CHAPTER VII

CONCLUSION

The main objective of the study of Nayindas is to find out the several changes that have taken place in the district and villages of Bangalore, Dharwad, Bellary, Mysore, Kolar, Gulbarga, South Kannada, and Shimoga in Karnataka state. The researcher attempted to find out the changes that have occurred in the social structure and functions in Nayindas like such as their socio-economic aspects like family, marriage, income, occupation, rites, rituals, usages, political and social organization as well as their present problems and Government programmes etc., few factors which have been associated with these changes in the entire community life.

Keeping the above said views in mind, researcher collected the data from Nayindas through the participant observation and formal and informal interviews. The relevant data about traditional practices like customs, festivals, family structures, occupation, marriage practices etc… were studied through participant observation method. Moreover the data were also collected from the heads of the family, head of the community and elders. Through the participant observation the data were also collected from 500 Nayindas households. In a structured schedule the researcher interviewed the respondents to get valid data regarding the Nayinda community development in Karnataka (chapter 2).

Researcher collected secondary sources from census, books, gazetteers, journals, newspapers, various reports etc. The temples, Saloon’s and occupational instruments and people’s relevant photographs were taken and comparable observation of an event was made. After completion of fieldwork, the data were edited tabulated and charts made in excel computer programme. The
result of the analysis has been interpreted and on this basis the thesis has been presented.

Nayindas are the less populated and one of the backward community in Karnataka state in India. They are largely found in Bangalore city, Bellary, Shimoga, Chitradurga, Dharwad, Kolar, South Canara, Gulbarga etc districts in Karnataka state. Nayinda community is a group of barbers. It is occupational groups majority of the Nayindas are migrated from the Maharashtra, Andra Pradesh and Tamil Nadu. Due to the poverty, famine, and searching of the occupation, centuries ago they entered in the state. They are known by various names in different places. According to backward class reports, include the more than 25 names like, Nhavi, Navaliga, Mahale, Bhandhari, Hadapada, Kelasi, Bhajantri etc. They are socially backward educationally and economically too poor and politically unorganized. Their approximate population is 1.20.800(1959)

Through the data it is noticed that Nayindas are in the level of transition but unfortunately they are backward in many spheres of society, like education, occupation, and due to the casteism and upper caste people’s attitude towards their occupation, they are facing several problems and feel inferior. For their services in dynasty rule kings provided lands, temples and tax relaxation. But as the time passes their social status is considered as lower one by their occupation. Today we notice that their occupation is diversified and they have started to work as coolie labours (auto drivers, other pitty business) in urban area like Bangalore, Dharwad, Hubli, Chitradurga etc.

It is noticed that since from few decades the Nayindas community is experiencing changes in various fields in their life. Because of the changes taking place in over all environment, due to the migration, rapid improvements in transport system, communication and mass media etc. But very less government
programmes and policies to uplift the community. But the occupational and educational changes among Nayindas made them to change their life patterns.

No one studies were conducted on Nayindas but researcher get some feedback (less amount of information) from other studies, local, newspapers. The various district Gazetteers, state manual and census reports available do not provide a complete account of their socio-economic life not do they deal with the changes taking place among them. A scientific study on Nayindas has not conducted.

The researcher analysis the following major findings of the study:-

The term Nayindas is derived from Sanskrit word “Napita” means that cut the hairs or who deals with hair, which is indicates their original occupation. The researcher found so many meaning of their various names (explained in 2nd chapter). The researcher also found some legends regarding the origin of Nayindas, and little amount of evidences are indicating the development and origin of the community, like Nesfields, occupational theory and ‘Nai Vansh Pradeep’ book of written by pandit Revati Prasad Sharma.

Nayindas are divided into number of groups or sections. It is found that among them various clans which are called ‘Gotra’ exist. The Nayindas are generally classified into two main groups on the bases of their language. The Kannada speaking sub-group comprises moragu, uppina, and shilavanta division. While, the Telugu speaking people have Nagligaru, Reddi Bhumi, Gundal-Jogata, and Gudipati, divisions. The kannada speaking people have ‘gotras’ named after 25 ‘Rishi’s’ arranged in groups of five. While the Telugu Speaking people have ‘Kula’ like ‘Chithi’gurram’ ‘Kanagila’ etc., named after plants, animals flowers and other objects.
Along Kannada and Telugu Nayindas speak Marathi, Tamil, Tulu in the study region. They are the followers of vaishnavism and shaivism. Most of the Nayindas migrated from villages to urban areas, and living in Taluks and district places in search of job or occupation. And they have no separate settlement; they live along with local Hindus. But in urban areas many Nayindas are living in slums. The housing condition of majority of the Nayindas is bad. In urban areas only few houses are constructed by the Nayindas.

Nayindas depended on their traditional occupation ‘Hair-cut’ in olden days. In early days they also depended on Agriculture animal husbandary, and also worked as Musicians, Surgeons, Messengers, Porters, etc. In olden days one village barber provide services to several villages in a week. Today we come across several changes in their occupational system. In every village barber has shop/saloons, urban barbers introduced/used many modern equipments in his saloons /professions.

Further we noticed that several changes in their food habits. For example many Kannada barbers are lingayats and they are pure vegetarians but they especially gents (males) show a favourable attitude to eat non-veg food in outside of the home.

Nayindas dress pattern has also changed. In past they wear traditional type of dresses like ‘saree’ and keep for woman. And Telugu Nayinda women ware ‘messenger’ passing across the bosom lies freely over the right shoulders. But this type of pattern not much to see, now they were as common type of musugu (serager).

And mens wear ‘dhoti’ in the ‘kachcha’ style, and Telugu Nayinda men wear ‘lungi’. Now a days this type of dress pattern, we can see in villages. But today younger generation wears the western style pant, shirt. The usual dress of the girls consists ‘langa and blouse’. Due to the impact of modernization, girls are
wearing chudi, pant etc. like other community. The structure of the family system of Nayindas is changing. Joint family system is declining. Nuclear and extended type of families has came into existence, due to the migration of younger generation and internal quarrels in homes.

Among Nayindas the system of heritance is patriarchal. Father has the absolute authority. After the death of the father, eldest male member of the family controls the household. Now a days, even the eldest female member or mother also has an equal responsibility and authority over all family members. Hence Nayindas well-organized lineage system called kutumba is changing today. There is division of work according to age and sex. Men’s work is generally confined to outdoor/ in the saloons. While women generally do their household duties along with young/children or unmarried girls. Today changes are noticed because of poverty, employed husband and wife and children. But tulu barbers followers of the “alay Santana” pattern of inheritance like the Bants, in the female line. In Telugu barbers, the system of same is called “Chandwad” by which he female children in herit the father’s properties in the absence of male heirs.

Nayindas women are not allowed to practice, their traditional calling. But in jajman’s house occasionally she worked like, marriage and other functions. And she works in fields like Agricultural labour, porter, and animal husbandry. Beside this a Nayinda woman is the local mid-wife of the village. But now it is not to found to see rest of the workers are continued to see in villages. And urban areas women are working in Garments. Aaya’s in school, (servant) as cooks in hostels, etc.

Nayindas are divided into several exogamous clans and extras and endogamous groups. These clans are matrilineal in which children belong to father’s clan. Marriage is prohibited within the same gotra. Nayindas are observing
endogamy at the community level and exogamy at the clan/gotra level. They do not marry outside their sub-caste.

We notice that the kinship bonds and obligations are being weakened among Nayindas, because of the influence of urbanization and modern process. Nayindas are practicing exogamy in caste level. Researcher found some cases like south canara (Mahale) barbers getting marriages with the Telugu barbers and among Telugu group Reddy barbers are getting marriage with the srimangala. In olden days it was not allowed/not practiced.

Nayingas strictly followed the clan rules that marrying within a clan. Now, they do not follow clan rules strictly. Many younger generation/members of the community have even forgotten or don’t know about their/clane/ gotra.

The data show that the Nayindas primitive type of names has (god and goddess) changed. Today they prefer to use modern Hindus/Sanskrit names for their children.

The present data reveals that in the past among Nayinda community the choice of mate is exclusively left to the head or other elder members of the house/home. But today even young/girls have freedom to express their views regarding the selection of their mate. It is possible by the education and awareness among the children and parents.

The data reveals that monogamy is predominant among Nayindas while polygamy and polyandry are strictly prohibited. The custom of celebrating marriage for 5, 7, or 9 days in villages is disappearing due to financial problem and impact of the modernization they prefer only one day in celebration of marriage function.

In primitive Nayindas society, bride was practiced. As the time passes it was disappeared and emerged dowry system. But today in urban as well as rural regions and among educated/employees as well as uneducated and barbers and
other pitty business man, dowry system is increasing comparing to all districts of Karnataka state, in Bangalore barbers demand more dowry. (Researcher noticed that) usually dowry is expected in the form of cash or jewels.

Some of the barbers are completely giving up their traditional occupation, it is because, traditional profession have ceased to be developable and rewarding under the growing monetary economy, many other private companies are entering in this profession.

Majority of the families are depending on their traditional occupation. Highest number of the barbers are working as commission bases and servicing in other shop. Their socio-economic condition is miserable.

Nayindas render the service of hair dressing to almost all communities and in return receive cash payment. Further, being city and towns dwellers, no patron-client or jajmani type of relationship exists.

The researcher observed that due to the poverty, decline of the joint family system. Child labourers have increased among the community, because parents want to continue their profession by their children, therefore, they start to give training in the age of 13-14 years. By this reasons dropouts are more in community.

Nayinda caste has been functional community in the village organization, besides the shaving and cutting hair, barbers acts as the part of surgeon also professional musicians. Along with these occupations they follow agriculture in olden days they act as messanger and porter.

In many places of the Karnataka state, most of the Nayindas are professional musicians. Their musical instruments are “Shehnai” and Dholu (Drums) and they have also smaller flutes and pipes sounded in lower key. They are well-known players of “Nadaswaram”.
Always it is noticed that usually marriage is customarily performed at the bride’s house or the temples. Now most of the marriages take place in the marriage. Among the lingayat Hadapadas, most of the marriage functions are performed by Lingayat priests/caste priest. But among Telugu Nayindas marriage functions are performed Brahmin priest and all rituals are performed according to Hindu custom.

The practicing of widow marriage is not a uniform in state. Some sections of the community are practicing the widow marriage, and some sections are not allowed. Therefore it is not common for Nayindas. And who practicing widow marriage, they called “Seerudikeyaru”. But there is no elaborate marriage ceremony (should write something more)

In primitive days Nayindas practiced child marriages. Today we notice the influence of education child marriage is totally disappearing. The data states that the age of marriage for boys and girls has increased.

But Nayindas society imposes strong prohibition to inter-caste/inter-religious marriages. And they keep them away from the social and religious functions of the community. But researcher noticed very rare cases of accepted the inter-caste marriages in study area. Due to the poverty and illiteracy Nayindas depended upon their traditional occupation and agriculture and collie work. Today we noticed that due to poverty their occupation is disturbed because they are facing problems and lot of competition.

In primitive society they did not know the use of modern tools/usages, but today with the influence of modernization. They know and use tools like radio, TV, vehicles, mobiles phones, Gas stoves, etc. Like other castes and communities in Karnataka Nayindas also practice different rites, rituals and usages. They believe that supernatural elements. Nayindas are strong believers in Gods and Goddesses like, Balaji, Thimmappa, Anjaneya, Iranna, Yellamma, and
yearly once they visit the centers to worship their “Kuldevatas’. In Primitive society sacrifices of goats and hens are more, now a days it’s practicing but in less manner.

Regarding their household settlements they consider a particular place as holy. The house has certain parts like kitchen, hall, worship place etc. during the every Hunnime, Amavasye and all Hindus festivals they clean the worship place “Jagali” house and hosale with the cow dung. It is also noticed that, today worship of evil spirit is slowly decreasing among the educated people and youths, however educated people have started to think scientifically of their illness and they start to consult with the doctors.

Among the Nayindas various rituals are associated with their life, like death, birth, marriage etc. Marriage and Death ceremonies are important. All the family members are present at the time of marriage and death. However, if relatives are far away they do not wait for funeral. The death ceremony (Titi) will take place according to their convenience but within 5\textsuperscript{th}, 11\textsuperscript{th} and 16\textsuperscript{th} day has to take place.

Among Nayindas pregnancy and child birth are celebrated according to their economy/strata of the people. However, the traditional type of pregnancy and child birth ceremonies are noticed in village and urban areas. Puberty celebration, ancestral worship in yearly once, and other rituals continue in the community. However these rites, rituals and usages significant. These rituals are greatly influenced by the local Hindu people and upper caste people due to the modern education. Transport system and technological factors.

We also notice that the changes in their traditional games; like in village today children start to play cricket, hockey, chess etc. Educated men visit clubs and entertainment sports centers. The traditional games like chinnipani,
goligunda, kuntalpi are slowly disappearing. In rural areas Nayindas go to city to see cinema, drama and sports etc.

Regarding the occupational structure among Nayindas in early times and even today also they depended on Hair-cut (barbering) for their livelihood. But in early time, along with hair-cut they practices doctoring, musical-instruments and priestly work, agriculturists and agricultural labourers, coolie etc. Due to the poverty they practiced miscellaneous jobs.

In the time of famine many other state barbers come and settled in barber place of Karnataka during the time of Sadashiv Ray (they king of the Vijayanagar empire) they served kings and king relatives. They help to solve many political/social problems many inscriptions found in Chitrodurga, Dharwad, Bijapur, Belgum, Tumkur and some places of Andhra Pradesh which indicates that Sadashiv Ray had cancelled many taxes to Nayindas for their better services. After that many barbers (Telagu) Scattered and settled in various places of Karnataka state and also they continued there are traditional services here.

But now a day’s data reveals that only few Nayinda people practicing doctoring and music, and some Nayinda people working as marriage brokers, and some people indulge in petty business, ‘D’ grade semi/ Governmental employees, working as labourers in industrial area in Bangalore, Hubli. Mysore, Bellary etc.

Through the data researcher observed that education among Nayindas is not up to the mark. The education of respondents’ forefathers/ mother is nil but in case of respondents and their children education is slow in process.

According to data educational level among the respondent’s children is gradually improving. But majority of the respondents have shown their favorable attitudes towards only up to the secondary education of their children. Because, majority respondents or Nayindas are barbers and they financially not able to give
higher education to their children, and another thing is they are not much interested about education then their traditional occupation.

Therefore, the data reveals that the dropouts among respondents children at the primary level is still high, Further respondents said that they failed to get chance to acquire professional and higher level education. Very few educated Government employee respondents shown the interest about higher education for their children. This is evident for the literacy rate and levels of education of the respondent’s children have increased.

Through the discussion and formal & in formal interviews of the respondents, it is noted that upper caste people and other backward caste peoples attitude towards the Nayindas is harassment, like in cities many people refuse to give house for rent and shops for rent and some people doesn’t want keep any contact with Nayindas. This casteism is denying the reservation seats, employments opportunities in education institutions co-operative sectors etc continues even now. Government does not have any control in the case of Nayinda’s reservation system social problem.

The constitution of India/Government of Karnataka state guaranteed 32% reservation for other backward castes (OBC) according to Chinnappa Reddy commission. But Government doesn’t have any separate reservation system in the case of Nayindas employment or education opportunities. It is noticed that more than 80% of Nayindas are living below the poverty line. Due to the poverty children and old people are working or continuing their traditional occupation and also working as coolies in agricultural fields.

Some evidences for indicate that, Barbers occupied predominant place in the court of. They worked in Vijaynagar Empire and Mysore dynasty as advisors of official’s matters and musicians. The data reveals that, olden days Nayindas had “Kattemane” to control the behaviors of individual and community, and solve
their problems. But political/social organization of the Nayindas has undergone change. Today they started to approach the police and courts of law of seek justice.

The state level organization of Nayindas called as “Savita Samaj” putting immersive pressure on Government for procuring the benefits, and also working for the community welfare and development. Through the influence of modernization like mass media education Nayindas know that their community is included in the other backward caste list. Today it is noticed that there is political awareness among Nayindas.

The study indicates that very less respondents have shown interest in contesting the panchayat and other elections. And majority of the respondents are have shown interest in their community development works/programmes. This indicates that some awareness about socio-political reality is creeping among them. It may be due to several changes that have taken place among them prevailing their social, economic, rites, rituals usages, occupations, education and social organization.

According to various specialist commission reports and their determination factors and on the basis of available statistics from various fields, Nayinda community progress is as follows in below:
<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Determination factors</th>
<th>Approximate quantity of Nayindas progress. (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Living in kchcha house</td>
<td>90%</td>
</tr>
<tr>
<td>2</td>
<td>Less than 1 acre land</td>
<td>90%</td>
</tr>
<tr>
<td>3</td>
<td>Less than 5000 income</td>
<td>80%</td>
</tr>
<tr>
<td>4</td>
<td>Depended upon traditional occupation</td>
<td>90%</td>
</tr>
<tr>
<td>5</td>
<td>4&lt;sup&gt;th&lt;/sup&gt; grade employees in govt. sector.</td>
<td>95%</td>
</tr>
<tr>
<td>6</td>
<td>Numbers of illiterates</td>
<td>69%</td>
</tr>
<tr>
<td>7</td>
<td>Studied up to only 7&lt;sup&gt;th&lt;/sup&gt; std</td>
<td>80%</td>
</tr>
<tr>
<td>8</td>
<td>Living in pacca house</td>
<td>10%</td>
</tr>
<tr>
<td>9</td>
<td>Living in towns</td>
<td>25%</td>
</tr>
<tr>
<td>10</td>
<td>Yearly income up to 20,000</td>
<td>10%</td>
</tr>
<tr>
<td>11</td>
<td>Engaging in pity businesses</td>
<td>10%</td>
</tr>
<tr>
<td>12</td>
<td>Passed S.S.L.C.. examination</td>
<td>0.25%</td>
</tr>
</tbody>
</table>

- Most of the barbers are completely giving up their traditional occupation, it is because, traditional profession have ceased to be developable and rewarding under the growing monetary economy. Now this profession is not only limited for Nayindas, because many other private companies are
entering in this profession. Now a days, they were started beauty parlors not only for men including with famil, can get service in one parlor.

- Majority of the families are depending on their traditional occupation haircut, and they want to continue their profession by their children. Therefore, they start to give training in the age of 10 to 12 years. By this reasons dropout are more in community.

- Nayindas render the service of hair dressing to almost all communities and in return receive cash payment. Further, being city and towns dwellers, no patron-client or jajmani type of relationship exists. Owing to their socio-economic background, hardly a few petty businesspersons who belong to this community. Very few of them highly educated.

- They had inferior complex. Because people’s attitude towards their traditional occupational occupation. Now a day’s also in cities, they did not get houses for rent when they express their caste.

- Highest numbers of the barbers are working as commission bases, among 370 respondents. 160(43%.24%) respondents are servicing in others shop as commission base. Their socio-economic condition is miserable.

According to this study among Nayindas majority are illiterate (16.8%) and most of the Nayindas (23.2%) are studied up to high school level. But this education helps only for calculate the day to day life or helps in their profession. Many Nayindas are not interested in education and they don’t want to give education to their children.

Because of poverty and ignorance many children are not getting basic education. But major problem is parent’s attitude towards the education is also not to mark, they give preference only for their occupation. And women
education is also not to mark because already preference for education is very less and in matter of girl child education is also ignored by parents, only 36.6% respondent’s interested women education. But majority of them want to give only metric/secondary level education. In the matter of higher education only 55% respondents are giving preference.

1. In heritory they (Nayindas) are illiterate.
2. Very less number of children getting higher education.
3. Majority of the Nayindas are barbers and less member in Government employees, therefore few educated parents are interested in giving higher education to their children.
4. Major consequence is that educated Nayindas are hesitate to tell openly about their caste because people attitude towards their occupation.
5. Many Government employees in cities are even in small towns also facing problem in getting houses for rent, therefore they are not mingling or not keep any contact with their own caste people.

Therefore, researcher faced problems in getting the accurate information about the educated Nayindas in towns/urban areas.