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## A STUDY ON SOCIO AND ECONOMIC STATUS OF MADIGA COMMUNITY IN KARNATAKA

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### Abstracts

Caste system is the unique feature of Indian society and refers to the hierarchical system of social stratification. It is the chief cause of social inequality as it places different castes in different layers or strata as high or low. The worst sufferers in this hierarchical society are the former untouchable communities, and more specifically even among them, the Left Hand caste of the Madigas who occupy the lowest strata of the caste system and have been deprived of socio – economic, political and ritual status in the stem. They have been exploited for centuries in the name of untouchability and even by those ex- untouchables higher than itself in the intra untouchable caste hierarchy.

Madigas, Categorized as a scheduled caste community, they are settled in various parts of Karnataka, but particularly in the North - Eastern and southern districts of the state. Every village has Madiga's hatti, but political representation is very less. Because caste did not vote to Madiga. Owing to their occupation and certain historical reasons, they are addressed as Madiga, Adi Karnataka, Madera, Adi Jhambava, Matanga, Jambavalu, Harijana, Left Hand, Dalit and Adi Dravida. They also call themselves as Harijana, a title Mahata Gandhi gave to the former untouchables.

The present study makes an attempt to look into Socio-Economic and Political conditions of the Madigas taking Karnataka as the field of study. The study has found that the Madigas continue to live a marginalized and poverty - stricken life forced to continue their traditional occupations as Chammaras along with agriculture and agricultural labour. These in human traditional duties of Madigas include removing dead cattle from upper caste homes, patrolling the village, beating the drums, digging trenches in the grave yard, conveying death messages, Cutting firewood and burning the dead bodies as graveyard workers. Besides this especially in city town areas working as Sapai Karmchaari, Lee cleaning and latrines and so on. The study concludes that they are engaged in these hereditary occupations. They are illiterate and continue with their ritual duties which are defiling and polluting - despite more than 75 years of constitutional guarantees. All these have lead life them economically very poor and forced to live below the poverty line. Even decentralized institutions have been of little help to them as they also continue to suffer from deprivations of basic needs such as shelter, health, education and gainful, decent employment.

**Keywords:** Caste, Community, Occupation, Shelter.

### Introduction

There are thousands of castes in Indian society. In the human hierarchy four varnas such as Brahmin, Kshatriya, Vyshya, and Shudra, but Maigas are considered as Panchamas. Caste system is the unique feature of our country. Nowhere in the world have we found this kind of caste system. The status of a person is determined by caste which he/ she belongs to. Unfortunately, caste system created inequality in the society like superior - inferior, touchable -untouchable discriminatory feelings among the people of the society. Madiga community stands last in the hierarchy of caste system in india. This community has been exploited for centuries together in the name of "untouchables " This community has pushed to the last place and prohibited in a social status and positions.

Madigas settled in the various parts of Karnataka. On their occupational basis they are called as Harijan, Madiga, Adi - Karnataka, Madera, Mochi and Samagaras, Adi – Jhambav, Matanga, Jambavalu, Left Hand, Dalit, Schedule Caste, Adi - dravida. This Madiga community presently considered as scheduled caste and its population is comparatively larger than other communities which come under scheduled caste.

### Objectives of the Study

- 1) A Critical analysis on the origan, mythical and historical background
- 2) To study the Socio-Economic religious and academical status.
- 3) To consider their cultural activities.
- 4) To study the challenges and problems of Madiga Community.



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## Research Methods

Dates Were Obtained about Madiga Community of Karnataka by field work. Questionnaire, Interview, Observation and sampling Procedures were used for the collection of information. information has been collected from secondary sources Madiga Community text and Published books. and other sources.

## Discussion

Madigas are identified not only by the word 'Madiga' but also by names. Some of them are ancient clan names while some are modern words. In the background of the profession, they are mostly recognized by the word cobbler, while in South India, Madigas have different names. In Maharashtra, "Mang", "Tamilnadu" "Chakkalian" in Andhra, "Madiga" in the northern districts of Karnataka, such as Bidar, Belgaum, Gulbarga, Raichur, Dharwad, are recognized as Madiga, Madara, in other parts of Adi Karnataka. In 12<sup>th</sup> century Haralaih. Who belong to Madiga gave shipper by cutting his skin to Basavanna. Then haralaih's Son's married higher caste which held Kalyana kranthi and are identified as Adi Dravida words. In Bellary districts it is known as Adi Karnataka. Madigas live in the last part of every village. In rural areas it is known as Dr. BR Ambedkar Colony or AK Colony. As they are in tannery profession, they have to be socially pressured to live separately from Madigas. Tents, huts, tin houses, jopadi houses are very common in the residential colony. Malige house RCC houses are very rare. Nuclear families are more common than joint families in these communities. Madigas mostly speak Kannada language. Telugu & Tamil languages are spoken on the border of Karnataka. But except for the border areas, Kannada language is mostly spoken in the rest of the regions.

The Madiga community consumes both vegetarian and non-vegetarian food. They eat rice, ragi lumps, broth, roti, chapati, chicken and mutton. The dresses of Madigas are seen to be very simple. If angi, nikkaru, banyan, lungi or panje are used, pantu, sharatu, t-shirt under educated and modern influence and girls wear chudidar, skirt, davani. Women wear a full head saree. Mangalyasara in kunkum collar on forehead. They wear ankle chains and anklets on their legs. When problems are found in Madigars, they are resolved through their Nyaya Panchayats. Otherwise, they will go to the police station and the law. From birth to cremation in the Madiga community, it is fulfilled through various culture & rites.

The Madiga community is engaged in various occupations such as agriculture besides in every town a city municipality. Only Madiga community in serving as Poura Karmika and they should be awarded for Swachcha Bharatha, working in single-family homes, porters in agricultural markets and bus stands, plastering, working in grocery stores, selling flowers at bus stops, working in chicken and mutton shops, working as agents in private buses, and as workers in factories, making and drying slippers at bus and other stations, selling vegetables in santhes, selling fruit in pushcarts, working as civic workers in taluk, municipality, city council and metropolitan corporations and cleaning toilets. He has engaged in many professions. In the rural areas, there is a system of servitude in the houses of the upper community, and they engage in agricultural work on their lands, preaching, and performing last rites for deceased members of high community. Village services such as picking up dead cattle, keeping fire, tending the village, building swags, plastering houses. Grooming in marriage houses. His works are. Girls and women living in cities work in agricultural markets, go to work in mills and factories. Washing garbage in the houses of private and government officials, cleaning in welfare halls, selling vegetables, going to plaster works. Still in the villages, going to work in the houses of the rich are non-agricultural activities such as cotton picking, weeding, sowing, field work. Still in rural areas traditional religious rituals such as Devadasi system, Basavi system, pearl tying, Gejjepooja, Jogati are practiced by voluntary organisms should stop this kind of superstitions system.

Graduates in education are very few. They are deprived of education due to extreme poverty and financial problems. Now the political status of this community is in a miserable condition. The Madiga community in Karnataka as a whole is plagued by poverty, destitution, deprivation, social exploitation, inequality and problems. Government and organizations need to help.

## The Problems of Madiga Community

1. The Madiga community in Karnataka live in tents, huts, and tin houses, government must provide them a shelter.
2. The Madiga Community Lives in poverty.
3. Aged people physically challenged people widows, must be provide monthly pension. Government should take seriously she is to improve the condition of these community.
4. The Social Status of Madiga Community is at the last.
5. Government must provide Basic facilities like, Road, Water, Electricity to Magiga community colonies.
6. Government must provide special packages to improve the Socio-Economic, political condition of Madiga Community.
7. Government must provide monthly pension to Madiga community artists
8. Government must provide Samudaya Bhavana, schools and Anganavadi facility etc.,

9. Madiga Community people are very poor. They are unable to utilize the educational, political, social and economic opportunities.
10. The Madiga Community has the status of Dalits.
11. Government must provide cash prize to these community artists.
12. Credit facilities to Madiga communities in nationalized banks should be given recognisiton to their clan crafts.
13. Madiga community in Karnataka needs to be encouraged by creating awareness for mote education
14. If the Madiga Community is to develop in Karnataka it is the wish of entire Madiga Community and Karnataka Dalith organizations that international reservation should be implemented by justice Sadashiva commission. Madiga Dandora and Dalith Associations are forcing Sadashiva Ayoga and only Madiga candidates should be opportunities.

### Conclusion

There is no much improvement in social, economic, political and religious fields even after 75 years of independence. Because of untouchability, poverty, unemployment this community has placed in the last position of social hierarchy.



Photographies of Madiga Community.



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