

The Makadwala Community: A Sociological Study of Mobility in Higher Education

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Abstract: *The Kaikadi tribe of Maharashtra is the same as the "Korava" tribe of Tamil Nadu. The Makadwala community is regarded as a Kaikadi sub caste. In 1871, TV Stephens passed the Criminal Code. The 1857 uprisings against the British administration resulted in the declaration of the tribes involved as criminal tribes under this Act. According to the Criminal Tribes Act, a person is a criminal by nature. A individual who was born into a certain tribe was automatically stigmatised as a criminal. Due to the Criminal Code, 198 tribes in India were assigned to settlements all over the nation as criminal tribes.*

Keywords: Kaikadi tribe

I. INTRODUCTION

The Kaikadi tribe of Maharashtra is the same as the "Korava" tribe of Tamil Nadu. The Makadwala community is regarded as a Kaikadi sub caste. In 1871, TV Stephens passed the Criminal Code. The 1857 uprisings against the British administration resulted in the declaration of the tribes involved as criminal tribes under this Act. According to the Criminal Tribes Act, a person is a criminal by nature. A individual who was born into a certain tribe was automatically stigmatised as a criminal. Due to the Criminal Code, 198 tribes in India were assigned to settlements all over the nation as criminal tribes.

Due to the stigma associated with crime, criminal tribes have always been segregated from the majority of society. Pandit Nehru liberated the delinquent tribes from the stigma of crime in India on August 31, 1952. After it, these tribes earned the name "Vimukta tribes." Despite being freed, these tribes still carry a stigma associated with criminal behavior in contemporary society. These tribes are still caught in the poverty cycle as a result. Numerous issues plague it, including social deprivation, unemployment, poverty, and a lack of government development plans.

An attempt has been made to investigate the social dynamics of the Makadwala tribe in the Kolhapur district in higher education through the research that has been given. Each and every person now has the right to education in independent India. Even then, it doesn't seem like including emancipated tribes in India's higher education is having much of an impact. Accordingly, the short research paper that is being presented represents an honest attempt to study the Makadwala tribe.

II. RESEARCH OBJECTIVES

1. To study the dynamics of higher education of the Makadwala community.
2. To study the contribution of government schemes in the educational development of Makadwala community

III. THE RESEARCH METHODOLOGY

The current study used a descriptive research design.

IV. METHODS OF DATA COLLECTION

The foundation of the research paper that is being presented is primary data. Therefore, the interview schedule was chosen to collect data. Through an interview schedule, 292 households in the Makadwala community were investigated.

V. INFORMATION ON RESPONDENTS' EDUCATIONAL STATUS

One of the most important tools for a person's complete growth is education. The social and economic status of a person can be determined in part by their education. As a result, by treating education as a variable, an effort has been made to determine the respondents' level of education in a variable form using the following table.

Table 5.1: Educational status of respondents

Sr. No.	Educational status	Respondents	Percentage
1	Illiterate	147	50.3
2	Primary	59	20.2
3	Secondary	46	15.8
4	Higher secondary	18	6.2
5	Graduate	19	6.5
6	Post graduate	2	0.7
7	Technical	1	0.3
	Total	292	100

In the current research area, 292 respondents in total had their educational status categorised. As a result, there were 147 respondents overall who were illiterate (50.3%). 2 responders, or 0.7%, of the total, have postgraduate degrees. This demonstrates unequivocally how little of the responders from the Makadwala community attend higher education. Communities in Makadwala have poor educational standards. The Makadwala community is deprived of education as a result of a combination of factors including a lack of educational awareness, unfavorable economic circumstances, an atmosphere unfriendly to education, a lack of educational enthusiasm, and a lack of documentation to access educational programmes.

VI. THE RESPONDENTS' HOUSEHOLDS' EDUCATIONAL STANDING IN THE MAKADWALA COMMUNITY

A person gains self-identity, self-awareness, and the ability to fight for their legal rights through education. As a result, the following table has been examined to determine the household education level of the respondents in the Makadwala community.

Table 6.1: Educational status of the respondents' family

Sr. No.	Educational status of family	Respondents	Percentage
1	Illiterate	199	68.2
2	Primary	207	70.9
3	Secondary	209	71.6
4	Higher secondary	100	34.2
5	Graduate	70	23.97
6	Post graduate	14	4.79

Based on an analysis of the preceding table, it can be seen that the percentage of respondents in the Makadwala community who report that their family members have at least a secondary education is at its maximum, at 209 (71.6%). Along with this, it is obvious that the percentage of respondents with postgraduate degrees—14, or 4.79%—is very low.

Education levels in Makadwala communities are rising. However, there are still more people who are illiterate and have low levels of education than those who are educated and have advanced degrees. Poor economic conditions, a preference for survival over education, a lack of documentation to access educational programmes, and apathy towards education all prevented the Makadwala community's educational life from becoming dynamic.

VII. THE BENEFITS OF EDUCATIONAL PROGRAMMES

The information about which government programmes assist the offspring of respondents from the Makadwala community is analyzed in the table below.

Table 7.1: Status table of benefits of educational or government schemes for higher education

Sr. No.	Educational Schemes	Respondents	Percentage
1	Yes	26	8.90
2	No	70	23.97
3	Not applicable	196	67.12
	Total	292	100.00

The study of the above table shows that 262 respondents (89.72%) had the largest percentage of respondents who reported not receiving a scholarship. Only 26 people (8.90%) claimed that the scholarship programme benefits their children.

From the preceding table, it can be inferred that there are very few Makadwala community members who benefit from educational programmes, and those who do receive scholarships. Most students cannot participate in educational programmes because there is no caste certificate.

VIII. DATA TABLE FOR HIGHLY EDUCATED MEMBER OF RESPONDENT'S FAMILY

More kids in the Makadwala community are enrolled in school. But do all kids who start school eventually pursue higher education? What percentage of the family has a college degree? Through the following table, an effort has been made to learn the relevant facts.

Table 8.1: Information Table of Highly Educated Persons in Respondents' Households

Sr. No.	Highly Educated Persons	Respondents	Percentage
1	One	36	12.3
2	Two	20	6.8
3	Three	4	1.4
4	Four	2	0.7
5	Five	230	78.8
	Total	292	100.00

According to the aforementioned data, the Makadwala neighborhood has the greatest percentage (78.8%) of respondents' homes without higher education. It was discovered that only two of the four family members—or 0.8%—said they had a college degree.

Due to poor economic conditions, a lack of educational motivation, caste discrimination, the influence of the surrounding social environment, family businesses, etc., the level of higher education in the Makadwala community is thought to have fallen to the bare minimum.

IX. CONCLUSION

The mobility of the Makadwala population in the Kolhapur area in higher education was investigated as part of the current study. The research's findings make it evident that:

1. There are 147 (50.3%) more respondents who are illiterate when the educational status of the 292 total respondents in the study's research region is categorised.
2. The highest percentage of respondents, 209 (71.6%), claim that their family members have completed secondary education.
3. With 230 families (78.8%), the Makadwala neighbourhood has the highest proportion of households without a higher degree.

The aforementioned findings unequivocally demonstrate that the Makadwala communities lack educational mobility. Additionally, it is evident that the benefits of government programmes for higher education are scarce in the Makadwala community.

X. SUGGESTIONS

1. To raise consciousness among Makadwala communities about higher education
2. The government's different higher education programmes should be implemented in a transparent manner.
3. Because the Makadwala community is a primitive tribe, they lack the essential documents to apply for the schemes. As a result, other higher education schemes should be made available to the Makadwala tribe with the least amount of paperwork possible.

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