

## **Left Movement and Party Politics in Maharashtra**

  
**Raju Sudam Sanap**

(Research Student)

Department of Politics

Hind Seva Mandal, Pemraj Sarada College

Ahemadnagar

  
**Prof. Lodhi Kaniz Fatema Niyaz Ahmed**

(Research Guide)

Jadeed Anjuman E Taleem

J. A. T. Arts Science & Commerce, Womens College Malegaon

### **Abstract: -**

*Left movement in Maharashtra was started by social reformers to create an exploitation free society. This movement has fought to create a Marathi speaking region along with providing justice to the exploited underprivileged community in Maharashtra. After the creation of the united state of Maharashtra, the struggle to give their rights to the farmers, farm laborers, laborers and tribal communities has started. In this regard, efforts are being made to solve the problems of society through elections. Even today this party is doing important work in Nashik Thane district.*

### **Introduction: -**

The Left movement in Maharashtra is to create an exploitation free society. Leftist movement is meant to change the established order. Socio-economic political change can be made through this movement. Such optimism is important in the left movement. Therefore, the left parties play an important role in the socio-economic and political field of Maharashtra. In view of the formation of united Maharashtra, the struggle, agitations and the leadership it got, Maharashtra was transformed through the ideological struggle. After 1990, even today, the role of the left party is important in view of the growing problems of Maharashtra tribal's, laborers, agricultural laborers, and workers in organized and unorganized sectors. From that perspective, the left movement is important to study.

### **Entry of leftist ideas into Maharashtra:-**

The foundations of social reform were laid in Maharashtra during the British period. This social foundation seems to be important in further social transformation. British rule, English education

**Received:** 25 Dec. 2022

**Revised:** 14 Jan 2023

**Final Accepted for publication:** 24 Jan 2023

Copyright © authors 2023

and western values had a tremendous impact on the educated society of Maharashtra. It brought about social change; social reformers in Maharashtra came forward. Mahatma Jyotiba Phule, Gopal Ganesh Agarkar made many social changes during the Enlightenment (Joshi: 1990; 296). Mahatma Jyotiba Phule, Namdar Gopalkrishna Gokhale, philanthropist Gopal Hari Deshmukh, Nyamurthy Mahadev Govind Ranade and Gopal Ganesh Agarkar all contributed to the reformers. He brought up many issues such as male-female disparity, practice of sati, hair loss, child marriage, ban on remarriage, exploitation of women (Sardar: 1986; 7). Mahatma Phule opposed the slavery of women in Bahun society. From that point of view, he started women's education. Education is not only the monopoly of the upper castes. Bahun society has no option but education to move forward. Gopal Ganesh Agarkar elaborated the importance of healing tradition and predominance of common sense through Kesari. He expressed his views on how the socio-economic system deteriorates due to religious customs and traditions and how exploitation takes place in the society. Like Mahatma Phule, Dr. Babasaheb Ambedkar is a social reformer who fought for the Bahun society. So they burnt her collectively because the caste structure and discrimination in India was considered as a human norm. Because of this, untouchability was getting stronger. This leftist ideology has tried to destroy caste discrimination and untouchability on the basis of law (Kasbe; 2016: 65).

The process of social and economic reforms and the changes suggested accordingly did not happen suddenly. Before the Russian Revolution of 1917, there was an atmosphere conducive to socialism. 1867 Vishnubva Brahmachari (1825-1871) in his book Vedokta Dharmaprakash paints a picture of a blissful state. "All the land should be cultivated by all the subjects, the harvest should be shared by all, each should work according to his ability and contribute to the social welfare and give to each according to his need. There should be no private property taxes, the king should be a government official appointed by the people. It should be changed if people want, education should be given to all without regard to caste discrimination, gender discrimination, food should be the same for all, old men and women should be taken care of by the king" (Jog: 1981; 197). Dr. Jog called Vishnubva Brahmachari the first socialist of Maharashtra. After that Mahatma Phule's thought was close to socialism. Phule's movements for moneylender loans, agricultural extension, forced recovery, problems of drought victims, oppression of government officials, women's education, women's emancipation, untouchability are all reflected in his socialist views. For the



first time in modern times, the Russian Revolution of 1917 gave a strong foothold to socialist thought against large-scale capitalism. The impact of this global phenomenon was also felt in Maharashtra. This is why the labor movement started taking shape in Maharashtra. And the Communist Party was established. To start the communist movement in Maharashtra, Manvendranath Roy. The Communist Party of India was established in Mumbai in association with Shripad Dange, Mirajkar, Randive (Chandrama: 1990; 302). In 1934, a group of workers was working as a cell of the Communist Party. But he was only working class and in secret situation. After the Jungle Satyagraha of 1930, disaffected youths were working in the Praja Parishad. It was he who established the Vidyarthi Union in the year 1939. A.A. Patil, Santaram Patil, B.A. Patil, Yashwant Chavan branched out of Rashtra Seva Dal. Many of these students were caught and interned (Chausalkar: 2017; 84).

In the 1930s, new leaders like B.T Ranadive, Dr. Gangadhar Adhikari, Srinivas Sardesai and S. G. Patkar from labor background emerged in Mumbai. In the same period, the Communist Party in the work in the field of labor Narayan Malhar Joshi and also. A policy of cooperation was decided with Dr Babasaheb Ambedkar. Shyamrao Purulekar and Godatai Purulekar eventually joined the Communist Party (Bedekar:2019;218). Although the CPI was officially opposed to the Chale Jaa movement of 1942, many workers in Maharashtra took personal participation. In the year 1946, the Communist Party of India won 2 seats by contesting the Legislative Assembly elections in Bombay Province like other states. Even after Shripad Amrit Dange and Shivbisal Singh Harpal Singh were elected as MLAs, they continued to oppose the policies of the Congress government. The party actively supported the sailors' revolt in Mumbai. Communist workers in Marathwada participated in the struggle against Nizam rule and Razakar. A group called Maharashtra Parishad was active in Marathwada. They included Chandragupta Chaudhary, VD Deshpande and Habibuddin.

### **Movement of Communists in Maharashtra Politics:-**

In the 1946 elections held in Bombay Province, the Communist Party of India won two seats in the Legislative Assembly. It included Comrade Shripad Amrit Dange and Comrade Shivbisal Singh Harpal Singh. Communist Party of India leader Comrade Dange was emotionally and politically involved in the movement of United Maharashtra, in the general election of the year

1957, the Communist Party of India won 4 seats in the Lok Sabha and 13 seats in the Legislative Assembly from Maharashtra. This time the CPI got a total vote percentage of 3.63 and got 13 assembly seats. At this time, the total vote percentage of CPI was 3.63. Most of these seats were obtained from West Maharashtra and Mumbai. They had never got so many seats before. The Communist Party of India had started large-scale work in the tribal areas of Thane and Nashik districts in the pre-independence period. Also, through the Kisan Sabha, it had entered some places in the rural areas. In this some leaders like Kranti Singh Nana Patil, Kakasaheb Wagh joined the Communist Party of India (Bokil: 2012; 41). In the general election of 1957, four people were elected to the Lok Sabha, namely Dange, Shamrao Purulekar, Kranti Singh Nana Patil and Laxman Mahera. While V. D. Deshpande, S. G. Patkar, Bhai Chitale were elected in the Legislative Assembly. Also in the year 1958, Mr. Mirjekar got the honor of becoming the Mayor of Mumbai. During this period, Madhavrao Gaikwad was elected to the Legislative Council. Also, Lalji Pendse, who has been associated with the party for many years, was elected to the Rajya Sabha. Later on, Prabhakar Vaidya was elected to the Legislative Council and Srinivas Sardesai to the Rajya Sabha. Vamanrao Bapat, a one-time communist and General Bapat's successor, was also elected to the Legislative Council by the Samyukta Maharashtra Samiti in the 1960s. In the first Maharashtra state assembly elections held in 1962, the Communist Party of India fielded 56 candidates. Out of them 6 candidates were elected, this time the party got 5.90 percent votes.

In the history of the Communist Party of India, in the year 1964, there was a split in the party over the issue of Chinese invasion. The leaders of Maharashtra Shripad Amrit Dange, Ghate, Sardesai remained in the Communist Party of India while Randive, Godatai Purulekar, S. Leader Y. Kolhatkar joined the newly formed Marxist Communist Party. In the post-partition 1967 assembly elections, the Communist Party of India contested on 41 seats, out of which 10 candidates won, with a vote share of 4.87 percent. While the Marxist Communist Party won 1 seat by fielding 11 candidates, their vote share was 1.08 percent. The impact of the changing situation in the country in the 1970s is visible on the left political parties, during which the electoral settlement of the Congress-CPI in the assembly elections in the state was seen. In the 1972 assembly elections, the Communist Party of India and the Marxist Communist Party contested the election separately (Palshikar: 2007; 150). 44 candidates of Communist Party of India stood in this election. Out of them 2 candidates won and their total vote share was 2.73 percent. The Marxist Communist Party



fielded 20 candidates in this election. Out of them 1 candidate has won. The party got a total of 0.77 percent votes. In the year 1975, the CPI actively supported the Emergency and also strongly opposed the movement of Jayaprakash Narayan. However, while the Communist Party of India was affected by the policy of the Marxist Communist Party and gave positive support to the movement, it is seen that the Marxist Communist Party benefited from it. In the 1978 Maharashtra Assembly elections, the CPI contested the elections independently and the CPI (M) contested with the Janata Party in an alliance. While CPM fielded 12 candidates out of which 9 seats were won. Their vote share was 1.69 percent (Table 1).

The Communist Party of India fielded 17 candidates in the central elections of the Maharashtra Legislative Assembly held in 1980. Out of them 2 candidates won, their total vote share was 1.31%. The Marxist Communist Party fielded 10 candidates in this election. 2 of their candidates were elected. He got a total of 0.93 percent votes. In the 1985 Maharashtra Assembly elections, the Communist Party of India fielded 31 candidates. Out of them 2 candidates won. His vote share was 0.92%. Also Marxist Communist Party had fielded its 14 candidates in this election and 2 of their candidates won in this election; their total vote share was 0.79. In 1990, the Communist Party of India fielded a total of 16 candidates for the Maharashtra state assembly elections. 2 candidates of Communist Party of India won in this election. In this election, his vote share was 0.74. The Marxist Communist Party fielded 13 candidates in this election. Their 03 candidates won. His overall vote share was 0.87 percent. In the 1995 elections, the Communist Party of India fielded 17 candidates, out of which none of them won, with a total vote share of 0.32%. On the other hand, the Marxist Communist Party had fielded its 18 candidates, out of which 3 candidates won, their vote share was 1 percent. In the 1999 Maharashtra Legislative Assembly elections, the Communist Party of India fielded its candidates on 19 seats and failed to win a single seat, with an overall vote share of 0.15 percent. In this election, the Marxist Communist Party fielded its candidates on 23 seats, out of which 2 candidates are seen to have won. Their vote share is 0.64% (Table No.1).

In the assembly elections of 2004, the Communist Party of India fielded 15 candidates out of which none of them won, and their vote share was 0.14 percent. In the assembly elections of 2004, the Marxist Communist Party fielded 16 candidates out of which 3 candidates won. His vote share was 0.62 percent. In the assembly elections of 2009, the Communist Party of India fielded 20 candidates, out of which none of them won, and their vote share was 0.14 percent. In this assembly

**Received:** 25 Dec. 2022

**Revised:** 14 Jan 2023

**Final Accepted for publication:** 24 Jan 2023

Copyright © authors 2023

election, Marxist Communist Party fielded 20 candidates out of which 01 candidate won. His vote share was 0.60 percent. In the assembly election 2014, the Communist Party of India fielded 33 candidates out of which none of the candidates won and their vote share was 1.11 percent. In this election, the Marxist Communist Party fielded 20 candidates, out of which 01 candidate won, their total vote share was equal to 5.78 percent (Table No.1).

In the Assembly Election 2019, the Communist Party of India fielded its 16 candidates, out of which none of the candidates won, and their vote share was 1.11 percent. In this assembly election of 2019, Marxist Communist Party fielded 8 candidates out of which 01 candidate won. Their vote share was 14.06 percent (Table No.1).

## Conclusion

In short, the role of leftist political parties is important in providing justice to the oppressed underprivileged in the established system of India. Left movement in India has started from that point of view. Worked to provide justice to the exploited underprivileged in the social diversity of India. It has given priority to farmers, agricultural labourers, laborers and tribals. But this element is still in the same situation today. So this movement got a political form. Politically, the Communist Party of India and the Marxist Communist Party have created a distinct position in Indian politics. Although this position is seen at the national and regional level, it is at the local level due to its observance.

Table 1.

Performance of Communist Party in Maharashtra Assembly Elections

NO	Election	parties	Contested	Won	VOTE
1	1957	CPI	32	13	3.63
2	1962	CPI	56	06	5.90
3	1967	CPI CPM	41 11	10 03	4.87 1.08
4	1972	CPI CPM	44 20	02 01	2.73 0.77
5	1978	CPI CPM	48 12	01 09	1.48 1.69
6	1980	CPI CPM	17 10	02 02	1.31 0.93

**Received:** 25 Dec. 2022

**Revised:** 14 Jan 2023

**Final Accepted for publication:** 24 Jan 2023

Copyright © authors 2023

7	1985	CPI CPM	31 14	02 02	0.92 0.79
8	1990	CPI CPM	16 13	02 03	0.74 0.87
9	1995	CPI CPM	17 18	00 03	0.32 1.00
10	1999	CPI CPM	19 23	00 02	0.15 0.64
11	2004	CPI CPM	15 16	00 03	0.14 0.62
12	2009	CPI CPM	20 20	00 01	0.14 0.60
13	2014	CPI CPM	33 20	00 01	1.11 5.78
14	2019	CPI CPM	16 08	00 01	1.11 14.06

<https://eci.gov.in-maharashtra-legislative-assembly-election->



**Reference list**

- 1) Ahmed Ejaz (Translated by Ransubhe Suryanarayan), 1997, The Importance of Marxism Today, Mumbai, Folk Literature House.
- 2) Awte Leela, 1974, Comrade Shripad Amrit Dange, Mumbai, Abhinav Prakashan.
- 3) Urdhvareshhe Prabhakar, 1988, Harvele Diwas, Pune Mauje Prakashan.
- 4) Factory. S. 2005, Smritigandh Communist Party of India, Mumbai.
- 5) Khandve Eknath, 2009. Governance and Politics of Maharashtra, Ahmednagar, Aarti Publications.
- 6)Gowardene Suman, 2018, Fighter, Comrade Punjababa Gowardene, Nashik, Shabd Suman Publications.
- 7) Davre Purushottam, 2011, Comm. Madhavrao Gaikwad, Prabhadevi Mumbai, New Age Printing Press.
- 8)Jain Ashok, 1998, Governance and Politics of Maharashtra, Mumbai, Sheth Publishers.
- 9) Temkar Rajdhar, 2012, The Right Side of the Left Movement, Pune, Snehvardhan Publications.
- 10) Pawar Prakash, 2011, Contemporary Political Movements, Pune, Diamond Publications
- 11) Palshikar Suhas, Suhas Kulkarni, 2007 Satta Sangharsha, Pune, Contemporary Publications.
- 12) More Vitthal, 2013, Political Transitions, Latur Aruna Publications.



# पुराणम् Purana

Vol. LXV  
Issue-2  
No.12  
2022



Vol. LXV, Issue-2, No. 12, 2022

पुराणम्  
PURĀṆA

(Half-yearly Bulletin of the Purāṇa-Department)

*With the financial Assistance from the Ministry of Education,*

*Government of India*

VASANTA PAÑCAMĪ NUMBER

आत्मा पुराणं वेदानाम्

SILVER JUBILEE NUMBER



**ALL-INDIA KASHIRAJ TRUST**  
**FORT, RAMNAGAR, VARANASI**

# पुराणम् - Purana

S. No.	Content	Author's	Page No.
1	VEGETATION COVER ASSESSMENT OF HILLS OF PUNE CITY USING GEOSPATIAL DATA	Mr. Chaitanya A. Nikam	1-6
2	EXPLORING THE IDEA OF EXPLOITATION IN ECO-CRITICISM AND DALIT LITERATURE	Dr. Sachin Narwade	7-10
3	IMPACT OF BLOCKCHAIN ON CUSTOMER RELATIONSHIP MANAGEMENT	Sonakshi	11-18
4	ROMANTICISM IN INDIAN ENGLISH POETRY	Prachi Sharma	19-28
5	IMPACT OF BLOCK CHAIN ON FINANCING SYSTEM	Mehek Agarwal	29-37
6	द्वैत वेदांत में मोक्ष	डॉ० सुनीता सैनी सुमन देवी	38-43
7	A STUDY OF URBAN HOUSING PROBLEMS AND PLANNING IN ROHTAK CITY	Akhilesh	44-50
8	DIFFERENT THEMATIC PERCEPTIONS IN INDIAN ENGLISH POETRY AFTER INDEPENDENCE	Binkatesh Kumar Dr. K. K. Singh	51-61
9	SIGNIFICANCE OF INDIAN WRITINGS IN ENGLISH IN STRENGTHENING INDIAN FREEDOM FIGHT	Bharat Sonar	62-67
10	CULTURAL DEFORMITY AND IDENTITY CRISIS AS THEMES: A POSTCOLONIAL ANALYSIS OF WITI IHIMAERA'S THE WHALE RIDER	Kavya Anilkumar Dr. D. Radharamanan Pillai	68-71



30	A STUDY OF THE LEFT MOVEMENT AND TRIBAL RIGHTS IN NASIK DISTRICT	Raju Sudam Sanap Prof. Lodhi Kaniz Fatema Niyaz Ahmed	220-225
31	WOMEN EMPOWERMENT AND RESHAPING FEMININE IDENTITY: A FEMINIST STUDY OF SULTANA'S DREAM:A FEMINIST UTOPIA BY BEGUM ROKEYA SAKHAWAT HOSSAIN	Jubin Nahar	226-231

**A STUDY OF THE LEFT MOVEMENT AND TRIBAL RIGHTS IN NASIK DISTRICT****Raju Sudam Sanap**(Research Student), Department of Politics, Hind Seva Mandal, Pemraj Sarada College  
Ahemadnagar**Prof. Lodhi Kaniz Fatema Niyaz Ahmed**(Research Guide), Jadeed Anjuman E Taleem, J. A. T. Arts Science & Commerce, Womens  
College Malegaon**Abstract: -**

The aim of the left is to create a society free from exploitation by safeguarding the interests of farmers, farm laborers and workers in the society. Punjab Baba Govardhan, Madhavrao Gaikwad and Narendra Malusare have fought together to get the rights of farmers, farm laborers and tribal's in Nashik district. Tried to give justice by fighting to get fair price for agricultural products, forest land to tribal. But even today the tribal society is deprived of their rights. Because of this the Communist Party of India and Marxist Communist Party have started a big movement. The struggle is going on for them to get their rights.

**Introduction:**

After 1990, India has adopted a policy of privatization, liberalization and globalization. There was no option but to accept this policy in front of Indian people, in such a situation it is important to protect the importance of the farmer, his farm goods, workers, laborers, and it is also important to protect basic rights of Adivasi because the main source of earning of these people is farming. The burning questions of tribal people are still not solved by the government. In that sense, the problems of tribal society in Thane, Nashik, Dhule, Chandrapur, Gadchiroli, Nandurbar in Maharashtra are significant. The tribes who have lived in the forest for generations to generations are still unaware of their basic rights, the tribal people of these districts are still being exploited by moneylenders and so many issues of tribes can be seen as a factor neglected by the government. Therefore, the Left Movement has stood up with their questions. Against all these background, the Leftist Movement in Nashik district is surviving even today. Nashik district is looked upon as a district of communists, in which Surgana constituency has created a distinct identity as a stronghold of the party. Therefore, like other parties, the Marxist Communist Party today has retained its distinct identity in the district of Nashik. The locality has been materially developed by the people.

**Objectives of the Research Paper:-**

- 1) To study Left movement in the context of their struggle for the rights of tribal community in Nashik district.
- 2) To understand the nature of growth and development of tribal community.

**Left Movement:-**

In political affairs, the words Left Front, Left Thought, Left Party, Right Ideology are frequently used. The political meaning of the word left-right During the French Revolution, when the first joint meeting of the Estates and the General was convened, the congregation sat on the right hand side of the French state and others sat on the left. The congregation on the right was a supporter of the system. People who sat on the left side wanted to change the current system; they were also called reformist or progressive. Generally, the people who support the social life and politics, started to be counted in the right-wing ideology. On the other hand, those who want to make social and political revolution or effective reforms or fundamental changes started to be included in the left group. Later in the international communist movement, communists began to be counted in the left wing. (Vora Palashikar-1987:- 110-111). The word "left" is itself opposed to the word "right".

After French revolution in 1789, in the parliament of France and in the parliament of other European countries, people who support the government sat at the right side of the President and People who opposed the government sat at the Left Side of President. One has to go to the social consciousness of man while finding out what were the motivations at the root of the leftist and left movement, their struggle with nature and how developed themselves from nomadic stage to an advanced stage by using their intellect, is the great achievement. To fight with problems of Industrial Revolution, Enlightenment, and Reformation man launched movements. The left movement is a reaction against capitalist inequality, poverty, squalid conditions, and exploitation, reinforced by the industrial revolution. In short the word leftist suggests particular line of thoughts and it also suggests fight, struggle and agitation. Some characteristics of leftist thought can be mentioned: an economy in which private property is opposed, public property is esteemed and the government controls it, opposed to the capitalist and Institutors, the desire to create a classless social system by opposing the hereditary dynasties and abolishing the classes and castes, insisting on the establishment of equality, social justice values in the democracy and faith democratic values of the masses, emphasis on human rights, human development, economic and social fundamental changes and reforms. Support to the policy that the government should have control over education, medicine and important resources for the creation of a welfare state.

Considering all these features, when we think about who should be called left in Indian context, we have left political parties, left workers as well as agricultural labor organizations, other left organizations, along with this, progressive policies, acceptance of modern value concepts, support to campaigning leaders can be incorporated into the left by breaking through the established thoughts and old traditions and old customs. Formerly Prajasamajvadi Socialist, current Communist both, S.K.P. Some of the regional parties in the Janata Party Left Front are considered as left parties. Congress party consider themselves as left party compare to Bhartiya Janata Party, Shivsena party and Hindu Mahasabha but leftist parties consider Congress as a supporter of Capitalist.

#### **Left Movement in Nasik District:-**

In Nashik district, the left movement has emerged through different means. From that point of view, Comrade Punja Baba Govardane in Igatpuri taluka has raised the issues of the exploited



class of the society through the left movement. Punja Baba Govardhane raised the movement to support rice farmers and their struggle; he put forth the issues of downtrodden people. On the other hand Comrade Madhavrao Gaikwad did important work to reach the grassroots level of the Communist Party of India and Left Movement in Nashik district through different struggles. The Left Movement in Nashik district has worked to reach the grassroots before and after independence. At the same time, Comrade Nanasaheb Malusare, who is his colleagues of Madhavrao Gaikwad, has also taken up the fundamental issues of tribal in Peth, Surgana, and Trambakeshwar and has brought the left movement to the tribal areas.

It was during the battle of Nilvandi Pada (small group of tribes) that Nana understood the reality of the deprivation of the Koli and poor tribal people in the hill valley of Nilvandi Pada in Dindori Taluka. In the fight of Nilvandi Pada Nana took the Koli people and fought through satyagraha in three years 1948, 1949 and 1950. In the third satyagraha, Nana Malusare was sentenced to three months prison. But in the meantime, due to the demands of the government courtier Koli brothers, the Koli community got justice. Peace was achieved by Nana through the Satyagraha struggle.

Ukai Dam was projected to build up at Songad, tender was invited for this project on 12 October by the government. The tribal people of this area woke up and knew the fact that how these rich landlords are grabbing their land.

In 1972-73, all the tribals stood up under the leadership of the Left Party to block the Lalbavata on the land of Vijay Singh Thakur, a big zamindar of Vadner Khakurdi, Taluka Malegaon. It was the battle of government vs Adivasi. This struggle was a long struggle between the government system and the hardworking landless masses. Finally, the government approved the distribution of 500 acres of land to the landless and the poor working people won in this movement. Comrade Rajaram Nikam, Comrade Udaya Ram Deore, Comrade Hiraji Patil were arrested for 15 days in this agitation.

The party organization started to solve the problems of tribal people in Nashik district. During the drought of 1972, when the tribal society was in poverty, Nana Malusare worked to organize the tribals under the banner of Kisan Sabha in the area of Peth, Surgana, Harsul. Inspired by the thought of this movement, an army of militant activists like Comrade Jeeva Pandu Gavit, Comrade K.K.Pawar, Comrade Ramji Dhule, Comrade Amruta Mahale, Comrade Haribhau Mahale, Comrade Chintaman Gavit, Comrade Gunaji Gavit was formed from this tribal community. In 1974, the Maharashtra State Tribal Council was held at Talasari in Thane district. For this conference, under the leadership of Nana Malusare, activists from Nashik district walked from Surgana to Talasari through Dindi. Later, Nana took many study classes. In this study class, the camp was organized under the guidance of Comrade S Y Kolhatkar, Comrade Godutai Purulekar, Comrade Prabhakar Sanjay Giri, Comrade Krishna Khopkar, Comrade LP Dhangar, and Nana Malusare.

During the emergency period of 1975 to 77, successful struggles against moneylenders were going on in Nashik especially in Dindori, Surgana and Peth talukas of Nashik district. The tribals' lands were literally stolen by moneylenders and they fought hard through the Kisan Sabha



to get back their lands. Nana fought hard against moneylenders in Peth, Goldari with his agitation, because of his struggle many tribals got back their land which was grabbed by moneylenders. The Tata School of Economics took note of the transfer land struggle and praised Nana's struggle.

In the first post-Emergency elections in 1978, the Marxist Communist Party decided to contest the Surgana Legislative Assembly seat. Under the guidance of Nana and due to his strategy, by collecting deposits, he contested his candidate Jiva Pandu Gavit and finally Pandu Gavit was elected as the MLA of Peth Surgana for the first time and the Leftist won this seat for the first time.

In 1981, 151 tribals from here fought for the land of Ozarkhed. Nana Malusare had went for the Kisan Sabha Parishad, Kisan Sabha workers fought against the tyrannical bureaucracy in Ozarkhed village situated on the border of Thane and Nashik districts. The reason for this was that the oppressive police officers in this area used to brutalize the tribal people and harassed the tribal women. Organized resistance against this act was guided by Nana and Thane activist Comrade. Mangala Bhogadya.

In the clash that broke out on 22 June 1983, Janya Budhar and Tuka Ozre of Vawar Wangani in Mokhada taluka were killed in police firing.

After that, cases of 307 were filed against almost 100 activists in this repression. (Jeevanmarg: 1983; 15) More than ten thousand farmers from Nashik district participated in the march of left and progressive parties held in Mumbai on 19 December 1998.

In 2008, 60,000 thousand tribal farmers staged the Jail Bharo movement. At this time, more than 15000 farmers walked from Surgana to Nashik and were arrested on their own. The reason for this was that the government had given certificates of land that was much less than the land actually cultivated and claimed by the tribal. The entire tribal society got organized to protest against this.

In 2011, a Jail Bharo movement was held on behalf of the Marxist Party and the Kisan Sabha. This time on February 8, 2011, more than 50,000 tribal people gathered together at Kalwan against the Forest Rights Act.

In 2011, a Jail Bharo movement was held on behalf of the Marxist Party and the Kisan Sabha. This time on February 8, 2011, more than 50,000 tribal people gathered together at Kalwan against the Forest Rights Act.

In 2012, a march was held for the increase in prices of agricultural crops. In this, 7500 thousand for cotton, 6500 thousand for soybeans and 3600 thousand for sugarcane should be obtained. And, the recommendations of the Swaminathan Commission should be implemented.

In 2016, tribal and farmers took out a joint march in the city of Nashik. The main demands were to remission of debt of farmers, remission in electricity bills, and check the rejected claims of farmers as per the Forest Rights Act within three month.

On November 14, 2018, a district-wide march of 25 thousand farmers was organized by the Nashik District Kisan Sabha at the Collector's Office in Nashik.

The procession started from the golf club ground, by saluting the statue of Sahitya Ratna Comrade Annabhausathe, and then the procession was transformed to Shivaji marg and reach at



the statue of Bharat Ratna Dr. Babasaheb Ambedkar. A huge public meeting was held near the statue of Babasaheb Ambedkar.

Nashik district was declared a drought affected area, and to get compensation, the people put forth the demand: for crop loss per hectare Rs.50, 000, provide drinking water, manual labor and cattle fodder, immediate and strict enforcement of the Forest Rights Act. Complete remission of loan and remission in electricity bill for drought affected farmers and give them new loans, implement all recommendations of Swaminathan Commission with guarantee price of one and a half times of production cost. The main activists of the movement was: Dr. Ashok Dhavale, Kisan Gujar, Dr. Uday Narkar, Sawaliram Pawar, Sunil Malusare Irfan Sheikh, Subhash Chaudhary, Indrajit Gavit, Uttam Kadu, Namdev Mohandkar, Mohan Jadhav, Hanumant Gunjal, Ramesh Chaudhary, Ramesh Baraf, Devidas Adole, Vijay Patil, Suvarna Gangode, Dharmaraj Shinde and many others.

Fifteen thousand tribal brothers marched on 20 June 2022 under the leadership of Marxist Communist Party and Akhil Bharatiya Kisan Sabha to the Divisional Revenue Commissioner's office for forest land rights. Former MLA J.P. Gavit, who led the march this time, demanded the state government to transfer all the tribal lands in their name including *Satbara* within two months, otherwise the agitation would intensify. He also put forth the following demands: In Baglan taluka tribal construction right forest lands should be strictly implemented, unqualified claims should be qualified, land up to 10 acres under the possession of eligible claimants should be measured and mapped and *satbara* should be prepared, The water of Nar, Par, Tapi, Narmada, Damanganga, wagh, Pinjal rivers should be taken to Gujarat and Mumbai through river connection project and tribal should be shifted there that they can use the water of these rivers and this project should benefit the local tribal there. Those projects should be canceled which are harming and ruined the local tribal there, on drains on western channel rivers and ponds 77 small canal schemes in Surgana, Peth, Trambak talukas should be approved by under the schemes of Jaljeewan Mission and through this mission water should be supply by proposed drains, canals and rivers.

This Mission should be completed by the contractors within the stipulated time and with honesty, Pradhan Mantri Awas and Gharkul Yojana for the needy tribal families should be approved immediately and the price of the house should be increased upto Rs. 3 lakh. Jobs should be given to tribal by canceling the bogus recruitment of tribal on reserved seats. One and a half times the cost of onion cultivation in Nashik district should be paid. The tap water supply scheme that supplies water from Chankapur dam to Kalwan city through a pipeline should be canceled and the lands of farmers of villages in 17 to 20 irrigated lands of Girna bank should be saved. This march was organized to demand various things. On this occasion President Ashok Dhavale, former MLA J.P. Gavit, Dr. D. L. Karad, Sachin Malegaonkar, Irfan Sheikh, Shashi Unwane, Sunil Malusare, Ramesh Aute, Ashok Khalkar, Bhika Rathod, Savaliram Pawar, Indrajit Gavit, Hanuman Gunjal, Ramesh Chaudhary, Subhash Chaudhary, Vasant Bagul, Rama Mahale and other officials were present. From the administration, officials including Collector Gangatharan D, Upper Commissioner Bhanudas Palve, Deputy Commissioner Goraksh Gadilkar, Sub-Conservator Pankaj Garg were present. (Jeevanmarg; 2022)



In brief, considering the socio-economic situation of Nashik district, Nashik district is a district of leftist movement. Madhavrao Gaikwad is familiar in the country as his name is associated with the tribal struggle in Igatpuri, Peth, Surgana, Kalwan, and Trambakeshwar, and Nandgaon taluka. The left movement that was raised stood up with more strength and spread itself in the masses. Even today after many years of Independence, this movement is still active and raising the issues of workers, the oppressed and underprivileged in Nashik. Although it has weakened in some areas, it is still surviving in the tribal areas.

**References:**

- 1) Bidwai Prafull, 2018 Translated by Milind Champanerkar, Tracing History, Challenges and Prospects of Revival of Left Movements in India, Pune, Rohan Prakashan.
- 2) Bhole Bh. L.1998, Left Movement in Post-Independence Maharashtra, Pannalal Surana and Kishore Bendkihal Sampa, Today's Maharashtra, Pune, Srividya
- 3) Factory. S. 2005, Smritigandh Communist Party of India, Mumbai.
- 4) More Vitthal 1995, Politics in Maharashtra and the Communist Party and the Marxist Communist Party, Aurangabad, Kailas Publications.
- 5) Palashikar Suhas, Nitin Birmal, 2004 Politics of Maharashtra. Local context of the political process, Pune Pratima Prakashan.
- 6) Palshikar Suhas, Suhas Kulkarni, 2007 Satta Sangharsha, Pune, Contemporary Publications.
- 7) Vora Rajendra, Suhas Palashikar, 1996 Transition of Power in Maharashtra, Mumbai Grantali.
- 8) Daily news papers
- 9) Communist Party of India Nashik Report
- 10) Korekar V Ka – Sixty years of Nashik – Harik Mahotsav (1924-1987), Smriti Granth, Publisher Dr. The Chaure Nashik, 1985.

