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CHAPTER - III

KAVATHE : A VILLAGE PROFILE

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This chapter provides an elaborate description of the village Kavathe in Solapur district of Maharashtra. Before it we give a brief description about Solapur district.

Solapur District:

The district of Solapur lies entirely in the Bhima-Sina-Man basins, just before the Bhima River leaves Maharashtra state to enter into Karnataka state. Bounded by 17 ° 10' North and 18 ° 32' North latitudes and 74 ° 42' East and 76 ° 15' East Longitudes. The district is fairly well defined to its West as well as to its East by the inward-looking scarps of Phaltan Range and the Osmanabad Plateau, respectively. The adjoining districts are Sangli to its South-West, Ahmednagar to its North, Beed and Osmanabad to its East and Bijapur district in Karnataka state to its South. Though of an irregular shape, the district is roughly squarish 200 K.M. East-West and 150 K.M. North South. The district has a total area of 15,021 square K.M. and population of 38.55 Lakh, as per 2001 census.

The district of Solapur is known after its town headquarters. 'Solapur' is believed to be derived from two words 'Sola' meaning sixteen and 'Pur' meaning village. But recent research work however shows that the name Solapur is derived not from the congregation of sixteen villages. It is evident from the inscription of Shivayogi Shri Siddeshwar of the time of the Kalachuris of Kalyani that the town was called as Sonnalge which came to be pronounced as

Sonnalagi. The town was known as Sonnalagi even up-to the time of Yadavas. A Sanskrit inscription dated Shaka - 1238 after the downfall of the Yadavas found at Kamati in Mohal taluka. This inscription shows that the town was known as Sonalipur. One of the inscription found in Solapur fort shows that the town was called Sonalapur. While another on the wall in the fort shows that it was known as Sandalpur. During the Muslim period the town came to be known as Sandalapur, the word Sandal meaning Sandal wood. It is therefore most probable that during the course of time the name Solapur was evolved by dropping 'na' from the name Sonalapur. Subsequently the British rulers pronounced as Solapur, and hence the present name of the town.

■ CLIMATE:

The climate of Solapur district is on the whole agreeable and is characterized by general dryness in the major part of the year. The cold season from December to about the middle of February is followed by the hot season which lasts up-to the May. June to September is the South-West monsoon season. October and November constitute the post-monsoon or retreating monsoon season.

Rainfall

The average annual rainfall in the district is 583.3 mm. (23.00"). Some rainfall in the form of thunder-showers occurs during the months of April and May. The rainfall during the South-West monsoon in the month of June to September amounts to about 74 percent of the annual rainfall. September is the

rainiest month. About 17 percent of the normal annual rainfall in the district is received in the post-monsoon months of October and November.

The heaviest rainfall in 24 hours recorded at any station in the district was 251.5 mm. at Pandharpur on September 7, 1895. [Ref. Maharashtra State Gazetteer: Solapur District]

Kavathe: A Village Profile

Here an attempt has been made to present a profile of the Kavathe village, on the basis of following points.

i] Geographical Condition of the Village:

As far as the location is concerned, the village Kavathe is located 17 K.M. away from the National Highway No. 13, Solapur-Bijapur road. The village is located South-West of Solapur city. The Kavathe village is surrounded by Soregave village in the East, Donagave village in the South, Patheri village in the West, Balati village in the North. A kaccha road connects the Kavathe village with three other villages Nandur, Patheri and Belati, except Donagave where there is a pacca road. Kavathe village is located between 80°.10 North latitude and 75°.50 East longitudes in Solapur district of South Maharashtra.

ii] Population and Households:

According to record available in the 'Grampanchyat Office' of Kavathe, the present population of the village is 2476, according to 1991 census. Out of total population, male population is 1348 and female population is 1128. There are 432 households in the village. The composition of households is distributed according to different castes. Numerically the Dhangar community is having the largest number of households. Followed by Maratha, Lingayat, Muslim, Harijan etc. In this village majority of the people belong to Hindu religion and their main occupation is agriculture.

iii] Social Structure of the Village Kavathe:

The village is centered around the temple called as “Vitthal-Rukmani” temple. However, the households in the village have been clustered according to the different caste-groups. Around the “Vitthal-Rukmani” temple there are 32 households, belonging to the dominant higher castes (Brahmin, Lingayat, Maratha etc.). The entire village is structured in a hierarchical order. The higher caste families are (Brahmin, Lingayat, and Maratha) located at the center of the village. Around these households some middle-castes households live such as, Dhangar, Mali, Teli, Pot maker, Lohar, Muslim etc. which are found in the second layer of the village. Third and last layer of the village is known as “Mahar-wada” or “Harijan-Vasti” consisting of only scheduled castes families are spread out in the out-skirts of the village.

Now a day this structure of the village is changing, some scheduled castes households have purchased house-site land in the center of the village.

iv] Literacy and Education:

According to ‘Gram-Sevak’ [A Government servant] in the Kavathe village, total literacy of the village is 38 %. It is pathetic to know that 62% of the population in the village is illiterate until now. Among the total literate population, 78% of male and only 22% of females are literate. This shows that the rate of female literacy in the village is too low. A very few members in the village have higher education. There are 15 graduates and 8 post-graduates in the village.

Among them one is female graduate.

In the village there is one Zilla Parishad's Primary School up-to 7th standard, which was established in 1962. There are 8 teachers in the primary school. Among them one is Head-master. This year 2002-2003 there are 315 students in the school. Among them 170 are boys and 145 are girls.

Recently, in 1995 one private High-school (up to 10th Standard) was opened nearby the village. In the high-school there are 9 teachers and 158 students. Among them 90 are boys and 68 are girls.

The Kavathe village is located around this “Vitthal-Rukmini” temple.



Zilla-Parishad Primary School in the village



v] Land use Pattern:

According to record available in the village 'Grampanchayat' office, total area of the Kavathe village is 700.1 hectares. Out of this, 674.69 hectares of land is cultivated land. Out of the total cultivated land, 150 hectares land is under irrigation, and the remaining 524.69 hectares land is un-irrigated. Out of the total un-irrigated land 32 hectares is non-cultivable. Out of the total land of the village, 25.32 hectares land is under "Gavthan" meant for housing.

vi] Cropping Pattern:

Jawar, wheat, paddy, nuts, sun-flower, and oil-grain etc. crops are produced by the peasants in the village. Among these crops Jawar is the most important crop, which is cultivated by majority of the peasants. Now-a-days, some educated and rich peasants cultivate sugarcane, cotton etc. Very few peasants in the village cultivate Ground-nuts, Sun-flower and vegetable in the village. Some educated and rich peasants in the village are aware of the use of new varieties of seeds (H.Y.V.S) and they use new technology, fertilizers, and pesticides.

vii] Occupational Pattern:

The economic system of the Kavathe village is mainly dependant upon agriculture and its associated activities. There are some traditional occupations like animal husbandry, carpentry and pot-making etc. The majority of the peasants in the village use traditional tools and technology in agriculture, so agriculture is backward. Majority of the peasants in the village belong to small

peasants and landless labourer's categories having low income. A few rich and educated peasants use new developed technology, new varieties of seeds and Chemical pesticides in their agriculture. So their agricultural income is more than their subsistence needs. They sell their agriculture production in Solapur market, which is 18 Km. away from the village.

Under the 'Indian National Congress Party,
one 'Youva Manch' was started in the village.



Men and Women in the village are going for voting.



viii] Village Administration and Politics:

For the purpose of good administration in rural society, the Panchayat Raj system exists in the Maharashtra state. The village has its own 'Grampanchayat'. There are 9 members in this present 'Grampanchayat'. Among these, 3 members are from open category, 2 members from Other Backward Caste(O.B.C.), 1 member is from Scheduled Caste (S.C.), 1 member is from Muslim community, 1 female member belongs to Nomadic tribe and Sarpanch of the village belongs to Dhangar community. Earlier Sarpanch of the village was also from the same (Dhangar) community. It is mainly because the Dhangar community in the village is a dominant caste numerically. The village Grampanchayat holds Gram-sabha, once in every six months. After 5 years a new body of Grampanchayat is constituted through election.

Very few people in the village are politically aware. In the village there are supporters of three political parties, namely the Indian National Congress, Shiv-Sena and Bharatiya Janata Party (recently started) have influence on people in the village. Among them the Indian National Congress Party, is the most influential and popular party in the village. Caste is very dominant factor that determines the voting pattern during the election. The pattern of voting also depends upon other factors such as nature of political party, money, religion, literacy, mobilization etc.

ix] Health:

There is no government primary health centre in the village. But there are two private doctors running their own private Clinics in the village. In the village drinking water is provided through pipe under group water supply scheme. Every family in the village has to pay Rs. 230/- per year as 'Pani-Patti'.

x] Fairs and Festivals:

Fairs and Festivals have a significant place in the cultural life of the villagers. They are meant for people's entertainment and integration of the villagers. In the village Hindu and Muslim festivals are organized in common. The festivals, some times exhibit, inter-caste tensions and crisis. However, it is noted that the Hindu and Muslim festivals are usually celebrated very happily.

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