



# Socio-Cultural Transformations among Nayaka Tribal Women

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## Abstract

Tribal communities consistently demonstrate that lifestyle, value orientations, belief systems, and everyday cultural practices undergo change across generations. Within this broader process of transformation, the experiences of women in the Nayaka (Myasanayaka/Myasabeda) tribal community offer a particularly insightful lens on the influence of modernity. The present study investigates the specific dimensions of Nayaka tribal women's lives that reflect contemporary shifts. Research was conducted in Molakalmuru taluk of Chitradurga district and Jagalur taluk of Davanagere district—regions where Nayaka tribal settlements are prominent. A total of 100 women, equally selected from both taluks, formed the study sample. From an anthropological standpoint, the transition of tribal women is part of a universal and historically continuous phenomenon; no society remains culturally static over time. For millennia, human groups have adapted to changing environmental, economic, and social conditions. Such transitions manifest in multiple domains, including dress and food habits, marriage rituals, customary practices, social etiquette, ritual observances and taboos, economic behavior such as spending and saving, modes of production, and broader cultural meanings. These transformations highlight the dynamic nature of tribal life worlds and the ongoing negotiation between tradition and modernity.

**Key Words:** Tribal Women, Nakaya Tribe, tribal heritage, Tribal Justice, Clan, practice.

## Introduction

The tribal communities of Karnataka constitute a culturally rich but historically marginalized segment of the population, often residing in socially and geographically isolated settlements that maintain distinctive cultural identities. Karnataka is home to 50 officially recognized tribal groups, including two Particularly Vulnerable

Tribal Groups (PVTGs), reflecting the wide spectrum of social, economic, and cultural variation within the state's indigenous population.

According to the 2011 Census, Chitradurga district hosts a substantial tribal population, comprising 1,52,939 males and 1,49,615 females, totaling 3,02,554 individuals. Davanagere district similarly reports a considerable tribal presence, with 1,17,262 males and 1,15,304 females, amounting to 2,33,112 individuals. These figures underscore the demographic significance of tribal communities in the central Karnataka region and highlight the importance of focused, community-specific research.

In light of the study's objectives, scope, and timeframe, two field locations—Molakalmuru taluk of Chitradurga district and Jagalur taluk of Davanagere district—were purposively selected. These areas have notable concentrations of the Nayaka (Myasanayaka/Myasabeda) tribal community, offering fertile ground for examining social transitions among tribal women. The study sample consists of 100 women, with 50 participants drawn from each taluk, enabling comparative insights across the two regions. By situating the research within these specific localities, the study aims to explore the lived experiences, changing lifestyles, and evolving cultural practices of Nayaka tribal women, thereby contributing to a deeper anthropological understanding of transition within tribal societies.

The customs, traditions, beliefs, rituals, taboos, food practices, and modes of dress observed among women of the Nayaka (Myasanayaka/Myasabeda) tribal community reflect a cultural identity that is distinct from that of neighboring communities. Historically, Nayaka women have preserved a unique way of life, often residing either on the peripheries of villages or in separate hamlets, which allowed them to maintain their traditional practices with minimal external influence. However, with increasing exposure to mainstream society and a growing awareness of their social position, significant transformations have begun to shape their lived experiences.

In recent decades, Nayaka tribal women have witnessed notable shifts in various spheres of life—economic, social, political, religious, educational, and cultural. Economic changes are visible in the transition from forest-based livelihoods and wage labor to more diversified income-generating activities. Socially, patterns of interaction, mobility, and participation in community affairs have expanded. Politically, greater engagement with local governance and welfare programs has contributed to a heightened sense of agency. In the religious and cultural realms, traditional rituals and practices are increasingly intersecting with modern influences, while educational advancement has opened new pathways for empowerment. These multidimensional changes illustrate the dynamic process through which Nayaka tribal women reinterpret their identities and negotiate their place within a rapidly changing socio-cultural environment.

## Review of literature

**Luiz A.A.D.(1963)** 'Tribes of Mysore' This work, published in 1963, provides a comprehensive study of tribal communities in the Mysore region of South India, significantly contributing to the understanding of their

history, culture, and social organization. It describes the Kunabis of Uttara Kannada, detailing their population, economic and educational conditions, languages (Marathi, Kannada, and Tulu), food habits, hunting practices, and cultural traditions. The study also highlights Marathi tribal warriors like the Bhonsa or Bhosle and their religious verses, while examining how the Kunabis confront Western values. By tracing the origins of Mysore's tribal peoples, Luiz explores their traditional lifestyles, including hunting, forest gathering, shifting cultivation, and close ties to forests, as well as their social structures, kinship systems, and religious beliefs, underscoring the diversity and complexity of their cultural practices.

**Singh K. S.(1992)**, The work examines the Kunubi community, originally from Goa, who migrated to coastal Karnataka and Kerala in the 16th century. It provides detailed information on their marriage customs, traditional dress, agricultural practices, animal husbandry, and other aspects of their daily and cultural life.

**Yogindra Singh.(2000)**, Yogendra Singh's book on cultural values, institutions, and ideology offers a critical assessment of India's response to modern cultural and economic challenges in the context of globalization. Dr. Singh's work on electronic media highlights how global culture has shaped migration, intercultural interactions, and cultural dynamics at local, regional, and national levels.

**H.G. Boralingaiah, (2000)**, Tribal Deity Worship, part of the Tribal Studies series, provides a detailed analysis of the origins and development of divine beliefs in tribal culture. Presented in the form of an autobiographical travelogue, the authors explore ancestral rituals, the nature of tribal deities, and their continued significance in modern times. The work documents various tribal gods and goddesses, such as Beerar Mane, Jattigana Bana, Kadya Mane, and Beladingala Siri, along with their festivals and celebrations. It also examines the roots of matrilineal traditions within these belief systems, making it a valuable resource for researchers.

**Table – 1**

**Distribution of the respondents according to their Educational Qualification**

S.No.	Educational Details	Total	Percentage
01	Primary Education	28	28%
02	High School Education	18	18%
03	PUC	9	9%
04	Degree	2	2%
05	Postgraduate Degree	0	0%
06	Illiterate	43	43%
<b>Total</b>		<b>100</b>	<b>100%</b>

The educational profile of the respondents reveals a striking pattern of limited literacy and restricted access to formal education among women of the Nayaka (Myasanayaka/Myasabeda) tribal community. As shown in the table, nearly half of the participants (43%) are illiterate, reflecting long-standing socio-economic challenges, cultural barriers, and geographical isolation that hinder educational participation. While 28% of women have completed primary education, a gradual decline in the number of respondents is observed at higher levels of schooling, with only 18% completing high school and 9% reaching the PUC level. The presence of

merely 2% degree holders and the complete absence of postgraduate qualifications underscore the community's limited progression into higher education. These trends indicate that although some educational advancement is visible, it is not evenly distributed, and significant gaps persist. The data also suggest that women's educational opportunities are closely linked to broader issues such as poverty, early marriage, limited mobility, and inadequate access to government educational resources. Overall, the table illustrates the critical need for targeted educational interventions, awareness programs, and institutional support to enhance the academic attainment and future prospects of Nayaka women.

The earlier generations of women in the Nayaka (Myasanayaka/Myasabeda) tribal community remained largely outside the sphere of formal education, with most experiencing complete educational deprivation due to socio-economic constraints, cultural norms, and geographic isolation. Over time, however, the younger generations have gradually begun to access schooling, marking an important shift in the community's educational trajectory. Despite this progress, the majority of women continue to attain only primary or high school education, with relatively few advancing to higher levels of study. While recent years have seen some women pursuing pre-university and degree-level education, such cases remain limited in number. The findings of the study indicate that although educational participation is increasing, the rate of growth is slow and uneven. Structural barriers such as poverty, limited educational infrastructure, early marriage, and restricted mobility continue to impede sustained progress. Thus, while the emergence of educated women represents a positive development, the overall pace of educational advancement within the Nayaka community remains modest, highlighting the need for targeted policy interventions and community-level support.

**Table – 2**

**Persistence of the Kattemane System as a Tribal Justice Center among the Nayaka (Myasanayaka/Myasabeda)**

S.No.	Details	Total	Percentage
01	Continued the tradition of Kattemane system	78	78%
02	Did not continue the tradition of Kattemane system	22	22%
<b>Total</b>		<b>100</b>	<b>100%</b>

The findings indicate that the Kattemane system continues to play a significant role in the social and judicial life of the Nayaka (Myasanayaka/Myasabeda) tribal community. With 78% percent of respondents affirming its continuation, the system remains a vital institution for resolving disputes, enforcing customary laws, and preserving community harmony. The Kattemane not only symbolizes traditional authority but also reflects collective decision-making based on long-established norms and values. However, the fact that 22% percent of respondents have discontinued this practice suggests the influence of modernization, formal legal institutions, and increased interaction with the wider society. These changes may have reduced reliance on traditional mechanisms of justice. Overall, while the Kattemane system remains dominant, the gradual shift



observed among a section of the community highlights the ongoing transition between traditional governance structures and contemporary legal frameworks.

**Table – 3**

**Clan/Taboo/Totem Identification in the Nayaka (Myasanayaka/Myasabeda) Tribal Community**

SL.No	Clan system	Total	Percentage
01	Yes	65	65%
02	No	21	21%
03	Don't now	14	14%
<b>Total</b>		<b>100</b>	<b>100%</b>

The table presents the respondents' views on the existence of the clan system within the Nayaka (Myasanayaka/Myasabeda) tribal community. Out of a total of 100 respondents, 65 respondents (65%) stated that the clan system is still followed in their community. This majority response indicates that the clan system continues to play an important role in maintaining social identity, regulating marriage alliances, and preserving traditional customs among the Nayaka people. On the other hand, 21 respondents (21%) reported that the clan system is not followed, suggesting that in certain areas or families, traditional clan-based practices have weakened. Factors such as modernization, migration, inter-community interaction, education, and changing lifestyles may have contributed to the gradual decline of the clan system among a section of the community. Additionally, 14 respondents (14%) stated that they do not know whether a clan system exists. This lack of awareness reflects the diminishing transmission of traditional knowledge to younger generations and those who are less involved in customary practices. It also highlights the growing gap between elders, who are more familiar with clan traditions, and younger members of the community. Overall, the data reveals that while the clan system remains significant for a majority of the Nayaka (Myasanayaka/Myasabeda) tribal community, its influence is gradually declining. The mixed responses point to an ongoing transition in social organization, where traditional clan identity continues to coexist with changing social and cultural realities.

**Table – 4**

**Have there been any changes in the marriage related rituals of Nayaka (Myasanayaka/Myasabeda) tribal women?**

SL.No	Specification	Total	Percentage
01	Changing	32	32%
02	Not-Changing	68	68%
<b>Total</b>		<b>100</b>	<b>100%</b>

The table shows the responses of the respondents regarding changes in wedding-related rituals in the Nayaka (Myasanayaka/Myasabeda) tribal community. Out of the total 100 respondents, 32 respondents (32%) stated that wedding rituals are changing. This indicates that nearly one-third of the community perceives

noticeable modifications in traditional marriage practices, such as simplification of ceremonies, reduction in the number of rituals, or the inclusion of modern and mainstream cultural elements. In contrast, a clear majority of 68 respondents (68%) reported that wedding rituals are not changing and that traditional practices continue to be followed as they were in the past. This suggests that most families still value and preserve customary marriage rituals, viewing them as an essential part of cultural identity, social continuity, and community cohesion. Overall, the data reveals that although some changes are occurring due to modernization, education, and economic factors, traditional wedding rituals largely remain intact within the Nayaka (Myasanayaka/Myasabeda) community. The coexistence of both views reflects a gradual and selective process of cultural change rather than a complete transformation.

Traditionally, during marriage ceremonies in the Nayaka (Myasanayaka/Myasabeda) tribal community, men wore a chillana on their hands, and women adorned themselves with traditional anklets, which held cultural and symbolic significance. In contemporary times, however, these customary ornaments have gradually been replaced by gold chains, reflecting changing economic conditions and the growing influence of modern values. This shift in ornamentation clearly indicates how modernity has permeated the attire and aesthetic preferences of Nayaka women. Similarly, the traditional practice of conducting marriage ceremonies in front of the bride's house, which emphasized community participation and kinship bonds, has largely been replaced by weddings held in Kalyana Mantapas. This transition reflects broader social changes such as urban influence, convenience, social status considerations, and interaction with mainstream cultural practices. Overall, these changes in marriage-related customs demonstrate the adaptive nature of the Nayaka community, where traditional values continue to coexist with evolving social and cultural practices.

**Table – 5**

**Detail of the traditional attire of the Nayaka (Myasanayaka/Myasabeda) tribal women**

SL.No	Details of wearing traditional attire	Total	Percentage
01	We have completely abandoned	38	38%
02	We continued.	62	62%
<b>Total</b>		100	100%

The table presents data on the continuation of traditional attire among Nayaka (Myasanayaka/Myasabeda) tribal women. Out of a total of 100 respondents, 62 respondents (62%) stated that they continue to wear traditional attire. This majority response indicates that traditional dress remains an important marker of cultural identity, especially during festivals, rituals, marriages, and other community ceremonies. The continued use of traditional attire reflects a strong attachment to ancestral customs and a desire to preserve cultural heritage among Nayaka women. In contrast, 38 respondents (38%) reported that they have completely abandoned traditional attire. This shift can be attributed to factors such as modernization, increased access to education, urban exposure, occupational changes, and the influence of mainstream fashion trends.

Practical considerations, comfort, and social integration with non-tribal communities have also contributed to this change in everyday dressing practices. Overall, the table highlights a dual trend of continuity and change in the traditional attire of Nayaka women. While a significant proportion of women continue to uphold traditional clothing practices, a considerable segment has moved away from them, indicating an ongoing cultural transition influenced by social and economic transformation.

As discussed in this model, the Nayaka (Myasanayaka/Myasabeda) tribal community has long been known for its rich and distinctive cultural heritage. Their customs, traditions, and cultural practices differ significantly from those of neighboring communities. Traditionally, they made extensive use of black blankets, wore *katche-panche*, and maintained deep religious faith, all of which formed an integral part of their cultural identity. Many of these practices continue to be observed even today. Fieldwork findings reveal that elders, scholars, and educationists within the Nayaka community actively encourage the preservation of traditional clothing, particularly during communal meals and ritual occasions. However, educated members of the community, especially those residing in urban areas, reported that they generally prefer modern attire in their daily lives and during meals. They expressed that education and urban exposure have influenced changes in lifestyle and dress preferences according to personal convenience and social context. At the same time, respondents emphasized that while certain aspects of dress and daily practices have changed, several core rituals and cultural traditions of the Nayaka community continue to be followed. This reflects a selective process of cultural adaptation, where modernization and education coexist with the continued observance of essential traditional rituals, thereby preserving the community's cultural continuity amid social change.

**Table – 6**

**Regarding the continuation of the practice of not wearing bangles and not removing saffron after death**

SL.No	Details of widowhood rituals	Total	Percentage
01	Yes	81	81%
02	No	19	19%
<b>Total</b>		<b>100</b>	<b>100%</b>

The table presents information on the practice of widowhood rituals within the Nayaka (Myasanayaka/Myasabeda) tribal community. Out of a total of 100 respondents, 81 respondents (81%) stated that widowhood rituals are still practiced in their community. This overwhelming majority indicates that such rituals continue to hold strong cultural and social significance, reflecting the community's adherence to traditional norms, beliefs, and customary practices related to widowhood. In contrast, 19 respondents (19%) reported that widowhood rituals are not practiced, suggesting that a smaller section of the community has moved away from these traditions. This shift may be attributed to factors such as education, modernization, legal awareness, changing attitudes toward gender equality, and increased interaction with mainstream society. Overall, the table reveals that widowhood rituals remain largely prevalent among the Nayaka (Myasanayaka/Myasabeda) community, although gradual changes are evident. The coexistence of traditional

practices and emerging modern perspectives highlights the ongoing transformation of social customs within the community.

According to general Hindu tradition, following the death of a husband, certain symbolic practices such as removing or breaking bangles and applying saffron are observed to mark a woman's widowhood. Within the Nayaka (Myasanayaka/Myasabeda) tribal community, widowhood customs are particularly strict. If a husband dies prematurely, the wife is expected to remain a widow and is traditionally not permitted to remarry. This practice reflects deeply rooted social norms governing marital status and gender roles within the community. In contrast, if a wife dies prematurely or if a marriage ends in divorce for other reasons, men are socially permitted to remarry. This difference highlights a gender-based asymmetry in marital norms, where remarriage is acceptable for men but restricted for women. Although such practices continue to be followed in many areas, field observations suggest that these customs are increasingly being questioned under the influence of education, legal awareness, and changing social attitudes.

**Table – 7**

**During delivery or will you deliver with the help of midwives**

SL.No	deliver with the help of midwives	Total	Percentage
01	We deliver in hospitals	79	79%
02	We deliver with the help of midwives	21	21%
<b>Total</b>		<b>100</b>	<b>100%</b>

The table presents information on childbirth practices among the Nayaka (Myasanayaka/Myasabeda) tribal community, specifically whether deliveries are conducted in hospitals or with the assistance of traditional midwives. Out of a total of 100 respondents, 79 respondents (79%) reported that deliveries take place in hospitals. This indicates a strong shift toward institutional childbirth, influenced by improved access to healthcare facilities, government maternity welfare schemes, medical awareness, and efforts to reduce maternal and infant mortality. In contrast, 21 respondents (21%) stated that deliveries are still conducted with the help of traditional midwives. This practice is more common in interior villages and among older generations, where faith in customary knowledge, limited access to hospitals, economic constraints, or cultural familiarity continues to shape childbirth choices. Overall, the table reflects a significant transition from traditional to modern healthcare practices within the Nayaka (Myasanayaka/Myasabeda) community. While hospital deliveries now dominate, the continued role of midwives highlights the coexistence of traditional practices alongside modern medical systems.



Table – 8

## Living Arrangements of Nayaka (Myasanayaka/Myasabeda) Tribal Girls During Menstruation

SL.No	Living Arrangements	Total	Percentage
01	Inside the house	38	38%
02	In the hut next to the door in front of the house	62	62%
<b>Total</b>		<b>100</b>	<b>100%</b>

The table presents information on the living arrangements of Nayaka (Myasanayaka/Myasabeda) tribal girls during their menstrual period. Out of a total of 100 respondents, 62 respondents (62%) reported that girls stay in a hut located near the entrance **or** in front of the house during menstruation. This practice reflects the continuation of traditional beliefs related to ritual purity and pollution, where temporary separation is observed as part of customary norms. In contrast, 38 respondents (38%) stated that girls stay **inside the house** during menstruation. This indicates a gradual shift in attitudes, influenced by factors such as education, health awareness, modernization, and changing perceptions regarding menstruation. Families following this practice tend to view menstruation as a natural biological process rather than a ritual restriction. Overall, the table highlights the coexistence of traditional and changing practices within the Nayaka (Myasanayaka/Myasabeda) community. While majorities still adhere to customary living arrangements during menstruation, a significant proportion reflects evolving social attitudes and a move toward more inclusive and health-oriented practices.

In the Nayaka (Myasanayaka/Myasabeda) tribal community, menstruation is culturally understood as a significant marker of a girl's transition into womanhood. It is viewed as a sign of puberty and maturity. In the Hatti language, menstruation is described using expressions such as *growing up*, *becoming a woman*, or *coming of age*, while in their local dialect, Kandelugu, it is referred to as Goppadaiyndi. A girl who attains menstruation is symbolically considered equivalent to a pregnant woman and is required to observe a series of ritual practices intended to purify and sanctify her.

On the day a girl attains menstruation, her brother-in-law constructs a temporary green hut outside the house using honge and neem leaves, which is ritually worshipped. Her sister-in-law pours turmeric-mixed water over the hut as part of the purification process. Once the girl enters and sits inside the hut, the brother-in-law rolls a coconut into the hut, which the girl then pushes out; this ritual is repeated three times. Following this, the menstruating girl is required to stay in the green hut for a prescribed period—five, nine, eleven, or sixteen days—during which she is symbolically treated as a pregnant woman.

Throughout this period, she must wear Madi (ritually pure) clothes provided by the Madiwala, and food is cooked daily for her by the Hatti and served separately. The maternal family visits the girl and presents an Osage Butti, a traditional gift consisting of snacks and food items. Earlier practices dictated that the girl could not eat from a plate during the first five days of menstruation. Instead, she was required to eat food placed on a thin stone brought by her brother-in-law, using one finger on the first day and gradually increasing the number

of fingers each day until the fifth day, when all five fingers were used. Additionally, the green cloth given to her on the third, fifth, or seventh day was taken outside the village and ritually burned on a Tangadi tree. These practices reflect the deep ritual significance attached to menstruation and the strong symbolic framework governing purity, transition, and womanhood within the Nayaka community.

**Table – 9**

**Beliefs Related to the Home God among the Nayaka (Myasanayaka/Myasabeda) Tribe**

SL.No	Beliefs Related to the Home God	Total	Percentage
01	Believes	68	68%
02	Does not believe	32	35%
	<b>Total</b>	<b>100</b>	<b>100%</b>

The table presents the beliefs of the Nayaka (Myasanayaka/Myasabeda) tribal community regarding the worship of the Home God. Out of a total of 100 respondents, 68 respondents (68%) stated that they believe in the Home God. This majority response indicates that faith in the Home God continues to play an important role in the religious life of the community. Such beliefs are closely associated with household protection, wellbeing of family members, and the performance of domestic rituals during festivals, life-cycle ceremonies, and times of crisis. On the other hand, 32 respondents (32%) reported that they do not believe in the Home God. This section of respondents reflects the influence of modernization, education, urban exposure, and interaction with other religious practices, which have contributed to a gradual decline in traditional belief systems among some families. Overall, the table shows that belief in the Home God remains widely prevalent among the Nayaka (Myasanayaka/Myasabeda) tribe, although a significant minority indicates changing religious attitudes. This pattern highlights the coexistence of traditional faith and emerging modern perspectives within the community.

**Findings and Conclusion:**

- Educational attainment among Nayaka (Myasanayaka/Myasabeda) tribal women shows considerable variation. The study reveals that 43% of the women are illiterate, indicating that a significant proportion has not received any formal education. Among those who are educated, 28% have completed primary education, 18% have attained secondary education, 9% have studied up to the PUC level, and only 2% have completed graduation. Notably, none of the respondents have pursued postgraduate education. The findings suggest that while a relatively higher proportion of women have accessed primary and secondary education, participation in higher education remains very limited. Although recent years have witnessed some improvement in educational opportunities, the overall pace of educational advancement among Nayaka tribal women is slow. This indicates the need for targeted educational interventions to enhance literacy levels and promote higher education within the community.

- The kotte mane has traditionally played a vital role in the Nayaks (Myasanayaka/Myasabeda) tribal community as an institution for administering justice and regulating social and religious practices. Field observations indicate that this institution continues to remain significant even in the present day. The study reveals that 78% of the respondents expressed support for the continuation of the kotte mane tradition, highlighting the community's strong faith in customary systems of conflict resolution and social regulation. In contrast, 22% of the respondents reported a shift toward modern mechanisms of justice, such as the police, courts, and formal legal systems. This transition reflects the influence of modernization, legal awareness, and increased interaction with state institutions. Overall, the findings suggest that while modern legal frameworks are gradually gaining acceptance, the kotte mane continues to function as a central and trusted institution within the community, demonstrating the coexistence of traditional and modern systems of governance.
- Even in the modern era, 65% of Nayaka (Myasanayaka/Myasabeda) tribal women continue to identify strongly with their clan/taboo/totem, reflecting the persistence of traditional social identity. In contrast, 21% do not follow this practice, while the remaining 14% are not aware of clan/taboo/totem identification.
- The study reveals that 32% of wedding-related rituals have undergone changes in traditional customs and cultural practices, whereas the remaining 68% continue to follow wedding rituals without any change.
- The study found that 62% of Nayaka (Myasanayaka/Myasabeda) tribal women continue to wear traditional attire during special occasions such as weddings, festivals, and religious ceremonies, while 38% have completely abandoned traditional dress even for formal occasions.
- The study reveals that a high proportion of Nayaka (Myasanayaka/Myasabeda) tribal women (81%) continue the practice of wearing bangles and applying saffron after the death of their husbands, reflecting the persistence of traditional widowhood customs. In the Nayaka community, if a husband dies prematurely, the wife is traditionally expected to remain a widow and is not permitted to remarry, and this practice continues even today. In contrast, 19% of women do not follow these widowhood practices, indicating the gradual influence of changing social attitudes and modernization.
- The Nayaka (MyasaNayaka/Myasabeda) tribal community continues to follow its ancestral customs related to gift-giving, birth and death ceremonies, savings practices, and marriage traditions even in the present day. These customs play a crucial role in strengthening social bonds, maintaining kinship ties, and ensuring mutual support within the community. Practices such as ceremonial gift exchange during life-cycle events reflect collective responsibility and reinforce cultural values passed down through generations. Despite the influence of modernization, education, and external social changes, the community has shown a strong commitment to preserving these traditions. While certain practices have

been adapted to suit contemporary economic and social conditions, their core cultural significance remains intact. This continuity highlights the resilience of the Nayaka tribal community in sustaining its cultural identity while gradually accommodating change.

Transformation is a natural and inevitable process, with a scope that extends beyond any single system, and it can be viewed as a sign of the vitality and adaptability of a community. In this context, it is encouraging to observe that Nayaka (Myasanayaka/Myasabeda) tribal women are gradually adapting to the modern world without entirely abandoning their original cultural identity. This balanced transition reflects their ability to negotiate change while retaining essential elements of tradition.

At the same time, the study indicates that the community is experiencing a gradual erosion of traditional and ritual knowledge, along with a weakening of its historical connection to the forest. Increasingly, the Nayaka tribal community is adjusting to village- and town-based lifestyles, influenced by education, economic opportunities, and broader social interactions. These changes highlight an ongoing transformation in which traditional ways of life are being reshaped, rather than completely replaced, under the pressures and possibilities of modern society.

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