



SOLAPUR PADAMSHALI COMMUNITY'S SOCIAL ASSIMILATION

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The word Padmashali has very deep meaning in Hindu mythology, The vaishnavagroup interpret in essence the word Padmashali is conflation of two words, padma and shali. The word "Padma" is sahasradala padma, meaning the highest order of human intelligence. In body chakras "Padms" refers to sahasrara. The word "Shali" in Sanskrit is 'be holder'. Thus "Padmashali" literally means holder of sahasrara. All Padmasalis originated from Satavahana empire and their mother tongue remains Telugu.

The padamshali has been migrafihg from Andra Pradesh since 1940. Solapur City is in Maharashtra, is melting pot, means Maharashtra, Andra Pradesh and Karnataka's different groups came together and contribute equal amounts to create common culture and a new, unique society.

This view stresses the ways in which diverse people helped to construct solapur Soceity and made contribution to Solapur culture. Padamshali community is expected to adapt solapur's cultures as a precondition to acceptance and access to better jobs, education and other opportunities. Padamshali community has hard to give up their traditions and adopt solapur's maratha, lingyat, Muslim and other minorities culture.

In Solapur, the immigrants Padamshali learned the culture of the dominant group, learning the marathi language, changing eating habits, adopting new value system and altering the spelling of the family surname. and the Padamshali community enters the social structure of the larger society.

Integration typically began in the secondary sector and sector and gradually moves into the primary sector. Padamshali formed friendship with maratha, kannnda and other caste people.

Padamshali communitis is success achieved by an individual in society, It is a direct result of educational levels, personal values, skills, other individual characteristic and abilities. in padamshali community, education is seen as an investment in human capital, not unlike the investment a business might make in

machinery. Padmashali spread all over the state, but have a visible tendency towards urbanization since the occupation of weaving and marketing cloth becomes easy from Urban and semi-urban centers. Padmashali community produces cloth from cotton and animate yarn. Over the centuries, Padmashali's developed exclusively cloth-weaving skills.

They produce cloth as a marketable commodity, without having any organic links or skills in the production of the raw material. The Padmashali caste is highly Sanskritised, with all the men wearing the sacred thread. In terms of social consciousness, it is more Brahminic than any other OBC caste in solapur. In spite of all these Brahminic characteristics, padmashali caste did not get integrated into riutal Brahmanism and remained uneasily within the broad Vaishya category.

AS of now, its weaving industry has undergone three stages of development. When the British began to impose Lancashire cloth, the Padmashalis were operating a weaving technology called gunta maggam (pit-loom). This process involved using a rough wooden loom made by the village carpenter. It involved the labor of both men and women. Every Padmashali boy learnt how to handle the loom while growing up, and every Padmashali girl learns the yarn-making process. The cloth that the pit-loom produced was meant to serve the needs of village market. It was rough-and-tough cloth meant to protect the human body from heat, cold and rain.

The Padmashali economy was part of the agrarian economy, without much fluctuation. Of course, it fetched a living wage, in wares or cash. And some Padmashalis, through personal experience, developed considerable individual expertise and were capable of producing high-quality cloth.

Textile industry has been able to generate considerable employment and promote exports and improve its performance in the post - Multi Fiber Agreement regime. A major package, including tax relief,

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was provided, additional capital subsidy has been provided for processing, duties on specified textile machinery items, raw materials and spare parts has been brought down, and excise duty on polyester.

Perhaps because the 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 Padmashali caste is highly Sanskritised, with all the men wearing the sacred thread (*Yajnopavita*/*Gayatri dharan*). In terms of social consciousness, it is

more Brahminic than any other OBC caste in Andhar Pradesh & some of them in Maharashtra also. In spite of all these Brahminic characteristics, this caste did not get integrated into ritual Brahminism and remained uneasily within the broad Vaishya category.

The preceding studies of Padmashali show how cultural expectation and economic opportunity associated with gender shape migration and its upon Padmashali. The Padmashali Network is a culmination of set of ideas. The main aim of the Network is to bring about a qualitative change within the community from the inside, instead of depending on external agencies.

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