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## MIGRATION OF THE PADMASHALIS TO MUMBAI FROM TELANGANA - A STUDY ON ADILABAD AND NIZAMABAD DISTRICTS OF TELANGANA STATE: 1969 – 1990

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**Abstract:** The Padmashalis are the third largest community in Telangana and Andhra Pradesh. they are spread all over the world. the rise of Moghul rule and thereafter Britishers who came to India to do cloth business had a lot of impact on weaving technology. the cloth manufactured in Birmingham, England can sell at a cheaper rate in India and the qualities of their cloth were much better than our hand-woven cloths on gunta maggam (pit-loom). since there is no buyer for our hand-woven cloths, the domestic textile industry suffered losses. the British established the East India Company at Calcutta and spread their business across India. they have also ruled our country till 1947. the impact of the cloth business compelled Padmashalis to move to different places in India. Maharashtra is adjacent to Telangana, and Andhra Pradesh; most of them started moving in search of their livelihood.

In earlier days there was no transportation available; people started walking from Telangana and stayed for days together wherever en route to Mumbai. In this course, some of them even settled in most parts of Maharashtra like Nanded, Jalna, Aurangabad, Nasik, Ahmednagar, Sholapur, Pune and even interior parts of the villages. the community people are economically backward. they were even idle. their basic occupation was weaving; hence most of them chose weaving jobs in cotton mills. gradually the strength has increased and it can be witnessed that about 400 to 500 Padmashalis could be seen in each mill in Mumbai. most of the people in Sholapur have started their textile. they were economically backward and their motto was to earn and live therefore they could not give much importance to education. thus, they are very much backwards in education.

*keywords: padmashalis, markandeyapuram, Telangana state, migration Maharashtra, socio-economic status of Padmashalis*

### 1. Introduction:

*“To build community requires vigilant awareness of the work we must continually do to undermine all the socialization that leads us to behave in ways that perpetuated domination” -- bell hooks*

history shows about 175 years back some of the Padmashalis migrated to Mumbai, Solapur, Ahmednagar, Nanded Nasik and some other part of Maharashtra. we can witness some families living in this area for the last five generations. the Padma Shali strength increased and millions of families are living at Kamathipura in Mumbai. the like-minded people started living together to meet their needs in good and bad times they established a group called Pant, which comprised 40 to 50 families under the head of peddamanishi (i.e. tat or pant pramukh). under him every member of that is bound by his decision. he is involved in marriages/deaths/family disputes, etc. today also they are following the same. they had good strength in Maharashtra, but they could not come together because lack of social understanding, and lack of education is one of the causes. Furthermore, they have also not had the place to bring the members together.

on Rakhi pournami, the Padmashalis samaj people form a group and go to Markandeya temple at district places to celebrate yajnopavitam and respect to dwaja vandanam. there was a need to bring these tat's (pants) together and form a big community to share their difficulties, improve education and also enjoy the good moments. thus, they established Padmashalis ikya mandal. the tat pramukh and members selected would involve in social welfare, and festivals like Markandeya janmotsavam, Holi, Gudi padva and Narali Poornima (yajnopavitam). at current there are about 44 tat's, which comprise 2300 families, attached to the Padmashalis samaj in Kamathipura (Mumbai). this could be continued in future also. perhaps because they largely stay indoors, or because of characteristic genes, community members have developed reddish skin and are hence known as erra kulamu (red caste) among the obcs. the Padmashalis caste is highly Sanskritised, with all the men wearing the sacred thread (yajnopavitam/Gayatri dharan). in terms of social consciousness, it is more Brahminic than any other obj caste in Andhra Pradesh and some of them in Maharashtra also (in Maharashtra, the state government declare Padmashalis as an SBC caste).

## 7. Methodology

This research study takes into account the experimental and empirical methods of research in investigating the Padma Shali community in Telangana. In this regard, the data was collected from the library as well as observation and interview schedule methods. to collect the data, different methods of social inquiry were adopted. a structured questionnaire exclusively for the rural political leaders and community persons of Padma Shali community hailing from Adilabad and Nizamabad districts of Telangana was formulated, administered and information elicited., the researcher also contacted a few political representatives, community leaders as well as political elite and ascertained their views on the various dimensions of caste associations and their impact. this study relies both on primary and secondary sources. primary data was collected with the help of a questionnaire, discussions and personal interviews with the respondents. the respondents were selected randomly comprising of different socio-economic backgrounds.

narratives based on these interviews have been built up to analyze the factors determining the process of migration and migration's impact on the rural power structure. secondary sources like government gazettes, public policies and previous studies; published material in various journals; magazines and newspapers are used for the analysis. several organizations, institutions, and websites have been visited to gather the necessary information. As this study is confined to the Adilabad district, three villages, which could satisfy the maximum requirements of the research methodology, were selected. the migrants in Telangana are mostly of interstate i.e. from Telangana to mill town cities/towns of Gujarat/Maharashtra who are in search of their livelihood as power loom operators and allied business activities. this village also falls in the assembly constituency of Kamalapur and the parliamentary constituency of Hanamkonda.

results and discussion:

different names:

the weavers of different groups have different names. the Padmashalis source its origin to Brugu Maharshi, followed by Markandeya, bhakta Markandeya, and the Chiranjeevi who won their life from Yama dharma Raju. the technique of weaving came from Ayoni Putra, Sri Bhavana Maharshi. the weavers in Andhra Pradesh have the following names (as per the obc list of central government - list no 155), they are all not Padmashalis. but the weavers, depending upon the nature of basic material used in the earlier times, the name of caste originated.

Padmashalis: caste people live in Andhra Pradesh, Karnataka, Mumbai, Sholapur, Ahmadabad, saliyar/padmasaliyar, kumbakonam=Tamil Nadu, all speak Telugu with local

-language. devanga: Karnataka (Kannada)

-pattarya: Kerala (Malayalam)

-shettigar: Karnataka (Tulu), they are sub-sect of Padmashalis

-saliya/Padmashalis/devanga, devanga and Padmashalis are not the same and have different cultures, practices and origins. and are not the same except for weaving.

however, Kannada and Telugu sails differ from Malayalee sails in many cultural aspects. the former are patriarchal and follow many Brahmanical customs. the Padmashalis are the third largest community in Andhra Pradesh and Telangana. Their main occupation is weaving. to grow further in their business, they moved to urban and semi-urban centres. this would enable them to get raw materials like cotton and animate yarn (silk) and also sell their hand-woven cloths on moggalu to various categories of society peoples. the invasion of Britishers in India and subsequently introduction of railways in 1853 helped penetrate the self-sufficient rural economy. from the imperial British government, they were forced to buy their machine-manufactured goods, especially finished cotton goods from the factories of Birmingham & Lancashire, the domestic textile industry suffered huge losses. the Padmashalis community felt the impact. today, many urban Padmashalis have abandoned their ancestral profession and have diversified into other activities. One can see an increasing number of Padmashalis become engineers, doctors, politicians, bureaucrats, businessmen, advocates, professionals etc.

origin: there are two groups; Vaishnava & Shaiva, who interpret the origin of the word Padmashalis as under:

### a.vaishnava group:

the Vaishnava group says that Padmashalis is a conflation of two words, Padma and Shali. the word "Padma" is sahasradala Padma, meaning the highest order of human intelligence. in body chakras "Padma" refers to sahasrara. the word "Shali" in Sanskrit is 'beholder'. thus "Padmashalis" literally means the holder of Sahasrara. in physical terms it means intelligence. we strongly believe that Padmavathi of Mangapura/tiruchanur of Tirupati, the shasanam of the temple, declares that Padmavathi is the daughter of Padmashalis. hence, the name Padmashalis. there exists writing in Tirupati to evidence the statement of Padmavathi as the daughter of Padmashalis. another aspect of Padmashalis, Padma also refers to the lotus. the lotus also refers to the intelligence or awakening of Sahasrara. the word Padma also means lotus thread.

### b. Shaiva group:

Markandeya Mahamuni was advised by Siva to perform a hawan to sacrifice. Shri Bhavana Rishi arose from home kund, holding a lotus flower padma in his hand. he is later known as Bhava Narayana. Bhavna Rishi had two wives, prasannavati and Bhadravathi, daughters of Surya (the sun) and Chayadevi. who had a hundred and one sons. markandeswara conducted homa for loka kalyana at the instance of Suryanarayana (Vishnu). Suryanarayana gave a lotus stem from his nabhimandal to Bhavana Maharshi to weave cloth. Bhavana took up the task and weaved a cloth and gave to Suryanarayana. Narayana pleased with the lotus cloth blessed him that his progenitors of the one hundred and one gotras be known as Padmashalis. Markandeya gave the fifth Veda called Padma Veda; the fifth petal of a lotus flower. The other four petals of the lotus are 4 Vedas. so a family of this caste belongs to the padma Sakha and Markandeya sutra analogous to the sakhas, sutras and gotras of the Brahmins.

the Padmashalis relate their origin to brushes, sages as gothras. hence, the Padmashalis caste of Brahminical not by birth but by deeds. each family has separate gothras. the family name and gotras will be referred to at the time of marriage and sagothras and like family, names are barred from going in for marriage. all Padmashalis claim rishi gotras of 101 rishi "santhathi" who were taken on adoption by the sage bhavana rishi, who himself was taken on adoption by rishi Markandeya. all Padmashalis originated from Satavahana Empire and their mother tongue remains Telugu, except for a few migrants who had taken longer and numerous stages

of migration such as the shettigars of Dakshina Kannada. most Padmashalis in Tamil Nadu, Karnataka, Maharashtra, Chhattisgarh, Madhya Pradesh and Orissa speak Telugu as their mother tongue.

### Padmashalis today:

today, Padmashalis are spread in the Indian states of Telangana, Andhra Pradesh, Karnataka, and Tamil Nadu and also in parts of the Indian states of Maharashtra, Orissa and Chhattisgarh. the mother tongue of *most* members of the community is Telugu, even in areas where they migrated *generations* ago such as Maharashtra, Karnataka and Tamil Nadu, except in the Dakshina Kannada district of coastal Karnataka, where they speak Tulu. they have a visible tendency towards urbanization since the occupation of weaving and marketing cloth is easy in urban and semi-urban centres.

some urban Padmashalis have abandoned their ancestral profession and have diversified into secular professions such as engineering, management, medicine, law, academia, administration, politics and business to name. A few of them have also migrated to foreign countries like the USA, UK, UAE, Australia and Germany. though the community was always a socially advanced one, the majority of its members are economically and educationally forward, as a result of which in the present day, Padmashalis are categorized as economically backward class, and as forward caste in some areas. by India despite its Brahminical origin. Padmashalis are divided into subcastes based on the type of cloth

they weaved such as kaikala, karna bhaktulu, senadhipathulu and thogata sali. these subcastes are further divided into two groups based on sampradaya- the Shaivas and the Vaishnavas. while the Shaivas give preference to worshipping lord Shiva, the Vaishnavas give preference to worshipping lord Vishnu. these religious and occupational distinctions are no bar to intermarriage and interlining.

the community people usually do not use caste-based surnames, preferring to use family-based surnames like other Telugu people, but some of them do use caste-based surnames like netha, Padmashalis/Chetty, sena and mudaliar. the main principles that Padmashalis have to follow are the customs of no meat eating, no liquor consumption and no betting while following their profession. it is said that those who follow these principles thoroughly and those following the spiritual path will attain the highest knowledge and wealth.

the Padmashalis caste is highly Sanskritised, with all the men wearing the sacred thread. some Padmashalis even do liturgical work which is usually done by Brahmins. they are well-versed in the agama shastra and perform poojas and Vedic rites based on it. they also worship local gods such as goddess, goddess gangamma and goddess chamundeswari. thus their culture is a blend of both Aryan as well as Dravidian cultures. however, in terms of social consciousness, this caste is more Brahminical than any other non-Brahminical caste in Telangana, Andhra Pradesh and Karnataka. because they largely stay indoors or because of characteristics and genes, the community members have developed reddish skin. They are hence known as *erra kulamu* (red caste) among the other backward castes.

### 2. Scope and limitation of the study;

this study was confined only to the districts of Adilabad and Nizamabad in Telangana state, south India where there are a considerable number of people who are either migrating to different parts of the country or crossing the borders. three villages of different socio-economic structures were selected. the 50 respondents from each village were interviewed for this study. all the respondents were return migrants. with these limitations, the study tried to depict the situation critically in this area. the present study aims to broadly uncover the various aspects and trends associated with caste groups and their impact on the socio-economic and political conditions of various communities. the study is confined to the Adilabad and Nizamabad districts in the Telangana region. sampling technique "multi-stage purposive sampling" was used to select the different stages which included two districts (Adilabad, and Nizamabad). Of these two districts, 12 villages and 6 towns were as selected as sample villages and towns. the list of two districts Padma Shali caste association was considered as the universe for this study. Furthermore, it is classified into two groups – political leaders and community members.

### 3. Area of the study

Adilabad and Nizamabad districts with their geographic limits as shown in the map take place in the revenue administration. Adilabad derives its name from the erstwhile ruler of Bijapur, Mohammed Adil Shah. the district is world famous for its Nirmal (now Nirmal is a newly formed district) toy making & dhokra casting.

1. the district was between 77° 47' and 80° e, of the eastern longitudes and 18.40' and 19.56 n', of northern latitudes.
2. the district is bounded on the north by the yeotmal and Chanda districts of Maharashtra, on the east by the Chanda district, on the south by the Karimnagar and Nizamabad districts and on the west by the Nanded district of Maharashtra state
3. Adilabad district accorded the status in 1956 under the state reorganization act with 3 revenue circles and 10 taluqs
4. the first bifurcation of the revenue district was introduced in 1985 along with 11 taluqs and 48 revenue circles and made into 52 revenue mandals.
5. to study the migration pattern of Padmashalis to Maharashtra

### 4. Aims of the study

the present study is to examine the factors of the property offences in Telangana state in terms of unemployment and poverty. although there may be many other economic and non-economic factors behind property offences. it is presumed that everywhere those who are impoverished and deprived have the least regard for social or legal norms and cozily prone to property offences, another factor that craze for quick and easy money is on the increase in the society attempts for disproportionate income are widely prevalent in business, trade and commerce, professionals, leaders, bureaucrats and people in various other high positions such as university registers, chairman's of banks, revenue officers and other people who running various types of financial cannery has been charge sheeted for corruption and cheating has become common they mean inside crime are increasing in india. the lawyers, magistrates and politicians are the important factor which enable the criminals to keep going. behind this the unemployment and poverty as the strangest push factors and other as pull factors.



**5. Objectives:**

1. to study migration of Padmashalis community people in Maharashtra
2. to study the social impact of migration of Padmashalis on Maharashtra
3. development study regions behind the migration of Padmashalis are in Maharashtra
4. pre and post development of Padmashalis in migration
5. effect on Maharashtra culture/development on Padmashalis migration.
6. region behind Padmashalis backward class due to migration in Maharashtra.
7. to identify and analyze the factors contributing to the migration of Padmashalis
8. to identify the socio-economic background of the migrants.
9. to examine the impact of migration on the pattern of land transfers in property relations and social mobility.

**6. Hypothesis of the study**

the hypothesis testing, migrants' analysis, and approach help improve the explanation. content of analytical products such as problem profiles. it is based on the principle of identifying some possible reasons for migration. using hypothesis helps to better understand why migration problems exist. the migration has increased more in villages of Telangana. the hypothesis involves the four stages.

- 1) the overview
- 2) deciding on hypothesis
- 3) analysis
- 4) conclusion

**9. Organization of the study**

for the collecting the first-hand data and for selecting the samples the following method has been used. it has been observed that in Pune city the migrants from different parts of the country and abroad are concentrated in different parts of the city. For example, migrants coming from Telangana and Andhra Pradesh have a high concentration in guru war and reviewer peths (core area) of Pune city while the south Indian population is concentrated in rasta peth, Bhavani peth and nana peth (core area) of the city. for the analysis of the formation of enclaves of migrants within the city a separate sample of 500 households was taken. while selecting this sample some of the known enclaves of agglomeration of migrants from specific sending areas were chosen. among the states of the Indian Union, the first six (excluding Maharashtra) contributors to the flow of migrants were Andhra Pradesh (85), Uttar Pradesh (65), Gujarat (60), Kerala (50), and Rajasthan (40). separate information has been taken from early migrants from Pakistan are Sindh. each enclave sample has taken 5 percent of the total migrants from the particular states and the total sample size is 500. the information for enclave formation has been collected with the help of a detailed questionnaire. each group has formed an enclave within Pune city. To demarcate the enclave, a city survey map was used.

**10. Conclusion**

Padmashalis is very prominent and one of the ancient castes in India. we can trace them from the period of Satavahanas. they were given an important place in ancient society. The Industrial Revolution had a great impact on the weaving section. British-made cloth is very cheap compared to Indian cloth. many handlooms were shut down. to their livelihood, many families of the community have migrated to Maharashtra. now the Padmashalis spread not only in India but also throughout the world. They are given OBC/SBC status in India. their socio-economic status has to be improved.

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