

# **CHAPTER I**

**INTRODUCTION TO THE  
THEME OF THE STUDY**

## CHAPTER I

### INTRODUCTION TO THE THEME OF THE STUDY

The present research study is focused on the socio-cultural & economic aspect of KAIKADI community in solapur . An attempt is made to introduce this community in this particular chapter.

More and more sociologists have come to regard a community as a social system, rather than as an area of habitation or as a mere aggregation of people. It is an operating unit in which individuals and groups are in a relationship of endless interaction. It has a natural environment including a territorial base, a cultural heritage and an internal structure. A community, while in itself consists of several parts, is also a part of a larger social system. It is a dynamic social unit which is subject to change of internal or external origin.

Even within the same ethnic or cultural area, no two communities are exactly alike. However, there are certain characteristics which are common particularly among small communities. (1) These communities are close-knit entities. By living together, over decades and centuries, people share certain common interests, values, and experiences which bind them in certain respects. There is interdependence amongst the members in their social and economic life. Conformity to group norms is rigid in these communities. (2) Their customs

are interrelated. The smaller the community, greater is the tendency for the several facts of its life to become intimately interrelated. If this interconnection is strong, change in any one aspect of life affects the other aspects. Also, initiation of change becomes relatively more difficult. (3) These communities are complexes of sub-group relationships. Centered round biological, economic, and social interests there are intra and inter-group relationship within the communities. (4) There is discernible leadership within the community. There are always some people who are actually or potentially more influential in the community than others.

**Definition of Community :** The second of our primary concepts is that of community. Let us begin with examples. It is the term we apply to a pioneer settlement, a village, a city, a tribe, or a nation. Wherever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but to basic conditions of a common life, we call that group a community. The mark of a community is that one's life may be lived wholly within it. One cannot live wholly within a business organisation or a church; one can live wholly within a tribe or a city. The basic criterion of community, then, is that all of one's social relationships may be found within it.

Communities need not be self-sufficient. Some communities are all inclusive and independent of others. Among primitive people we sometimes find communities of no more than a

hundred persons, as, for example, among the Yurok tribes of California, which are almost or altogether isolated. But modern communities, even very large ones, are much less self-contained. Economic and, increasingly so, political interdependence is a major characteristic of our great modern communities.

We may live in a metropolis and yet be members of a very small community because our interests are circumscribed within a narrow area. Or we may live in a village and yet belong to a community as wide as the whole area of our civilization or even wider. No civilized community has walls around it to cut it completely off from a larger one, whatever "Iron curtains" may be drawn by the rulers of this nation or that. Communities exist within a nation, and the nation within the world community which, perhaps, is in the process of development.

**Locality** : A community always occupies a territorial area. Even a nomad community, a band of gypsies, for example, has a local, though changing, habitation. At every moment its members occupy together a definite place on the earth's surface. Most communities are settled and derive from the conditions of their locality a strong bond of solidarity. To some extent this local bond has been weakened in the modern world by the extending facilities of communication; this is especially apparent in the penetration into rural areas of dominant urban patterns. But the extension of communication

is itself the condition of a larger but still territorial community.

The importance of the conception of community is in large measure that it underscores the relation between social coherence and the geographical area. This relation is easily revealed in such examples as an Eskimo village or a frontier town or the semi-isolated communities of French Quebec. Whatever modifications in the relation of social bonds and territorial abode have been introduced by civilization, yet "the basic character of locality as a social classifier has never been transcended".

**Community sentiment :**

Today we find, what never existed in primitive societies, people occupying specific local areas which lack the social coherence necessary to give them a community character. For example, the residents of a ward or district of a large city may lack sufficient contacts or common interests to install conscious identification with the area. Such a "neighborhood" is not a community because it does not possess a feeling of belonging together it lacks community sentiment. Later we shall analyze the various elements of community sentiment. Here it is sufficient to stress that locality, though a necessary condition, is not enough to create a community. A community, to repeat, is an area of common living. There must be the common living with its awareness of sharing a way of life as well as the common earth.

**Examples and borderline cases :**

We can readily realize that a small town, a metropolis, a vast nation, a primitive tribe, are communities. The members of each may live their whole lives within their respective groups; each is an area of common life. In the modern world, however, the boundaries between communities are not clear-cut, and within it are numerous borderline cases. The question of where to draw the line in such examples as the following becomes a difficult though not very important one.

- 1) Shall we call a monastery or convent or prison a community in our sense ? These establishments are territorially based and they are, indeed, areas of social living. Many, however, would deny them community status because of the restricted range of functions of the inhabitants. But human functions are always limited by the nature of one's community. We should be inclined to answer this query in the affirmative.
- 2) Shall we call immigrant groups, which in the midst of large American cities cherish their own customs and speak their own language, communities. Such groups clearly possess the requirements of community, and have very often been studied by sociologists intent upon the analysis of this repeated pattern in American life.
- 3) Shall we call social caste, the members of which exclude their fellow citizens from the more intimate social relationships, a community? Here the negative answer is more appropriate because, in order to satisfy our definition, the community group must by itself occupy a

particular location. A social caste, as we shall see, has social coherence, to be sure, but it lacks the community's territorial basis.

### **The great and small communities**

We have noted the historical expansion of community to the dimensions of the nation and, perhaps, the world. The smaller communities, however, still remain, though only in a degree. The nation or the world-state does not eliminate the village or neighborhood, though they may be changed in character. As civilized beings, we need the smaller as well as the larger circles of community. The great community brings us opportunity, stability, economy, the constant stimulus of a richer, more varied culture. But living in the smaller community we find the nearer, more intimate satisfactions. The larger community provides peace and protection, patriotism and sometimes war, automobiles and the radio. The smaller provides friends and friendship, gossip and face-to-face rivalry, local pride and abode. Both are essential to the full life process.

We shall have occasion later to analyze various aspects of community. The significance of the term "community" is more clearly brought out when we contrast it with our next major concept, association.

## THE COMMUNITY - KEY CONCEPTS

### **The Community as Concentration :**

If we study a population map, whether of a countryside or a whole country or the entire world, we observe curious configurations. The irregular massing and thinning of habitatio is apparent, and, generally, the concentration points of greatest density, shade off into more sparsely settled areas. Our density map shows, us, of course, ranges and types of community.

### **1) Variations in Population Density :**

Areas of higher congestion of population is some degree, but by no means wholly, correspond with regions of the earth marked by certain physiographic conditions. In some regions, such as the prairie plains, it seems geographically accidental that there should be stray settlements of people, here a village and here a town. Even when we examine the variations is soil conditions or other natural resources and the natural facilities for communication and for the amenities of living, we fail to find a consistent correlation between geographical conditions and human habitation. On the other hand, the location of concentrated populations at certain places is clearly responsive to naturally determined advantages, apparent in the site of most great cities, for example, or in the rural settlements of the grain-growing "breadbaskets" of North America and the Ukraine. But in these examples, too, the natural advantages



of the localities must be understood in the light of the existent state of the civilization. Thus the density of urban centers and that of the hinterland areas as well require explanation in terms of the historical process, including the mere conjunctures of history, and in terms of the level of social and technological development. These considerations would be of essential significance were we to pursue the study of relative population densities. Here our concern is rather with the community itself.

## 2) Concentration and specialization :

In some regions of the earth there are areas of scattered homesteads that possess no visible focus, amorphous communities with no communal division of labour and therefore with no centers of economic and administrative functions. But most communities have some center of their social activities. In particular, wherever human habitation is congested in an area too small to contain within itself enough land for its basic needs, there a community center exists, in rudimentary or developed form, since this condition implies exchange and specialization. The center provided some common meeting place, such as the market square of the small town or the general store of the village. If the community is small, the center is undifferentiated; if large, it is more elaborate and specialized. In the great city there may be once dominant focus of its pulsing life, but it has also distinctive foci of business, of finance, or retail trade, or recreation, and

so forth. The center is itself relative to the community; a market place may be the center of the town-community, but the town itself is a center for a region and the metropolis for a country. What distinguishes externally the center from the periphery is the fact that there the lines of communication meet. Without communication there can be no community, and the life of the community revolves around the points where communication is most intense.

#### **The community and communications :**

The relation of community of communications is illustrated in various ways. A community frequently arises at a terminal of transportation, where topographical conditions combine with economic and technological advantages so as to create a settlement. Thus many cities throughout the world have grown at topographically strategic points, at river fords or river mouths, around natural harbors or on conveniently situated islands. For centuries European cities arose not only at river and harbor sites, but at the places where man's own highways crossed and converged. With the development of railways in Europe, but much more conspicuously in the United States, the railroad junction became a predominant site of community expansion. Today the airport is exerting a similar but much less extensive influence. The size of the community that flowers at these points of "breaks in transportation" varies from the village to the metropolis, according to the natural facilities of the site, the

economic resources of the region it serves, the state of the technological arts, and the general level of civilization. The large community is both a terminal and a starting point, but it has especially the quality of a destination, both in a geographical and a psychological sense. For it is the end of the road more than the beginning, a fact often emphasized by its position beside some natural barrier, the sea or a lake or a mountain range, a forest or a desert. Hence large urban communities have hinterlands, regions that "lie behind" them and on which they always depend, to some extent, for their economic necessities, resources of wealth, and population. These are attracted to the city not only by facilities for trade and finance but also by opportunities for cultural stimulation and for the more elaborate and exciting forms of living and spending. A large city, unless it is unusually specialized around one central economic function, such as mining or a single industry, is a "culture center" where a great variety of the surrounding civilization is available to its old and to its new inhabitants, as well as a focus of human communication.

#### **The relation of Community to locality :**

As we have seen, the community possesses a distinctively territorial character. It implies a common soil as well as a shared way of life. The relation of communities to the regions in which they appear has been a subject of keen interest and intensive study for a number of years.

1) The ecological and regional approaches :

In the discussion of the physical environment and its relation to the social life of man in earlier chapters, we took account of the fact that geography sets broad limits within which may develop a wide variety of civilizational complexes. More specifically, in the present context, we may point out that the local area is not only a basic condition of the social relationships that weld a group together and give it distinctive social form, but is also a specific common environment to the peculiar characteristics of which the local group must make appropriate responses. For this reason we call attention, once more, to the ecological and regional approaches with their stress upon the relationship between locality and cultural development. The literature of human ecology reveals the accommodation patterns of man as he builds a community existence in the different types of environment found within the city or the country. It contrasts, for example, the ways of community life of the immigrant slum dwellers with those of the suburban middle class, or those of the industrial town with those of the rural village. Similarly the regionalists, since the time of Le Play, have indicated the significance to community formation of such local factors as natural vegetation, types of soil cultivation and animal domestication favored by the region, and climatic conditions. These studies conclusively indicate, as we shall see more fully in the following chapter, what has long been claimed: that the character of

the local physical environment, whether a rocky New England hillside or the wide spaces of the Southwest or the zone of deterioration within a city, places its stamp on local social life.

This is not to say, of course, that there is any full correspondence between the process of physical adaptation, say of plants to new soil or of animal life to new surroundings, and the vastly more complex process of social accommodation to a locality. It is seen that every social group adapts itself to a total environment of which the physical environment is but one aspect. Every group creates, for all its members, an environment of its own. The process by which a group, as each younger generation grows up, accommodates itself to itself is thus different from the process by which it adjusts itself, at any given time, to the external environment.

## **2) The relative and changing of local factors :**

The significant differences, both obvious and subtle, between groups living in different localities are the result of a changing complex of many factors. These combine to bring a group together and to hold it together in a given area, and it is exceedingly difficult to isolate the influence of any one, since they are all interactive in determining the community character.

Consider the simplest community, the neighborhood, the "first grouping beyond the family which has social

significance and which is conscious of some local unity." Study of the rural neighborhood shows a variety of factors: the interwoven conditions of its solidarity, "such as topography and original vegetation, nationality bonds, religious purpose, the migration from a common place or residence and economic and social purposes". The relative importance of these factors, once the community is formed, is always changing. Some factors grow more prominent, as have the educational and sometimes the religious in some Midwestern rural groups, while others, such as kinship-consciousness, dwindle. Shifting of population, changes in communication and transportation, changes in leadership, rising or declining economic opportunities, the impact of new influences from without--these and other forces are always at work.

A vivid and currently significant example of both the direct and indirect influence of new conditions upon the structure, the attitudes, indeed the entire way of life, of the small community is afforded by the changes already wrought and continuing throughout the Tennessee Valley in the United States. Here the new availability of electric power, fertilizer, transportation facilities, and so on, is reflected in various co-operative programs, educational advances, and the rise of new cultural values as well as technological improvements and a higher material standard of living. The quality of community life has already greatly changed in this region, but is destined to alter still more

as the rising generation comes to maturity surrounded by social conditions which to its parents have been innovations but which to it will be among the "normal" requirements of living.

A final and much broader case serves to illustrate the relative and changing significance of local factors in community growth. Consider our own national community. The United States today indubitably reflects the character of its physical locality—the lengthy coast lines, the vast plains and the prairie lands, the great topographical and climatic variation, the numerous river valleys that mark its surface, and so forth. But no social scientist attempts to explain the characteristics peculiar to "modern America" as merely the result of these factors. If the frontier, for example, has played an important part in shaping our national community life, its changing aspects and its final closure have been no less, perhaps even more, significant. And how could we conceivably understand America's "cultural pluralism," its diversities and contradictions, without examining its changing political values and economic processes, the history of its immigration and of its legislation, its external as well as its internal accommodations and conflicts? We should, therefore, while insisting on the importance of locality as a basis of study is also the basis of interpretation. But the reader who has followed the argument of the preceding chapters will need no further warning on this point.

### **The external structure of the community :**

Every community reveals an external structural character. A country is not simply a number of towns and cities scattered over a delimited territory: it has its metropolis, its capital, its functionally specialized regions and cities, and the network of connections between them. The city is not simply an aggregate of households or families, but a system or pattern into which the units—families, occupations, specializations of all kinds — are fitted. So with the smallest and the largest of communities.

#### **1) Specialization and changing types of community structure:**

Even the smallest village has some rudimentary form of structural system, evidenced, for example, by the location of the store or church or some locally important home, and by the particular configuration centering at or near the intersection of main and secondary lines of transportation and communication. The variety of spatial patterns of small communities is almost endless. Perhaps of major significance during recent years in altering the character of the local village structure is the "conquest of space by automobiles" for it "has broken the chief bond that held people together in communities, and this, together with economic conditions, has brought about a dispersal in institutions," lessening the orientation toward a specific village center.

With the growth of the city the single focus of the village becomes differentiated into a number of foci for different



activities, centers of finance, administration, fashion, recreation, and so forth. The various trades and other functional activities aggregate in special areas, "automobile rows," "garment districts," even specialized areas of prostitution and "night life." Some of the centers of dominance, such as the administrative and the financial, tend to be relatively fixed; there, such as shopping and recreational districts, tend to move away from the central business zones toward the residential parts of the city. The latter are also subject to change and to the encroachments of the one on the other, some locations rising and others falling with respect to social estimation and to its reflection in land values. Changing means of transportation, the arrival of new groups from the rural hinterland or from foreign countries, even changing business conditions, the increase or decrease of population, the arrival of new groups from the rural hinterland or from foreign countries, even changing fashions that render "smart" one residential area and then another, are constantly interacting to modify the physical pattern of the city.

## **2) Community structure as a "natural" development :**

Unlike that of an association, the pattern of the community is usually unplanned. It is determined by forces generated wherever people in any numbers are thrown into close relationship—forces of competition, attraction, struggle for dominance, co-operation for the sake of economy, and so

forth. Thus the city takes spatial form. Here there is the financial center, perhaps overtapping all the rest with the skyscrapers that rise from narrow, crowded thoroughfares; here the political center, broadly architectural; here the fashionable shopping center, its local changing from time to time; here the brightly lit center of night life, often somewhat tawdry by day; here the drab industrial areas with their tall chimneys; and filling the interstices and flowing out to the periphery are the myriad homes of human beings, where economic and cultural forces bring groups together in areas that range through all degrees of "highly desirable" locations down to the congested slums. The pattern changes somewhat as the city continues to expand or as the greater forces shaping man's civilization bear upon it. But always there is the physical configuration, the distinctive form of a community.

No long-range preconceived plan stands behind the areas of specialization within, the city, its variety of zones of residence, its extreme of haphazard and crowded growth, on the one hand, and splendidly designed sections, on the other. It is in this sense that the physical structure of the large city, especially as it has been influenced by the impact of economic and technological developments of modern times, may be understood, in part, as a "natural" emergence.

#### **Planning the physical structure of the community**

The largely unplanned character of the modern community—of the town, the region, and especially of the large city—has

brought with it congestion and use of and dependence upon physically deteriorated habitations and of business activity—in short a widespread neglect of man's own needs. This situation, long recognized and decried by a few writers, has in recent years provoked a number of proposals for planning the community, some of which have been put into operation, particularly in certain localities of Scandinavia, Great Britain, Soviet Russia, and, more limitedly, in the United States. Here we can indicate only certain general features of this trend.

1) Some types of community planning :

Men have gone about the task of building their communities according to some preconceived arrangements in many societies and in many different ages of civilization; we still study the planning schemes used, for example in primitive communities, in various ancient civilizations, in medieval town building. However, we are at present more immediately concerned with the varieties of programs inaugurated by members of modern complex society. Most of these are outgrowths of surveys of local communities, especially of the working - class areas, and of the findings of neighborhood settlement agencies in London, New York, Chicago, and other large cities. Both trends began during the nineteenth century, gaining scope and public attention in the twentieth. The drive for community reform was thus spearheaded by social surveys such as Charles Booth's Life

and Labour of the People of London (1892) and Paul Kellogg's Pittsburg Survey (1909-1914), and by such opponents of the city slum as Jane Addams of Hull House in Chicago, the leaders of Toynbee Hall in London, Jacob Riis, the author of How the Other Half Lives, and others. At first only a few individuals, most notably the Englishman Patrick Geddes, matched the zeal of this reformistic activity with considered plans for community reconstruction, but in recent decades not only have many concrete remedies been proposed but several have been put into effect.

#### **COMMUNITY SENTIMENT : ITS PSYCHOLOGICAL CONFIGURATION**

##### **The nature and basis of community sentiment :**

Wherever human beings are thrown together, separated in whole or in part from the world outside so that they must live their lives in one another's company, we can observe the effects of those social impulses which bring men all over the earth into communities. We observe, in other words, the formation of community sentiment

##### **1) SOME "LABORATORY" EXAMPLES :-**

All of us at one time or another have participated in the process that tends to pull together those who live in the same place. This process often is instigated even when the residence is quite temporary, as among the passengers on shipboard.

Every slightest action betrayed their inordinate consciousness of one another. Those who walked, walked

either more emphatically than was their wont, or more sheepishly, aware of the scrutiny, more or less veiled, of the row of sitters. Those who sat in deck chairs were conscious of their extended feet, their plaid rugs and shawls, and the slight physical and moral discomfort of having to look "up" at the walkers. The extraordinary feeling of kinship, of unity, of a solidarity far closer and more binding than that of nations or cities or villages, was swiftly uniting them; the ship was making them a community.

Perhaps this novelist's statement is an exaggeration of the intensity of community sentiment created in such circumstances. But wherever people are set apart and must turn in upon themselves for any length of time, common values appear, rooted in the common place.

## 2) FORMATION OF COMMUNITY SENTIMENT :-

In the more permanent communities the same influences work more profoundly, rooted in the historical conditions which have created the cultural values of every territorial group. The land the members occupy together is for them much more than a portion of the earth's surface - it is their "home," enriched by past association and present experience. The sense of what they have in common - memories and traditions, customs and institutions - shapes and defines the general need of men to live together. The community becomes the permanent background of their lives, and, in a degree, the projection of their individualities. Other attachments are

sometimes more intense, but no other is so broad based as that which binds men to their community.

Community sentiment is developed by the socialization process itself, by education in the largest sense, working through prescription and authority, social esteem or disfavor, until habits and conformities becomes the ground of loyalties and convictions. No human being can grow up within a community - except congenital idiots incapable of normal experience - without having this sense of community impressed in the depths of his personality. For the individual, then, once his early training period is passed, community sentiment is not an outer compulsion but an inner necessity, always a part of his own individuality. Even when he revolts against some of its codes, as he often does in fact, he still belongs in feeling to some community. He cannot escape the impact of a socializing experience found wherever man has built a common life.

#### **1) THE ELEMENTS OF COMMUNITY SENTIMENT :-**

Community sentiment combines various elements, various types of attitudes, which are subtly compounded. Three of these, though closely intercalated, are clearly distinguishable.

##### **ONE: WE FEELING:-**

Most evident is the sense of communion itself, of collective participation in an indivisible unity. This is the feeling that leads men to identify themselves with others so that when they say "we" there is no though o distinction and when

they say "ours" there is no thought of division. This "we-sentiment" is found wherever men have a common interest, and thus throughout group life, but is nowhere revealed more clearly than where the interest is the territorial community. It is the sentiment we feel rising within us when our town or city or region, and especially when our nation, is criticized or threatened. In the latter instance we are often ready to sacrifice our private interest for its protection. Yet, again, we should avoid confusing the we-feeling with altruism. Rather the interest of the individual is identified with or merged in the larger interest of the group, so that he feels indissolubly bound up with it, so that to him the community is "home of his home and flesh of his flesh."

#### **TWO: ROLE-FEELING:-**

Another ingredient in community sentiment is the sense of place or station, so that each person feels he has a role to play, his own function to fulfill in the reciprocal exchanges of the social scene. This feeling, involving subordination to the whole on the part of the individual, is fostered by training and habituation in the daily discipline of life. In the individual, thus socialized, it expresses the mode in which he normally realizes his membership in the whole community. As we shall see, other group attachments, such as those of class or ethnic membership, often conflict and sometimes are integrated with the feeling of place in the broader community.

### **THREE : DEPENDENCY-FEELING :-**

Closely associated with role-feeling is the individual's sense of dependence upon the community as a necessary condition of his own life. This involves both a physical dependence, since his material wants are satisfied within it, and a psychological dependence, since the community is the greater "home" that sustains him, embodying all that is familiar at least, if not all that is congenial to his life. The community is a refuge from the solitude and fears that accompany that individual isolation so characteristic of our modern life.

### **THE NATION AS A TYPE OF COMMUNITY**

#### **THE COMMUNITY BASES OF THE NATION:-**

In our present-day civilization the nation remains the largest effective community. By this were mean that the nation is the largest group which is permeated by a consciousness of comprehensive solidarity. There are interests extending far beyond national frontiers, including, perhaps, those most vital to men's own welfare; and there are international associations of many kinds, the United Nations and many less comprehensive. But as yet there is no international community in any effective degree, a point that becomes clear when we remind ourselves of the fundamental bases of all communities.

Like other communities, the nation rests upon locality and



community sentiment. Every nation, whether it exists in legal fact or merely in the hopes and aspirations of a people, views some geographical area as its own. But the boundaries setting off one national area from another are not so easy to plot as might be suggested by a political map of the world. We need only to cite the enormous problems in this connection faced by the designers of the new Europe at Versailles after World War I, and the equally complicated difficulties of the treaty makers following World War II, and the equally complicated difficulties of the treaty makers following World War II. The complexity of these difficulties is in large part the result, to be sure, of the conflict of interests of the great powers, but there remains, especially in such regions of the world as Eastern Europe and India, the question of determining the proper or appropriate boundaries of national areas with relation to national sentiment. We shall explore, then, the nature of this sentiment.

#### **THE DISTINCTIVE FEATURES OF NATIONALITY:-**

That the nation has all the earmarks of a community is borne out when we examine nationality as a type of community sentiment. It shares the characteristics of other community attachments, and it also has distinctive marks of its own.

##### **1) Its democratic nature :**

Like all communal sentiments—as contrasted, for example, with class consciousness or ethnic group attitudes—

nationality feeling is essentially democratic. In other words, it admits no grades, no hierarchy of membership. It does not exclude the poor or the wealthy, it does not distinguish between the intelligent and the stupid or between the learned and the ignorant. It claims alike the allegiance of reactionary and conservative and liberal and radical, and these groups in turn, whatever their degree of special interest of control from outside the nation, promote their programs in patriotism's name. This fact alone suggests the breadth and the significance of its appeal.

## **2) The basic criterion of nationality :**

These questions are answered when we examine the relation of the nation to the state, which has developed in the history of nation making. Thus a foremost student of the subject explains:

The most important outward factor in the formation of nationalities is .... the state. Political frontiers tend to establish nationalities. Many new nationalities, like the Canadian, were formed entirely because they comprised a political and geographic entity. Generally...statehood or nationhood ( in the generally accepted sense of common citizenship under one territorial government) is a constitutive element in the life of a nationality. The condition of statehood need not be present when a nationality originates, but in such a case (as with the Czechs in the late eighteenth century) it is always the memory of a past state and the aspiration toward

statehood that characterizes nationalities in the age of nationalism.

There are nations, then, that do not rule themselves politically, but we call them nations if they seek political autonomy. This is the basic criterion enabling us to distinguish the nation from other groups. Thus we define nationality as a type of community sentiment, created by historical circumstances and supported by common psychological factors, of such an extent and so strong that those who feel it desire to have a common government peculiarly or exclusively their own.

We are here defining the nation in terms of the sentiment the members share, a nonobjective criterion. In this, too, the nation resembles other types of communities. For while common territory and common living are the basic conditions of any community, they do not of themselves demarcate it. How much common territory, how much common living? At what point does the persistent desire—and it must be persistent—for statehood indicate the existence of a nation?

**The ground of the sentiment of nationality :**

On the scale of the nation, community sentiment must be reconciled with the fact that millions of persons of different rank and class and ethnic status are equally entitled to share it, and together constitute the social reality to which the sentiment is devoted. On such a scale

it is not easy to find like qualities characteristic of the group as a whole.

**1) National likenesses and national stereotypes :**

The feeling of the in-group permeating the nation involves, of course, a sense of its distinctive qualities, traditions, and achievements. But when we seek specific likenesses that characterize the members of any one nation in contrast to all others, we are faced on a larger scale with a difficulty inherent in the nature of all community feeling. Fundamentally, the sense of solidarity rests upon what the members have in common rather than upon what they have alike.

**2) Manipulating nationality symbols and "crowd mentality" :**

The symbols of nationality sentiment become attached to the cultural, economic, and political achievements of the group taken as a whole. Therefore, for lack of a specific object the sentiment is apt to take a traditional or mystical form, as seen in the adoration of the flag, the national anthem, or similar symbol. It is difficult for most individuals to grasp the content of the nation-idea; hence the importance of terms like "fatherland" and "mother country" and "homeland," for they suggest the recognized intimacy of the primary group. Attachment to these symbols is normally ingrained early in the socialization process. This is one reason why men are readily susceptible, especially in a crisis, to propagandistic teaching. In time of war or

preparation for it, even many of the most educated and scientifically trained are swayed by utterly misleading ideas about their own and other nations. An important characteristic of the simple national stereotype is that, in the hands of the propagandist, it is fairly easy to manipulate—the kindly and generous Uncle Sam, for example, becomes dangerous and selfish, or the friendly Bear turns angry and ruthless.

### **COMMUNITY AND INTRACOMMUNAL DIFFERENCES**

#### **Types of intracommunal differences and their roles :**

Every community is marked by a consciousness of solidarity among its members. But the solidarity always admits, even in the smallest groups and most obviously in the larger ones, the presence of differences. Certain differences do not disrupt the sense of community and some even support it; others weaken, threaten, and may at length destroy it.

#### **1) Nondisruptive differences :**

Among the many intracommunal differences are three broad types which by and in themselves do not disrupt community cohesion and may, in fact, serve to increase it.

#### **ONE : FUNCTIONAL DIFFERENCES :**

Some degree of division of labour is required in all community life, even the simplest. The differences which assign to the members a recognized and accepted place in the

social economy, ranging from the most primitive organization where sex or age may determine function, to complex society with its thousands of specialized occupations, do not interfere with the group solidarity. Indeed these differences may serve as an objective basis for role-feeling, an essential ingredient of community sentiment.

#### **TWO : STABLE CLASS AND CASTE :**

The same situation characterized those class differences that are rooted in a system of authority the belief in which is shared alike by the subordinated and superior groups, as in the feudal system. Caste itself, though it prevents the free participation in the affairs of the community or large sections within it, may, provided it conforms to the beliefs and the indoctrinations of the great majority, be a strong social bond. For example, the reverence in which the Brahman has been held by the lower caste orders in India has been an important element in the cohesion of Indian society. Note that we do not include here as a nondisruptive difference the mobile social class, nor do we include the "caste" separating White and Negro and other groups in our own society.

#### **THREE : FREE POLITICAL DIFFERENCES :**

In a mobile modern society the differences between political parties, to the degree that they are issues determined freely and fully by resort to the vote, are quite compatible with communal solidarity. For the implied agreement that all

will accept the majority verdict involves a deeper sense of the whole. This system, unlike that of caste or of single-party dictatorship, allows differences to be expressed freely, but is practicable only in so far as they are differences of policy with respect to commonly accepted ends. Given this basic agreement, there is room for countless minor differences on the political level.

## **2) Disruptive Differences :**

In contrast with these differences that need not, and by themselves normally do not, impair the feeling of community are others that are prejudicial and may even prove fatal to it. Again, we may consider three types.

### **ONE : ACCENTUATED ECONOMIC DIFFERENCES AND CLASS WAR :**

In the days of classical Greece it was said that every city was two cities at war with each other, a city of the rich and a city of the poor. Economic disparity may prove a dividing issue of great significance, especially when associated with class distinctions no longer tolerable to the subject groups. This type of dissension is aggravated by the realization of the improvement, and by conditions involving rapid change when a feeling of instability is combined with a sense of social injustice.

The crisis of war frequently precipitates economic cleavage. While the immediate effect of war often is to stimulate intense solidarity within the belligerent community,

obliterating or overwhelming conflict over domestic issues, as the war continues or after it is finished, the strains and pressures it creates and the attitudes bred by the resort to force are apt to accentuate old differences and to breed new ones. It has been observed from ancient times that an aftermath of war is class war. This old principle is amply illustrated by the intensification of class struggle after World War I, culminating in Russia and Italy and Germany and Spain in the complete suppression of one or the other of the contending sides; and by the bitter internal strife in most countries after World War II, marked by international unsettlement made the more extreme by the development of an international "cold war" between former allies.

## **TWO : RACE CONSCIOUSNESS**

A type of difference that always threatens community solidarity is that between race-conscious groups (not between biological races as such). The subjective nature of these antagonisms, whereby a group is identified as a "race" by the in-group attitudes alike, means that they are easily inflamed and are very apt to blind men to a reasoning consideration of their common interest. There are such obvious and unhappy examples of this as the conflict between the Arabs and Jews in Palestine, and between the latter group and others in many countries. And in long established communities this type of antagonism often remains half



submerged, ready to intensify other disturbances, as in the situation of the Swedes and the Finns in Finland or of the Flemish and the Walloons in Belgium. Differences in speech, as in these latter instances, help to perpetuate the fissures between race-conscious groups. So do marked external signs of psychological difference, or what has been termed "racial visibility." The most conspicuous of these signs is color, which frequently, as in the United States or in South Africa, becomes a formidable barrier to solidarity where groups of different color meet. However, we should not attribute intergroup conflict to physiological differences themselves, for these become significant only when they are associated with antagonistic attitudes.

### THREE: RELIGIONS DIFFERENCES

Another important danger to solidarity arises from the contact within a community of strongly dogmatic religions. "How can we live at peace," asked Rousseau, "with those we believe to be damned?" As we saw previously, a partial answer to this question has been found in many modern communities, though the history of the Western religions, of Christianity, Judaism, and Mohammedanism, has been marked by intolerance and frequently by violence. In some areas, with modern India affording the most significant example with its clash between Mussulmans and Hindus, religious difference remains a grave cause of division. And so it does where differences of religion combine with differences of race consciousness, as in Palestine or, more generally, in communities where anti-Semitism flourishes.

### 'KAIKADI COMMUNITY' at a glance

The city of Solapur is famous historically from pre British era. The city has an illustrious tradition of freedom fighters and martyrs like Sarda, Husen, Dhanshetty & Shinde who sacrificed their lives for the mother land. The city wears a typical cosmopolitan outfit in which a variety of population of different religion, caste & creeds live together for over hundred years or so. The KAIKADI community is one of those many communities which are mingled in this city. During the British period this community was declared as an outlined community because of the antisocial occupations practiced by the people of the community and the kaikadi population was specially inhabited in an area called as "Settlement" located in the outskirts of the city and the same was protected with barbed wire fencing. This was done under a specified law called Criminal Tribes Act III of 1924. The settlement colony was freed in the year 1949 during the tenure of Shri. Balasaheb Kher, the then chief Minister of Bombay State.

According to Marathi Vishwakosh the Kaikadi is a denotified tribe and originally hailed from Andhra Pradesh. Later on the Kaikadi's migrated to mainly Maharashtra and Karnataka. Some of that they hailed from Tamilnadu. In Tamilnadu those who cut hands or whose hands are cut are called KORWA.

The Kaikadi have many a Kannada and Telegu words in their colloquial language. The Kaikadis have nine sub-castes

Momedy, Borivale, Dhutale, Karnataki, Jaiji, Haman, Makadwale or Kaikadis Baibase and Bhomate of these in Maharashtra. We prominently focus on Kaikadis alias Gav-kaikadi is alias Korwa, Palmore alias Dhutale in Maharashtra.

Those who stay in towns and so they work for livelihood are called Gavkaikadis. The palmores are the people who catch wild animals and perform their act on street for earning bread and butter. The Konchi Korwas are those people who prepare hand made brooms and sweepers and sell them for earning their livelihood. According to 1961 census there were 50,000 Kaikadis in Maharashtra.

The traditional family names of Kaikadis in Maharashtra are Gaikwad, Jadhav, Pawar, Mane, Madhvant, Kade etc. Their colloquial language is called as Kulur. In Kaikadi community the offshoots of brother and sister are married, but offshoots of sisters are not married. The tradition of polygamy is existing. A man is allowed to marry two sisters or two sisters from other family. The widow remarriage is permitted. In Kaikadi community the bride is to be demanded by bridegroom's father and he has to offer monetary reward for the same.

Most of the Kaikadis are Hindus and their family deities are Basvani, Bahiwita, Marjai, Tukar, Ganpati and Yemoi, Tuljapur, Jejuri, Sonari Alandi and Pandharpur are the popular religious places frequented by the Kaikadis families

for worship. The person died is either buried or burnt and the grief is observed for 5,7,10 or 12 days.

In Khandesh area of Maharashtra the Kaikadis also worship same Muslim Peers along with their deities. The Kaikadis have strong blind faith in "Shakun, Bhanamati and Chetuk" which are transcendental in nature. They have tribal federal Body i.e. Jat-Panchayat for amllashu sorting out the issues of differences and clashes in the community.

A report submitted by the O.F.B. Starte (ICS) an criminal tribes a settlement officer in the year 1924 to the then Secretary Home Dept. of Bombay Presidency reveals settlement colonies in Maharashtra with a population of 12861. The details of the same are given in the following table.

Table showing the population, Birth and Death rates of settlement colonies in Maharashtra of the year 1924.

Sr. No.	Settlement	Population	Births	Deaths	Birth Rate	Death Rate
01	Solapur	4085	180	147	4.40	3.59
02	Indi	204	6	6	2.94	2.94
03	Vijapur	1229	69	25	5.61	2.03
04	S.Vijapur	143	3	3	2.09	2.09
05	Bagalkot	397	16	1	4.03	0.25
06	Gadag	1023	29	12	2.83	1.17
07	Hubali	2322	105	56	4.52	2.41
08	Dharwad	405	3	5	0.74	1.24
09	Chinapur	548	14	4	2.55	0.72

Sr. Settlement No.	Population	Births	Deaths	Birth Rate	Death Rate
10 Gokak	672	21	12	3.12	1.78
11 Dandale	251	5	2	1.99	0.79
12 Baramati	521	10	10	1.91	1.91
<b>Total</b>	<b>11800</b>	<b>641</b>	<b>283</b>	<b>3.90</b>	<b>2.39</b>

The report reveals that the settlers in these colonies were given jobs in different Governmental projects so as to prevent them from their traditional social occupations like pick-pocketing and thefts. The report says that in Solapur 860 men and 402 women of Kaikadi community were employed in textile mills of Solapur. The city of Solapur had two settlement colonies namely Kalyanpur and Umedpur. Kalyanpur settlement was in the city and the Umedpur was located in the outskirts of city. The report reveals that the 1923 was almost a brought year and there was an epidemic decease like plague in Maharashtra and Karnataka.

The primary education for the children of age group 5 to 12 years was compulsory.

The following chart reveals the education level of Kaikadis settled in the colonies.

Chart showing the education level of School going Kaikadi children of the year 1924.

Sr. No.	Settlement	Population	No. of School going child	Ratio of School going child
01	Solapur	4085	890	21.78
02	Indi	204	30	14.70
03	Vijapur	1229	230	18.71
04	S.Vijapur	143	32	22.37
05	Bagalkot	397	66	16.62
06	Gadag	1023	194	18.96
07	Hubali	2322	457	19.68
08	Dharwad	405	39	09.62
09	Khanapur	548	65	11.86
10	Gokak	672	182	27.08
11	Dandale	251	29	11.55
12	Baramati	521	65	12.47
Total		11800	2279	19.31

Apart from the School education the vocational and handicraft education was also made available to the children and youth of Kaikadi community. The night schools were provided for the occupied people to raise their literacy levels. Mr.Starte's report also revealed that by 31.3.1924/42 Kaikadis were absconding for an having committed different crimes. This was hardly one percent of total population and indicated that the community was

socially improving due to colonial life in the settlement areas.

The information compiled by on Mr. Sharad Gaikwad, an active social worker in the Kaikadi community of Solapur reveals the following facts pertaining to settlements colonies of Solapur.

These colonies were inhabited by the hardened criminals prosecuted under the law. They were required to give an undertaking to the British Government as follows :

1. That he will adhere to the normal social conduct in the colony.
2. That he will send all his children upto the age of 12 years to the school.
3. That he will give personal attendance to the settlement manager once a week.
4. That if he wants to go out of the colony between 9.00 p.m. to 5.30 a.m. he will take a permission from the manager and if wants to go out of station he will take a pass from the backward class officer.

The hard care criminals were required to give attendance thrice i.e. 8.00 p.m., 12.00 m.n. and 5.00 a.m. daily. The details of the communities which were inhabited in the settlement colonies of Solapur are given in the following table.

Sr.	Criminal	Language	Occupation
01	Bhamata	Telgu	Theft, Pickpocketing, Gold Gambling by deceit
02	Kaikadi	Marathi with a mixture of Telgu & Kannada	Thefts, deceit, cone making broom making
03	Palmore	Marathi with a mixture of Telgu & Kannada	Animal playing, Thefts & deceit
04	Bestar	Marathi with a mixture of Telgu & Kannada	Theft & Deceit Fishing
05	Rajput Bhamta	Hindi	Theft, deceit, Deceit etc.
06	Kanjar Bhat	Gujarati, Marwadi, Mixed Hindi	Agriculture Looking Begging and Thefts
07	Chapparband	Gujarati, Marwadi, Mixed Hindi	Making false Coins
08	Phase Pardhi	Polluted Marathi	Hunting, Deceit, Thefts
09	Mang Garudi	Polluted Marathi	Animal playing & Thefts

=====  
All the above tribes were described by the Britishers as the professional criminals and they were so treated till 13th August 1949 when they were freed from the labeling of criminals. All the above communities have their own Jat-Panchayat i.e. Judicial Bodies and they conduct the hearings away from the residential areas at the place called a Raibag. The issues of community clashes and conflicts are



sorted out and the anti social elements are punished or asked to give due compensations to the losers or who are harmed. All these communities have a federal judicial body called as Sarvodaya PANCH MANDAL which is acting as appellate body and those aggrieved by the decision of jat panchayat can approach this highest body for seeking relief.

Today there is also an All India Vimukta Jati (Ex Criminal Tribes) Federation which fights for the privileges and rights of the Kaikadis and allied communities from time to time for doing that. The Solapur holds the destination of organising two. All India conventions of Vimukata Jati. The first was organised in the year 1960 and was attended by India's first Prime Minister PANDIT JAWARHARLAL NEHRU. The second convention was organised in the year 1989 and that was attended by Nehru's Prime Minister grandson RAJEEV GANDHI.

It is reported that during the first convention the dignitaries experienced things like stealing of their chappals and pockets. Even Pandit Nehru's pen was picked up but was duly returned to him.

Now over thirty years the things have changed considerably. The Kaikadis no more and are to practice and occupations of stealing, pickpocketing and decoity. The literacy level has tremendously gone up. Many of Kaikadi youths have becomes Engineers, Doctors, Bank Officers, Social Workers and so on. Mr. Bhimrao Jadhav a devoted worker of this community became

the Mayor of Solapur. Mr. Bhimrao Jadhav is well known for doing Women Social Service for his community like, starting of residential schools, agricultural, framing, libraries, youth clubs, Hostels, etc. He was awarded with the Honour of DALITMITRA by the Government of Maharashtra for his outstanding contribution in the upliftment of Kaikadi Samaj.

He has inspired many a youth like Mr. Laxman Mane the famous Marathi Novelist who wrote the academy award winning novel "UPARA".

Today Mr. Laxman Mane is the member of Maharashtra Legislative Council and heads a social work college at Satara.

On 31.3.1989 the National Convention Nomadic Tribes and denotified tribes was held at the instance of then chief Minister of Maharashtra Shri Sharad Pawar at Solapur. The same was attended by the late Prime Minister Rajeev Gandhi. A memorandum was submitted to the Prime Minister on this occasion. It is said that the country had a population of 4 crores of Nomadic and denotified tribes of which 50 lacs were in Maharashtra. Denotified tribes are the communities labeled as formal criminal tribes on account of the alleged association of some of their members with criminal activities. These were the people who were confined to settlement colonies under Criminal Tribes Act 1924. The nomadic and denotified tribes plight has not improved and that they do not enjoy the constitutional safeguards and

protection like scheduled caste and scheduled tribes.

The demand was therefore made to include these tribes in the list of scheduled tribes. For this the Report of Lokur Committee appointed in 1965 by the Govt. of India was relied upon. The Lokur committee had remarked that the nomadic tribes and denotified tribes possess a complex combination of tribal characteristics, traditional untouchability, nomadic traits and anti social heritage. To overcome the socio-economic handicaps the inclusion of the said tribes in the list of scheduled tribes in the list of scheduled tribes was inheritable in the interest of welfare of these communities and bringing them on par with other sections of the society.

The memorandum included the following other demand as well;

1. Provision of funds for separate special plans for nomadic and denotified tribes to ameliorate their living conditions.
2. Reservation of certain percentage of vacancies in Central Government Services for providing larger avenues of employment to young men and women of Monadic and Denotified tribes.
3. Advise to Planning Commission and Natural Development Council for directing special flow of funds for the welfare of nomadic and denotified tribes as per the guidelines of Ist, IInd, IIIrd, and IVth FIVE YEARS PLANS.

4. Conducting special census of nomadic and denotified tribes so as to enable to provide reliable statistics and demographic profiles to the planning and development bodies to formulate the welfare strategies.
5. Provision of special funds by the Central Government for the special assistance to be extended to the nomadic and denotified tribes for improvement in their physical and social infrastructure of model village scheme with due provision of gainful employment.
6. Promulgation of a special legislation for creating legal compulsions for the fair treatment of the nomadic and denotified tribes and protecting them from police atrocities and thereby help them to integrate with several mainstream.

Thus the said Memorandum submitted to late Prime Minister Rajeev Gandhi Cherished the memory of Pandit Jawaharlal Nehru's visit to Solapur in the year 1960 on the occasion of his birth centenary celebrated in the year 1989. The memorandum embodied the shared hopes and aspirations of all members of nomadic tribes and denotified tribes for the real freedom from the several chains of operations and economic exploitation and for looking to the new desperation of distributive justice and new experiments in social engineering.