

## **A Sociological Study Of Social Movements In The Makadwala Community In Kolhapur City**

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### **1.0 A Brief History of Makadwala Community in Kolhapur**

Kaikadi is Nomadic Community that is usually found in Tamilnadu, Andhra Pradesh, Kerala, Orissa, Madhya Pradesh, Bihar and Maharashtra. In Tamilnadu, it is known as Korva, in Andhra Pradesh as Metkula and in Karnataka as Korvi, Korva or Bajantri, in Madhya Pradesh and Maharashtra, it is known as Kaikadi. Among Kaikadis, different groups of people earn their livelihood from different activities. Some of them catch small monkeys [Langurs] and train them to show some tricks, hence they are called '**Makadwale**'. Some other groups are as follows:

1. Chor,[Thieves] Kaikadis of Phirastes [Wanderers] or dontalmors;
2. Gaon Kaikadis or Bajantri Kaikadis or Sanadi Kaikadis
3. Kudchi Kaikadis or Kunchi Kaikadis, making tree root brushes
4. **Makadwale Kaikadis**, also known as lalbazarwale and Ganasurs
5. Snake charming Kaikadis are known as Palmor Kaikadis in Karnataka.

Sociologists have found many evidences of the aboriginal residence of Kaikadis in India. Pig raising, illicit brewing, money lending at atrocious interest rates, basket and silo weaving are the major occupations of the Kaikadis settled in urban areas. Their community council [Jamati Panchayat] alone can settle family and caste disputes.

Kaikadis have nine sub-castes: Borivale, Dhanvale, Kamathi, Kayeeni, Haman, Makadwale, Ooskaikadi, Aayee-yes and Bhamares practice their hereditary occupation of weaving baskets silos, etc. taking trained monkeys around. Recently in village areas, many of them prepare candy floss from sugar and sell it as 'bambai Mithai'. Compared to Maharashtra, Kaikadi population is much more in Madhya Pradesh. Kunchi Korava Kaikadis look down upon Gaon Korava Kaikadis. Among themselves, Kaikadi sub-tribes allow only the exchange of bread, but marital alliance is strictly prohibited. [Ghatage B.S.2001:P-67 to 70 cited from Mane Laxman:1997:P-57 to 62]

**1.1 Nomadic tribes in Maharashtra state**

At least **42** different major nomadic tribes are found in the state of Maharashtra, Out of **42, 28** are nomadic tribes and **14** are denotified. Each of these tribes is further divided into numerous sub-tribes according to the occupation and sub-occupation followed by its members. The final tally being about 200 division based on this 'Nomadic tribes' may be defined as, those people that because of their wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education even who have no place in the village affairs may be defined as 'nomadic tribes'[ Chavan Ramnath:2003:P-11]

In Maharashtra, nomadic tribe's population is around 85.77 lakh [8.85%] out of entire population. Mostly nomadic tribe's population is found in the eastern districts of Maharashtra which is covered by the forests. . [Ministry of tribal community, yearly report: 2007-08: P-12]

According to the census 2001 of India, 8.43 crore [8.2%] population of nomadic tribe's found in India which is still apart from the main stream of Indian society. The population increased to 24.45% in between year 1999-2001. Most population of nomadic tribe's found in Madhya Pradesh, Chattisgadh, Maharashtra, Udisa, Zarkhand and Gujrat. About 700 nomadic tribes are found in India.[Ministry of tribal community, yearly report:2007-08:P-25,27]

**1.2 Criminal Tribes Act, 1871 of the British Govt. of India**

The main object of the act was to suppress the criminal tribes and to check their criminal activities. The act was amended in 1909, 1911 and 1924. The act was used as a weapon against the tribes initially. The aspect of improving the criminals is seen in the amendments after 1909. A criminality was supposed hereditary.

**1.3 Tribes denotified by Govt. of India in 1952**

The criminal tribe's act of 1871 crushed the lives of the notified tribes for 81 years. The tribes were groaning under heavy restrictions and humiliating treatment. After the independence the Government of India repealed that act in the year 1952. The notified tribes came to be known as 'Denotified tribes' and also 'Vimukta' means the tribes were liberated from the stamp of hereditary criminality. [Mandle S.B:2000: P- 10]

**1.4 Definition of Community**

1. "Community consists of persons in social interaction within a geographical area and having one of more additional ties."

- George Hillary

**1.5 OBJECTIVES OF STUDY**

The objectives of the study will confine with the subject of 'A Sociological study of social movement in the Makadwala community in Kolhapur city'. In this task, the researcher will try to cover the following objectives:

1. To study the ideological base of social movements in Makadwala community.
2. To examine the various problems of Makadwala community.
3. To study the women's participation in social movements.
4. To understand the role of various organizations in the development of Makadwala community.

**1.6 HYPOTHESES**

- 1) It seems positive impact of social movements in the Makadwala community.
- 2) There is significant transformation in the occupational structure of the Makadwala community possible due to the social movements
- 3) Makadwala community solved their various problems throughout social movements.
- 4) The Makadwala community achieved benefits from development schemes and programmes of Govt. of India after the long and continuous struggle.
- 5) Due to the social movements not only Makadwala community but also all 42 nomadic and denotified tribes come together to fight against government of India for their fundamental rights and justice.

**1.7 RESEARCH METHODOLOGY**

Proposed research paper is depending on secondary data. The researcher collected data with the help of Books, Newspapers, Internet, articles, journals, Government reports, Census reports etc.

**1.8 Organizations and Social movements of the Makadwala Community**

Makadwala community settled in Kolhapur in the ruling period of Chh. Shahu Maharaj [1890]. Nomadic tribes were not organized in India but, now-a-days they awaken and they came together through their organizations and fight for their rights.

Organization of Makadwala community is very strong. Several movements and conferences successfully run by this organization in Kolhapur. i.e. Sanshayit Gunhegar Nirmulan Parishad, Rally Against Police, Motivational speeches for social awareness and

enlightenment, Fight against private money lenders, Fight against drug addiction, establishment of Ashram Shala for children's of nomadic tribes, etc. According to above mentioned movements, it seems Makadwala community is very conscious about their rights and justice today.

After 1980 social movements of the nomadic and denotified tribes have more sharpen. "Upara"kar Laxman Mane and Sathi Vankappa Bhaosale given extensive nature to the social movements of the nomadic tribes which based on the thoughts of Phule, Shahu and Ambedkar. Further this movement advanced by the contribution of Sathi S.M.Joshi, N.G.Gore, Dr.Rammanohar Lohiya, Dr. Baba Adhav, Dalit Mitra Bapusaheb Patil, Suresh Shipurkar etc. Makadwala community is the active denotified community in Kolhapur city. Several movements successfully launched and completed by this community. Sometime these movements started for the internal development, such as fight against worst traditions and sometime for the betterment of the entire nomadic and denotified tribes. The purposes of the movements are good food, Shelter, work for each hands, inclusion in the mainstream society, proper implementation of govt. schemes and freedom from stigma of criminality. Following movements were started by the Makadwala community:-

### **1. Organizational unity of the Nomadic and Denotified tribes -1983**

There are many organizational flows in the Nomadic and Denotified tribes which struggle for rights and justice in all over Maharashtra for their people. These all organizational flows came together under first determination conference at Aurangabad in 1983. The president of the conference was Dr.Baba Adhav. The main objectives of the conference were, wipe out the stigma of the criminality, treatment as a human being, work to each hand for fulfill fundamental needs etc. in short this conference given platform to exchange new ideas of the development with each-other. These ideas given proper direction to the movement.

### **2. Conference of the activists of Makadwala community [28 May 1987]**

Approximately 800 activists from Maharashtra and Karnataka participated in this conference. All activists were belonging to Makadwala community. Some decisions were taken by the activists to brought significant transformation in the Makadwala community. Graduate students of this community were felicitated through this function for their advancement in the education. In this conference activists decided to remove worst traditions, norms, rituals, superstition etc. and accepted path

of education and scientific eyesight. Through this conference agenda of the movement decided by the activists of the Makadwala community. Few of them are, Makadwala community includes in scheduled tribes, free education to each child of the Makadwala community, to stop begging for livelihood, 50% discount in the bank loan, shelter, bang on the law of the selling wife etc.

### **3. Establishment of the Slum organization -1977**

This organization put forward situation of the Makadwala community in front of govt. of India through social movement. Shelter is the basic need of the human being therefore Makadwala community demanded homes through govt. schemes. It was the success of the movement because govt. sanctioned 110 houses for the Makadwala community. This movement spread in the 49 slums of the Kolhapur city and today they fighting for the better homes, sanitation, toilets, roads ect. and for other basic amenities and govt. schemes for their upliftment of their social life.

### **4. Samata Long Rally : 2 Oct. 1969**

Social reformer Bapusaheb Patil arranged Samata Long Rally on the occasion of Gandhi Jayanti from Kollhapur to Mumbai for the nomadic and denotified tribes to get their fundamental rights and humanitcal treatment from mainstream society. Thousands of the youth participated in this rally for given message of equality and justice to society.

### **5. Slum dwellers movements for the Ration Card in the Drought situation:1972**

All the slum dwellers arranged rally to the Kolhapur Municipality Corporation for the demand of Ration card in the Drought situation in the Kolhapur District. The rally known by the name of “Tehasil Kacheri Band Andolan”. This rally motivated by the social reformer Sathi Vankappa Bhosale. This movement emerged due to community people had no money to purchase grain from open market and they had no other way to the survive. It seems that one side of society live in a healthy condition, they got excellent facilities but on the other side Makadwala community people facing several problems which are very fundamental. These people got everything on the paper but not in reality.

**6. Establishment of Kunchi Koravi Samaj Seva Mandal 1971**

Under this organization all youth of Makadwala community came together. This organization mainly focuses on the problem of unemployment. Government sanctioned 11% reservation to the nomadic and denotified tribes and due to the efforts of the activist Sathi Vankappa Bhosale, so many youths from Makadwala community got govt. jobs in various departments of the govt. of Maharashtra. This organization also achieved basic amenities such as gym, various courses for the women upliftment etc. Through this organization they achieved economic stability and improved their living standard.

**7. Nomadic and Denotified community development organization -1981**

Under this organization all nomadic and denotified tribes came together and shared their problems with each-other and find out solutions. They launched some programmes to improve their social status such as Primary education in all colonies, banded on drinking liquor, Family planning, destroying superstition, AIDS awareness etc.. Through these activities they showed to mainstream society, that they have capacity to change their social backwardness.

**8. Movement to rehabilitation of the prostitutions 10 Oct. 1983**

Prostitution is the roots of several problems. Prostitution is the unsecure and illegal occupation for the women. Approximately 49 slums found in the Kolhapur city and prostitution occupation is the one darkest part of these slums. In this occupation women work in very poor and unsecure condition. They physically, mentally and economically exploited by the customers. Movement started by the Sathi Vankappa Bhosale to the rehabilitation of the prostitutions of the Dombari and Davari community. As the result of this movement ratio of prostitutions decreased in Kolhapur slum areas.

**9. Movement for the implementation of recommendations Suggested by the Mandal commission**

The huge rally conducted by the social reformer Bhai Madhavrao Bagal with the participation of nomadic and denotified tribes, Janata Zopadpatti Sangh and union of farmers on the Kolhapur Z.P. dated on 3 oct.1994. Through this movement they

demanded proper implementation of the recommendations suggested by the Mandal Commission.

#### **10. Suspected Criminal Eradication Conference 11 June 1984**

Phaseparadhi, Makadwala and other denotified tribes known as criminal tribes in British Rule because these communities participated in the freedom fight against British Rule in the 1858 revolt. Criminal tribes Act Passed by the British govt. in the year of 1871. After independence this law canceled by the govt. of India but perspective of mainstream society not changed yet. Social reformer Laxman Mane addressed to the conference according to this burning issue. This movement begun for the wipe out label of criminality.

#### **11. Rally against Police Department**

Still Police Department not changed their eyesight about these communities. After any criminal activity police directly caught these people without any evidence. Therefore to resistance against this injustice 1000 denotified men and women participated in this rally to open eyes of the blind police administration.

#### **12. Movement against superstition and drug addiction**

This movement is one kind of enlightenment of the community people for the establishment of healthy social atmosphere. For the purpose of freedom from drug addiction and superstition they have been conducted approximately 1000 seminars and 200 conferences.

#### **13. Education for the children's of the Nomadic and Denotified tribes**

For the purpose of better education to the children's of nomadic and denotified tribe's with the help of Govt. first residential school established at Rajputwadi, Kolhapur In 1994. This school spread in the area of 15000 sq.ft. and 32 lakh rupees spent for the infrastructure of this school. Today thousands of boys and girls of Makadwala community and other denotified tribes taking good and free education in the better infrastructural facilities. These kinds of schools are medium of social transformation. Education is the path by which these nomadic tribes will achieve their aims of development.[Bhosale Vankappa:2006,PP:105 to 110]

Govt. of India declared list of the nomadic and denotified tribes in the year of 1961. According to this list 11% reservation given to these tribes. But still these tribes are wandering one place to other only few of them settled. According to reports of the Munshi commission-1937, Dr.B.K.Antrolikar committee-1949, Dhade Committee-1960, chief justice Bapat commission these nomadic and denotified tribes socially, educationally, economically backwards. These all committees suggested recommendations for the upliftment but govt. of India neglected towards these suggestions and therefore socio-economic condition of these tribes is very backward.[Waghmare Deenanath:2013,PP:36-37]

**Conclusions and recommendations:**

Makadwala community settled in Kolhapur in the ruling period of Rajashree Chh. Shahu Maharaj. Huge social transformation is possible in the Makadwala community due to the increased educational level. Today this community is organized and attached with other nomadic and denotified tribes. They established organizations to fight against injustice and exploitation. Nomads know that Social movement is the weapon and on the basis of this weapon it will possible to achieve justice and fundamental rights.

Social status of the Makadwala community is improved. Activists first removed all drawbacks through the social movement such as wrong traditions, rituals, beliefs, magic, superstition etc. and then Achieved fundamental facilities, Shelter, educational facilities, Health facilities from the govt. Some of the community members are economically settled. They are engaged in the different occupations, businesses, government and non government jobs, technical sector, IT sector, Educational sector etc. In short they left their traditional occupations and succeed to stable in the industrial society. Makadwala community wipeout label of criminality due to the occupational mobility. But entire community is not developed, major part of the community is still in the darkness of backwardness. Nowadays all children's from the community participated in the process of the education. Various youth completed their graduate, post-graduate and technical education and achieved god jobs.

Nomadic and denotified tribes have cultural heritage. They have huge unwritten literature but nowadays it is appeared in written form. Writers, media, organizations, researcher were focused on the various angles of these communities and result of this today huge literature available on nomadic and denotified tribes. Sathi Vankappa Bhosale wrote book on the movements of the Makadwala community. First Bhatake Vimukta Sahitya

Sammelan organized by these people dated on 26 Jun 2013. Through this conference painful life of the nomadic tribes came into the light. Makadwala community successfully started various social movements for the right and justice and proven that without struggle never get anything.

Makadwala community not only fought with the government for the schemes and infrastructure but also against orthodox and unwanted traditions of the community. It is proved by the Makadwala community that social movement is the proper way of social transformation.

**Recommendations:**

Govt. of India with the help of Ngo's work together for the reformation of these communities. This is our responsibility to change our perspective towards this community and give them treatment as a human being. Form the Munshi commission to Bapat commission all the recommendations suggested for the development of these communities must implemented by the govt. of India. These nomadic communities means last child of the country and we must give them our hand to develop like us. Makadwala community living in slum area they are facing so many problems therefore government must solve their problems and give them minimum basic amenities. Mainstream society must participate in the movements of these communities and make them stronger and help them to gaining equal opportunity to develop.

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