

Problems and Prospects of Nayaka Community – A Sociological Study

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Abstract – The South Indian state of Karnataka, once princely states is rich in its Historic, Cultural and Anthropological Heritage. The Tribal Nayaka people represent only 6.95% of the population of the Karnataka state. There are as many as 51 Tribes notified by the Government of India living in Karnataka Extreme poverty and negligence over generations among the Nayakas has left them in poor state of health and nutrition. The Literacy rate is consistently lower than that of total population. Since recent years there is a demand among the Nayakas to increase the reservation to 7.5% in education and jobs. When extra reservation is given to the under privileged people other caste people will suffer. The reservation system in our country is not perfect. It won't change until caste and religion section is taken off from official documents. We should not fight in the name of caste and religion, system will automatically change. There have been relatively more changes in Occupational structure from traditional occupation in this community. More over in the last decade or two Nayaka Community is emerging as a numerically significant group and is gaining important space in economic and social sphere. When caste inequalities end, then reservation among the Nayakas can be a tool for development.

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INTRODUCTION

Karnataka state is situated in the West Central part of peninsular India, predominantly inhabited by Kannada speaking people. The Tribal populations of Karnataka are archaic and genuine inhabitants of this state. The various tribal communities have changes in their life style, economic pattern, ritual, marriage practices and food habits etc. Several factors like advanced technology, education, mass media and communication have facilitated in bringing about changes among the tribal communities.

In Karnataka the Valmiki Community are also called as Nayaka, Beda, and Talavara. The Beda (means Hunters), Talavara (means Natives) use Nayak as the last names. Now Bedas and Talavar communities are identified as Nayak's. The name "Beda" is said to have been derived from the Sanskrit word "Vyadha" meaning a hunter and indicated their original occupation, the Urdu word "Bedar" which means Be + Dar = without fear.

During the 15th and 16th centuries, the Vijayanagara kings had bestowed on the vasaal chiefs various titles with vast lands. These estate holders or Palegars (Bedas or nayaks) were in the northern and southern region were placed under the Viceroy.

Development of Nayaka community

Society is not a static structure. The environment of any society is subject to constant change. The society that was primarily a food gathering tribe has to give up that culture as forests were destroyed for the purpose of agriculture.

Industrialization brought migration of the tribal people to industrial and cities or factories in search of labor or food. Industrial centers developed into townships and cities and the process of urbanization started in its wake.

CHALLENGES OF NAYAKA COMMUNITY

After independence the Nayaka's were changed into denitrified tribes in Bombay state. Due to their worst economic conditions and their poverty in every walk of life, the Govt. of India included the Nayaka's in the list of Scheduled Tribes in 1990. Since then the Govt. has shown interest in their welfare and development. It has provided lands, houses, medical and other facilities.

The original Nayaka's mainly lived in jungles, mountains and supported themselves by hunting

and gradually shifted to other occupations for their livelihood

1. They joined the armed services of Surpur, Vijaynagar, Chitradurga, Bijapur and Gulbarga for their bravery, honesty and boldness.
2. They indulged in highway robbery and cruelty for their livelihood.
3. They were patrons of art and literature.
4. After decline of dynastic rule, they lost everything and some became slaves under the upper cast people and took shelter in hilly places.
5. They didn't attach much importance to education, and indulged in fighting and hunting.
6. The upper class exploited the Nayaka's and made them agricultural laborers.
7. They constructed houses and paddy fields and received benefits under Indira Awas Yojana and Ashraya Yojana, etc.
8. The joint family norms lost their importance and nuclear family became familiar.
9. The failure of monsoon has forced the Nayaka's to migrate to urban areas for work and to earn their livelihood.

POLITICAL INVOLVEMENT OF NAYAKA COMMUNITY

- Political history of Karnataka, can be seen that the Valmiki Nayaka people were rulers of some places such as Chitradurga, Surpur, Keladi etc.
- Chitradurga region has been in existence much before the Vijayanagar Empire (1300 AD) Govern by local Chieftains called "Nayaka's"
- The leadership in politics of democracy occupies a very significant position and in caste base society the political power is controlled the dominant upper caste
- The Nayaka community by and large stood behind the BJP in the 2018 Assembly Election and has adopted the same instance in the Lokasabha election too
- Apartment from Bellary and Raichur which are reserved for schedule tribes, the Nayaka community is dominant in Chitradurga (Reserved for schedule castes) and Kalburgi

in Northeast Karnataka and plays decisive role in determining poll fortunes

- There are 19 ST MLA's at present the state assembly in the House of 224 of whom 9 each are from the BJP and Congress and 1 from JDS.
- As many as 53 castes are included in ST category in the State, however, all major political parties have preferred the dominant Valmiki Nayaka's while allocating tickets, since this caste is believed to be the 4th largest after Linagayat's, Vakkaliga's and Kuruba's in state social structure.
- The current BJP led Government has taken steps to include "Talawar and Parivar" community in the ST block which will help the party reap electoral benefits
- In Karnataka it is important to mention that the emerging political leadership among the Valmiki Nayaka's is caused for the formation of the citing the views of different sections of the people.

Recent challenges and hinderances of Nayaka community in their development

Karnataka state is rich in its historic, cultural and anthropological heritage. The state is the home to 42,48,987 tribal people. They represent 6.95% of the state's population. There are 51 different tribes notified by the Govt. living in Karnataka.

- Extreme poverty and neglect over generations has left them in poor state of health and nutrition.
- Since the dawn of independence Govt. is trying to spread education among the masses.
- The literacy rate of ST's in Karnataka is consistently lower than that of the total population and moved from 36% to 66.64%.
- In 1956, SC's had 15% and ST's 3% reservation when population was only 16,500 only.
- Since 25-30 years there is a demand of Nayaka's to increase reservation to 7.5%.
- On 9th to 24th June 2019 there was a non-political strike by ST Nayaka's to make the increase in reservation.

- Doc .B. R. Ambedkar in the Constitution says reservation is not to beg bu8t the rite of the community people.
- Ex-minister Ugrappa says it's not technical or emotional issue. He says according to Article 342 any caste people who are socially economically backward should be given reservation. He argues that Karnataka Govt. 50% reservations while other states like Tamilnadu has 69%, Telengana and Maharashtra has given more.
- Prof. Raviverma Kumar- Advocate general says the then CM Veerappa Moily framed a law for SC ,ST and OBC's to give reservations in educations and jobs and said 5% should be given to ST Nayaka's but during 9/9/1994
- Supreme court bought a stay order and with an expense of 250-300 crorers a caste survey was conducted which went a waste.
- There have been relatively more changes in Occupational structure from traditional occupation in this community.
- More over in the last decade or two Nayaka Community is emerging as a numerically significant group and is gaining important space in economic and Social Sphere.

RESEARCH METHODOLOGY:

The research methodology, consists of study universe, methodology and sample structure and source of data, tools of the study, data analysis and limitations of study. Apart from this the Hypothesis, Objectives of the study is also included.

Secondary data is collected from the Books, Journals, Articles and Mass Media is so structured to collect the data. Utmost care will be taken to analyze and interpret the data.

OBJECTIVES OF THIS STUDY:

1. To study the Challenges of the Nayaka Community specially Occupation .
2. To investigate the Socio Economic profile of Nayaka Community.
3. To study the impact on their traditional occupation on educational economic and Political aspects of Nayaka Community.
4. To understand the problems and prospects of the community in general and occupation in particular.

5. To understand the recent challenges and hindrances of the Nayaka community.

MAJOR FINDINGS:

Since the dawn of Independence the Government has been trying to spread education and health among the masses. But there is a wide gap in Education among the ST Nayaka's.

- The feeling of lower and upper caste remains, that is the reason reservation is still continuing.
- When extra reservation is given to under privileged people, the other caste people suffer.
- Preferential opportunities should be given to get equal opportunism.
- In Karnataka it is important to mention that the emerging political leadership among the Valmiki Nayaka's is caused for the formation of the citing the views of different sections of the people.
- Legal reasoning is not Moral reasoning. Law does not define what is right or wrong, our sense of what is right or wrong should define law.
- According to court of law inner reservation is not possible.
- If 7.5% reservation is given to ST Nayaka people adequate representation is possible.
- Reservation is not a matter of Pride, caste inequalities should end then reservation can be an instrument tool for development.

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Why Reservation? Yogendra Yadav TEDXAIIIMS

Gajendra Singh Shekavat-On Nayaka's Caste spoke on the bill

Valmiki community protest-Valmiki Samara-T.V 9 – Valmiki community stages protest for reservation Why reservation is necessary? Youtube

Problems of reservation in India- Satyam Singh

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