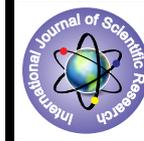


Social Problems of Nayinda Community: A case Study of Chitradurga District, Karnataka State.



Sociology

KEYWORDS :

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ABSTRACT

The study of Nayinda community is an important area of enquiry for the Indian Sociologists. Nayinda community is group of barbers. They scattered every district of Karnataka. This study is conducted in Chitradurga district of Karnataka state. Today lot of changes are taking place among Nayinda community in their food, health, cultural, economic, occupation and social life. But, due to heterogeneity of community and leads several problems to this community people. They are recognized by their traditional occupation 'hair-cut'. It is one of the servicing castes. It is very essential group by its service to main stream people. But paradoxically they are facing several problems by their occupation, like they considered as lower status in society, and economically also they are too backward. The paper is highlighting their social problems

Introduction:

In this 21st century, due to the globalization, privatization, liberalization we call our country as developing nation. Even though these developments our country is facing so many socio economic problems. But the main reason for this is a 'caste system' which is unique features of the India. In this system Nayinda is one of the lower castes in Karnataka state.

In Karnataka this community is recognized by their traditional occupation 'hair-cut'. And barbers are very essential caste group for the main stream people. Through the ages they had been working as the servicing caste. But paradoxically they are facing several problems by their traditional occupation, like they considered as lower status in society, and economically also they are too backward. The paper is highlighting their social problems.

Objective of the study:

The study intended to investigate the following aspects:

1. To know the socio-economic life/status of the Nayindas.
2. To find out the social problems are facing by them.
3. To find out the factors which are leading to their problems

Methodology:

Nayinda is very less numbered community founded in all districts of Karnataka. But researcher has selected the Chitradurga district to elaborate the problems of the community

This study is conducted in both urban and rural parts of the district. Researcher has used the simple random sampling method. And he/she selected 100 respondents from chitradurga district. Both rural and urban barbers were interviewed.

Tools of data collection:

To collect the Primary data researcher has used interview schedule method and direct and indirect observations. In secondary sources he used books, community magazines, gazetteers etc.

Review of literature:

G.S. Ghurye (1957) in his book called "Caste and Class in India", study about Ramnad district, writes about Barbers professions that barber acts as a matchmaker and act as go between in arranging marriages. Barbers is a prominent in 'Kumbi' wedding, they take the bride and bridegroom on their shoulders and dance in the marriage booth, and they receive presents for their services.

V.C.Channa (1979:30) in his book called "Caste Identity and Continuity", explains the barbers jobs, beside shaving and cutting hair, a barber acted as a messenger and porter. They acted as matchmaker in marriages; a function ideally suited to their profession, because each one of them had dealing with a number of household and he connected by network between them.

Discussion:

1. The socio-economic status of the Nayindas in history and now: Nayinda is generic word use for traditional barber communities. The word 'Nayinda' is derived from Sanskrit word 'Napita'

which denotes 'who cuts hair/who deals with hair', according to some a corruption of 'snapitri', one who bathes. Hair-cut or hair dressing is their traditional occupation.

According to Nesfield's (C. Dwarakanath Gupta. 1999) occupational theory, "functions and function alone is responsible for the origin of the caste structure in India. Only with functional differentiation came occupational differentiation and numerous sub-castes such as sonar, lohar, chamar, Nai came into existence". By this theory we can understood that Nayinda is an also one of the caste which was exists by their traditional occupation Nayinda is one of the backward communities in Karnataka. The ranking of the caste is very low. It considered as unclean or polluting by their traditional occupation called hair-cut. There fore occupational status determines social status which is measured by the prestige of the main occupation of the family. Louis Dumont in his book called "Homo Hierachicus" (1970) states that 'in India barbers are specialists in impurity'. And also he stated that in future also they are fixed in that condition.

Along with haircut they occupied miscellaneous occupations like messenger, surgeon (doctoring), musicians, porter and farmer. In chitradurga district most of the Nayindas are engaging in hair cut. Majority of the families are depending upon this profession for their livelihood When we observe Indian history, in Dravidian society this community was not considered as impure. But impact of the vaidic culture this community is considered as impure by only their profession. By removing hairs on the body barber plays very important role in the occasions like marriage, birth, death etc. Not only removing hair barber worked as priest in occasions like marriage, puberty, naming ceremony, worship of some god and goddesses and death. These all things show us that in Hindu tradition barbers plays very important role. And we found many historical evidences that by their profession they got very high contact and very high places in the court of raja maharajas, like in Vijay Nagar Empire, Mysore dynasty etc.

In ritual context, the barber as well has known performers numerous religiously meaningful duties at birth, marriage and funeral ceremonies. The presence of barber in such occasion has believed that auspicious, therefore barbers called as 'mangala' means they are symbol of an auspicious presence in all the religious functions of the Hindus.

Through the several centuries in Indian society lower caste people suffers from a number of social evils, this type of social evils also impacted on Nayinda community. In previous time, these social evils stood in the way of community's progress. By the practices of social evils by higher caste people and their attitude towards the Nayinda's occupation, it leads to the inferiority among the community. By this inferiority, several people revolt against this practices and established new religion. The inferior people in Hinduism respected and felicities were provided by other religion. Therefore, many religious and social reformers have from time to time been advocating eradication of these evils. In those days great men like Guru Nanak, Basavanna exhorted the people to remove all social evils particularly,

casteism, communalism and superstitious beliefs and practices. In that time most of the Nayindas were inspired by the Basavanna's speeches and started to follow the veersaivism. It's made big socio-religious revolution in Nayinda's History.

2. Problems of the Nayindas:

Economical problems:

The main problem of Nayinda;s is that it is economically most backward community. Because, the majority of the Nayindas depended upon their traditional occupation for their livelihood. They don't know other skills without their traditional occupation. In Karnataka Chitradurga is developing district which is covered by surrounding villages. And many Nayindas are migrated from village to city in searching of jobs. Due to the migration many changes are occurring in their occupation system and social condition.

Table No. 1 Occupational background of the Respondents.

Sl No.	Main Occupations	Frequency	Percentage
1	Haircut	76	76%
2	Musicians	5	5%
3	Marriage broker	2	2%
4	Doctoring	1	1%
5	Agriculture	4	4%
6	Government employee	7	7%
7	Others	5	5%
Total		100	100%

Table No .1 shows occupational background of the respondents in chitradurga district.

Among 100 respondents majority of the respondents are working as barbers. 76(76%) respondents are depended upon their traditional occupation 'hair-cut'. Only 5(5%) respondents are working as musicians. As marriage broker only 2(2%) respondents are working. And only 1(1%) respondent is practicing doctoring in village. 4 (4%) respondents are depended upon agriculture; some of them are working as agriculture labourers in other's fields. Only 7(7%) respondents are working in government departments like, education department, army, police department, etc. And 5(5%) respondents are working in private sectors like factories, LIC agents and some of them doing their own business, like auto driver, provisional store etc.

The data reveals that majority of the respondents depended on their traditional occupation. Comparing to other occupations they give importance to the music. Doctoring as occupation is lost their virtue in keeping its importance. Because, due to the development in allopathic medicine, and by the education, urban people not following barbers medicine. It has been going to completely decline. Their profession had lost its ancient dignity and barbers had become laborers, instead of professional men.

Next main problem in their profession is that the stability in their profession It means many barbers are not having permanent jobs in their own profession. And some barbers don't have their own shops. Table no 2 shows that the respondents economic stability.

Table No. 2 Ownership of shop (saloon)

Sl No.		Frequency	Percentage
1	Own	21	21%
2	Rent	30	30%
3	As commission	49	49%
	Total	100	100%

Table No. 2 Shows that, respondent's ownership on shop, majority of the respondents are have no own shops. Among 100 respondents, 49(49%) respondents are servicing in others under as commission base. Means one who work in other's shop and get half money, which he earn whole day. This type of group is in miserable condition, because they are very poor in economi-

cally. And they can't establish or buy their own shop. Whole life they get half payment for their service, and their whole family is depending on this income. Among 100 respondents, 30 respondents are establishing own shop in rented building. Rest of the 21 respondents (21%) are had their own shop in own building.

Another major problem is that investment in their profession/ business. In this modern era 'Hair cut' is not only the occupation also it is developing as the multipurpose business. Paradoxically it is not only limited for anyone community, so many companies also showing their interests in this business. Due to the economic backwardness nayinda barbers can't compete these companies. Because investment is very high beyond the capacity of Local barbers. There is drastic changes are occurring in this profession like, in olden days, when barber had no shop he carried his box called 'Hadapa,' which consisted copper or aluminum cup, brush, mirror, razor, and pairs of scissors, and iron nail- parer, soap, lather strop comb, and piece f cloth and white stone. After that when barbers start to shops, it consists wooden table, bench, chair, big mirror, etc. But drastic changes are occurring in recent decades that are "men's beauty parlour". This consisted several advanced equipments. Electrical machines, chargeable machines, combs, brushes and scissors, straight bladed with large circular finger holes, powder puff and bowls, shampoos, soaps, lotions and creams etc. They have discontinued using the folding cutthroat razor, which used to give the smoothest shave of all. They now use disposable razors, or a razor blade fixed in a handle.

Social problems:

In villages, Nayindas are very less populated community, like according to study for one village there is only one to three houses founded by researcher. Where always targeted by other caste people. They do not any kind of power to face upper caste people, like economic power, political power, and mass power. Therefore they can't sustain with quarrels in village system. Due to the split of joint families, many families also can't sustain in one village there fore many barbers migrated from place to place. Majority of barbers migrated from village to city. This migration leads so many problems to poor barbers.

Due to the migration they are facing housing problem in cities/ urban areas. Many migrated nayindas when express their caste they never get house for rent, not only houses shops also they can't get easily for rent. This housing problem is facing by not only barbers, educated/ employed nayindas also getting trouble. Therefore they are hesitating to express there cast in front of upper caste people. But poor and migrated barbers are living in slums because they get easily low rented houses. Now a days also including urban areas many upper caste people hesitate to invite inside of their houses and don't want to take food which is cooking by them.

Not only economically educationally also they are too backwards. Illiteracy is major problem which is pulling back in the professional competition. They do not give much importance to the education. The Boys are studying up to only primary level because they give importance to learn their traditional occupation in that age.

Findings:

1. Lack of unity in groups of Nayindas.
2. No one community leaders interested to take care about these problems.
3. There is mental un touchability in the mind of other caste people towards the nayindas.
4. Many employed/educated Nayindas don't tell their caste, and never want to keep any relation with their own caste people, in working place and residential place.
5. There are several misbelieves/ superstitious beliefs among the other caste people towards the Nayindas which are leads problems to them.

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