

CHAPTER-IV

BACKGROUND OF KESAPURI VILLAGE

4.1 GEOGRAPHICAL SETTING:

The village Kesapuri is situated in Manjalegaon Taluka of Beed District in Marathwada and its distance is 77 Kms. from the District place. The village has narrow and simple lanes. However, the approach road that runs to other place is a tar road. So it is easy to travel from Manjalegaon to Kesapuri. The village Kesapuri has got electricity. The leading roads in the village have electrical poles. Thus some families have the benefit of having electricity in their houses. There is only one drinking water well for the whole of the village, and it is a half Km. away from the village. All the people in the village use the water of the same well for drinking purpose. Uptill now, no provision of drinking water was made available by a boaring well or by supplying tap water. Similarly, the village lacks basic facilities such as veterinary, post office and health centre.

According to the census of 1981, the total population of this village was 1261. Different Castes like Brahmins, Wanis, Marathas, Mahars, Mangs, Lamans and Muslims live here. The caste-wise population of the village is as follows:

TABLE-1CASTE-WISE POPULATION OF THE VILLAGE

	<u>Castes</u>		<u>Population</u>
(1)	Brahmin	-	10
(2)	Wani	-	20
(3)	Maratha	-	427
(4)	Mahar	-	237
(5)	Mang	-	50
(6)	Laman	-	46
(7)	Muslim	-	472
	Total : 7	-	----- 1262 -----

There were 230 families in the village. Their castewise distribution is as follows:

TABLE-2CASTEWISE DISTRIBUTION OF HOUSEHOLDS
IN THE VILLAGE

	<u>Caste</u>		<u>Households</u>
(1)	Brahmins	-	02
(2)	Wanis	-	03
(3)	Marathas	-	114
(4)	Mahars	-	42
(5)	Mangs	-	15
(6)	Lamans	-	15
(7)	Muslims	-	39
	Total : 7	-	----- 230 -----

In the centre of village, there live Brahmins, Wanis and Marathas. In the eastern direction, people of Mahar caste have been living. New localities have been set up at the southern side of the village where Mangs, Maharas and Lamans live. Muslims are living on the west side of the village. But on the north side there are monasteries and bastion built in early days. On the whole, the structure of the village is age old and traditional.

4.2 SOCIAL RELATIONS:

In this village there are three types of classes.

(i) Peasants, (ii) Employers and (iii) Wage earners.

Their social interactions and relations are based on mutual co-operation. People of all castes can be included in these classes. But the ratio is more or less the same. Majority of the farmers cultivate their own lands themselves. But many of them get their lands cultivated by labourers. The labourers are given their wages in the form of money or food grains. It was found that each and every labourer was given Rs.8/- or 4 Kg. food grains for a days labour. Employees go to Taluka and attend their duties. The relations between the farmers and the employees are cordial and co-operative.

As there is only one well for drinking purpose, people of all castes gather together and have a chat through which cordiality and relations have been established. No convincing proof is available regarding the dispute among these people on account of drinking water well.

On the day of annual village fair a royal dinner is given to the village people. But all the people don't enjoy the flavour of dinner at a time. There is some discrimination. Brahmins, Marathas and Wanis dine together first, then the food is provided to the remaining castes. The lower caste people never show any contempt with regard to this discrimination.

There is a gram-panchayat to look after the administration of the village. The total number of members of the panchayat are nine. Out of them three members belong to the Mahar caste and only one belongs to the Laman caste. Out of the remaining five, one belongs to the Muslim caste and four belong to the Maratha caste. The elections to the panchayat are won on the basis of individual prestige. On the eve of the election day the Patil sends for the Kotwal and tells him whom the voters should vote for. Sometimes, he threatens the people and hence the results are according to the expectations of the Patil.

When the resolutions are passed for the welfare of the village, the consent of the Mahar members is not sought whereas the Mahar members are made to sign the papers which are put forth by the Maratha members. The Mahar members designate their acquaintance only. During the period of a year at least one sitting of the panchayat is held when no woman candidate is present.

When a Mahar returns from the city after completion of his higher education, he is offered tea and dinner by caste Hindus but their affection is only superficial. In view of this incident

the researcher wants to say that the Casteism will not be rooted out through propagation of education only. On the whole, the characteristic of social relationships in this village is that it is self-centred.

4.3 CULTURAL ASPECTS:

Any writing such as folk tales, folk songs, folk music, folk dances, architecture can be used to study the cultural life of the village. No one of the sort has produced any creative writing in Kesapuri. The only proof that is available is in the form of folk-tales and stories written and published in the newspapers. Though the people of Kesapuri are least interested in writing, they are fond of reading new literature.

There is a well known folk tale regarding the nomenclature of the village. Long long age, there lived one King named Bhadravati in the village. The king had a brother named Keshavraj who ascended the throne after the death of Bhadravati. But after the death of Keshavraj this village came to be known as Keshavraj Nagar. But today the corrupt form of the name Keshavraj is Kesapuri. There is a temple in which idol of Keshavraj is established which is worshipped by the villagers. The folk songs in the village are not different. Even today one can hear the hymns which are sung by the women at dawn when they grind corn. On the occasion of festivals the traditional songs are sung. They also sing the Abhangas constructed by the saints in Maharashtra.

On the day of village fair people sing Bharud. It is a tradition so the best Bharud singers are invited on the day of the village fair. All the people are given opportunities to sing the Bharuds. The Bharud recital has a particular importance on the day of the village fair. All the people enjoy these Bharuds.

To the north of the village, there stands an old temple which is known as Mahad temple. Each and every stone of the temple is embellished with sculpture. Idols on the stones are carved very skilfully. But the names of the artists are hardly traceable. In the east, there is a Jain temple. The temple has an idol of the Lord Mahavir. There is a fair once in a year at this site. All the Jains from the neighbouring area visit this place and celebrate the function.

The villagers are fond of enjoying 'Tamasha'. In the winter and summer, the artists from Tamasha visit Kesapuri and exhibit their arts.

Dalits and 'Savarnas' have their troupes. The Dalit Natyamandal stage different plays. All the eager people come to enjoy the drama. The savarnas also stage a drama on the day of the village fair. All the outsiders and villagers attend this performance.

4.4 MAGIC AND SUPERSTITIONS:

The principle motivation behind the black magic is hidden in the superstitions. Certain evil rites are performed in order to establish control over this mystical power.

In rural life, black magic and superstitions are there. There are many reasons behind it. There are perfectly certain sociological and psychological reasons. To annoy ones enemies, these types of activities are performed, viz. black magic, Bhanamati, 'Muthamarane' and so on. In black magic some small dolls are made as miniatures of the enemies. When needlers are **pricked** into these dolls, the enemies are annoyed bitterly. This type of magic depends upon internal relation of the individual and the miniature. Strong activities are exposed. But, sometimes these activities do not succeeded. The person desires to fulfill his intention. But sometimes the efforts are inadequate. He does not find any way to relinquish them. At this juncture mental equilibrium arises there. So the people concerned take help of the divine power and try to make their intention fulfilled. The mental strain that results due to the consequences of black magic is lessened by performing the specific rites.

The types of magic are three:

(i) Imitation, (ii) Contact Magic, (iii) Chanting.

To avoid contact magic, majority of the women preserve the clothes of the their children. They believe that magic can be administered with the help of the things that they possess. It is believed that the contact of things with their owners remains forever. On this basis it is believed that, when certain satanic rites are performed on any part of the body such as nails, hair, it produces worse effects on the person on whom magic is practised.

To avoid the danger from this magic, hair, nails are preserved carefully. People believe that chanting has tremendoly power.

Families dedicate themselves to the Keshavraj, where issues don't longevity. They dedicate their first issue to this temple. The dedicated child gets long life. People have experienced these things. The child that has got longevity is named Keshav. But when a child of a caste Hindu does not live longer, it is offered to the women belonging to the depressed classes (or it is put in the an untouchable women). People believe that after doing this such child gets a long life.

Education is being propogated in this village but feudalism has not diminished. Modernization is there in standard of living, but the mind is not ready to give up rotten concepts. The weak and the poor become victims of feudalism and lead their lives accordingly. When villagers follow scientific outlook and rational thinking, there will be rejuvenation in their lives.

4.5 ECONOMIC ASPECTS:

To prominent profession of the people in Kesapuri is farming. Total area of land is 1180 hectares and 83 R. viz. 2910 acres. Out of this area, only 1160 Hectares and 78 R. land is under cultivation. Seasonal and Kharip crops are taken in these lands. The land which is the only service of production and depends on rains, is cultivated for Rubbi crops. Wherever there is fertile land, rubbi crops are taken. In all 70 per cent water

of the land depends on the monsoon and 30 per cent land depends upon the water of wells and brooks. The land near the well which is always full of water, produces vegetables to a large extent. Jawar, Wheat, Cotton and Bajara are produced in lands where water is available in plenty by the blessings of Monsoon. Cash crops are produced in small quantities. 20 per cent of the families depend on farming. And hence, a majority of the farmers are bound to toil or to work in any field.

The total of scheduled caste families in Kesapuri is 57 only. 62 Hectar and 77 R. land is distributed among these 57 families. Of course, 50 per cent of S.C. people have got land but the ratio of land is 3 or 4 acres per family so they fail in maintaining their families on these lands alone. The rest of the 50 per cent families are labourers. They pull on their lives by earning daily wages when they can out of 286 persons from S.C. only 16 persons are Government servants. Out of 16 only one is a Class-II officer and the rest are Class-III servants. The monthly pay of third and fourth category is Rs.500 to 900 only. Whereas the person from the Class-II category can earn Rs.1600 to 1700 only per month. Out of 57 families only 20 families are well-to-do because they can satisfy their needs.

4.6 RELIGIOUS ASPECTS:

At Kesapuri, the Brahmins, Wanis, and Marathas are Hindus. But the Mahars have embraced Buddhism, people of Mang caste celebrate all the Hindu festivals and rites. They have not taken to Buddhism. They are following Hinduism hence they are called Hindus. There are 20-25 Muslim families. They are

frantic in the matter of religion. Majority of the people in the village are Hindus. Buddhists and Muslims all live together in this village. They respect each others religious. They celebrate rites according to their religion and festivals. Before 1956, the Mahars were Hindus. In 1956, they gave up Hinduism and embraced Buddhism. Hindus did not like this conversion. Today none is exploited on the basis of religious matter. Dalits are allowed to enter the Hindu temple. But no caste Hindu expresses his consent if the wedding ceremonies of a Dalit is to be performed in these temples. So the Dalits celebrate their festivals religious rites in their own localities. No severe discrimination is practised on the basis of religion. Thus no conflict is there among the people of different religious. So there is a teaching of brotherhood and understanding towards all religions.

4.7 EDUCATIONAL ASPECTS:

The total population of the educated persons in Kesapuri is 267. Castewise distribution is as follows:

TABLE-3

CASTEWISE DISTRIBUTION OF EDUCATED PEOPLE

<u>Caste</u>	<u>Educated People</u>
Brahmin	06
Wani	12
Maratha	104
Mahar	35
Mang	12
Laman	10
Muslim	88
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Total : 7	267
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Educational status among these above mentioned classes is shown below:

TABLE-4

Caste	Primary Education	Secondary Education	Higher Education	University Education	Total
Brahmin	00	03	02	01	06
Wani	06	04	02	00	12
Maratha	60	40	03	01	104
Mahar	25	05	04	01	35
Mang	07	05	00	00	12
Laman	05	05	00	00	10
Muslim	78	10	00	00	88

The ratio of Primary education among all the castes is rather high. In case of University education Brahmins, Marathas and Mahars show less progress. Other castes exhibit no progress with regard to the University education.

The savarnas are not ready to go elsewhere and have education. Muslims are engaged in Commerce and agriculture. They could not reach upto the College level, because of their interest in Commerce and farming. Dalits have hardly any ways to progress besides education. So they devote themselves to education. Only one person could reach upto the University Education from the Mahar caste.

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