

## CHAPTER - I

### PROFILE OF KANDALGAON VILLAGE

A systematic study of urbanization is a recent phenomenon even in the developed countries. In India attempts have been made to conduct socio-economic surveys of selected cities.

Towns being the focal points of economic cultural, administrative and other activities of society, play a leading part in social and economic progress.

The present study is an attempt of understanding the process of social change in the village which has been opened to urban influences.

Urbanization is a powerful factor in bringing about social change. It has its impact on the attitudes of men towards caste, property, health, education, modes of living recreation and also labour.

Rural society in India has a typical economic, political and religious structure. The unique characteristics of this community are undergoing structural and functional transformation as a result of various forces. But we want to stress on the impact of urban influence.

To examine the nature and extent of urban influence on rural society, Kandalgaon village which is situated sixteen kilometres away from the Kolhapur city was selected. It has 350 households, out of which 60 households have been selected. Data were collected through observation and schedule. Informal

discussions were also held to elicit information. In addition to these methods, census data and village records have been used.

#### Physical structure of Kandalgaon Village

"Kolhapur District is located between '15° to 17° North latitude' and 73° to 74° East longitude". The district is bounded by Sangli District to the East, and North, by Belgaum District of Karnataka State to the north, and by Ratnagiri District to the west. There are two Divisions in Kolhapur District.

- 1) Northern Division
- 2) Southern Division. <sup>1</sup>

Karveer Taluka is located in the Southern Division of Kolhapur District. Kandalgaon is located in Karveer Taluka.

Kandalgaon village is located sixteen kilometres away from Kolhapur city to the south. It is predominantly a rural area which is controlled by the village Panchayat for revenue purposes.

The village slopes towards south. The area around it is bare and rocky, but in rainy season one can see green patches. The village has not well-laid out metalled streets. It permits vehicles of all types, though it is inconvenient for lorries and buses, because of its narrowness. The road is not straight but has a number of curves. This is because the road is made in a rocky terrain.

#### a) Soil

The soil in the fields of the village is red which is indicative of iron and manganese. The rainfall is sufficient.

The salinity of the soil appears to be high. The salinity in the soil affects the growth of plants. The salinity is caused by the lack of sufficient water to wash out the saline content; only abundant water supply can wash out the salt.

The soil is good for dry crops and some types of vegetables. Vegetables can not be grown all around the year. They are grown from May to October. Ragi Jawar and Vari, the staple food of the villagers were sown in the wake of monsoon. Before that the soil was ploughed, weeded and prepared for sowing. They till the field one to two times. Buffalo-dung was used as "supporting manure". It was scattered on the fields.

The Jawar grown here is of white and red variety. The villagers like Jawar well. The ragi is of reddish type. The villagers use both these grains for their daily food. The surplus is stored in the grain container. The Jawar flour is beaten in unleavened bread. The curry made of garlic, chillies and Dal is used as an adjunct. They use oil also.

Agriculture is the main occupation of this village. According to Census hand book of Kolhapur District 1971, the total area of this village is 1808 acres. Out of this 665 Hectors and 97 ar is used for cultivation. According to the land record, land owners holding land, less than five acres are 320 and they hold 384 Hectors of the land. Land owners holding land more than five acres are 379 and they hold 274 Hectors of land.

The population of the village is 1770 according to 1981 census. The area of land is 1809 acres. A large number of

people seek alternative or supplementary occupations in order to make both ends meet. In earlier days, value of land was 50 to 75 paise per square feet.

Villagers depends completely upon the wells for irrigation. Wells are open. They fetch the water with the help of crab or winch. There was no electricity supply during earlier days. They were using lanterns and kerosene lamps during those days.

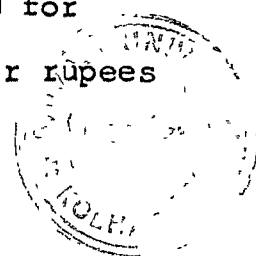
b) Houses

There are 350 houses in the village. Most of them are mud-walled buildings. A majority of the houses are country-tiled. The houses are all of uniform type. A typical house consists of 3000 to 3500 square feet with two sides open with wooden or stone thresholds and with main wooden door. The houses have mud-flooring. Cow dung or Buffalo-dung is often used to keep the mud floor dirtless. They have windows. They have a cattle-pen in the front-yard. In the older type of houses there is no ventilation in the walls. But the roof is opened up in the middle of the house and cut into a rectangular roof window.

In earlier days, they had to use the Kerosene lamps in the houses and there were no electric lamps on roads also.

c) Livestock

Kandalgaon has a few bullocks and a number of buffaloes. They are all of indigeneous type. There are 650 horn cattle and 300 non-horn cattle. In earlier days a buffalo could be purchased for Rupees 300 to 400. A goat was purchased for Rupees 65 to 70. A pair of bullocks costs a farmer for rupees



500 to 1000. To possess a pair of bullocks is considered to be a matter of pride for a farmer. His agriculture depends on it. If the cattle of the village are dying due to some disease. They keep a day-off on which they do not move out of the village or they do not allow any person or even a bus to enter the village.

### c) Spatial Distribution of Caste

A spatial distribution of caste is not regular nor is it uniform. No doubt, the village consists of different sections where the majority of caste-groups live. For instance "Harijans" live in the eastern part of the village, whereas 'Chamar' and 'Mang' communities live in a western part of the village, and the 'Maratha' community lives in the heart of this village. There is a rigid separation, because the spatial separation has some distinct features. The lower caste-groups have to walk in fear of their superiors. Entrance to the higher castes section is limited. Concepts of pollution operate strongly, and there is a silent hostility between different caste-groups on account of social distance. But social distance is fostered and stimulated by the spatial separation of castes, as it restricts the movements of different castes. And these features of the spatial separation had been present in earlier days in this village.

### Social Structure of the village

Social structure includes the study of caste, caste-occupation, marriage, family, and educational institutions.

Kandalgaon is multi-caste in composition. There are (1) Maratha, (2) Mahar, (3) Mang, and (4) Chamar communities.

There are 350 households, out of them the Marathas alone account for 300, Mahars account for 29, the Mangs account for 5 and the Chamars account for 3 and Karvan with 1 and Koravi with 1, Gondhalis with 2 and Guravs with 2, Barbers with 2, Carpenters with 3 and only one Muslim family.

For the purpose of this study the following number of households from different castes groups were selected.

Maratha	-	30 households
Mahar	-	11 households
Mang	-	5 households
Karvan	-	1 households
Koravi	-	1 household.
Gondhali	-	2 households
Gurav	-	2 households
Barber	-	2 households
Chamar	-	3 households
Carpenter	-	3 households
Muslim	-	1 household

One 'Brahmin' family has been migrated to Kolhapur city because of attraction for the city. And three families have been migrated to Kandalgaon village because of residential problem in Kolhapur city.

#### 1) Maratha

Maratha is a dominant caste in this village. Other castes like Mahar, Mang, Chamar, etc. have been less important in the village matters. The Marathas do not marry outside their caste. They prefer their own kinsmen for matrimonial alliances. Marriage involved dowry, but the amount was insignificant. They were not influenced by modern ideas regarding marriage. They avoided inter-caste marriages. They were content to tread the

path of their forefathers. The Marathas' were mainly agriculturists. Their attitude towards education was not broad. Politically, however the Maratha seemed to dominate they were the spokesmen of the political aspirations of the whole village.

### 2) Mahar

This community has 29 households. Mahars were treated as village servants due to their functions. During earlier days they had to help 'Talathi', 'Patil', 'Sarpanch' in the administrative work. They had to reach the Taluka place with the collected tax. And he had to help 'Talathi' in his survey work, and to convey the Government orders to the people. He had to decorate each and every door of the village with mango leaves at festival times.

Mahars were strictly endogamous. They did not favour inter-caste marriages. They did not fight for acquiring political positions in this village. They were contented with hand-to-mouth living.

### 3) Mang

The Mang community has five households. During earlier days, Mangs had to perform a particular type of the service in the village. They had to water the fields and trees, and they were required to dispose of the dead animals, and serve the landlords.

Their houses were low-roofed, having short height doors. They were not allowed to wear ornaments by the Hindus.

#### 4) Chamar

The Chamar community has 3 households. Main occupation of Chamar community was shoe-making. Balutedari system existed in the village. Chamars could get their remuneration in the form of food grains. They also helped farmers in the village by serving them with leather goods.

#### 5) Carpenter

The carpenter community has three households. In this village, Carpenter does all carpentry work as well as he also works as an ironsmith. They make all agricultural instruments and carts. They use hammer, leather Bhata, forceps, saw, randha, sode, leveler. During earlier days carpenters got their remuneration in the form of grains.

#### 6) Barber

The Barber community has three households. They performed the haircutting activity in this village. During earlier days they had to go door to door for their occupation. They used hand-operated tools-scissors traditional razer, simple razers and simple wooden combs. They also received their remuneration in the form of grains. Rate for this occupation was fixed 15 Kg. for Adults and 5 Kg. for infants per year.

#### 7) Gondhali

Gondhali community has two households. In this village 'Gondhali' does tailoring work as well as traditional Gondhali work. There is one traditional custom that after each and every holy ceremony, they had to perform "Gondhal" in the house. And for this purpose the village community needs the services of



the Gondhali community. This Gondhali community carries on this activity in the surrounding village also.

#### 8) Gurav

Gurav community has two households. He is treated like a priest in the village. All religious functions in the temple are performed by Gurav like to keep the temple clean, neat and tidy, to light a lamp in the temple, to worship the God and the Goddesses, to demand justice from the God. For all these services of the God, Guravs have got a piece of land. They can cultivate land and can earn their living.

#### 9) Others

Since long ago, two Karvan and Koravi families are present in this village. Karvan makes baskets, food containers, grain containers, etc. and for that they receive cost of their product in the form of grains. One koravi family in this village produces country liquor as well.

#### Inter-Caste Relations

There are no ethnic, linguistic and cultural barriers between the different castes in the village. They belong to a common ethnic, linguistic and cultural heritage, social distance is observed in daily routine. But social distance is relaxed and even ignored on some occasions.

During earlier days, 'The Maratha' thought themselves to be superior to other caste-members in the village. They do not accept water or food in the houses from members of lower castes. There was no instance of intercaste marriage.

The village is near the city, the villagers who work in the city, do not migrate to the city area.

### Inter-Personal Relations

During earlier days there was some generation gap between the members of two generations. Their thoughts were common and traditional, contacts among them were face-to-face. Every person knew all about each other and every person in village was equally good and equally bad.

### Marriage Institution

Marriage involves prestige and social status. Marriage is a bond that often binds different factions in the village together.

There were many instances of child marriages. They were cases of violation of law. But people did not seem to abide by law in this respect. Almost all girls were married at the age of 10 to 12.

Marriages were generally arranged in the circle of kinship. All marriages were arranged marriages.

Marriage involves many social values. The obedience and the character of the girl were virtues very much sought after. The girl may not be beautiful but she should be obedient to her husband and to husband's parents well. She should come from a respectable family.

Marriage is a great occasion. It brings together the kin members of both the parties. It is an event which dramatises the elegance of village existence. It adds spice, colour and gaiety to the routine life in the village. New friendships and ties are forged. Every household in the village proudly remembers the marriages which it celebrates.

Marriages were celebrated in the court-yard of either the bride or the groom. Marriage ceremony was celebrated for five days among Maratha families and for three days among scheduled castes families. Normally, the girls were married at the age of 11 and boys were married at the age of 17 or 18.

During these five or three days some religious functions take place. They arrange five days' dinner party for the whole village. No food was cooked in any house of the village. All people in the village were working for the celebration of marriage. 'Menu' for dinner party consisted of "Puranpoli" among Maratha families and "Shira" among lower caste families. Seating arrangement at the dinner party was separate for the Maratha's and separate for lower castes. But the menu for dinner party was the same.

Customs of the people attending the marriage party were as usual. There was no change. And there were very few ornaments. Men wore traditional turban for the function.

Dowry was insignificant during earlier days. But it did exist among Maratha families though on a smaller scale and while it was absent among the lower castes. Total expenditure of marriage ceremony did not exit beyond rupees 300 to 500.

#### Family Institution

Mostly there were joint families in the village. The joint family here may be interpreted as "that family in which more than one married son lives with the parents sharing a common habitat, kitchen and labour".<sup>2</sup> This also includes a

number of married brothers living together with parents (or without them, in case they are dead) and sharing a common social life and economy.

Father is the head of the family. If parents are not alive, the eldest son is the head of the family. The head of the family enjoys unequivocal authority and it is his responsibility to look after each individual's interest keeping in a view the stability of the joint family. Head of the family, is the presiding authority on all ceremonial occasions in the family. His word is the final verdict on all matters of importance. He protects the interests of all the members of the family. He represents the best interests of the family and he perpetually tries to maintain the tradition and stability of the family. It is also a matter of prestige in the village to maintain a long standing joint family tradition. He selects a bride or bridegroom for the daughters and sons. He is responsible for the assets and liabilities of the family. Joint family offered security to the individual in particular, and to the family in general. The joys and sorrows were shared in common.

Agriculture is the main occupation of the joint family. All the members of the family were shared agricultural activity from the bottom of their heart. Joint families have affinity towards agricultural activity. They did not prefer occupations other than agriculture.

Formerly there was no production of vegetables and flowers, so there was no need of visiting Kolhapur city daily. Once a week they had to visit city to buy their groceries. Very few women from this village were visiting city to



their milk and milk products.

### Education

Education is an important social institution in social structure. This institution has received great importance in these days. But formerly it was not supposed to be an important institution. According to the villagers education for the girls was a negligible factor. Boys were taught up to second or third standard. There is a primary school in the village since 1938. At that time the total number of students was four only and they were all boys and not a single girl was studying in the school.

### Socio-economic structure

"It is very necessary to understand the socio-economic aspect. Basically it includes the study of occupations in the village, the income the expenditure, the nature, and extent, indebtedness, social attitudes, habits of dress and gestures, the peculiarities of social behaviour also come under it".<sup>2</sup>

### Occupations

In this village, agriculture is the primary occupation. Most of the lands are cultivated. The soil is red, rich with iron. The fields are divided into several plots. Each plot is separately tilled.

They till the lands by means of wooden plough. The wooden plough has a ploughshare made up of cast-iron. It lasts three months the villagers grow ragi and jawar. They also grow pulses and oil seeds. The agriculturists mainly

depend upon monsoon. The ploughing and tilling commence around January. The fields are tilled until May. Each plot is tilled seven to eight times. Cow-dung manure is scattered in the fields. By the middle of May the rains pour down. The farmers get ready for sowing. The tilled plots are made ready for sowing. Sowing usually takes place by the end of May. The seeds may be sown by human labour. After sowing the furrow is closed.

Within a fortnight, the farmers commence weeding of the plots. They use wooden instruments for this. The seedlings are then separated from seeds. This is repeated once in a fortnight till three or four months pass by. The ragi crop is harvested at the end of the four months. Jawar is usually harvested at the end of three months.

The crop is harvested when the farmers feel that it is ready for cutting. Rains, however, are the very life of the crops. If they fall regularly and if soil contains sufficient minerals to sustain the life of the crops they will ripen at the proper time. A good harvest follows.

Rain plays an important role in agricultural activity or in other words, in the life of the farmers in the village, because there is no source of water supply other than rain.

Landless labours earn their living by working on the fields of landowners. They get their remuneration in the form of grains for the year.

The Balutedars like Mang, Mahar, Gurav, Barber, Chamar, Carpenters and Iron-smiths and Alutedars like Gondhali and Mulani have been living in the village, since very long.



They help the villagers by making instruments and helping them in the activity of agriculture. For that purpose they were getting their remuneration in the form of grains for the year.

### Income and Expenditure

Income and expenditure of this village are related to the types of occupations. The village economy operates partly in kind and partly in cash. But one assesses both income and expenditure in terms of money. Income and expenditure are related to one another. But one may note certain variations in this relationship, for instance, one may have a low income but may spend more. Some other persons may have high rates of income and low rates of expenditure. But it may be assumed that they are reciprocal.

It should also be remembered that income and expenditure are fluctuating factors. So long as village economy (which is mainly agricultural) depends on monsoon, one cannot expect regularity either in income or in pattern of expenditure.

### Indebtedness

There was indebtedness in old days. They had to take loans from the landowners or neighbours to meet needs of their familiar problems. The problems were related to marriage ceremony or birth ceremony.

### Dress Habits of the Village

The dress habits are roughly the same among all caste-groups in the village. The caste differences in other words, are not usually stressed by differences in dress habits.

Of course the lowest castes are expected to remain humble in their dress.

The traditional dress of a male in the village is a loose shirt, a turban and a thick dhoti. The dress is made up of cotton.

Women usually wore nine yard cotton sarees and cotton blouses. They wore glass bangles and big bindies women tied their hair in traditional knots at the back of their heads, often they rounded them and oiled them. Women wore glass bangles and gold ornaments like 'Chitak', 'Bormal', 'Kolhapuri Saj', 'Kurdu' etc.

The boys wore cotton shirts and half pants. Sometimes 'Gandhi Caps' on heads. The girls wore cotton skirts reaching upto their ankles and blouses. They also wore glass-bangles.

#### Food Habits

The day-to-day food of the villagers consisted of jawar. Flour is beaten in unleavened bread. Curry is made up of chillies and pulses and butter milk. Fried green chillies with garlic and oil. Non-vegetarians use goat's mutton once in a fortnight in addition to the above mentioned food.

The villagers took three meals a day. In the morning, they ate the leftover food of previous night. People usually had tea in the morning in an earthen pot. In the early afternoon, they had their lunch. At night they had their dinner.

Formerly they were using utensils made up of clay and aluminium. Many of their utensils were made up of aluminium and clay and very few utensils were made up of copper, or



brass. Their teasetts also are made up of ordinary clay and not of china clay. They were using wood for their "Chula". Formerly seating arrangement was very simple. They used to sit on the floor of kitchen and had their food. Sometimes they were using mat.

#### Health and Sanitation

The village does not have proper facilities of sanitation. The streets were littered with refuse and the drains were not kept clean. Night soil is commonly seen on all streets. The mud-reinforcement is not durable. Mosquitoes and houseflies find a comfortable breeding place in the drains where waste water is accumulated.

They depend upon Kolhapur city for medical aid. Because of this they mostly use household medicine or aurvedic medicines, locally available in this village. In old times people believed in existence of god and ghost etc. They worshipped the god and appeased the evil forces in their own fashion.

#### Recreation

The village has its own mode of recreation. It includes gossiping, listening to radio, playing cards, and watching races of cocks and bullock-carts.

There was one "Bhajan Mandal" in the village. At night the group used to sing holy songs or Bhajans' with indigeneous orchestra.

Some other persons indulged in gossiping. Land and conflict in the household are the common stuff of gossip.

All age groups except children participated in it. The gossiping groups are gathered mostly inside the house or in the courtyard. Gossips often develop into arguments. A lot of horse laughter can be heard from a group of gossipers.

There is no library or reading room in this village. There is no movie house. But they were not habitual to go for entertainment to the city.

Recreational facilities for women are limited. There is no need of recreation for women because all the time they are busy in household work and field work. They cannot play cards or games. They indulge themselves in gossiping only. Some women listen to radio-programmes. At the time of 'Gauli festival' within 'Ganesh Utsava' the women sing folksongs and have their folkdances.

Games of the children are also old fashioned. They play games like 'Lagori', 'Kite flying' etc. And boys below five years use wooden toys like bullock carts, horse, doll and toys made up of clay like bull, duck and doll.

#### Religious Life

The people of the village Kandalgaon are quite religious. They visit 'Mahalaxmi Temple' located in the heart of the village. There is one Hanuman temple also. This temple has regular Lingayat priest. Every household pays some grain to the temple at the time of harvest.

The temple which is a stone structured is open to all castes except the Harijans. The temple is kept clean. The temple has an inner courtyard in which people assemble for

religious purpose.

'Navaratri' and 'Hanuman Jayanti' are celebrated in the village. At that time people used together in the temple, and offer coconuts oil and camphor to the god.

At the time of festival there is no dinner party but 'Prasadum' is offered. Syrup and other refreshments are served to children and adolescents participate in festivals with interest.

Both male and female participate in religious activities. The temple is the focus of their aspirations. They believe that Mahalaxmi will solve many of their problems. She prevents epidemics. She blesses them with health and prosperity.

Thus one may feel that the religious life of the villagers is centred around 'Mahalaxmi' and 'Hanuman' temples.

#### Political Structure of the Village

Vicery 'Lord Repan' gave inspiration to local governments. Before reign of Repan there were local self governments in India. But they were under the control of Central Government.

In Kandalgaon village one can find Grampanchayat. Grampanchayat is a local civic body of elected members in the village. Local body is consisted of 7 to 15 members. These members are elected directly by the people. 'Sarpanch' is the chief of 'Grampanchayat'. Gramsevak is the administrative official. He is a government servant. He executes the orders of Grampanchayat. Talathi and Police Patil help

the village.

The office of Grampanchayat is called 'Chavadi' . Chavadi is situated in the heart of village. It is at the right side of the main road. Panchayat members hold their meetings in this Chavadi, once or a twice in a month. They discuss the problems of the villagers and their needs and comforts. Village is dependant upon Police Patil and Sarpanch for the solution of their criminal problems and conflicts.

During earlier days, many factors were operated in the formation of rural leadership. And this leadership in many cases was hereditary. Tradition played an important role and exercised a powerful influence in the formation of rural leadership.

In the former days factors like birth in a noble family. Power and material property played a dominant role in the determination of leadership in a village. If a person belonged to a local chieftain's family or a warrior's family, he would naturally become a leader in a village. If a person occupied a responsible position, or a position that commanded greater prestige, his leadership in the village was obvious. Lastly a person who could lend money and lease lands would become a leader.

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