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Status of women in Valmiki community

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The Myasabeda tribe was originally a matriarchal and female-dominated tribe. Because of this, the role of women in building and developing culture is very important. These unique women have been called cultural heroines of Myasabeda.

When we look at the design of 'woman', which is built by the oral history of the community, we get the details that women were given equal respect and lived peacefully in a community system that was more natural than patriarchy. Similarly, the concept of private property, which started with patriarchy, there are many things to be seen when one starts thinking about the condition of a woman who has been oppressed by a ruling spirit man. It also needs to be understood in the context of cause and effect. With the loss of forest habitat and thereby loss of animal husbandry, the community reached a precarious state.

Earlier, when the men of the community used to take care of cattle, the entire responsibility of dairy farming was with the women. A woman lost her productive life here. Self-respecting women who lived independently bowed to the necessity of working as agricultural labourers in the fields of others. Women of families who were in a very precarious situation used to earn their living by bringing forest products like leaves, wood, Kare, Carissa carandas fruits and selling them in the village.

With the residence of the pinfold, gradually the town also began to be inhabited. There are many examples of women pulling the cart of life when some prestigious 'satrap' spirited men were unable to work in other people's fields.

The question arises as to which women the pro-women concerns and efforts of Rajaram Mohanaraya, Dayananda Saraswati etc. were planned. The reality here is that women who are called citizens have got their thoughts.

He focused on solving the problems of advanced class women by preventing child marriage, improving the condition of widows and preventing adultery. The government thought about the women of this base even while formulating the scheme and rules here. But there is hardly any planning for the vulnerable women who do not get any facilities of the civil society in the most miserable condition.

Educational:

The number of educated people in this community is less. Under the system of measuring the extent of knowledge and giving them jobs only by the knowledge of the alphabet, it was natural that those who did not acquire the knowledge of the alphabet were in a very poor condition. We all know the fact that the recognition that is given to the labourers who invest physical labour as capital is the basis of recognition.

"Intellectual starvation is a woman's destiny". A man is the first to enjoy any advantage a system provides. In a situation where men were rarely literate, it is not surprising that the quality of education for women was far from the norm.

The population of Rocky Boran Hatti is 419 in the villages under Challakere taluk of Chitradurga district. 209 of them are men; 210 women. Twenty-five years ago, nobody was educated here. There are five males and two females who have studied up to SSLC.

In the total community the learning people are very low. Among them, the number of literate women is even less. In some parts of the total community, taking technical education, medicine, post-graduate education and taking advantage of the opportunity in the related field, there is a mentality among women who perform work as if they are no less than men in any other field. A woman is not a weak. A woman is in all over the activities like a Nation Building. I mean as a proverb "If you educate a man, you educate an individual. But if you educate a woman, you educate a Nation". She can be a main role in making a good citizens of a society. She stands in front of the society as a bold, brave and courageous woman who waits for opportunities and manages them efficiently.

Politically:

In Gram Panchayat, Taluk and Zilla Panchayats, women inevitably had to be fielded by men due to the reservation policy of the government. Men are the driving force behind them. She becomes just like a mere machine of governance. All power is controlled in the hands of the husband or Purusha. The system should provide the necessary advance preparation for administration. May be she doesn't have own decision always she should have depended on others decision. She is responsible for managing the administration effectively. It should be assisted by the government or system of education to overcome that deficiency.

Socially:

Women of the community can be said to be another name for hard worker. Work is essential for maintaining a family. She is the centre focus of the family. She should balance the entire family. The background of this is the self-reliance of hard work that came from inheritance. A woman who is using her hard working for the family's income is in a situation where she is surrounded by shame because of the disdain she has in the respective family.

In order to maintain the health of the family, she has continued to carry the chariot of life despite suffering many hardships and losses in the position of managing the responsibility of the family.

A well-educated woman :

Recently there is a wide awareness of literacy in the community. Fewer people with higher education. Such women have gained recognition in the family and community due to occupational status and economic empowerment. However their position is secondary and not equal. In addition, he has tried to blend in with the mainstream by maintaining community connections.

When the creativity, creative ingenuity, imaginative mind of the illiterate women of the tribe is revealed through the medium of language, it becomes literature. This gives the reader an introduction to a world he has not seen before.

Tribal literature was not created in the rich culture but rather it was born in the working class. Also nurtured in worship base. The design of the whole society is built through stories.

A well-mannered woman on the whole can empower her writing with the knowledge she gains from modern education and contacts with the outside world. It is through him that the history and culture of a community has survived today. It can be said that those who are continuing this are illiterate women.

Devadasi System

This practice is not common throughout the community. This problem exists only in certain areas. This is a very sad state of affairs. God, in the name of religion, is a scheme devised by some men of inhuman nature to systematically use helpless women for their own consumption. Tragically, the women who fall victim to this are the lower castes. Those who are stuck in the vortex of ignorance, stupidity and poverty are not those who are above this strata. It is none other than the lower castes who have to bend their bodies to any form of exploitation by the ruling powers. In the name of God, a woman surrendered herself to the powerful forces that ruled her and had to live in a state of insecurity throughout her life and also had to suffer social humiliation.

The chances of this type of practice being there are less in tribal communities who usually live in the forest under their own cultural ways. Sadly, due to historical reasons, some women of the Myasabeda community have to be victims of this. Tribal communities have lost a lot along with the facilities they got when they came in contact with the town. These Devadasis are the ones who have lost themselves.

When the holy community did not accept them and had no other means of survival, they had to live continuously in the pit of hell. Originally, they did not have Devadasi system, but in the name of a system of their environment, they had to put a religious stamp on the sanctity that they were losing through logos. Their instability is deplorable. There is a need for the community to find them sympathetic and free them from this social disgrace.

They are seen as women forces who were at the forefront of the struggle, taking part in every goings and goings of the community. There is an argument that the Indian woman is vulnerable and weak, but she is ready to become strong.

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