
4	Construction field	15000	0.97
5	Farm laborer	55000	3.57
6	Household work	8000	0.52
7	Miners and stone workers	3000	0.19
8	Transport, storage and communication field	13000	0.84
9	Those who work other works	46000	2.98
10	Border workers	119000	7.72
11	Those who don't work	349000	55.06
12	Non-Household Work	2300	1.50
	<b>Total</b>	<b>1021300</b>	<b>100.00</b>

There is very less development of different types of businesses in Mandangad Tahsil. However, there are 35 domestic factories of preparing ornaments of diamonds in “Gothe”, village of Mandangad Tahsil. Many businessmen are in contact with “Mumbai”. The businessman of circuitous boats at “Bhau’s Dhakka” and “Gate way of India” in Mumbai are enormously from Mandangad Tahsil. There is a factory of making boats at “Vesavi” in this Tahsil and it is famous since a long ago. In Mandangad, there are Bauxite mines and it is transported to other places for process.

Industrial area is not in Mandangad Tahsil, because not a single company interested for certain production yet. So that, the industrial development has not taken place in this Tahsil.

## 2:5.Bank, Private & Co- operative Societies :-

Co-operational make up in Ratnagiri district is larger only in the respect of credit supply. We can not see such a co-operation for development, if it is in other fields.

*Table no. 2:9*

*Classification of Co-operative societies Ratnagiri (as per 2000)*

<b>Sr.No.</b>	<b>Co-operative societies</b>	<b>Number</b>
1	Primary Agricultural co-operative credit society	380
2	Co-Operative panan society	17
3	Co-Operative milk society	200
4	Non-Agricultural credit society	277
5	Social service society	393
6	Co-operative Productive society	294
7	Urban credit society	138
8	Society of servants	73
	<b>Total</b>	<b>1772</b>

Ref.InGlance- Kokan sector. Maharashtra Govt. and Intellectuals sandharbha Maharashtra state and District At a Glance set-VO-1 prakashak K. G . Pathan, V.S .Manghade In Ratnagiri district, there are 1772 Co-operative societies by considering them in detail;

The following Banks & Societies are working in Mandangad Tahsil

**Table no. 2:10**  
**Classification of Co-operative societies Mandangad (as per 2000)**

Sr. No.	Name of Banks / Co-op. Societies	Numbers
1	Business Banks	05
2	Central Co-operative banks	07
3	Rural Banks	02
4	Farming societies	26
5	Home product Societies	02
6	Urban Societies	06
7	Fisherman Co-operative Societies	02
8	Industrial Co-operative Societies	03
9	Milk Co-operative Societies	05
10	Marketing Society	01
11	Self employed society	01

## **2:6. Management :-**

Mandangad Tahsil has 109 villages as well as 50 village councils. It is divided in to two parts for the administrative convenience. In it, Mhapral part ( circle) includes 61 villages & Mandangad part (circle)includes 48 villages.

The geographical area of 'Ratnagiri district' is 8326 sq. kms. It has devided into the nine Tahsils. These Tahsils are Mandangad, Dapoli, Khed, Chiplun, Guhagar, Ratnagiri, Sangameshwar, Lanja and Rajapur. On 1<sup>st</sup> May 1981, Ratnagiri district was dividedfrom Sindhudurg and it become as 'a separate district'. In the previous Ratnagiri district, the present Sindhudurg district was included. The headquarters of Ratnagiri district is in 'Ratnagiri city'. This district is divided into three revenue sub-divisions and in each sub-division three talukas are included.

There are 1543 villages in this district. The following talukas show the number of villages included in them. They are as follows – Mandangad– 109, Dapoli – 176, Khed 215, Chiplun 165, Guhagar 121, Ratnagiri – 199, Sangameshwar – 198, Lanja – 122, Rajapur – 238. Ratnagiri, Khed, Chiplun and Rajapur are the four council which are at the headquarters of talukas. Besides, Dapoli is a town council. There are 848 village councils in this district and they have 6971 member. In this district there are 9 village councils and a district council also Ratnagiri district council has 56 members including 38 male and 18 female.

## 2:7 Agriculture:-

Man made facilities of irrigation are very scanty so that, the agricultural process or production is totally depend on natural source of irrigation like rainfall & waterfall within rainy season. Therefore, only one crop cultivation is in a year. Land of Mandangad especially formatted by purple / violet rocks that is well known “Jambha rock” in konkan region. Due to the heavy rainfall, weathering different rocks are found on the surface level of the ground. But at some places, we found scanty layer of soil. Land is classified into four types in fertile area. These types are as follow;

1. The land that consists wetness for some extent and in which the crop of rice especially cultivated.
2. Land contains iron and salt in the costal area where trees of coconut & a betel nut are cultivated.
3. Hilly or mountain slope land is quasi-fertile, where trees of mango & Cashew are planted & crop of “Nachani” Cultivated.
4. Salty land is not an appropriate for agricultural.

**Table no. 2:11**  
**Information about total Geographical Area of Mandangad Tahsil& its classification is as given below**

<b>Sr. No.</b>	<b>Types of Area</b>	<b>Area (in Hectors)</b>	<b>Percentage</b>
1	Forest occupied Area	1983.43	4.49
2	Land that is not useful for cultivation &Plantation	5675.78	12.85
3	Current infertile / uncultivated area	11252.33	25.48
4	Barren land	6995.35	15.85
5	Infertile / uncultivated area	18247.55	41.33
	Total	44154.00	100.00

## CHAPTER No. 3

### Review of the Social Condition of Rural Community

#### **3.1 Introduction:**

Living in any area/territory along with the valleys and mountains, speaking simple/ordinary language and has origin life style, this group of people is called Rural /aborigine.

A group of families using common language, living in a particular territory, admitting about origin, and have vast ratio of illiteracy but depend on blood relationship, Keeping social and political traditions and customs as per past generations, like this same group of people is called 'Tribal castes'.

I have to study about primitive Rural community so that it is very essential to think about the ancient opening social system of this community. Natural environment and cultural environment affect human professions/businesses. In an ancient social system, primitive tribes have been done primitive businesses. From millions of years, we, the human beings are living on the earth. But there is different types of natural environment therefore, there are different kinds of human activities too. That's why in different types of area/ territory, there are various kinds of life style, businesses, cultural and social conditions.

In the present age, there is not much difference between developed social life style, but Rural community is facing many things that are mentioned above. Primitive Ruralcommunity has closely adjusted their life to the environment. But we can also say that since long period of time, human beings have compromise adjust with natural environment. On the Contrary, Adiwasi has done conflict with Nature by their limited energy and fulfilled fundamental needs, and till doing so. But in Maharashtra, the journey of life goes from independent/ free producer, Self-interested community to the dependence, exploited labors.

Rural means hard laborers/ workers or the journey of Rural community from Katodi to labors. Within these activities Rural community is exploited not only physically mentally, culturally, but also economically. So that they are not devaluated and became backward, Compared to the present developed and developing Communities in our state. But till today they are living their life. Rural community is always doing different types of primary businesses that are depend on Nature. There are two sub-castes in Rural tribe- these are- (1) Rural (2) Bhatkar (Wandering). These sub-castes are depend on Nature too. But according to the businesses, these are divided/ classified into different kinds of sub-castes. These two sub-tribes are very hard worker, so that, they are physically fit & healthy. Along with Adiwasi tribes, Rurals also Worshiping Nature. They are accepting the power and strength of Nature. Mostly Adiwasi/ aborigine community is living in the contact of Nature so, they are keeping their Gods and Goddesses, religious customs and traditions, believes and similar religious rituals. Therefore, they are bearing similarities regarding many social activities.

### ***3.2 The History of Rural:***

Rurals an aborigine tribe so, it is very essential to study the history of Rural community. Groups of Adiwasi community scattered in every direction and angle of Indian society. In India, They are Known by different names. e.g. Living in forests so called them “King of Forests” Backward compared to developed society so called, “Primitive” or “People of Mountains”.

The persons who are studying about this community have also provided many names. For example, Morten Lassi, Risle, Elvin, Shooburn, Tallent, Thakkar etc. have provided them the name like “Aboriginal or Aborigines’ and ‘Backward Hindus” But Dr. Hatan has called them ‘Primitive Tribes’ As per our constitution, they are known by the name of “scheduled Tribes” Dr. Das has explained/described them “Submerged Humanity” In 1950, before the approval of our constitution constitutional committee has thought about ancient tradition, remarkable culture, geographical classification and shyful nature considering these four criteria, this community included in “Scheduled tribes”, and regarding

these criteria, proper serves have been taken place in every states of our Nation, and declared by our president in 1950. Who are aborigine/ primitive? for finding the answer of this question, we have to consider many definitions done by various social anthropologists. Some of the definitions are considered for detail understanding of aborigine tribes, especially Ruralcommunity too.

***[1] D.N. Mujumdar:***

“A Tribe is a collection of families or group of families bearing of common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and Mutuality of obligations.

***[2] W.J.Perry:***

A Tribe is a group speaking a common dialect and in habiting a common territory.

***[3] Gillin and Gillin:***

Any collection of preliterate local groups which occupies a common general territory, speaks a common language and practices common culture.

***[4] Dr. Rivers;***

Tribe is a social group of simple kind, the members of which speak a common dialect and act together in such common purpose as warfare.

***[5] Imperial Gazette :***

A Tribe is a group of families bearing a common name, speaking a common dialect, occupying or professing to a common territory and is not usually endogamous, though originally it might have been so.

***[6] Madan and Mujumdar:***

‘A cluster of village communities which share a common territory language and are economically interwoven is often also designated as tribe’.

***[7] Bogards:***

A group which was based on the need of protection on ties of blood-relationship and on the strength of common religion is called as Tribal.

After evaluation and introspection of the above mentioned definitions, we came to the conclusion that Ruralcommunity is backward compared to the developed one. It doesn't mean that Ruralcommunity is very minor or subordinate to the developed society. Because developed community/society has vast historical background that is also for Ruralcommunity.

***3.3 Socio- Economic Review:***

It is very essential to study the social and economical condition of Ruralcommunity for requiring some information about their various aspects of life.

***3.3.1 Life style:***

RuralTribe is very backward regarding deferent factors in Maharashtra. Their habitants are found on the bank of the rivers, along with the hilly stations. Their habitants are distributed in various groups. In Thane district, they are situated in the coastal part of the sea as well as interior part of the region but, in Raigad district, they are situated nearby the coastal part of the sea. In Maharashtra, Ruralcommunity is found in various districts like Thane, Raigad, Gadchiroli, Ratnagiri, Sindhurg, Satara etc. They are known by various names

remarkably Katodi, Katulya etc. They are also well known as a king of forest. There is also a remarkable feature of this community is that they require only they have needed for their fundamental requirement of food from ancient period, they have done stolen but only associate to the grain that is essential for their need of stomach i.e. food. They have never done stolen of absolute agriculture or destroyed total grain within the field. Now a day, they have only one purpose before their eyes, that is nothing but to fulfill their need to food.

### ***3.3.1.1 Shulter / Houses of Rural community:***

Houses of Ruralcommunity, especially are found on the bank of the rivers as wall as along with the hilly stations. These are situated in a proper place of forest where water is easily available. The villages of this community are very small. They are known as “Katwad” In this ‘Katwad’, there are nearby ten to twelve houses that are made form grass and cane. Two lines of the huts are parallel to each other in the East-West. The doors of these huts are also parallel to one another, for celebrating traditional festivals, proper village-meeting to be arranged in each village.

Keeping the goats, they make a proper shelter nearby their houses which are made by cane, and grass, behind it many vegetables are cultivated by them like brinjals, green-leaves vegetables, chili and so on. They establish a village deity, it would always be nearby the confluence of the rivers. If there are government officers and local political leaders, within them a person to be elected / selected as ‘Headman’ of the village who is an aged and experienced one. Each and every problem, difficulty and calamity to be put forward for discussion and try to find some solutions / remedies on it.

Houses of the Ruralcommunity e.g. huts are always made by grass cane and foddors / hays of the rice. The walls of the houses are also made of grass and cane, that are coated by the cow dung and red soil. Roofs of the houses are also located by foddors/ hays of the rice as wall as dry leaves of the trees. Inside the house, there is also a kitchen, in front of the House, there is also a coop for

keeping hens and roosters. Ruralcommunity goes out of the house for business within some period of a year but they return in he rainy season to their habitants so, their houses are permanent. This process is known as ‘Agoh’ Sun-tribe of Rural community, that is known by the name. “Bhatkar (Wandering)” is not residing at one place. They always migrate from one place to another. But Ruralcommunity is now found as a stable and settled one. They haven made their permanent habitants where is not a single difficulty or problem.

### ***3.3.1:2 Method/Mode of the family:***

Joint family system/ mode is found in Ruralcommunity as they are living together. But their huts are different. Now they have occupied nuclear family system / mode also, because this community is divided in to small groups for fulfilling their fundamental needs which are depend on hunting, wandering. The joint family system / mode is found in this community where the agriculture development has taken place within them. The second reason for this fact is that it is impossible to complete their needs due to the big groups. They have not only one way of livelihood, so nuclear family mode is very essential for them. Due to the wandering of this community, their children are aloof from education.

Co-relation between male and female genders is also a remarkable thing because there is not male dominated society system. Each men and women work together for certain requirements to their families. They are also found in the contact of each other in the evening for drinking wine. Each man found along with his wife in each and every activity of the day. Co-relation and co-operation between men and women is very wondering. This fact shows us the love and affection among themselves.

### ***3.3.1:3 Language:***

‘Rural’ is a mother-tongue of the Rural community but it has no script. They are always speaking Marathi in their routine life. This communicative language has a special style of pronunciation, but it is clearly Marathi tone and intonation of speaking is different. Among the member of the family or a special group of this community, they use “Rural” Their mother- tongue is also ‘Rural’ There is the mixture of Marathi and Hindi, e.g. Kakadi, Tavaya, Ghay-lay Man-Bagada etc. are taken from other languages in their mother-tongue i.e. “Rural”.

### ***3.3.1:4 Food / Diet:***

Mostly fishes, dry fishes of the sea, rice, bread of Nachani, are found in the diet of this community. The meat of the rat and rabbit also found in their daily diet as well as baked birds on the fire also like them. Rice is mostly/ always included in their diet. Vegetarian rarely found in their diet. In the evening, there is chutney of dry fishes, green chili, onions etc. are remarkable found or meat and fishes are included. Fishing and hunting are the two activities of this community within whole a day. After hunting and fishing, meat of the birds includes in their diet.

Many vegetables that are available in the opening period of the rainy season, are also included in their diet, some of the vegetable that are naturally available, are preferred by them. i.e. Tori, Shevali. Bharangi, Kevala etc. This community is far away from nutritious food and certain narrations that are useful for strength and healthy life.

### ***3.3.5:1 Electric Pump Sets distributed for Adiwasi Farmers:***

Regarding many schedules, Adiwasi farmers have provided electric pump sets and oil pump sets for an agriculture.

*Distribution of Pump sets by Government of Maharashtra.*

<b>Year</b>	<b>Electric pump sets</b>	<b>Oil pump sets</b>
1980-81	546	163
1990-91	2272	325
2000-01	3845	2569
2006-08	3956	6717

**Ref:** *Yearly aborigine (Adiwasi) Application- 2007-08. Maharashtra Government- aborigine/Adiwasi Development Page No:489.*

**3.3.4:3 Animal Husbandry:**

From many years, Ruralcommunity is associated to the occupation of animal husbandry. They have kept goats, wild pigs, rabbits and many other Wild animals but due to the problem of deforestation, this occupation comes to an end.

**3.3.4:4 Hunting:**

Habitants of Katkari community were in forests. Other occupation were not sufficient for livelihood. So, while collecting food within forests, they were hunting many wild animals. All the Adiwasi tribes are very active for hunting wild animals. Hunting is an important evolution which is the first step of development. Due to the process of hunting, Man has developed three important things. These are as follow;

(A) Technical skill has been required by man due to the hunting because it has needed weapons. Man was using stones and Wood for self-defense. But their use was very primary type. Weapon is a mean made by man. For successful hunting, man has developed many weapons. Therefore, new instatements are invented by man like- Wood, cane, pebble stones, iron etc.

**(B)** Due to the meat in the diet, the highest proteins have been supplied to the body. So, the strength and capacity of man increased.

**(C)** Group life has been developed due to the hunting of wild animals in the forests.

When the wild life was so rich, at that time, Rural have hunted many wild animals and birds. Hunting to be considered as an essential occupation for their livelihood.

### **3.3 Educational condition:**

Problem regarding the education is an important in Ruralcommunity. Education is very essential for developing the backward society. For certain development of Ruralcommunity, educational condition should be developed among themselves. New and broad vision to be required by education. In similar factors, other proper development of the society takes place. Firstly, an interest about education should be created among them but, facilities regarding education should be provided as it is very essential today.

Radio of Literacy is increasing in various Adiwasi tribes like Gond, Koli, Mahadev Koli, but on the contrary, the ration of literacy in Bhilla and varali tribes is very low because there is lack of contact to the developed society. Parents are not ready to send their children to the schools. Special school for girls are not available. There is miss-belief about girls education. They have considered that education makes girls window. Universality regarding education has been taken place but till today. Ruralcommunity is deprived of education. Due to the lack of education, there are many customs, traditions, fatalism, ignorance among them.

#### **3:3:3:1 Literacy :**

The following table is showing the literacy ratio of Maharashtra and Ratnagiri district.

**TABLE NO. 3:1**  
**Literacy of Rural Community (in percent)**

Contents	1961	1971	1981	1991	2001	2011
Maharashtra State	7.21	11.74	22.29	36.77	52.02	
Ratnagiri District	N.A.	N.A.	10.26	32.21	51.03	

\* **N.A.** – Not available.

- (i) Education of Rural(aborigine) : Dr. Govind Gare, Saket Publication, edition: First 1997 Page no. 13 (Chart no. 3)

The above data / information denotes us that the literacy ratio in Ruralcommunity. But the process of literacy is very slow. But, the literacy ratio is increasing. Literacy in Ruralcommunity is increasing in Ratnagiri district and Mandangad Tahshil also.

### ***3:3:3:2 Educational Condition of Women:***

The success of new program i.e. “Population Education” is included in the education of Adiwasi women. The factors like family welfare, health, nutritious diet, environment protection, saving, scientific devotion, removing of customs etc. are depend on education.

Nurseries are not available in rural Adiwasi area that’s why little children have no consciousness about education and schools. Few children are goes to school along with their elder brothers and sisters. But if they have no partnership for going to school, meanwhile they leave education. But very rarely, the education took place on due to the various schemes like “Savitribai Phule Scheme, Scholarship, distribution of books, Ashram Schools.” etc. But meanwhile, the girls are leaving their education, therefore, the ratio of women literacy is very low. Basically education ratio of women is 16% and within Adiwasi women, it is only 3%. Therefore, we come to know causes about leaving the education. Whatever may be the reasons of leaving the education meanwhile, even after an independence also, the educational condition in Ruralwomen is very poor.

Now, due to the voluntary institutions, various schemes of government, the ratio of education is increasing. So it is very essential to remove the problem of illiteracy and try to improve the literacy ratio among the women of Adiwasi community as women are the backbone of the society.

**TABLE NO: 3:2**

***The following table shows the percentage of literacy ratio to total Population***

<b>Year</b>	<b>Total Adiwasi Literacy</b>	<b>Men Literacy (%)</b>	<b>Women Literacy (%)</b>
1961	07.21	12.25	01.75
1971	11.74	19.06	04.21
1981	22.29	32.38	11.94
1991	36.77	49.08	24.08
2001	52.02	67.00	43.01

***Ref. -1.Education of Adiwasi, Dr.Govind Gare, Saket Publication, first edition 1997 page no. : 07 Chart/Table no.3***

***2. Annual Adiwasi Application 2007-08 (Maharashtra Government Adiwasi Development Department ) Page No. 461 Table no. 16***

The above tabular information shows us that the literacy ratio of Adiwasi men and women is less than the other communities.

### ***3:3:2 Social Condition :***

#### ***3:3:4:1:1 Marriage System:-***

There is no much more difference about the marriage system as compare to the other communities. If the girl is 8 to 10 years old, the discussion to be done by the bride groom party for an engagement of marriage. If she is 12 to 16 years old, she is considered as a matured girl for marriage ceremony. When she is physically matured for marriage, she would not wear short clothes, on the contrary she wears sari as a matured women.

It is always considered that if the marriage takes places early, it will help for the family as the size of the family increases. If the boy becomes physically mature, his parents prepare for the engagement for the marriage.

For engagement, some members of the bride groom party go to the home of bride. Proper meeting to be taken among the members of both the sides along with the headmen of that village. Headmen of the village inquires about the opinion of both sides. If both sides are agree with each other for engagement, 500 Rs. are deposited to the headmen of meeting immediately.

Probably, bride goes to the bride groom for marriage. After discussion of marriage, engagement program to be done by using 'Gandharv'. After this program, the bride goes to bride-groom's home to see everything along with her friends. Two pedals are decorated for marriage, out of them the first is used for the resident of bride and the next is used for marriage ceremony.

### ***3:3:4:1:2 Jat Panchayat :***

There is Jat Panchyat system in Ruralcommunity but, it is not common at every place, even it is not conducted by same method. At some places, it is consisting twelve villages but some of consists more villages. There is faith and belief on Jat Panchayat. Many aged persons are included in Jat Panchyat who are familiar to the traditions, customs compared to the common people of the community Proper judgment to be conducted by them as well as many problems and crises are solved with help of Chief of the Jat Panchyat.

### ***3:3:4:1:3 Status of Women:***

Since the previous time, women have not much authorities. But in various districts of Konkan region like Ratnagiri, Sindhudrug and Raigad, there is co-relation between husband and wife. They are living co-operative life as they are calling respectively each other. Whether there is male dominant society, women have also much respect in Ruralcommunity. They are using respectfully words for calling each other in their daily life. They are also keeping traditions that are handover by their forefathers. All the works of family are done by women e.g. collecting fire-wood, preparation regarding the grains like Rice, Nachani and Vari.

### ***3:3:5:2:1 Customs and Traditions:***

Adiwasi Tribe is educationally backward. As well as they are living aloof from the society itself, that's why many customs, traditions, believes etc. are found within this community. Funeral ceremony of dead people is also associated with the behaviors within his/her livelihood. If one's behaviors are good within livelihood, he/she buried after death. Many ways are being accepted for the funeral ceremony of the people who has done bad things within the livelihood. e.g. the dead people who has done bad activities about the society, they have thrown on the thorny shrubs. Nails are also fixed on their dead body. For removing many diseases, certain miracles and magic are being done by this community. As they are considering, only God can forgive the evil deeds that are done by them. Many traditions and customs are also related to the health.

### ***3:5:2:2 Ceremonies :***

Many ceremonies are being done within Ruralcommunity. Birth moment is considered the happiest one in this community. Special care of the women to be taken place within the period of pregnancy that is very necessary for their health. Many pregnant women work in fields and jungles up to the delivery, as there are many examples of this incidents within this community. Various vows are being talked by them.

### ***Funeral Ceremonies:***

Matrimonial ceremonies are also kept by the Ruraltribe like other communities. Mostly dead bodies are burnt or buried. The dead people who are suffering from the diseases like Tuberculosis, Cancer, Small-Pox are buried. As per the explanation of 'Veling', dead people are burnt early in the morning but, their relatives seat nearby the dead body within the whole previous night.

Bathing to the died person, wearing new clothes, worshipping etc. ceremonies are associated to the funeral program before burning and burying. In an ancient time (period) dead bodies are carried on hands but, now a day they are carried through a bier. Meanwhile, the dead body is placed at a particular place for certain rest on the other way of carrying it. Rice, Money, Sugar etc. are put in front of the dead body, that is called 'Hasona' as per the opinion of 'Veling'.

### **3:3:4:2:3 Festivals and Celebrations :**

Adiwasi Tribe is living along with the ranges of mountains like Satpuda and Sahyadri in Maharashtra. Considering the Konkan region, they are found in 'Thane, Raigad and Ratnagiri' districts. Within these districts, habitants of Varali, Katodi, Thakur, Bhilla etc. are found. We find the impact of Hindu culture on the life of these tribal communities. Even the festivals and celebrations of Hindu culture are associated to these tribal society but, the ways of celebration are different.

#### **(1) Dasara:**

'Ghat' is established after bathing the deity and worshiped with help of red lead. This festival is celebrated for nine days. This 'Ghat' is fetched with help of water and around it various types of grain seeds are sown. Especially around 18 types of grains included for sowing around it. Every day adoration of the deity to the done by the worshiper with help of garland. Even the worshiper of the deity can't go out of the boundaries of the village. As well as they consider 18 types of grains mean 'Dhan'. During these 9 days, women go to the nearby villages for singing songs. Leaves of 'Apata' tree are used for 'Silagnna' by considering 'Gold'. They use leaves of 'Apata' tree imaging gold for exchange among themselves.

**(2) Diwali:**

The previous day of Diwali is called 'Natwa'. On this day, little children go the well for bathing. Various colors of flowers are used by them. As well as this community celebrate 'Dev Diwali'.

**(3) Shimga:**

They celebrate the festival of 'Holi' for five days. Five days are celebraty by them as Holi, Dhulwad, Paneewad, Shenwad and Rangpanchami. Women dance with singing various songs. Now many festivals celebrated by the Ruralcommunity like Gatari, Gudhipadava, Ram Navami, Hanuman Jayanti, Akshay Trutiya, Rakshabandhan, Bhaubij, Makarsankrant, Ganpati Gouri, Mahashivratri etc. The above festivals that are celebrated in Hindu culture, out of them some of are also celebrated in Ruralcommunity. Some festivals denote us the cultural aspect of this community.

**3:3:4:2:4 Gods and Goddesses :**

In tradition of Ruralcommunity, many gods and goddesses are included. Some of them are as follow:

**1. Cheda:**

The Cheda is considered as a God of ghost. Unsatisfied souls convert in to Cheda after the death of person, it is the traditional belief among the people of this community. He enters in to the body of alive people for fulfilling his aspires. If he is not fulfilled, he anger with the living people as it is the traditional aspect of this community.

Cheda is worshiped in the form of stones and woods imprint. A particular stone established in name of dead person, who was unmarried as he/she would not trust them. That is called 'Cheda'.

But at some places, if widower died, he has converted in to the God of 'Bava'. As well as unmarried women died, she will be converted in to 'Sonai'. If any woman died during her delivery, she will convert in to 'Jekheen'. If the person died while bleed, he is called 'Raktya Cheda'.

***Bhairee Devi:***

Bhairee is a remarkable Goddess of all communities in Konkan region as well as she is included in Adiwasi Tribe. Except other communities, there are Mariai, Sun-Moon etc. Gods and Goddesses worshiped by them in their daily life. Due to the emphasis of other communities, they worship various deities like Khandoba, Biroba, Ambabai etc. Now Ganpati festival is also favorite among them. It means that Ruralcommunity has limited religious traditions of other communities.

**(1)Kalubai :**

She is a Goddess which found in jungle. Heart of animal is an offering to a deity. We come to know something from the name of this Goddess.

**(2)Waghoba:**

Is God which found in jungle. It is considered deity. The place of this deity is found around the village under the trees of banyan and papal. Figure of the tiger carve on the wood by shaping the human skeleton. This wood buries under the shadow of papal tree. Many goats and hens are sacrificed in front of the fire as well as spread wine on the fire.

**3:3:5: *Economical Condition:***

Economical life of Ruralcommunity depends on Nature and natural factors. They fulfill their fundamental needs with help of fruits, flowers, trees, animals that are available within the forests. But these things are not sufficiently available. So that the economical condition of this community is so poor. Minimum income sources, deficiency of notorious diet, are eye-catching problems found among them. As well as exploitation, hard working life, starvation etc. Problem are included.

Basically most Adivasi people depend on hunting, fishery for fulfilling their need of food therefore, natural factors and condition should be having good. By cutting the forest, they cultivate many crops but production of grain is so scanty that can't be satisfied for their need of food. They are unable to use many hybrid seeds, pesticides, fertilizers. Modern tools for agriculture are not in use due to the poor economical condition. They cultivate their crops on the slope of mountains and hills. Agriculture is depend on the rainfall therefore, the agriculture production is very less that can't be fulfill their needs. The problem of drinking water also arises in front of them within the whole year because water flows and ends in the seas early. So that they are working hard in the mines of coal, iron, and tea farms. They are mostly uneducated therefore they will have to face for non-technical works. They have not provided proper wages of their works through the developed community where they are working. By providing advance money, they are treaded very badly through the rich society. So their economical condition is not going to develop since today.

Rural community is behind as far as economical condition is concern from the other developed communities. They are living along with the valleys and mountains. So, their life is totally associated to the forests and the things that are available in the forests. They have not permanent income sources that's why they are migrating for employment many other works to the another places. Hunting of the animals, making musical instruments from the skin of died animals etc. businesses are done by them for their daily fundamental needs.

For economical income, they wonder in the forests for collecting many things which are available. Mangoes, Honey and so on are collecting from forest. After all they go to the nearby village or market for selling it.

Fishery, goatskeeping etc. businesses are also done by them since an ancient time. Due to the cultivation of many crops in the farm and benefits of various government schemes, they are developing / improving their economical condition. That's why their economical condition is on the way of development. They are borrowing money from money lenders that's why their economical exploitation condition is become poor as compared to the past time.

### ***3:3:6 Political Condition / Status:***

Ruralcommunity widely spread all over the Mandangad, Khed, Dapoli and Chiplun tahsils in Ratnagiri district. There is a huge gap between their participation in local politics, due to their existence mainly in a hilly area since past. This community is attracted towards politics due to government's reservation policy. Now there is participation of this community in politics at village level. 35 to 40 women Grampanchayat members in Ratnagiri district. 6 male sarpanch, 2 women sarpanch and a woman member of Panchayat samiti have been elected representative of Ruralcommunity in political fields.

There was not participation of Ruralcommunity in political field in the past. But various constitutional amendment and changes in political policy leads to increase participation in politics. Mr. Shantaram Jadhav belongs to Mandangad tahsil, is the president of Zilla Parishad Ratnagiri who enjoyed the post as the member of Grampanchayat and then Sarpanch. This community has been associated with politics for many years.

### **3:3:7 Various Plans and Laws :**

There are government's schemes for developing the socio-economic condition of Adiwasi community. Government Ashram School, Adiwasi schools, Government Hostels are provided by government to the Adiwasis for developing their social and economical condition. Many grantable Ashram School, supply of electric pump sets, oil pump sets, etc. provided to the community and programs are conducted by voluntary institutes. After the survey of provided facilities to the Ruralcommunity, proper reports have been submitted to the president so that, a post of commissioner has been created for this community at National level. Responsibilities regarding constitution and law, various schemes associated to the development of Adiwasi community as per Five Years Scheme, available money and expenditure of it for Adiwasis, etc are allotted to commissioner. But meanwhile this post has been cancelled and established "National Commission" for scheduled castes.

Responsibilities regarding development of Ruralcommunity in Maharashtra have been provided towards this commission. As per census of 1991, the population of Ruralcommunity is 9.27 per cent in Maharashtra. 42.5 per cent Adiwasis population is distributed in 15 districts of Maharashtra. Where the schemes are applied for them. But more than 50 per cent population of this community is distributed in various districts of our state. Who are aloof from the Government Schemes and facilities that are allotted by the Government. In that sector 6% Adiwasis are living along with their family.

- 1) Work of this commission is similar to an adviser committee. Time to time, they observe and try to solve the problem of untouchability as well as suggest some remedies regarding this problem.
- 2) Find out the reasons about injustice and oppression on scheduled castes and tribes and try to suggest some remedies on them.
- 3) Suggest some remedies, programs for including them in the flow of development of our nation. So that to study on various subject and pre par for research about this community e.g. literature, language, education, commerce, art and culture.
- 4) Try to develop the standard of life.
- 5) Try to give more guidance for self employment, admitting in various forces of defense, Marathi and English typing training centre facilities, distribution of various awards and gifts to the youth of this community.
- 6) Try to provide many facilities about agriculture. 50 per cent concession should be given on purchasing of bullocks, bullock-cart. 33 per cent concession should be given on purchasing of seeds, pesticides, fertilizers and other tools that are essential for agriculture. Soil testing facility must be provided for them.

For requesting transferable farms, they should have provide economical aids under many schemes. For extending their habitants nearby the villages, 1500 sq. feet place should be provided for them without any cost.

To provide some grant for developing their agriculture, plantation of various trees e.g. home-grown mango, the jujube fruit etc.

To give more guidance regarding animal husbandry and poultry farms. So that, they should have provide some grant on concession as well as to establish some chilling plants along with there areas. Some guidance regarding these businesses should be given for them.

Many facilities for improving the health of this community should be allotted by government and volunteer institutions. They should have provide some health facilities, medicines without any cost or on concession rate through the 'Primary Health Centers'.

Nutritious died for children through the schools, proper diet for pregnant women should be distributed for the next healthy generation of this community.

To provide alternative place for project affected people for cultivation, resident as well as to make available other facilities for them. Many facilities regarding judicial process are going to provide for documents, witness, advocate's fees and other expenditures.

- ***Maharashtra Tribal Economical Condition Development Act : 1976.***

This act has been framed for to release the Ruralcommunity from the clutches of money lender. So in 62 tahsil places, co-operative societies are established in our Maharashtra state.

- 1) As per 15<sup>th</sup> clause, of our constitution, there is no any difference regarding religion, caste, race, gender and territory.
- 2) As per 16<sup>th</sup> clause, there is not any difference in government employment/services. Equal opportunities are provided for each person.
- 3) As per 17<sup>th</sup> clause, the problem of an untouchability has been removed.
- 4) Freedom regarding conduct, thought, journey, speech, preparing for any business have been given due to the 19<sup>th</sup> clause of Act-1976.
- 5) As per 23<sup>rd</sup> clause of this Act, proper ban on compulsory work, immoral commerce of persons have been done.

- 6) Religious freedom, educational and cultural rights are provided through the clauses no. 25<sup>th</sup> and 29<sup>th</sup> of our constitutions.
- 7) Reserve seats are given for Ruralcommunity in an assembly and parliament as per 16<sup>th</sup> part, clauses no. 330, 332 of our constitution. Out of 3771 seats, 321 seats are reserved. 40 seats are reserved in parliament of other community and 16 seats are reserved for Adiwasis (aborigines) leaders in the assembly of Maharashtra.

### ***3.4 Occupation :***

Ruralis a primitive tribe. Form an ancient age, there is certain relationship between Ruralcommunity and forest. They have considered jungle/ forest as father and mother, God and Goddess. They have completed their fundamental need form forests as, they are totally depend on jungle/ forests till today. Nature means God for them. Their habitants are always found nearby the hill stations, valleys and along with the mountains. So, they are depend on the forests life and recourses from the forests. Therefore, other occupations are not developed yet among them. There is not an occupation that gives certain production and income for them till today..So. They are migrating form one place to another for completing their fundamental needs and requiring some facilities. Whether they are migration, they are doing many occupations now.

#### ***3.4:1 Collection of forest Resources:***

The main occupation of this tribe is to collect. Some resources form forest. Their habitants are always within the forest so that they are living with help of the resource form the forest.

For making 'Kat', they are requiring raw material form the tree of 'Khair'. The process of requiring pulp form the tree of 'Khair' is associated to the occupation of 'Kat' so, they are known by the name of 'Rural'.

They are hunting. Various animals for their daily lively hood. They make many musical instruments from the skin of animals for entertainment like dram, tambourine etc.

For requiring money, they collect many resources from the forest so that wandering through the forests collect pulp of cashew, mangoes honey, leaves of the 'Apata', 'Hirada', 'Behrada' etc. After collection of something from forests, they go to the market at nearby the village for selling them. Thus fulfill their needs of food, shelter and clothes which are basic and fundamental.

### **3.4:2 Fishing/ Fishery:**

Rural community is known as 'Koli'. But they are fishing in the sweet water. Fishing is done by various ways. Some of the ways are as follow ;

#### **(A) *Lodane*:**

In this method, husband and wife come together for fishing. The sari which is worn by the wife, is also used for it. The half part of the sari keeps in the hands of them, then drew into the water. When fishes enter in it, they pull it suddenly. But it is possible only in the minimum level of the water.

#### **(B) *To put the leaves of "maz"*:**

Poisonous leaves of the 'Maz' tree are mixed into the sand where water level is so normal. Certain affect of these leaves takes place on the fishes, after all some fishes because physically weak, This fishermen collect them for their daily need of food.

#### **(C) *Keeping "Kandali"*:**

In this method of fishing, the fishermen (Rural) use lengthy and big net which is always kept at the banks of the river.

***(D) To set koin:***

In this method, the fishing is always done by them when the water level becomes so normal and minimum. A thing which is made from the strips of the cane in a circle size but open at both the sides, it is called “Koin”. It is kept into the shallow water for fishing.

Including the above methods of fishing there are also some others like “to keep a fish-hook”, “to keep a tether” etc.

***3.4.3: Agriculture:***

Ruralcommunity live mostly in hilly and mountainous area. Their fields are rocky and have sharp slope. Their agriculture field at the bottom of the hills and mountains which has much slope. Their agricultural fields are very small that can't be measured in acres and hectares. Small pieces of agricultural field it are made by them at the slope of mountains and hills. They are cultivating the crop of rice at the banks of the rivers. Their fields are very small which are surrounded by wall compound around it with the stones. That pieces of fields are called ‘Lava’ as wall as “Awan” by them. These forms are cultivated by the group of people especially Ruralcommunity. Some farms are belong to them but, mostly owned by the “Forest Department”. They are cultivating these forms but at any time they can be driven away form his land/ farms. Maximum farms/ fields have been required by the act of lineage. These fields/ forms are at their name as per government's rule. They are also paying agriculture tax of these farms/ fields, but they have not captured the farms as per legal process till today.

Due to the particular geographical structure of Konkan region, there are two methods of agriculture. These are as:- (A) Ali Method and (B) Dali method.

Ploughing and firing the low-lands, mud to be created in rainy season and plants of rise are cultivated in it, that is calls 'Ali' Method of agriculture. But at the slope area of the hills and mountains are fired by the leaves of the trees and throws the seeds for agriculture that is called 'Dali' Method of agriculture. A particular Committee has been framed by the government regarding the problem of 'Dali' fields / farms of Ruralcommunity named "Bombay Forest Commission". The problem of livelihood has been created in 1862 due to the action of this committee. So, the government has provided public permission for cultivation some farms/ fields within the forest area to Ruralcommunity.

As per 'Maharashtra Agriculture Land Act' of 1961 as wall as regarding "Limitation of Maximum Land Requirement Act" extra lands has been distributed for landless, minimum land owner. Especially scheduled castes, schedules Tribes, Nomadic castes- Tribes and landless Backward Class people. After distribution, these lands should come under cultivation so, the government has farmed revise act 'Revenue Act 1961' But this act doesn't become so successful, because the owners of land have handover the barren, hilly and mountainous land to the government as per act of 1961. There was not proper planning of land distribution at that time. So the distributed land is very rocky and barren which is not under cultivation yet.

The lands which are required by Ruralcommunity have not facilities of irrigation, barren by nature so that only crops of rice, Nachani, Vari are cultivated by them. Even they are unable to fulfill their basic needs of livelihood form the production in these lands. Problem of malnutrition has been created among themselves. There is no use of government's schemes for Ruralcommunity.

## CHAPTER - 4

### **Social Condition of the Rural Community.**

#### ***4.1 Introduction:***

There are 40 aborigine tribes in Maharashtra and Ruralis main tribe in their tribes. According to the population of an aborigine tribes,RuralCommunity rank 7<sup>th</sup> in these 40 communities. Six percent population is of RuralCommunity among the population is of other aborigine tribes. All the tribes are socio-economically very backward. There is no participation of this Community in decision making process. Ratio of the illiteracy is more in RuralCommunity therefore, many customs, traditions and believes are found among themselves. Even they have vast faith in God and Goddess. More importance has been provided to “Village Council” and “Caste Council”.Whether the women have an important status in the family system of this Community.They are very backward as far as education is concern. Even women of this Community have not provided health facilities. In some villages, they are very aloof from other developed Community. They have not proper houses for their residence. Roads are not constructed in the villages.Their houses are very away from the public habitants of other developed communities and they are not come in together in the village therefore, there is no social status for this community due to that effect on economical condition has been taken place. As per observation of this Community, their social and economical conditions are very backwardas compare to the developed communities.

The RuralCommunity is mainly depends on the forest. Now due to the deforestation the problems regarding their daily fundamental needs have been created, as they are totally depend on the forests from many years. Small scale businesses are not increased due to the poverty of community. Due to the poverty and more illiteracy ratio the community do not have social status. Lack of education, insufficient health facilities, more ratio of illiteracy, lack of transport and communication facilities, malnutrition, child -death, insufficient

employment, lack of minimum wages, traditional businesses, lack of business development, lack of government schemes etc. problems are found in RuralCommunity. Due to the lack of these factors, Social and economical development have not taken place within this community, therefore, I have selected Mandangad Tahsil for my research study of RuralCommunity. I have selected 28 villages and 566 families for sample survey of the Mandangad Tahsil. This villages are selected from plain area, forest area, small villages, big village each.

**4:1:1 Age- group structure:**

As per the age- group structure, the total population is classified into various groups. It has been denoted in the chart No:4:1 and through the bargraph No:1

*Chart No. 4:1  
Age – Group Structure*

Age- groups	Population	Total Population (in percent)
0 to 14	1145	36.12
15 to 59	1940	61.19
Above 60	85	2.69
<b>Total</b>	<b>3170</b>	<b>100</b>

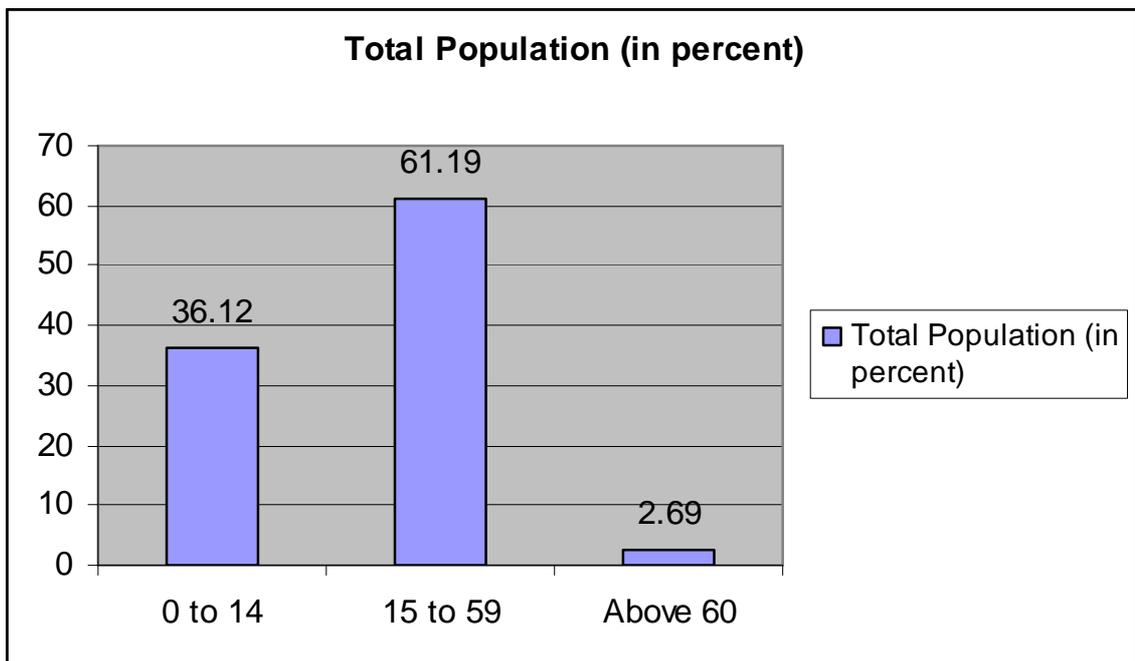


Chart No.4:1 and bar graph No: 01 highlight on the following things:

- (1) The age- group between **0 to 14**, the population is **36.12** percent.
- (2) Population is **61.19** percent in the age group between 15-59 years.
- (3) The population is **2.60** percent in the age around more than **60** Years old.

While considering the total population of RuralCommunity in Mandangad Tahsil, **61.19** Percent population ratio is productive and **36.12** percent population is non-productive. Productive ratio within RuralCommunity in Mandangad Tahsil is more compare to anywhere else but the ratio of productive population between men & women is nearby similar.

The children are **36.12** percent in the age group between 0-14 years in RuralCommunity of Mandangad Tahsil.

**4:1:2 Gender Distinction :**

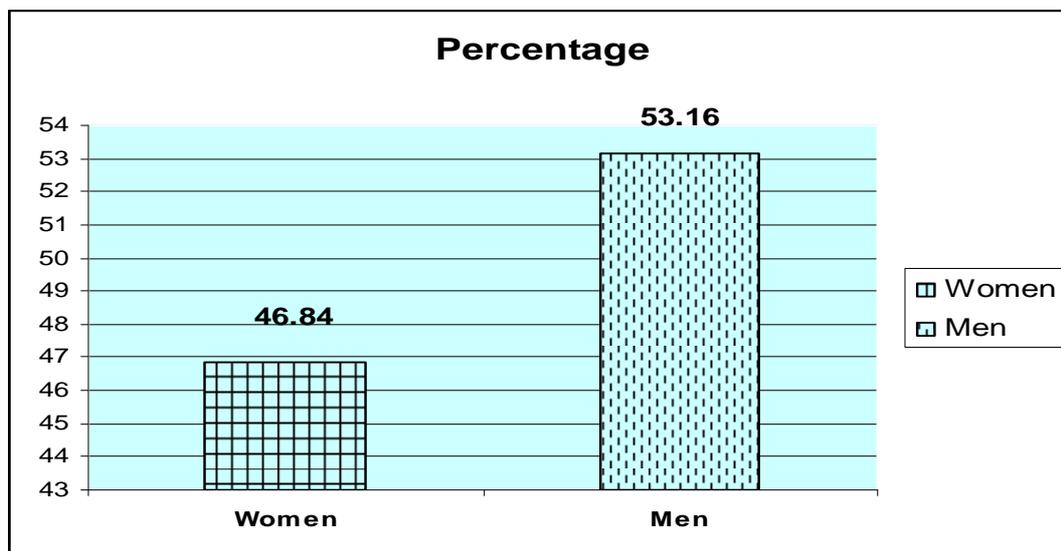
The men-women in RuralCommunity of Mandangad Tahsil has denoted in chart No: 4:2 and bar graph No:02.

**Chart No: 4:2.  
Gender Distinction**

<b>Gender distinction</b>	<b>Numbers</b>	<b>Percent</b>
Women	1485	46.84
Men	1685	53.16
<b>Total</b>	<b>3170</b>	<b>100</b>

**Bar graph no :4:2**

The following pillar graph denotes the ratio of Men- Women of RuralCommunity in Mandangad Tahsil.



We come to Know from the **Chart No :4:2** and **bargraph No: 2** the following things like:-

- (1) Male population is more than the female population in the Rural Community of Mandangad Tahsil.
- (2) Male is **53.16** percent and female is **46.84** percent in this community.
- (3) Sex ratio is 881.

Percentage of men & women population is different in Mandnagad Tahshil. Female population is more than the Male population in other communities because increase in the education, training, in other communities especially male population have migrated towards the urban areas for employment.

But lack of education and skills, Rural Male population did not migrate towards the urban areas. If the Male-female population ratio of Rural Community to be decreased day after day, there will be different types of problem arisen which will affect very badly on social development.

#### ***4:2 Education Conditions of the families:***

Educational condition of Katkari community is very bad and therefore, there should be real plan for education and the plan must be used properly.

There is a source of education but we are not going to use that source properly. Because we do not have any real plan and we are not going to use that properly. Therefore, Educational condition remain backward.

**4:2:2 Literacy:**

Information regarding the literacy of RuralCommunity in Mandangad Tahsil is showed in the **Chart No:4:4** and joint bargraph **No :3** as follow:

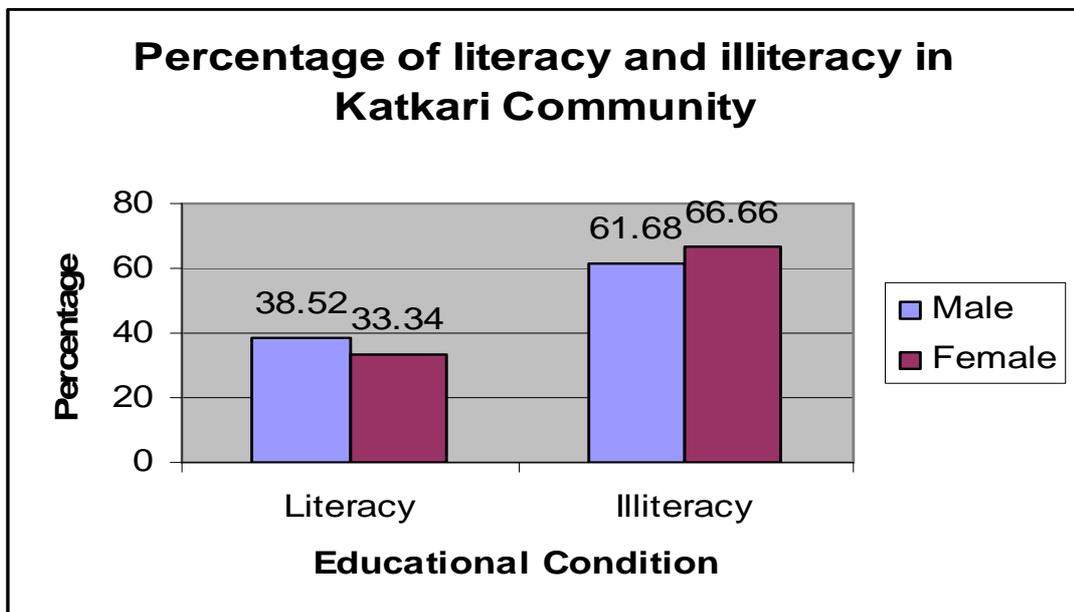
**CHART NO:4:3**  
**Literacy and Illiteracy of Rural Community**

Literacy			Illiteracy		
Male	Female	Total	Male	Female	Total
38.52%	33.34%	35.83%	61.68%	66.66%	64.17%

**Joint bar graph No: 4:3**

The joint bar graph that denotes the literacy and illiteracy ratio of RuralCommunity in Mandangad Tahsil.

**Percentage of literacy and illiteracy in Rural Commynity.**



(1) As per observation of the above **Chart No: 4:4**and Joint bar Graph, shows theRuralCommunity is **35.83** percent in Mandangad Tahsil. In it the percentage of female literacy is**33.84** and male literacy percentage is **66.66**.

- (2) Total illiteracy percentage is **64.17** out of it, the female illiteracy percentage is 66.66 and male illiteracy is **61.68** percent.
- (3) Male literacy percentage is more than the female literacy percentage but illiteracy female percentage is more than the male illiteracy.

Compare to the common people of Mandangad Tahsil literacy percentage is very low and illiteracy percentage is more of RuralCommunity.

#### ***4:2:3 Educational Facilities:***

Educational progress of any village depends on educational institutions and facilities available in it. That's why it is very essential to study the village in which Ruralcommunity is found.

The following table shows the information regarding educational facilities for RuralCommunity in their villages of Mandangad Tahsil.

***TABLE NO:4:4***

#### ***Information of Educational facilities & percentage of educated population.***

<b>Sr No</b>	<b>Educational facilities</b>	<b>Numbers</b>	<b>Percentage</b>
1	Pre-primary	525	77.20
2	Primary Education	450	66.17
3	Secondary	220	32.35
4	Higher- Secondary	10	1.47
5	Degree Education	05	0.73
6	Ashram School	15	2.20

The villages, where habitants of Ruralcommunity is found, there is the facility of pre-primary education is available **77.20** percent people of Ruralcommunity. Whereas the primary education is providing within this villages is 66.17 percent. The facility regarding secondary education is also available, as it is **32.25** percent families. Even Higher-Secondary education facility is also available in some villages in which nearby the ratio is 1.47 percent, it is also told by the families. Facilities regarding education form the

students of scheduled tribes and scheduled castes are also provided through the Ashram Schools, it is told by **2.20** percent families.

Even the information associated to the education for the Ruralcommunity provided by government of semi-government institutions but,they are very deprived of educational facilities till today. Till today the schools are not available nearby their habitants for Ruralchildren. So the condition of education is very poor as far as this society is concern.

#### **4:2:4 EDUCATIONAL DEFFERENCE BETWEEN BOYSAND GIRLS:-**

The information regarding educationaldifference is given in the following Table No:4:6.

**TABLE NO:4:5**  
*Educational difference between boys and girls*

<b>Details</b>	<b>Number of families</b>	<b>Percentage</b>
Yes	70	11.66
No	530	88.34
<b>Total</b>	<b>600</b>	<b>100</b>

According to **11.66** percent families, there is certain difference between boys and girls about education but as per opinion of **88.34** percent families there is not any difference between boys and girls about education. There is more positive thinking about boys and girls education among themselves. But there are many disbelieves about female education as they consider that the girls become widow, become more wise than the common girls, even they are made for others.

#### **4:2:5 Benefits of Government's Diet Schemes.**

Following Table shows thefamilies are taken benefits by the children of Ruralcommunity from the diet schemes provided by the government.

**TABLE NO:4:6**  
*Schemes of diet provided by the government*

<b>Details</b>	<b>Number of families</b>	<b>Percentage</b>
Yes	330	55
No	270	45
<b>Total</b>	<b>600</b>	<b>100</b>

The above table denotes information about the benefits of nutrition diet schemes provided to the Rural community by the government. **55** percent families got benefits of nutrition diet.

Schemes provided by government. But, **45** percent families do not have benefited.

There are many schemes included in government's "Navsanjeevan scheme", in it the program regarding nutritious food is related as it very essential. In this program many children who are taking education in 'Anganwadi' and pregnant women have provided supplement nutritious diet. Special nutritious diet is provided to the children who are in between the grade third and fourth. It is the main purpose behind this program that is nothing but to reduce the child-death and ratio of mal-nutrition. Even through the schools, nutritious diet food is provided for the children in Mandanad Tahsil. 55 percent Families and children are requiring the facilities of this scheme and 45 percent families and children are not getting facilities of this scheme provided by the government.

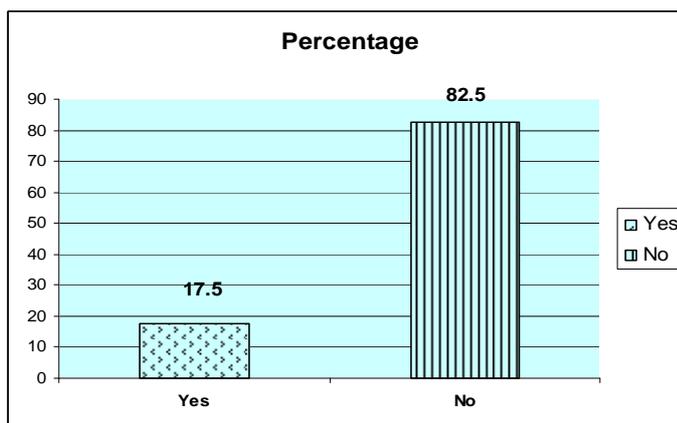
**4:2:6 Benefits of Rural Development schemes:**

The benefits received from Rural schemes are shown in the following table no. 4.8.

**TABLE NO:4:7**  
**Benefits of Rural Development Schemes**

<b>Details</b>	<b>Families</b>	<b>Percentage</b>
<b>Yes</b>	<b>105</b>	<b>17.5%</b>
<b>No</b>	<b>495</b>	<b>82.5%</b>
<b>Total</b>	<b>600</b>	<b>100%</b>

**Bar Graph No:4**



We come to know from the **Table No:4:8** and **Bar Graph No:4** that according to **17.5** percent families, they are getting benefits of Rural Development Schemes for their educated youths and as per opinion of **82.5** percent families they are not getting benefits of this schemes for their educated youth in Mandangad Tahsil. Regarding this information and details, the following **TableNo: 4:9** Shows:

**TABLE NO:4:8**  
*Classification of benefits of Rural Development Schemes*

<b>Sr. No</b>	<b>Benefits</b>	<b>No. of benefited persons</b>	<b>Percentage</b>
01	Self-Employment guidance	100	95.23
02	Saving-group Training	05	4.77
	<b>Total</b>	<b>105</b>	<b>100</b>

By observing the **Table No:4:9**, we can say that the benefits which are provided under the scheme of RuralDevelopment to the families of RuralCommunity, out of required **17.5** percent benefits, **95.23** percent benefits provided to the educated youths through Self-employment guidance, Panchayat Samitee and & Zilha Parishad, and though it they require benefits of training and individual Employment Schemes. But **4.77** percent educated youths and other persons in the families, get training and guidance through the saving groups.

Many educated youths are not getting benefits of Rural Development Schemes. Why are they not getting such benefits ?, there are certain reasons behind it. These reasons are mentioned in following **Table No:4:10** and classified **Pie-Diagram No:02**.

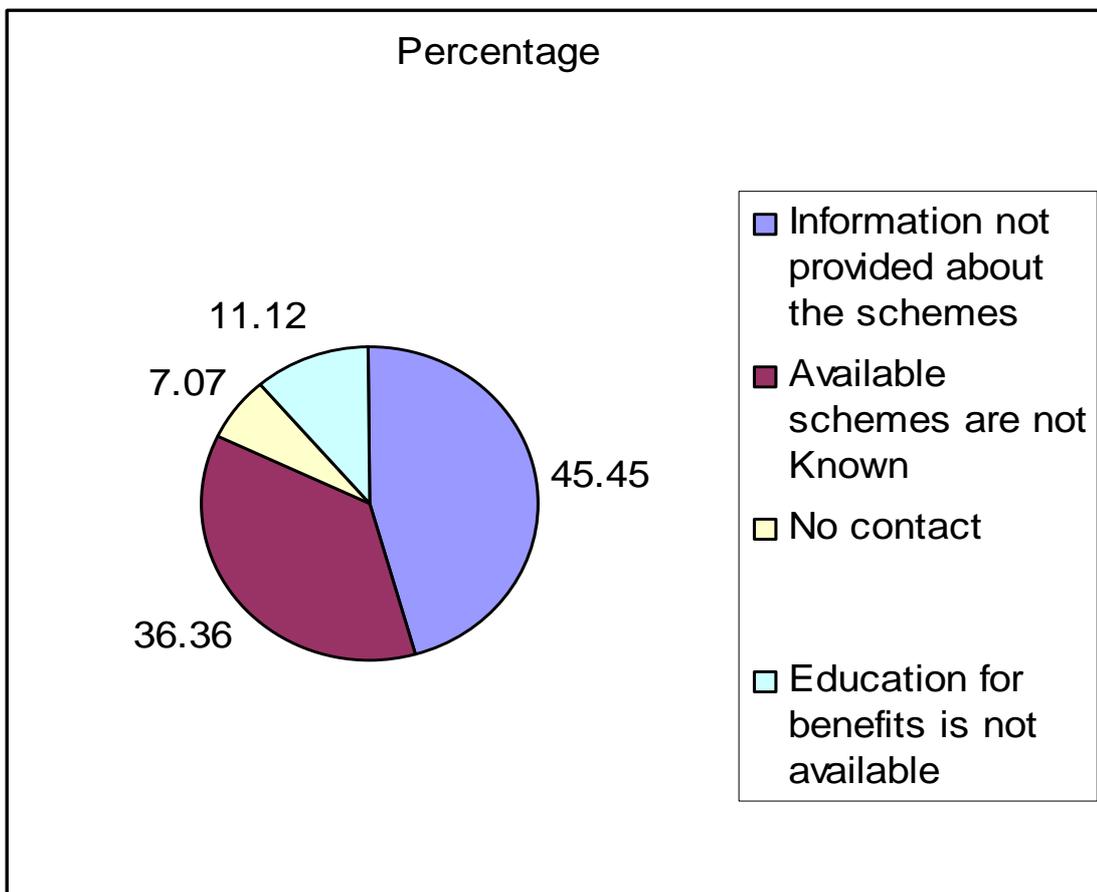
**TABLE NO:4:9**

*Details regarding benefits that are not getting from Rural Development Schemes*

<b>Sr. No.</b>	<b>Details</b>	<b>Numbers</b>	<b>Percentage Ratio (%)</b>
1)	Information not provided about the schemes	225	45.45
2)	Available schemes are not Known	180	36.36
3)	No contact	35	07.07
4)	Education for benefits is not available	55	11.12
	<b>Total</b>	<b>495</b>	<b>100</b>

Pie-chart shows the details regarding those who have not getting benefits from development schemes.

**PIE-CHART NO:4:02**



The Table No.4:10 and Pie-chartNo:4:02 shows that **82.5** percent Ruraleducated youths are getting benefits of Rural Development Schemes, out of them **45.45** percent educated youths do not have provided essential information regarding 'Rural' Development Schemes by the government officers. And **36.36** percent families are did not know such schemes which are provided for their development. Lack of contact to the government officers, **7.07** percent educated personsof this community are deprived to the schemes, due to the insufficient education.

Female literacy is less than the male literacy. Condition associated to the pre-primary, primary education is just almost satisfied but higher education is unsatisfied. The higher education is very less in Ruralcommunity, insufficient educational facilities in Mandangad Tahsil are affecting educational conditionof RuralCommunity.

#### **4:3:1 TYPES OF HOUSES :**

Information regarding types of houses have been accumulated through the questionnaire and showed in the following table no. **4:11** and **Pie-chart no : 4:3** as follow:

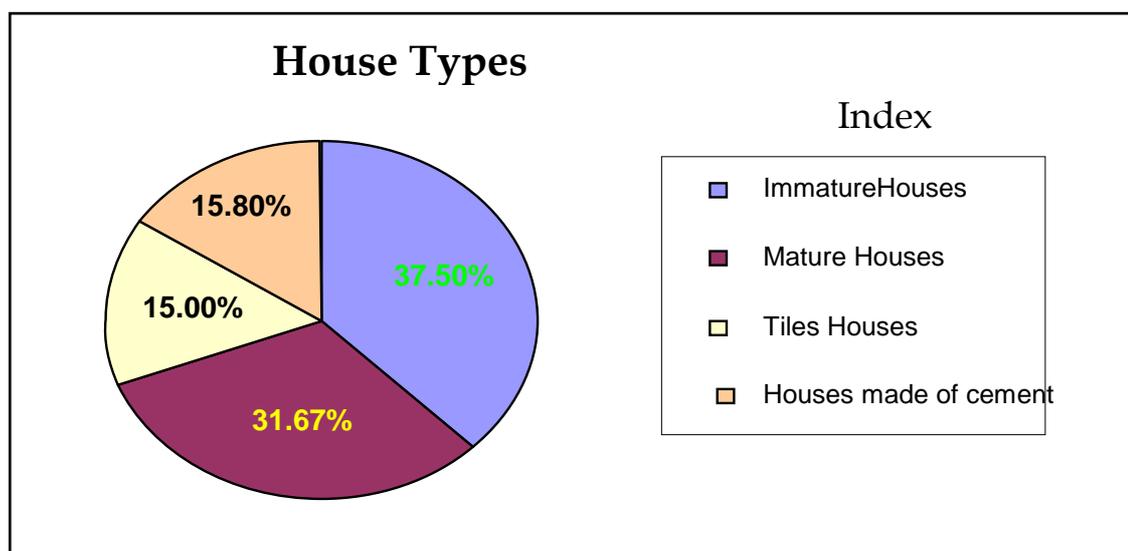
#### **CHART NO :4:10**

#### **Information regarding types of houses**

<b>Sr.No.</b>	<b>Types of Houses</b>	<b>Numbers</b>	<b>Percentage ratio (%)</b>
1	Immature Houses	225	37.5
2	Mature Houses	190	31.67
3	Tiled Houses	90	15.00
4	Houses made of cement	95	15.83
	Total	600	100

#### **Pie-Chart No. 4:3**

Pie-chart which denotes the types of houses of Rural community in Mandangad Tahsil.



Above pie-diagram no. 4.03 shows the types of houses as follow :-

- 1) **37.5** percent the families having to immature types of houses of Rural community in Mandangad Tahsil.
- 2) **31.67** percent families which belong to matured types of houses and its facilities.
- 3) **15** percent families which belong to tiled houses of Rural community in the Mandangad Tahsil.
- 4) **15.83** percent families are having cement houses.

The habitants of Ruralcommunity are always found along with the valleys, hills, mountains, on the banks of the rivers or in the farms where they cultivate. When we consider the ancient forest tribes, they were not having houses for their habitants, because there was the lack of cultivated land, lack of permanent employment and wandering much for supplementary things for fulfilling the need of food through the jungles. The same condition about the habitants/accommodation facilities is associated the families of Ruralcommunity in Mandangad Tahsil. At some families of Ruralcommunity having matured houses due to the “Gharkul Scheme” scheme of the governments, many houses of this community are made from grass; bamboo and dry sheaves of the rice which are used for roofs but the walls of the house are made by the clay and coated/ thatched by the cow dung. Out of total families of this community **37.5** percent families belong to tiled and immature houses in Mandangad Tashil.

**4:3:2 Own Places For Houses:**

Whether the Ruralcommunity in Mandangad Tahsil possess their own places or not, for their own house is shown in the following **Table no. 4.12**

**TABLE NO. 4:11**

***Information regarding the own places for houses***

<b>Details</b>	<b>Numbers of families</b>	<b>Percentage</b>
Yes	340	56.67
No	260	43.33
<b>Total</b>	<b>600</b>	<b>100</b>

**56.67%** families belong to their own places for their own house but **43.33%** families do not have their own places for houses construction. Those who do not have their own places for construction of own house the ‘Grampanchayat’ has been provided the place for many families of this community.

#### **4:3:3 Facilities Available in the Houses :**

Information regarding the facilities in the houses of Ruralcommunity has been accumulated through the questionnaire and presented in the **Table no. 4:13** as follow;

**TABLE NO. 4:12**  
**Information regarding facilities in the Houses**

<b>Sr.No.</b>	<b>Details</b>	<b>Percentage</b>
1	Toilets	19.72
2	Arrangement of wastage water	22.68
3	Chimneys	5.11
4	Bath rooms	23.48
5	Electricity	40.41

Above **Table no. 4:13** shows the **19.72** percent families having the facility of toilets, **22.68** percent families having the arrangement of wastage water facility, chimneys are available in **5.11** percent families, **23.48** percent families have facility of bath rooms and **40.41** percent families have electricity facility. **95.89** percent families of Ruralcommunity are using fire wood for their daily need of fuel and **2.31** percent families are using gas and smokeless chulhas.

While considering the accommodation facility of Ruralcommunity in Mandangad Tahsil, they do not have well equipped houses. Whether the numbers of matured and well constructed houses are more but they do not have on their own places.

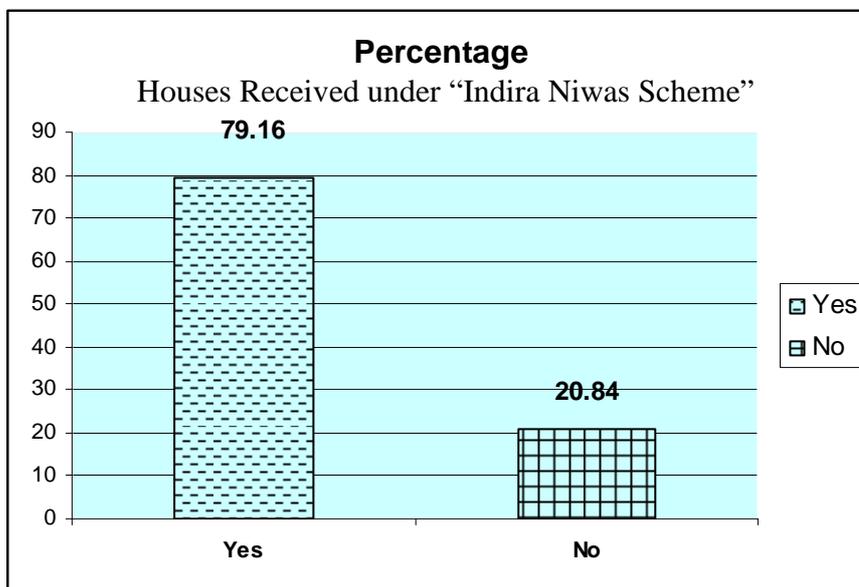
More than fifty percent houses are immature and tiled till today. Which are not constructed on their own places. The constructed house are on the places which provided by the 'Grampanchayat'. Essential equipments like toilets, arrangement of wastage water, chimneys, bathrooms, and electricity are not available in the more houses of Ruralcommunity. Many problems occur where there is no essential facilities are available in the house. And many diseases are spread over the Ruralcommunity. More than fifty percent people of this community are using fire wood for their daily fuel.

By observing the actual condition of the Ruralcommunity, we come to know that, poverty, insufficient equipments in the houses, improper facility of accommodation etc are affecting on the social and economical development. Many schemes are undertaken by the government for developing the social and economical condition of Ruralcommunity.Houses are provided by the Government to those who are socio- economically backward and scheduled caste and tribes families under the “Indira Niwas Schemes”.

**TABLENO. 4:13**  
*The following table shows “Indira Niwas Scheme”*

Details	Number of Families houses	Percentage
Yes	475	79.16
No	125	20.84
<b>Total</b>	<b>600</b>	<b>100</b>

Bar graph shows the houses under the scheme of “Indira Niwas Scheme”.



1) Out of total families of Ruralcommunity in Mandangad Tahsil, **79.16** percent families have received houses under the “Indira Niwas Scheme”and **20.84** percent families have not received houses under “Indira Niwas Scheme” or by any other schemes.

Economical help is provided by the government to the scheduled tribes for repairing their houses, but not for Ruralcommunity. Lack of drinking water facility, public taps, improper ways of wastage water and deficiency of toilets etc problems are arised in the residence facilities of Ruralcommunity in Mandangad Tahsil. Ratnagiri district is not coming under the development of Adiwasi implementation. So that Mandangad Tahsil have not getting benefits from many schemes provided by the government.

**4:4 Area of Received Land :-**

**4:4:1 Area of Received Land :-**

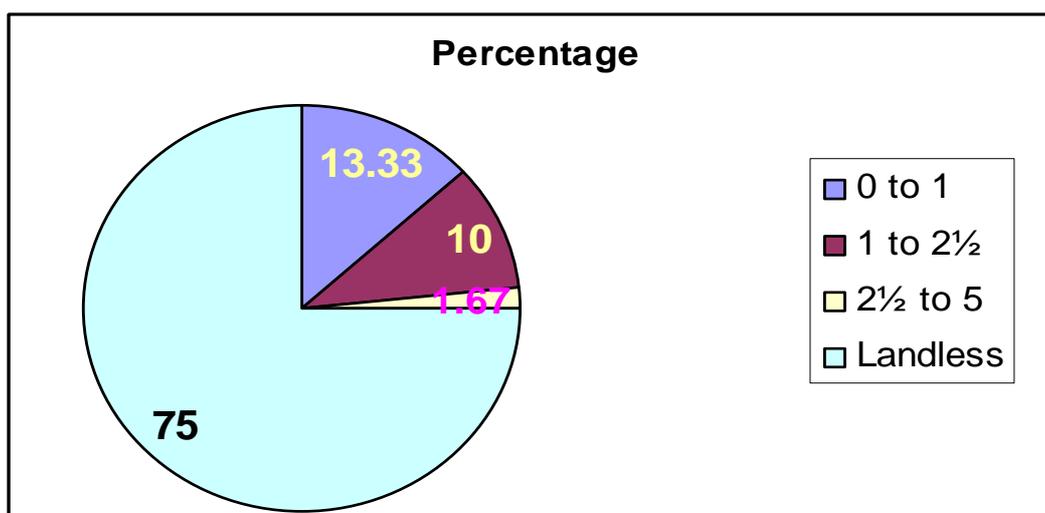
The following table 4.15& Pie- diagram 4.4 shows how many land is acquired by the families of RuralCommunity in Mandangad Tahshi.

**Table No. 4:14**

**Land Received by Rural Community**

<b>Sr. No.</b>	<b>Total Area</b>	<b>No. of Families</b>	<b>Percentage</b>
1	0 to 1	80	13.33
2	1 to 2½	60	10.00
3	2½ to 5	10	1.67
4	Landless	450	75.00
	<b>Total</b>	<b>600</b>	<b>100</b>

**Pie- Diagram No. 4:4**



- 1 13:33 percent families acquire 0 to 1 acre of land each.
- 2 10:00 percent families acquire 1 to 2.5 acres of land
- 3 1.67 percent families acquire 2.5 to 5 acres of land.

Out of total population of Rural Community in Mandangad Tahshil, only 25 percent families do not have their own land. It means that they are landless. Even those possess land of their own but its area is very small.

**4:4:2 Ownership of the Land :-**

**Table No. 4:15**

**Following table shows the Land possessed by the families of Rural Community**

<b>Ownership of Land</b>	<b>No. of Families</b>	<b>Percentage</b>
From required forefathers / ancestors	60	40.00
Required by law	80	53.34
Self purchased	10	6.66
Total	150	100.00

40.00 percent families of the Rural Community have received the land from their forefathers / ancestors and 6.66 percent families have purchased land by self. Averagely 53.34 percent families have acquired land according to the various laws of land development by the government. The families who have received land from their forefathers / ancestors or purchased by themselves, it is very less.

#### 4:4:3 Types of Land Received by Laws :-

Information regarding the types of land received by laws from the government by the Rural Community in Mandangad Tahshil is shown in the following table and line graph.

**Table No. 4:16**  
**Classification of land received by laws to the Rural Community**

Details	Number	Percentage
Infertile land	05	6.25
Barren land	10	12.25
Slope land of mountain	65	81.25
Total	80	100.00

**Graph No. 4:01**

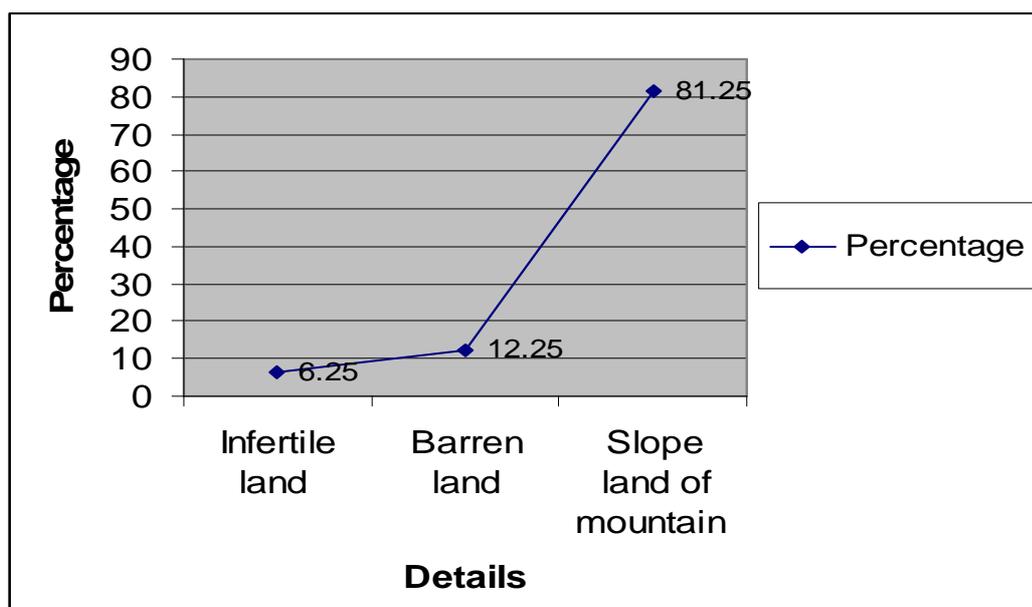


Table No. 4.17 and graph no. 01 show 53.34 percent land received by laws for Rural community. Some land is infertile and 12.25 percent families say that some land is barren as well as 81.25 percent families say that more land is slope of mountains and hills.

The land which is provided by the government as per different types of laws, it is very infertile, barren, slope of mountains and hills. Even remaining land is not under the cultivation as facility of irrigation is not available. All the lands which they belong to are cultivating at their level.

#### **4:4:4 Agriculture Loan:**

Information regarding the grant on agriculture loan to the families of Ruralcommunity in Mandangad Tahsil has been given through the **Table No: 4:18** as.

**TABLE NO:4:17**

#### **Information regarding Agriculture loan**

<b>Details</b>	<b>Number</b>	<b>Percentage</b>
Yes	40	13.34
No	260	86.66
<b>Total</b>	<b>300</b>	<b>100</b>

We can say with help of the above **Table No:4:18** that **13.34** percent families have got grant on agriculture loan and as per opinion of **86.66** percent families, grant on agriculture loan has not taken by them. The farmers of Ruralcommunity in Mandangad Tahsil possess minimum land but even the farmers have not taken grant on agriculture loan as well as it is not provided by the government.

Farmers of RuralCommunity in Mandangad Tahsil have taken loan for agriculture through the various factors. It has been showed in the following

**Table No:4:19**

#### **Tableno :4:18**

#### **Classification of Agriculture loan**

<b>Details</b>	<b>Numbers</b>	<b>Percentage</b>
Money lenders	140	46.67
Banks	120	40.00
Relatives	40	13.33
<b>Total</b>	<b>300</b>	<b>100</b>

The above **Table No:4:19**, shows that 46.67 farmers of RuralCommunity in Mandangad Tahsil, have taken loan from money lenders for agriculture. **40.00** percent families/ farmers have taken loan from banks and **13.33** percent farmers have taken loan for agriculture from their close relatives. Yet money lenders and relatives have playing an important role while getting loan for agriculture. Even they get more loan for entertainment than the agriculture.

The Ruralcommunity gives second preference to Bank for getting loan because they do not like the process of Bank.

#### 4:5 Irrigation :-

There are four dams but those dams are far away from Ruralcommunity therefore, they are not going to use for agricultural purpose.

*TableNO :4:19*

*Non-irrigated and irrigated farm/ agriculture*

<b>Details</b>	<b>Number</b>	<b>Percentage ratio</b>
Non-Irrigated	290	96.67
Irrigated	10	3.33
<b>Total</b>	<b>300</b>	<b>100</b>

The above table show that the 96.67 percent area is under irrigation and 3.33 percent area is under non-irrigated. The table shows that the irrigated area is very less.

#### 4:5:2 SOURCES OF IRRIGATION:

*TABLE NO:4:20*

*Irrigation sources available for agriculture*

<b>Details</b>	<b>Number</b>	<b>Percentage</b>
Wells	10	3.34
Tube-wells	00	0.0
Canals	00	0.0
Other	290	96.66
<b>Total</b>	<b>300</b>	<b>100</b>

From above table No. 4.22, we come to know that, 3.34% water supply for agriculture is from wells and 96.66% agriculture depends on rainfall. Other sources are not available for irrigation.

There is no public irrigation project therefore, not getting benefits from public irrigation project.

As well as they are not getting benefits for Ruralcommunity in Mandangad Tahshil from schemes provided by the government.

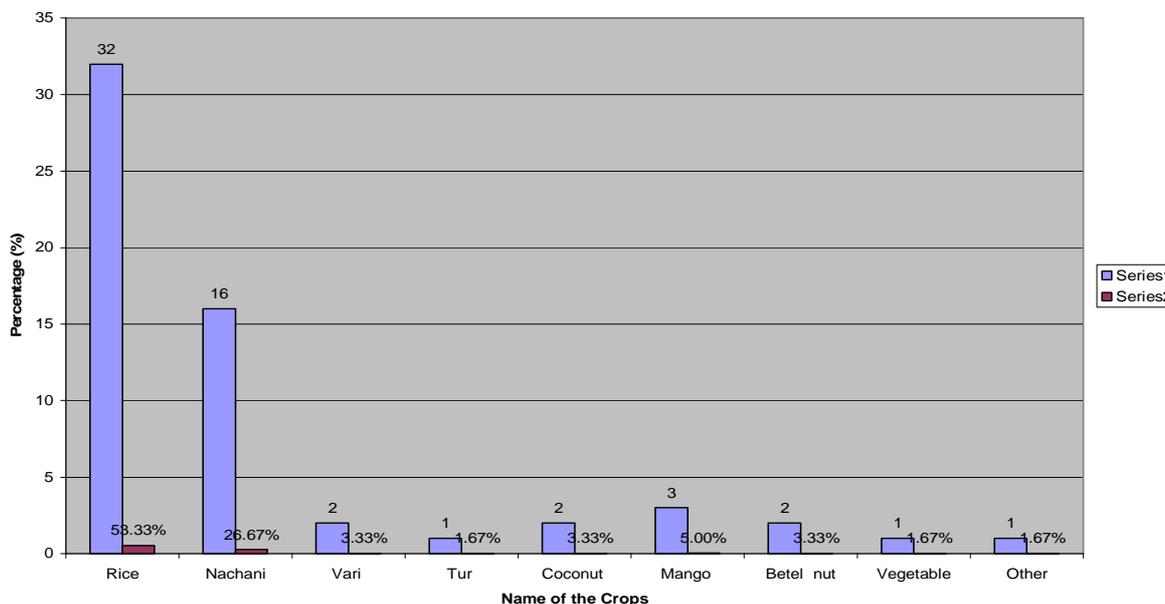
**CHART NO- 4:21**

*The area under cultivation of various crops shown in the following Table No. 4.23 and graph No. 4:6*

In acre	Name of the crops	Cultivated area	
0 to 1	Rice	320	53.33%
	Nachani	160	26.67%
	Vari	20	3.33%
	Tur	10	1.67%
0 to ½	Coconut	20	3.33%
	Mango	30	5.00%
	Betel nut	20	3.33%
	Vegetable	10	1.67%
	Other	10	1.67%
<b>Total</b>		<b>600</b>	<b>100%</b>

**Bar graph NO:4:6**

Bar graph indicating area under cultivation by various crops cultivated by Ruralcommunity.



The above Table No: 4:23 and Bar graph No:4:6 focus on the following points :

- (1) 0 to 1 acre area is under the Rice and Nachani.
- (2) 0 to ½ acre area is under the Vari, Tur, Coconut and Mango.
- (3) 53.33 percent families of Ruralcommunity are cultivating their crops in 0 to 1 acre of land.

- (4) **20.00** percent area is under the cultivation of crops like, Vari, Tur, Coconut, betel nut, Vegetable and other but **3.33%** families are cultivating these crops between **0 to ½** acre land.

**TABLE NO:4:22**  
**Annual Income of Rural Community from Various Crops**

Land (Acre)	Crops	Annual Income	Nos.	Percentage
0 to 1	Rice	500-1000	140	23.34
		100-5000	140	23.34
		5000-10,000	20	3.33
0 to ½	Nachani	500-1000	120	20.00
	Vari	1000-2000	50	8.34
	Tur	100-500	20	3.33
	Coconut	500-1000	20	3.33
	Mango	1000-1500	30	5.00
	Betel nut	500-1000	20	3.33
	Vegetable	100-500	20	3.33
	Other	100-500	20	3.33
<b>Total</b>			<b>600</b>	<b>100</b>

From the information of Table No:4:24, We come to know the following thing as:

- (1) **50** percent families of this community is getting annual income in between Rs. **500 -1000** from the crops of Rice, Nachani, Tur, Coconut and Betel Nut.
- (2) **23.34** percent families of Ruralcommunity is getting annual income in between Rs.**1000 -5000** from the crops of Rice. Whereas **3.33** percent families are getting annual income between **Rs 5000 -10000**.
- (3) **15.00** percent families of the RuralCommunity is getting annual income in between **Rs. 100-500**by cultivating the crops of Vari, Vegetables etc. and 5percent families are getting annual income in between **Rs.1000-1500** from the cash crops of Mango.
- (4) **6.33** percent area of land is under the cultivation of valuable crops like mango, cashew, Whereas**91.67** % acrearea of land is under the cultivation of crops which have low value like Nachani, Rice, Vegetable etc.

The following Table No. 4.25 indicate the benefits getting from the grampanchayat as well as use of the advanced means in an agriculture by RuralCommunity.

**TABLE NO:4:23**

***Benfits Getting by Grampanchayat***

Details	Hybrid seeds		Fertilizers		Pesticides		Benefits from grampanchayat	
	Nos.	%	Nos.	%	Nos.	%	Nos.	%
Yes	90	30.00	130	43.33	20	6.67	70	23.33
No	210	70.00	170	56.67	280	93.33	230	76.67
<b>Total</b>	<b>300</b>	<b>100.00</b>	<b>300</b>	<b>100.00</b>	<b>300</b>	<b>100.00</b>	<b>300</b>	<b>100.00</b>

As per above Table No. 4:25,30 Percent families of RuralCommunity are using advanced seeds while cultivating their agriculture and70 percent families are not using advanced seeds.

1. **43.33** percent families are using peasant fertilizers in their farms, while **56.67**percent families are not using fertilizers.
2. **6.67** percent families are using pesticides for cultivating crops in the farm **while 93.33** percent peasant families are not using any pesticide.
3. **23.33** percent families are getting advanced seeds, chemical and fertilizers from the grampanchayat and Panchayat Samitee. Whereas **76.67** percent families are not getting.
4. There are few families are using pesticides, chemicals and fertilizers and they are getting few facilities from grampanchayat and Panchayat Samitee.

#### 4.6 Subsidiary Business:-

The following Table No. 4.26 indicating the information about supplementary business of Rural community in Mandangad Tahshil.

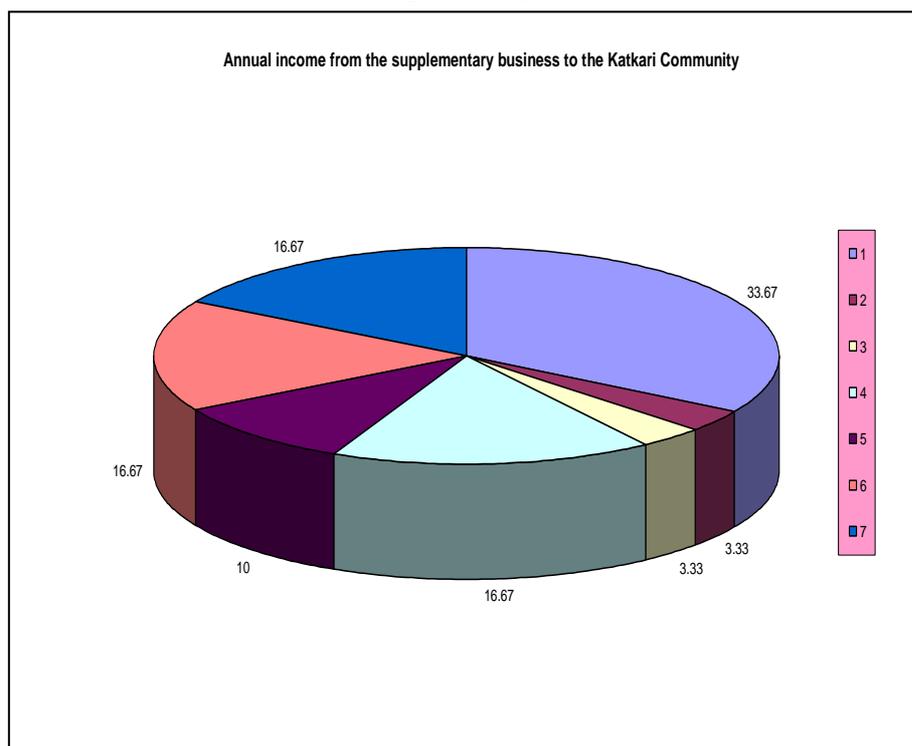
**Table No. 4:24**

#### *Supplementary businesses and income from them*

Types of Business	Nos.	%	Annual income			Temporary employment	
			No.	%	No.	%	
Poultry farming	120	40.00	100-500	100	33.67	120	40.00
			500-1000	10	03.33		
			1000-2000	10	03.33		
Dairy farming	50	16.67	100-500	50	16.67	50	16.67
Animal Husbandry	130	43.33	100-500	30	10.00	130	43.33
			1000-2000	50	16.67		
			5000-10000	50	16.67		
<b>Total</b>	<b>300</b>	<b>100</b>		<b>300</b>	<b>100.00</b>	<b>300</b>	<b>100</b>

Following pie-diagram denotes annual income from the supplementary business like poultry farming dairy farming, and animal Husbandry in RuralCommunity.

**Classified pie diagram no. 4:5**



We come to the conclusion with help of the above chart no. **4:26** line and classified **pie-graph No. 4.5** as follow;

1. **40.00** percent families of Ruralcommunity out of total families are doing supplementary business of poultry farming.
2. **16.67** percent families are doing dairy farming.
3. **43.33** percent families are doing the supplementary business of animal husbandry.
4. **60.34** percent families are getting annual income in between **Rs.100-500**, from the supplementary business like animal husbandry, poultry farm and dairy farm etc.
5. **3.33** percent families are getting annual income in between **Rs.500-1000** each from poultry farm.
6. **20.00** percent families are getting annual income in between **Rs .1000 to 2000** from the businesses of poultry farm and animal husbandry.
7. **16.67** percent families are getting annual income in between **Rs 5000-10000** from animal husbandry.
8. **40.00** percent temporary employment is provided from poultry farm, 16.67 percent from the dairy farm, 43.33 percent from animal husbandry to the families of RuralCommunity.

#### **4:6:2 Traditional Business :-**

Many Traditional business like fishing, hunting and collecting the thing through the forest are done by the Ruralcommunity. Information regarding it has given in the following

**TABLE NO. 4:25**

**Information of traditional business and annual income**

Business	No s.	%	Annual income (Rs)	No.	%	Temp. Employment	
						No.	%
Fishing	120	100	100-500	92	76.67	120	100
			1000-2000	28	23.33		
				120	100.00	120	100
Hunting	120	100	100-500	120	100	120	100
Forest Collection	120	100	100-500	119	99.17	120	100
			1000-2000	01	0.83		
<b>Total</b>	<b>120</b>	<b>100</b>		<b>120</b>	<b>100.00</b>	<b>120</b>	<b>100</b>

From the above TableNo. 4:27, we come to know that 100 percent families are doing these business for their daily needs. 91.17 percent families annual income is in between Rs.100-500 and 8.83 percent families are getting annual income between Rs.1000-2000. Temporary work can be got by them from these traditional business.

**4:6:3 Benefits of government schemes for business:-**

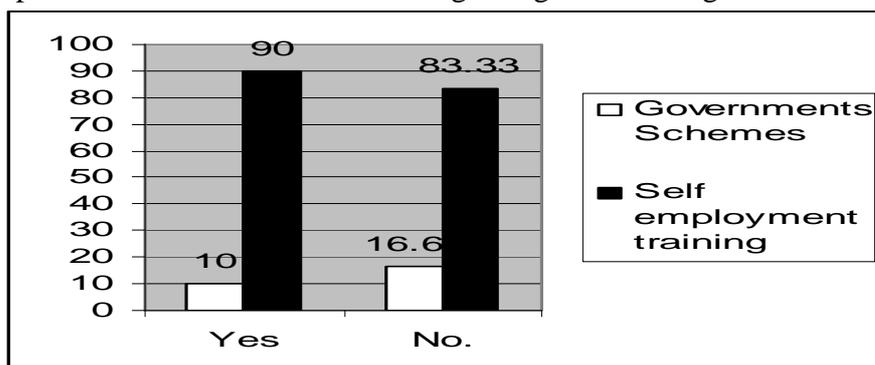
**TABLE No. 4:26**

**Benefits of government schemes for Business**

Details	Governments Schemes		Self employment training	
	Nos.	%	Nos.	%
Yes	12	10.00	20	16.67
No.	108	90.00	100	83.33
<b>Total</b>	<b>120</b>	<b>100</b>	<b>120</b>	<b>100</b>

**Bar graph No. 4:1**

Bar graph that denotes the information regarding benefits of government schemes.



The above **Table** and **BarGraph No:4.1** denote us that,

- (1) **10.00** percent families of RuralCommunity are getting benefits of various government schemes for supplementary businesses Whereas**90.00** percent families do not get benefits of various government schemes.
- (2) **16.67** percent youths of RuralCommunity are getting self-employment training whereas **83.33** percent youths do not get any training regarding self-employment.
- (3) **86.67** percent families of this community do not getting benefits under the schemes of government and youths self-employment training for their supplementary businesses.

It means that government schemes and self-employment training do not provided to the families of RuralCommunity.

#### **4:6:4: Information about the Rural Community in MandangadTahsil**

**TABLE NO:4:27**

*Benefits getting from the government for purchasing various animals*

<b>Details</b>	<b>Number of family</b>	<b>Percentage</b>
Yes	18	15.00
No	102	85.00
<b>Total</b>	<b>120</b>	<b>100.00</b>

The above **Table No:4.29** shows that **85.00** percent families do not get any benefit from the government for purchasing the animals like cows, buffaloes, goats, sheep and fishery whereas only **15** percent families are getting some benefits.

Who have getting benefits from the government for purchasing the animals like cows, buffaloes, goats, sheep and fishery etc. Therefore, they have started own business like dairy farm, animal husbandary, fishery etc. and due to that they have got self-employment. But some families of this community do not get any benefits of government schemes, because they have not provided information about these schemes. And lack of interaction between Rural families and government officers etc.

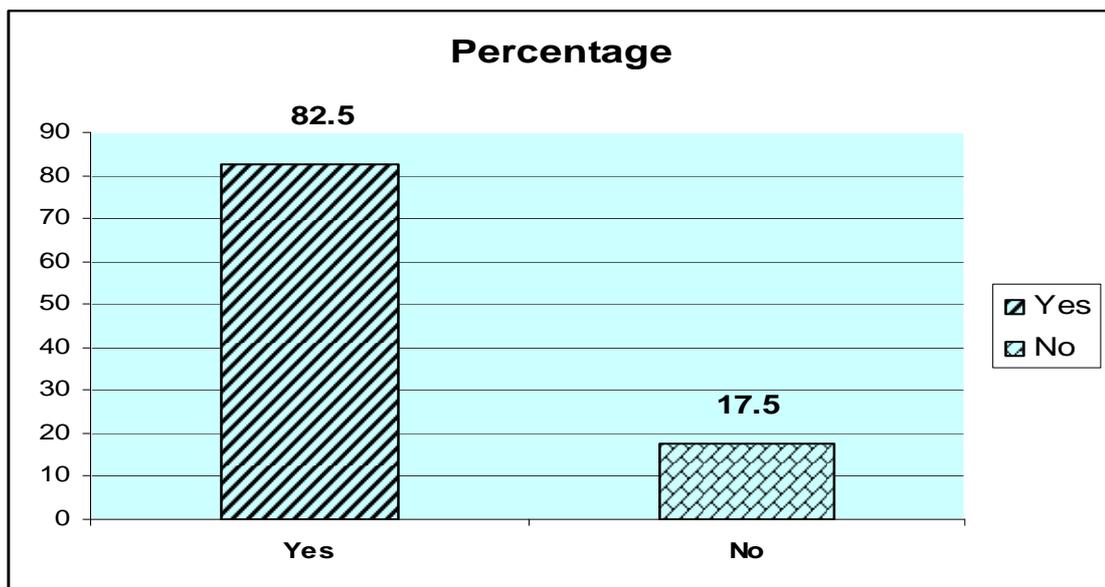
**4:6:5: Effects of deforestation on various businesses:-**

The business depends on the forest is a traditional business doing from their forefather in Ruralcommunity of Mandangad Tahshil. Is there any effects on this traditional business shown in the following Table No. 4.30and bar graph No. 4.8

**TABLE NO:4:28**  
**Effects of deforestation on various businesses**

Details	Number	Percentage
Yes	99	82.5
No	21	17.5
<b>Total</b>	<b>120</b>	<b>100</b>

**Bar graph No:4:8**  
**Effects of deforestation on various businesses**



The above **Table No:4:30**and **Bargraph No:4:8** denote that, **17.5** percent families of RuralCommunity are expressing their opinions that the wood cutting business has not affected their forest business.**82.5** percent families certain effects have taken place on their forest businesses.

**TABLE NO:4:29**

***Effects of wood cutting Business***

<b>Effects</b>	<b>Number</b>	<b>Percentage</b>
Deduction regarding to get forest things	80	80.81
Deduction regarding wild animals	19	19.19
<b>Total</b>	<b>99</b>	<b>100</b>

**Table No:4:31** shows that as per opinion of **80.81** percent families of RuralCommunity certain effects have been taken place of the wood cutting business on their daily businesses. But as per opinion of **19.19** percent families of RuralCommunity, deduction regarding wild animals has taken place.

**4:6:6 Protection to the Forest base Business :-**

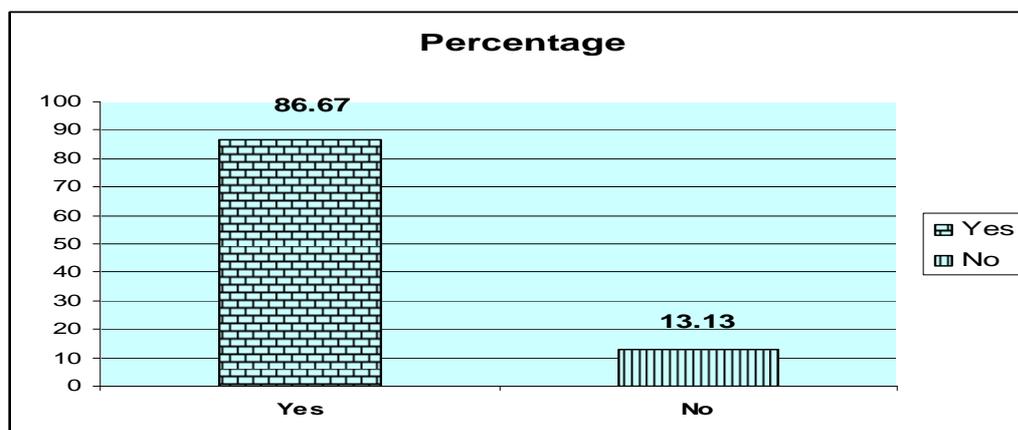
Governments has provided protection to the forest base business. Whether the Ruralcommunity has getting any benefits of forest base business or not, it is shown in the following **Table No. 4:32** and **Bar graph No. 4:9** .

**TABLE NO. 4:30**

***Benefits due to the protection provided by the government to the forest base business***

<b>Details</b>	<b>Number</b>	<b>Percentage</b>
Yes	104	86.67
No	16	13.33
<b>Total</b>	<b>120</b>	<b>100.00</b>

**Benefits regarding the protection provided by the government to the forest base Business**  
**Bar graph No. 4:9**



The above Table No. 4:32 and Bar graphNo. 4:9 show that the ,  
**86.67** percent families are not getting any benefits from the protection provided by the government to the forest base Business while as per opinion of **13.33** percent families of RuralCommunity, they have got certain benefits.

Which benefits are got by the Ruralcommunity due to the protection provided by the government to the forestation it has been denoted following Table No. 4:33 and pillar graph no. 4:9 as;

**TABLE NO. 4:31**  
*Benefits due to the protection for forestation*

Benefits	Number	Percentage
Growth in traditional business	57	54.81
Growth in income getting through the forests	30	28.84
Permission for wandering through the forest	17	16.35
<b>Total</b>	<b>104</b>	<b>100.00</b>

Table No. 4:33 and pillar graph No. 4:9 shows that,

The Government has provided protection for forestations therefore **54:81** percent families of Rural community have increased their traditional business which are depend on the forests. As well as **28:84** families have increased their income from the forest things.

**4:7 Saving Groups:-**

Saving group is playing an important role in socio-economic development of Ruralcommunity in Mandangad Tahshil. The following Table No. 4.34 shows the seving groups and benefits from them.

**TABLE NO. 4:32**  
*Information regarding saving groups established,Number of members and benefits to be got*

Details	Established saving groups		Members		Benefits	
	Nos.	%	Nos.	%	Nos.	%
Yes	70	58.33	66	55.00	15	22.73
No	50	41.67	54	45.00	51	77.27
<b>Total</b>	<b>120</b>	<b>100</b>	<b>120</b>	<b>100</b>	<b>66</b>	<b>100</b>

With help of the above **Table No:4:34**, we come to the conclusion that,

1. 58.33 percent villages are established saving groups.
  2. Whithin 41.67 villages of this community saving groups are not established.
  3. Within **55.00** percent families, some persons are the members of the saving group.
  4. Within **45.00** percent families of Ruralcommunity no one person is the member of the saving groups.
  5. Only **22.73** percent families of Ruralcommunity have taken benefits through the saving groups.
  6. 77.27 percent families do not have benefits through the saving groups.
- 55.00** percent saving groups are established along with the habitants / villages but only **22.73** percent families have got benefits from the saving groups.

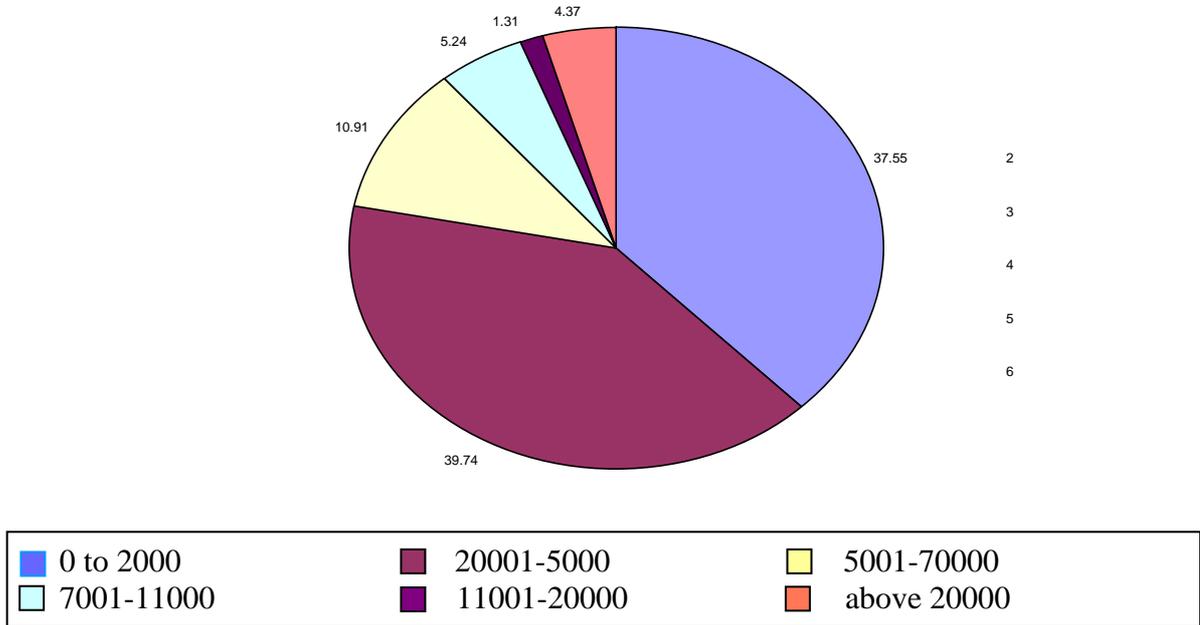
#### **4:8 Income sources.**

Agriculture, supplementary businesses to agriculture, daily wages, employment etc are the income sources of Ruralcommunity in the Mandangad Tahsil shown in the following Table and diagram.

**TABLE NO:4:33**  
**Annual Income from various sources**

Ways/sources	Total families	Annual Income groups (Rs.)						Below the poverty (Rs-20,000)	Percentage of below the poverty line families
		0 to 2000	2001 to 5000	5001 to 7000	7001 to 11,000	11001 to 20,000	Above 20,001		
Agriculture	64	40	20	-	04	-	-	64	100
Supplementary businesses to agriculture	31	24	-	07	-	-	-	31	100
Wages	121	22	67	18	08	03	01	119	98.34
Service	12	-	04	-	-	-	08	12	33.33
Agriculture and service.	01	-	-	-	-	-	01	-	-
<b>Total</b>	<b>229</b>	<b>86</b>	<b>91</b>	<b>25</b>	<b>12</b>	<b>03</b>	<b>10</b>	<b>226</b>	<b>-</b>
<b>Percentage</b>	<b>100</b>	<b>37.55</b>	<b>39.74</b>	<b>10.91</b>	<b>5.24</b>	<b>1.31</b>	<b>4.37</b>	<b>-</b>	<b>-</b>

**Pie-diagram No:4:6.  
Annual Income from various sources**



From the above **Table No:4:35** and classified **Pie-diagram No:4.6**, we come to know the following things:

- (1) Income of Rural Community in Mandangad Tahsil is very low.
- (2) 37.55 percent families of Rural Community have income in between **Rs.0 to 2000**.
- (3) 39.74 percent families of this community have an income in between **Rs.2001 to 5000**.
- (4) 10.91 percent families have an income in between **Rs.5001 to 7000**.
- (5) 5.24 percent families have an income in between **Rs.7001 to 11,000**
- (6) 1.31 percent families have an income in between **Rs.11001 to 20,000**
- (7) 4.37 percent families have an income more than **Rs.20,001** from agriculture, supplementary business to agriculture, wages, employment etc.

**4:8:1 Benefits and Wages of employment schemes:**

The following **Table No:4:36** and Joint **Bar-graph No:4:10** shows the benefits of government employment scheme:

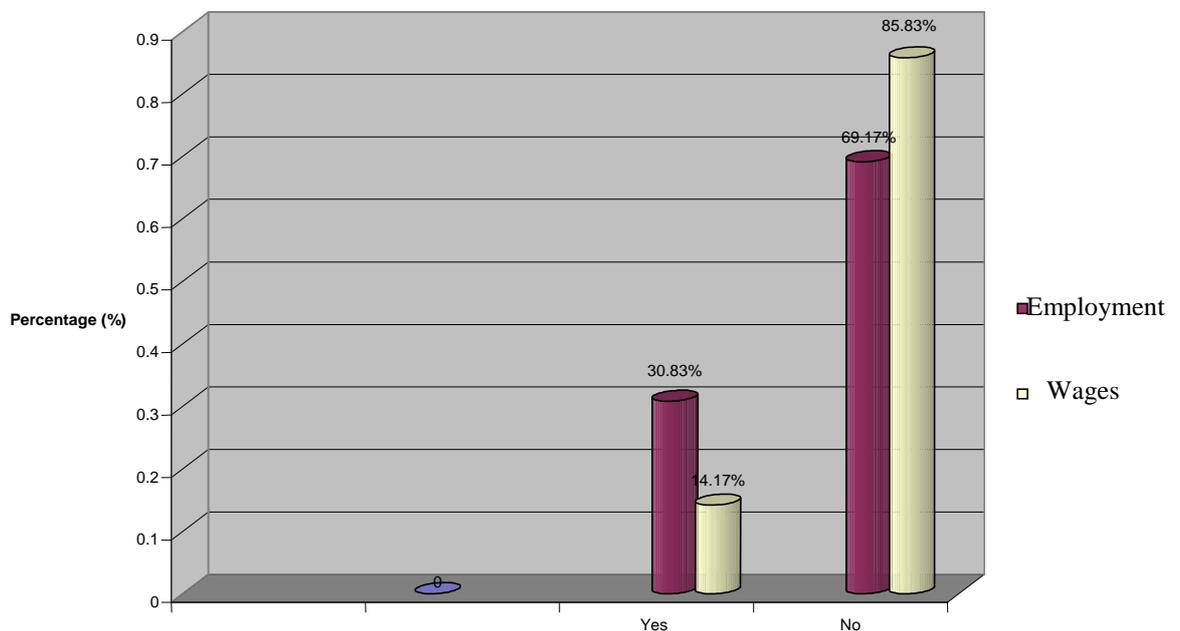
**TABLE NO:4:34**

***Benefits of Government's Employment schemes***

Details	Benefits of Employment schemes		Number	Percentage
	Nos.	%		
Yes	37	30.83	17	14.17
No	83	69.17	103	85.83
<b>Total</b>	<b>120</b>	<b>100</b>	<b>120</b>	<b>100</b>

**Bar-graph No:4:10**

***Benefits of Government's Employment schemes***



From the above **Table No:4:36** and **bar-graph No:4:10**, focus on the following things :

- (1) **30.83** percent families of RuralCommunity are getting benefits of Government's Employments schemes.
- (2) **69.17** percent families are not getting any benefits of government's employment schemes.

While considering the percentage of getting wages from the government's employment schemes and other types of employment to the families of RuralCommunity, we come to know that:

- I) Out of total families of RuralCommunity, **14.17** percent families have sufficient wages.
- II) Out of total families of RuralCommunity, **85.83** percent families have on insufficient wages.

Wages and benefits from the government's employment schemes and other benefits are very low to the RuralCommunity in Mandangad Tahsil.

***4:8:2 An Earning persons:***

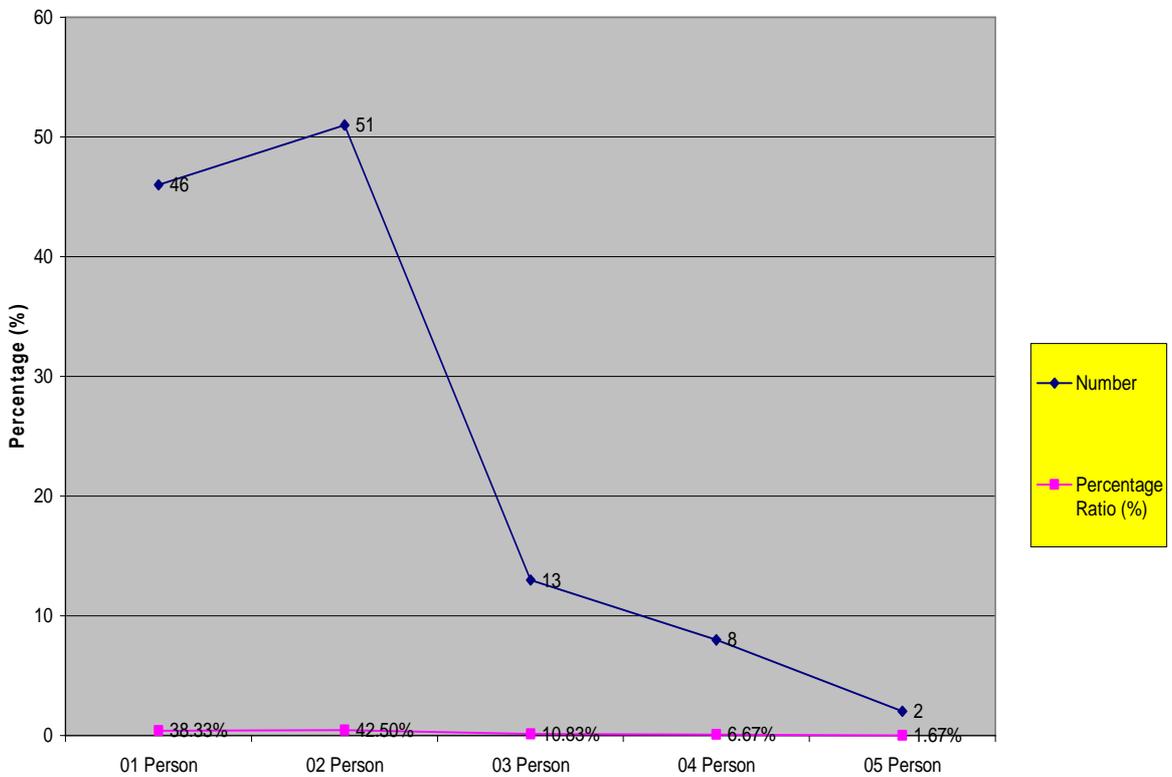
The following Table **No:4:37**and Line **Graph No:4:3** shows the families and earning persons :

**TABLE NO:4:35**  
**Number of Earning persons and families**

<b>Earning persons</b>	<b>Nos. of families</b>	<b>Percentage</b>
01 Person	46	38.33
02 Persons	51	42.5
03 Persons	13	10.83
04 Persons	08	6.67
05 Persons	02	1.67
<b>Total</b>	<b>120</b>	<b>100</b>

**Line graph No:4:3**  
**Percentage of Earning Persons**

Linw graph No:4:3



With help of the above **Table No:4:37** and **Line graph No:4:3**, following things are come to know ;

- (1) Within **38.33** percent families of RuralCommunity, there is only one earning person.
- (2) Within **42.5** percent families, there are two earning persons in each family.

- (3) Within **10.83** percent families, there are three earning persons in each family.
- (4) Along with **6.67** percent families, there are four earning persons in each family.
- (5) In an averagely, **1.67** percent families, there are five earning persons in each family.

Maximum families consist two earning persons within the RuralCommunity in Mandangad Tahsil. And along with minimum families five earning persons are found.

**4:9 Poverty Line:-**

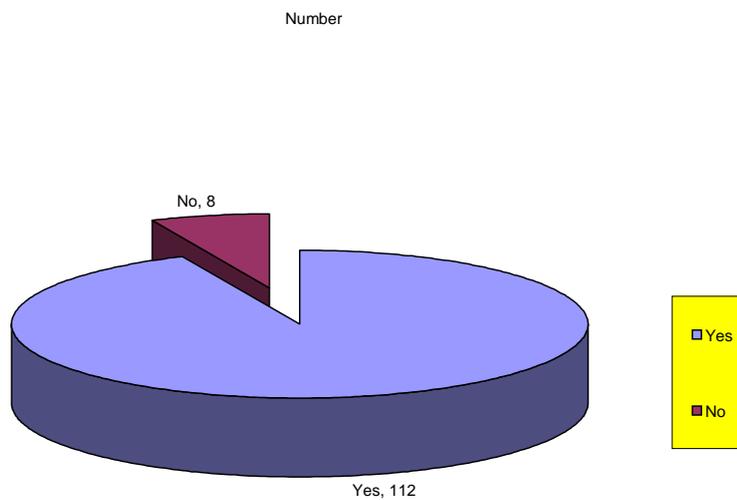
While considering the poverty of the RuralCommunity in Mandangad Tahsil, it is very essential to get the information about the benefits of grains and benefits of below the poverty line schemes to the families of this community.

The following Table No. 4.38 & Pie-Diagram shows the families are below & above poverty line.

**TABLE NO:4:36**  
**Information regarding Below the poverty line families**

<b>Details</b>	<b>Number</b>	<b>Percentage</b>
Yes	112	93.33
No	08	6.67
<b>Total</b>	<b>120</b>	<b>100</b>

**Classified Pie-diagram No:4:7  
Families are below & above poverty line.**



Above **Table No:4:38** and **Pie-diagram No:4:7** shows that 93.33 percent families of the Rural Community in Mandangad Tahsil are below the poverty line & 6.67 percent families are above the poverty line.

***4:9:1 Distribution of grains on the basis of poverty line card to the Below poverty line families:-***

The Following Table Shows the distribution of grains on the basis of poverty line card.

**TABLE NO:4:37**  
***Distribution & requirements of grains on the basis of poverty line card***

<b>Crop</b>	<b>Nos.</b>	<b>%</b>	<b>Quality</b>	<b>Nos.</b>	<b>%</b>
Rice	108	100.00	Good	41	37.96
Wheat	108	100.00	Medium	67	62.04
Kerosene	108	100.00	Low	-	-
<b>Total</b>	<b>108</b>	<b>100.00</b>	<b>Total</b>	<b>108</b>	<b>100</b>

The above **Table No:4:39** shows that, All the families of RuralCommunity getting commodities on the basis of poverty line card those who are living below the poverty line and 37.96 percent families they are getting good grains who are living below poverty line. And 62.04 percent families are getting medium grains.

**4:9:2 Benefits of Below poverty Line Schemes.**

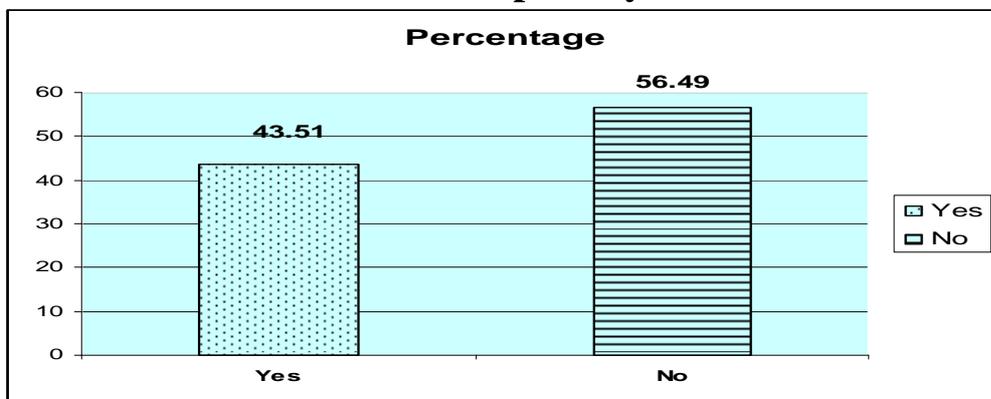
Whether the families of RuralCommunity in Mandangad Tahsil have got benefits or not of various schemes who are below the poverty line? Information related to it, is provided in the following **Chart No:4:45** and **bar graph No:4:11** as:

**TABLE NO:4:38**

**Benefits of Below poverty Line Schemes**

Details	Nos.	%
Yes	47	43.51
No	61	56.49
<b>Total</b>	<b>108</b>	<b>100</b>

**Bar graph No:4:11**  
**Benefits of Below poverty Line Schemes.**



From the above Table **No:4:40** and **bar-graph No:4:11** Shows that, the families who are living below the poverty Line out of them **43.51** percent families have taken benefits of below poverty line schemes and **56.49** percent families have not taken benefits of such schemes.

While studying the social problems of RuralCommunity in Mandangad Tahsil, information about RuralCommunity has been accumulated through the questionnaire of about **120** families with in same villages in which the habitats of the RuralCommunity is found. After studying many aspects of RuralCommunity, various things are concluded through it. While considering the population of RuralCommunity ratio of earning persons are more in number. But getting employment is insufficient for them. As far as gender ratio is concern, female population is less than the male population.

Accommodation facility of the RuralCommunity is very low level and facilities available in the houses are very less. Even they have donot their own place for construct the houses, roads are not well developed up to their houses. They got houses under the schemes of '**Indira Awas**' scheme but lack of facilities in the houses.

Educationally, RuralCommunity is very backward. This community far behind from the higher education. Boys are more literate than the girls There should be maximum schemes for increasing in literacy ratio of this Rural Community.

All the farmers of RuralCommunity consisting very small land, even maximum people are landless, maximum land which they consist is slope of hills & mountains and without irrigation facilities. They are getting minimum families for agricultural puopose. Irrigation facilities for their agriculture are temporary as benefits of public irrigation projects and Irrigation schemes of government are not provided to the RuralCommunity. Even the uses of advanced seeds, fertilizers, pesticides

are very low for an agriculture by them. Such advanced means are not provided free to them through the Grampanchayat and Panchayat Samitee.

Supplementary businesses to an agriculture are not developed within the Rural families as out of total families, very less number of families are associated to the supplementary businesses to an agriculture. Minimum benefits of government's schemes are getting to them. Therefore, the income from the supplementary business and traditional business is very less, and they can't fulfill their basic needs through the business. Business depends on forest has affected on their forest gathering/ collecting foods and other business. But the government has provided protection to the wood cutting business, So the income from forest business has been increased in Rural Community, it is only usefull to meet their daily basic needs.

Many saving groups are established within the Rural Community, but benefits from the saving groups are very low. Even the income from agriculture, supplementary businesses to agriculture, wages, employment, agricultural services are very low.

Even the income of Rural Community is similar to the income of below the poverty line people, that's why their social development has not taken place yet.

## CHAPTER – 5

### Conclusions & Suggestions.

#### 5.1 Conclusion –

After over all study of the RuralCommunity in Mandangad Tahsil of Ratnagiri District, I come to know the conclusions as follow.

#### ☛ *Members in family –*

A) The percentage of productive people is more than total population of Ruralcommunity in Mandangad Tahshil. **61.19%** persons are from the age-group between **15 to 59** to total populations and **38.81%** is of unproductive persons in the age group between **0 to 14** and above **60** years old. But the women and men are the same in the productive persons. In Ruralcommunity **33.62%** males and **27.97%** female are from **61.19%** total production persons. The women have importance, equal to men in economical development in this community.

#### B) SexRatio –

The percentage of female population is more than the men population in Mandangad Tahsil but in Ruralcommunity the percentage of Male population is more than the female population ( 53.16% Male population & 46.84% Female population) because of neglected of women's health, starvation, child-marriage, ultimately/premature motherhood etc.

#### 2) *Educational condition–*

a) In Mandangad Tahshil **73.29%** boys & **55.97%** girls are taking education in the age group between 6 to 14 years.

b) **01.36%** boys S.S.C. and **02.05%** boys are H.S.C. **0.92%** girls are 10<sup>th</sup> standard only.

c) 26.71% boys and 44.03% girls are not literated and 61.68% men & 86.66% women are not literated these figures show that the girls & women are less literated than the boys and men.

d) Over all study of education of Ruralcommunity in Mandangad Tahsil we can say that the education is more in Male & less in Female. Even though in general the education in all Ruralcommunity in Mandangad Tahsil is very less as compare to other communities in Maharashtra. As well as they are not taking graduate and post graduate education.

### **3) Educational facilities-**

a) There are 77.20% pre-primary and 66.17% primary 32.35% secondary and 01.47% higher secondary institutions are in Mandangad Tahsil. All these institutions are away from Ruralcommunity. Even though this facility is not sufficient for educational development of Mandangad Tahsil.

b) Nutrition food plan is not succeeded in Mandangad Tahsil. 55.00% families are benefited and 45.00% families are not benefited by Nutrition food plan. Therefore, there should be a real plan for getting benefits all community in Mandangad Tahsil.

c) "The Rural Development Schemes" are not successful in Mandangad Tahsil. Our Government arranged following programs under this scheme.

These programs under are - Profession Training Center Scheme, lead supply for self-employment. Motor driver training, police and soldier training before recruitment, Caste certificate verification plan, etc, are arranged in Mandangad Tahsil. The 17.05% of families got advantages of such plans (schemes) but 82.5% families do not get advantages of such plans because the Government Authorities (Officers) don't give information about such schemes time to time and therefore, Ruralcommunity do not know about it due to their illiteracy and ignorance.

### **4) Condition of their homes :-**

There are 37.05% houses are built by grass, mud and leaves and thatched by mud. 15% houses are built by mud and kaul. 20.84% families are not getting houses under the scheme of "IndiraAwas".

### **5) The Area of lands Acquired by Ruralcommunity :-**

- a) In Ruralcommunity, there is 25% farmers having land minimum 1 acre and maximum 5 acres and 75% farmers are landless.
- b) There are maximum number of families who received land by government laws and the land is not under cultivation.
- c) 40.00% Loan for agriculture purpose received by banks and 60.00% loan for agriculture purpose received by money lender and relatives. Due to the process of bank loan, it is difficult to take loan from bank therefore, Ruralcommunity is do not taking loan from the banks.
- d) There is no irrigation facilities in mandangad Tahsil for Ruralcommunity therefore, agricultural development is not occur in this tahsil.

### **6) Cropping Pattern –**

Land under low value crops is more (88.37%) and land under high value crops is less (11.66%)

### **7) Income –**

There are 23.34% farmers having an annual income is Rs. 1000-1500 and 3.33% farmers having an annual income is Rs. 5000-10000.

The annual income is very less therefore, it is difficult to develop or progress the agriculture of this community in the tahsil.

### **8) Joint Occupation –**

There is no any scheme or facility for training to start and develop the subsidiary occupation, therefore, the income is very less and subsidiary occupation is also very less due to that this community is remain backward.

As well as the income from various occupations is very less and due to the less income the socio-economic condition and status is negligible in society.

### **9) Government's Employment Scheme –**

They are not getting considerable benefits of Government's schemes. Due to that this community remain backward.

### **10) Poverty Line –**

There are **93.33%** families (out of total Rural families) are below the poverty line. But the percentage of families living on the poverty line is only **6.67%**. So we must say that the ratio of poverty line in Rural community is more.

There are many schemes/policies of Government for the welfare of Rural community families who are below the poverty line, but their benefit/advantage doesn't seem to be reached to the Rural community in Mandangad Tahsil.

### **5.2 Suggestions :-**

I would like to suggest some things for further social development of Rural community in Mandangad Tahsil. These suggestions are as follow –

- 1) There should be proper plan for development of fishery, hunting, food gathering etc.
- 2) Authority should be given to Rural Community for fishing from dam and artificial fishing tank.
- 3) Generally, Mandangad Tahsil has a sea coast 20 k.m. and rivers 40 k.m. Therefore, Government should grant some useful, modern equipments (materials) for fishing to Rural community. Due to that they can get self employment through these occupations.
- 4) Government should give petty (gray) forests to Rural community for forest gathering so that they may get self-employment and the forests may grow well.
- 5) In Mandangad Tahsil, there is an ample availability of natural resources. e.g. marking nuts, leaves of beedi, fruit and flowers are natural resource. Government should make available education and trainings of business based on such natural resources. In addition to it Govt. should provide facility of loans with cheap rates & at a discount.
- 6) Government should motivate to the development of Rural community in agriculture modernization, water supply facilitates for farming, supply of loans at a discount and special guidance and trainings for farming.

- 7) For the growth of employments our government should provide employments through the schemes and should give training of self-employment to young generation in Ruralcommunity.
- 8) Government should use laws effectively relating to literacy growth in women, growth in health facilities, special care of pregnant women, law of scheme of special food for pregnant women and child-wedding laws in order to make less differences between men and women.
- 9) Government should give them homes with all the facilities and fuel and electricity should be supplied through the means of local freedom institutions.
- 10) Government should give free place for home to the RuralCommunity.
- 11) The facilities of pre primary and primary education should be increased for developing range of education in children in Ruralcommunity. Similarly government should take the initiative to establish locality-schools in Ruralarea.
- 12) The number of ashram schools and hostels are so less considering the number of children in Ruralcommunity. For this purpose our government should establish “Government Ashram Schools”. “Ideal Ashram Schools” and “Government Hostels”.For Rural boys and girls.
- 13) The education (tuition) fee examination fee should be made free. Besides the education of profession, technology or any other courses should be given free of charges to the children of Ruralcommunity.  
Government should try to give these children scholarships also.
- 14) The prizes/awards should be given those who get education in Ruralfamilies and to start centre of an adult education.
- 15) The land should be distributed in landless Ruralfamilies and its initiative should be taken by our government and political leaders.
- 16) All the farmers ofRuralcommunityin Mandangad are minimum land-holders. Their lands are very less, so they can't afford to do farming. Hence, our government should try to change the size and structure of these land.

Our government should establish experiments of co-operative farming in Ruralcommunity grants for farming should be given.

- 17) All the lands obtained by Ruralcommunity in Mandangad Tahshil are of steep mountains and without facilities of irrigation,so our government should give them lands worthy to farming.
- 18) Banks should provide loans to farmer in a discount rate. Banks should supply them loans without proofs and government should also help these banks.
- 19) It is necessary to give trainng fordevelopment of animal husboundray and dairy farming and government should provide loan for the same occupation
- 20) Cashew, rice mills, making beedies from betel leaves, cashew occupations processing on the buds of Bibawa, making plates from leaves, mango occupations should be developed.
- 21) The seeds for the occupations should be supplied in discount. The interest on loan should be less.
- 22) Ruralcommunityhas been doing traditional jobs such as fishing, hunting and collecting substances of forest. But the income from these occupations is less. The government should take step to develop these occupations.
- 23) The water projects should keep open for fishing of Ruralcommunity. Advanced tools for fishing should be provided for fishing. Government should establish the societies for fishing on the principle of co-operation in the Ruralcommunityand grant them.Beside fishing, farming should be developed on the basis/principle of co-operation.
- 24) Forests should be kept free/open for this community. There should not be restriction for wandering in forest & collecting forest things. The saving groups and common cottage industries should be established in RuralCommunity area.
- 25) Our government should arrange an “Employment Guarantee Scheme” effectively for getting an employment and wages to Ruralcommunity in Mandangad Tahshil.

- 26)** The implementation of various schemes, run by the government for the development of Ruralcommunitybelow the line of poverty should be done effectively. Similarly in Mandangad Tahsil, food grains of high quality should be given to Ruralcommunity though the means of “Public Distribution Management”.

Through the means public distribution management nutritional food should be offered to children and pregnant women in Ruralcommunity. Similarly the essential things like wheat, rice, kerosene, oil, Sault, vegetables meat, milk dals, fruits, and clothes should be distributed to them in a discount rates.

- 27)** The education facilities should be extended in the areas of location of Ruralcommunityso that they may be free from poverty.

It is necessary to provide all type of help, small business, loan facilities, community programme,cottage industries etc. schems should be provide for RuralCommunity for there socio-economic development.

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★ कुटूंबांची शैक्षणिक स्थिती:

- १) शैक्षणिक स्थिती:
- २) आपल्या गावात कोणती शिक्षणाची सुविधा उपलब्ध आहे?
- |                            |                      |                         |                      |
|----------------------------|----------------------|-------------------------|----------------------|
| १) अंगणवाडी/पूर्वप्राथमिक, | <input type="text"/> | २) प्राथमिक शिक्षण,     | <input type="text"/> |
| ३) माध्यमिक शिक्षण         | <input type="text"/> | ४) उच्च माध्यमिक शिक्षण | <input type="text"/> |
| ५) पदवी/पदव्युत्तर         | <input type="text"/> | ६) आश्रम शाळा           | <input type="text"/> |
| ७) प्रौढ/निरंतर शिक्षण     | <input type="text"/> |                         |                      |
- ३) शिक्षणाबाबत मुलगा/मुलगी असा भेद केला जातो काय? होय  नाही   
असल्यास कारण?
- ४) दारिद्र्य रेषेखालील कुटूंबातील मुला-मुलींसाठी असलेल्या शासनाच्या शिष्यवृत्तीचा लाभ मिळतो काय? होय  नाही
- ५) शासनाच्या आहार योजनांचा मुलांना लाभ मिळतो काय? होय  नाही
- ६) सुशिक्षित तरुणांना आदिवासी विकास योजना आहेत काय? होय  नाही
- ७) कोणता:
- फायदा:
- नसल्यास कारण?

★ धारण केलेले जमिनीचे क्षेत्रफळ:

- १) कुटूंबातील एकूण जमीन किती आहे?
- २) जमिनीच्या मालकी बाबत/वडिलोपार्जित  कायदयानुसार  स्वतःखरेदी
- ३) जमीन स्वतः कसता की, दुसरे कसतात? स्वतः  दुसरे   
दुसरे कसत असल्यास त्याचे कारण:
- ४) शासनाकडून मिळालेली जमीन कोणत्या प्रकारची आहे? नापीक  पडीक   
डोंगर उतारावर  सिंचन सोय नसलेली
- ५) शेतीच्या कर्जावर अनुदान प्राप्त होते का? होय  नाही
- ६) कर्ज कोणत्या कामासाठी घेता? उपभोगासाठी  शेतीसाठी
- ७) शेतीसाठी कर्ज कोणाकडून घेतात? सावकार  बँका  नातलग
- ८) बँकांच्या कर्ज वसुलीचे धोरण आपणास त्रासदायक वाटते का? होय  नाही
- ९) व्याजदर किती? मासिक  वार्षिक  बिनव्याजी

★ शेतीसाठी पाणीपुरवठा:

- १) शेतीचा प्रकार कोणता? जिरायती  बागायती
- २) जल सिंचनाची सुविधा: कायम  हंगामी
- ३) जलसिंचनाची साधने: विहीर  कुपनलिका  कालवा  इतर
- ४) सार्वजनिक जलसिंचन प्रकल्पांचा तुम्ही लाभ घेता काय? होय  नाही
- ५) कोणत्या शासकीय योजनांचा जलसिंचनाच्या सुविधा उपलब्ध करत असताना फायदा प्राप्त झाला?

★ पीक रचना:

- १) आपल्या शेतीत कोणकोणती पिके घेतली जातात?

कोष्टक क्र. ३

अ. क्र.	पिकाचे नाव	लागवड क्षेत्रफळ	उत्पादन	वार्षिक उत्पन्न (₹रुपयामध्ये)
१	भात			
२	नाचणी			
३	वरी			
४	पावटा			
५	तूर			
६	नारळ			
७	आंबा			
८	सुपारी			
९	भाजीपाला			
१०	इतर			

- २) शेतीत सुधारित बी-बियाणांचा वापर करता काय? होय  नाही
- ३) शेतीत खतांचा वापर करता काय? होय  नाही
- ४) कोणत्या खतांचा वापर करता? रासायनिक  कंपोस्ट  शेणखत
- ५) पिकावर कीटक नाशकांचा वापर करता काय? होय  नाही
- ६) शेतीसाठी बी-बियाणे, खते ग्रामपंचायत/पंचायत समिती कडून मिळतात काय? होय  नाही   
कोणती बी-बियाणे मिळतात?
- ७) शेतीबाबत मदत/मार्गदर्शन/माहिती कोणाकडून मिळते? शेती अधिकारी  ग्रामसेवक   
तलाठी  स्वयंसेवी संस्था  कोकण कृषी विद्यापीठ
- ८) शेती बरोबर कोणते जोडव्यवसाय/पूरक व्यवसाय करता?

कोष्टक क्र.४

अ.क्र.	व्यवसाय प्रकार	मिळणारे उत्पन्न	रोजगार		शासकीय योजना
			वर्षभर	हंगामी	
१	कुक्कटपालन				
२	दुग्ध व्यवसाय				
३	पशुपालन				
४	परंपरागत १. मासेमारी २. शिकार ३. वन्य पदार्थ				
५	इतर				

९) जोड व्यवसायाबाबत शासनाकडून परीक्षणाची सुविधा उपलब्ध केली जाते का? होय  नाही

१०) युवकांना स्वयंरोजगाराचे प्रशिक्षण प्राप्त होते काय? होय  नाही

११) जोड उद्योगासाठी कोणाकडून कर्ज घेता? सावकार  बँक  नातलग

१२) गाय, म्हैस, शेळ्या, मेंढ्या खरेदीसाठी शासनाची मदत मिळते काय?

कोणती:

फायदा:

नसल्यास कारण:

१३) वन्य व्यवसायांवर लाकूडतोड व्यवसायाचा परिणाम झाला आहे काय? होय  नाही

कोणता:

१४) शासनाने जंगल तोड व्यवसायाला दिलेल्या संरक्षणामुळे फायदा आहे काय? होय  नाही

नसल्यास कारण:

असल्यास कारण:

१५) शासनाकडून मासेमारीसाठी कोणता फायदा मिळतो?

१६) रोजगार प्रकार: हंगामी  कायम

रोजगाराचे नाव:

★ कुटुंबाच्या उत्पन्नाचे मार्ग:

कोष्टक क्र. ५

अ. क्र.	उत्पन्नाचे मार्ग	अंदाजे उत्पन्न रुपये	
		मासिक	वर्षिक
१	भात शेती		
२	बागायत शेती		
३	शेती जोड व्यवसाय		
४	मजुरी		
५	नोकरी		
६	नोकरी व शेती		
७	परंपरागत व्यवसाय		
८	इतर		
	एकूण		

- १) वाडीत महिला बचत गटाची स्थापना झालेली आहे काय? होय  नाही
- २) कुटुंबातील कोण बचत गटात सदस्य आहे काय? होय  नाही
- ३) महिला बचत गटातून कोणता फायदा मिळाला?
- १) शासनाच्या रोजगार योजनांचा लाभ मिळतो काय? होय  नाही
- २) मजुरी पुरेशी मिळते काय? होय  नाही
- ३) कुटुंबात किती व्यक्ती कमावणाऱ्या आहेत?

★ दारिद्र्य रेषा:

- १) आपले कुटुंब दारिद्र्य रेषेखालील आहे काय? होय  नाही
- २) दारिद्र्य रेषेखालील कार्डवर स्वस्त धान्य दुकानातून कोणता माल मिळतो?
- तांदूळ  गहू  रॉकेल  अन्य
- किलो:
- दर:
- ३) स्वस्त धान्य दुकानातून प्राप्त होणाऱ्या अन्नधान्याचा दर्जा कसा असतो?
- चांगला  मध्यम  निकृष्ट
- ४) दारिद्र्य रेषेखालील योजनांचा लाभ घेतला आहे काय? होय  नाही

कोष्टक क्र. ६

अ.क्र.	योजनेचे नाव	स्वरूप	मिळालेला लाभ/रुपयामध्ये
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८			

संशोधकाची स्वाक्षरी

कुटूंब प्रमुखाची स्वाक्षरी

# Locations of the study area



