

ISSUES AMONG NAI CASTE WOMEN: A SOCIOLOGICAL CONTOUR FROM DOABA REGION, PUNJAB

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Received: 14 April 2020 Revised and Accepted: 8 August 2020

ABSTRACT:

This paper attempt to sympathetic the notion of women's issues related to Nai caste in the state of Punjab that is quite developed state due to its financial constancy achieved by the green revolution. The indicators to measure the women disputes have been discussed. However, Punjab is vastly developed state due to financial term yet the ailment of women here is not dissimilar than their equivalents in the world due to its durable masculine values. The present discussion shows the status of women in all domains of life that social, economic condition of dominating houses in Rurka Kalan under the village Jandiala in Jalandhar District. The problem entails a holistic tactic to enable women to authorise themselves and to make their equivalent abode in the society so the present study explains the role of women in the society as well as explore the gender equality because it is also very important for the both genders to take part in welfare for the development of the country.

KEYWORDS: Caste; Economic status; Social status; Nai community; Women issues

I. INTRODUCTION

Caste structure in India is the exemplary ethnographic pattern of the caste. It has origins in ancient time and converted by many ruling privileged in primitive, early-modern in India. The caste structure involves into two different notions, varna and jati which may be observed as different stages of analysis of this structure.

The Nai is a caste initiating in India and the people were usually engaged as barbers, while some have assumed the name into 'Sharma' that was traditionally the domain of Brahmins. Their caste range from the Kshatriyas to Sudras owed to their main ritual. They are renowned as a middle high upper caste, but earlier were considered as a lower due to their custom. However, now reflected as a middle upper caste and the main reason that's why they were also earlier regarded and in certain parts of the world today as the other backward caste due to their prior beliefs.

1.1 Women: In India is a nation where females are given the position of a goddess. Though, the difficulties they have to aspect just illustration the opposed of this impression. On influence they respect them as goddesses and on the further; they misuse them endlessly and reflect them inferior. In India women all the time had some difficult or the former to face in the public. People grew and so did the problem; they did not go absent but transformed from one to another. There are so many problems faced by women in our society. Women issues usually with philosophies of women's rights take in the right to bodily truthfulness and sovereignty; to be permitted from physically vote to hold municipal agency; to arrive into legal contracts and have to the same rights in Family law¹ to work. Another side they have to impartial remunerations or same pay to have reproductive rights² and own property³ and education rights⁴.

¹ Family law (is known as matrimonial law or the law of domestic relation) is an area of the law that deals with family matters and domestic relations.

² The "Reproductive rights are legal rights and freedom relating to reproduction and reproductive health that vary amongst countries around the world".

³ The "Right to property is recognised in Article 17 of the universal declaration of Human Rights, but it is not recognised is the international covenant on civil and political rights on social and economic rights".

⁴ The "Right to education is also includes a responsibility to provide basic education for individuals who have not completed primary education from the school and college levels".

1.2 Gender Inequality: It is revealing that both skilled and unskilled women knowledge heavy anxiety due to gender bias. While women have exposed the best of their aptitudes in many other fields of exertion at par with them. They still endure to have a grasp over their domestic responsibilities. In spite of their hard work, females have been assumed second position in their field of work. The masculine family system that succeeds in India gives further right and ability to the male allowing them to enjoy further influence over the female in the family. Women are measured inferior, subordinate individuals to men. So, though females play a key character in the socio-economic progress of a country yet they are distinguished against virtually in every walk of life precise from the very initial stage.

1.3 Dual Responsibility: Women's attitude headed for their traditional character is rapidly moving and their observation in altered job sectors is aggregate. Disturbingly due to short economic condition of intimate, development in the field of women schooling; granting of further freedom, right and honours to women. Handling both the family and job obligation on the portion of the women nowadays are quite harsh and puzzling. It is very hard for them to convey dual duties at home and to the place of work.

1.4 Illiteracy and Traditional Faith: These both are observing of family have prohibited a great stream of women since admittance to health care and awareness about their right and freedoms subsequent high rate of protective humanity and illness. In our society masculine family members are supposed to eat fresh and diet's in comparison to women. Since either they are head of the family or they are fictional to be more significant than feminine member. The upper impermanence rates among females as exposed by maternal death due to anaemia, toxemia and abortions designate that females health in common and procreative health in particular are abandoned due to her illiteracy and obliviousness about her health and stable diet. But it is edges women aptitude to earn money and contributor in decision making in the masculine conquered families.

1.5 Gender Discrimination: women are considered as weaker sector of the public other side men assumed less significance. Females are becoming genuine victims of the refinement. It is distresses women in the zone like education, health care, failure of feminine inhabitants, jobs etc.⁵.

II. SOCIOLOGICAL PERSPECTIVE ON THE CONSTRUCTION ON THE CASTE, CULTURE AND IDENTITY

The internal structure of the nayar caste states that the matrilineal nayars of Kerala in south west India represent a populous caste, which accommodate within it a large number of subdivisions. The final are produced and abolished by some processes, one of which, use in detail, is attached to the popular, hyper famous marriage system of the nayars. Fuller (1975) the statuses of tail-tiers and sambandham associate act as diacritical creators of a subdivision's rank. But it is scarcely a comprehensive definition of nayar caste. It may possibly be considered a step forward and a donation toward. The perception of those vast, instructed castes, issued throughout India, which have probably accepted less notice than their numbers permit. Initially, the modern changes in the subdivision system are briefly examined.

Future of India caste that many rural areas had several castes involving the dominant, but undamaged today in most of Indian rural areas have a population of less than 500 each, Srinivas (1979) state which means they likely do not have further than three or four castes. But the other multi-caste village happen big amount in the prosperous irrigated area. There are progressions and discontinuities and social anthropologist have to reunite themselves to work in downy areas. Where not only are borderers not clear, but various and opposite forces are at work. Futher, Identity and Identification in India (2003) that the problems related with the sympathy of inferior classes in India. He also offers information about the many factors in society which wedged the life and status of lower caste.

Caste is the 21th century: From system to elements that many thinkers talk about on the base of caste, but they all are views are different; here he is talking about about the argument that the term of caste as a system is further or less dead, separate receiver. The concept of 'caste as a system' is derived mainly from studies of the rural preferably then the urban groups. Initially, the caste hierarchy was studied mainly in a village or a some neighbouring village. It field experience in this regards. Shah (2007) conduct the field study in village Kheda districts in Gujarat in 1955 with the expectations caste endogamy after that the caste ideologues every country is distressed by the changing marriage scenario. In both rural and urban sections and its some aspects. It is the particularly rule of endogamy as its defining criterion. Social analysts will have to follow this march quietly during the 21th century.

III. RESEARCH METHODOLOGY

⁵ "Lockwood, Bert B. (ed.), *Women's Rights: A "Human Right Quarterly" Reader* (Johns Hopkins University Press, 2006), ISBN 978-0-8018-8374-3".

The objective of this study is to evaluate the women issues of Nai caste in present time. Second is that the social and economic problems are discussed within this area. The other objective of the study is to find out the genuine encounters faced by women of Nai caste. The research is depends on the purpose or objective of the study and nature of the problem under investigation. Since this study is based on Women disputes among Nai caste: A case study of Rurka Kalan in Jalandhar District, Punjab. The purpose of this study is descriptive design was chosen well as analytical and provides the qualitative research. A both primary and secondary source is consulted for completing the work. Some books and studies conducted in the past referred to make the study more authentic and purposeful. The collection of data from the field gave the opportunity to barber families to share their feelings and grievances. The village name is Jandiala was select as a sample. There are total 20 respondents and 10 household. On an average the family size is 8 but in these village. The data is collected in sequence until the quota is achieved. However, attention is given to make the sample representative by giving adequate weightage to factors like gender, economic position, and caste. The social status of nai caste people in this village are discuses and Economic status of nai in this village also discussed. These different aspects of Nai people's lives are discussed in detail in this study.

IV. FINDINGS AND ANALYSIS

In this village, out of ten surveyed houses, three houses have women as head of the family. These houses have seven females and three male members, with the combined population of ten.

4.1 Social Status of Female in Dominating Houses

Literacy Level: The literacy level in the female dominating households is high. The adult literacy rate is high for both male and female in these houses. Every child in these houses goes to school. The study shows 70 per cent of the boys are literate while 70 per cent girls are literate in these houses.

Housing Pattern: Three female dominating houses, women are owner in two houses. These houses also on an average have three to four rooms and are built of bricks. The houses have a plumbing system installed, which provides water supply in kitchen and bathrooms.

Sanitation Facility: The overall sanitation system in the village is good. The study reveals that there is a toilet in every house. These houses have toilets in the interior of the house with water supply for flushing the toilets.

Wastage System: In the absence of proper waste management in the village, people dispose of the waste materials at arbitrary empty places. Very often the waste is burnt, which causes pollution and poses many health issues in young and older population of the village.

Electricity System: Moreover, the electricity system in village is good and theses houses take benefit of free 200 units per month of electricity under a government scheme for lower castes.

Source of Fuel: The other factor in social status of women related a house is the source of fuel. They predominately use natural gas cylinders as main source of fuel. Sometimes they also use fuel oil.

Education: Education level in the female dominating houses is good. Most children in these houses go to government schools in the village but some are going to private schools in city too. The adults in these houses understand the importance of education and want to provide higher education to their children for their better future.

Health System: The other factor is health related issues. There is one dispensary in the village but people prefer to visit civil hospital in the city where treatment is free of cost. The poor people can get Bhagat puran card, which enables 48 them to get free treatment at the civil hospital. Widows of military men get full benefits offered to families of military personals. This includes free medical treatment in military hospitals.

Problems of Village: The village has its problems too, like transport, roads, waste disposal management system and unemployment. In spite of all these problems, the villagers live in unity and harmony. The people belonging to higher classes do not discriminate with lower classes and have strong bond of brotherhood among them.

4.2 Economic Status of Female in Dominating Houses

Occupational Status: In the economic status of women dominating houses, the study reveals that main income source is pensions which come from death of their husbands while on active defence duties. They are also doing other works to get salary or wage e.g. working in other fields or doing houses construction. The other occupation (or secondary) is livestock breeder which is a good source of income for poor people in the village. Agriculture people are also engaged in activities like non-agriculture laborer, farm cultivator, services, agriculture labourer, building construction etc. as a secondary occupation. They are also running small businesses in the village likes

shops. The study shows that pension is main source in female dominating houses in this village. The number of houses where female dominates economic aspect of the family are very few.

Annual Income: The annual income of female dominating houses is an issue for their livelihood. The study reveals that annual income of female dominating houses and live a good life. These households have income coming on regular times. These houses also have some savings. Their annual income is better as comparison to other houses in this study. Their annual income is more than 2 lakhs and with good savings. They have also other sources of income for example farming and animal husbandry. The money savings are used for the creating assets like buying small land plots and some part of it is saved to cope with future emergencies in the family or relatives.

Livelihood: The “livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage labourers in government schemes or private works. If they do not have work in village they migrate to nearby city to earn some livelihood”. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 81% people are engaged in agricultural related works where as 19% people engaged with another works. The wage rate in the village 300 for workers in different areas

Income Level: The study show that the income level of female houses in lower classes in this survey is better as comparison to male driven houses of lower classes. The study show that the income level of most houses is relatively good as per their earning and expenditure for the family. This income range falls in middle income level as per government. There is a clear distinction between the income level of houses where main occupation is agriculture related works and where main source of income is monthly paying job or pensions. This directly translates to better status of life as compared to families earning lower income. But these houses with steady wages coming to family has very few number and constitutes only a few per cent of the population in this village.

Children Schooling Expenditure: The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get education in government run school in the village. Their education is free and they get scholarships. The expenditure of children schooling is large because in these families she understands the importance and value of education, so, they spend more money on children for better education. They can afford more because they have good source of income.

V. CONCLUSION

In the end the result shows that nai live in unity and harmony with other castes in the society. Over the years the nai have become more aware about the education of their children and are providing education even to girls. The lower classes are getting various benefits from government schemes to help improve their welfare and up lift their social and economic stature in the society. They are taking the benefits of government policy to improve their lives. The study reveals that though a lot of work still needs to be done to further improve the women status of barber caste in India, but we have come a long way to establish equality for all in the Indian society.

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