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A STUDY ON SOCIO - ECONOMIC STATUS OF NOMADI PARDHI COMMUNITY IN KARNATAKA

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Abstract

In the modern world there are many nomadic tribal communities who are deprived of many facilities. Pardhi community is one of them. The social, economic, cultural, art & literature of the nomadic tribal communities has its own uniqueness. It is painful that their art is not recognized. However, their life in this settlement is a struggle. The Pardhi community, a nomadic tribe, is trying to maintain its own livelihood. They came to towns from the forest area. They do not know the feeding methods of the lump minerals found in forest areas and what methods other than hunting food. On the path of transformation, they had to live a life of herbal and traditional plant medicine. Nowadays they are doing stationery business. In these days when the tribal community has to live in its base, they faced poverty, financial problems, unemployment, education and many other problems. With this background, the paper contains the social and economic study of Pardhi community, a nomadic tribe of Karnataka.

Keywords: Tribal, Nomadic, Community, Religious, Tent, Begging, Humanity.

Introduction

Indian social system adorned with various religions like Hindu, Muslim, Christian, Sikh, Buddhism etc., its is a fact that all these religions have adopted and practicing various cultures of their own. For many years very few communities of higher order are there in the mainstream of the society. It was believed that those cultures are supreme. In the changed scenario, various scholars (thinkers) of anthropology, sociology, and folklore have made intensive studies on the lower caste and communities and introduced them to the society.

The nomadic Pardhi tribal community in Karnataka has its own cultural and history. This community was originally dwelt in forest. They were labeled a criminal tribe and was called a liberated tribe in 1962. It is really exciting to see the nomadic Pardhi tribal community passing through different stages and living within its own system. Based on this background information is given on the subject of socio-economic study of nomad Pardhi tribal community of Karnataka.

Objective of the study

- 1) Study Of Pardhi Historical Background
- 2) Critical analysis of Pardhi Community social life and profession.
- 3) Studying the Nomadic Pardhi Community Problems and Solutions.

Research methods

Datas were obtained About Pardhi Community of Karnataka by the field work. Observation, Questionnaire, Interview and sampling procedures were used for the Collection of information. Information has been collected from Secondary Sources Pardhi Nomadics textbooks and other sources.

Historical Background

Pardhi ancestors are from Gujarat and Rajasthan state of India. According to the census, most of the population is found in those states. Over time, Gujarat spread to Rajasthan, Maharashtra, Karnataka and Andhra Pradesh. In the state administration of Shivaji Maharaj of Maharashtra, they were employed as sepoyes for the protection of the state and were employed to maintain many positions in the state administration. The ancestors worked as the bodyguards of Maharana Pratap Singh. So, they called their race as 'Pari'. Pari means body protector. Later some Muslim kings say that when Maharana Pratap Singh attacked Pardhi Puri kare.

After the end of Shivaji Maharaj's rule, Gule left Maharashtra to settle in Karnataka state to hunt for food and business. Some of them helped to build a bird sanctuary by catching birds in the court of Mysore lords. They still live around Mysore district and still lead a nomadic life. Where can they get the things they need to live a free life without being able to endure the oppression of the British. They used to live there because of the convenience of hunting the forests. Later they left the forest and migrated to wherever they can get the things they need.



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Discussion

The contribution of the British in our country can never be forgotten. The nomadic Pardhi tribal community was an innocent community living in forest areas and maintaining their own life. He used to collect food from tubers, yams, roots and herbs found there. They hunted the animals and birds that they wanted called Shikhari. The men of this community are powerful. Seeing that they were very strong, the British used them as soldiers during their rule

They had the power to fight in the case of nomadic Pardhi tribal community. Because of this, the nomadic Pardhi provided food, education and basic facilities to the tribal community. Considering their heroic struggle, the British used their service. Later this community was put aside without any facilities. Later in 1962 the Government of India considered the nomadic Pardhi tribal community as "liberated tribal community". Shikhari Ramu of the community expressed that that ancestors of our community were given no basic facilities them.

The Pardhi tribe is known as Kanay Pardhi, Rajya Pardhi, Wagri Pardhi. Their main occupation was hunting. Their original base is the Vindya Parvata. They migrated to Gujarat, Maharashtra, Karnataka and Andhra Pradesh. They worship Dadaji, Aaka Pada, Ekkadi, Kakit, shade, Mumbai, Sikotar, Partner, Raw Hindi, Chandni, Ingle Raj, Hanumantha, Dugo, Kalakka, Haqat, Burqanabe, Vaghay, Baker, Satish code, chaVndi, Kikekar, Durgamma and Yellamma they celebrate Dasara, Ugadi, and fairs are held in year.

There are Six sects in the communities

- 1) Savandiya
- 2) Pimplaja
- 3) Khodiyar
- 4) Kurbhiya
- 5) Ikhothiya
- 6) Arkhatiya

Sub sects.

1). Pasipardhi, 2). Gayi pardhi, 3). Raj pardhi, 4). Bhil pardhi, 5). Langoti pardhi, 6). Choras pardhi, 7). Noukad vale, 8). Sakathvali (mahashakthi), 9). Kalivale (Bhavani), 10). Padevale, 11). Vagadeviale, 12). Navade.

They are known as 'Pardhi' in Bidar and Gulbarga districts, 'Pardhi' in Bellary district and 'Hakkipikki'. In Bijapur, Bagalkote and Gadag districts they are also known as 'HaranShikhari', 'Bategar', 'Chigarikar'. In Andhra Pradesh it is known as 'Pardan', 'NeerShikhari' and 'Pitalolu', while in the states of Gujarat and Rajasthan they are known as 'Vagri'. They even claim to be originally from the state of Gujarat claim that they are originally from Pardhi nomads live in tents, huts and shared houses. Pardhi community is very happy if a girl is born. Their marriages are very simple. Among them dowry system is in force. In this community, children are named after clan gods and goddesses. There is a tradition of sacrificing sheep and chickens in connection with religious festivals. The Pardhi community will seek redressal of their problems through Nyaya Panchayats. Their Food style is very simple they use Rice, Chapati, Rotti, Mudde (Balls) Chicken, Mutton and many more for their daily menu.

Pardhi is a nomadic community who mostly hunt in forest areas. Mongoose, Wild Cat, Birds, Fox, Hyena, Vulture, Eagle, Squirrel, Owl, Heron, Silver, Stork, Duck, Chicken, Fish, Crocodile, Turtle, Rat, Pigeon, etc. are found in the forest. The Pardhi community has specially made Batti Sarai, now they have stopped making Sarai due to the government act laws. Both men and women drink Sarai. In this community they wear very simple clothes. Women get tattoos.

This nomadic communities continue to maintain their legacy. Besides their art they sell needles, girls and boys work as agriculture Labours, Construction workers etc. Pins, Rags, Plastic Coats, Balloons, Dresses Vanity bags and many more things. The youth leaders of the nomadic Pardhi tribal community of Karnataka Mr. H. P. Shikhari Rama is working as secretary in the organization of "Karnataka Alemari-Semi Nomadic and liberate the Tribal Community. Under him leadership, two art troupes of men and women of this community have been formed in Shikhari Colony of Kampli town in Bellary District. With these troupes, they participate in tribal festivals organized by the Central Government and organized by the Government of Karnataka. They will perform art in the Mysore Dussehra festival and also participate in the program organized by the other organizations. It is a matter of pride that Mr. H.P. Shikhari Ramu is involved in social concerns by doing his best to help the Nomadic Pardhi tribal communities.



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INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH

ISSN:2277-7881; IMPACT FACTOR :8.017(2023); IC VALUE:5.16; ISI VALUE:2.286

Peer Reviewed and Refereed Journal: VOLUME:12, ISSUE:2(1), February: 2023

Online Copy of Article Publication Available (2023 Issues)

Scopus Review ID: A2B96D3ACF3FEA2A

Article Received: 2nd February 2023

Publication Date:10th March 2023

Publisher: Sucharitha Publication, India

Digital Certificate of Publication: www.ijmer.in/pdf/e-CertificateofPublication-IJMER.pdf

DOI: <http://ijmer.in.doi/2023/12.02.12>
www.ijmer.in

Photographs of Pardhi Community





ಅಲಮಾರಿ, ಅರೆ ಅಲಮಾರಿ, ಬುಡಕಟ್ಟು ಹಕ್ಕು-ಪಿಕ್ಕಿ ಸಮುದಾಯಗಳ ಆಶಾಕರಣೆ ಎಚ್.ಪಿ.ಶಿಕಾರಿರಾಮು

ಕರ್ನಾಟಕದ ಅಲಮಾರಿ, ಅರೆ ಅಲಮಾರಿ, ಬುಡಕಟ್ಟು ಹಕ್ಕು-ಪಿಕ್ಕಿ ಸಮುದಾಯಗಳ ಆಶಾಕರಣೆ ಎಚ್.ಪಿ.ಶಿಕಾರಿರಾಮು ಅವರ ಒಂದು ಪ್ರಮುಖ ಕಾರ್ಯಕ್ರಮವಾಗಿದೆ. ಈ ಕಾರ್ಯಕ್ರಮವು ಅಲಮಾರಿ, ಅರೆ ಅಲಮಾರಿ, ಬುಡಕಟ್ಟು ಹಕ್ಕು-ಪಿಕ್ಕಿ ಸಮುದಾಯಗಳ ಆಶಾಕರಣೆ ಮತ್ತು ಅವರ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸುವ ಗುರಿಯನ್ನು ಹೊಂದಿದೆ. ಈ ಕಾರ್ಯಕ್ರಮವು ಅಲಮಾರಿ, ಅರೆ ಅಲಮಾರಿ, ಬುಡಕಟ್ಟು ಹಕ್ಕು-ಪಿಕ್ಕಿ ಸಮುದಾಯಗಳ ಆಶಾಕರಣೆ ಮತ್ತು ಅವರ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸುವ ಗುರಿಯನ್ನು ಹೊಂದಿದೆ.

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ಪ್ರಜಾವಾಣಿ ವಾರ್ತೆ

ಅಧಿಕಾರಿಗಳಿಗೆ ಎಚ್.ಪಿ. ಶಿಕಾರಿರಾಮು ಒತ್ತಾಯ ವಿಶೇಷ ಪ್ರಾಕ್ಟೀಸ್ ಅರ್ಹರಿಗೆ ತಲುಪಲಿ

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Problems of Pardhi Community

- 1) Nomad Pardhi tribal community in Karnataka has not yet found their home
- 2) Nomadic Pardhi tribal community of Karnataka has not been recognized by any government so far
- 3) Only police department has recognized Nomadic Pardhi tribal community in Karnataka.
- 4) This community has been labeled as criminals. This community is still being punished for the wrong done by others.
- 5) The nomadic party tribal community in Karnataka is considered as a criminal tribe.
- 6) Pardhi Community people very poor, they are unable to utilize the social, economical, educational and political opportunities
- 7) Pardhi live in tents, government must provide them a shelter.
- 8) Government must provide basic facilities like road, Water, Electricity to Pardhi Colonies.
- 9) Government must provide Samudaya Bhavana and Anganawadi facility to the Pardhi nomadic.
- 10) Aged people, physically challenged people, widows must be provide monthly pension.
- 11) Government must provide special packages to improve the Socio - Economic condition of Pardhi
- 12) There is no electricity facility providing electricity to every hut and street lighting to them.
- 13) Banks need to provide credit facilities to the Pardhi Community of Karnataka, to making crafts.
- 14) This Pardhi community youths should be trained on "Koushalya Programme"
- 15) Providing facilities for the Welfare of Pardhi Community of Karnataka under Government, welfare, Raveena labour welfare and various Departments.

Conclusion

The empowerment of Pardhi community is one of the Central issues in the process of department in Social welfare therefore Karnataka Government should to provide Socio - Economic Conditions of Pardhi community. As the Pardhi Community in Karnataka



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suffering from social injustice, Economic deprivation and infrastructure. That's why Karnataka Government should support and upliftment of Pardhi tribal community in Karnataka.

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