

“A Study on Literacy, Sex-ratio and Socio-economic Status of Pardhi Community in Muktainagar Tahesil,”

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Abstract:

According to Western view point of sociologists and Anthropologists “Tribes” means a race of people applied especially to a primary group of society living in primitive conditions under the thumb rules of headman particularly in the Indian content “tribes” are very ancient communities of India originally migrated from Kabul and Indus valleys . Every tribe has its own language, ethnicity, culture, civilization, social tradition and customs and superstitions. Their living styles are closed but with well kind units controlled by the chiefs and group of elders most of these live in regions of forest hills and mountain slops. The of designation of the term was “primitive tribe” Backward tribe, Adivasi and scheduled tribes. The Pardhi are found in Maharashtra, Gujarat and Madhya Pradesh . They live in forest area and hunting is their occupation . Pardhi is derive from Sanskrit word “Pardhi” meaning hunting . In the period of Maharashtra Mahadeo become a Pardhi and hunted a wild boar with the help of blow and arrow . The Pardhi depend on catching birds, hunting leopards, Jackals Pardhi women`s make a palm leaves, mat broom and other household article and sale in the market and village.

In Muktainagar Tahesil lived 525 Pardhi families in the 11 villages such as Madhapuri, Kurha, Charthana, Chikhali, Halkheda, Lalgota, Bhot etc. They are economically and socially backward to the other communities. In Muktainagar Tahesil Pardhi communities total population is 2472. Among the population literate population is 1284 and illiterate population is 1188. i.e nearby 48 per cent population is illiterate. The literacy rate is 52 per cent.

Key Words: Literacy, Sex-ratio, Socio-economic Status, Pardhi, Tribal.

INTRODUCTION:

According to Western view point of sociologists and Anthropologists “Tribes” means a race of people applied especially to a primary group of society living in primitive conditions under the thumb rules of headman particularly in the Indian content “tribes” are very ancient communities of India originally migrated from Kabul and Indus valleys . They have migrated over a large part of country along forest area and river valley . Every tribe has its own language, ethnicity, culture, civilization, social tradition and customs and superstitions. Their living styles are closed but with well kind units controlled by the chiefs and group of elders most of these live in regions of forest hills and mountain

slops. The of designation of the term was “primitive tribe” Backward tribe, Adivasi and scheduled tribes.

The term “Tribe” though widely used has no precise definition and the lack of general consensus in this respect has resulted in its application. The term is probably derived from the roman word “Tribua” used to define a political unit and was applied to refer social group defined by territory the occupied.

India has the largest concentration of tribal population anywhere in the world except perhaps in Africa, According to 2001 census population of scheduled tribes in the country was 8. 43 Cores. constituting about 8. 2 of total population; they occupy around 50 percent of the total geographical are of the country usually in difficult and inhospitable terrain in hills and valleys.

There is no universally accepted definition for the term “tribe” and it has been defined in several ways by different

The most acceptable definition in the Indian context is propounded by Majumdar D. N. (1958) as “A tribe is collection of families or groups of families bearing a common name member of which occupy the same territory, speak the same language and certain taboos regarding marriage” .

The term “Adivasi” is also used for a tribal which means (Adi = original + Vasi= Inhabitant) the original inhabitant of the country, thus trial are original inhabitant of India.

The names of the scheduled tries of each state union territory as was used by enumerator. As are different the major tribes of Maharashtra.

i	Thakur	vi	Andh
ii	Warli	vii	Kokna
iii	Korky	viii	Kolam
iv	Koli	ix	Katkari
v	Bhil	x	Pardhi

Pardhi :-

The Pardhi are found in Maharashtra, Gujarat and Madhya Pradesh . They live in forest area and hunting is their occupation . Pardhi is derive from Sanskrit word “Pardhi” meaning hunting . In the period of Maharashtra Mahadeo become a Pardhiand hunted a wild boar with the help of blow and arrow . The Pardhidepend on catching birds, hunting leopards, JackalsPardhiwomen`s make a palm leaves, mat broom and other household article and sale in the market and village.

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Objectives :-

- i. To understand the socio cultural, Socio-economic set up of the Pardhi communities in Muktainagar, Tahesil.
- ii. Study of their relationship Tradition, customs, Superstitions.
- iii. To know the socio-economic levels of development of this community.
- iv. To calculate the literacy rate and Sex ratio of their Communities.

Methodology:-

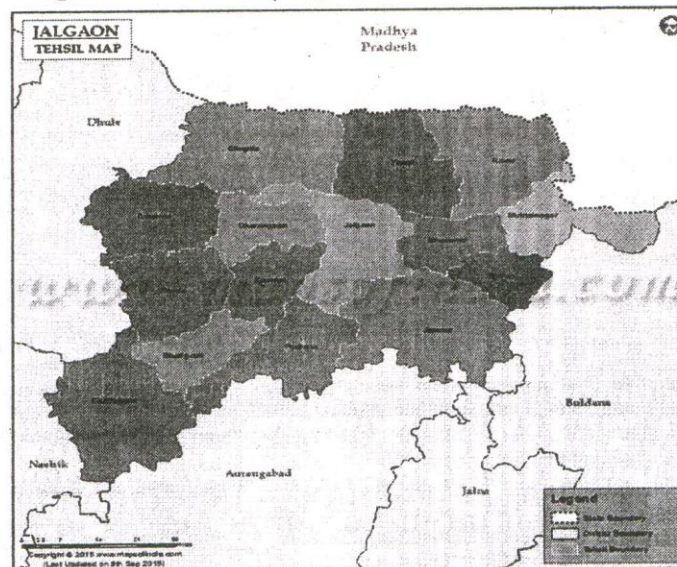
The proposed investigation on the “A study of socio-economic aspects of Pardhi Communities in Muktainagar Tahesil” This research is based on survey in this Paper use the Scientific Survey method, statistical Method. Computer Software, Door to door survey will be done by group of Geographer standardized Questionnaire and their personal interview.

The secondary data also used such as Tahesil records, Talathi record District census hand book of Jalgaon district, News Paper etc.

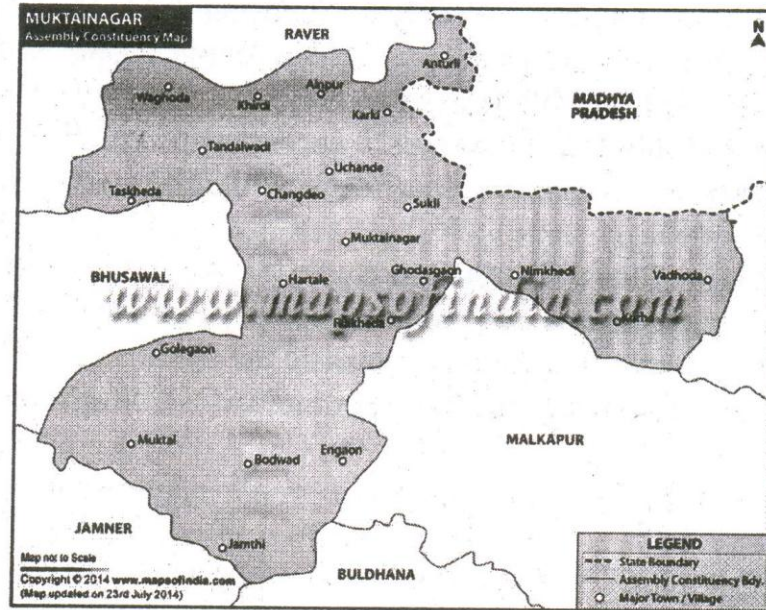
Location of the Research Area:

Muktainagar Tahesil is situated in the east of Jalgaon district in Maharashtra It is lies between Tapi and purna river basin. The entire region as bounded by the 300 m. contour the attitude of This region ranges from 200 m. to more than 500 m. The Hatti hills are bounding the eastern side of the purna valley and the hills are ran from north-west to south-east direction and cross the distance near about twenty of the south-east corner of Jalgaon district. The study are total geographical area is 62259 hectors.

Location of Muktainagar Tahesil in Jalgaon District



Map of Muktainagar Tahesil



Result:

The sex composition of any region is an important indicator which establishes the size of labour force. The entire region has the ratio less than 1000 families per 1000 males.

The workers from this region might have out migrated to the near agriculturally prosperous area of the Maharashtra. Dowry system practical in this region as also responsible for higher sex ratio in study region the bride groom has to pay dowry to bride. The dowry system in-favour of the females.

Village wise number of male and female of Pardhi communities in Muktainagar Tahesil.

Table –I Village-wise Distribution of Male and Female in the Pardhi community.

Sr. No.	Name of Village	No. of Male	No. of Female
1	Halkhede	935	476
2	Madhapuri	454	231
3	Vadhoda	14	05
4	Sule	58	24
5	Bhota	10	03
6	Kurha	24	10
7	Nimkhedi. Br	38	15
8	Tarode	78	47
9	Chikhali	40	10
		Total = 1671	Total = 829

(From primary source)

Literacy:-

The level of literacy among tribal was only 55. 2 per cent as against the state average of 77. 27 per cent. (census 2001) In some districts as Dhule, Thane and Raigad the tribal literacy is low as 25 per cent . While in some ITDP areas of Gadchiroli. g. Bhamragad and Aheri the rate was only 15 per cent and 20 per cent respectively. From the standard 5th onwards there is a steady decrease in enrolment. While there are 975 Ashrams Shala in the state and 294 hostels.

In Muktainagar Tahesil Pardhi community total population is 2472. Among the population literate population is 1284 and illiterate population is 1188. i. e nearby 48 per cent population is illiterate. The literacy rate is 52 per cent.

Table –I Percentage of Literacy and illiteracy in Pardhi Community Of Muktainagar Tahesil

Total population of Pardhi community	literate population	illiterate population	per cent population is illiteracy	per cent population is literacy
2472	1284	1188	48	52

(From primary source)

Socio-economic Status of Pardhi Community:

The kinship system is the basic sub structure for them. Strict relationship taboo separate relatives from each other among the pardhi. A woman should avoid all the real and classificatory elder brother of her husband. The relatives coming in this category do not talk to each other directly and the woman is expected to observe Purda (veil) before them.

She should not talk directly and she should not mention them by name. A woman can also joke with her husband is younger brother and sisters. The Dewar-bhabhi, relationship has a special ring of romance as system of junior levirate is practice. Other joining relation are between Salibhanto, salabhanto; Nati–budaha an Aja.

Commonest and most popular form or marriage known as “Bhav” which is generally arranged by the parents of bride-groom and parents of bride and prescribed rites and ceremonials age of marriage in the Pardhi are generally 10-15 for boys and 8-13 for girls. The name of the Pardhi men and women very interesting like a Motor cycle, Fatfati, Government, Commander, Sigratebabu, collector.

Paradhi women is make house hold article and make a duplicate of Rudramani, Kasturi and selling in all over India such as U. P, Himachal Pradesh, Delhi etc. They also are

selling in the fair kumbhamela and religion place such as Haridwar, Rushikesh etc. Many Pardhi people engaged in make “diamondpoth” In Madhapuri villages many person engaged in this job. They make poth from duplicate diamond an verities of mani some Whole seller, supplies the raw materials (neck chain) to gives labour charges on per neck chain or poth. This occupation is plays the important role in economic condition of this people. In this occupation engage all the people from boys to elder women and Gents also. They people make duplicate Nagmani and Selling other state people Pardhi women`s make house hold article and sell in the local market and village. But now a days Pardhiare working in own agriculture land. Government gives the many facilities to the people for agriculture such as electric pump, sprinkler, tractor etc.

Most tribal lands are of poor quality, non-irrigated and are located on slope and hill tops, use of green revolution technology has been ineffective. Pardhi people collect minor forest product like Mahu, Amala, Harra, Honey etc. All men, women and children are interested in hunting and fishing for own use.

In the study area Pardhi people used Motor cycle and some people have four wheeler also some people rear to birds and cattle such as hen, pigeon, ship, goat, cow, buffalo, etc.

Conclusion:

The Pardhi community an important left section of the population of Muktainagar Tahesil not only demographically but also socially and politically. Therefore the thrust of tribal development should be to strengthen Pardhi community to address the mainstream and negotiate modernity. Their traditions, cultures, common properly resources, community management, development and exploitative process through democratic process which are founded on mechanism of internal solidarity and equity, strengthen community and enhance participation.

Strengthening Pardhi community to address the mainstream and negotiate modernity through the education and therefore strengthening the system to ashramshala and reorientation of syllabus to focus on natural resource development, sustainable agriculture, animal husbandry, agro-based industries up gradation of traditional introduction of modern technology and service sector skills, Qualitative improvement of teaching method with special focus on Mathematics, Sciences and English. Special need of Pardhi community is formulation of specific. “Tribal Health Policy” that seeks to integrate traditional healing alternative herbal medicine system and allopathic and need to strengthening of the public health delivery.

In Pardhi villages appointment of primary teacher who know their language and permanently stay there. Education has to be tackled on both non formal and formal level. In the pardhi villages network of night school should be started which enable the pardhi to study in the evening after their days work. Training and orientation of foresters have to be paid special attention towards the pardhi community.

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