CHAPTER - VIII

CASE STUDIES

1. Maharashtra state OBC Organisation.
3. Pune Dhobi Samāj Consumers co-op-society Ltd.
4. A story of madhukar Tānksāle & his family.
5. Mohan Deshmāne and Gāvkus Publication :
   A Platform for Teli Community.
CHAPTER VIII
CASE STUDIES

Case studies of organisations & families are incorporated in this chapter.

Case Study No:1
MAHARASHTRA STATE OBC ORGANISATION.

Office - 92 A, Vidyāvikās Kendra, V.N. Purav Mārg,
Sion, Chunābhatti, Mumbai - 400 022.

The process of organising the OBCs started after the failure of Kālelkar Commission and cold welcome of Deshmukh Committee report, in Mahārāshtra.¹

After long discussion and many efforts, Mahārāshtra Rājya Itar Māgās Samāj Federation was founded in Mumbai on 26th January 1971, with a view of various demands of OBCs. Several activiteis and programmes were undertaken such as agitations, morchās, fasting, submitting representations, demands to ministers, Government officials etc.²

Akhil Māgās samāj sangharsh samiti was founded in 1978, with an objective of widening the scope and changing the soft strategies of work, be ready for agitation and to intensify agitation for free education for OBCs and demanding 26% reservation quota in the services and education for OBCs. Accordingly, agitations were made against the government regarding various demands for OBCs.³
The Mandal Commission report created new hopes, enthusiasm and vigour among the OBC organisations and individuals.

On that background 'The Maharāṣṭra State OBC Organisaion' was established in Mumbai on 15th August 1982 with a view to:

a) Take OBC movement unto the villages, which was limited upto urban areas,

b) Propagate the Mandal Commission recommendations and thus empower the OBCs to struggle the agitation of Mandal Commission recommendations' implementation.

Mr. G.L. Pātil, Senior labour leader was selected as the first President of the Organisation.

The organisation has branches all over the Mahārāṣṭra, among them the branches in western and northern part of Mahārāṣṭra are more active. The branches of the organisation work at tāluka level at some places.

Meeting and agitations are arranged on related issues such as Mandal Commission recommendations, issue of Inām land etc. The branches at various levels arrange programmes, based on their needs, priorities and different strategies.

The organisation opposes, religion-blindness, conservative and feudalistic thoughts and proposes secular & national values, principles of democracy, liberty and social justice. The organisation defends the following aims and objectives.
1. The organisation is bound to the aims and objectives laid down by the Constitution of India, to construct a secular, unified, democratic and socialist nation, based on 'social justice, liberty, equality and fraternity'.

2. The organisation will be involved in effective and efficient execution of various programmes, meant for social and economic development of OBCs, dalits, tribals, people of Vimukta Jātis and nomadic tribes and other exploited persons.

3. The organisation will be active in agitations for implementation of Mandal Commission recommendations and see that the OBCs are being benefitted.

4. Efforts will be made for the issues of filling the backlog of SCs, STs and promotions.

5. The organisation will educate the OBCs, dalits and tribal people regarding Phule-Ambedkarian ideology of social revolution.

6. The organisation will promote to emancipate the Bahujan community from religious dominance, superstitions, bad and evil traditions as well as customs and to introduce secular, science based and rational values among them.

7. The organisation will work to keep on agitating for creation of a casteless, classless and male-female egalitaristic society.
VIII.1. A Morchā organised on Mantrālaya for various demands by the organisation.

VIII.2. An orientation meeting of the organisation.
Some of the activities of the Organisation -

The Thane district branch of the organisation, organised a huge melāwā (rally) of the OBCs, dalits, vimukta jātis and nomadic tribes.9

The CIDCO branch of the organisation organised a camp of three hundred volunteers from Mumbai, Thane and Raigad Districts on 17th January 1981.10

- On 24th January 1982, a rally of (about three thousand representative workers) OBCs, dalits and triabls was organised in Dewli, Tāluka Pen, district Rāigad. A demand for quick implementation of Mandal Commission recommendations was made alongwith, an act of dalit massacre (caused in Uttar Pradesh) was condemned. The representatives (in the rally) were from Pen, Panwel, CIDCO, Mahād and Shriwardhan.11

- Educated the villagers in the remote villages regarding Mandal Commission recommendations.12

- Organized huge statelevel conference.13

- A rally was organised by Kolhāpur district OBC organisation.14

- Awakened OBCs regarding social situation, Mandal commission recommendations in various conferences, meetings.

- Participated (for pressurizing the Central Government to implement Mandal Commission recommendations) in National conferences regarding OBC issues.15

- Organised morchas, agitations at district and tāluka level,
government offices and submitted demands and representations.\(^\text{16}\)

- Created a platform to bring together the Dalits, Neo-Buddhists, persons from vimukta Jātis and nomadic tribes, tribals, Hindu and non Hindu OBCs (Muslim OBCs and Christian OBCs)

A conference of Muslim OBCs was organised under the Chairmanship of Adv. Janārdan Pāt̐il in the year 1994 at Jālnā. Muslim OBC Sanghatana was formed, which agitated against State government to include thirty three Muslim castes in State OBC list.\(^\text{17}\)

- The Maharāshtra State OBC organisation took initiative in organizing Christian OBCs under the leadership of Dr. G.H. Fernandis. The organisation started agitating for Christian OBCs.\(^\text{18}\)

- The Organisation backed Mahātma Phule Samatā Parishad, to Pressurize the State Government (Mahārāshtra) to implement the recommendations of the Mandal Commission, in the State. The State Government accepted the Mandal Commission recommendations. (October 13, 1993).\(^\text{19}\)

- A Statewide conference was organised (by Devasthān Inām Mukti Sangharsh Samiti, supported by OBC Organisation, Satārā District, under the Charimanship of Mr. Netāji Gurav) at Satārā on 15th March 1992, for Inām Mukti Ladhā.\(^\text{20}\)

- A Mahilā Netrutwa Vikās Shibir (A camp for development of women leadership) was organised at Nāsik on 30th and 31st
January 1996, by Mahātmā Phule Samatā Parishad, Mahārāṣṭra Mahilā Parishad and OBC Sanghatana (in collaboration); - for creating an awareness among women, leadership development, reservation for women. It was organised after the decision of the State Government (Mahārāṣṭra), regarding women's policy. About one thousand women representatives had participated in that Shibir.21

- The representatives of the organisation participated in the agitation of Namāntar Issue (Changing the title of Marāṭhwādā University as Dr. Babāsāheb Āmbedkar Marāṭhwādā University).22

- The organisation organised a Virāt Morchā (huge rally) on Mantrālaya (Mahārāṣṭra State) on the following issues -
  1. Quick implementation of Mandal Commission Recommendations in the State (Mahārāṣṭra), and
  2. The issues of Devasthān Inām land.

The rally was supported by -(1) Devasthān Inām Mukti Sangharsh Samiti, (2) Republican Party of India, under the Chairmanship of Mr. R.S. Gavai and (3) Mahātmā Phule Samatā Parishad.23

- Devasthān bachāv parishad was organised by, Devasthān Sangharsh Samiti and Satara District OBC Sanghatanā, to demand immediate implementation - the transfer of vatani land to Gurav and other communities (holding Inām). This Parishad was organised on 26th April 1997 at Sangamnagar, Satārā, which was addressed by Dr. Bābā Adhav, Mr. Annā
In view of orienting youth regarding relevant issues, the organisation published various articles, books. The following are three prominent books published by the organisation:


The editors have specified the goal (for publication) in the second book as, "we are publishing this book for educating the OBCs, dalits and exploited people".

The present executive body of the organisation:

2. Mr. Netāji Gurav - Executive President.
3. Prof. Rājan Dixit - General Secretary.
4. Mr. Jagannāth Kothekar - Secretary.
5. Mr. Vishwās Magar - Secretary.

The organisation has been affiliated with National Union of Backward Classes (NUBC) and it has maintained relations with other organisations working in the OBCs and other related fields, along with progressive social forces.

In total, the organisation works for the OBCs in various
fields such as education, leadership development, publication, organisation, promoting solutions in various issues (individual and masses), strengthening the networking within OBCs and between various progressive forces.

(Recorded on - 28.4.1997)

Source and References:
Two books of the organisation and an interview with Adv. Janardan Patil (President, Mahārāshtra State OBC Organisation) as follows -
2. Pātil, Janārdan and Pātil Kapil (ed.). Mandal Ahwal āni Māgāsvargiyānche Āndolan, (Published by Pātil, Kāpil, Mumbai 400 092, (Marāthi), p. 61.
3. Ibid. p. 62.
5. Ibid, p. 65.
6. Pātil Janārdan (Interview).
7. Ibid. Interview.
10. Ibid. p. 65.
11. Ibid. p. 66.
12. Ibid. p. 66.
13. Ibid., p. 66.
16. Ibid. p. 67.
17. Pātil, Janārdan (interview).
18. Ibid., (Interview).
20. Ibid. (Interview).
21. Ibid. (Interview).
22. Ibid. (Interview).
23. Ibid. (Interview).
24. Ibid. (Interview).
25. Ibid. (Interview).
27. Pātil Janārdan (Interview).
Case Study No:2

QUARTERLY JOURNAL - NÄMDEEP!

Suresh Kalekar who is a graduate from University of Pune, is active in various social activities since his college days.

He is a businessman, alongwith he is an editor of a quarterly journal -Nämdeep, which is started in 1986. (The title of the journal is derived from a great saint - Nämdeo). This journal works for awakening of Shimpi community.

Besides awakening the community, Nämdeep is also a platform for registering, informing and thus linking (expectant) brides and bridegrooms for marriage. Mr. Kalekar tells about some experiences - "like elsewhere, there are divisions in Shimpi community and persons from each division underestimate others. For that different causes, reasons are stated by different people such as historical cause, occupational cause, economic development, social stigma. While many of the people do not know why they preserve such independent identity. Several times it is being appealed to people to dissolve the divisions, however, they (people) are conscious of their own division. The divisions are crossed only in certain unavoidable circumstances.

In November 1985, a Samasta Shimpi Vadhu var Melāvā
(a gathering of expectant brides and bridegrooms from all the divisions of Shimpi community) was organised. The involvement of Kalekar family was considerable. Later Kālekar family was being teased as 'Samasta'.

Because of compartmentalization within sub-castes or divisions, scarcity is caused in getting brides or bridegrooms in the particular division for marriage-engagements.

Nāmdeep helps the people in Shimpi community as a source to overcome this problem. Nāmdeep facilitates and encourages the people to register the names of expectant brides and bridegrooms and supplies the available information to the needy people. Nāmdeep has a huge list of the expectant brides and bridegrooms with their qualifications, aspirations and specifications. People from various part of Mahārāshtra have availed Nāmdeep's this facility.

There are many people (expectant brides and bridegrooms) in a society who have some problems or defects (such as widows, widowers, handicapped, divorced persons etc.) expect life partners. Some of them are ready for intermarriages. Nāmdeep has provided a platform for such persons too. Suresh Kālekar believes in social change through inter-caste marriages. He has decided to set up a separate organisation or a platform for persons willing inter-caste marriages. Nāmdeep has organised 28th inter-mix
melava on 27th April, 1997. (please see table No. VIII. 1 for the list of various Vadhu-var melawás organised by Nâmdeep).
Silver Jubilee vadhu var melāwā organised by Nāmdeep.
<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Date(s)</th>
<th>Beneficiaries</th>
<th>Venue of the Melāwā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>26/27.11.1985</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Akhil Pune Bhāsvsar Kshatriya Kāryālaya, Pune</td>
</tr>
<tr>
<td>2.</td>
<td>11/12.1.1987</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>R.C.M. Gujrāthi Highschool, Pune</td>
</tr>
<tr>
<td>3.</td>
<td>4/5.11.1987</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Nāmdeo Kāryālaya, Budhwr Peth, Pune</td>
</tr>
<tr>
<td>4.</td>
<td>29.4.1988</td>
<td>for graduates</td>
<td>Mangalyā Kāryālaya, Pune</td>
</tr>
<tr>
<td>5.</td>
<td>30.4.1989</td>
<td>for Non-graduates</td>
<td>Nāmdeo Kāryālaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>6.</td>
<td>29.4.1990</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Nāmdeo Kāryālaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>7.</td>
<td>30.4.1990</td>
<td>for Divorced, widowers, widows &amp; handicapped persons</td>
<td>Nāmdeo Kāryālaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>8.</td>
<td>19.10.1991</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Nāmdeo Kāryālaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>9.</td>
<td>20.10.1991</td>
<td>for divorced persons</td>
<td>Nāmdeo Kāryālaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>Sr. No.</td>
<td>Date(s)</td>
<td>Beneficiaries</td>
<td>Venue of the Melawa</td>
</tr>
<tr>
<td>--------</td>
<td>---------------</td>
<td>----------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>10.</td>
<td>10.9.1992</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
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<tr>
<td>11.</td>
<td>27.12.1992</td>
<td>for graduates</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>12.</td>
<td>22.5.1993</td>
<td>for Non-graduates</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>13.</td>
<td>23.5.1993</td>
<td>for graduates</td>
<td>R.C.M. Gujarāṭhi High school, Pune</td>
</tr>
<tr>
<td>14.</td>
<td>30.5.1993</td>
<td>for those having Mangal</td>
<td>Námdeo Káryálaya, Kasba Peth, Pune</td>
</tr>
<tr>
<td>15.</td>
<td>4.9.1993</td>
<td>for Science-graduates</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
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<tr>
<td>16.</td>
<td>5.9.1993</td>
<td>for employees</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>17.</td>
<td>5.9.1993</td>
<td>for divorced persons</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>18.</td>
<td>22.5.1994</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>R.C.M. Gujarāṭhi High school, Pune</td>
</tr>
<tr>
<td>19.</td>
<td>8.1.1995</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Námdeo Káryálaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>20.</td>
<td>28.5.1995</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>Namdeo Káryalya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>Sr. No.</td>
<td>Date(s)</td>
<td>Beneficiaries</td>
<td>Venue of the Melawa</td>
</tr>
<tr>
<td>---------</td>
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<td>---------------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>21.</td>
<td>20.8.1995</td>
<td>for divorced, widows, widowers and handicapped pesons</td>
<td>Nāmdeo Kāryālaya, Budhwār Peth, Pune</td>
</tr>
<tr>
<td>22.</td>
<td>17.9.1995</td>
<td>for highly educated</td>
<td>Nāmdeo Kāryālaya, Budhwār Peth, Pune</td>
</tr>
<tr>
<td>23.</td>
<td>8.10.1995</td>
<td>for employees</td>
<td>Nāmdeo Kāryālaya, Budhwar Peth, Pune</td>
</tr>
<tr>
<td>24.</td>
<td>26.11.1995</td>
<td>for persons in Pune District</td>
<td>Nāmdeo Kārylaya, Budhwār Peth, Pune</td>
</tr>
<tr>
<td>25.</td>
<td>19.5.1996</td>
<td>Samasta Shimpi Vadhu-var</td>
<td>R.C.M. Gujarāthi High School, Pune</td>
</tr>
<tr>
<td>28.</td>
<td>27.4.1997</td>
<td>Intermix (for problematic, widows, widowers, handicapped, divorced persons)</td>
<td>Nāmdeo Kāryālaya, Pune.</td>
</tr>
</tbody>
</table>

(recorded on 28.4.1997)
Source and reference:

1. List of Vadhuvar Melāvās: Kālekar, Suresh (editor):
   (from S.No.1 to 25) Nāmdeep (Quarterly) 19th May 1996, (Marāthi).

2. Remaining information: Kālekar, Suresh, (editor)
   Nāmdeep (Quarterly), (Marāthi).
Case Study No: 3

PUNE DHÖBI SAMĀJ CONSUMERS Co-op. SOCIETY Ltd.
552, Rāstā Peth, Pune 411 011.
Date of establishment - 11.9.1947.

This is an ideal organisation based on the principle of 'Co-operations'. Mr. Anantrāo Shinde considers it, as a milestone in the pathway of development of a Parit-Dhobi community which is backward, numerically small and scattered.

The present co-operative society was established in the year 1947, as there was shortage of washing soda in market and it was being sold costly.

At initial state there were one hundred & twenty five members and the share capital was only Rs.3000/- (Today, all has been multiplied). All the sub-castes/divisions in Dhobi-Parit community had come together at that time and formed a 'Chārhāri-samāj', i.e. community inclusive of four divisions (Pardeshi, Kāmāthi, Telgu and Marātha parit). This peculiarity has been sustained today also.

Prime Objective of the Society - To supply the material needed for the work and profession of washing clothes (Soda, Soaps, indigo, bleaching powder, Tinopal, sulphuric acid, etc.)

The society has a shop, in a central part of Pune city
and it is open to anybody. It benefits the Dhobi community and others too. It is also seen that persons in town and villages out the Pune city avail the facilities in the society, comparatively more than Puneits. The society expanded its jurisdiction in 1982, as Pune district, as it was Pune Municipal Corporation area before.

As material is sold comparatively cheaper than private shopkeepers, it keeps control over them indirectly.

The society entered in golden jubilee year in 1996 and celebrating it for a whole year (please see the table No.VIII. 2 regarding the information about the society).
Table No. VIII. 2

The information regarding the development of the Society-

PUNE DHOBI SAMAJ CONSUMERS CO-OP. SOCIETY Ltd.

Regd. No. C/723.

The society received net profit Rs.35,585.50 in the year 1995-96.

Progress of society during last 5 years.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Particulars</th>
<th>91-92</th>
<th>92-93</th>
<th>93-94</th>
<th>94-95</th>
<th>95-96</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Members</td>
<td>2886</td>
<td>3708</td>
<td>3793</td>
<td>3817</td>
<td>3856</td>
</tr>
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<td>2.</td>
<td>Share Capital</td>
<td>60540</td>
<td>72060</td>
<td>76290</td>
<td>84410</td>
<td>88600</td>
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<tr>
<td>3.</td>
<td>Purchase</td>
<td>823666</td>
<td>929070</td>
<td>972337</td>
<td>1030178</td>
<td>1246521</td>
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<td>4.</td>
<td>Sales</td>
<td>1038580</td>
<td>1065685</td>
<td>1130391</td>
<td>1221667</td>
<td>1384284</td>
</tr>
<tr>
<td>5.</td>
<td>Business Profit</td>
<td>141958</td>
<td>118328</td>
<td>123367</td>
<td>133085</td>
<td>147740</td>
</tr>
<tr>
<td>6.</td>
<td>Percentage of Profit</td>
<td>13.66%</td>
<td>11.10%</td>
<td>10.95%</td>
<td>10.89%</td>
<td>10.67%</td>
</tr>
<tr>
<td>7.</td>
<td>Net Profit</td>
<td>28207</td>
<td>28361</td>
<td>25897</td>
<td>32999</td>
<td>35585</td>
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<tr>
<td>8.</td>
<td>Reserve Fund</td>
<td>181599</td>
<td>192675</td>
<td>202674</td>
<td>211803</td>
<td>222678</td>
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<td>9.</td>
<td>Fixed Deposits</td>
<td>431000</td>
<td>505000</td>
<td>522344</td>
<td>617456</td>
<td>634001</td>
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<td>10.</td>
<td>Bank Interest</td>
<td>42293</td>
<td>84466</td>
<td>69564</td>
<td>87226</td>
<td>79664</td>
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<td>11.</td>
<td>Audit Class</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>A^3</td>
</tr>
</tbody>
</table>

(Recorded - December 1996)
References:

1. Anantrao Shinde - former president of the society, a senior leader and worker of Dhobi-Parit Community who is related with various organisations.


3. Information received from Mr. Anantrao Shinde, op.cit.
Source: Mr. Anantrao Shinde, Op.cit. and Mr. Shivajirao Pawar, a leader of the Dhobi-Parit Community, related with various organisations.
Case Study No: 4

A STORY OF MADHUKAR TÀNKSÀLE AND HIS FAMILY.

Tànksàle family is educated, cultured and progressive. It belongs to Gurav community. Mr. Madhukar Tànksàle, who is retired from state government service, is the head of the family. His wife Mrs. Pushpa Madhukar Tànksàle is a teacher in P.M.C's Primary school (i.e. Ravindranàth Tàgore Vidyàniketan, Mangalwàr Peth, Pune).

The couple has three daughters Neetà, Aparnà and Rupàli). Neetà is married.

The Tànksàle family has been settled in Pune city. Mr. Madhukar Tànksàle narrates about the journey of his family - "Our origin is Àle (Talukà - Junnar, District Pune). Our forefathers left the gàv, because it became difficult to get adequate livelihood there. Many of the forefathers selected different gàvs to live wherever they found some hopes for getting adequate livelihood. Some settled in Pimpri-Pendhàr (Tal. Junnar); I belong to their clan.

My grandfather was engaged in money-lending. He might be able to read and write (I don't know exactly. I have heard it). However my father was illiterate. He was engaged in gàvki (maintaining the temples and worshipping the gods/gràmdaivatas in a gàv). A fact of surprise -my mother was literate. However, her education was not continued (by her parents), as she was a female member.
The income, my father used to receive from gāvki, was very insufficient. It could suffice our family not more than even four months, and we had to wait for moneyorder from my elder brother, who was working at Surat.

I passed vernacular final (7th std.) at Pimpri - Pendhār in 1952. I had a desire to learn further. However, there was no English school available for further education nearby; hence I came in Pune.

I completed education upto 11th std. (old SSC) in Pune at New English School (Nānāvādā & Tilak Road). I used to get freeship while learning.

Due to unsound financial situation of the family and domestic responsibilities, I could not continue further education regularly.

I felt a necessity to seek any employment.

I got a job in a library (with the introduction of one of my teacher). I worked there for four months. I used to receive Rs. forty per month (as payment).

In 1957, I got employment in P.W.D. (Public Works Department, Pune).

I had a strong will to learn more. However, there were many family-problems such as money-shortage. Many times I had no money for submitting an examination form. This situation had enabled me to engage in employment. I had to give justice to office work too.

I carried on education externally. I passed P.D. (Pre-degree examination of B.A.) by 1962, S.Y. (second year of
B.A.) in 1967-68. (I had a dream to secure gold medal and good marks, but I could not succeed). I couldn't appear for T.Y. B.A. (third year) for some reasons.

I was seeing the necessity of (graduation) degree, everywhere. So I appeared for T.Y.B.A. externally and succeeded. It was the year 1983-84. I had changed subjects for third year. (Sociology as principle subject and Economics, Politics as allied subjects). I did not get any concession or leave from office for study.

Then I took admission for L.L.B. internally, in the year 1986-87. The college timings were at morning. I received the L.L.B. degree in the year 1988-89.

I was married in 1969. My wife was matriculate (at the time of marriage). She also had a desire to learn further. She went through graduation (B.A.), Post-graduation (M.A.) and B.Ed examination (a course necessary for teacher's job). She is a good teacher. The Pune Municipal Corporation (P.M.C.) has felicitated her for good work as teacher.

My wife is well-educated. I completed education in-spite of many obstacles. We, both had realized the importance of education. Taking all these things into consideration, we decided to fulfil the educational desires and ambitions of daughters. We tried our best to provide good educational facilities and resources to our daughters.

All the three daughters responded our aspirations. They are educated/taking education in distinction."
The elder daughter Neetā received post-graduate degree in commerce (M.Com) in first class, from a well-known college in Pune city i.e. B.M.C.C. (Brihanmahārāshtra Commerce College). After marriage too she is continuing educational progress.

Miss Aparnā has gone through graduate examination (B.Sc.) from S.P. College with more than 82% marks. After graduation, she appeared for various entrance examinations, organised by several departments in Pune University.

She got admission in Pune University for M.Sc. in Zoology. After doing post-graduation, Aparnā appeared for entrance examinations of several well-known institutes (with an intention of doing doctoral research Ph.D.). She visited following institutes. -

- Indian Institute of Science, Banglore,
- Tata Institute of Fundamental research (TIFR), Mumbai,
- National chemical Laboratory (NCL), Pune.
- C.C.M.B. Hyderabad.

(Her father accompanied her at many places).

She got admission in NCL for Ph.D., for that she is getting scholarship. She got an admission in hostel too.

The younger daughter, Miss Rupāli has secured 84.3% marks in SSC examination. At present she is studying in 12th (Science) std. in S.P. college. She is also doing good progress in education.
Photograph No. VIII.4

Tanksale family
Mr. Madhukar Tânsâle opines that, so far as the education of the couple is concerned, no one among them was benefited financially or otherwise, such as promotion, increment etc. However he admits some indirect benefits (of education) such as, (a) All the three daughters got freeship in education (from school to University) as their mother (Mrs. Pushpâ Tanksale) is a primary teacher. (The children of the teachers receive freeship in education). (b) New and progressive values and thoughts have been introduced due to education. The horizons of thinking, have been widened. (c) They realized the importance of education and hence made available the best education to the daughters. (d) Mr. Madhukar Tânsâle opines that, "educational qualification decides the level of respect. If you are educated, the outlook of people towards you becomes more positive."

Mr. Madhukar Tânsâle successfully completed thirty seven years of service in P.W.D. (State Government employment). He lives a satisfied life along with his wife and two daughters. They don't have any burden of loan. They have owned a flat.

Mr. Madhukar Tânsâle takes part in organisational work of Gurav Community, in following activities -
- He is a secretary of Nutan Shaiva Brâhman Sansthâ, Pune (an organisation of Gurav community). -
- He is conducting a survey of Gurav community from PMC and PCMC area. Alongwith he is collecting information of eminent persons from Gurav community.
- He has involved in several meetings, conferences and Melawas.
- He delivers lectures, writes articles to educate & awaken the persons from Gurav community.

Mr. Madhukar Tânsâle had involved in the movements of State Government employees in various capacities and in various activities, such as
- He was involved actively in the union of employees.
- He was involved in publication. He wrote articles, reports etc.
- He was involved in initiating a co-operative credit society. (The said society is prospering).
- He delivered lectures, attended meetings and involved in agitations.

Some observations (of Mr. Tânsâle) regarding Gurav Community -

Mr. Tânsâle observes that,
- There are divisions in Gurav Community like elsewhere.
- The extent of Nagri Guravs is less. According to Mr. Tânsâle, the number of families is not more than five hundred in PMC and PCMC area.
- The Gurav persons staying at villages are living miserable life. The income, they receive from gâvki is very
insufficient. The condition of Guravs at some Devstān is better, because the income is more there.

- The economic and educational condition of the families in urban area is better. However family-problems and responsibilities put limitations for mobility. Mr. Tānsāle had experienced same difficulties. ( Recorded on 25.4.1997).

Source: Tānsāle Madhukar (Interview).
Case Study No: 5
MOHAN DESHMÄNE AND GÄVKUS PUBLICATION: A PLATFORM FOR TELI COMMUNITY

Mr. Mohan Deshmäne is from Säygäv, district Satara. In his childhood, the financial condition of the family was sound and prosperous. The family was engaged in groundnut business. There was a ghana in operation (for extracting oil).

The business received a great setback due to the drought of 1972. The means of livelihood were vanished. Mohan Deshmäne passed a miserable life during those days. He professed labourous work. Shikshanmaharshi Dr. Båpuji Sålunkhe offered him a job of a peon in a high-school.

During that period, Mohan Deshmäne, alongwith some friends decided to publish a journal (of random periodicity). Accordingly a journal was published and distributed free of cost, by the group of friends.

After having completed a teachers training course, Mohan Deshmäne was promoted as a teacher in the same institution. He was posted at a school (in Konkan). He alongwith some friends founded a Sāhitya Mandal (organisation regarding literature) at Dāpoli, with the objective of promoting and motivating the Rural literature and writers from rural area.

Around the year 1982, Deshmäne started Gävkus Journal (yearly) in the form of Diwali issue. The aim behind
starting Gāvkus was to make available chances and platform for the persons/writers (from balutedār and OBC communities).

It was very difficult to get financial support from people, for such type of journal. Deshmāne met the expenditure of the journal by borrowing loan from bank for about three years.

Deshmāne was transferred near Pune in 1984-85. Now he could devote more time for the work and development of Gāvkus.

Since the year 1986, Gāvkus (journal) was being published bi-monthly.

Mohan Deshmāne, while wandering for the journal (to collect literature and other support), alongwith a relative, was immensely benefited by the name of (his) father-in-law Ganpatrāo Khond! Ganpatrāo Khond was a social worker from previous generation (from Telī community). His name was useful to build up contacts with people and gain acceptance and co-operation from them.

While managing Gāvkus, Mohan Deshmāne came in close contact with Telī community. He observed the persons; their nature, happiness and sorrows, customs and beliefs very closely; experienced all these things. He observed differentiations from person to person, alongwith certain common aspects among persons in different stratas, groups. The problems and life of persons excited Deshmāne's mind. He made up his mind to carry on the journal for his own
Some aspects regarding (Telî) community, were identified (by Mohan Deshmane) as follows -

a) There are groups/fractions in persons from Telî community.

b) Most caste-persons visit regularly the gâv - Sudumbre (the place of great saint- Santâji mahârâj Jagnâde), to pay homage to Santâji mahârâj. However, most of them are unaware regarding the life and work of Saint Santâji maharâj.

c) There are differences of opinions and bhaubandki existing in the persons (in community).

d) Ordinary persons rush towards those persons, who are wealthy (without making sure, whether those wealthy people possess social commitment/intellectual authority or not).

Mohan Deshmâne thought regarding the causes and effects of such realities and determined to utilize Gâvkus as a platform to discuss and eliminate these evil aspects.

The activities carried out by Gâvkus:

1. People tend to put an model of a good person from own caste as a reference group. Keeping this thing in mind, Deshmâne published a book regarding the 'life and mission of Santaji Mahârâj Jagnâde' (great saint who was born in Telî Community), in four editions (about ten to fifteen thousand copies); and sold at a nominal price (Rs. one).

2. Kesharkâku Kshirsâgar is a prominent personality from
Teli community during post-independence period. She had to face numerous difficulties and life was not easy during her childhood. Kesharkāku, a female member who came from an ordinary family background, was elected as M.P. (in the Loksabha) from Beed district, for three terms (fifteen years). She put her imprint on the politics of the district.

The persons from Teli community (who come from balutedāri/gāvgādā and Other Backward Classes) possess an inferiority complex that - we are minority people. We don't have higher status in society and hence we cannot participate in social affairs and politics. With an intention of eliminating such type of complex from the minds of people and to introduce confidence among them, Deshmāne published a gauravgranth on the life and work of Kesharkāku Kshirsāgar (around the year 1990), and distributed in people free of cost.

3. Deshmāne published one more gauravgranth on the life of an enterprising personality from Jangam community - Late Vasantrāo Nerulingkar, with the similar objective (as specified in the case of Kesharkaku).

4. Gāvkus (bia-monthly) journal publishes six issues in a year. Besides the copies for regular subscribers, about five hundred to six hundred more copies (of every issue) are printed. Deshmāne distributes these copies among ordinary persons (in Teli community) free of cost, by hand delivery. Deshmāne continues this practice in view of making available
the literature/information to those people who cannot afford to pay for purchasing the journal.

5. Through Gävkus, the expectant brides and bridegrooms are provided guidance regarding marriages. This activity is becoming successful and receiving good response from people. Some marriages have been taken place.

6. (Except in few Pockets), the persons from Teli community are seen scattered at many villages/urban areas. They don't have mutual contacts. Many times people are not aware about a caste person residing nearby, in several colonies. Taking it into consideration, Deshmäne decided to create a network. For that he collected the names and addresses of persons in Teli Community from various gāvs, habitations from about six districts; and (in the year 1993) published a Teli Samāj Diary. It contains addresses of about three thousand persons.

7. Deshmäne, published a guiding handbook for the social workers - Sankalp (in the year. 1994)! It includes valuable articles on certain topics such as,

-why we lack behind?
-why we are backward?
-what should we do for progress?

8. In the year 1995, published a Teli samāj telephone directory. (For that he had visited several places and gathered information).

9. Since the year 1996, Mohan Deshmäne is working on an
important and huge project - 'Economic and social survey of Teli Community'. According to Mohan Deshmāne, "Many social workers and leaders (from Teli community) state several times that - we are poor, our castepersons are living a miserable life. Such statements are not necessarily based on scientific studies, such as;
- who are poor and what is the level of poverty?
- what are the causes of poverty?
- classification of poor caste-persons - quantitative aspects, nature, geographical characteristics etc.
- What are the criterias adopted by government?
- How far it applies to castepersons?
- Classification of caste-persons according to housing type, availability of resources, type of income etc.

It is necessary on the part of government to present factual things in written format (for dealing with any problem). The social workers/leaders don't possess empirical data or in-depth and scientific study.

Taking all these things into consideration, Deshmāne decided to carry out a survey of Teli Community. Accordingly he chalked out a plan, prepared a workable interview schedule and started actual work.

Regarding the survey:
a) The researcher (Deshmāne) visited many villages, urban places, hilly areas, vadīs and habitations, colonies from five districts, and collected first hand empirical data.
b) Uptill now social, economical information of about six thousand five hundred families is collected.
c) The work of data processing is in progress.

General observations (from survey):

a) about 10% families are economically sound.
b) persons from about 20% families are living life in middle strata i.e. government employment, settled life etc.
c) persons/members from remaining families are living uncertain, unsound life. i.e. labourous work, uncertainty in getting work and livelihood, unskilled work, unemployment, several constraints and problems in life etc.
d) Deshmane opines that social workers (in Teli community) visit several gavs to collect donations/subscriptions. They meet few well-to-do or educated/prominent persons (from own caste) in the gav (from whom there is a surety of getting donation/subscription). Ordinary and poor individuals, families who have certain problems are left out (as there is no surety from them of getting subscription). Such 'not considered' families are surveyed in the survey (conducted by Mr. Deshmane).
e) information of unknown caste persons could be collected.
f) Some persons (from Teli community) are possessing important positions in various governmental and non-governmental institutions. Information regarding them can be helpful for community (for networking).
g) Mere collection of information of caste persons can also
be helpful in certain occasions.

Selective responses received during survey:

a) Few (caste) persons looked at the survey, as one of the business of money-collection, (as they had experienced in past). After having cleared the nature of the survey (by the researcher), the said (caste) persons removed the misconceptions.

b) Some youth (caste persons) got xeroxed copies of interview schedule (of the survey) and collected the information on own from some remote and unapproachable places (felt by the researcher).

Mohan Deshmēne hopes that,

a) The analyzed information (conclusions from survey) will be useful for government for further planning; and

b) the (survey) work will be helpful for organizing the community and social change.

10. The Gävkus journal organised competitions (regarding poems and stories) for poets and writers.

11. Vocational guidance camps were organised twice by Gävkus. These camps included guidance of development officers, direct discussions with beneficiaries, preparing project-proposals, practical sessions etc.

12. The enterprising individuals and institutions were given publicity through Gävkus.

Some publications of Gävkus:
1. Dr. Bāpuji Sālunkhe Gauravgranth (Dnyāney): It contains articles of eminent persons along with interviews/opinions of ordinary persons (which were collected by Mohan Deshmāne by visiting remote places/gāvs).

2. Kesharkaku Kshirsāgar Gauravgranth.


4. Teli Samāj Diary.

5. Teli Samāj telephone directory.

6. (Alongwith regular issues of bia-monthly journal), Gāvkus published some special issues, such as vocational guidance special issues, marriage special issues.

7. Yearly calendars are being published by Gāvkus, since the year 1995. These calendars contain - history of Teli community, vocational guidance, development programmes of government and non-government organisations, some guiding articles etc.

Mohan Deshmāne developed some do's and don'ts (from own experiences) in the course of Gāvkus publication:

a) After having accepted the fact that there are many groups/fractions (in caste), Deshmāne made up his mind not to side any of the groups/fractions, individuals. Deshmāne has contacts with many persons belonging to different groups, political parties and ideologies; however he doesn't side any of them.

b) Ordinary people are very much drowned in customs, traditions and beliefs. If one wants to work with/for them, their faiths and beliefs should not be attacked.
c) An ordinary person will purchase the journal only when he is sure that he will get something (from that journal). Taking it into consideration, Deshmāne began to introduce guidance regarding marriages through Gāvkus.

d) There are groups/fractions/differences of opinions (in the caste). It is not prudent to publisize such negative aspects. On the other hand the persons/organisations, who are in dark should be brought into light.

Mohan Deshmāne looks after the employment/job of a teacher honestly. He spends most of remaining time/holidays for social work. For that he travels, meets various people, discusses, publishes important things, with the feelings of social commitment. He experiences some failures, allegations, criticism. However, he is contended with what he does.

Speaking about social work, Deshmāne states, "many thinkers, social workers think regarding the persons in upper layer of society. It is not proper way. It will not lead to real social change or social development. The ordinary persons at grassroot level should be considered as the Centre."

He expects, organisation of OBCs/ balutedārs on economic and intellectual level at different places.

(Recorded on 8.5.1997)

Source:
Deshmāne, Mohan (editor, Gāvkus, Pune 7, bia-monthly): Interview.
IX.1. A Teli family from a village, living a life in adverse condition.

IX.2. The work of manual ghāna has been affected adversely by the electric machines & oil mills.
Photograph No. IX.3

An extended Gurav family from a village.
A Shimpi family from a village engaged in conventional castework.
A Parit worker in a village working with coal iron.
IX.6. A sutar worker from urban fringe area preparing a wheel of a bullock-cart.

IX.7. A Sutar worker from a village professing work of blacksmith for livelihood.
### FULFILMENT OF THE OBJECTIVES

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Objectives visualized at initial stage:

1. To obtain sociological interpretation of the status of various castes/communities (included in OBC category) - past review, and

1.1. Status of these castes in relation to social structure in various (economic, occupational, social, mainly status and relationships) aspects in olden days.

1.2. Characteristics and definition of OBCs.

1.3. The relations between and within these groups, castes/communities in olden days.

2. To investigate present societal situation of OBCs (with special reference to artisan/service, non agriculturists and non dominant castes from gāvgādā), through the

2.1. Study of social organisation process and forms of social organisations.
2.2. Study of the nature and patterns of displacement in various sectors of social life.

2.3. Measuring the level of development, OBCs have achieved and nature of their backwardness.

3. To recommend social work interventions.
After making systematic and indepth study in various (economic, educational, family, occupational and social) aspects of OBCs, promoting them in the direction towards development and suggesting developmental social work methods to fill the gaps of backwardness at various levels.