

CHAPTER 5

SOCIO-CULTURAL PROBLEMS

1. INTRODUCTION:

The present chapter deals with the Socio-Cultural life of the rehabilitated people in terms of the problems they face, migration that has brought about some changes in the nature of matrimonial and kinship ties of the displaced families in the rehabilitated villages, solidarity that exists between natives and the rehabilitated families in their new setting on different socio-cultural occasions, recreational facilities that are available to the rehabilitated families in their new localities, and the voluntary organizations that are operating in the area of Koyana Dam.

2. MATRIMONIAL AND KINSHIP RELATIONS: The present section deals with the matrimonial and kinship relations before as well as after rehabilitation. The displacement and rehabilitation leads to the change in location of the families from one place to another. On this background, the issue arises, whether migration brings about any change in the matrimonial and kinship relations of the displaced and rehabilitated respondent-families. The details in this connection are presented in this section.

3. MATRIMONIAL RELATIONS BEFORE REHABILITATION: The respondents were asked to state the places where matrimonial relations were existing before rehabilitation. The details about this are presented in Table 5.1.

TABLE 5.1

MATRIMONIAL RELATIONS BEFORE REHABILITATION

Zones	Satara District.	Ratnagiri District.	Sat. + Rat. District.	Total
Plain	238 (88.14)	23 (8.51)	9 (3.33)	270
Catchment	255 (87.62)	26 (8.93)	10 (3.43)	291
Konkan	24 (44.44)	26 (48.14)	4 (7.40)	54
Total	517 (84.05)	75 (12.19)	23 (3.73)	615

The table clearly indicates that majority of the respondents had matrimonial relations in Satara District. It shows that before rehabilitation, these people used to have matrimonial relations around the places of their origin. There were only a few respondents who had matrimonial relations in Ratnagiri District also and it was due to the fact that Ratnagiri District has had close geographical proximity with the Koyana catchment area.

4. MATRIMONIAL RELATIONS AFTER REHABILITATION: When the respondents were asked about the situation regarding matrimonial relations after rehabilitation, the following picture emerged.

TABLE 5.2

MATRIMONIAL RELATIONS AFTER REHABILITATION

	Sat.	Rat.	Rat + Sat.	Rai.	Tha.	San.	Other	Total
P.	223 (82.59)	14 (5.18)	12 (4.44)	-	-	17 (6.29)	4 (1.48)	270
C	215 (73.88)	31 (10.65)	13 (4.46)	6 (2.06)	-	25 (8.59)	1 (0.34)	291
K	2 (3.70)	16 (29.62)	-	21 (38.88)	13 (24.07)	2 (3.70)	-	54
T	440 (71.54)	61 (9.91)	25 (4.06)	27 (4.39)	13 (2.11)	44 (7.15)	5 (0.81)	615

P = Plain, C = Catchment, K = Konkan, T = Total.

Sat. = Satara

Rat. = Ratnagiri

Rai. = Raigad

Tha. = Thane

San. = Sangli

The table clearly reveals two trends. First, even after rehabilitation in the case of the majority of the respondents the centre of matrimonial relations continue to be in Satara District itself; whereas the second trend reveals that after rehabilitation, the respondents have established matrimonial relations with the people where they have migrated, i.e., in Raigad, Thane and Sangli Districts which shows the extension of matrimonial relations to the places where the displaced families have been settled down.

5. CONTINUATION OF MATRIMONIAL RELATIONS WITH EARLIER VILLAGES:

Further, the respondents were asked the question whether they continue to maintain matrimonial relations with the villages from where they are displaced. The

details in this regard are presented in Table 5.3.

TABLE 5.3

MATRIMONIAL RELATIONS WITH EARLIER VILLAGES

Zones	Yes	No	Total
Plain	151 (55.92)	119 (44.07)	270
Catchment	217 (74.57)	74 (25.42)	291
Konkan	38 (70.37)	16 (29.62)	54
Total	406 (66.01)	209 (33.98)	615

The table indicates that a majority of the respondents continue to maintain their matrimonial relations with the villages from where they are displaced. This trend is especially true for the catchment and konkan zones. The plain zone shows a trend of discontinuation of the matrimonial relations with the earlier villages and this is due to the fact that a majority of the villagers have shifted enblock to new localities that have eventually led to establish a new trend.

6. PROBLEMS REGARDING MATRIMONIAL RELATIONS: The respondents were further asked to comment whether there were any problems with reference to the settlement of matrimonial relations for their sons and daughters. For 324 respondents, this question was not applicable. The

details of responses of the remaining respondents are presented in Table 5.4.

TABLE 5.4
PROBLEMS REGARDING MATRIMONIAL RELATIONS

Zone	Economic	Difficulty in new relations.	Total
Plain	125	7	132
Catchment	122	9	131
Konkan	24	4	28
Total	271	20	291

The table shows that the majority of the respondents were facing a dowry problem in case of marriages of their daughters. Only a few respondents have reported the problem in finding out new matrimonial relations due to displacement and rehabilitation. Thus it can be concluded that the dowry problem has become more serious than finding out the matrimonial relations for their sons and daughters.

7. MATRIMONIAL RELATIONS WITH NEW FAMILIES: Whenever displacement and rehabilitation takes place, naturally it leads to the matrimonial relations with new families. This aspect has been presented in Table 5.5.

TABLE 5.5MATRIMONIAL RELATIONS WITH NEW FAMILIES

Zone	Yes	No	Total
Plain	152 (56.29)	118 (43.70)	270
Catchment	212 (72.85)	79 (27.14)	291
Konkan	18 (33.33)	36 (66.66)	54
Total	382 (62.11)	233 (37.88)	615

The data indicate that the majority of the respondents have established matrimonial relations with new families in the area and this is particularly true in the plain and catchment areas. The respondents from konkan zone have not established such type of new matrimonial relations that shows that they are continuing with their former kinship circle.

8. CHILD MARRIAGES AMONGST GOPAL DHANGARS: A reference to marriage practices among Gopal Dhanagars is made by Laxman Mane in his book "Band Darwaja."¹ Gopal Dhanagars are residing in large number in Patan, Javali and Satara Talukas. There are only 5 to 10 educated persons out of nearly 30 thousand. The child-marriage has been a regular practice amongst the Gopal Dhanagars, however, the committee of educated persons has been formed to curb this trend and

nearly 230 marriages that were to take place in 1984 were stopped and the notices were served. Some examples of arranged marriages will clearly show the existence of the practices of child marriage amongst the Gopal Dhanagars.

1) A 25 year boy Babu Vitthal Advarikar was engaged to a six year old Girl from Bhambe (Taluka Patan). 2) A ten year old boy named Shankar was engaged to a twelve year old girl named Ranibai Chimaji from Taluka Patan. 3) A 1½ years old girl named Shantibai was engaged to a much older boy from the village Dastan. 4) Dagadu Age 10 years -
- Housabai Age 5 years.
Kondabai age 5 years. 5) Gangaram Age 16 years / All these facts noted by the writer clearly show the trend of child marriages prevailing amongst the Gopal Dhanagars.

The people from Koyana Catchment have blood relations with the Konkan people. But "now-a-days the Konkan people are not willing to have matrimonial relations with the people in the Koyana Catchment area due to the lack of transportation facilities." 2 This is not an exaggeration but a fact. The catchment area becomes totally inaccessible during the monsoon season.

9. ARRIVAL OF KINSMEN: Traditionally in every village kinship ties are predominant. There is a cluster of families belonging to common kinship ties. However after displacement these kinsmen have been spread over and settled in different places. On this background the question asked was whether the kinsmen have also arrived alongwith them to the new settlement. The details in this connection are presented in Table 5.6.

TABLE 5.6ARRIVAL OF KINSMEN

Zones	Yes	No	Total
Plain	92 (34.07)	178 (65.92)	270
Catchment	152 (52.23)	139 (47.76)	291
Konkan	40 (74.07)	14 (25.92)	54
Total	284 (46.17)	331 (53.82)	615

The table indicates that a majority of the respondents' kinsmen have not arrived with them but they are scattered in different places and this is especially true in the case of plain zone. Here the displaced families have been scattered.

However in the case of the catchment and konkan zones the families have been shifted enblock and therefore the kinsmen of respondents have also arrived alongwith them to these places.

10. SOCIO-CULTURAL LIFE: The Neighbourhood pattern in terms of caste and occupation has been examined in the light of the neighbourhood pattern that was there in their original village communities before rehabilitation.

11. NEIGHBOURHOOD PATTERN: Households with more or less equal social status tend to cluster in the same neighbourhood throughout rural India. On this background the data regarding spatial distribution of households in terms of caste groups are presented in Table 5.7.

TABLE 5.7

NEIGHBOURHOOD PATTERN: CASTE-GROUPS

Zones	Same Caste-group		Different caste-group		Total
	B	A	B	A	
Plain	244 (90.37)	236 (87.40)	26 (9.62)	34 (12.59)	270
Catchment	278 (95.53)	277 (95.18)	13 (4.46)	14 (4.81)	291
Konkan	53 (98.14)	53 (98.14)	1 (1.85)	1 (1.85)	54
Total	575 (93.49)	566 (92.03)	40 (6.50)	49 (7.96)	615

The table clearly indicates that the households of the majority of the respondents were located castewise before rehabilitation and the same pattern is reflected even after rehabilitation with the exception of some cases in the plain and catchment zones.

Thus it can be safely concluded that the tendency to stay together with one's own kith and kin in the same neighbourhood continues to dominate even after rehabilitation in the new colonies.

The data regarding neighbourhood pattern with reference to occupations are presented in Table 5.8.

TABLE 5.8

NEIGHBOURHOOD PATTERNS: OCCUPATION

Zones	Same Occupation		Different Occupation		Total
	B	A	B	A	
Plain	244 (90.37)	212 (78.51)	26 (9.62)	58 (21.48)	270
Catchment	279 (95.87)	277 (95.18)	12 (4.12)	14 (4.81)	291
Konkan	53 (98.14)	50 (92.59)	1 (1.85)	4 (7.40)	54
Total	576 (93.65)	539 (87.64)	39 (6.34)	76 (12.35)	615

This table also closely corresponds with the earlier table that showed the spatial distribution of households in terms of caste-groups. Occupation generally goes with castes. Therefore it can be said that the tendency to stay together with the people following similar occupations also continues to dominate amongst the rehabilitated colonies.

12. CELEBRATION OF FESTIVALS: The celebration of various festivals is a symbol of community integration. In this connection, an attempt has been made to understand as to how far the native villagers participate with the

rehabilitated villagers in the celebration of festivals.
The information in this regard is presented in Table 5.9.

TABLE 5.9

PARTICIPATION OF NATIVE VILLAGERS IN FESTIVAL CELEBRATION

Zones	Yes	No	Total
Plain	81 (30.00)	189 (70.00)	270
Catchment	232 (71.72)	59 (20.27)	291
Konkan	19 (35.18)	35 (64.81)	54
Total	332 (53.93)	283 (46.01)	615

The table indicates that a little less than half of the respondents reported that the native villagers do not participate with them in the celebration of religious festivals. These two communities do not come together even on important occasions. This speaks volumes about the attitude of the natives towards the new settlers in the village.

People celebrate various religious festivals throughout the year; which brings happiness in their lives. On this background, the data regarding the celebration of festivals indicated that almost all the respondent-families (97.88 percent) used to celebrate

all the religious festivals throughout the year; however, this percentage has slightly come down to 96.74 percent. This means that rehabilitation has not brought about any significant change in the attitude towards the celebration of festivals. People continue to celebrate festivals even under adverse conditions, no matter even if they are forced to take loans from the natives.

13. WOMEN'S PARTICIPATION IN THE CELEBRATION OF FESTIVALS: An attempt was also made to know whether the native women participate with the women from the rehabilitated colonies. This information is presented in Table 5.10.

TABLE 5.10

WOMEN'S PARTICIPATION IN FESTIVAL CELEBRATION

Zones	Yes	No	Total
Plain	107 (39.62)	163 (60.37)	270
Catchment	231 (79.28)	60 (20.61)	291
Konkan	28 (51.85)	26 (48.14)	54
Total	366 (59.51)	249 (40.48)	615

Native women's participation with the women from the rehabilitated colonies goes hand in hand with men's participation. Women also were found to observe social distance as did the men in the celebration of religious-

festivals. The two cultural entities do exist side by side with each other one looking upon the other.

Further, the respondents were asked whether they were being invited for feasts at the time of marriages or other celebrations by the native villagers. The data in this connection show that 536 (87.15) respondents reported that they were being invited on such functions and the remaining respondents 79 (12.84) reported that such invitations were not sent to them at all. Thus it can be remarked that their status as outsiders does come in the way on certain occasions. It will take a long time before they can hope to become one with the native villagers.

14. PARTICIPATION IN POLITICAL ACTIVITIES: When the respondents were asked whether their native villagers got elected to the village panchayat a majority of them (422/68.61) reported that their villagers got elected for such posts; whereas the remaining respondents (193) (31.38) reported that their villagers did not get elected for such posts.
15. COMMUNITY LIFE: The process of displacement and rehabilitation has greatly affected the community life of the rehabilitated families. Village communities in India have been centres of community life and recreation throughout the ages. They have had everything that they needed within them. If not in their own village community, they used to go to the neighbouring village, where they could meet all their traditional needs. Weekly markets,

Gossip groups, Annual village fairs, celebration of religious festivals, Bhajani Mandals, Pilgrimages to distant shrines such as family deities and celebration of festivals in honour of village deities served as some of the common occasions on which people from different walks of life used to come together. Before displacement, our respondent-families were lucky enough to enjoy all these community activities in their own villages. However after displacement and rehabilitation all these community activities were found to have been greatly affected and disrupted their social lives. Now these people feel that there is no charm in these activities. In the resettled village communities they are being looked upon as strangers. They are always at the mercy of the native villagers. As a result of this these newcomers find it very difficult to mix with them in weekly markets, annual village fairs etc. It is because they feel that they have lost their own identities. As such they have not been able to become one with the native villagers and enjoy community life. They feel isolated from the rest of the native villagers in all the community activities. Even when it comes to gossiping over tobacco chewing these people have formed their own informal groups which are distinct from such groups of the native villagers. Not only that these newcomers have formed their own Bhajani Mandals wherever possible, the position about which can be seen from Table 5.11.

TABLE 5.11

PARTICIPATION IN BHAJANI MANDALS

	Participation		No Participation		Not Applicable		Total
	B	A	B	A	B	A	
P	218 (80.74)	188 (69.62)	45 (16.66)	25 (9.25)	7 (2.59)	57 (21.11)	270
C	243 (83.50)	241 (82.81)	48 (16.49)	50 (17.18)	-	-	291
K	49 (90.74)	47 (87.03)	5 (9.25)	3 (5.55)	-	4 (7.40)	54
T	510 (82.92)	476 (77.39)	98 (15.93)	78 (12.68)	7 (1.13)	61 (9.91)	615

P = Plain, C = Catchment, K = Konkan, T = Total.

The table clearly indicates that the process of rehabilitation has certainly influenced the existence of Bhajani Mandals in the rehabilitated villages. 7 respondents reported that there were no such mandals even before rehabilitation in their original villages; while 61 respondents reported that such mandals did not exist in their villages after rehabilitation. Thus it can be safely concluded that the formation of Bhajani Mandals has been greatly influenced on account of the process of rehabilitation.

As far as the level of participation is concerned, the data clearly show that the process of participation in such mandals is also declining due to rehabilitation. The respondents don't feel like taking active part in such

activities; may be because they have developed a sense of indifference over the years which is acting as an obstacle in taking active part in the community activities.

16. TEMPLE OF FAMILY DEITY: When the displaced families started moving out of their original villages, they were not able to carry along with them the sacred temples of village and family deities. In some rehabilitated village communities, they did succeed in installing such temples. However in majority of the rehabilitated villages, they have not been able to install the temples of their village as well as family deities. The position regarding this can well be seen from table 5.12.

TABLE 5.12

POSITION REGARDING THE TEMPLE OF FAMILY DEITY

Zones	Yes		No		Total
	B	A	B	A	
Plain	190 (70.37)	88 (32.59)	80 (29.62)	182 (67.40)	270
Catchment	196 (67.35)	174 (59.79)	95 (32.64)	117 (40.20)	291
Konkan	30 (55.55)	26 (48.14)	24 (44.24)	23 (51.35)	54
Total	416 (67.64)	288 (46.82)	199 (32.35)	327 (53.17)	615

The table clearly indicates that in case of the majority of the respondent-families they have had the

temples of family deities in their original villages. However this scene has undergone a change after rehabilitation. Now majority of the respondents report that there is an absence of such temples in their new villages, it is primarily because when one village is displaced, it gets distributed it self into various groups and they are settled in different villages, the result being that the temple comes to be installed in only one new colony; whereas the rest of the offshoots of that original village are left with no such temples. What is true of the temple of family deity, is true of all the other temples including the temple of village deity. This conspicuous absence of temple has adversely affected the religious lives of the respondents. As a result of this vacuum they feel insecure and uncertain about their future.

17. RECREATIONAL FACILITIES: Dancing, Singing, Story-telling, gossiping, celebration of various religious festivals and annual village fairs are some of the expressions of entertainment that we usually come across in village India. Thus an attempt has been made in the present section to see how far these recreational facilities were available to our respondent-families before as well as after rehabilitation.

The respondents were asked whether the traditional recreational facilities were available to them before rehabilitation and whether there are any changes in the same. The data on this aspect are presented in Table 5.13.

TABLE 5.13

AVAILABILITY OF RECREATIONAL FACILITIES

Zones	Yes		No		Total
	B	A	B	A	
Plain	249 (92.22)	195 (72.22)	21 (7.77)	75 (27.77)	270
Catchment	275 (94.50)	257 (88.31)	16 (5.49)	34 (11.68)	291
Konkan	53 (98.14)	53 (98.14)	1 (1.85)	1 (1.85)	54
Total	577 (93.82)	505 (82.11)	38 (6.17)	110 (17.88)	615

The data indicate that the majority of the respondents from all the zones reported that the recreational facilities were available in their villages before as well as after rehabilitation. The respondents from the Konkan zone reported no change in the recreational facilities. It is only in the plain and catchment zones where some respondents have indicated that these recreational facilities were not available after rehabilitation.

18. ANNUAL VILLAGE FAIR: The villagers and the people in neighbouring villages come together for the annual village fair once in a year. The annual village fair has a socio-religious significance and it is also a sort of an outlet for recreational activities. The data regarding this aspect are presented in Table 5.14.

TABLE 5.14ANNUAL VILLAGE FAIR

Zones	Yes		No		Total
	B	A	B	A	
Plain	266 (98.51)	195 (72.22)	4 (1.48)	75 (27.77)	270
Catchment	287 (98.62)	285 (97.93)	4 (1.37)	6 (2.06)	291
Konkan	53 (98.14)	53 (98.14)	1 (1.85)	1 (1.85)	54
Total	606 (98.53)	533 (86.66)	9 (1.46)	82 (13.33)	615

The data indicate that a majority of the respondents reported that annual village fairs are carried on in their villages but the proportion has decreased in the plain and catchment zones. Thus there is a slight influence on the social gathering activities like annual village fairs due to rehabilitation.

19. GOSSIPING DURING LEISURE TIME: People in villages generally gather together at the places like chavadi, Par, temple, community halls and such other common places. These are the leisure time activities in the evenings, where chitchatting goes on. The following table shows the position in this regard.

TABLE 5.15

GOSSIPING DURING LEISURE TIME

Zones	Yes		No		Total
	B	A	B	A	
Plain	246 (91.11)	193 (71.48)	24 (8.88)	77 (28.51)	270
Catchment	280 (96.21)	237 (81.44)	11 (3.78)	54 (18.55)	291
Konkan	54 (100.00)	54 (100.00)	-	-	54
Total	580 (94.30)	484 (78.69)	35 (5.69)	131 (21.30)	615

The data show that majority of the respondents have continued their practice of chitchatting during leisure time in the evenings and this is particularly true for the konkan zone. There is a slight change in this practice among the respondents who are staying in the plain and catchment zones. Thus the influence is not of wider range.

In general it seems that recreational activities have not been greatly affected due to the process of rehabilitation. Entertainment is the basic human requirement otherwise living becomes boresome. It is as important as the air humans breathe and the water people drink.

20. VOLUNTARY ORGANIZATION: SHRAMJIVI JANATA SAHAYYAK MANDAL:

The Mandal has been established under the leadership of Mr. Balasaheb Kolekar.³ The objectives of the Mandal are to utilize the local raw materials for production to raise the standard of living of the local people, to bring about social change through introduction of supplementary activities alongwith agriculture and to publicize the different government programmes.

The Mandal first took up the milk collection and sale activity in 1981 from 42 villages (22 villages in the catchment) and nearly 450 families received average income of Rs.12/- per day. The Milk Department of Government and Koyana Dudh Sangh, Karad have rendered assistance to the Mandal in this task. The Mandal has purchased a launch for milk collection and this activity is spreading.

In 1982, with the assistance of Maharashtra State Khadi Gramodyog and Trysem of Zilla Parishad, the Mandal had started Honey Bee Raising in the catchment area. The scheme has been beneficial to 41 families who earn an average income of Rs.1000/- per annum. However the scheme is still in the primary stage.

The Mandal has started the training centre for preparing the cane articles under the Trysem of Zilla Parishad and Rural Development Scheme. 25 trainees after their training have registered a society and started-

producing cane articles like chairs, cots, sofa-sets, baskets, zulla etc. There is a great demand for these articles as these are comparatively cheaper because the raw material, i.e., cane is available in the Koyana catchment.

It is also a labour institute under which nearly 35 families are given employment for eight months in a year. The Mandal takes up different activities upto the limit of Rs.5/- lakhs per year in this area and the people from scheduled castes are benefited through it.

The Mandal also operates various other schemes like training to women, health projects, vocational training centre, women's Savings Bank, Cretches etc.

The trustees of this Mandal have carried out all these activities keeping in view the development of the person and development of the occupation. The sub-centres have been established at the following places for guiding the young people, Sadavaghapur (8 villages), Mahave Panchagani (7 villages), Mahableshwar (5 villages), and Tapola (5 villages).

The Mandal receives financial assistance under various schemes of Government of Maharashtra and Swissai funding Agency.

R E F E R E N C E S

1. Mane Laxman : "Wedding on the day of naming ceremony" (in Marathi), in "Band Darawaja" Granthali Wachak Chalval, Bombay, 1984. PP. 40-48.
2. More Ramesh : Article in Maharashtra Times, Bombay, 14th March, 1974.
3. Momin Elahi Usman : Article in Daily Pudhari, Kolhapur, 11th August, 1986.

