

The Socio-Economic Profile of Madiga Women : with reference to Vijayapur City

Dr. Laxmi Devi Y.

Asso. Prof., Deptt. of Women's Studies, Akkamahadevi Women's University, Vijayapura.

Abstract : *The Madigas are lived on the outskirts of the villages on the eastern side and closed to the water bodies. They cleaned animal skins and then prepared gardening equipment with them. They ate the meat of the animals they skin as their primary food and led lives without any sense of cleanliness. Scarcely clothed, they consumed locally available liquor and smoked and led a care free life. Besides pursuing their occupation of tanning the animal hide, they played Halige (drums) during both auspicious and inauspicious occasions in the households of the village and were also engaged bonded labour and agricultural labours. The present article showing that socio economic status of Madiga women.*

Keywords : *Halige, Chmmaars, Chakkiliyans, Dhers.*

Reference to this paper
should be made as follows:

Dr. Laxmidevi. Y.

*The Socio-Economic
Profile of Madiga Women :
with reference to
Vijayapura City*

RJPSS 2018, Vol. 43, No.1,

pp. 56-60, Article No.8,

Received on 03/02/18

Approved on 27/02/2018

Online available at:

[http://anubooks.com/
?page_id=442](http://anubooks.com/?page_id=442)

Introduction

There are certain classes of population in India that sustain themselves on the traditional occupation of tanning. The Chammars of North India, the Dhers of central India, the madiga and Chammaars (Samagars) of Karnataka, chakkiliyans of Tamil Nadu, the Tolkollans from Kerala and Madiga both Tamil speaking states of Andhra Pradesh Telangana eke out a living primarily working on animal hide (leather).

The Madigas are lived on the outskirts of the villages on the eastern side and closed to the water bodies. They cleaned animal skins and then prepared gardening equipment with them. They ate the meat of the animals they skin as their primary food and led lives without any sense of cleanliness. Scarcely clothed, they consumed locally available liquor and smoked and led a care free life. Besides pursuing their occupation of tanning the animal hide, they played Halige (drums) during both auspicious and inauspicious occasions in the households of the village and were also engaged bonded labour and agricultural labours.

Untouchability is not today's problem it has long history in our country. These groups are not homogeneous. They were made to live separately and often were banned from sharing such common village amenities such drawing drinking water, Walking on roads facing high caste people, entering into temple, in village using common transport facilities, reject to house for rent etc. The stigma of untouchability was attributed to the traditional occupation of the Jati (caste) and affected all members of the fact whether they are engaged in their age old occupation or not. The shared characteristic feature of their occupation. But they are living in below poverty line and this condition compensated for the labour and they were forced to live on the brink of starvation.

In Karnataka the scheduled castes (SCs) form a sizeable part of the state population. All SCs are not untouchables. Some of the castes and sub castes classified as scheduled castes. During the 1970s and 1980s, were non untouchables who did this that has a different History. Scheduled castes are known by different names in different parts of the state and comprise many sub-castes and communities. At present there are about 101 sub castes that have been recognised as scheduled caste in Karnataka. These castes are small in numbers. The total population of Karnataka, as per 2001 census is 52,850,562; of this 8,563,930 are scheduled castes (SCs). The SC population constitutes 16.2 per cent of the population of the state as whole and 5.0 percent of the SC population of the country. The scheduled castes

and scheduled tribes order (Amendment) Act 1976 has notified 101 SCs in Karnataka. This state has the highest number of SCs notified and living to compare to other states/UTs of the country. Two of the SCs namely Adiyaand Bant in Belgaum, Biapur, Dharwad, and Uttar Kannad Districts.

The ideology of the caste system thus displays an awareness of the need to portray the dominant material relationship in ritual and status terms that makes possible and more aptly legitimizes the hereditary exploitation of a section of society. This is a different way, but also more effective way than slavery, which must take recourse to the large scale and over.

Objectives of the Study

1. To study social problems of Madiga women
2. To make necessary suggestions for effective implementation of government programmes for women.

Research Methodology

The based on primary data collected from the madiga women by direct interview, observation method scheduled had been prepared by including the questions regarding their socio-Economic factors. A sample of 360 Madiga women were selected from 36 wards, from each ward 10 women have been selected of Vijayapur District of Karnataka. From each woman had been selected by using simple random sampling method.

Scope of the Study

The study mainly focuses the problems faced by Madiga women in socio-economic issues.

Findings

1. Out of 360 respondents 27.2 per cent of the respondents are belongs to 40 to 50 age group, and 26.9 percent of the respondents are belongs to 30 to 40 age group.
2. 960 million illiterate persons in the world, 640million or two-thirds are women. In every age group literacy figures are lower for females compared to males. Out of 360 respondents 59.72% of the respondents are illiterate, 34.72% percent of the respondents have primary school education. Due to lack of motivation they are lag behind in the education.
3. The madiga community will give first preference to marriage. Most of the

marriages are cross cousin marriages. 48.61 percent of the respondents are married, 33.33 percent of the respondents are widows. They are social and civil death stemmed from her alienation from reproduction and sexuality and she rejects from auspicious occasions. Means she has no social existence. 18.5 per cent of the respondents are divorced.

4. The influence of the globalization the study revealed that 69.4 percent of the respondents belong to nuclear family and 30.55 percent of the respondents are belongs to nuclear family.
5. Most of the women are involving in the animal hide work. They are experts to cleanse and treat the hide to make it leather. For Rolling the skin, the washing of the skin and soaking etc.
6. The study revealed that 88.88 percent of the respondents will go to the government hospital for their treatment and only 11.11 percent of the respondents will go to private hospital for the treatment. Because the private hospital is very expensive, if the condition is very serious only in that time will go to hospital.
7. Liquor consumption is common in both male and female, when they feel happy they take local liquor and while unhappy they take.
8. 27.5 Percent of the respondents are working in Hotels, like roti making washes of the dishes sweeping etc. But they don't enter for internal works, because they are madiga (SC) women.
9. While in leisure time women are going to scavenging work in some occasional functions like marriage some political functions etc.
10. 27.98 percent of the respondents have taken government benefit from Jananisuraksha Yojana and 23.45 percent of the respondents have taken benefit from Poorak PoushtikYojana.
11. The study revealed that out of 360 respondents 14.44 percent of the respondents have child marriage (child marriage). It is very unfortunate thing for this reason they are marginalised.

Suggestions

1. Women should enhance their self-respect and self-dignity
2. The government should provide subsidy loans for Madiga community for

better economic status

3. Government should provide awareness programmes regarding their rights and privileges.
4. Specific training programmes should conduct about the government benefits
5. NGOs should come forward for their upliftment
6. Government should provide safe drinking water and sanitation
7. Informal education should give to madiga women

References

1. M. Nanjundaswami, IPS, *Bharatad Modal Doregalu*, **Maalaw Philological Academy, Bengaluru.**
2. Dr. Shivanand Kelaginamani, *Maadiga Lingayatru*, **Shree Shirda Sai Enterprises, Bengaluru.**
3. Prof. K. Gouramma, Prof. T. Yallappa Bhootayya, *Bharatad Jati Paddhatiy Savalugalu*, **Prasaranga, Mysore University, Mysore.**
4. Editor Lakshman, *Parampareya Nakshtragalu, Nirantar*, **Vijayanagar, Bengaluru.**
5. Vijayashree Ittannavar, *Hadinentu Jaatigalu, Prasaranga*, **Kannada University, Hampi.**
6. www.madigacommunity.org.in.

□□□