

Conflict within the Madiga community - a case study in Pegadapalli village

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Abstract:

This case study explains the case subject field in the Pegadapalli village, jagtial district. In the village madiga caste, numerically dominating more than 240 families consistent more than 1100 peoples and more than 750 voters belong to madiga community. In this paper introducing the madiga history and explaining the mediga culture, social and constitutional position. In this paper attempt to analyzing the village, caste system and the relationship between all communities irrespective of dominant castes like Raos and Reddy's. Everyone knows within the medical community more than 60 sub-castes. Every sub-caste as their own culture and social status. Nevertheless, in this village within the madiga community, they "divided like small mediga and big mediga". Moreover, a paper discussing the entire history of bifurcation, describing their cultural, social and economic positions in the village. They are following different religions like Hinduism and Christianity. In addition, they are following own Panchayat means judging the body of problem-solving within the community. Marriages and functions they are not involving that much of closeness. Some of them are feeling like superior and inferior. In every village, get one Ambedkar Bhavan that to the SC community (madiga and mala). However, in the village, one Ambedkar Bhavan is previously constructed, and again two Bhavan is planning to construct. This seems to be numerically them strong but not politically. This paper concludes observing their behavior on caste system they are not encouraging domination of upper caste, but within the community's domination is there. Lastly the impact of bifurcation like small madigas and big madigas. The main cause of dividing madigas small madiga community four fathers coming to different places and stay here.

Keywords: Madiga community, conflict, small madiga, big madiga, Hinduism, and Christianity.

Introduction:

Madigas History

In the history of madiga community briefly explaining the Indian caste system how the Indian people are entered into the caste system and how some peoples are untouchables. Within the chatur varna system how bron the panchama varna within the panchama varna madiga. And

madiga community history.

BC 3000 year back India knows as a “Jambua Dwiwpam”. In Jambua Dwiwpam peoples are enjoying liberal. When Aryans came to India on the basis of Migrate. They war with Jambua king. In war, Aryans are won. After arayan came to India they oppose lord shiva and jambua culture. They treated like Jambua kings are rakshasa. Aryans all are well educated and they himself say we are brahmans.

In the braman “Bram” is word come from HibUru language in Sanskrit ‘bramam’. Aryans are well educated and his Kwon medicine and astrology. Because most of the peoples are fear bout Aryans (brahmans). In varna system first only three varnas after they include the last one. In varna system brahmans says that ‘knowledge is power, color is supreme’ but kshatriyas say that ‘might is right, color is secondary’ it seems to first varna system opposed by kshatriya. Inside varna system, racial discrimination is there.

BC 2500 years back only three varnas like brahmana, kshatriya, and vaysha are include in the arayan social system. Native peoples like yadhava, jambua, mathya, nagulu and other are kings and war with whoever migrant people Aryans but native peoples are lost the war and they supply like slavery. Into the slavery, the shudra varna came. The brahman authority is supreme the peoples on the basis of labor and divided the work. Those who are not doing the work god give punishment. So that’s why we are opposing caste system.

In BC 2000 varnasram dhram to they implemented caste system. In the caste system, Aryan theories promote the social hierarchy system. And they promote the “God’s Doctrine” as per this doctrine they implemented Karma theory means based on working process. When Aryans came to India Aryans divided peoples for his flexibility and economic needs.

After BC 2000-1500 years time those who are lost the war they peoples are in slavery these peoples are in this period the Aryan authorities of brahminical system excluded the Shudras to the-shudhura called as pancham caste. This pancham varna peoples are the madiga and malas. Panchama is not caste but intentionally they divided into Shudras community. And they gave the menial jobs in the society.

In Telangana, the Madiga also was known as mulavasi, Jambavulu, and others. They live mainly in rural areas. They speak, read, and write in Telugu. They are not vegan and consumed by alcohol. Mede’s traditional work is footwear and leatherwork. Many are working as laborers in agriculture. Lord Shiva worshiped them. Many have become Christians. In urban areas, many people get good jobs due to their education. However, the literacy level is low. They used family planning and modern medicine. Young people recently liked computers and machines.

About village

The case study in Pegadapalli village and Mandal, Jagtial district. Pegadapalli is a village in Karimnagar district of Telangana. Pegadapalli Mandal Head Quarters is Pegadapalli town. It belongs to Telangana region. Pegadapalli belongs to Jagtial revenue division. As part Telangana, Districts re-organisation Pegadapalli Mandal reorganized from Karimnagar District to Jagtial district. It is located 35 KM towards North from District head quarters Karimnagar. There are about 3300 people living in the village. The village has an Indian social system of the entire community.

Majority peoples are SC and SC sub-caste. Numerically SC is more than 1800 peoples. In that madiga community, 240 families consistent more than 1100 peoples and more than 750 voters belong to madiga community. This village is the most advanced in the Dalit movement, Madigas is the dominant caste in this village. In addition, they do not accept upper caste domination. this village is assembly and parliamentary consistency reserved for SC. In this village, most of the people are doing agriculture and agricultural related works. And madigas also doing agriculture works and most of working as daily labor. One example there is caste system existed. In the village, magias are working "village cleaners" like municipality works. In the more than 3300 people are living village why madigas doing all cleaning works of the village there is caste feeling. And they don't know most of the village people are an encouraging caste system.

In this Village, caste system and the relationship between all communities

Village caste system is based on Hindu mythological script mentioned chathurvarna system existed. But it not reflected in village people behavior. All the community peoples have maintained moral values and behavior like one community. But every cast is encouraging their own identity. When I ask other community peoples about madiga community they said: " they have supporting laws, reservation and atrocity act this are helpful to people otherwise different action".

In this village, SC community means mala and madiga community people are very storing more than 1100 voter are SC community peoples only. Mala, madiga relation is not good in this village, mala community peoples are seeing like madigas are untouchables. Most of the peoples are involve in functions and marriage functions. And OBC like in this village Yadav, rajakas and padhmashali are a numerically big community. And also many communities like oddera, raos, reddys, munnuru kapu, handcrafted work peoples are a numerically small community. In this village, each one community peoples are inviting all the functions irrespective of caste. If you ask one madiga person he said all the community peoples details but if you ask other community except mala, rajaka they don't know other persons of his own village.

Madigas Position in the Village:

In this village, madigas are respectable because of constitutions and laws. When I went to ask the village people says they are protected by laws. In this village madigas position is numerically strong. Economically some have strong so their position in the village also strong. When madigas economically strong their life and lifestyle also strong and equal to all communities. In the village, madigas are working called working people why because in the family everyone goes to work as longer. The madigas are historically following equality between women and men. If we see other community peoples family only family authority person only working. But in madigas, all are working but they were a long year ago fight with poverty.

In the pegadapalli village, all community peoples are living together. And if we saw the village system all community people's house are nearly like village some house rajakas then continue began reddy two or three families than OBC padhmashli houses and continue raos and continue madigas next yadva, kapu ect.. all community peoples are living without caste circular process. Madigas speed entire village. This village specialty is every village madigas living outside of the village but here madigas are a center in the village. Evry function of village madigas is inevitable persons. In this village madiga sub-caste only one community that to chindhu-madhiga one family is there. Within the above 60 community, only one community is there. In the village three-time village president elections conducted by on SCreservation category but every time they are the lesser only cause, they have no unity among the madiga community.

Madiga cultural, social and economic positions in the village

In the Pegadapalli village, madiga community peoples are involved in all the works of human activities like from born to death. In this village, mdigas are culturally highly significance every event in the village starts with the madiga cultural instrument Dappu. In this village madigas following the two religions like Christianity and Hinduism. In the village, madigas are socially week; his education also 98% of children is studying in government school only. In the private school, 10 to 15 student are studying. In addition, their economic status very pathetic condition. Some of mean 10 to 15 families are a good position. In the village, the government gives more than 60 % of houses of madiga community. In the village, most of the peoples are congress supporters.

Madiga sub-caste and their own culture and social status.

In this village, madiga sub-caste only one family is there. That is chindhu madiga community. Other sub-caste like dakkali, madiga mastine, mathangulu, jaggali communities are not there. However, most of the madiga sub-caste communities life based on the madiga community. They have their own culture like chindhu are playing street plays. Dhakkali is analysing and explaining the entire madiga History, madiga mastine's are working woodwork, and mathangas are like pujari... etc.

The madigas sub-caste culture based on the madiga community. The dakkali are begging only in madiga families that did not ask other community peoples. Moreover, the chindhu are playing based madiga community. Like all the sub-castes based on madiga community. It seems to we understand the position in the villages. Most of the sub-caste peoples are nowadays they travel one village to another village purpose of living only.

So nowadays their social position they do not have a house, vote, and education. So really, the sub-caste peoples want government support more than madiga and mala communities of SCs do.

Division within the madiga community

History of bifurcation (how and why)

In the Pegadapalli village madiga are respectable persons with the protection of the constitution. In the village, madigas are numerically very strong but within the community, they have many small differences going. Most of the villages some madigas are superior and some of the non-superior. In this village also same. In this village, madigas divided into small madigas and big madigas. However, before conflict or bifurcation, they all are feeling equal but some time means functions, marriages time, and death time who are feel the superior they impose you're smaller than to me. This kind of feeling is going to misunderstand that leads to conflicts the conflict promote bifurcation of madiga community.

In this case, a study conducted in 2016 but this bifurcation happen in 2013. In the village before 2013, there is division but it is not radical most of the peoples are not interesting the division. When 2013 march in the village one marriage function celebrations going on. Most the village's madiga community marriages functions under the community elders are doing the marriages but recent time brahmans are coming and involving the marriages. However, madiga community marriage system there is no space to mantras, Vedas and bhramans thousands of years ago most of the marriages mutual understanding of the two families and community.

In the marriage system, many changes are coming in madiga community's marriage functions most of the villages community elders are taking money for involving marriage function. The taking money there is a reasonable cause most of the community elders are the daily labors so marriage function is minimum celebrating 3 days so elders are taking some amount, that to the interest of the two families its liberal amount. But in the case study village 2013 community elders asking money from families that money also not too much. Those who are taking money as elders of the community they create and using partiality within the community. Which of the family celebrating the marriage function most of the persons are educated so they were asking to elders why using partiality in taking the money it is not good. Your taking money is not bad but taking the way of very bad. Then elders said you are the smaller to me, calling "chilra jathi". Then words

war going between elders of the community and marriage function celebrating family. After the marriage, the conflict going very serious issue in the village. Those who do not participate in the madiga activities and those are oppressed by elders of the madiga community above 120 families are coming together we all are also equal all are madigas there is no division. However, madiga community elders not accepted to give the equal status of the families. Many leaders are coming to the village and meet with elders and families to compromise but the division is coming like small madiga and big madigas.

This kind of small and big division is there in madiga community of all village. Nevertheless, particularly the village who are calling as small madiga families raising and fighting for equality within the community. We all are also part of all activities of madiga community.

This conflict leads to a bifurcation of madiga community in the pagadapalli village.

After bifurcation their socio-economic and cultural positions in the village

After bifurcation in the village, madiga community family's social status is not damaged in the village but their numerical domination is lost. Before bifurcation, other community people's opinion madigas community is very strong but after bifurcation madiga, the community seems to a very weak position in the village people's mind only. After bifurcation small madigas planning to create separate community building and they were, create their own problem-solving system panchayat. Panchayat is a judiciary body of the madiga community. In every village, get one Ambedkar Bhavan that to the SC community (madiga and mala). However, in the village, one Ambedkar Bhavan is previously constructed, and again two Bhavan is planning to construct.

Moreover, their economic status also not changes. However, in the village madigas are very loyalty persons they running good 'chitty business' like financial welfare program entire the village irrespective of caste and religion. In that financial welfare program also separate and leads to small madiga community peoples. In bifurcation effect, all community peoples are participating but some of the feelings like big madigas are not involving and not participating. Moreover, their divided community economic position also not change because of the divided a small conflict and some persons over superiority.

In addition, culturally some changes are happening in small madigas like before bifurcation they are not playing duppu, and they are celebrating their functions. Moreover, small madiga community peoples also one-year term randomized elected are voluntarily taking eldership and that elders are doing marriages. In addition, automatically big madigas eldership is a downfall.

After bifurcation within the madiga community, some radical changes is coming from the authority of some persons and working the equal position all are the madigas no one is smaller than to

anyone in the community. Some of the big madigas elders are feeling after bifurcation it is not good we all are equal but small madigas already they settled and comfortable.

After bifurcation their involvement of festivals and functions in the village

After bifurcation their involvement of festival separately they are going their own time. And festivals like in villages all community peoples are commonly celebrating vanamahosthavam in signing of July in every year. But in this village that vanamahothavam madiga community peoples are after bifurcation they are going separately. Every function in the community before bifurcation all are went. But when conflict is come into existed in the madiga community they are not involving the functions as much as closing some not going to function both sides of small and big madigas. And the most tragedy thing is any person is death all are not coming. That much of differences is came into existing in the community and sometimes they seem to they are not one community. Whatever it is but this kind of division I saw in this village only.

In the village madigas opinion on caste and caste domination

No village madiga are accepting the caste domination. Moreover, madigas are not encouraging the caste and most of the people are fighting for caste discrimination in the society.

In this pegadapalli village also madiga are not accepting the caste domination. In this village, most of the peoples are a fight for the equality in the human nature. This village also struggles for equality and domination of village landlords. They radically fight for against to caste domination village upper caste peoples being landlords like Velma's of the village. Most of the persons educated and participated in against caste suppression and most of the participated in the 9173-74 world famous jagital jaithrayathra.

In this village, most of the people nowadays not encouraging caste openly but inside they following more and more caste feeling. However, the madigas of the village not following the caste but within the community, they have a conflict this conflict leads to the rivalry. They were not accepting caste domination but within the community, they implemented domination. In addition, they were fighting for equality among the society but within the group, they have not implemented equality.

Conclusion:

In this paper analyzing the conflicts of within the madiga community of pagadapalli village. In this paper, I want to conclude this kind of difference in all village but in this village taking a radical decision. Moreover, this kind of the conflict destroys the entire community strangeness. Madigas are in this country not panchamas and not untouchables. madiga is an "indefensible group of peoples" and madiga community is an "undependable community" in the madiga community more than 60 sub-caste are doing different works and defend their own culture and socio-economic

positions. We have to understand the greatness of the need for a country where there are no villages in the country.

In this village, madigas divided because of equality within the community but it is not good to madiga community. Madigas leads to the decline of numerical dominance in this village, and they are numerically dominant before partition but this division power has never been empowered in this village Madigas when they do not gain political power. In this village conflict is came because of community elder are not educated and some of the madigas economically dominant and some of the radical taking decisions. This problem ultimate solution is this village on going madiga educated youth create awareness in their homes. Education is changing the conflict so all madigas are compulsory educated and Madiga needs a degree of respect for education. In this village, mainly they were not accepted upper caste domination but they dominate within the community.

However, this kind of conflicts and differences is not good for community development. If some village taking this inspiration destroy the entire community, power and educates involve the issues and solving the problem. No one can solve the problem because this deviation is benefited some selfish persons in the country so this kind of difference is not good.

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