

SOCIO-ECONOMIC LIFE OF NAYAK COMMUNITY IN RURAL AREAS: A SOCIOLOGICAL STUDY

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From ancient society to modern society each group of the community leave great awareness and respect towards to their own community. The way of protecting their own cultural and traditional skills of respective community from begins of world society had features of tribes, rural and shifting cultivation communal attitudes, later on they found that's sight has significantly rural area. Here we may always find primary relationship and face to face relationship in each and every part of the rural society and their culture, traditions, rituals and so many things quite differs from others respective communities.

Similarly a rural part of the Karantaka Nayaka community has identified one of the major scheduled tribe communities in respective state. From ancient period to modern period several communities were struggles for their own status, values and existence. In Traditional Indian Society community based struggle was of caste, religion, class, education, cultural environment etc., or known as status symbols of rigid society.

In most parts of the traditional Indian society large numbers indigenous people typically known as tribal people of India especially on the basis of their own life style and connectivity between environment, social environment with them. Most of the tribal people were rigourously ruled and dominated by upper class or upper caste people somewhere these tribes are also well identified as in a least of lower castes of typical

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Indian society. Here they had losses their own identify and self decision making power due to difficult circumstances.

Unfortunately this is what the picture we may see early age to modern era, here humanely and humans are having no values at all. Basically they were involve themselves in collecting forest precuts, gathering food and hunting these are great trademarks of every primitive society with that some parts of the tribal people also engaged themselves in shifting cultivation, cattle rearing etc., these attitude or them make themselves to adopt inhabitant life later on they have started to agriculture to sustain themselves. This inhabitant behavior automatically caused for leadership life to secure them. In southern parts of the Indian rural societal people are basically belong to a Dravidian group. After the arrival of Aryans and some of the holy Indian script says these people were known as Kirata, Nishada, Vyadha, Shabara, Pulinda, According to Nala-Damayanti script, Shaba and Nisada were to states, where Nala Maharaj was ruled at Nishada.

Most of the Indian puranas and Upanishads Mandukya, Aitharaya and Taitaraya Uanishad and holly script of Ramayana and Mahabharat, Shivapuran and Many of the holy script insist some Names like, Valmiki, Shabari, Guha, Dharma Vyada, Kannappa, Ekalavya etc., These persons belongs to beda community of Southern parts of Indian society in the historical period of mouryas beda nayaka community mainly depends on hunting. When political habitant was missed by the rulers of that period that might be causes are denied hunting attitude. The principle of nonviolence of Ashoka's victimed beda Nayakas from their traditional occupation later on in the period of shatavahans we confined out the name mahatalavar which was esteemed designation of that time. Similarly Ganga dynasty increased their force with adding beda youths in ancient Karnataka Rastrakuta dynasty named their significant part of forces leaders was well knowed as Nayaka. Also in the period of Hoysala beda army one and only major Beda force had become securing themselves and they were ruling little type of Nadu (hobali) at that time.

Nayaka community in Karnataka

According to 1971 census Nayaka community overall population was around 15 lakhs. Where it was increased at the time of 2001 census around 60 lakhs. It means in total population of Karnataka Nayat community has 07 percent of population among overall population of Karnataka. Nayaka community is one of the larger community comes after Vokkaliga, Lingayata and Kurubas and Nayaka community also knowed indigenous community of Karnataka. Currently they are largely lived in Bellary, Belagavi, Dharwad, Gulbara, Chitradurga, Yadagiri, Raichur in many other districts in Karnataka. Till today most of the Nayaka community people lives in deep forest and distance remote areas.

Conceptualization of Nayaka Community

A word Nayaka is denied from Sanskrit language that means leader of frontier. This type of description was found in the scripts of the great saint Bharat muni's Natyashastra in 3d century A.D. The word Nayaka was denied from Sanskrit word 'Nay' later on according to circumstances this word take meaning like frontier, leader, chiefs, lie this word 'Nayaka' latterly turned as power or rule insisting word at the time of 8th and 9th century A.D.

Basically a Sanskrit word Nayaka and Achhabeda caste representative word Nayani, Mixured word came in to existence the period of 13th century as Nayaka word. We may find out the same word in many epigraphy of the that time. Unfortunately in upcoming days these words are became caste insisting words.

Research Methodology

Current research study conceptualized as socio-economic status of Nayaka community in rural areas: A sociological Study. This research study specially focused on Shahapur Taluk of Yadagiri district in Karnataka. This research study majority concentrates on direct consequences of respective community. According to sociological research collective data and scientific analysis was involve in present research in the

district of Yadagiri. We have chosen 2 villages from Shahapur taluk from each village we have randomly select 25 respondents for getting proper information. For collecting of data were have followed the method Interview Schedule and partially observation method to made scientific research. Current research study focus on socio-economic positions of Nayaka Community of Sagar and Kollura Village in Shapaur taluk.

Objectives of the Study

- To study the social status of rural Nayaka community.
- To study the economic status of rural Nayaka community.

Sources of data

For scientific social research we have adopted both the sources of the data like primary and secondary. Mainly depends on interview schedule after the examine of pilot study. We have collected data by interview schedules randomly selected 50 respondents from respective research area.

Analysis of Data

With conduct of scientific social research we have analysis the data by coding, decoding, statistical method in sociological framework.

Superstitious beliefs in society

In Indian society adopted their own sanction belief, tradition etc., these are directly or indirectly controls human behavior in ancient from periods human being are wish follow these superstitious belief with consciously or unconsciously and surprisingly they strongly believed in these type of social attitudes.

Details of superstitious belief in Nayaka Respondents

Superstitious belief in society	Frequency	Percentage
By elders	20	40.00
Positive Thoughts	30	60.00
Total	50	100.00

Referring to the above table we can see that Nayaka community is having superstitious beliefs in society. The table clearly explains that the old beliefs are from hereditary stating ratio 40% and following up these psychological factor ratio stands to 60%. In this way the follow up of these superstitious beliefs are hereditary. Unfortunate thing is that educated people of this community are also take part in this table.

Social Status of Nayaka Community

In typical and traditional society every communities are comes under one social hierarchy. These communities has their own status on the basis their adopted social attitudes and this social sigma unfortunately has become social status of particular community and this is much more, important than individual perspective.

Social Conditions of Respondents

Social status of a Nayaka communities in society	Frequency	Percentage
Poor	25	50.00
Average	15	30.00
Good	10	20.00
Total	50.00	100.00

According to above mentioned table around 50 percent of respondent having poor social status, 30 percent respondents having average social status, 20 percent respondents having well known status in respective society. This will indicates that few percent of Nayaka community people are good and large numbers are still beyond from perspective status.

Annual Income of Family

Every Nayaka community have their own annual income according to their situation with their economic status. This annual income inevitable for fulfilling their day today life needs. Fortunately in recent days. Financial literacy has been increased among Nayaka community which was good for their future.

Details of Annual income about Nayaka Respondents

Annual income of family	Frequency	Percentage
Below 10,000	10	20.00
10,000-24,000	08	16.00
24,000-30,000	16	32.00
30,000-40,000	04	08.00
40,000-50,000	06	12.00
Above 50,000	06	12.00
Total	50	100.00

32 percent respondents having 30,000 rupees annual income, 20 percent respondents having below 10,000 annual income and 12 percent respondents having more than 50,000 rupees annual income which was symbol of economic growth of Nayaka community.

The above table describes the annual income of a Nayaka community families accounting to this table, annual income is having below 10,000 is 20% and having an income of 10,000-24,000 is 16%, and 24,000-30,000 is 32%, 30,000-40,000 is 08% and 40,000-50,000 is having a percentage of 12, and 50. Above 50,000 of this community family is 12%. In this statics we may analyze the annual income of Nayaka community.

Lands

Security bonds are a part of economical status and it is type of business done by several people to achieve their economic well status. More security bond holders are the aristocrats in society. Today this bond is used for several purposes, due to more population so security bonds are in security because of their high rates.

So security bonds are more valuable totally it has taken a significant role of income in one's earning. Here it is used for land purpose.

Details of land about Nayaka Respondents

Security bonds	Frequency	Percentage
1-3	28	56.00
4-5	12	24.00
6-8	06	12.00

Above 8	04	08.00
Total	50	100.00

The above table provides a note of details that having a security bond on land of 1-3 acres ratio is 56%, 4-5 acres is 24% and 6-8 acres is 12% in the same way more than 8% is having 8%, Totally it gives an information of Nayaka community land owners where use focused on study.

Savings

Savings is a duty of an individual because the earning in service is a short term where it can't secure future. So, to secure the family future or an individual future saving plays a significant role in society. The persons has to face difficulties in future if he didn't do saving. So while earning he has to keep one part of amount or saving. He can also save money in Bank and in other institutions.

Details of saving among Nayaka respondents

Saving details	frequency	percentage
Bank	15	30.00
Post office	10	20.00
Private business	-	-
Institutions	05	10.00
Insurance	20	40.00
Total	50	100.00

This table gives an information of Nayaka community family members having saved their incomes which are accounted as: savings in bank is 30% in post office is 20% privately saved amount is 10% and insurance Nayaka families are 40% and in this way we come to know about the saving scheme of Nayaka community in a society for their secured future.

Findings

- Most of the Nayaka community people are utterly believes in superstitious beliefs, traditions and rituals and practices.
- Nayaka community has ancient historical background, but till today this community is victimed and it has lower status in respective society.
- Lack of modern skilled occupational knowledge will lead them to adopt the same old traditional economic method to sustained themselves.
- Most of the Nayaka community people are uneducated because due to their bonded labourship, tenureship.

Suggestions

- Nayaka community should adopt recent skilled occupations with their tradition occupation.
- To improve their social status, its better adopt scientific attitudes and approaches and positive changes in their life style.
- Nayaka community should importantly concentrate on education and women education to come out for their future life.
- Financial literacy much needed for their economic upliftment and improve their socio-economical hierarchies.
- Inter community relationship, cooperation, coordination will be good for their peaceful life.

Conclusion

Nayaka community has great historical background, according to the situation this community socially and economically politically and educationally behind from others communities. Because this community till today known as socially marginalized group in Indian society. Many persons of this community still exploiting and victimised by other dominant groups of society. Also these communities well known in the list of intellectual backwardness community. Their problems are not new one they carry forward generation to generation. As Babasaheb Ambedkar says, education, struggle, and organization are the remedies for their upliftment in this competitive world.

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