

Royal Shikshan Sanstha's

D.P. Bhosale College, Koregaon

ISBN: 978-81-927095-5-07

Volume - II

13th and 14th February, 2017

Proceedings of

A Two Day Interdisciplinary International Seminar

On

Geographical & Historical Perspective of Global Problems
Organized by Departments of History

Editor

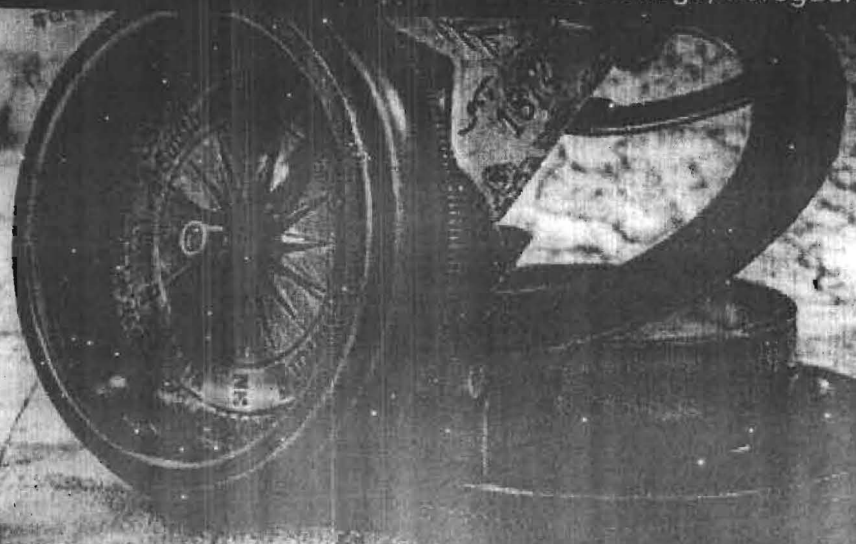
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Socio-Cultural Aspects of Bidar District: A Micro Study

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Introduction: The town of Bidar stands on a beautiful plateau and its situation is picturesque and climate gracious. The hill fortress enriched by the huge defense gates, walls with guard houses and subterranean passages offers the visitors a glimpse of the strong military power of the Muslim conquerors. And at the same time the graceful architecture of the buildings, each one conveying its own peculiar legend, gives glimpses of the spiritual qualities of Islamic culture. Bidar town has made a unique contribution to the socio-cultural history of Karnataka in particular and of the Deccan History in general. It is a place of delight to poets, artists, and the archaeologists.

Bidar district, which occupies a central position in Deccan plateau, is mixed with several racial strains, ethnic groups and socio-cultural clusters. Long after the fusion of Dravidian and Aryan elements, there was, in the medieval times, a continuous influx of batches of various types like the Turks, Mughals, Iranians, Afghans, and Arabs who were welcomed and encouraged to settle down in the area. As a result of these admixtures there has been a cultural mosaic.

Geographical Background of Bidar District : Bidar is situated almost in the centre of Geographical "Deccan" and the eastern border of the historical "Deccan". It was the meeting place of several shades of culture from the very beginning.

Bidar is the northern most district of Karnataka state located between 1735 and 1825 north latitude and 7642 and 7739 east longitudes. Its length from east to west is 93.4 km and from northeast to south west is 115.2 km. Total area of the district is 5458 km.

Bidar is tiny district comprising five talukas viz, Aurad, Basavakalyan, Bidar, Bhalki and Humanabad. The district bounded on the east by Nizamabad and Medak district of Andhra Pradesh, on the north and west by Nanded and Osmanabad districts of Maharashtra and on the South by Gulbarga district of Karnataka State.

Historical Background of Bidar : Bidar district is one of the 27 districts in Karnataka State. Bidar is the crown of Karnataka and is famous for Bidriware. Bidar has a glorious history. This district was ruled by various dynasties Mauryas, Satavahanas, Rashtrakutas, Chalukyas of Kalyana, Kalachuris, Khiljis, Bahamanis and Mughals. The

Bahamanis made Bidar as their capital. Bidar district is known for its spiritual activities. It is the land of Buddha, Jain, Shaiva and Hindu religion. It is especially known for Virasaiva / Lingayats. Sikh and Arya samaj also played an important role in the development of spirituality in Bidar. Religious harmony is the special features of this district. The Hindus, Brahmans, Muslims, Christians, Lingayat, Kurubas, Kommatis stay with congruence with each other in Bidar; thus it is famous for religious tolerance in Karnataka. The district was a part of the Hyderabad state before it was liberated in 1948. It was merged with Karnataka State in 1956.

Bidar also called as Dharwad. Dhari means the tall region. Folk artisans of Bidar brought name and fame to Bidar. We find multiple (mixed) folklores. The folklore system is very old in Bidar. In Bidar, people from different castes, communities and backward communities are involved in folklore. Most of the folk artist, musician, stage performers and literary persons are trying to preserve this folk art, culture, medicine and is passed to the new generation. Few artisans of Bidar district got State level award. But looking at the impact of globalization on folklore very soon folklore will only be seen in museums.

Statement of Problem: Bidar district is called as the crown of Karnataka. It has a glorious past and rich culture. As it is not developed in many other fields or areas it is called a backward area. The study is focus on finding out the various ways to develop the Bidar culture. Through this research the researcher aims to highlight Bidar, its culture and its contribution towards society in the development of Indian culture.

Aims of the Study :

- Thorough study of the Bidar Districts relation between History and Culture.
- To study the political, economic, social, religious and cultural history of Bidar. More emphasis of cultural background of Bidar.
- To study Bidar's Five Talukas Basavakalyan, Humanabad, Bhalki, Aurad and Bidar and their contribution for the development of Bidar and its culture.
- To make a detailed study of caste, communities and Tribes involved in Folklore of Bidar. And to study the Socio-economic conditions of Folklore artisans of Bidar district. And their contribution to preserve the culture of Bidar district.

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- Impact of various languages on socio, economic and cultural development of Bidar District.
- To study educational and social contribution of various religious institutions those have enriched the Bidar culture, and Religious synthesis and its impact on daily life.
- Bidar's contribution to Indian art and architecture.
- 3. Hasoon Khan Sherwani, *The Bahmanis of the Deccan*, Munshiram Manoharlal Publishers Ltd, New Delhi, 1985, pp.34-52.
- 4. Basavaraj, B. *History and Culture of Karnataka*, Chalukya Publication, Dharward 1984, pp.179-180.
- 5. Channappa (ed), *Lokasiri, Souvenir of All India Folklore Conference held at Bidar 22nd to 25th April, 2011*, pp.1-10.
- To study different development centers of Bidar.
- A brief review of Globalization impact on Bidar's socio-cultural life.
- Present organizations spreading culture in Bidar.

Research Methodology:

- The study is a descriptive and analytical one. By and large historical approach has been adopted in the description. All the writings and documents of Bidar history and its culture in Kannada and other languages constitute the primary sources. Books, Research articles and critical evaluations by experts and other scholar's opinions constitute the secondary sources.
- Fieldwork method consisted of the first hand survey and study of the various sites, places and buildings, temples, associated with Bidar and its talukas, Aurad, Humanabad, Bhalki, Basavakalyan and Bidar district were visited. The buildings of these institutions have been examined from their socio-cultural, monumental, social and historical research point of view. The other monuments related to five taluqas also visited for the collection of socio-cultural information and their contribution to art and architecture.
- Questionnaire and Interview methods is used to get information on Bidar and its culture.

Impact of Globalization on Bidar District

Economic: Bidar district people commonly follow their traditional arts and crafts and so they do not depend on others. And it has its own self-reliance. All villages are financially self-oriented. But due to globalizations, New Economic Policy, new Communication and Technology Bidar's economic and cultural life is seriously affected.

Today pot makers, shoe makers, lost their jobs, as there is ready-made materials available in the market. Embroiderers and tailors lost their identity. Instead of Kaudi now people using blankets. Instead of mud material people are using plastic. The foreign companies which existed in the district have stopped all indigenous products. As a result, Bidar district is facing economic problem and

is considered as a backward district in Karnataka.

Education: Bidar district is culturally rich but educationally backward. There are many reasons for this. The political parties are not interested is one reason and another one is the administrative facilities are not provided for the spread of education in the district. Privatization, capitalistic approach and donation system impacts the education. The poor and middle class people are unable to get education. There is no facility for higher education for the poor. Good training institutions are not available in the district. Due to these reasons students do not participate in competitive examinations and are thus not getting more government jobs. In return the education system is weakening more and more in the district.

Spirituality/ religion: Many religious followers stay in Bidar and it is known for its Religious harmony. As a result of the pressure of globalization more and more people are getting involved in spiritual activities. The negative

6. Indumati Patil, *Cultural History of Chalukyan's Basavakalyan*, ABD Publishers, New Delhi, 2012. P.6.

effect is that spirituality has taken shape of a market center Politics interferes in religious centers. Many Mathadnishas, Private organizations, use these centers as political organizations. The true religious institutions have lost their powers and forget the real work. Corruption and bribery are seen in these institutions. Today religious institutions are in the hands of either the politicians or the religious heads. Instead of working for welfare of all subjects these involve their energies in religious war against one religion to another religion.

Agriculture: India is an agricultural land. All cultural activities are related to agriculture. Basically Bidar is also an agricultural land. Agriculture is the backbone of Bidar district. Only 9.79% of land holds water facility, remaining part of land is barren land. Agricultural changes have led to the changes in the cultural activities.

The industrialization and modernization brought new changes to the village. Agricultural related activities do not exist now. During wheat production, in the past, people used to celebrate the Suggi festival, but today it does not exist. Today tractors are used everywhere for farming. Too much use of mobiles have harmed the environment and bird's life. Birds are not found in the farms, now-a-days.

Globalization, free market not brought profit to farmers. The farmer's products not getting sufficient values in the global market. The competition in the business many small scale industries closed in the district. Comparisons to other market material the Bidar's indigenous materials get the less profit in the market. The above situation forces the farmers to suicide. The farmer's suicide means agricultural suicide.

Dress and Ornaments: The dress code of any community represents its culture. A particular community's dress and ornaments represent its social and cultural interests. Bidar district is situated between the Andhra Pradesh and

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Maharashtra border and it was ruled by Nizam also. So the dress and ornaments show mixed influence. Wearing Sarees for women and Dhotis for men is the main dress of the common people. In past men's used Mudhasi ornaments like Dabhu, Muri, tolbandi, vanki, gudada sara etc. But today in the name of fashion people use different plastic ornaments. The district lost its original dress code and ornaments. Globalization has also changed the people's dress and ornaments.

Food: Food is the identity of society and culture. Since ancient time Pakshastra existed and it focuses on Indian Food system. Bidar is above the sea level. And it is also called as Dharninadu. The food system of this district is adopted according to the climate. Khara bayali and Rotti is the main food of the common people. In Makar Sankranti, people used Allu holiige. Hittin hollige is the special food of the Bidar people. Generally people use the ghodi hettu, kusubi huggi, jollabanne, Dapatti, ambura, kattinambura, nucchu, navani, khichade etc. Jollada Happale is the special feature of this district.

7. See for detail Jagannath Hebbale (ed), Bidar Jilla Darshan, Jilla Kannada Sahitya Parishat, pp.94-99.
8. G.Yazdani, Bidar, Its History and Monuments, Motilal Banarasidas, Delhi, 1995, pp.91-100.
9. Channappa (ed), Lokasiri, op.cit., p.237.

Today fast food culture has spoiled our food culture. Today, our breakfast, lunch and dinner is not according to time because of modern life style. Fast food eating system leads to many diseases. Watching T.V, Cable Serials, Advertisement and using internet while eating food causes many health problems. Dhabbas is also one more reason to destroy district original food practices. Chocolates, biscuits and bread have become a part of our daily food, which is an impact of globalization. This impact on food cultural causes many diseases.

Sports/games/plays : Sports are also an integral part of our culture, as sports encourage exercise, entertainments, physical development, activeness etc. Sports also build qualities like cooperation, tolerance, brotherhood, knowledge etc. Cultural sports in Bidar are Kushti, Kolata, Kanumuchale, Marakoti etc. These sports are divided into three types according to players: for men, for women and for children. Kannumuchale, Kho-Kho, Kolatta, Chindi Dandu, Chendata, Kabbadi etc sports are special games of Bidar district. By the advent of Cable connections and T.V. sets people have become more addicted to television sets and thus focus less on sports. People's cultural sports is diminishing in Bidar. Further, Cricket has created enmity among people instead of building harmony. Thus, today's culture does not add to the over all development of personality with the help of sports or games. On the other hand modern sports has destroyed culture and led to conflicts instead of peace, boldness and happiness.

Fine Arts: Bidar is famous for Bidri art. Bidri articles are exported in India and abroad. Due to lack of marketing system Bidri art is in a diminishing way. Ancient music

schools exist in Bidar but people do not take any interest in music. Very few music artisans are selected for State level competitions. Gorta and Basavakalyan music institutions contributed lot for the spread of music. Dramas are not popular in the district, despite sincere efforts from artists. The artisans like pot maker, mat maker, embroidery workers have lost their jobs, because of globalization. Introduction of plastic in market has increased unemployment.

Social Transformation: Globalization increases the terrorism, corruption, poverty, illiteracy under which common people suffer a lot. In past in Bidar, Hindu-Muslim used to celebrate the Moharam festival but today it is celebrated only by Muslim community. Secondly, due to computers and technological advancements many people have lost their jobs. Lastly, Education has favoured the rich because of Privatization of Education.

Findings:

1. This study will help the policy makers to make policy and programmes for the development of Bidar.
2. It will help in preserving the uniqueness of the culture of Bidar district. It will help in propagating Bidar's folklore and crafts through which it can provide employment to many artisans.
3. The Study will safeguard happiness and integrity of our society.
4. Studying Culture as Multi-disciplinary subject and also as an inter-disciplinary subject will encourage research at higher level.
10. Nalini Avinash Waghmare, The Continuity of Tradition: Mathas of Bidar District, Ekvira publicity, Pune, 2015, pp.219-222.
5. It will attempt to revive and re-establish the past glory and grandeur of our culture folklore, as it is the need of the hour.
6. It will encourage utilization of multiple methods of preserving culture in Bidar.
7. It will promote and encourage tourism in Bidar district.
8. It will benefit the new generation in understanding the Bidar culture, as translations of major culture and folklore work from Kannada into English will be encouraged.
9. It will strengthen the indigenous cultures in order to meet the challenges of Globalization.
10. Folk art and culture will be made popular in India.

Conclusion: At Basavakalyan, Bidar and other places there are historical monuments some of which are unique. Surrounding Bidar there many natural water springs which attract tourists. Self Help Groups (SHG) movement has created a ray of hope in the minds of people who have been suffering for long. The District Central Cooperative Bank Ltd., Bidar is playing a vital role in Cultural synthesis. Life in Bidar represents a sort of cultural synthesis. Various cultural shades have mingled and a beautiful example of unity in diversity has emerged. Bidar is also an example of

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harmonious co-existence. There are many religious and cultural centers spread all over the district. The Bidar district government, Kannada and Cultural department of Bidar and other Mathas and organizations trying to bring back the glory of Bidar and promoting the tourism.

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