INTRODUCTION:

India is a land of diverse cultures, languages, religions, faiths and traditional practices. It is this reality that has made it very difficult to have a clear picture of the organisation of social life. Sociologists have recorded more than 2500 castes and sub-castes. They were associated with different traditional occupations. Despite these differences, India could be still a nation, a country. Any understanding of the Indian social order requires a more intimate knowledge about the ways of living of all communities whether they are big or small. It was only during the regime of British Government the ethnographic material on the living of castes have been compiled depicting the traditional occupations, social organisations and ritual practices of many tribes, castes and communities. The British administrators considered it necessary to maintain their hold on people. Their purpose was purely political. They indirectly or directly contributed towards the study of Indians. Since then, sociologists and social anthropologists have added numerous works to the study of castes in India.

The poor in India is often identified with cultivators, agricultural labourers, artisans craftsmen,
slum dwellers, coolies, scavengers, sweepers, weavers and other low and mean occupations in towns, cities and villages. Most of them belong to scheduled castes and scheduled tribes and other backward classes. They have been termed as weaker sections in the society. These sections have remained economically, socially and culturally backward for centuries. It may be said that the Scheduled Castes and Scheduled Tribes are estimated to comprise one fourth of India's total population. They form substantial bulk of our population. The Census Report of India, clearly bring out the population of Scheduled Castes during the last three decades in Karnataka. The table given below depicts the Phenomenon as follows:

**TABLE NO. 1**

<table>
<thead>
<tr>
<th>Years</th>
<th>Person</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>31,17,232</td>
<td>15,86,547</td>
<td>15,30,685</td>
</tr>
<tr>
<td>1971</td>
<td>38,50,034</td>
<td>19,66,999</td>
<td>18,83,035</td>
</tr>
<tr>
<td>1981</td>
<td>55,95,353</td>
<td>28,43,413</td>
<td>27,51,940</td>
</tr>
</tbody>
</table>

Source: Census of India 1961 and 1981, Series 1.2, Karnataka State.

While the Scheduled Castes are distributed in different states of our country, Karnataka State is one
of the largest states in India, where a high incidence of Scheduled Caste and Scheduled Tribe follows.

Sociological studies on Scheduled Caste are numerous. Nevertheless specific studies on individual castes listed in the scheduled order are very few. Particularly in the context of modernisation and urbanisation and in the light of having provided constitutional provisions and safeguards and welfare measures, it is becoming increasingly imperative to study the impact on individual sub-caste against a backdrop of their relative immobility for centuries. Sincere attempt is made to study the socio-economic, political, educational and religious life of the Holeyas, which happens to be a dominant sub-caste of Harijans. As most of the persons are deprived from time immemorial the Holeyas in this region constitute an important strata of the society. The Census Report of the last three decades depict the growing number of Holeyas. The table given below provides the details of the population of Holeyas.

**TABLE - II**

<table>
<thead>
<tr>
<th>Years</th>
<th>Person</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>1,82,062</td>
<td>89,262</td>
<td>92,800</td>
</tr>
<tr>
<td>1971</td>
<td>2,25,162</td>
<td>1,13,629</td>
<td>1,11,533</td>
</tr>
<tr>
<td>1981</td>
<td>4,50,675</td>
<td>2,27,489</td>
<td>2,23,186</td>
</tr>
</tbody>
</table>

Population of SC/ST as per Census Reports.
The population of Holeyas of Bidar District is growing very fast. In 1960 population of Holeyas was only 26,031 to 63,682 as per the Census Reports. The following table reveals the strength of Holeyas in rural community.

**TABLE - III**

Holeyas Caste Population of Bidar District

<table>
<thead>
<tr>
<th>Years</th>
<th>Person</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>26,031</td>
<td>10,752</td>
<td>15,279</td>
</tr>
<tr>
<td>1971</td>
<td>56,485</td>
<td>28,659</td>
<td>27,826</td>
</tr>
<tr>
<td>1981</td>
<td>63,682</td>
<td>32,389</td>
<td>31,293</td>
</tr>
</tbody>
</table>

Source: Census of India, Mention Series 1.2.

Holeyas are scattered throughout the Bidar District. The Holeyas group in Bidar District forms a substantial segment of population among the Scheduled Castes. The Holeyas in particular and Harijans in general have remained backward in all fields ever since the beginning of caste stratification of Indian society. After independence, the nature and dimension of social differentiation has undergone radical transformation. There has been a growing tempo of developmental activities for them to facilitate their mobility and acceptance in other social channels. In the second half of the present century several constitutional provisions and institutional
incentives have been provided to the Scheduled Castes and Scheduled Tribes and other weaker sections for their uplift from their wretched and sordid economic and social conditions. They have created a definite impact on them against their relative social and economic immobility. It is useful to study the castes and sub-castes especially when they have been recognised as changing units of the Indian Society.

The purpose of the study is to critically examine, understand and determine the nature and type of changes that have taken place in all spheres and are continually taking place among the Holeyas of the rural regions of Bidar District. The study is also intended to examine the social consequences of social mobility and to what extent the social mobility has taken place among the Holeyas. Since the social structure is based on caste stratification. The need for such a study is imperative and relevant, and is a continuous one and an ever present challenge to sociologists.

The Hindu caste system is characterised by a rigid system of ascriptive hierarchy in which the existence of polarity, principles of purity and pollution, the social rank and social equality are determined and governed by the values of the Hindu socio-cultural system. Social inequality is unique feature of the Indian society. The social discrimination is based on caste and there is
inequality in all fields. These are the characteristic features of Indian society. The most critical form of inequality is the acceptance of the ideas of the ritual ranking and their legitimacy in social relationships. The Holeyas are considered not only impure in terms of their occupations they perform but also their very existence, their dwellings, their movements, and even the fall of their shadow - created a state of impurity among all the upper castes throughout India.

In India, social stratification is based upon the caste system. The Harijans referred to as 'chandalas' in an ancient vedic literature seemed to have come into existence during the early stage of Hindu Caste System. It is said that prior to the emergence of the caste system, Indian society was stratified into venas and it was called as Varna System. Varna literally means colour, and it was in this sense that the word seemed to have been employed in contrast to the Aryans and Dasas referring to their fair and dark complexions respectively. In fact, it is hardly possible to trace the exact origin of the caste system with any definiteness. It may have been a pre Aryan institution or a development of pre-historic clan or tribe. When the Aryas come to India, they might have found caste, a very useful institution for the distinction and maintenance of race relationships. They might have utilised the principles of caste and there
upon divided the Aryan community into three fundamental groups called Varnas. The fundamental divisions gave rise to various varnas which with the passage of time crystallised themselves into four important groups. In the Varna scheme of the Vedas there were only four orders Viz. Brahmins, Kshatriyas, Vaisyas and Shudras and the untouchables had no place in it. Finally outside these four fold classification were called 'Panchamas' the fifth group and also known as 'untouchable' 'atishudra, 'avarnas' 'antyajas' namashudras etc. They may also be termed as 'Pariahs', 'Unseenables' and 'Unapproachables', they were known as depressed classes before 1930. Since the enactment of the Government of India Act of 1935, they have been consistently referred to as scheduled castes.

Since the Hindu traditional society was largely based on the principles of caste, to that extent it was particularly a closed system. To understand social stratification of Indian society it may be necessary to consider the functioning of the caste system in brief. Caste is a system of social organisation. From Vedic times to present day caste has been the determining factor of Hindu social organisation. G.S. Ghurye, an eminent sociologist observes six important features of caste system. They are (1) segmental division of society, (2) Hierarchy
of groups, (3) Restriction on feeding and social intercourse, (4) Civil and religious disabilities and privileges of different sections (5) lack of unrestricted choice of occupation and (6) Restrictions on marriage, it follows that membership in caste is hereditary and for life. Any caste group exhibits the aforementioned features. Hence, it may be stated that the traditional Hindu society was a closed one and no vertical mobility was possible in it.

In the modern periods, notwithstanding the closed system of the traditional Hindu society, several changes have taken place in the context of modernisation and westernisation and many writers like M.N. Srinivas have tried to show that mobility has been possible. Thus we may discern that the traditional rigid society has given way to flexibility in the sense that there has been some mobility up and down in the social ladder. We may recall however that while the traditional system itself allowed individual castes to move up and down, the system itself remained unaltered. In other words, there is only positional change and not the real, structural change.

Thus, we may broadly conceive of two different types of changes in the hierarchical relationships among caste groups. The first refers to a change in the relative positions of the groups in the caste hierarchy. This type
of change does not impair the caste system as a form of social stratification. The second type refers to a change in the very tendency of hereditary groups to be ranked. This leads to a transformation of the caste system itself. Since the beginning of the later half of nineteenth century, traditional Hindu society has been undergoing a significant transformation and this process has been accelerated after independence.

The caste system as it is characterised by a status hierarchy, the scheduled caste or so called untouchables are at the base, in fact, at the lowest social ritual status. These sections had on account of their low social and ritual status been subjected to a variety of disabilities under the traditional system. All through the ages, the untouchables had suffered from social injustice and exploitation. They were denied privileges and benefits as had been enjoyed by the upper castes. Their movements, their entry into temples, public places, educational institutions; their field of activities in respect of worship, practice of rituals and important religious ceremonies were restricted. On account of their being on the lowest rung of the social ladder, they were forced to take up unclean and menial occupations and jobs which yielded low income. They were associated with a variety of specialised traditional occupations
such as disposal of carcases, digging grave yard, carrying message of the death keeping a watch on the village informing the people of convening of the meetings.

As a consequence, this sub-caste is remained socially, economically and educationally backward for several centuries.

Segregation is strictly enforced. The Holeyas are treated as untouchables, and they are generally required to live at a distance from the main village, i.e. at the outskirts of the village. They lived outside the villages. Their habitation was known as 'Holegeri' or 'Holeyar Keri' by now they are known as 'Harijan Wada'.

In traditional Hindu society, there were legal and ritual sanctions which prevented the lower castes from imitating the way of life and the life styles of the upper castes. There are certain elements in the life styles of the Harijans which are perhaps ranked even lower in the traditional Hindu scheme of values. In any given region, the social rank of a caste is closely related to the dietary habits of its members. In general, beef eating is ranked rather low; Holeyas not only eat beef but particular kinds of meat which are held to be unclean, indecent, vulgar and sacreligious. Those who eat beef are assigned the lowest social rank.
While discussing the position and problems of depressed classes, Blunt observes, "At all times, the Brahmin priest-hood has endeavoured to keep them segregated, not only from Hindu society, but from the Hindu religion and the Hindu ceremonial; they were not allowed to hear, much less study, the Vedas; they must not enter the temples; they must carry on all ceremonies without using the mantras and no Brahmin would carry out any domestic ceremony from them. They were further compelled to live segregated on the outskirts of villages and towns, the untouchables were generally seen under the most filthy by the miserable conditions, ill clad, half starved and eating carrion". (Ammu Menon Majumdar, 1964:47 Havankar, 1971:27). In many places they could not at all enter the streets or lanes used by caste Hindus. (M.S.A.Rao, 1957:22).

Prabhu states that untouchability refers to denying even human states to a group of human beings - indeed, this group is not even allowed the consideration, which may be shown to creatures like animals. Thus, it is evident from the historical facts that the so called Harijans have ill-treated, humiliated, tortured, subjugated and subjected to various kinds of low and mean occupations, indignities. In all spheres they have been kept at the lowest class and prevented from climbing up the social
leader. In short, the low rank of the Harijans insulted from cumulative inequalities in the economic, political and ritual system. (P. 104).

It was only in nineteenth century that a few learned lumnaries realized and recognised the depressed classes and paid a greater attention to their release from the bondages of social stigmas. They made tireless efforts to improve their social status and their civic positions. Their cause was championed in Bengal by RAJA RAM MOHAN ROY, in North India by SWAMI DAYANAND SARASWATHI and in the South by DR. ANNIE BESANT. The Brahma Samaj, the Arya Samaj, the Ramakrishna mission and the theosophical society contributed immensely in the form of social and religious movements to the amelioration of their poor socio-economic conditions.

Besides Bal Gangadhar Tilak, Gopalkrishna Gokhale, Ranade, Govind Vallabha Panth, Arabindo Ghose, Subramanyam Bharati and certain other illustrious personalities in the freedom movement also awakened the sleeping masses from their ignorance and innocence through their public speeches, pamphlets and public demonstrations against the prevailing deeply rooted casteism in Hindu society that hindered man's progress in all fields and aspects. A few legislative measures for improving their conditions were mooved and adopted by the British
Raj, but not real concerted effort worth the name was made on a large scale to eradicate the evil of untouchability from the Hindu society.

According to Professor Murthy, Saint Narasimha Mehta of Nagar Brahmin Community was the first man who had used the term 'Antyaja' (Pariah) for the untouchables the scheduled castes. However, it may be properly said that the term 'Harijan' was first used for the scheduled castes of India by Mahatma Gandhi. Instead of calling them 'untouchables' he called them 'Harijan' or (Man of God).

It was however only Mahatma Gandhi the first Indian who redeemed the untouchables from their social stigma. He led an organised movement against the inhuman treatment meted out to this stratum of society. He made multipronged attack on castesim and strongly defended the cause of depressed classes and appealed to the sense of honesty, justice, decency, and humanity of each man, roused the enlightened conscience of the nation to fight against this evil. He was the chief instrument in integrating these depressed, oppressed, suppressed classes with the mainstream of Hindu society. He said that 'the existence of untouchability must remain an impassible barrier in the path of our progress, which we must break down with supreme effort'. p. 10. (In Young India of 22 September 1921).
Gandhi made the emancipation of Harijans from their extremely poor socio-economic conditions as a part of freedom struggle. He appealed to the conscience of every citizen to rise to the occasion and put an end to the barbaric out to the down trodden communities for ages. For him cleansing of Hinduism meant to be the abolition of untouchability and treating the Harijans at par with the other upper caste people with human dignity, honour and respect. Thus Gandhiji left no stone unturned to rehabilitate these depressed classes both by example and by precept there by he secured an unprecedented share of social mobility for them whom he re-named Harijans.

While discussing social mobility, casteism and untouchability, P.G. Shaw said that when a prepare history of social mobility in India would be written, the highest credit would have to be given to Mahatma Gandhi for it was he who secured higher social mobility for the Harijans in the economic, political, occupational and religious fields'.

It was under his leadership, an all India body called the Harijan Sevak Sangh with branches throughout the country was formed and several institutions were also established which spread his gospel of equality through the length and breadth of the land. Although the British
administration had taken a few measures and steps such as granting statutory protections to uplift the Harijans they touched only the fringe of the problem; and it was only after the emergence of India as a Sovereign Democratic Republic Country that phenomenal progress was achieved in this field. In the constitution of India, these sections of society have been regarded as 'scheduled caste' which means such castes, races or tribes or parts of or groups within such castes, races or tribes as one deemed under article 341 to be scheduled castes for the purpose of this constitution''.

After independence, the Government of India has passed and enacted several legislations in parliament to ameliorate the condition of scheduled castes and tribes. The constitution of India has provided ample provisions to safeguard the rights and interests of these people and remove the social disabilities from which they had suffered in the past. Article 17 of the Indian Constitution solemnly declares, 'untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law'. According to article 13, the president appoints a special officer for scheduled castes and scheduled tribes to investigate all matters related to safeguards provided for them in the constitution.
The Constitution prohibits discrimination against any citizen on the grounds of religion, race, class, place of birth or any of them. Article 16 deals with equality of opportunity in matters of public employment and provides unequivocally that "there shall be equality of opportunity for all citizens in matters relating to employment to any office under the state. It further provides that "no citizen shall on these grounds, be subjected to any disability, liability, restriction or condition with regard to access to shops, public restaurants, hotels and places of public entertainment and the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of funds or dedicated to the use of the general public". (The Constitution of India, Articles 341 and 366(24)).

These constitutional safeguards cover economic and social spheres such as land rights, agriculture, village industries, co-operation, educational and health facilities, housing, communications and representation in services. Apart from these constitutional safeguards, both the union and the states have implemented innumerable social welfare schemes, measures and benefits ever since independence for the uplift of these depressed, supressed, oppressed and exploited sections in the society. Thus, these constitutional safeguards and provisions and other
Government Social Welfare measures have enabled the scheduled castes and tribes to attain a rank of social mobility and social equality to a considerable extent. (The Constitution of India, Articles 341 and 366 (24)).

REVIEW OF LITERATURE:

An attempt is made to review the literature on community studies and social change. During the last three decades a number of persons have dealt with the different aspects of the life of scheduled castes, depressed castes and backward castes. Several programmes of development initiated by the Government for the welfare of scheduled castes have contributed towards change in occupation and political aspect of living. They have created numerous economic opportunities for them. The economic and social changes made their status high and facilitated them to participate in the main stream of rational life. The sociological works on Holeya Community are very rare and therefore, survey of literature is focussing on the works on communities and scheduled castes which have been undergoing changes.

Significant studies on the Holeya community are very few. A brief account of the origin of Holeya is presented by some ethnographers like Edgar Thurston(1909) and C.Hiyavaddana Ruo(1927), who have given description
of the culture of Holeya. In fact, they have written the monographs on the basis of census records and official documents.

India is a land of diverse cultures, language, religions, faiths and traditional practices. It is this reality that has made it very difficult to have a clear picture of the organisation of social life. Sociologists have recorded more than 2,500 castes and sub-castes. They were associated with different traditional occupations. Despite these differences India could be still a nation, a country. Any understand of the Indian social order requires a more intimate knowledge about the ways of living of all communities whether they are big or small. It was only during the regime of British Government the ethnographic material on the living of castes have been compiled depicting the traditional occupations, social organizations and ritual practices of many tribes, caste and communities. The British administrators considered it necessary to maintain their hold on the people. Their purpose was purely political. They indirectly contributed towards the study of Indians.

Though there are no works directly bearing on the Holeya community. There are several works on scheduled castes dealing with different aspects of their living.
In post independence India the scheduled castes have been provided with numerous avenues for their uplift. The Govt. schemes through five year plans have been doing well in improving their status and living. There are several works dealing with the origin and growth of scheduled castes, scheduled castes and Politics, the role of elite conflicts between scheduled caste and upper castes, rural leadership among scheduled caste and the problems faced by scheduled castes. It is said that the problems of Holeyia's are by and large, the same as that of scheduled castes. However, it must be understood that each caste has its own case to be studies individually because scheduled caste group is highly heterogenous in social and ritual beliefs and action. A brief survey of literature pertaining to the changing status of scheduled caste is pertinent in order to take into account the different dimensions of scheduled caste life covered in the studies of sociologist and social anthropologists.

Yurlova E.S. (1990) made a detailed study of the place of lower castes in caste hierarchy and traced out the epistemology of various names given to them. Such as Scheduled Castes, exterior caste, Harijans and Depressed classes. She has tried to highlight the efforts of national leaders in improving the conditions of
scheduled castes. She has analysed the le. l and socio-economic changes among scheduled castes particularly after independence. Also she has outlined the growth of caste factor in politics and analysed in detail. The struggle of depressed classes for getting more opportunities.

There are a few works on the politicization of caste in Modern India. The contributions of Herald A. Gould (1990) are very significant. His main concern was to work out for a general theory of Indian political behaviour. He pointed out the emergence of class system in India. The different mentions released to caste and politics have been taken into account to understand the social changes. They are taking place in modern India. Relation between religion and politics was being examined. An analysis of the problem of electrol politics has been taken more of in this work. The details of politics of VIII general election was given a special attention. He stated that 'Caste, Communal micro party structures from the backbone, of the district political cultures and there civil much assure the survive of local politicians regards of party who had used there ingredients to build state structures of local power'. (Page 375 Politics and Caste, Gould, Page 305-50, 954).
There are works on the sufferings of scheduled castes at individual and social levels. Das D.P. (1985) treated Hindu society as unevolving. He brought out in his writing the sufferings, humiliations, assaults and insults faced by untouchables in different posts of India. He has clearly stated that there are no hopes of making India a united and strong country. He is of the view that the forward looking constitution of India which promises to us all a socialist, equalization society will appear a distant dream. For the majority of the worshippers of forever India, eternal India still continues to prevail only through the injunction of the law - gives such as Manu' (309).

Further he has highlighted the low status of women in Hindu society. There is hardly any change in the attitude of Hindus. He stated that 'for every word in praise of liberal ideas there are a million words spoken for a Hindu fundamentalism (313). But, he felt that the untouchables should not abandon the hope and more to the realm of freedom, justice and equality. (The untouchable story Das D.P. Page 309-313).

Several works appeared on the changing status of scheduled castes in India. Mumtaz Alikhan (1980) in his work on scheduled cast and their status in India brought out the fact that the condition of scheduled castes remained more or less the same until recently. The Governmental measures did not make a substantial dent in the low status of scheduled castes and therefore they remained unchanged.
He covered in his study several aspects of their living namely unemployment, occupation, land holdings, income indebtedness, co-operatives, inter-caste relations, religion and culture power structure and working Government programmes. Looking at the way how the programmes of development for scheduled castes are being implemented he is forced to conclude that unless radical measures are taken up for the economic development of the untouchables there is no hope of elevating their status in Indian Social System.

Of late, it is observed that the untouchables have to face the anger of upper castes. The cases of conflict between Harijans and upper classes have been recorded from the different parts of Indian. A study of the phenomenon became an urgent need of the society. The study of Venkateshwaralu D(1990) on Harijan - Upper Class conflict through confined to Andhra Pradesh has raised relevant issues pertaining to inter caste relations in the context of modernization in India. He stated that the process of modernization in India. He stated that the process of modernization, urbanization and politicization have contributed towards... creating an awareness among the Harijans. Education and Market economy have made them understand their low status. Their efforts with upper class/caste population. The Reddys, the Kammas,
the Volmas and the Kappus have tried to put down the efforts of Harijans which were intending to challenge the authority of dominant castes. He treated the conflict as "Growing and open". He defined the conflict referring to "both the psychological and manifest from of" and treated it as a "natural development as a traditional system with built instructural inequalities is being challenged by the imposition or gradual creeping in of progressive values" (162).

Dr. Parvathamma (1989) in her work Scheduled Castes at the Cross Roads has focussed on the problems of untouchability, land reforms, religious conversion and crisis of political leadership among untouchables in modern India. She opined that the social stigma and ritual or pollution associated with untouchables is difficult to be removed. She felt that social reforms and welfare measures of the Government have not helped in any way the untouchable. However, she stated that some efforts were made by Dr. Ambedkar to protest the system and tried to life them up from their low status. But she is not happy about the way how Ambedkarism is presented. She held the view that his name is misused and abused in modern India. The untouchables can improve their status only when they become free from social stigma, achieve economic development and become educated.
A very significant work has brought by Singh and Sunderam (1987) on the "Emerging Harijan Elite". This work attempts to explain the consequences of extending several kinds of concession to untouchables after independence. The author have taken pains to explain at length the position of Harijan elites vis-a-vis, other Harijans took advantages of the facilities extended to them by the Government in the field of education, occupation employment etc. It was hoped that these Harijans would become the leaders of their communities and guide their brothers towards a better life. The carried out their study in Rural Uttar Pradesh. The observed that rural poor Harijans who are uneducated maintained relative social distance from the elites of their communities and also other communities in their villages. The conclusions of their study are highly revealing. For instance "As compared with the caste Hindus, the young men in the scheduled castes do not look after their parents within same affection and care".

"The educated people in the scheduled caste hesitate to communicate with the uneducated people of their own castes". "The modern educated scheduled boys have also started shrinking from manual labour"(182).

These are a few conclusions mentioned here only to highlight the need for Harijan Elite to become useful to
their community and reduce the gap, if any, created and provide a good leadership to their respective communities.

Several works brought out by sociologists and social anthropologists on the reservation policy and the position of scheduled castes in modern India. Whether caste can be made as criterion in job reservation is a much debated proposition. Since the publication of the report of Kakalekar, A.K. Vakil (1985) in his work on 'Reservation Policy and Scheduled Castes in India' has discussed at length the reservation policy of the Government in the context of the recent anti-reservation movement in Gujarat and other parts of the country. It has highlighted the need for a fresh task on reservation policy. It has been brought up in this work that the reservation policy has helped only a small section of scheduled castes and still many have not been able to get the benefit of it. The author felt that Dalit Movement has not been a position to bring with its fold all scheduled castes. In Maharashtra it remained as a Mahar movement. In this work, evolution of reservation policy, implementation of reservation policy, atrocities on scheduled castes impact of education on scheduled castes, economic conditions of scheduled castes and job reservation for backward classes have been discussed. He advocated the retention of reservation policy with suitable changes. He pleaded for broadening its base and bringing all poor people under its
Another changing aspect of scheduled castes has been studied by scholars in that alienation among scheduled castes. This problem has a national significance and requires urgent attention. Dr. Sinha R.K. (1986) in his work on Alienation Among Scheduled Castes made an attempt to trace out the history of alienation Scheduled Castes and tried to examine the relation between alienation and political participation, alienation and income, alienation and caste structure, alienation and education and alienation and occupational differentiation. For a story democratic India alienation of any section of the population is harmful. The process of secularisation has to create conditions which could facilitate the more meaningful participation of unequal groups in building a new India. The problem of alienation of scheduled castes needs to be understood in relation to their own community and in relation to non scheduled castes as also in relation to society as a whole (274) the other studies in this area have been by Sachidananda (1968); Issacs (1965); Patwardhan (1973); Ijah (1973); Desai (1976); Srivastava (1981); Usha Rao (1981); Selvanathan S. (1989) in his book he has depicted "the scheduled castes live in poverty and they are concentrated in low paying menial occupation. There is close relationship between caste and occupation, the caste system has not allowed scheduled caste workers to shift to more productive occupations,
their initial economic position social status do not permit them to reach better standards in life through change of occupations' 'Status of Scheduled Caste'.

It is true that economic growth socio-economic transformation though at a slow pace, but the participation of the scheduled castes in such process is limited. The degree to which this is due to their social handicapped on the one hand or to their economic backwardness on the other is a matter of controversy. It is noted that the social stigma of untouchability their age old subjugation and the value patterns inculcate there by mitigate against the improvement of their economic position. The social and economic handicaps reinforce one another. On the one hand it is the social handicaps which have excluded them from active participation in owning economic resources from being involved in better occupation. On the other hand the Hindu social order, through the system of Varna has maintain a rigid division of labour. Under these circumstances the scheduled castes were forced to socially degrading jobs which for obvious reasons, happened to be relatively unreinumerative. The persistence of the caste based division of labour is in turn responsible for the present plight of the scheduled castes'.

P.Hanamantha Hayappa and R.Mutharayappa (1986) in their work 'Backwardness and Welfare of Scheduled
Castes and Scheduled Tribes in India. He emphasis has been mainly on economic dimensions such as asset ownership, employment, income indebtedness and skills. The study also lists several measures taken by different agencies of the Government to promote their welfare. This study reveal a comprehensive discription about the socio-economic condition of scheduled caste and scheduled tribes in India. The appalling conditions in which the scheduled caste and scheduled tribe population in this country live and work are well know and also have been documented. The extreme economic backwardness and social retordation they have suffered for ages have been highlighted in their studies.

It is felt that the serious imbalances in the ownership of assets and income distribution coupled with widespread employment and under employment have worsened among these sections. Hence it has been called for serious concern among the plicy makers and planners to think on all round development of these sections.

Several attempts were made during the pre-independence period to improve their conditions. But they were mostly in the form of social reforms based on humanitarian principles. Organised attempts both at the national and state levels was made by the Government only during the post independence period in the light of the constitutional provisions.
Thurston (1909) mentions in his book ‘Caste and Tribes in Southern India’ that the Koleyas are considered to be servants of upper caste for whom they act as caste messenger on the occasion of marriages and funerals. L.S.S.O. Mulley (1932) in his book, ‘Indian Caste and Customs’ mentions the origin of untouchables. The untouchables are commonly referred to as ‘the depressed classes’ and are sometimes called the ‘out castes’ or ‘out caste Hindu’ as distinguished from other higher castes which are referred to as caste Hindus. George W. Briggs work ‘The Chamars’ (1920) contains the cultural account of the Chamars of Uttar Pradesh.

Stephen Fuchs (1949) contribution to the study of Harijans in his work ‘The Children of Hari’ counts full length ethnographic study of all aspects of the life of the Balanis in the Nirma district of Madhya Pradesh.

Suchchidananda (1971) in his work ‘The Harijan Elite’ has tried to analyse their status, mobility and role in transformation. Sunanda Patwardhan (1973) in her book entitled ‘Change among India’s Harijan Studies’ deals with major groups of Harijans in the state of Maharashtra. It encompasses an analysis of change as well as continuity at behavioural and socio-cultural levels. The study reveals the positional and structural changes occurred among Harijans of Maharashtra.
Rajendra Singh's work 'The Madiga - A Study in Structure and Change' (1969) is noteworthy to be mentioned. It is the first work of its kind in India. It has made a detailed study of Madiga Caste which belongs to scheduled caste category. It deals with the social structure and change among Madigas in Telangana Region.

L.P. Vidyarthi and N. Mishra (1977) in their study Harijan today deal with the social, economical, political, religious and cultural life of the Harijans of Bihar. They ever through the four cultural and linguistic zones namely Moghar and Tribal zones.

Michael Moffatt (1979) in his book, 'An Untouchable Community in South India' makes a detailed study of the untouchable in the village of Endeavour of Tamil Nadu. This study is a comprehensive description of the social and cultural context of untouchables in a rural South Indian setting. I.P. Desai's (1973) contribution to the study of untouchability in his work 'An analysis of the untouchability practiced in Rural Gujarat'. He described the situation in almost every village in all the sixty-nine villages in respect of each of the nine forms of discrimination of untouchables. He studies untouchability among untouchables themselves.
Helold R. Isaac (1965) in his book 'India's Ex-untouchables' makes a detailed study about untouchables. His inquiry is the modest one in the first year of Indian Independence. He describes his feelings from taking to ex-touchables from different walks of life - students, teachers, civil servants, professionals and politicians.

B.S. Murthy (1971) has also contributed a lot on Harijans in his book called 'Depressed and Oppressed'. He himself being a Harijan has narrated the problems of his fellowmen.

Dushkin (1961) and Mark Galenter (1969) have discussed the role of state action in bringing about social change among scheduled castes. J. Michael Mahar (1972) has studied about untouchables in his famous work, 'The untouchables in Contemporary India', religious reforms, Government efforts to abolish untouchability and the social psychological response to the change of status.

Kamble (1982) in his book 'The Scheduled Caste' observes that in addition to constitutional safeguards and several legislative measures to abolish untouchability, bring them on par with other sections of Indian society by providing educational facilities and reservation in Political, Educational and Occupational spheres, which constitutes the biggest core of welfare schemes for the scheduled castes.
A. Alyappan (1966) in his work 'Social Revolution in Kerala' village and K.C. Alexander (1966) in his book 'A Study of the Changing Patterns of Behaviour: The Pulaya Untouchables of Kerala' have reported certain changes among irva and pulaya of Kerala. Both these groups have experienced rapid change and have gained in social status through education.

Dr. B.R. Ambedkar (1946)'who were the Sudras ? The Untouchables' stressed social and religious systems of Hindus. To him, untouchability sprang from two different attitudes: Opposition to group of depressed people and second to their habitat. Indeed, the role played by Dr. B.R. Ambedkar, himself an untouchable, in the cause of Harijan uplift was widely acclaimed. His emphasis was not only political but also social. He declared that unless the untouchables enjoy political power it is impossible for them to raise to the higher levels of living standards in the society. While framing the constitution of India he secured necessary constitutional safeguards and guarantees to the scheduled castes and scheduled tribes.

It is thus evident from the proceeding review of literature, that there are more studies on the contemporary situation of the untouchables, and measures adopted for their betterment. In other words these studies are
broad based and general in the sense that they are pointed towards scheduled castes as a whole. These narrative and empirical studies have made an attempt to study and examine the impact of modernisation and urbanisation besides the constitutional safeguards and welfare measures on the scheduled castes and their social mobility. Such studies are numerous. But the point however may be noted here is that there are not many significant and detailed studies made on the individual sub-caste. In view of this lacuna, the present study has made become imperative and important. The study on Holeya though purely sociological in character cannot be however underestimated and belittled. It is likely to prove useful as it covers all sociological aspects of Holeya. This - being a limited study, in it, the author has however made sincere and honest effort to cover all sociological aspects of Holeyas and thus, though not to be fullest satisfaction of the sociologists, has fulfilled the minimum requirements, that are absent. This study is more modest, beginning rather than the end of it. The researcher feels confident that this modes beginning would pare the way for further research and social investigation in the field. This may also brought the attention of political leaders, economists, sociologists etc., to frame policies in such a manner as to uplift this particular caste.
THE PROBLEM:

The problems of Indian society have been studied by Sociologists, Social Anthropologists and other social scientists since the advent of British rule in India. But scientific studies owe their origin to the first half of the Twentieth century. They contain the information on the living patterns of castes and tribes spread throughout India. After independence the social life of people in India has undergone a change and the studies were undertaken to highlight the changes. The Indian social system was exposed to the four modernization, westernisation, industrialization and secularization. The promulgation of constitution in 1950 has laid down the principle of social justice for all. It became the obligation of the Government to work for the welfare of downtrodden, poor and weaker sections. Since then several programmes were undertaken to lift up the downtrodden and exploited sections of the Indians in order to enable them to participate in the mainstream.

The community studies occupied a significant place in Indian society. It is not clear that unless the communities in India are not studied independently. The Social Dynamics of Indian Society is difficult to be understood, realising this, a large number of communities have been studied in the context of larger community. Sanghavé(19),
Garison W.V. (1949), Datta Majumdar Nabendu (1956), Bhatt G.S. (1958), Fuchs Stephan (1960), Gough E. Kathleen (1961), Das Gupta and Biwan Kumar (1962), Pradhan M.C. (1965) and a most of other scholars have brought out their scientific work on different communities in India. They have emphasized the occupational mobility, traditional political system profiles of tribals and culture change situation among tribals. They were unanimous in treating India as undergoing a social transformation.

The studies on scheduled castes, though of recent origin, contributed immensely to understand the problems of down trodden and weaker sections. It is fact that scheduled castes are not homogeneous. They have different life styles and differ from each other in respect of occupation, social status and beliefs and rituals. Therefore a scientific understanding of the living pattern of scheduled castes warrants the study of different castes / communities constituting this larger category. EDGAR THURSTON (1975), Briggs (1970) Stephan Fuches (1949), Trivedi (1970), Vidyarthi (1977) etc., have recorded certain characteristic features of social, economic and political aspects of living. Lynch Owans (1969) and Sachchidananda (1970) have brought out details of the politics of untouchability in India. The local name of caste necessitates the conduct of scientific studies on
the different castes groups characteristic of particular area or regions. From this point of view, we notice a big gap in our understanding of the phenomenon. This may be reduced to some extent if we venture to take up community studies.

The welfare measures introduced by the Government of India for the uplift of scheduled castes have not been able to bring out the desired results evenly in case of all castes covered under scheduled castes. It is observed that a few castes have appropriated more benefits than the others. The progress is highly uneven. In order to understand this situation, an attempt is made in this study to examine the changing aspects of living of Holeyas who belong to scheduled caste category. Holeyas are untouchables and are at the lowest wrungs of economic ladder. Many of them are labourers and share croppers. They live in object poverty. Despite the four decades of development, this community is not in a position to make any significant progress in Hyderabad Karnataka. The main concern of this work is to find out the reasons which are responsible for inhibiting the growth. An evaluation of changes occurred among Holeyas is necessary unless a study of this kind is not made, the reasons for remaining as most exploited community at present among scheduled castes will not become clear. Hence the need for understanding the problems of
development of Holeya community. Also what measures are needed in order to make them a participant in the national mainstream have to be discovered.

THE AIMS AND OBJECTIVES:

The Holeyas among Harijans have been assigned a lower position outside the pale of Hinduism and yet they remain to be a part of the Hindu social structure. Their inter relationship and interactions in respect of social, economical, political, religious and educational aspects of living are not only significant in shaping their destiny but also go a long way in making them participate in the national mainstream. To uplift them from their state of extreme poor and socio-economic conditions and bring them on par with the other upper castes appears really a challenge posed not only to intellectuals but to every humble and sensible citizen.

The present study assumes importance and significance if one is interested in an indepth understanding of the social situation. It deals with the sociology of Holeya residing in rural areas in Bidar District. Since the vast bulk of the Holeyas live in the rural areas, the purpose of the study is to assess the various patterns in their socio-economic conditions and
their political and religious life besides to examine the changes that have taken place. Keeping this in view the following specific objectives have aimed at:

1. To study the origin of the Holeya, their distribution in general and their social structure - particularly in Bidar District of Karnataka State.
2. To measure their literacy and illiteracy and education.
3. To assess their level of income and their occupation and their standard of living, economic pattern and inter and intra-caste relationship.
4. To study their marriage practices and family organisation.
5. To study their political organization.
6. To study their religious practices, custom and beliefs, traditions and conventions and festivals.
7. To examine the nature of festivals.
8. To find out nature of change that is facing the peoples living.
9. To arrive at certain conclusions regarding the introduction of welfare measures.

**Methodology:**

In the light of fulfilment of the objectives of the study a systematic research design was drawn out. The data relevant for the study was collected through primary and secondary sources. The primary sources included research tools such as interview schedules and
participant conservation, whereas the secondary sources comprised official records which provided as substitutes to the studies of Gazetteers and journals.

The primary data pertaining to the study was collected through the use of simple equal Random Sampling Method.

The Holeyas are unevenly distributed throughout the district, since the majority of Holeya (Nearly) (85%) are located in the rural areas. The researcher has to select of five villages representing five taluks i.e., one village from each taluka. The five taluks are Bhalki, Basawakalyan, Humnabad, Aurad and Bidar. The five villages are as follows: Madakatti, Belluru, Hunsgeri, Balata(B) and Secunderapur.

A sample of 250 Holeya respondents were drawn for the study. The selection of respondents were equally distributed to all the five villages. Irrespective of size of Holeya population, from each village 50 respondents were choosen at random, thus constituting a total of 250. All the respondents are the heads of their respective households which include both males and females. Thus the sample consists of 243 males and 7 females who are widows. Though the sample includes both males and females no specific comparative study of them has been made. The
inclusion of females is not purposive and intentional. The information furnished by them however does not differ from that of male respondents.

The field work technique was used in this study in order to collect primary data from the respondents. An interview schedule was prepared in consultation with the supervisor. Then a few copies of the schedule were taken to the respondents for pre-test. After the pre-test the schedule was finalized. The copies of the schedules were taken out to the field and were administered to the respondents. Apart from field data, the secondary sources were used to collect the relevant data on several aspects of living of scheduled castes in general and of Holeyas in particular. The Gazetteers, official records, volumes on castes and tribes brought out by British Scholars and other related works have been referred to strengthen the field data.

The researcher extensively toured all the villages under investigation in the district for a period of one year from December 1990 to December 1991 and observed their behavioural patterns in their socio-economic, political, educational and religious setting. Before collecting the data from the respondents, the researcher stayed in all the five villages for a period of fortnight each in order to get himself acquainted with the people and environment.
The researcher felt that such prior knowledge was a must for the smooth and uninterrupted studies. Since most of the respondents engaged themselves in agricultural field work in day time, it was possible for the researcher to obtain pertinent information from them only in the evenings at their respective homes.

The interview schedule administered to each head of the household and explained the purpose of the study. The researcher sat with each of the respondents, read out questions one by one to him or her and carefully recorded the information. The information furnished by the respondents was checked and rechecked and all efforts were made to make the data more authentic and less reliable. Besides the method of participant observation was followed in order to check the inaccuracies in the data. Participant observation proved to be immensely useful in checking the data.

In the initial stage, it was found very difficult to carry out field work. The respondents were reluctant to give information regarding their family affairs. They were found hesitant in answering the questions. But my stay of two weeks proved very much useful. It is during my stay I could establish rapported close relations with a few persons who are very important from community point of view. My association with them made people to be free
and frank with me. By the time I left the village many became my good friends. Then the data was tabulated and analysis of the data was undertaken. More efforts were made to collect the qualitative data from the respondents as the present study is based qualitative analysis and occasionally using quantitative measures to strengthen qualitative analysis.

THEORITICAL FRAMEWORK

MEANING OF SOCIAL CHANGE:

No society is completely static. Even the most stable of societies show a tendency to change. Various factors come into play for bringing social change. Societies are not in total isolation, but in varying degrees of contact with other societies, there is a certain degree of culture 'give and take'. Besides, several other factors can be traced to account for a change which cannot be dissociated and hence most theories which dealt with society have also had to touch upon the problem of social change. A great deal has been written on social change and it is difficult to discuss all of it. As Subhasini (1975) said: "A point to be noted initially is that most of these have not been drawn a sharp distinction between social and cultural change while discribing the theories of social change, either from the current norms of sociological theory or traditional norms".
Studies on social change in the non-literate societies have been confined to pointing out the modifications in the social life. Anthropologists had introduced such terms as 'cultural contact' and 'acculturation' to express the way in which new patterns of behaviour or types of relationship were acquired incorporated into a primitive social system. Sociologists generally used word 'Social Change' to alteration in the non-material culture i.e. values, mores and social institutions which lead to technological and other innovations. These alterations are found in the economic, social and political fields of activities of the people.

For a better understanding of the process of social change we may consider some of the definitions of social change. Generally by social change we mean some alteration in a social system. It refers to the intelligible process in which we can discover significant alteration in the structure and functioning of determinate social systems. Ernest Nagel (1961) defined social system as, 'to change its structural form also in the relative sense of an alteration in some particular kinds of social relationship. According to Moore, 'Social change is the significant alteration of social structures (i.e. of patterns of action, social and interaction) including consequences and manifestation of such structures embodied
in norms (rules of conduct), values, cultural products and symbols' (Moore 1965: 366). In this point of view any alteration to be socially significant has to be accepted by the majority of the people and has to be assimilated or integrated in the society.

Ogburn includes both material and non-material changes under social change. According to Panchanadikar 'The analysis of social change implies consideration of a given social system (cultural context and interaction process) that is being subjected to stresses generated either internally within the system or impinging on it from an external culture'.

By social change Morris Ginsberg (1958) "a change is social structure i.e. the size of a society, the composition or balance of its parts or the type of its organisation. The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and changes with them". By structural changes he means changes in the parts of a structural due to changes in other parts to a change in the balance of forces.

There have been many theories which have tried to explain social change. Miller lists the following: 'Theory of Economic Materialism (Marx), Economic Theory of Socialisation (Veblen), Division of Labour Theory (Durkheim), Social
Cultural Theory of Social Change (Tylor, Sumner and Ogburn), Social Differentiation Theory (Maciver and Page 957:77) further stated that 'there is an increasing recognition that a general theory of the process of change of social system is not possible in the present state of knowledge.

Many sociologists have attempted to know the nature, cause, rate and direction of social change which have resulted into various theories. Some of these theories are Evolutionary Theories (Comte, Spencer, Darwin, Marx) Cyclical Theories (Spengler), Collective Reincarnation (Sorokin), Particularistic Theories i.e. Diffusionism (Smith, Geographic Determinism (Huntington), Biological Determinism, (Hooton), Technological/Determinism(Weber), etc., sociological Theories, i.e. Assimilation (Thomas), Social Ecology (Park and Burgess), Social Lag (Ogburn), Multiple causation theory (Ginsberg). Multiple Factor Theory (Reader), and so on. Each of these theories throws light on different aspects of social change. Comte and Durkheim are often said to favour a naturalistic approach. The dynamic agencies to which Comte refers in his analysis of social development are the instinctive and emotional drive and further more, his fundamental laws of social change are laws of mental evolution.
Spencer is often included among the determinants. He explains that his theory that institutions evolve in conformity with general law also imply that the human will is an important factor in social evolution. The institution of a people and the character of its members act and react on each other. A change in the character of the members will tend to be reflected in a change in the institutions and conversely, a change in the institution will also affect the character of the members. Since changes in the character of individual can only effect institution in so far as they are expressed in action it follows that the voluntary act of individuals are an important factor in bringing about changes in the structure of societies (Ginsberg 1952: 207).

Nordskog (1960: 31-36) describes certain social processes which are accountable for social change. At first there is a process by which an organism becomes adapted to a new climate which he refers to acclimatization. Then there is the accommodation process. Which involves a functional change in the habits and customs of persons and groups and by this, old habits are given up and new habits formed. Social change also involves a process of organisation i.e. the gradual development of an integrated scheme of structures and functions suited to a rather definite mode of life under specific conditions. This called
adaptation. People of diverse racial origins and different cultural heritages occupying a common territory tend to be similar or alike. By this process people acquire the language of the immigrated people and gradually participate in the economic, political and social activities, thus becoming assimilated. Thus they become culturally similar to their neighbours and form part of a cultural solidarity. This process is known as assimilation.

Competition is an essential social process in every social system by which the individual and institutions are adapted to new conditions. Competition functions as a process of selection, promotes organization and thereby function as an agent of social change. Closely related to (competition) is another process conflict. While competition is concerned with location, position and ecological interdependence and determines the position of the individual in the community, conflict is concerned with status and control and determines the individual position in the society.

Invention and discovery are also involved in social change. Discovery of new facts or principles presupposes the invention of new methods of acting or thinking which results into new cultural tracts. Social change also happens by a process of borrowing of cultural elements from some other contemporary culture. This
happen by adoption 'which means the act of taking and applying something or putting into practices as one's own traits or complex was not so originally' (Nordskog 1960: 34).

Related to this process there is another concept called diffusion, where by a trait spreads from one culture to another. It is the process by which an invention or a new institution adopted by one society is also adopted in neighbouring areas. Finally, there is another process, which covers all the various ways, where by individuals or groups take to new culture traits called acculturation or culture contact. Wilbert Moore points out the chief modes of acculturation as imperialism wars, conquests, missionary, religious mass migration, individual migration, trade, tourism, transported labour, transfer of knowledge formal communication etc., (Moore 1965: 86).

According to the functionalistic theory of change, social change is brought about by two types of factors exogenous and endogenous. An exogenous factor arises outside the social system, where as the endogenous factor is internal to the social system (Don Martindale 1962: 62). From this point of view the society undergoes a social change due to the impact of political economic, judicial, cultural and social system.
The multiple factor theory of social action of Reeder on which was based Dr. Barnabas's study of social change in a North Indian village states 'there are several factors responsible for social change and that they produce a cumulative effect on any particular situation' (A.P. Baranabas, 1967, 10).

'These several factors give a name adequate explanation than one or two of why people behave the way they do. These factors are: opportunity, ability, expectation, goals and values, living comfortably with odds in the face of conflict, support, self commitment, force, unusual shared experience and habit, custom and institutionalised behaviour (A.P. Baranabas, 1967 : 137).

According to Kroeber (1948), there are certain factors in every society which he calls culture process which operate either forward in the stabilization and preservation of cultures and their parts or towards growth and change. Changes in turn, may consist either of increments such as new development, innovations and learned traits acquired from outside or of losses and displacements.

Some sociologists have applied the structural functional analysis of change while explaining social change. Johnson (1981) describes it as 'we cannot deal simultaneously with all the changes that are going on in
a social system. We are coliged to consider the impact of some impetus to change a disturbance of the system, a strain or conflict or cultural or environmental impetus of some kind upon some part of the total system and while doing so we temporarily regard to rest of the system as fixed or constant. Then we must progressively consider further repercussions of the initial change though the system. The concept of structure enables us to define the system that is subject to change. The concept of functional problems and concept of functional interdependence indicate for us the significance of particular interaction process. Finally, the concept of structure enables us also to define the changes that have occurred or that are to be explained. According to him social change means change in the social structure, and the social change is qualitative with something, structurally new is added to the system.

Radcliffe Brown pointed out that changes may take place in the non-literate people not only by a process which he termed as culture contact, but also by another process of a different kind. He says 'There will be a region that was formerly inhabited by a particular community with their own social structure. Then the literate people by peaceful or forceful means establish control over the region.
A new social structure comes into existence and then undergoes development. There grows up a new political and economic structure in which the literates exercise dominating influence, societies of this kind would be called 'composite societies' or 'Plural societies'. (1922: 201).

The structural functionalism developed by Havel and Brown generally used in social anthropology in the theoretical approach to social change involves comprehension of social system as a whole. A people or a tribe are studied as their social relationship constituted a closed and integrated system. However, problems arise when factors and forces extraneous to the people or tribe are active on the scene making it impossible to describe the indigenous society. In this case, the proponents of structural functionalism deal with the situation artificially by noting what changes have taken place in the tribes and indigenous institutions. Such descriptions are then spoken of as studies of culture contact or social change (Kenneth Little 1960: 332).

In respect of social change, First gives a full account of changes in the social change of thirteen hundred Tikipians, who live in a small island of South West, Pacific. Here, he described the changes resulted not only by the European contact alone but also takes into
account of such internal factors of population, growth, population movement or such environmental factors as draught or famine. Thus he describes changes in economic status and standard of living, land right, pattern of residence and marriage, decent, groupings, political structure and social control. There were of course, change in personal and interpersonal relationships. There has been a good deal of social movement (Beatti 1961: 168-169). This type of analysis in fact provides a unique conspectus of development of a small island community over a quarter of a century or so' and the detailed and exact account of them which is given here provides a firmer basis for comparative analysis and for testing a hypothesis about social change (Beatti, 1961: 168).

In dealing with social change in India, Srinivas M.N. dealt with FWD Major concepts humnly sanskritization and westernization. According to him of the two concepts, sanskritization seems to have occurred throughout Indian history and still continues to occur. He says 'sanskritization is the process by which a 'low' costs Hindu or tribal or other group, changes its customs, rituals ideology and way of life in the direction of high and frequently 'twice born' caste. Generally such changes are followed by a claim to
higher positions on the caste heirarchy than that traditionally conceded to the claimant caste by the local community. The claim is usually made over a period of time, in fact a generation or two before the arrival is conceded' (Srinivas, 1972: 6). On the other hand, westernization refers to changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels technology, institutions, ideology and values (Srinivas : 1962 : 42).

Barnabs tries to establish a relationship between the multiple factor theory and social change as follows : 'Social action is any behaviour of an individual influenced by or directed towards other individuals, groups, or objects. Social change is composed of the cumulative actions of the individual and groups. Some of the factors induce change, others restrict change. Some of the factors can act either as inducers of change or retarders of change. Opportunity and ability tend to induce change. The factor that restricts change in habit. The remaining factors can act either as agents of change or retarders of change. Individuals may be forced to change or may be forced to continue in set ways. In analysing social change it is necessary not only to explain change, but also to explain why change does not occur (Barnabs 1969 : 137 : 138).
Social change is not equally welcomed or controlled in all societies. In some cases it comes about when people are hardly prepared for it or even conscious of its significance. Since it bring about a new ways of life threatening the old ones, it creates serious problems to those who were following a certain way of life. Thus societies reverses the old and fear the new or the unknown. This happens in most of the primitive societies.

Among the factors that resist social change there are certain prominent factors such as inertia, fear of the new, ignorance, tradition, ethnocentrism, vested interests and so on. Psychologically, it is the individual's sense of danger to his identity and security which resists social change. The whole set of attitude and values will be changed by a new mode of culture whether by invention or innovation and so its acceptance or rejection would primarily depend on the attitudes of the people. Therefore, 'endeavour will have to be made to inculcate a set of attitudes and modernisation (Dub 1968 : 45-46).

Yogendra Singh studied social change in the context of Indian society and discussed that the conceptual schemes for the analysis of social change resulted from two types of forces: the disenchantment from the evolutionary
a speculative interpretation of social change both in India and the west and the deepening of interest in the structure and culture of one’s society” (1977: XVIII).

From the above discussion, it is seen that sociologists and anthropologists emphasized on different perspectives while dealing with social change on different societies. In our study an attempt has been made to discuss the institutional pattern of the Holeya community. Viz. marriage and family, education political-organization and reservation, religion and economic pattern and inter-caste and intra-caste relationship. In order to know how these parameters have been influenced by modernisation, industrialisation and urbanisation which brought out changes in this community.
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