

# The Social Practices among Mogaveera Women in Udupi District



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## Abstract

Women were denied equal opportunities for many years. In addition to that they were the centre of several Social evils. As result women were secluded from political, Socio-economic and cultural activities which resulted in a serious setback to the community growth. Participation of women as voters is tremendously high. This study also attempts to explain the role of women family decision making process and to suggest remedial measures to eradicate such unhealthy practices Family is the primary institution of a life of individual in which he learns basic behavioral patterns and supports for his personality development. Women studies analyzed the factor affecting of progress and development. This study shows that women are empowering economically, socially and they also exposed to know about their rights and duties.

**Keywords:** Community, Nuclear Family, Matrilineal.

## Introduction

India is a country having different communities, castes and sub castes professing to different regions, traditions and customs. This apparent diversity among its people makes India one of the most fascinating countries in the world. Hinduism is also significant among them. The religion possessed by Aryans (ancient Indians) came to be known as Hinduism. Many castes and communities take their names from their professions and occupations among Hinduism. One of the communities found in the coastal area of Karnataka is Mogaveera community. Their traditional occupation is fishing. Mogaveeras are the major fishing community in coastal Karnataka in India. They form one of the largest communities of the Tulu ethnic group. The word Mogaveera is a modernized version of the old word Mogeyar.

Mogaveera community is one of the dominating fishing communities of coastal Karnataka. They are mainly distributed all over nation and they are identified in the regions like Kasargod, south canara and udupi district. Queen Abbakka of Ullal included brave Mogaveera youth in her naval force and she could attack against invading Portuguese during the eighteenth century. In the udupi district they Mogaveeras also known as Marakala. In the Ullal region they are known as Bovis. Mogaveeras speak Tulu in coastal regions, and they even speak konkani, Kannada etc. This paper is based on the data collected in Udupi district.

## Objectives of the Study

The main objective of this paper is to understand the Social practices among Mogaveera women in their family and to highlight the custom practices followed by women in Mogaveera families. The study also attempts to explain the role of women family decision making process, the status of women in the family and to suggest remedial measures to eradicate such unhealthy practices in an attempt to build a healthy society.

## Methodology

The empirical part of the study is based on a field survey carried out by the researcher through the interview schedule from a 200 respondents confined to five villages of Udupi district in Karnataka State. The district has total Mogaveera female population of 1,984. To collect the data and samples pertaining to the study, simple random sampling technique was adopted. Besides, secondary data for the study is obtained from published and unpublished records, books, magazines and journals.

## Review of Literature

Thurston (1975), in his study explains and evidences "the investigations in connection with the demographic survey of South India, This work are a production of a systematic and detailed ethnographic survey for the whole of Indian tribes. The volumes set forth, in short,

information regarding more than 250 castes and tribes representing more than forty million individuals spread over an area of 150,000 square miles in India. In north regions there are some fishermen, known as Mugavars or Mugayans, who are presumably the same as the Mugayars of Dakshina Kannada". Sanjeeva M.S (2008) illustrates "the systems of Mogaveera community, its customs, traditions, beliefs, practices, organizations along with Gurikara System which plays responsible role to bring confidence respect among the men and women of Mogaveera community. Nearly 50% of the male members of the total Mogaveera population reside outside. Mogaveera native villages are not participating in the Mogaveera traditional organizations or they do not practice much of traditional practices". Desai Neera and Thakkar Usha(2001) attempts to "provide a picture of the changing perceptions of the status and

role of women in the society, the account of Indian women journey towards gender equality in the different contexts of a changing politics-economic background and values which legitimize equality. Through this work present conditions or status of women can be analyzed. According to her woman's roles are well defined in the patriarchal society such as good daughter, good wives and good mother; but to perform these roles she does not need any special skill or training".

#### **Data Analysis and Interpretation**

The research is based on a field survey confined to villages of Udupi district of Karnataka State. During the field questions were administered to understand the educational status of the respondents. Education empowers women and indicates the social status of women. The data compiled is presented.

**Table-1.1: Educational status**

SI.No.	Educational Status	No of respondents	%
1	Primary	—	—
2	High School	09	5
3	PUC	57	28
4	Degree	126	63
5	Post-graduation	08	4
6	others	—	—
<b>TOTAL</b>		<b>200</b>	<b>100</b>

**Source:** Primary data from field Survey

The data analysis Table-1.1 shows that 63% of our respondents are graduates, 28% respondents studied up to PUC. About 5% respondents studied up to high school level, and 4% respondents completed Post graduation. It shows that all the respondents are literates. It is heartening to note that 126 respondents

(63 %) education are graduated. .Women in Mogaveera community are very much aware of the need for education and are interested and send their children to higher education also. Prevailing higher literacy has not put an end to these unhealthy practices.

**Table-1.2: Respondents Practicing of Prohibition in Pronouncing Husband's Name**

SI.No.	Practice of Prohibition in Pronouncing husband's name	No of respondents	percentage
1	Yes	168	84
2	No	32	16
<b>TOTAL</b>		<b>200</b>	<b>100</b>

**Source:** Primary data collected through interview.

Among Mogaveeras even today women have the practice not pronouncing the husband's name. During the field study questions were asked the practice and the data compiled is presented in Table-1.2. About 84% of our respondents follow the

practice of not pronouncing the name of husband and 16% respondents do not follow such practice. It is quite interesting to see that in spite of having higher education women give importance to traditional values.

**Table-1.3: Opinion on Family Planning**

SI.No.	Opinion about Family Planning	No of respondents	percentage
1	Yes	178	89
2	No	22	11
<b>TOTAL</b>		<b>200</b>	<b>100</b>

**Source:** Primary data collected through interview

During the field study attempt was made to understand the awareness and opinion of women on family planning. The data collected is presented in Table-1.3. The survey results shows that 89% of respondents are in favor of family planning 11%

respondents are not favor. Majority of respondents believe that small family and happy family. They opined that they could acquire knowledge and awareness on family planning through media, parents and friends.

**Table-1.4: Classification of Respondents based on Practice of Prohibitions during Menstruation**

Sl.No.	Practice of Prohibitions during Menstruation	No of respondents	Percentage
1	Not allowed to prepare food	21	10
2	No entry to home	11	6
3	Not allowed to participate in the religious rituals	162	81
4	Should not touch the family members	6	3
5	others	—	—
<b>TOTAL</b>		<b>200</b>	<b>100</b>

**Source:** Primary data collected through interview

During the field study questions were administered to understand the evil practice of prohibition during menstruation. The field data compiled is presented in Table-1.4. It is clear that 81% of respondents viewed that during their menstruation periods they are not allowed to participate in religious rituals About 10% respondents

not allowed to prepare food, 6% respondents not allowed to enter in to the house, 3% respondents not allowed to touch the other members. In fact the menstruation periods are common physical process among women after they reach puberty. But in present conditions some of the restrictions are removed.

**Table-1.5: Classification of Respondents based on Role in Family Decisions**

Sl. No.	Role of women in Family Decisions	No of respondents	percentage
1	Yes	148	74
2	No	52	26
<b>TOTAL</b>		<b>200</b>	<b>100</b>

**Source:** Primary data collected through interview

The data on the role of women in family decision making was collected and presented in Table-1.5. The data analysis exhibits that 74% families consider the opinion of women in family decision making process. Nearly 26% families believed that role of women in family decision making is not important. But in today's world women's role in family matters is gaining importance.

day as house wives. Even if they are economically sound they continue in their traditional fishery work because they emotionally accepted it.

**Findings and Suggestions**

In the district, traditionally Mogaveeras follow matrilineal type of family and female is the head of the family. According to Aliyasanthana or Aliyakattu system male dominates the family. He is influenced by the values and attitude of the society around him. The economic independence of the Mogaveera woman is appreciated always. In the past Mogaveera women use to go for work at the tender age of 13 or 14. But now not even a single girl of this age is found selling fish in the market. Fishing is the traditional occupation and main source of income from traditional period. Family members of all ages involved actively in fishing. But now the trend has changed due to urbanization and industrialization younger generation moving to non-fishing occupations. Though Mogaveera woman are enjoying equal status with their men to a certain extent they are denied to perform Pooja in the temple like other caste woman. Pooja is done by male priest.

When girl reach puberty, this community follow several rituals like impurity. From that day till they reach menopause several restrictions are followed by the community. Sociologically, menstruation is not just a physical process; it has its own social and cultural relevance. In the study area women have experienced all these unhealthy practices and sometimes they feel embraced. Since they are connected with the community practices and sentiments they have no option than to adjust with the situation. They also opine that in the modern days there do not follow many restrictions due to the changes in the family pattern. Today micro family system has replaced joint family system of the past. Now a day's women has dual role to play without entering the house. Without preparing food they cannot maintain the family because in nuclear family.

In India, women started working for self-satisfaction, involved in productive activities to meet the economic necessity. Educated women go for jobs not only for economic necessity but also for other social or emotional reasons and security. They want to safeguard their interest and enhance their economic status. Women also prefer to work to earn name and fame. Some fisher women work not because they are ambitious but because they are habituated with that job. They continue the professions even after their marriage because they are used to routine fishery work. Whatever little income they earn is utilized to meet their household expenses. They cannot think of sitting at home whole

The study shows that families of respondents follow some traditional practice of calling the husband by their name. In spite of having education and modern life style they even give importance to traditional values. To eradicate these unhealthy practices spread of education is the only ideal solution. Educating the women education empowers both economically and socially. Education empowers her withstand against any such unholy practices which disturbs the atmosphere of the family. Education creates awareness women her rights and responsibilities. Spread of education is the right vaccine to cure this ugly menace from the society in general and Mogaveera women in particular. Proactive role of women organizations like Self-Help groups definitely can play an important role in this direction.

**Conclusion**

Family is the primary institution of a life of individual in which he learns basic behavioral patterns and supports for his personality development .Women is the also pillar of family structure and the creator of

future generations. Women have a lead role to play in cleansing the society from such evil practices. Today, women constitute almost half of the country's population and their work participation is also increasing and diversifying and impacting their family, neighborhood and the economy too. Notwithstanding their numerical strength women are still confined to a secondary status in social life, economic activities and decision-making processes. Further, gender justice is in lime light in the social, economic, and political development of both developed and developing nations. This makes women economically vulnerable and both occupationally and socially, the victims of discrimination. Women empowerment is the only viable solution for social development and the ray of hope.

#### Endnotes

1. *Aliyasanthana or Aliyakattu system is a matrilineal system of inheritance practiced by Tuluva community in the costal districts of Karnataka state.*
2. *Gurikara is to look after the day to day affairs of the village or is a village headman.*
3. *Self Help Groups are natural groups linked by a common bond like caste, sub-caste, consanguinity, community, place of origin or activity. The SHGs have the advantages of economies in so many stages of production process by undertaking common action programs such as cost effective credit delivery system, generating a forum for collective learning with rural people, promoting democratic culture, fostering an entrepreneurial culture, providing a concrete base for coordination and cooperation in programs with main stream development institutions, possessing credibility and power to ensure participation and helping to assess the individual member's management capacity and is a powerful tools of socioeconomic development of the women.*
4. *Women empowerment: Process in which women are achieving and enjoying Social, Economic, political, and educational rights to bring changes in herself, in her family and society as whole.*

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