

LOCATION OF
MALIKWAD
(KARNATAK STATE)

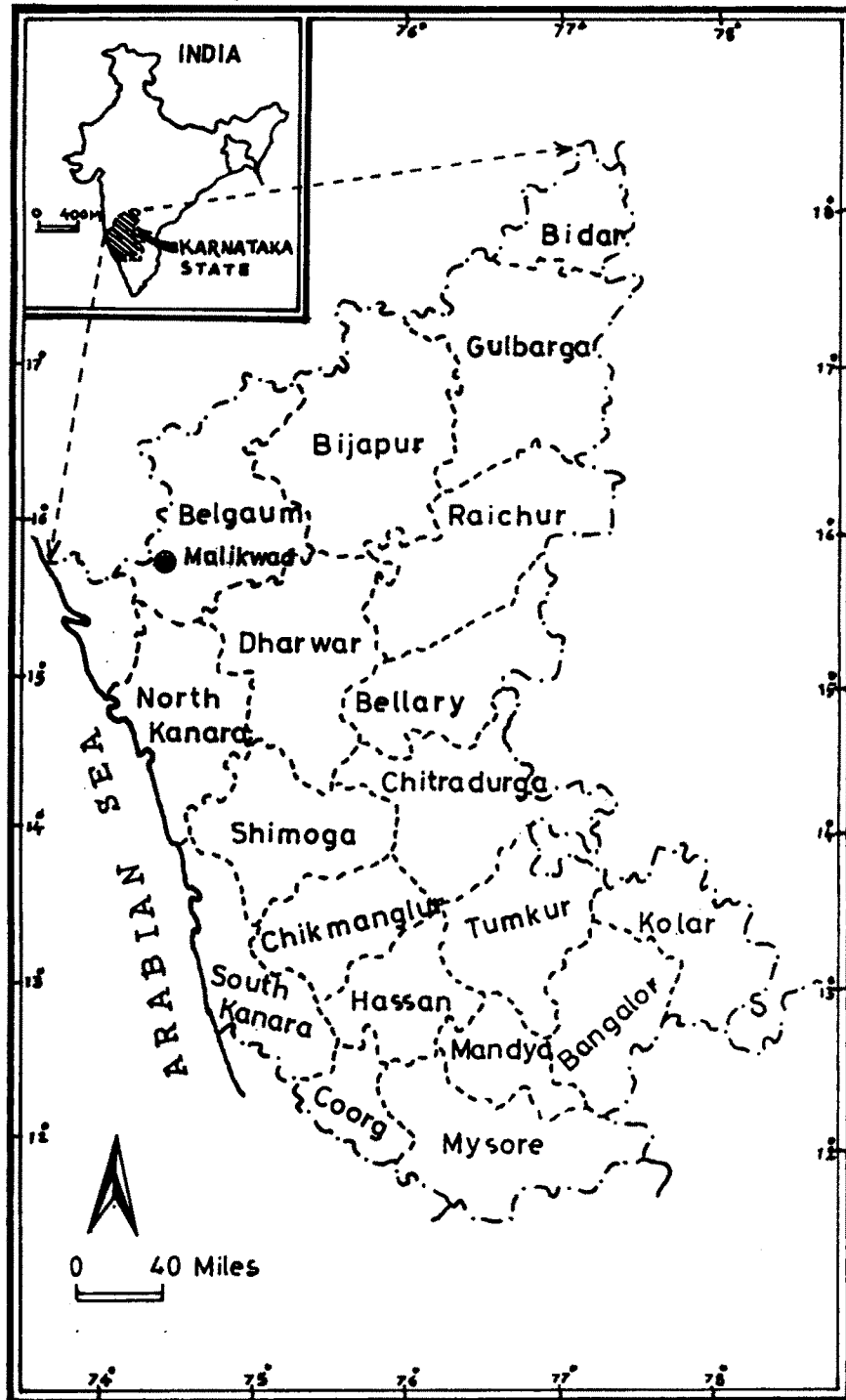


Fig. 3·1

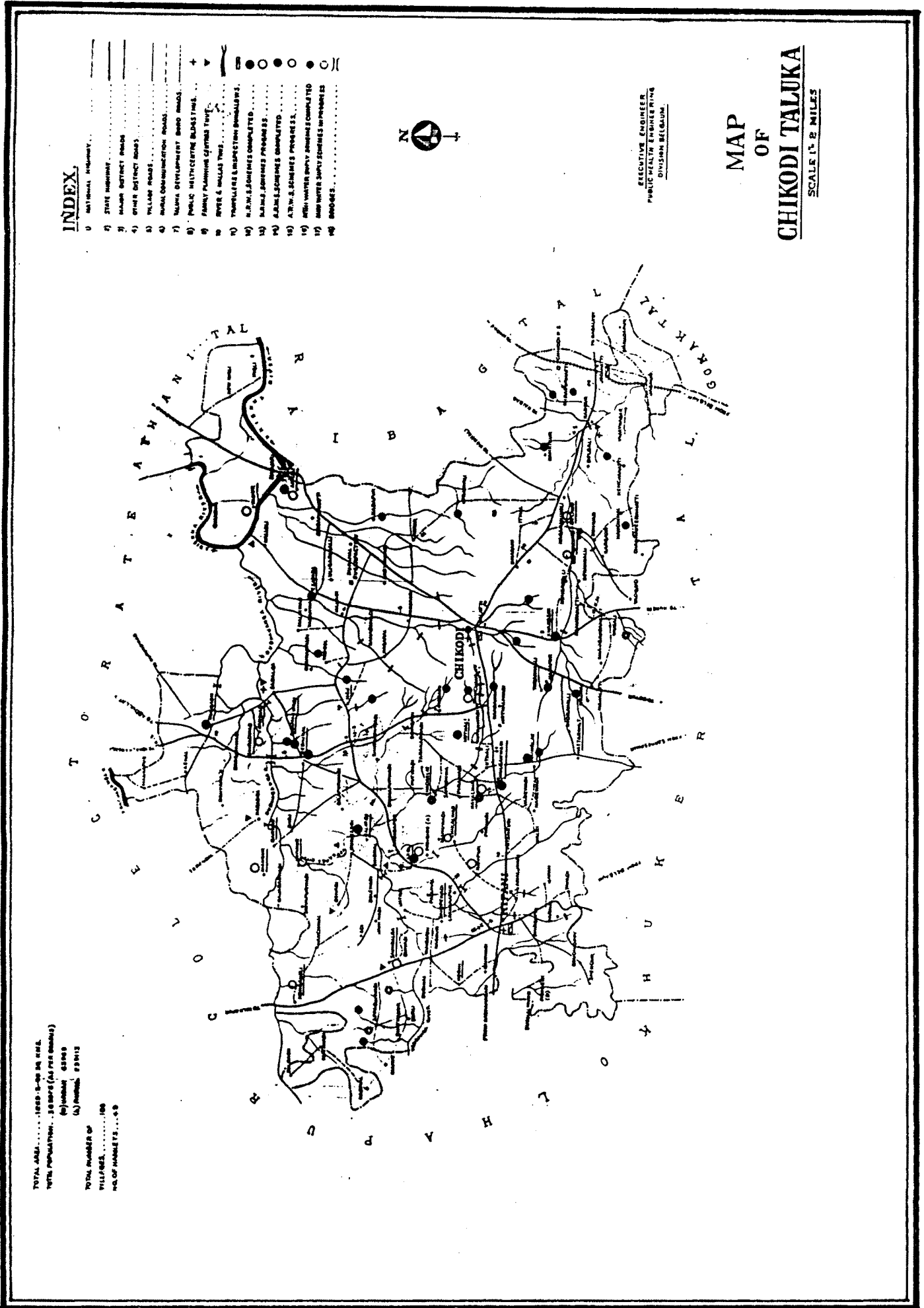


Fig. 3-2

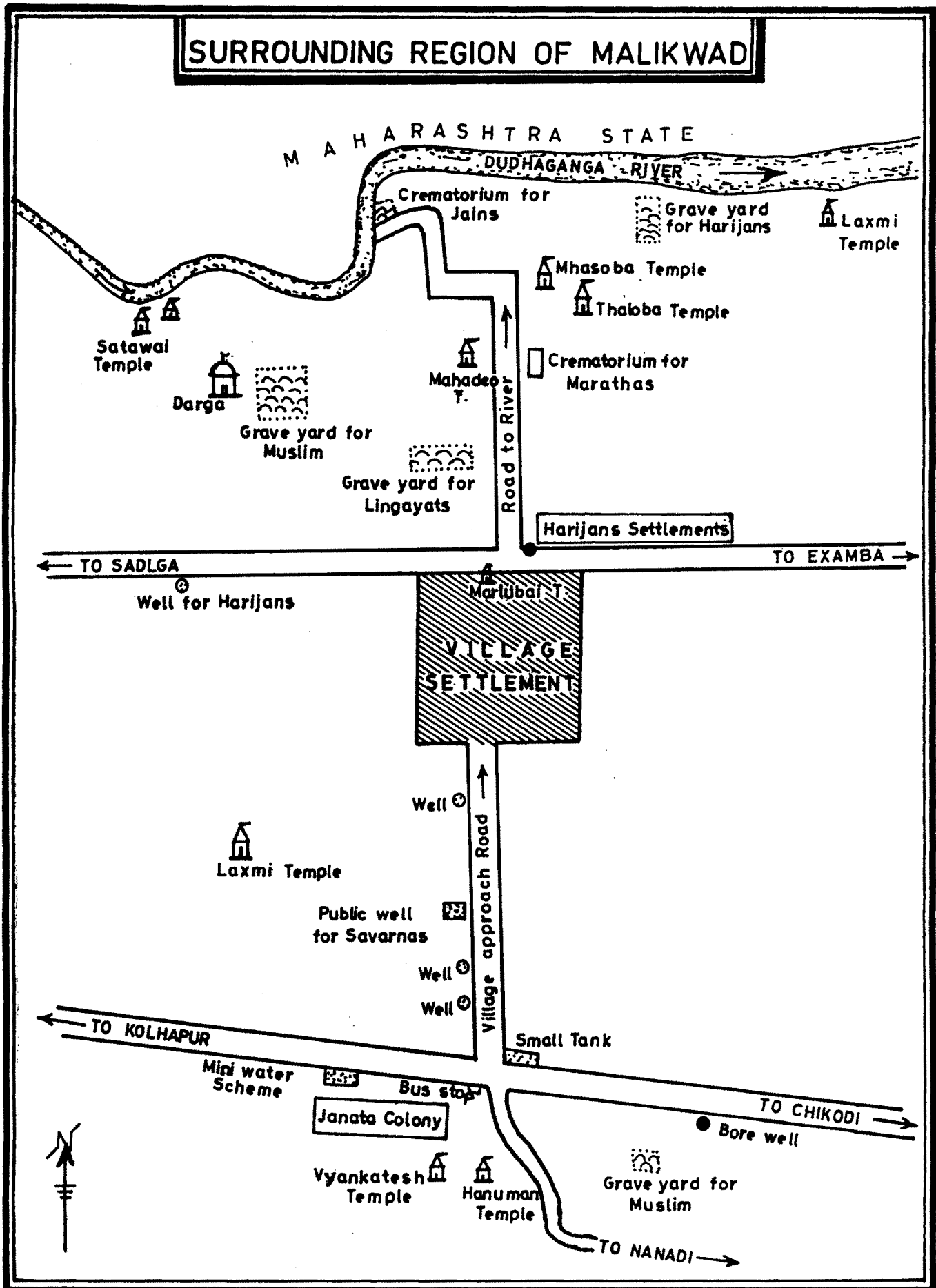


Fig. 3.3

CHAPTER - III

VILLAGE - 'MALIKWAD' - A SOCIO ECONOMIC PROFILE

1. GEOGRAPHICAL LOCATION, LAND, ETC:

A) SITE AND SITUATION:

The village of 'Malikwad' is situated in Chikodi Taluka of Belgaum District in Karnataka State. It is 12 Kms. from Chikodi and 30 Kms. from Nipani, a prominent town on Poona-Bangalore National Highway. The total area of the village is 1425 Acres and 16 Guntas. This area is covered in survey numbers 1 to 153. The survey numbers 44, 46, 47 and 48 refer to the location of the residential area, and the remaining survey numbers refer to the agricultural and other land.

B) STRUCTURE OF THE VILLAGE:

The Village has been developing from the central point to the outskirts. The village is roundshaped and there are line settlements. The houses in the village have been clustered together according to the castes.

C) USE OF THE LAND:

There are two main types of land a) Black Soil,

LAND UTILIZATION
(MALIKWAD)

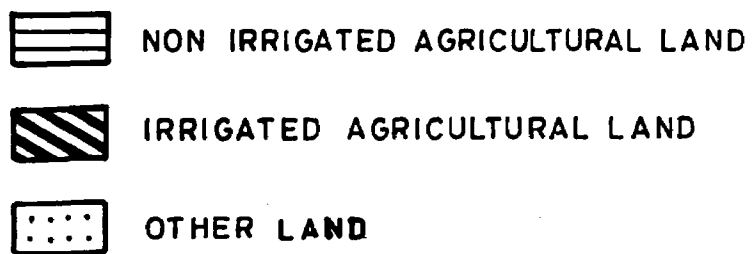
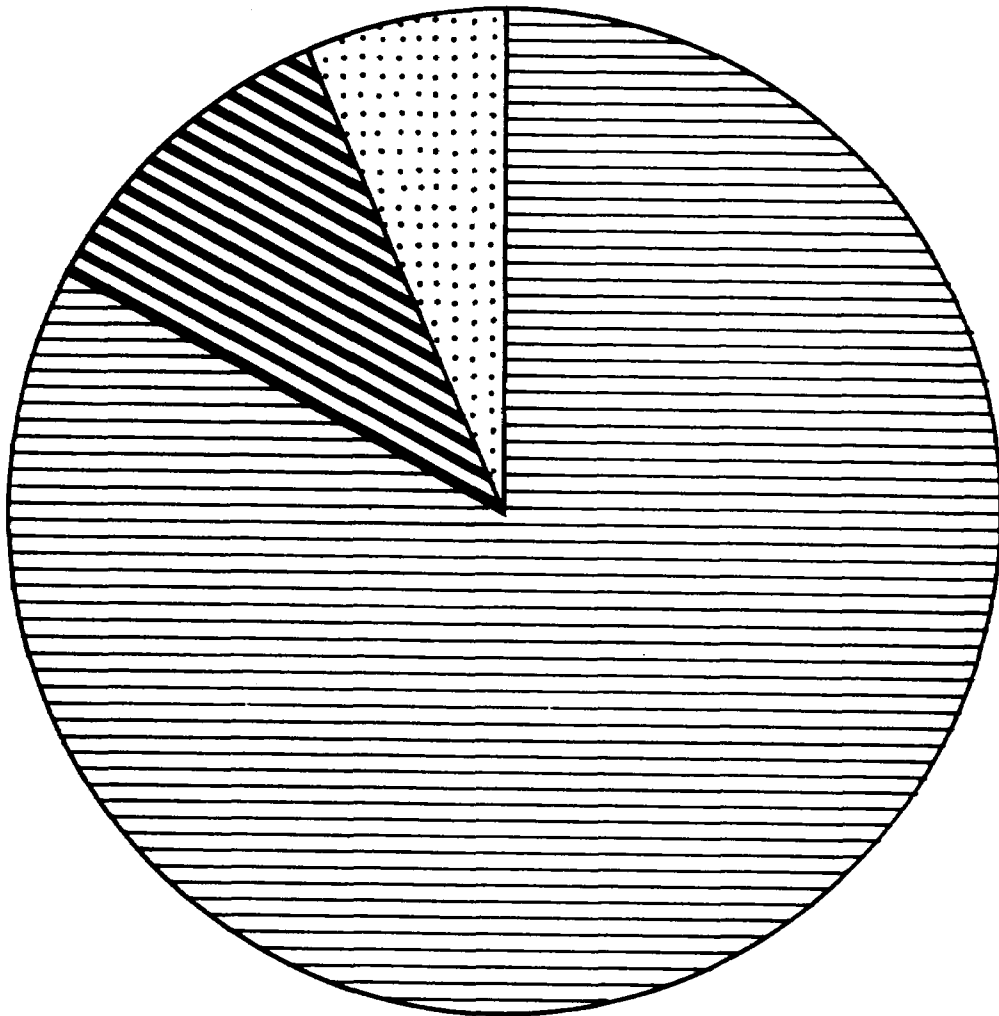


Fig. 3·4

b) Reddish Soil. The use of the land mainly depends on the sources of water supply.

i) IRRIGATED LAND:

Only about 150 acres of land (out of the total 1425 acres) is under irrigation. In all there are 50 wells used for irrigation purpose. The irrigated crops are Sugarcane, Rice, Wheat, Vegetables, Maize, Chilly etc.

ii) NON-IRRIGATED LAND:

The total area of the non-irrigated agricultural land is 1175 acres and 16 guntas. The cultivation in this land depends on the Monsoon rains and the main crops grown are Jawar, Tobacco, Tur, Moong, Gram etc.

A part of the remaining land is covered by roads, the river stream, the nalas and residences. The area of such land is about 100 acres.

2. HISTORICAL BACKGROUND:

According to the historical documentary evidence this village came into existence in the 17th Century A.D. on the bank of 'Dudhaganga' river. The people in the village used to reside around the 'Mallikarjuna' temple which is still in existence in a dilapidated condition. The population of the village was consisted of families belonging to a number of interdependent castes. The administration of the village was looked after traditionally by the heads of



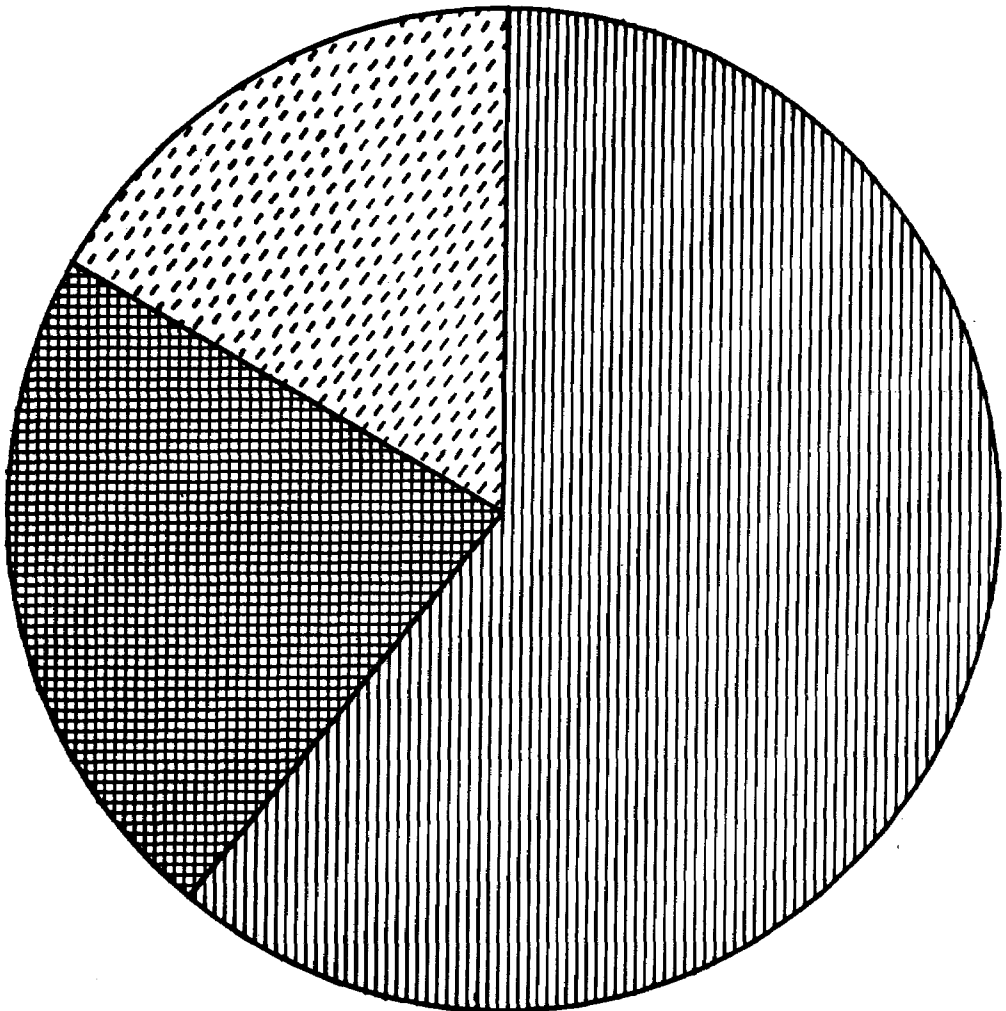
Deshpande family. The name of the village seems to have been derived from the name of the presiding deity of the village namely the Mallikarjuna (i.e. Shiva). It has been recorded that the river 'Dudhaganga' was often overflowed during the years 1852-1875, and as a consequence of which a lot of damage was caused to the village settlements. A number of people gradually shifted their residences towards south at a distance of about 2 kms from the original site. The present village has developed gradually since then.

3. POPULATION:

The population of the village at the time of information collected from the reliable informants (May, 1986) was 2447 out of which 1247 (50.97%) were males and 1200 (49.03%) were females. The village population is composed of as many as twenty 'Caste' groups. (Muslims are regarded as 'Caste' only in the sense of a separate endogamous group) Lingayat, Maratha and Mahar are the three most populous Castes, comprising among themselves 67.43% of the total population. The castewise breakup of the population is presented in Table-1.

As per the Karnataka State Government Rules, the village population can be divided into three categories, viz. 1) The Upper Castes or forward castes, 2) The backward

CASTE-WISE DISTRIBUTION OF POPULATION (MALIKWAD)





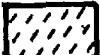
-  UPPER CASTES
-  BACKWARD COMMUNITIES
-  SCHEDULED CASTES

Fig.3.5

or scheduled Castes; and 3) The backward communities. Thus as far as our village is concerned the break-up of the caste into the three categories and the percentage population of each category to the total is as follows:

1) Upper castes:

1) Brahmin.	2) Maratha.	
3) Lingayat.	4) Jain.	... 59.47%

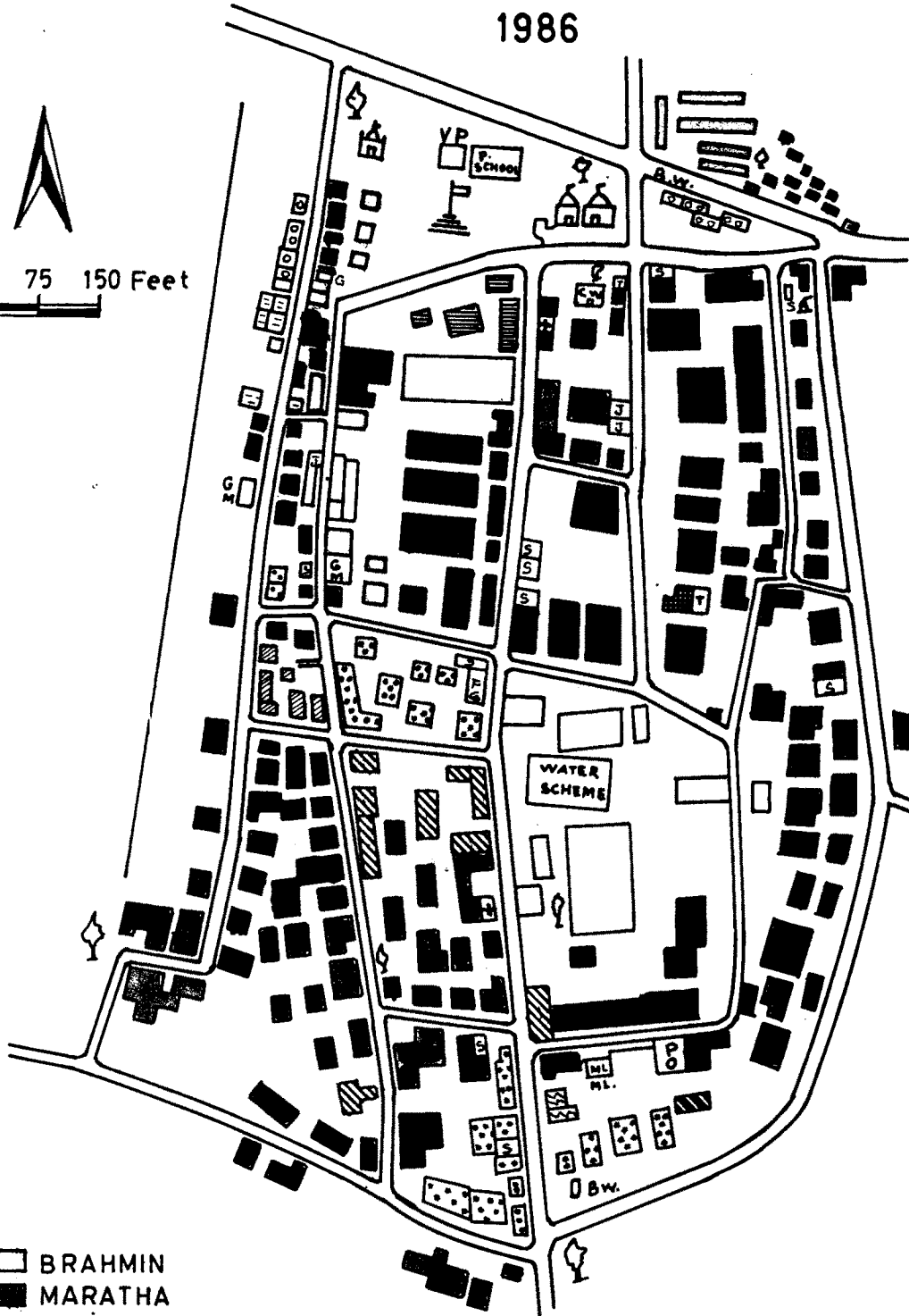
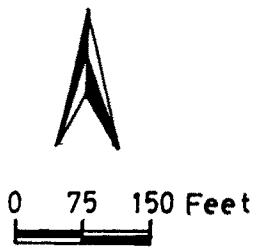
2) Backward Communities:

1) Sutar.	2) Lohar.	3) Koli.
4) Muslim.	5) Sonar.	6) Kumbhar.
7) Ambi.	8) Jangam	9) Kaikadi.
10) Dhangar.	11) Gondhali.	12) Nhavi.
13) Parit.		... 23.53%

3) Scheduled Castes:

1) Mahar.	2) Mang.	
3) Chambhar.		... 17.00%

CASTE-WISE DIVISIONS OF MALIKWAD 1986



- | | | |
|----------|----------|-------------------------|
| BRAHMIN | GONDHALI | - SHOPS Etc |
| MARATHA | AMBI | P.O.- Post Office |
| LINGAYAT | JANGAM | T- Talim |
| JAIN | PARIT | M L - Math (lingayat) |
| MUSLIM | NHAVI | P.S.- Primary School |
| SUTAR | KAIKADI | + - Dispensary |
| LOHAR | CHAMBHAR | V.P.- Village Panchayat |
| SONAR | MANG | G.M.- Grinding Mill |
| KOLI | MAHAR | B.W.- Bore Well |
| KUMBHAR | | CWD- Chawadi |
| DHANGAR | | F.G.- Food Grain Shop |

Fig. 3-6

5499

A.

TABLE - 1

THE CASTEWISE BREAK-UP OF THE POPULATION

Sr. No.	Caste	No. of families	Male	Female	Total	% to Total Population
1		2	3	4	5	6
1.	Brahmin	10	28	25	53	2.16
2.	Maratha	87	244	230	474	19.39
3.	Lingayat	146	412	445	857	35.07
4.	Jain	12	33	38	71	2.90
5.	Muslim	19	72	72	144	5.88
6.	Mahar	57	175	144	319	13.06
7.	Mang	12	23	30	53	2.16
8.	Chambhar	8	24	20	44	1.79
9.	Sutar	6	26	15	41	1.67
10.	Lohar	4	16	12	28	1.14
11.	Koli	31	85	74	159	6.49
12.	Sonar	1	3	4	7	0.28
13.	Kumbhar	2	18	15	33	1.34
14.	Ambi	3	9	10	19	0.77
15.	Jangam	6	20	13	33	1.34
16.	Kaikadi	3	15	11	26	1.06
17.	Dhangar	11	33	32	65	2.65
18.	Gondhali	1	2	3	5	0.20
19.	Nhavi	2	6	5	11	0.45
20.	Parit	1	3	2	5	0.20
	Total	422	1247	1200	2447	100.00

Source : Information collected from the reliable informants in the village (May, 1986)

One of the peculiarities of the village population is that a large majority (69.99%) of the people are from the age group 0 to 30 (See Table-2) similarly the elderly people over 60 years are only 1.96% in the total population.

TABLE - 2

THE AGE GROUP-WISE AND SEX-WISE
DISTRIBUTION OF THE POPULATION:

The age-group wise and sex-wise distribution of the population is presented in Table-2.

AGE GROUP	MALE	FEMALE	TOTAL	%
1	2	3	4	5
0 to 15	375	385	760	31.05
16 to 30	508	445	953	38.94
31 to 45	301	297	598	24.43
46 to 60	40	48	88	3.59
60 onwards	23	25	48	1.96
TOTAL	1247	1200	2447	100%

Source : Information collected from the reliable informants in the village (May,1986).

GROWTH OF POPULATION (MALIKWAD) 1961-1986

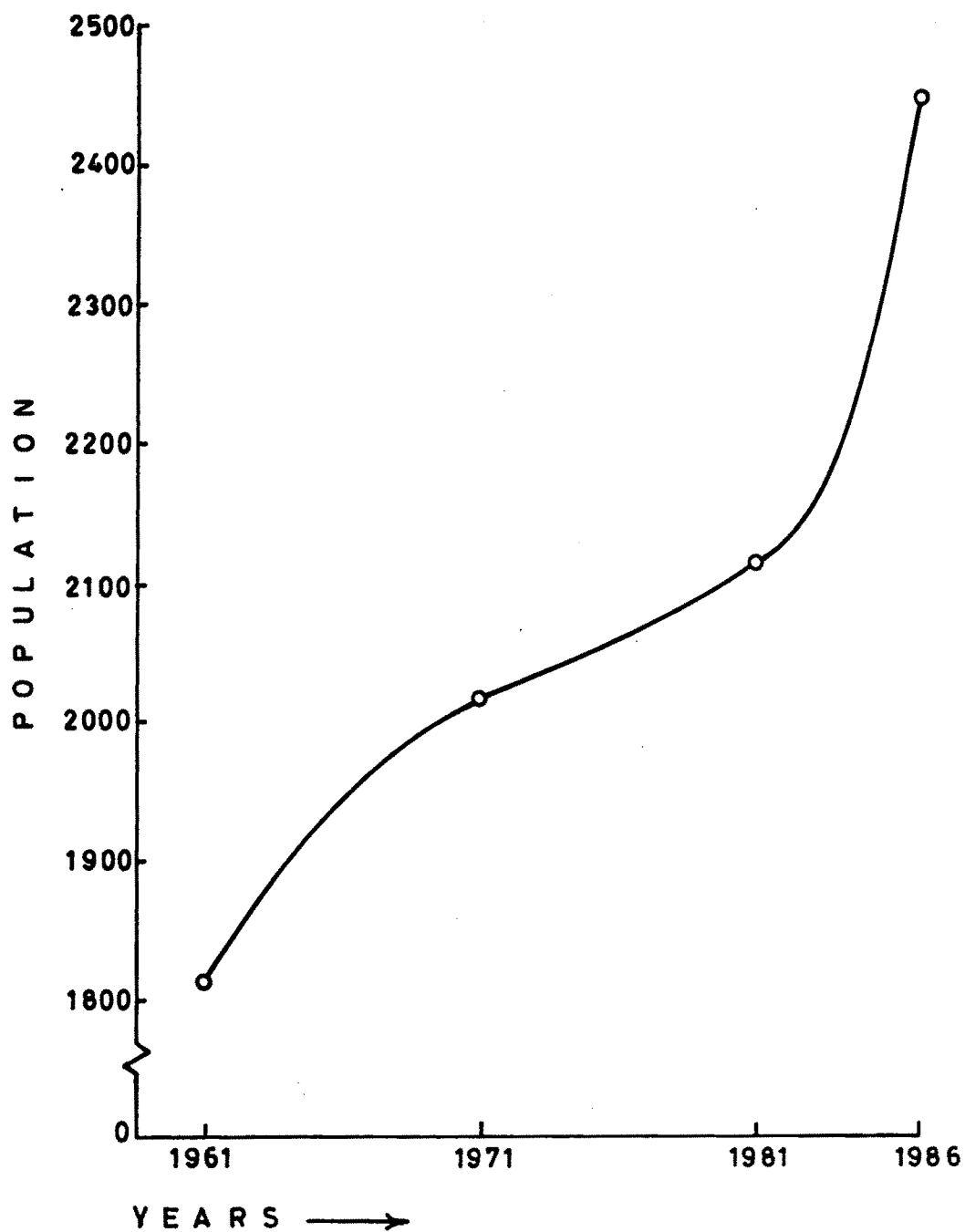


Fig. 3-7

The population explosion is a serious problem throughout India. The small village of Malikwad is not an exception. However the rate of growth is uneven as is seen from Table - 3.

TABLE - 3

GROWTH OF POPULATION OF MALIKWAD SINCE - 1961

Sr.No.	Year	Male	Female	Total Population	% growth during the period.
	1	2	3	4	5
1.	1961	955	859	1814	-
2.	1971	1035	982	2017	10.06
3.	1981	1053	1059	2112	4.49
4.	1986	1247	1200	2447	13.69

The table also shows that the female population has always remained slightly smaller than the male population.

Source : i) Karnataka Government Census Report, 1971.

ii) Tahasildar Office Record, Chikodi
Dist: Belgaum.

iii) Information collected from the reliable informants in the village.

iv) Village Accountant.

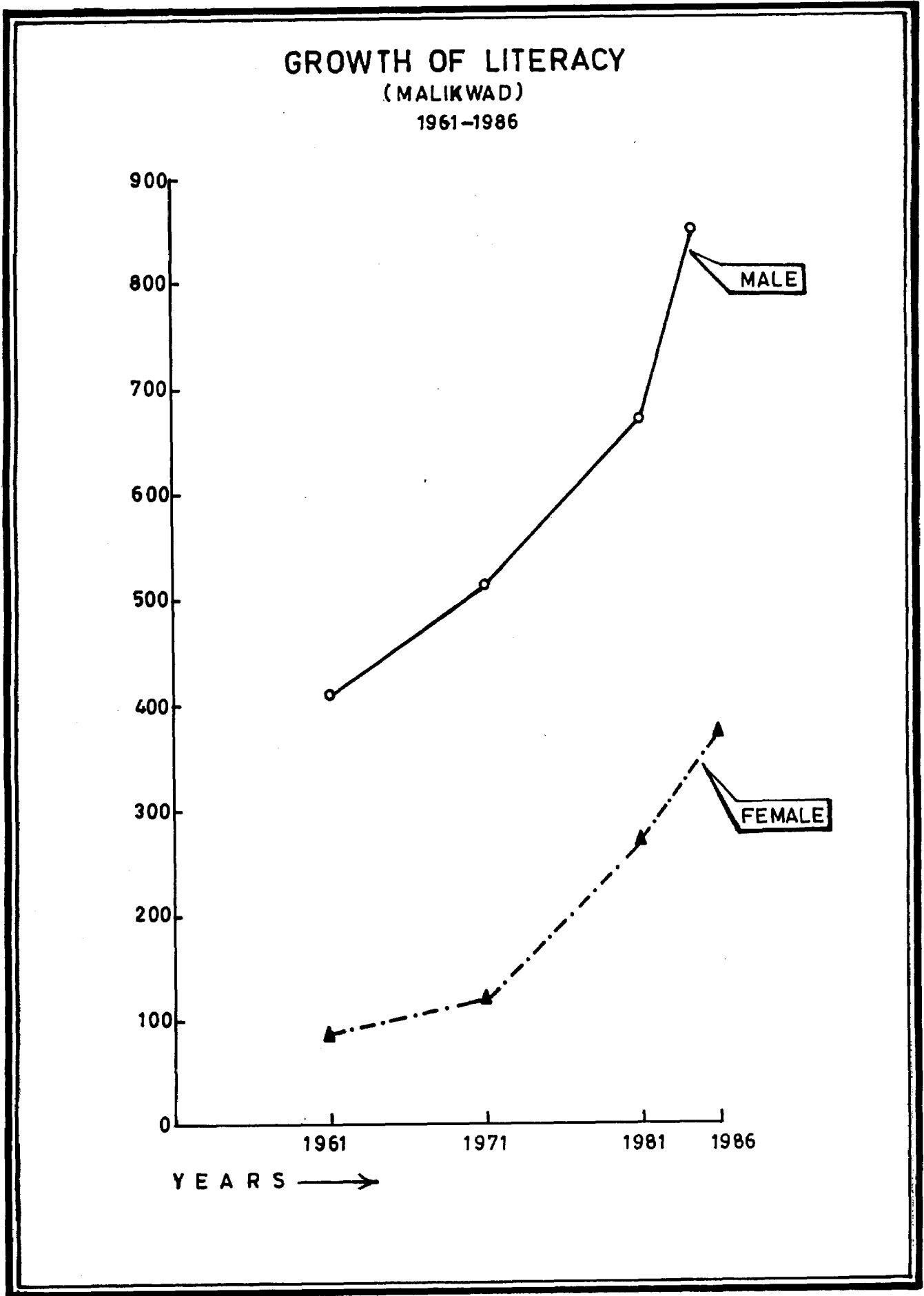


Fig.3.8

E D U C A T I O N

Modern Education is bringing about a number of desirable changes in rural social life. The literacy rate in the village (Table-4) is increasing and has reached to almost 50 percent. But the progress in this matter is uneven as far as male and female population is compared. Inspite of the rapid spread of Education about 68% of the women are still illiterate in the village.

TABLE - 4

THE GROWTH OF LITERACY DURING : 1961-1986

Sr.No.	Year	Male	Female	Literate
1.	1961	412 (43.14)	90 (10.48)	502 (27.67)
2.	1971	515 (49.76)	123 (12.53)	638 (31.63)
3.	1981	669 (63.53)	272 (25.68)	941 (44.55)
4.	1986	842 (67.52)	372 (31.08)	1214 (49.61)

Note:(A) Source : i) Karnatak Government Census Report,1971

ii) Tahasil Office Record, Chikodi
Dist: Belgaum.

iii) Information collected from the reliable informants in the village.

iv) Village Accountant.

(B) Figures in the parentheses indicate percentage to total of the respective population.

OCCUPATION-WISE POPULATION (MALIKWAD)

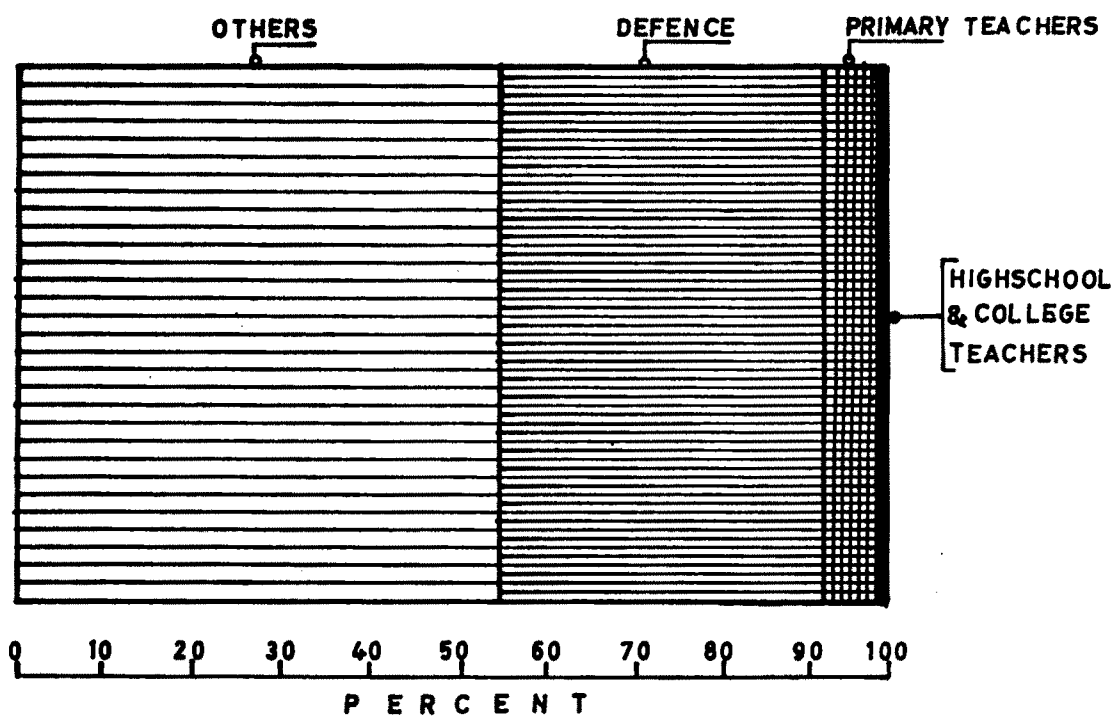


Fig. 3-9

The impact of spread of Education in the village can be seen from the fact that as many as 146 educated persons from the village are gainfully employed in different walks of life. The table-5 gives the details. These educated people from the 'Elite' - class of the village and appear in the forefront of all social, cultural and political activities in the village. Even though these people are not the actual leaders, their indirect influence is often witnessed.

TABLE - 5

GAINFULLY EMPLOYED PERSONS FROM THE VILLAGE

Sr.No.	Name of the Employment	No.of people
1.	Labour Officer	1
2.	Agricultural Officer	1
3.	Probation Officer(Social Welfare)...	1
4.	Doctor	2
5.	Advocate	1
6.	Jr.Engineer	1
7.	Telephone Operator	1
8.	Electricity Board Clerks	2
9.	Revenue Deptt. Clerks	2
10.	Life Insurance Company Clerks	2
11.	Postman	4
12.	Postmaster	1
13.	Village Accountant	1
14.	Private Company Clerks	11
15.	Conductor	2
16.	Excise Deptt. Peon	2
17.	Bank Clerks	5
18.	Bank Peon	2
19.	Circus Master	1
20.	Labour (Industrial Field)	85
21.	Primary Teachers	11
22.	High School Teachers	4
23.	Junior College Teacher	1
24.	Senior College Lecturer	1
25.	Education Officer	1
	Total	146

Source: Information collected from the reliable informants in the village (May, 1986).

L A N G U A G E

Even though the village is in Chikodi Taluka of Karnataka State, - Marathi is the mother tongue of the majority of the population. It was found that as many as 78 percent of the people have Marathi as their mother-tongue, some of the families (16%) have 'Kanada' as their mother-tongue. Muslims invariably claim 'Urdu' as their mother-tongue. However Marathi is understood and spoken by almost all the people in the village. Hence the village is predominantly Marathi speaking one and forms one of many such villages in Belgaum District situated on the Maharashtra Karnataka boundary.

DEFENCE SERVICE

A significant point about the village people to be noted is that considerably large number of people from the village are serving in Indian Armed forces. Moreover these persons are not restricted to any specific castes.

The following table will show that people belonging to as many as 15 different castes are serving in the armed forces.

TABLE - 6

CASTEWISE DISTRIBUTION OF PERSONS SERVING IN ARMED FORCES:

Sr.No.	Name of the caste group	No.of persons
1.	Brahmin	2
2.	Maratha	16
3.	Lingayat	32
4.	Muslim	3
5.	Mahar	12
6.	Mang	2
7.	Chambhar	2
8.	Sutar	3
9.	Lohar	1
10.	Koli	4
11.	Sonar	1
12.	Kumbhar	3
13.	Jangam	1
14.	Kaikadi	2
15.	Nhavi	1
	Total	85

Source: Information collected from the reliable informants in the community.

ESSENTIAL SERVICES

The village 'Malikwad' is at a distance of 12 kms. from Chikodi and 30 kms. from Nipani. But the villagers are not required to go to these towns for daily provisions. The essential services are available in the village (see Table-7). The village is thus almost self-sufficient as far as daily requirements are concerned.

TABLE - 7PROVISIONS AND SERVICES AVAILABLE IN THE VILLAGE

==0=

Sr.No.	Name of the Essential Services	Total number
--------	--------------------------------	--------------

1.	Post Office	1
2.	Kirana Shop	6
3.	Food-grain shop	1
4.	Cloth-Shop	1
5.	Grinding Mill	2
6.	Dispensary	2
7.	Bicycle-shop	3

==0=

Source : Information collected from the reliable informants in the village.

4. ECONOMIC ACTIVITIES AND INSTITUTIONS:

A) AGRICULTURE:

Agriculture is the backbone of our rural economy, and this is also true about our village. However, the techniques employed in the village are more or less of a traditional nature. The irrigated land is only 150 acres. The - irregularity of the rains greatly affects the agricultural income. The major portion of the agricultural land rests with the people of three dominant castes. viz. Brahmin, Maratha and Lingayat (See table 8). The rest of the people who are traditional Balutedars get their livelihood through their traditional occupations.

In the earlier period the people satisfied the needs of each other by way of exchanging labour and agricultural produces. At the end of the harvest season after threshing of the corn every Balutedar used to get his own share of the crop in the village. The life of the people was thus totally interdependent.

Since independence there has been a transition in the economic conditions of the village. During the British regime the landlords used to demand the Excessive Share of the Crops from the farmers. But after independence the tenancy act came into force. Many families got the permanent ownership of the land. This was a beginning of the economic stability for a majority of the families in the village.

Information collected from the reliable informants in the village shows that a few landlords stay in the cities, but manage to get their farms cultivated from the tenants or servants and thus get the income from agriculture. They have thus maintained economic interests in the lands. The main cash crops are Sugarcane, Tobacco and Chilly.

The nature of the distribution of land is worth study. Table-8 gives the details.

TABLE - 8
LAND HOLDINGS IN THE VILLAGE

Sr. No.	Caste	Total No. of families	No. of families having ownership of land			Total Land owned	Average Land holding	
			Less than 5 ac-res.	5 to 10 acres	10 and above			
1	2		3		4	5		
1.	Brahmin	10	-	-	10	10	325-00	32.50
2.	Maratha	87	64	13	08	85	422-00	4.96
3.	Lingayat	146	95	18	13	126	459-00	3.64
4.	Jain	12	8	1	1	10	40-00	4.00
5.	Muslim	19	13	1	1	15	40-00	2.67
6.	Mahar	57	16	-	-	16	8-00	0.50
7.	Mang	12	3	-	-	3	1-00	0.33
8.	Chambhar	8	2	-	-	2	1-00	0.50
9.	Sutar	6	-	-	-	Nil	Nil	Nil
10.	Lohar	4	1	-	-	1	0-16	0.16
11.	Koli	31	20	7	-	27	26-00	0.96
12.	Sonar	1	-	-	-	Nil	Nil	Nil
13.	Kumbhar	2	1	-	-	1	1-00	1.00
14.	Ambi	3	1	-	-	1	1-00	1.00
15.	Jangam	6	-	-	-	Nil	Nil	Nil
16.	Kaikadi	3	1	-	-	1	1-00	1.00
17.	Dhangar	11	-	-	-	Nil	Nil	Nil
18.	Gondhali	1	-	-	-	Nil	Nil	Nil
19.	Nhavi	2	-	-	-	Nil	Nil	Nil
20.	Parit	1	-	-	-	Nil	Nil	Nil
Total		422	225	40	33	298	1325-16	4.5

Source : Information collected from the reliable informants in the village.

B) LANDLESS LABOURERS:

As is the case in other villages in India, in Malikwad also there is a large section of the population depending for its bread on daily wages earned by working in the farms of the land owners. If we look to table-8, we shall easily notice that except Brahmins, all other castes, have families without any land of their own. This does not, however, mean that the working members of them are landless labourers. Some of them earn their livelihood through traditional occupations.

It can also be noted that all the so called lower castes have almost negligible land in their possession. Such families have no other alternative than to work on the farms of the landlords on daily wages. This type of economic dependency is the cause of not only backwardness but also of the exploitation of one section by the other section of the population.

ACTIVITIES ALLIED TO AGRICULTURE:

Among the other economic activities animal husbandry is of course more prominent. The animals include Buffalo, Cow and Sheep. There are 11 Dhanagar families whose traditional occupation is Sheep - rearing and weaving blankets. All the families in the village have atleast one mitch buffalo or cow. Thus dairying on Small Scale

has been accepted by the villagers. There are in all 551 buffalos, 10 cows, and 110 sheep in the village.

In addition to the agriculture and allied activities the other essential services are rendered by the various traditional Balutedars.

Thus there are carpenters, blacksmith, cobbler, washerman, barber, potter and such others. They used to help the agricultural activities and after other necessary services so as to make the village a self-sufficient community. The traditional life has, of course, undergone change and many youths from these Balutedar families have taken over to other than their traditional occupations.

The nature of change in the traditional way of cultivation can be judged from the modern implements and machines being used in the agricultural activities.

The following list of implements and machines in the village recently brought into use will throw light on this aspect of change.

		Number
1. Oil Engines	...	4
2. Electric pumps	...	55
3. Tractors	...	2
4. Harvesting Machines	...	4

THE WEAVERS INDUSTRIAL CO-OPERATIVE SOCIETY:

As a part of the economic development through Co-operative efforts we can note that working of a Co-operative Society in the village. In the year 1961 the Weavers Industrial Co-operative Society was established under the leadership of late Shri. Appa Chandu alias Bhau Patil. Initially, there were 35 members who contributed the total Share Capital of Rs.1,750/-. In the year 1962 the Society was inaugurated by the Director of Industries Belgaum. In all 18 Handlooms were installed, and 18 young people got jobs on daily wages. Later on the number of Handlooms went on increasing, creating additional employment in the village. The members also increased and the figure went up to 95. As a result the Share Capital also increased from Rs.1,750 to Rs.6,000/-. The finance for the additional Handlooms was made by the Belgaum District Central Co-operative Bank Ltd., Belgaum. At present this Industrial Co-operative Society is not working properly.

CO-OPERATIVE CREDIT SOCIETY:

Co-operative Credit Society is known as 'Malikwad Gram Seva Sahakari Sangh'. The indigenous bankers or money lenders used to exploit the village people by charging arbitrary and exorbitant rates of interest. Fighting against this exploitation the village people formed 'Malikwad Gram Seva Sahakari Sangh' in 1960 on a

Co-operative basis. The villagers collected a Share Capital of Rupees 500/- (with shares of Rs.10/- each). The Sangh borrowed from the Co-operative bank on the security of the members lands and started financing the members as per their needs. The main-objective of this Sangh was to cater to the economic needs of the members. The Sangh arrange to finance its individual members a loan of upto Rs.3,000/- depending upon their credibility.

FUNCTIONS OF THE GRAM SEVA SANGH:

- 1) Running of a controlled price shop in which essential commodities like food-grains, sugar, oil etc. are distributed.
- 2) Provision of chemical fertilizers, pesticides, etc.
- 3) Financing the village farmers.

The Sangh has made significant progress upto 1975. However, during 1975-76 the society was merged into the group society. A group of three villages having nearly 3000 (Three thousand) population each was deemed to be a single group society. A gradual change in the economic development of the village in an independent way was hampered to a great extent and the village lost its control over the required finance.

5. SPREAD OF EDUCATION:

Some time during the last decade of the 19th century

a prominent Brahmin landlord of the village invited a priest named 'Shambhatta' for imparting education to the local boys. He used to gather the Children in the village and teach them the reading and writing in the evening time. These classes continued for about 20 years. A number of upper caste - Children were benefitted from them.

Later on the village Patil took interest in the education and students used to gather at the Patil's house and were taught elementary lessons in grammar and arithmetic.

It was on the 20th November, 1911 that government started a school with four standards in the village. Later in 1916 this school became a Primary School having classes upto the seventh standard.

At present the government Higher Primary School has 384 students, of which 195 are boys and 189 girls. Even then there is no separate building for the school. There are eight teachers in the school, of which seven are 'Marathi' speaking and only one 'Kanada' speaking.

6. RELIGIOUS LIFE:

Religion has always been playing an important role in the Indian rural life. As the main economic activities, and hence the very existence, largely depends upon the vagaries of nature, Indian mind has always been influenced by religion.

Every human act is accompanied by some or other religious rite performed in order to achieve divine help and to avoid super natural hindrance.

Temples have been the central places for offering worship. In 'Malikwad' we have the following important deities having independent shrines.

1) Mahadeo, 2) Māhasoba, 3) Laxmi, 4) Vyankatesh, 5) Hanuman, 6) Vithoba, 7) Maragubai, etc.

Besides, about 30 years ago a monastery (Math) was established for the Lingayat religious heads.

1) MAHADEO TEMPLE:

Perhaps the oldest temple in the village is that of 'Mahadeo' or 'Mallikarjuna'. A great fair in honour of this deity is held at the time of 'Mahashivaratri'. Along with usual rituals a grand feast is arranged for all the people in the village on behalf of the Deshpande family. 'Mahadeo' is the 'Gramdevata' or the presiding deity of the village.

2) MHASOBA TEMPLE:

Another important deity of the village is 'Mhasoba'. The nature of social divisions in village life can be well borne-out from the fact that 'Mhasoba' is regarded as a god only of the Mahars. The worship in the temple of Mhasoba is offered only by these castes.

Near the Mhasoba temple there is also a small shrine of god 'Thaloba', also a deity of Mahar. It is believed that the Wrath of 'Mari Aai' (i.e. the deity of death) can be specified by way of sacrificing the animals like cocks, goats etc. to this deity. This religious practice is observed even to-day. A religious festival is held every year. The worship is also regularly offered on the Amavasya days. The god 'Thaloba' is the presiding deity of this place (Sthala) which is in the outskirts of the village, looking after the safety of the people.

3) LAXMI:

Laxmi or the goddess of wealth is another deity having two separate temples in the village. Every year on the eve of 'Dasara' a public fair is held at one of them and meals are served to the villagers.

4) VITHOBA:

In the year 1952 an idol of god 'Vithal' was ceremonially brought from 'Pandharapur' and was installed in the village. In 1956 a temple was constructed and since then this temple is a centre for religious and cultural activities such as 'Pravachan', 'Kirtan', 'Bhajan' etc.

5) MARAGUBAI:

Maragubai is regarded as the special deity of the 'Dhangars' (Shepherds) and a temple dedicated to her is

constructed. In the village, Maragubai is also one of the Gramdevatas.

Besides the above 'Vyankatesh' and 'Hanuman' are also being worshiped in smaller shrines.

LINGAYAT 'MONASTERY' (MATH)

The foundation of a monastery (Math) was laid as a religious institution in the year 1956. The inspiration came from the devotees who used to visit the famous monastery (Math) of 'Shri. Sadashivaswami' in Bijapur district of Karnataka State. A Photograph of the said Swami is displayed in the 'monastery' (Math). Annual festival is held and food is served to the people as Mahaprasad.

MOSQUE

There are 19 families of the muslim community and the mosque serves the religious needs of them.

Festivals and fairs:

Fairs and festivals have great significance in the cultural life of the community. They provide occasions for recreation and bring about social cohesion. But some times they also reveal the internal tensions and rivalries the important common festivals and fairs in the village are briefly described below.



GARR. BALASAHEB KHARDEKAR LIBRARY
SHIVAJI UNIVERSITY, KOLHAPUR

1) KARNATAKI BENDUR:

This festival is celebrated on the full moon day of Hindu month at 'Jyeshtha'. It is a festival of the oxen. The oxen are decorated and there is a beautiful procession arranged through the streets, of the village.

2) GANESH CHATURTHI:

Every year the idol of Shri. Ganesh is consecrated at a central place in the village, by the all Yuvak Mandals of the village on the fourth day of the bright half of the month of 'Bhadrapad'. Cultural programmes are also arranged during this festival.

3) DASARA:

Dasara festival is celebrated in the month of 'Ashvin'. In the evening the Palanquins of the gods 'Naikaba', 'Mhasoba', 'Thaloba', etc. are brought in separate processions. They proceed to the temple of Vyankatesh for the purpose of common ceremonial loof of 'gold' supposed to be in the form of 'Shami' leaves.

Even though all the sections in the society participate in the procession the Palanquins of different deities are kept separate. The harijans are not allowed to mix up in the procession. They remain only at the outskirts of the main place of worship. It may be noted

that such situations have potentiality of creating tensions among the different sections.

4) MOHARRAM:

Moharram is a Muslim festival. But people belonging to all sections of the village community come together to participate in it.

5) VISHALI FAIR:

Vishali fair is celebrated on the last day of the black fortnight of the month of 'Pousha'. This is the most popular common festival in the village. It was started in 18th Century by Shrimant Tuljaram Nimbalkar Desai of Hukkeri (a near by formerly princely State). In the year 1924 the prince and heir apparent of Nanadi, a small jahagir village, Shrimant Appasaheb alias Baba Nimbalkar-Desai (Nandikar Sarkar) took initiative and arranged to bring together all the presiding deities and their devotees from the three Jahagir villages of Malikwad, Nanadi and Nagaral.

The palanquins are led in a procession to the river with a specific order and with all the formalities. The palanquins of Mahar gods had to take an independent course and to proceed to the river seperately. Then ceremonial bath of the deities take place.

It is seen that the palanquins of the Mahar gods

are kept at some distance from those of the gods of savarnās. After the rite of 'Mahasaana' (or great bath) Shri. Baba Nimbalkar (known as sarkar) offers worship to all the gods except to those belonging to Mahars. This - discrimination must also be kept in mind in explaining the inter-caste tensions in the community at large.

6) URUS:

Urus' is a fair celebrated in the month of may every year. The celebrations are held by the side of the 'Mosque' where there is the 'Darga' of 'Malikajan'. Urus festival indicates now popular Hinduism crosses the boundaries of sectarian rituals.

7) ADMINISTRATION:

VILLAGE PANCHAYAT:

In the month of June, 1952, the elections were held in the village by the District Local Board, Belgaum. The first panchayat body was formed, of which Shri. Kondaji Ranoji Patil was unanimously elected as the 'Sarpanch'. The tenure of the first village panchayat was of four years and thereafter in 1956 the second body of nine members was elected, Shri. Annappa Mallari Powar was elected as its 'Sarpanch' by a majority.

In 1960, Mysore State Panchayat Act came into force. The number of the members increased from 9 to 13.

The Scheduled Caste women were given a representation. In March, 1960 the elections were held. Shri. Chandrakant Appaso Patil was elected as the 'Chairman'. This Panchayat body worked for 8 years i.e. (1960 - 1968).

Again in the month of June, 1968 the elections were held and Shri. Chandrakant Appaso Patil was re-elected as the 'Chairman'. This Panchayat worked till the village panchayat was dissolved in the month of August, 1983.

The main duties of the village panchayat were as follows:-

- 1) To build the roads and clean the gutters.
- 2) To build the public wells for drinking water.
- 3) To build a separate public well for the Harijans by spending 5,000/- rupees with the assistance of Taluka Development Board.
- 4) The Panchayat shall maintain the public facilities in the village.

In the year 1977 Karnataka State witnessed political polarisation. The Janata Party came to power in the month of April, 1983. It dissolved all the village panchayats in the state on the 3rd August, 1983, and handed over the - administration to the Assistant Commissioner, Chikodi. Consequently the village administration is being carried out,

at present by a village Accountant. The village Accountant works under the control of the Assistant Commissioner, Chikodi District Belgaum.

8. SOCIAL AND CULTURAL ORGANIZATIONS:

There are in all seven different voluntary organizations working in the village. Except 'Satyashodhak', Kranti, and the 'Bal Ganesh' Mandals the other mandals were organized pertaining to the communal and political purposes. As a result of it the inter-caste relations among these mandals are marked by a sense of isolation but still hatred is not found among them. Because of the influence of some orthodox people on every mandal, after the conflict of 1977 an outstanding work towards lessening the caste tensions seems to have been done satisfactorily by any of the mandals. A meeting of every mandal is called twice a year. In Malikwad following are mandals and their activities.

1) 'Satyashodhak' Yuvak Mandal:

Inspired by the revolutionary thoughts of Mahatma Phule, Vijay Shripatrao Patil laid the foundation of the 'Satyashodhak' Yuvak Mandal in the village in March, 1975. This mandal was instituted with a view of employing the energy of the youth for constructive cultural and social work. This mandal is open for all youths in the village. This organisation has so far carried out the following activities:

- 1) The mandal has started a public library in the village.
- 2) It has raised building fund for repairing the school building in the village.
- 3) It has helped the needy families of the village by using its good offices to provide loans through bank under self-employment schemes such as dairy and others.

2) 'Jaybhim' Yuvak Mandal:

This mandal was founded in April, 1975. The mandal celebrates the birth anniversary of Dr. Ambedkar every year. The aim of the anniversary celebration is to awaken the Dalits and to create a sense of solidarity and determination to fight the oppression. The members of this mandal are the youths only from the Mahar community.

The Mandal has undertaken the following service projects:-

- 1) Under the Karnatak Government Scheme the mandal has helped seven families to seek grants for the repair of their houses.
- 2) It has helped 15 families to get electric connections under the 'Bhagyajoti' Electric Scheme of Karnataka Government.
- 3) Because of the efforts of the mandal 12 people (5 men and 7 women) have received old age pension from the Government.

3) Balshivaji Mandal:

This Mandal was founded in March, 1982 under the leadership of Shri. Vilas Ganapati Patil. The Mandal celebrates the birth anniversary of Chhatrapati Shivaji Maharaj. The members of this mandal are the youths only from the Maratha community.

The Mandal undertakes the following activities:

- 1) On the occasion of the Ganesh festival, the mandal arranges programmes for entertainment.
- 2) The Mandal presents one Act play.
- 3) The main object is to nurture the artistic qualities among the youths and to provide opportunity for displaying their artistic talents.

In the near future the mandal proposes to set up a sports club in the village.

4) Ranzunjar Yuvak Mandal:

This mandal was founded in 1976. The members of the mandal are from the Lingayat Community. The Mandal Celebrates the birth anniversary of Shri. Basaveshwar and the Ganesh festival every year. The Mandal also arranges Lazim competitions every year.

5) SUDHARANA MANDAL:

This mandal was formed in 1984. The main object of this mandal is to celebrate Shri. Ganesh festival. This

mandal is open for the Lingayat Children only.

6) Bal Ganesh Mandal:

This mandal was formed in 1981. It celebrates Ganesh Chaturthi and Shri. Hanuman Jayanti. The mandal includes the youths from Maratha and Lingayat communities.

7) Kranti Yuvak Mandal:

This mandal was founded in 1985. The members of the Mandal are from the Mang, Kaikadi, and Koli Castes only. The Mandal has the aim of performing various cultural activities. It has collected 1000/- rupees for the repair of Shri. Mahalaxmi temple.

The brief outline of these voluntary organizations would indicate that they are mostly based on caste affinity. The main purpose served by such organizations is the solidarity of particular caste or sectarian groups. Sometimes such Mandals are also used by the political community. Only a few organizations like Satyashodhak Mandal, with leadership be fitting the aims, bring about modernization, otherwise the caste based organizations generally cement the caste divisions and maintain traditional divisions in the society.

The over all picture of the village life presented in this chapter will indicate the social relations in the village are changing with the modernizing forces let loose since independence.