

# The social status of women in the Nayaka community: A study in Bommanala village.

**\*Mr. Chandrashekar**

**\*Assistant Professor in Sociology**, Government First Grade College, Gangavati- 583227. Dist: Koppal (Karnataka) India.

## **Abstract:**

The present study covered the range of Bommanala. An attempt has been made to give an overview of the area. The main purpose of the field of study is to make women the main focus and to introduce the geographical, historical and social sphere of the village in order to unveil the nature of the status of women in the tribal Nayaka community. It is here attempted to practice in this context. The village of Bommanala is particularly marked by the status of women in the male dominated society, as well as regional inequality. It has been used for various studies, field data. In this context of globalization, social inequality emerges from whatever direction it is educational, economic, social, political and cultural. This raises the question of the status of the status of women in Nayaka. Governments have failed to address social inequality for at least two years as an independent country. What is the reason why women have ignored power, rights, duties, equality and education among other things? Leading women have been the main topic of concern for women.

**Keywords:** social status, women and Nayaka community.

## **I. Introduction:**

The beginning of human life can see the beginning of a cultural heritage. After discovering the group life as a human being, step by step, he is trying to rebuild civilization. In this case, the scholars have identified the cultural and social changes or developments along with several physical transitions in three main stages: tribal culture, rural culture and urban culture. In all the communities at that time there was no new invention and thought. While some new inventions and ideas have moved towards as modernity, some communities have also turned to modernity.

Thus, if one community appears in the upper echelons of civilization, another community is likely to be at the bottom of civilization. That is why communities still exist in India today, without the connectivity of modernity demanded by villages and cities. But recent developments are changing the nature of the community. Nowadays, there is a lot of natural disaster, another drought and deforestation. New dams built. Migrants have thus made an unsuccessful attempt to preserve originality without adopting a whole new way of life. In the context of today's globalization, no communities can remain separate. New changes have become necessary to accept. However, Indian society has a culture of many religions, caste and creeds, which can be analyzed by considering the situation of women who differ from religion to religion from time to time.

His status was a history of respect and freedom, and the Vedas, for a long time, looked at the Indian aboriginal woman in divine creation. In addition, believing it to be an incongruous miracle, a special place was revered in the form of the divine. A number of narrative poems make it clear that the woman was the owner of the property, and that the former society was composed of the mother-in-law as the owner of the property.

At that time, the woman was working with a man in the right hunting group, and sometimes she was involved in conflicts between groups. There is also the argument that a woman carrying the full declaration of the family at that time was the first to discover in her spare time the seed that had fallen from the tree and sprouted. Along with all of these features, who has the courage to develop her characteristic patience, endurance and physical fitness? A woman who brings out a wealth of forgiving love and correctional wealth to bring a family into the truth has brought her a thousand worth.

On the one hand, our society had to equate women with the goddess of luxury and luxury and become a parasite without this economic freedom. If a baby is born today, the parents are not happy unless it is a tragedy. It is thus the case that the strain of life has been entangled in a life of insecure parasitic inequality. It is diligent to review the action and status of educated in the social system. This educationally backward village of Bommanala Nayaka community is discussed in the present chapter. Attempts have been made to study the plight of women in the Nayaka community by observing the situation of women.

### **Objectives of the study:**

The main purpose of the study is to make women empower and to introduce the geographical, historical and social sphere of the village in order to unveil the nature of the status of women in the tribal Nayaka community.

## **II. Methodology:**

It is based on the study of "social status of the Nayaka community". There are many types of study in the management of life image of an Indigenous woman through both primary and ritual methods.

### **1. Questionnaire Method:**

In the context of the study of women in the Nayaka community, relevant questions were created to determine the status of women in the contemporary context. Its results are listed in the essay. The queries were created for individual subjects and individuals, and the information obtained from them was analyzed.

### **2. Interview Method:**

This village has been fielded for the realization of the lives of the women of the Bommanala village Nayaka community of Muski taluk in Raichur district of Hyderabad Karnataka. The women of the village community were interviewed according to their age group. Information from the elders of the community was obtained from the women and used in the essay structure.

### **3. Method of observation:**

In this study, an emphasis is placed on the observation method. Nowadays, the standard of living for women has changed in other ways. These are subtly reviewed.

#### **4. Historical method:**

Historically, historically, and glorious things of the women of the heroic community have kept them under control. He has tried to build a social history.

#### **5. The method of causality:**

This approach was adopted in the present study. The topic of research here is extensive. This method is used to investigate the social, economic, political, educational and cultural aspects of the women of Bommanala village Nayaka community and to try to preserve their culture with other communities.

#### **6. The method of numerology:**

This is the most important method. Similarly, it has been used to identify the social and economic status of women of the tribal women, and thus to identify the total social image of a woman.

### **III. Results and discussion:**

#### **Family system:**

Social structure is an orderly system of community traditions, worldviews, mutual cooperation, various rules, classes, dress codes, food, housing, careers, weddings, family, justice, and social control. There are many other sub-systems in this social system, each with its own unique functions. There is regularity in this task. Because social configuration is based on environment, time and place, it differs from time to time from group to group. The nature and extent of interactions and interactions of members of society are determined by prevalent culture. Socialization, social control and social configuration are important factors in human social life. In line with these, women in the Nayaka community have also tried to maintain their social structure.

In the social system of Indian culture, a joint family system has largely existed. Each community has its own family system. Family practice is common in all communities and everywhere. Family is an organization that meets the basic needs of humanity. The family meets the needs of the members, such as sex, reproduction, child-rearing, love-interest. The head of the family is responsible for the demands of the religious, educational, cultural and economic sectors. Joint family is a group of people living under one roof, eating homemade food, worshipping, attending rituals and enjoying property. The tendency of migration from the occupations of modernity is often raised by nuclear families. Thus, the Nayaka and the community are found to have joint family and nuclear family customs.

Family is the concept of society and the family has a special status in this society, so it has grown into a social institution. Maintaining family is not an easy task. Family responsibility rests on the elderly. It is a difficult task to address the needs of the entire family and address their needs. So managing this family efficiently depends on the heads of the family. Nayaka community women need to understand family responsibility.

#### **Marital status:**

Marriage is an important and universal institution. It can be said to be an institution founded by society. In the Indian social system, marriage is a symbol of perfection. Marriage is believed to provide a person with heaven and salvation. Marriage motivates the brood and the person to work. It is not just about sexual fulfillment; it is also about two lives. That is why marriage has its own significance in Indian heritage. It is necessary that this Nayaka understands the marital status of women in the community.

### **The language of women in the Nayaka community:**

Language is the medium for communication between individuals. Mother tongue is compatible with language which is impossible to imagine communication between persons other than language. It is a flurry of crowds. It is said that language is an effective medium for any person or community to introduce them. Language works well for a social organism to know its expressive feelings and needs, to live as social beings, and to engage with social institutions. Literature, language, and culture occupy an important place in the culture of a nation. Language plays a special role in growing and evolving a community.

Language is a constant source of change. This is why the language of course changes from time to time, leading to the emergence of dialects. In this type of society, language is geographically alien, so dialects can be born that transform into a profession.

The women of the Nayaka community who live in the village of Bommanala in the Muski taluk of Raichur district are mostly Telugu speakers, even though they are the mother tongue. This language is seen as the language of communication.

### **Economic status:**

The Nayakas of the community can be seen living as small farmers. Those who do not own agricultural land, live their lives as farm laborers, livestock, and laborers. Also, the informants who own agricultural land are doing rain-based farming and the lack of any irrigation. The study shows that the crop currently undergoing a market price does not have a return on its invested capital and is incurring losses. Their financial status is known by looking at the following.

The women of the heroic community have made their basic careers wage and farm work. It is seen that these people have recently started to pursue other professions according to their skills. He owns a small amount of farm land. In this case the informants can know the social and economic status of the land / farm land they own.

### **Political Status:**

It is essential that the political status of the society be as important as the social and economic conditions of a society. It is an integral part of life. Routine activities in urban and rural areas have become increasingly common in recent times and the need for political issues and reservations is making people more aware. Every community in society is participating in politics. Consequently, the concepts of strong and vulnerable communities become increasingly important in the process of political participation. Politics provides the right opportunities for the powerful community and encourages them. The underprivileged, bottom-up community is of little importance. Consistently seeks to have a place in politics of its own, including the weaker sections.

There are very few factors that can be observed when considering the fact that women in the politically Nayaka community are participating in politics. In Indian society, women have been fighting for equality for over 6 decades. As a result of those struggles, women have access to constitutional privileges from the perspective that women should be given opportunities in every sphere. With these opportunities, women have been able to maintain their uniqueness in every field.

The community has been identified as having struggled to live their daily lives. It is very rare for leaders and women leaders of the community to promote them independently or to form a new political party. It is widely seen that the underprivileged are the Nayakas of powerful caste Nayakas. But over the years, the community has been improving its position in some areas, thereby gaining little political awareness.

**Women's issues in the Nayaka community:**

Women in the Nayaka community have maintained their own dignity and have maintained their dignity in society. But the women of this community have always maintained a tradition of doing what they can for those who care about their future and their development. Women in the Nayaka community usually do not think about the next day but are currently working hard-and-hard for two daily meals. This results in people living in extreme poverty. There are many similar problems. These are illiteracy, poverty, health and hygiene, economic inequality, capitalism, child labor, and the problem of political status.

**Poverty:**

"One aspect of the economic problem in our country is poverty. It is a problem that hampers family and individual progress. An estimated 38% of Indians live below the poverty line. This is not an exception to the problem of women in the Nayaka community identified in the Scheduled Tribe. There is a direct link to the daily habits and poverty of the community. As a result, the lives of their dependents are difficult. This has led to a state of poverty.

**Illiteracy:**

Illiteracy is one of the social problems which is fatal to the development of the nation. Illiteracy is a problem for its citizens. This problem, too, is the problem of illiteracy among women in the Nayaka community. There is very little education in them. The education level of women is minimal compared to men. Despite the desire to educate their children, the lack of awareness of home elders' education creates an environment in which children may be interested in education. Much of the work of the heroic community, such as stucco, rock work, mercenary, etc., has been left behind academically, with little attention paid to children's education.

**Health problem:**

Health is the most important part of our lives, as is the term health. Health and hygiene also face a problem in India's social problems. The Nayaka community is also one of the most serious forms of AIDS and cancer. In the modern age, this has become a challenge for community members facing such serious diseases. This is mainly because the vast majority of women in the Nayaka community face a poverty problem, making it difficult to obtain expensive drugs. This can lead to the problem of illness without paying much attention to their health.

**Child labor:**

Child labor is a social problem in Indian society. Child abuse / child labor is a social catastrophe. Minor children between the ages of 5 to 4 years are employed in industrial and agricultural fields. As a result, children who need to grow up as citizens of India are deprived of nutrition, lack of education and suffering from illness, financial exploitation and mental imbalance.

**IV. Findings:**

In this study, the image of the community is understood when the interviewed informants focus on the social status of the women of Bommanala village Nayaka community and analyze some of the background. Most of the informants in this area of research are older. Men are more likely to be involved. When the informants observe the nature of the families, it is seen that the origin of the family has been transformed into the nuclear family, with the change in the joint family. Among the informants in the field of study, there is a high proportion of unmarried people. In the present study, it can be seen that the influence of modernity, the

shift from the education sector to the change in traditions of marriage practices. Because informants arranged interracial marriages among families, dowry was found to be largely unaffected, and the academic status of the community in this study was almost illiterate. The experience of their lives is based on the status quo.

But nowadays, the influence of modern life style has increased, with a slight shift in occupations and the emergence of traditional occupations such as trade, tailoring, hotel, etc. With these changes, the leaders of the Nayaka community can see that the situation is improving now. Thus the proportion of those who have moved into the modern age and pursued their careers is very low.

## V. Conclusion:

Since most informants rely on traditional careers, their annual base is very low. But this community is seen as having a small savings mindset to deal with many problems that may come up for themselves and their children's future. The study found that informants were low in income, and had access to credit, family education, and health care for weddings, childcare, and holidays. Considering the current political bias of women, very few women are identifying with politics. It has been found that many are governed by orthodox rules and assigned only to family affairs. The study found that only a handful of families with modern education were encouraging women to be recognized on all fronts.

## References:

- 1) Abdul Aziz, *Human Development Report 2005*.
- 2) Acharya Vanamala, *women and Education, Karnataka University, Dharwad, 1965*.
- 3) Economic and Statistical Direction, *View of Karnataka Statistical Data (2-3), Bangalore*,
- 4) Indira R., *ಇಂಡಿರಾ ರೆಡ್ಡಿ, ಸ್ತ್ರೀ ಶಿಕ್ಷಣ ಮತ್ತು ಸಮಸ್ಯೆಗಳು*, Prasara, Kannada University, Hampi.
- 5) Omkar kakade, *ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ಸ್ತ್ರೀ ಶಿಕ್ಷಣದ ಸ್ಥಿತಿ*, MBH Bookhouse, Mysore.
- 6) Obalesh KH, 2001, *Character Lamp Seeking: The Slogan Child's Learning Dispute - Story*, Dreams India, Mysore
- 7) *View of Karnataka Statistical Statistics (2-3)*, Economic and Statistical Directorate, Bangalore
- 8) Population Census Report, *Karnataka Population Census Directorate, Bangalore*
- 9) *Karnataka Economic Survey 1-6 Department of Planning, Programming and Statistics, Bangalore*.
- 10) Karur NG, *Education Way*, Swapna Bookhouse, Bangalore.
- 11) Krishnappa S. 2002, *Modern School System*, Swapna Bookhouse, Bangalore.
- 12) Kiran Bedi, 2008, *ಕಿರಾನ್ ಬೆದಿ, ಸ್ತ್ರೀ ಶಿಕ್ಷಣ ಮತ್ತು ಸಮಸ್ಯೆಗಳು*, Padmalaya Publishing, Mysore
- 13) Kumara, *Primary Education*, NSERT, Bangalore
- 14) Gayatri N. (2005), *Woman Exploitation, Challenges*, swapna book House, Bangalore.
- 15) Gurulingayya M., 2006, *ಗುರುಲಿಂಗಯ್ಯ ಮ., ಸ್ತ್ರೀ ಶಿಕ್ಷಣ ಮತ್ತು ಸಮಸ್ಯೆಗಳು*, Mangala Gangotri, Mangalore.
- 16) Chandrashekar CP, 2002, *Failed Market Economic Reforms of Neo-liberalism in India*, Sudhanwa Publishing, Mysore
- 17) Chandrasekhar TR, 2006, *ಚಂದ್ರಶೇಖರ್ ಟಿ.ಆರ್., ಸ್ತ್ರೀ ಶಿಕ್ಷಣ ಮತ್ತು ಸಮಸ್ಯೆಗಳು*, Kannada University, Hampi
- 18) Jayawick YK, *Development and Change*, Radhakrishna Publishing, Bangalore.
- 19) Jin Drage and Amatha Sriyasan (1), *India's Economic Development and Social Opportunity*, Navnakarta Publications, Bangalore
- 20) Josset's Kamath, 1, *Women: A Study*, University of Karnataka, Dharwad
- 21) Thekkedat KK, 1998, (Anu), K.L. Gopalakrishnaiah, *Challenges of Education, Karnataka University, Dharwad*
- 22) Devadokondreddy (S), 2001, *Bellary District Legislative Assembly*, Kannada University, Hampi