CHAPTER I

INTRODUCTION

Change is universal phenomena. Changes are always continues in nature, this rule is binding to the human society. Several changes taking place in human society. It is continues process. It is very difficult to guess non changes in the society. In society customs and culture is always changing. e.g; belief system, practices, style of life, family pattern, economic and social conditions. The pace of change varies from one society to another society, one community to another community, and even in the same community from one period to another. The changes which have taken place have produced both negative and positive effects on individual and society. The factors which have facilitated in effecting these changes are education, development of transport and communication facilities, and mass media communication like radio, television, and cinema.

Social change is the change in established patterns of social relations, or changes in social values or changes in structures and sub systems operating in society. Therefore, no social system ever changes in too. Social change is always or mostly partial.

The nature of social change in India’s villages during 1950’s and 1960’s indicates uneven impact on its social structure. The traditional Indian society was stratified on the basis of caste and each caste was assigned a particular occupation. Changes in the different parts of culture vary from time to time and it is difficult to measure their relative importance, but it is generally believed that the condition of cultural lay exists in many aspects of modern society. Each caste group has its own belief systems, occupations, culture, norms etc. And social change brings tremendous changes in every aspects of the caste system. This has
been made possible through television, internet, e-mail fax and other forms of communication through electronic media. Therefore the present study about Nayinda community is essential for the sociological purpose.

Concept of caste:

Caste system is unique institution in India. Caste in India has been defined by M. N. Srinivas as a hereditary, endogamous, usually localize group having a traditional association with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed, among other things, by the concepts of pollution and purity and generally, maximum commensality occurs within the caste. Since during India’s long history there has been continual change of people from tribal social structure and culture to caste. A caste is part of a society in which groups are interdependent, hierarchically ordered, and where one or few castes control the major resources of the society.

The Hindu word form caste ‘Varna’, meaning colour and there is little doubt that in India colour and racial differences have some part in setting up caste lines. The establishment of caste system is said to be result of the transition from nomadic pastoralism to a settled agrarian economy. Specialization of labor became a marked feature. The clearing of the forests, cultivating new areas and forming new settlements and the emergence of a trading community made the sudra come up as the new working class. Later, the priests realized the significance of the division of society and they systemized it, making provisions for continuity. Hindus believe that all men in the world are divided into four castes: Brahmans [priests], Kshatriya [warriors], Vaishyas [common people]; and shudras [servants]. The Indian tradition as to the origin of caste is accepted as an article of faith by most Hindus/ According to the Rig Veda, these four castes were originated from the Supreme Being. The Brahmin originates from his mouth, the Kshatriya from arm,
the Vaisya from his thighs, and Sudra from his feet. The creation of the Sudra indicates that they are servants of others.

One of the essential characteristics of caste society is the coexistence of groups with different life-style, belief system, norms, culture, dress-pattern; language etc. It leads between each group superiority and inferiority complex. Every caste regards some occupation as its own hereditary and exclusive calling. From the ancient period [from the time of Vedas] Sudra caste was considered as lower caste. And Brahmin, Kshatriya, Vaisya occupy themselves with priestly duties, defense and commerce and the function of Sudras was to serve the other three castes. As consequences of this hierarchy Brahmin, kshatriya, Vaisya enjoy a numbers of social and religious privileges while they suffer a series of disabilities. Nayinda community is one of the Sudra caste, consider as lower caste. And from beginning it occupies as servant of the Brahmans, Kshatriyas and Vaisyas. Still today there is many changes are occurred in caste system, but this hierarchy based bias not disappeared.

In India, the numerous castes and sub-castes are systematically arranged in a vertical hierarchical manner, so that each caste member known his position of superiority, or inferiority, in relation to all other caste members. One reason for the evolution of the system seems to have been to provide an effective division of labour. In early time each caste identified with a particular occupation and even today many people can be occupationally placed if their caste or sub-caste nomenclature is known. This means that names in India not only place the bearer regionally, and denotes his linguistic group, but also indicate his occupational background and his general social position.

Nayinda is one of the sudra caste, which is recognized by their traditional occupation, hair-cut. By his reason their social position is considered as very low.
It is important to note that we can find several differences among the Nayindas in several spheres of social life. They are not in majority in any part of the country and in state. They are economically backward, socially depressed and educationally neglected section of the Karnataka population. Therefore the present study is proposed to study the changes which have taken place among the Nayindas in Karnataka state and the few factors associated with these changes.

Meaning of the Nayinda: [WHO ARE NAYINDAS?]

According to H.V. Nanjundayya (1931) ‘Nayinda’ is a generic word used for barber communities. Traditional barbers in Karnataka recognized as in the name of the ‘Nayinda’. It is servicing caste. Hair-cut or hair dressing is their traditional occupation. We can find the barber communities in all over the India. They called in various names in different states. The Hindustani term ‘Hajam’, is also very commonly employed. ‘Nai’ the word is most commonly used for barbers in North India. In the most of the states this caste is considered as impure caste, because of their traditional calling hair-cut. Their profession of shaving is generally regarded as inauspicious, and term proper name of the caste is not pronounced, especially by married women of the upper classes. They call a Nayinda one not to be thought of or named especially when his name has to be mentioned at nights.

Nayinda is one of the backward castes in Karnataka. They are predominantly found in the entire districts of Karnataka. Most of the barbers are migrants from Andhra Pradesh, Maharashtra, and some of them from Tamil Nadu. In Karnataka also they called by different names [more than 20] in different districts, and each of the names had their own meaning. These are; Nayanaja kshatriya, Hajjam, Hadapad, Nhavi, Nadig, Mangala, Chouriya, Navaliga, Napita,
Bhandhari, Bhajantri, Kavutian, Ambattan, Parial, Kelasi, Kshourika, Kshourad, Mahale, Melagar, Nabhik, Vajantri, Varikas and Savita.

Estimated population of Nayinda community in the Mysore state in 1960 was 1, 20, 800. According to second backward commission report, in 1984 the population of the Nayindas in Karnataka was -21, 5272, and according to Chinnappa reddy commission report [3rd backward class commission report, vol 1 1990] Nayinda population was 2, 38,093.

Thurston E. [1975:413] he recorded, in the Mysore census report 1901, as the name of caste which follows the hereditary occupation of barber, and also of agriculture, They are, it is there said, “members of the village hierarchy, they are paid, like the Agasa, in kind for their services, they are also fielders, and have the exclusive right of wind instruments. They are known as ‘Kelasiga’ or ‘Hajam’. They are both Saivites and Vaishnavites. A section of them were Lingam, and follow lingayatism. They are known as silavanta. These people like are largely in requisition at feasts, marriages, etc. When they form the Music band”

The Nayindas are generally classified in to two main groups on the bases of their language. The Kannada speaking sub-group comprises of Morasu, Uppina, and Shilavanta division, while the Telugu speaking people have Nadigaru, Reddi-Bhumi, Gundal-jagata, and Gudipati divisions. The Kannada speaking people have ‘gotras’ named after 25 ‘Rishi’’s arranged in groups of five which are exogamous while the Telugu speaking people have ‘Kula’’s like ‘chitlu’ ‘gurram’ ‘jambu’ ‘kanagila’ etc.named after plants, animals, flowers and other objects. Gazetteer of India: Suryanath kamat [1989:160]
Concept of social change;

Man is social animal: expressed by Aristotle, when he said that ‘man is a social animal’, it is evidence in man’s reflection on society, even since the beginnings of civilization. Man is depended on society for protection, to fulfill his needs, dreams, aspirations etc. There is none society which is not influenced by social change. According to MacIver and Page, [1950], the face of the social change at thousands years ago was strictly different from today. Similarly in Indian society was also very different in thousands years ago. And change occurs in all societies, slow, perhaps in primitive and folk societies and rapid in complex and occurs irrespective of the type or location of human society in the world, for change in society is inevitable. Human society is not static; it is always changing. Change is one of the internal features of the society. There for Wilbert more [1971] said that “Social change is not a uniquely modern phenomenon, some kinds and degrees of change are universal in human experience”.

Man created the grouping and division of controls of human behavior and this is called ‘society’. So far MacIver and page [1950] wrote in his ‘society’, that “society is the web of social relationships. And it is always changing.” According to him, we can say that society is system of usages and procedures. Social change is the most significant phenomena; change is an important fact of social life. And it takes place with or without plans. But social changes essentially involve a human aspect or group of human beings, who bring about change. Change implies variation, when it occurs in the modes of living of individuals, and the social relations influenced by these changes, and then it called social change. Social change is environmental. It must take place within a geographic or physical and cultural context have impact on human behavior. It means social change is the
change in established patterns of social relations, or social values, culture, structure etc.

No society is completely static, and even the most stable of societies show a tendency to change. Society and social change cannot be dissociated. Society creates by human beings for their convenient, according to their needs. Therefore man express their nature by creating and re-creating organizations which guides and controls their behavior in myriad ways. Social change also takes form of replacement, both of materials and ideas in society. For e.g. from bullock cart to car, bus, aero plane. And now an electricity train etc. And form of replacement of ideas, new ideas and techniques in population control, educational plans etc. It shows social change is story of mankind “from monkey to man”. It is path of mankind which shows us the development or change from Neolithic age to civilize, and modern society. Social development is the planned institutional change to bring about better adjustment between human needs and aspirations.

Social change can classified as planned and unplanned. Plans and programs promote the changes in society in the favor of human beings or society. But unplanned social change refers to change resulting from natural calamities such as floods, earthquakes, droughts which may bring with them drastic changes in society. But these changes are varying from one society to another society. And the rate and direction of social change are affected to varying extents by the prevalent values, attitudes and norms of the society.

Social change involves a change in the structure and function of societal forms, and society is involves or making by many ‘Institutions”. The social institutions due to their own inherent flexibility, register the change, many changes may occur in various ways in various sections of the society. Society is
group of people, relations and interactions together with the resulting structure and social forms, who share a culture, so far, social change refers to changes in social structure and social relationships, and cultural change refers to the changes in the culture of society. According to MacIver and page, [1950] ‘culture’ as determinant of social change. There is intimate connection between our beliefs and our institutions, our valuations, and our social relationships. Certainly all cultural change involves social changes. Social and cultural changes are closely interwoven. It may be materialistic culture or non-materialistic culture; it brings social change through by itself. The rate of change in society is greatly affected by the cultural base. In primitive time life was limited in the number and type of inventions, for there was very little with which to work. One’s cultural base then, started with little or nothing and enlarged and developed slowly through the centuries of human history. M. N. Srinivas [1973] studied change through sanskritization and westernization processes; sanskritization refers to the process of adopting customs, rituals, ideology and way of life of higher castes by the lower castes with a view to raise their position in the caste hierarchy. It is the process of cultural change in the traditional social structure. According to Davis [1949] “Social change is cultural change. It means change in the nature of the social organizations and science, technology, philosophy, art etc.

And the structural point of view, According to Radcliffe brown [1959; 178-204], social structure is the network of social relationships which connect different members of society. These social relationships are operative in the system groups like kinship, sex, occupation etc. M. Ginsberg [Factors in Social Change Trans. Third World Congress of Sociology; vol. 1, pp. 10-19] understands by social change ‘a change in social structure, e.g. in the size of society, the composition or balance of its parts, or the type of organizations’
Social change rooted in the past, for they do not occur in the present without some background. In society changes occurs in many ways like in physical sources, in science and technology, in the process of cultural setting. And social change is a responsive many types of change, to changes in the man-made conditions of living, to changes in the attitudes and beliefs of men, and to changes that go back beyond human control to the biological and the physical nature of things.

The study of social change is the scientific study about the man and ‘society’ which is created by him. Though biologically man is an animal, in like other animals he is social animal and he is unique in the sense that he is the only culture-creating, culture-retaining, and culture-transmitting creature. ‘Culture’ includes art; crafts, and technology, man through his culture organizes and establishes relationship between man and environment, between man to man. In order to solve his problems like food, shelter, drink, and sexual urges etc.

**Theories of social change:**

There is no single theory that explains all the facts of social change. In this regard, Yogender Singh (1980:91) constructs that “social change is a widely discussed subject but its theoretical position in sociology remains controversial. The interest in this area has also fluctuated in sociology because of many vexed theoretical problems, especially those relating to explanation or prediction of the course and content of social change.”

There are various theories which analyze social change Viz., Evolutionary Theories, Cyclical Theories, Deterministic Theories, and Conflict Theories.

Evolutional theory begins with Darwin’s theory of biological evolution. The term evolution means more than growth; the word growth connotes
a direction if changes but change not merely in size but at least in structure also. For Darwin, social change is long and gradual process of social and cultural change considered as differentiation, a movement through defined stages from the simple to the complex. Evolution also involves a changing adaptation of the object to its environment, and after adaptation a further manifestation of its own nature. Thus, evolution is a continuous process of differentiation-cum-integration.

By this theory, inspired thinkers like Spencer, White, Ginsberg and others who theorize that social arrangement and cultural forms are tested in a process similar to natural selection.

Herbert Spencer states that evolutionary changes in social structure and social institutions are important. Thus, he prescribed four principles of evolution. First one is ‘Social evolution is one cultural or human aspect of the law of cosmic evolution’: second one is ‘social evolution takes place in the same way in which cosmic evolution takes place: and ‘Social evolution is gradual’ and last one is ‘Social evolution is progressive.’ For him, evolution is a change from a state of relatively indefinite, incoherent homogeneity to a state of relatively definite, coherent and heterogeneity.

Ginsberg opined that “The notion that evolution is a movement from simple to complex can be, and has been, seriously disputed.” In every field where we find the forces of differentiation at work, there is opposite trends also manifest. Here the process is not towards differentiation but towards simplification. Further he says, social evolution is the process by which individuals are detached from or fail to be attached to an old group norm so that ultimately new norm is achieved.

The view that changes take place in a cyclical way has been accepted by some modern thinkers also who have given different versions of the cyclical theory. Famous Cyclical theorists like Arnold Toynbee, Sorokin and Splenger
point out that there is no long-term towards the perfection of humanity and society. Rather, civilizations rise and fall, swing from one extreme to another or experience shorter-range ups and downs. The British historian Arnold Toynbee radically developed this theory. He suggested that all societies grow and decline as they respond to the challenges posed by their physical and social environment (Kornblum; 1988:580). The French anthropologist and biologist Vacher de Lapouge held that race is the most important determinant of culture. Civilization he maintained develops and progresses when a society is composed of individuals belonging to superior races and declines when racially inferior people are absorbed into it. Sorokin has developed a cyclical theory of social change. According to him, “all societies are continually experiencing social change and such change originates in their cultures.” Splenger notes that it is not possible for societies to rejuvenate themselves. In other words he argued that all societies pass through stages roughly equivalent to the life stages of human beings: infancy, youth, adulthood and old age.

According to Linear theory, society gradually moves to an even higher state of civilization and that it advances in a linear fashion and in the direction of improvement. Pitirim Sorokin in his concept of variable recurrence has attempted to include both cyclical and linear change. In his view culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But eventually, `as a result of forces that are internal within the culture itself, there will be a shift of direction and a new period of development will be ushered in.

According to Deterministic theory, there are certain forces, social or natural or both, which bring about social change. It means the presence of certain forces and circumstances which determine the course of social change. Summer
and Keller insisted that social change is automatically determined by economic factors. Keller maintained that conscious effort and rational planning have very little chance to effect change unless and until the folkways and mores are ready for it. According to Deterministic Theory, change proceeds as per the blind forces over which we have no control.

REVIEW OF LITERATURE:

The review of related literature indicates that there is not much works and studies on the Nayindas problems, lives and conditions. But there is some little feedback in the works of some eminent sociologist, like M.N.Srinivas, Ghurye, Russel, and Thurston etc.


Among Nayinda it is right and duty of the maternal uncle to cut the chief post of ‘kalli’ (euphorbia tirukalli), require for erecting the marriage booth. It is this post which ensures, it is said the continuity of the line. And also he said about widow marriage and purchase of bride that, Nayindas do not remarry their widows. The usual amount among the Nayindas caste is some where between Rs. 12 and Rs. 24(it is between times of 1971 to 1927).

G. S. Ghurye (1957) in his book called “Caste and Class I India”, he studied about castes of Ramnad district according to him generally the washer man and the barber that serve the general body of villages so will not render their services to the unclean and untouchable castes. Further he explains in village of Ramnad district the min portion is occupied by the Nayakars, washer man, and barber forming a group living in the north east corner of the village. While the
untouchable play their trades in the united provinces. The barber often acts as match maker and present at weddings. Barber is prominent in a ‘kumbi’ wedding. They take the bride and bridegroom on their shoulders and dance in the marriage booth, and they receive presents for their services.

Barber acts as a match-maker and act as go-between in arranging marriages. A function ideally suited to their profession because each one of them had dealing with a number of households and were also connected by networks between themselves, for this reason V. C. Channa (1979) called him “integral”(essential to whole).

Gazetteer of India. N. SRI SATHYAN.
Chitradurga district – [1967:229]
Stationary and publications at government press.
Barbers:

The ‘Barber’ or ‘Nayinda’ has a distinct role to play in the family affairs of the Hindu family. The old practice of having a family barber is fast vanishing, But the presence of the ceremonies and rituals like chuda-karma, upkarma,funerals and such other occasions . 

According to the census of 1961, there were 1.376 barbers of whom a majority were in the rural areas .the censes has not recorded the number of hair –cutting saloons in the district. According to the figures obtained from the Inspectors of shops and establishments of Davangere and Chitradurga. 

There were at the beginning of 1966, 30 saloons at Chitradurga, and 53 at Davangere. 17 at Harihar and 10 at Challakere.
The number of saloons in the remaining places is not available, as they have not come under the shops and establishment act yet. But it may be said that there are not less than one dozen saloons in each of other town.

There are not many hair-cutting saloons in rural parts, where even to this day the barbers attend on their clients at the latter houses. In town, it has become customary for the people to go to the saloon for their haircut.

But even in these places, the orthodox Hindus do not generally go to the saloons, they would much rather have their hair cut at their own houses. Of course, the payment for service rendered at home is naturally a little higher than at the saloons.

The equipment of saloons consisting of some furniture like chairs and tables, mirrors, scissors, razors and cropping machine, and toilet requisites would be worth Rs 250 in the smaller establishment. Rs 500 in the medium sized establishment and Rs 600 to 1000 Rs in the larger establishment. The number of customers served by these establishments depends on their size and also on their being in the vicinity of the market areas. Other factors like the conveniences and comforts offered, popularity of the owner, the good will of the customers and the general reputation of the saloon also play their part.

According to 1951 census report in Karnataka there is 13,240 people are Telugu speaking barbers and 1961-census report in Bijapur district 16,063 people are barbers.

Thurston. E. (1975:413). Have tried to study their occupational structure and cultural settings, in his work called, “Castes and tribes of southern India”. He recorded, in the Mysore census Report, 1901 as the name of the caste which follows the hereditary occupation of barber, and also of agriculture, ‘they are, it is there said, “Members of the village hierarchy, they are paid, like the Agasa, in kin
for their services, they are also filders, and have the exclusive right of wind instruments. They are known as Kelasiga or Hajam. They are both saivites and vaishnavites. Sections of them wear the lingam and follow lingaytism. They are known as silavanta. These people are largely in requisition at feasts, marriages etc. when they form the music band”. Kelasi is name of canaries’ barbers’ caste, and Hajam is a Hindustani word for barber.

Y. Subhashini Subrahmanyam (1975:67) in her work, “Social Change in Village India”- An Andhra Case Study, point out that, barbers social life, occupational practices in Devapuram village. And in this place barbers called as ‘Mangali’. She wrote that Barbers accept food from all the other castes except the malas and madigas. (But due to the improvement of government rules, and urbanization, this type of practice is not following. Now a day’s barber renders his service all type of people and all caste people, not only urban even in rural also.) The Mangalis called themselves as ‘Nayi Brahman’, and out of them two families are engaged in money lending. Only some families are carrying on the traditional calling and at the others two are exclusively moneylenders and agriculturists and do not do any haircutting.

Another Mangali who is not following his traditional calling is a panchayat member.. Another Mangali was also engaged in the practice of medicine. He gives Herbal medicine, which he prepares himself. In those times, they have no shops where they cut the hair of their clients. They either goes to the house of the richer landowners of else cut hair under the shade of tree.

Mangali plays a particular musical instrument called ‘Sanai” at marriages. At the sacred thread ceremony, the barber is an important person. This is because the initiate has his hair cut by him in such away that five fufts of hair are left on the head. Since it is ceremonial occasion all those who attend the ceremony contribute a sum to the barber, which no collect in a bowl and takes away.
M. N. Srinivas [1976:190] in his work “The remembered village” explained that, the social position of the barbers in ‘Rampur’ village of Mysore district, and how they considered impure by their occupation in village, he stated that, educated Brahmins in Mysore mentioning how uncomfortable they felt because they were not able to take bath immediately after having their cut in Barbers shop. It shows people attitude towards the purity and pollution about barbers is not changed even in modern days also. Contact with the barber rendered a Brahmin or other caste men impure, and this resulted in shaving being associate with impurity. There was therefore a resistance to using the razor among the orthodox.

V. C. Channa. (1979:30), in his book called “CASTE: Identity and continuity”, he studied about Aggarwals community of old Delhi. According to writer in old Delhi, Aggarwals are known to have increased their prestige by giving up customs such as bride price, giving greater part to ‘pandits’ and reducing the barbers role in their rituals.

In addition, he explains barbers occupational structure, besides shaving and cutting hair, a barber acted as a messenger and porter. He was as ‘integral’ part of the certain ritual activities in the household and certain steps in ritual process were marked by payment s in cash to the barber. They acted as go between in arranging marriages, a function ideally suited to their profession, because each one of them had dealing with a number of household and were also connected by network between themselves. Invitations for ceremonial were in variably sent through barbers. The barber’s wife also aided in household ritual, all household could offered to maintain ‘Jajmani” barbers and some persons went to them and paid directly for their services. Now no jajman is maintaining, when the barber needed in a marriage ritual he is called and paid for his services. He still may act as a matchmaker in arranging marriages.
The Nayindas also known as the Nadigs, Kshouriks, Napits varikas, and Hajams are the barbers. Their estimated number in district 8,493 in 1972, in the district they are divided into Marathas Nhavis and lingayat Nhavis who neither eat together nor inter-marry. The family gods of the Maratha Nhavis are jyothiba, kedaring and Tulja bhavani and their priest are Marathi Brahmins. There are also Konkani Nhavis among whom there are two divisions. The proper and the shindes, Konkani Nhavis have Maratha surnames. Which are exogamous divisions [marriage without caste] based on devakas. Widow Remarriage is allowed among Konkani Nhavis

**Gazetteer of India: suryanath kamat, [1989:160]**

Bangalore city:

**Nayinda:**

The Nayinda is a caste of barbers whose number in the undivided district was estimated to 29,001 in 1984. There are both Kannada and Telugu speaking and latter are numerous in Bangalore city. They are called by various names such as Napita, Kelasi, kshaurika, Bhajantri Nayanaja Kshatriya etc

The kannada speaking sub-groups comprises of morasu, uppina and shilavantha, division while the Telugu speaking people have Nadigaru, reddibhumi, gundala-jagatha, and gudipati division s.

The kannada speaking people have ‘gotras’ named after 25 ‘rishis’ arranged in groups of five which are exogamous [marriage outside] while the Telugu speaking people have ‘kulas’ like chitlu, gurram, jambu, kanagila etc named after plants, animals, flowers, and others objects. Bride price was in vogue among them. They bury in
lying posture and observe defilement for 10 days by the aguates. Their traditional occupation is hair dressing but they are also professional musicians and attend to their services during religious ceremonies.

They are paid both in cash and kind in the villagers for their services. They take non-vegetarian food. They have ‘kattemanes’ presided over by a head man.

**Vandana Madan** (2002:132), in her work “The Village in India”, she explained about detail account of ‘jajmani’ system and barbers role in this hierarchy. She opined that Nai are barber in their quantitative importance because, she think, their strictly economic significance has been declining rapidly as a result of the cheapness and availability of the razor blade and the comparative lucrative ness of commercial barbering. In addition, she explains about jajmani system, in rural India peasants would have continuing need for the services of the carpenter, barber, potter, washer men, etc. And these castes were related to each other through as jajmani linkers. According to her study, in Indian village, Weavers, Darzis, Nais enjoyed equal social status but maintain the rule of caste endogamy.

G. K. Karanth(1998:121), in his work called, “Challenging Untouchablility”, he explains about cases devadasis, now old, who in he past were able to procure land titles, or save their families from distress sales some have encouraged their sons to learn the occupation of their fathers, there are madar barbers who born to lingayat hadapda men and devdasi women.

Early ethnographic accounts came from Thurston, Russel, Ghurye, Nanjundayya, along with other caste and tribes of South India and they have made an attempt to understand the various customs and practices of the Nayindas.

The earliest descriptions of Nayinda customs and practices came from the account of poets, and foreign traveler who visited the Karnataka.
Apart from these sources, some Historical books are like:

- Dr. B.A. Saletor, Social and Political life in the Vijaynagara Empire, (1934).
- Karnataka Backward Class Commission Reports.
- Various Inscriptions during the period of Karnataka Dynasties.
- ‘Nai-Brahman Pradeep’ and ‘Navi Brahman vansh’.

All the above mentioned historical books contain voluminous materials which are useful in reconstructing the past of Nayinda community.

**OBJECTIVE OF THE STUDY:**

The present study has been intended to examine the social changes that are occurring among the Nayindas of Karnataka. An attempt has been made to find out the factors associated with social change among the Nayindas. The following are the objectives of the study:

1. To know, the caste structure of Nayindas
2. To know the historical background of the Nayindas.
3. To record the various types of occupations practiced by the Nayindas and the changes that have taken place in their occupational structure.
4. To evaluate the occupational mobility among Nayindas.
5. To know, their problems which, they are facing by their traditional occupation.
6. To examine the present social and economic condition of the Nayindas.
7. To find out the changes in their family life.
8. To analysis the changes in their marriage practices, customs, and traditions.
9. To analysis the level of education.
10. To examine the political consciousness.
11. To analysis the reservation benefits procures by the Nayinda and changes that have taken there of.

METHODOLOGY:

SELECTION OF THE FIELD AREA:
This study is based on sample conducted in Karnataka state. In Karnataka Nayinda are found in all over the state. They scattered in all districts of Karnataka, but the more numerical strength of Nayinda is more in Bangalore, Bellary, Dharwad, Shimoga, Gulbarga, Beedar, kolar, Mysore, Tumkur, Chitradurga, South Canara districts. Therefore researcher has selected these district’s city area and one taluk [including their villages] where there Nayinda are found thickly. The study is proposed to conduct in these districts. Researcher has selected these all districts because, Nayinda are different in language, lifestyle, rituals, education, from one district to another district. This is because of the impact of the local culture where they are living, and also impact of their native place e.g. In Gulbarga district most of the Nayinda are from Maharashtra, and they follow their own /Maratha culture which is different from other districts of Karnataka.

Universe of the study:

India has got largest backward caste people comprise about 51 percent in total people of the country in 1981 an 1991. The 27% reservation for OBC was announced by government of India 1990. Nayinda is also one of the important backward castes.
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<th>Sl.No.</th>
<th>Name of the State</th>
<th>Name of the caste/community</th>
<th>Entry No.in the Central List.</th>
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<tr>
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<td>Andhra Pradesh</td>
<td>Nayi-Brahmin(Mangali, Mangala, abhajantri</td>
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<td>2</td>
<td>Assam</td>
<td>Napit</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Bihar</td>
<td>Nai</td>
<td>62</td>
</tr>
<tr>
<td>4</td>
<td>N.C.T. Of Delhi</td>
<td>Nai, Hajjam, Sabita.</td>
<td>43</td>
</tr>
<tr>
<td>5</td>
<td>Goa</td>
<td>Nhavi, Nai, Nabhik, Napit, Mahalo</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>Gujarat</td>
<td>Valand,Nayi.Baber(Hindu), Khalipha(Muslim)</td>
<td>73</td>
</tr>
<tr>
<td>7</td>
<td>Haryana</td>
<td>Nai, Sain, Salmani</td>
<td>29</td>
</tr>
<tr>
<td>8</td>
<td>Himachal Pradesh</td>
<td>Nai (Kuleen Brahman)</td>
<td>40</td>
</tr>
<tr>
<td>9</td>
<td>Jammu &amp; Kashmir</td>
<td>Barbers</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Karnataka</td>
<td>Nayinda</td>
<td>163</td>
</tr>
<tr>
<td>11</td>
<td>Kerala</td>
<td>Kavuthiyan</td>
<td>30</td>
</tr>
<tr>
<td>12</td>
<td>Maharashtra</td>
<td>Nhavi, Nabhik</td>
<td>94</td>
</tr>
<tr>
<td>13</td>
<td>Orissa</td>
<td>Barika, Bhandari, Napit, Nai.</td>
<td>10</td>
</tr>
<tr>
<td>14</td>
<td>Punjab</td>
<td>Nai, Sain.</td>
<td>21</td>
</tr>
<tr>
<td>15</td>
<td>Tamil Nadu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Tripura</td>
<td>Napit, Shil.</td>
<td>25</td>
</tr>
<tr>
<td>17</td>
<td>Uttar Pradesh</td>
<td>Salmoni, Nai, Sain.</td>
<td>53</td>
</tr>
<tr>
<td>18</td>
<td>West Bengal</td>
<td>Napit</td>
<td>9</td>
</tr>
<tr>
<td>19</td>
<td>Chandigarh</td>
<td>Nai</td>
<td>28</td>
</tr>
<tr>
<td>20</td>
<td>Dadar&amp; Nagar Haveli</td>
<td>Nai, Valand</td>
<td>10</td>
</tr>
<tr>
<td>21</td>
<td>Daman &amp; Diu</td>
<td>Nhavi, Nai</td>
<td>17</td>
</tr>
<tr>
<td>22</td>
<td>Pondicherry</td>
<td>Kavuthiyan</td>
<td>98</td>
</tr>
</tbody>
</table>
According to 1975 Karnataka backward class commission, report vol. 11 (L.G. Havnur) the total populations in Karnataka was 1, 91,502. % to the State population: 0.64.

Table No.1.2

They are dispersed in all parts of the districts/state

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name of the District</th>
<th>Estimated population for 1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bangalore</td>
<td>30,879</td>
</tr>
<tr>
<td>2</td>
<td>Chickmagalur</td>
<td>1,994</td>
</tr>
<tr>
<td>3</td>
<td>Chitradurga</td>
<td>5,013</td>
</tr>
<tr>
<td>4</td>
<td>Hassan</td>
<td>6,424</td>
</tr>
<tr>
<td>5</td>
<td>Kolar</td>
<td>19,556</td>
</tr>
<tr>
<td>6</td>
<td>Mandya</td>
<td>10,032</td>
</tr>
<tr>
<td>7</td>
<td>Mysore</td>
<td>17,375</td>
</tr>
<tr>
<td>8</td>
<td>Shimoga</td>
<td>5,004</td>
</tr>
<tr>
<td>9</td>
<td>Tumkur</td>
<td>10,002</td>
</tr>
<tr>
<td>10</td>
<td>Bellary</td>
<td>8,543</td>
</tr>
<tr>
<td>11</td>
<td>Coorg</td>
<td>1,757</td>
</tr>
<tr>
<td>12</td>
<td>S.Kanara</td>
<td>10,842</td>
</tr>
<tr>
<td>13</td>
<td>Belgaum</td>
<td>8,493</td>
</tr>
<tr>
<td>14</td>
<td>Bijapur</td>
<td>8,131</td>
</tr>
<tr>
<td>15</td>
<td>Dharwad</td>
<td>1,024</td>
</tr>
<tr>
<td>16</td>
<td>N. Kanara</td>
<td>3,189</td>
</tr>
<tr>
<td>17</td>
<td>Bidar</td>
<td>7,804</td>
</tr>
<tr>
<td>18</td>
<td>Gulbarga</td>
<td>16,856</td>
</tr>
<tr>
<td>19</td>
<td>Raichur</td>
<td>18,584</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1,91,502.</td>
</tr>
</tbody>
</table>
Sample:

The respondents have been selected from 10 districts. The data was collected from 500 respondents [Head of the households]. Simple random sampling technique was used for the present study. Moreover, for collecting the data about the past, from the elders and community leaders and other knowledgeable persons of the community were also interviewed.

Table 1.3
The distribution of sample

<table>
<thead>
<tr>
<th>Sl.no</th>
<th>District</th>
<th>Rural</th>
<th>Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chitradurga</td>
<td>57</td>
<td>32</td>
<td>89</td>
</tr>
<tr>
<td>2</td>
<td>Mysore</td>
<td>7</td>
<td>9</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Bangalore</td>
<td>98</td>
<td>35</td>
<td>133</td>
</tr>
<tr>
<td>4</td>
<td>Tumkur</td>
<td>54</td>
<td>19</td>
<td>73</td>
</tr>
<tr>
<td>5</td>
<td>Bellary</td>
<td>32</td>
<td>60</td>
<td>92</td>
</tr>
<tr>
<td>6</td>
<td>Shivamoga</td>
<td>10</td>
<td>13</td>
<td>23</td>
</tr>
<tr>
<td>7</td>
<td>Dharwad</td>
<td>15</td>
<td>17</td>
<td>32</td>
</tr>
<tr>
<td>8</td>
<td>South Canara</td>
<td>5</td>
<td>17</td>
<td>22</td>
</tr>
<tr>
<td>9</td>
<td>Gulbarga</td>
<td>8</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>286</td>
<td>214</td>
<td>500</td>
</tr>
</tbody>
</table>
SHIMOGA DISTRICT
MYSORE DISTRICT
SOUTH CANARA DISTRICT
Tools and techniques of data collection:

Study was conducted in two stages: first stage involved the collection of secondary material, based on review of literature to understand the past; researcher had to taken through all relevant literature on Nayinda community. For this purpose autobiographies of prominent persons, and novels of period, as well as articles and books written in news papers, were referred to studies. District Gazetteer and Manuals helped the researcher in tracing the Nayindas settlements, and obtaining information about Nayindas.

However, the basic material for this thesis comes from the data collected through participant observation and from formal and informal interviews. Field work was conducted by researcher during the period from 1-2-2009 to 15-6-2009

Not only Nayinda and also other religion and caste group in the area were also studied for understand their inter-relationship in day-to-day activities. Informal interviews and group discussion were conducted with both men and women.

Beside this researcher attended the some meeting of community leaders, and some occasion’s regarding marriage and death practices. Researcher also participated in life cycle ceremonies and other customary rituals based on observation of their day-to-day activities and inter-personal behavior.

To study the living conditions of the Nayindas, researcher participated in their social and religious activities like marriage, festivals and death practices. Researcher also participated in life cycle ceremonies and other customary rituals based on observation of their day-to-day activities and inter-personal behavior.
The data pertaining to their past history were obtained through the district Gazetteers, record maintained by community organization body and through discussions with the elder members of the community.

The relevant data were collected from the head of the family, head/leaders of the community, the local leaders, elders and knowledgeable members of the community.

The data from the heads of the families contain the attitude, feeling and awareness of Nayindas towards recent changes that are taking place in various fields and areas such as marriage, family, economic organization, religion, food habits, dress, occupational structure, and education. Data enabled the researcher to examine their educational awareness and aspirations, occupational aspirations, political awareness, awareness about health, status of women, system of joint family, dress, dowry, religious rituals and practices etc.

From the elderly members of the community the data relating to their social, economic, cultural, and religious matters were collected. The interview schedule was prepared in English and administered in local language i.e. Kannada and Telugu and Marathi.

To examine feasibility, accuracy, capability and completeness of the data, a pre-test was conducted in Bangalore city and rural and urban areas of Chitradurga, Dharwad Districts. The pre-test has enabled to modify the questionnaire. The questionnaire was revised thoroughly after conducting the pre-test.

The use of local languages [Kannada and Telugu] enabled the researcher to build a good rapport [harmonious relationship] with the respondents during personal interviews and participant observations.

The researcher encountered several problems during the fieldwork. A few respondents were either unwilling or unable to express their opinions frankly.
and freely. However, as there was no problem of communication in the regional dialect [form of speech], researcher could overcome these limitations. But researcher had difficulty in collecting the information relating to the past. They were either reluctant, and were ignorant of the facts.

There was another difficulty in locating Nayinda settlements in rural areas, there is only one or two families located in many villages. Most of the families are migrated to near towns/urban sectors.

Another major difficulty is that illiteracy of the respondents. Most of the Nayinda men and women are illiterates, by this reason they ware hesitated to express their views freely and frankly.

Another problem encountered was that most of their men were not available at home, in such cases the researcher had to select only those families when men were available. But it is very difficult because, most of the respondents are barbers, and they went early morning for their job and come back home at night. Therefore, researcher consulted them on their holiday/half day of their job. Most of the time researcher went to barber shops to collect data. A little difficulty faced in convenience the respondents about the purpose of the study overcome by convenience them the main purpose is to use the data only for writing a thesis.

After the field work the data were processed and tabulated in accordance with the requirements of the various aspects of the study. The data were transferred to the code sheets with the help of a code design prepared in accordance with scientific research procedure. The data were arranged in the frequency tables and the objectives and hypothesis were quantitatively tested. For analysis of other data, percentages, totals average, etc. were computed. Based on statistically computed data and data gathered from participant observation, discussion, documentary sources and literature reviews, the results of the analysis
have been theoretically and critically interpreted and on this basis the study has been finished.

**Nature of the problem:**

There is not much studies have been undertaken to study the Nayinda community in Karnataka, they are distinct in several spheres of social life. Moreover degrees of change that has taken place vary from one region to another. Therefore, the present study has been undertaken to study the socio-economic and cultural life of the Nayindas, and the changes that have taken place in their life.

Traditionally, Nayindas are depended on their traditional occupation. They were also practicing many jobs like, agriculture, porter, labor, doctoring, marriage-match broker, and as musician. For this reason they always come with contact in other caste people. This has brought about change in their pattern of life, paradoxically; the general development that has taken place in society has directly or indirectly affected changes in their socio-cultural and economic life.

Now in the changed political condition, when the society is moving forward the means of transport and communication are expanding, the urbanization is progressing, the Nayindas are in their habitats cannot remain unaffected.

**Importance of the study:**

The study of Nayinda community is an important area of inquiry for the Indian Sociologist. Because there is not much studies were conducted on Nayindas community. But there is some little feedback in the works of some sociologists. In these works we can get little information about their history, occupation, religion, and social status. But heterogeneity among Nayinda groups it has been not possible to derive uniform conclusions regarding the social, political, economic and cultural facts of Nayindas life as well as society. But on the other hand, in the present centaury, technology, westernization, urbanization, has
brought about rapid changes in the all walks of life, the demographic pattern, family life, occupation, customs rites-rituals, marriage ceremonies, education, economic system, recreation, medical facilities and healthcare. In turn, this brings the changes in their beliefs, norms, values, attitudes, behavioral patterns etc. This wind of change also flows towards the Nayinda community, however, very slowly. In this transforming stage proper care of Nayindas is necessary.

After long struggle, Nayinda has been notified as ‘other backward caste’ [OBC] in Karnataka in 1994 [in the period of mention]

The special political privileges granted to the Nayinda by the government. And today the political leaders of the Nayinda community are more concerned with improvement in living conditions. Hence above all aspects to understand the specific issues in Nayinda transition, it would be more appropriate to adopt micro method of investigation by selecting specific Nayinda-living in a specific geographical area. Such studies are invariably tend to be empirical in nature would be useful for making policy decision to protect Nayindas and promote their total upliftment.

**Schemes of the study:**

The present study has been divided in to six chapters.

- Chapter 1: Introduction, meaning of Nayinda, concept of social change, review of literature, Nature of the problem, Importance of the study, Objective of the study, and Methodology.
- Chapter 2: Historical background of the Nayindas.
- Chapter 3: Socio-Economic condition of the Nayindas of Karnataka.
- Chapter 4: occupational change among Nayindas.
- Chapter 5: political organization among Nayindas.
- Chapter 6: Main findings and Conclusion.