CHAPTER-VI

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A phenomenon in the Third World Countries is that the increasing percentage of population is not only drifting towards the towns and cities, but is also becoming increasingly metropolitan. The increasing population in the places designated as urban and the problems associated with such growth has attracted the attention of the students and the scholars from various disciplines. On the other hand, studies relating to the migration of ethnic communities into towns and cities are either fewer as compared to other studies or there is a need for understanding the processes relating to the push and pull, integration of the tribal groups into the urban life, changes adopted by the tribal groups etc. The present study of the Lambanis in the city of Chitradurga is one such attempt to understand the migration of the community into the city of Chitradurga and their consolidation into the life and economy of the city.

This last chapter not only attempts at providing a summary of all the previous chapters, but also present the conclusions from the present study which are vital to planners and administrators and all those involved in the community development. The observations and the conclusions from the present study also contribute to the development of knowledge relating to the ethnic groups.
The first chapter entitled, “Introduction” attempts at providing a background for the present study. As explained in the Chapter, the objective of the study is to delineate the life of the Lambani tribal group in the urban setting. The study has tried to highlight on the social, economic, religious and cultural aspects of the tribals, reaction of the tribal group to the employment opportunities in the recent past and to the emerging challenges and the process of adjustment of the tribals to the city. To sum up, the objectives of the study are:

1. To study the social life of the lambanis in Chitradurga district.
2. To study the crimes committed by them and their other unlawful activities.
3. To study their traditions, beliefs and customs.
4. To ascertain the extent of crime and socio-cultural change among Lambanis and;
5. To study as to how far Lambanis have taken advantage of the Government help.

With a view to help in the realization of the above objectives, the study attempted a examine the different hypotheses. The initial contacts and the discussions with the community members revealed that the duration of stay of the residents had a significant bearing on the process of adjustment to the city and the life in the city. Thus, the study
attempted by examining the hypothesis that the longer stay in an urban environment leads to an increased social adjustment to urban life. The adjustment to the city life was further expected to result in the discontinuation of contacts with the native ‘Tanda’. Thus, the study assumed that the increased adjustment to the urban environment would result in fewer contacts with the place of origin.

Keeping in view the above objectives in mind, it was decided that the study should not merely use of such conventional techniques such as interview scheduled, but also detailed discussions with the community leaders, women members, the youth and the other ethnic residents in Chitradurga to elicit the required information. In all 219 households were covered under the present survey taking either head of the family or the most senior member of the household as the respondent. The interview schedule which was finally used in the study was pre-tested on a sample population and based on the feed-back it was finalized. The unit of study was the household and the interviews were generally conducted in the local dialect.

The chapter further attempts at providing the conceptual framework for the ensuing discussion in the subsequent chapters.

The term ‘tribe’ is derived from the Latin word, “tribus”. Tribes are defined as “group of indigenous people with shallow history, having
common name, language, territory, tied by strong kinship bonds, practicing endogamy, having distinct customs, rituals and beliefs, simple social rank and political organisation, common ownership of resources and technology”. The number of tribal communities in the country is 427 and the languages spoken by them are 105.

One of the distinctive aspects of the tribal community is their economy and polity. They pursue occupations from food gathering to cultivation, arts and crafts, etc. The tribal religion could be understood in terms of ritual space, ritual time and ritual languages. According to the tribals the space is filled with spiritual beings. Space is further understood in terms of the cosmic space and the physical space. The underlying structure of the tribal ritual complex is not a mere reflection of and association with the superhuman world, but a strong reinforcement of the human world itself. Both social and aesthetic aspects of life are enriched.

The idea that the tribes were separated from the rest of the world is now demystified. Even the most isolated groups were part of a wider network of economic relations. For example, the Jenu-Kurubas were specialised in the art of catching elephants and are reported to have supplied these wild beats to temples and armies. Hence, Ghurye calls the
tribal populations of India as imperfectly integrated segment of the Hindu Society.

Traces of the urban history in India date back to the time of Harappa and Mohenjodaro. The urban centers which have evolved as centers of administration and seats of political and religious power and marketing centers have gradually transformed into centers of economic progress. Thus, the cities have gradually transformed into industrial centers, centers for trade and commerce. The growth of such towns was prompted not only by the natural increase of population within the town, but also from migration from the villages and other urban centers.

Assimilation is a process wherein one set of cultural traits is given up and a new set of traits is acquired through communication and participation. Gordon sees the assimilation process and its sub-processes as a matter of degree, but complete assimilation results in change of cultural patterns to those of the host society, absence of discrimination, absence of value and power conflict, etc.

The chapter also attempts at reviewing the empirical studies already conducted on the ethnic communities in urban centers.

In Chapter Two Lambanis Origin and Cultural Profile we have attempted at tracing the origin and cultural profile of the ethnic community through the pages of history. Lambani or Lamani is derived
from the Sanskrit word, “Lavanah”. As the ancestors of the Lambanis were said to be involved in selling lavanah (salt), they came to be called Lavaniga. With the passage of time they have come to be termed as Lamani, Lambani (Thurston. 1975: 207).

Banharas are a “Pan Indian” tribe who are found in almost every part of the country with a descence traced to both their Dravidian and Aryan Origins. James Hustings (1909) describes them as. “The tribe of wandering grain-carries in India, which at the Census of 1901 numbered 7,65,861, most numerous in Hyderabad, but found in all the Indian provinces... Their origin is probably Dravidian, but they now all trace their descant form the Brahman or Rajpu tribes of Northern India. It is in the Deccan and in the State of Hyderabad that they still retain more of their primitive beliefs and customs than in the scattered colonies in the more northern parts of the county, where they have largely fallen under Hindu or Mohammadan influence” (1909:347).

The ancestors of this tribal group in Karnataka who are said to have moved from the North are believed to have taken the trade of selling the Lavanah because of the great demand. As a large majority of the tribal community embraced this profession, they have come to be called Lambani, Lamani.
There has been a tradition of identity of the tribal groups in India with the place of their origin. Thus, communities coming from Rajputana are termed as Rajputs. Those coming from Bagri have come to be known as Bagris or Vagris. In the same way people hailing from Lavani have been called Lavanis or Lambanis. In history it is said that the place of Lavani is close to Maandu (Sannarama, 1995:21).

The distinctive feature of the Lambanis is the occupation pursued by them. The nomadic nature of these tribal groups is said to have forced the community to take up supply of arms, ammunitions and food to the army. This is also said to have protected them from the attacks of the soldiers. With the improvements in transport and communications, the very survival of the community was at stake and as a result the community resorted to such trades as the selling of firewood. The other occupations pursued by the community members over a period of time are the selling of spices, stone cutting, coolie, etc.

The dietary items in the Lambani food include items prepared out of Jowar, Raagi, Wheat, Chilli chatney (Chilli Paste), dairy products. The community is said to have an increased preference for non-vegetarian foods.

The Lambani families are patriarchal families with complete control in the hands of the male members. The principle of
primogeniture operates as the elderly son in the family has every right for the father's property and also gets the credit due for the family. Here joint families are more an exception than a rule. With the marriage, the sons are expected to establish a family of their own.

The distinctive features of the Lambanis could be seen in respect of the dress worn by the womenfolk and also the customs and rituals in the Lambani marriage. With a view to overcome the difficulty of trying to find out appropriate brides for these wandering families, they are said to have hired the services of “Dhadi” who is a professional singer. A number of rituals very much in tune with the way of life the Lambanis performed during the marriage and a few such rites are Sadi Tanero, Vadahir Dag, Vehudun Bhar Kadero, Vetadun Valayero, etc. One of the important rites performed during marriage is the mangalya dharana or “Tali Baandro” which is also true of other communities in the country.

The influence of other communities could be clearly seen in terms of their religion. Lambanis generally worship the female deities. Mariamma, Kariamma, Durgamma Huliamma are some of the female deities worshipped.

They are also reported to have worshipped other Gods like Seva Bhaya, Mithu Bhukia, Balaji and other Hindu Gods like Shiva, Vishnu,
Rama, Krishna, etc. Lambani Tandas are generally reported to have the temples of Mariamma and Seva Bhaya.

The language spoken by this ethnic group is called Lambani or Ghor Boli. The language does not have a script. As the Lambanis are believed to have been the original inhabitants of the north, the languages is said to have been influenced by the Hindi language. The usage of Kannada indicates the influence of other language on Lambani language.

The dress and ornaments, which are found to be slowly disappearing from the scene, were a distinctive feature of the Lambani community. This is more so in the urban communities. The dress used by the women is generally red in colour and is sometimes mixed with yellow, green and other colours. The dresses are generally bedecked with small mirrors and shells and are nicely crafted. The ornaments generally used by the Lambani women are Patiya, Rapiyar Hara, Chotia, Bhuria, Khania, etc.

The festival of lights, Deepavali is celebrated with lot of fun and gaiety. The other festivals observed by them are Holi, Gowri festivals and Dasara.

Customs and traditions observed on the occasion on the birth and death is found to be an event observed with the participation of all the
community members and more importantly the Naik, Davo, Karbari and Daosan.

The discussion on the Lambani community would be incomplete without mention of their political system. The Tanda is generally governed by the Naik, Davo, Karbari and Davsan. The Naik, is hereditary is a highly respected individual and enjoys a good status. He is the head of the tanda and all the affairs have to take place through him. Davo is the assistant to the Naik. Karbari is the real executive in the Tanda and carries out the instructions of the Naik and Davo. He is also said to guide and assist the Naik and Davo.

The Caste Panchayat is called the Gorh Panchayat. From the ancient days, this is said to be responsible for resolving conflicts, violence and any other deviant acts. These issues are said to be strictly maintained within the tanda. These practices very much reflect on the highly complex systems evolved by this community.

The member or members of the Tanda in case of any dispute or difficulties approach the President in the Tanda. The complainants pay for the panchayat expenses and get their problems redressed. The panchayats are held either in the math (temple) or any other major public place. The womenfolk do not attend these panchayats, thus indicating the patriarchal system that prevailed in the community.
In Third Chapter Crimes among the Lambanis contains the meaning and concept of crime, studies pertaining to ex-criminal tribes and types of crime and way of committing them. Through the study it is confirmed that 8 cases of murder, 2 cases of robbery, 2 cases of day light robbery, 62 cases of theft at night, 5 cycle lifting and 3 cases of cattle lifting among the Chitradurga Lambanis, but now a days they have been reduced due to the education given to them and the Government reservation policy had helped them to become economically sound by getting jobs in Government and other agencies.

In Chapter Four Socio-Economic profile of Lambanis in Chitradurga City we have attempted to explain the social, economic and demographic features of the sampled respondents as against the natives or other migrants in the City. As explained earlier, a majority of the respondents are in their active working age group. As far as the educational background of the respondents is concerned nearly half of the respondents are illiterates. About 40 percent of the respondents are employed in the organised sector like the government departments or factories. About three quarters of the respondents earn a monthly income of less than three thousand rupees while only about eleven percent makes an income of Rs.7000 or more per month. All the respondents being first generation migrants about, 83 percent have directly migrated into
Chitradurga city. Having been identified with this kind of background characteristic features, the respondents are likely to experience a kind of socio-economic life, as it is the case with the ethnic groups in an urban situation.

Chapter fourth is also addressed towards tracing the changes in the material and non-material culture among the ethnic households living in the city of Chitradurga. Nearly 50 percent of the heads of the households are reported to be keeping themselves informed of the socio-political developments through the print media. The other important change being observed is that there is an increasing preference among the Lambani women to the dresses used by the women folk of westernized caste and sects. Almost all the sample respondents have agreed to this. The women folk in general feel that the use of their traditional robe by them will result in a distinct identity even when they are in the crowd. This quite well goes with the idea that they are eager to associate themselves with other groups rather than retaining their identity through their dress and language. This again proves the point that they would like to continue to stay in the city. However, changes are not visible in all the spheres of life. A large majority of the households have reported men to be the decision-makers and thus, the patriarchal type of family. When it comes to the question of taking decisions they strongly feel that it should
be a joint decision. Thus, the community can be said to be in the crossroads with regard to the family type and other related aspects.

As regards the age at marriage, majority of the community members have expressed that there is a change in the age at marriage of girls. There is increasing preference towards getting their daughters married at a later age. This may be again because of the influence of other caste or community members in the city and thus, a step towards improving their status. This may also be necessitated because of the preference of education for girls.

Thus, the ethnic community has adopted certain changes in the process of their stay in the city. The community prefers to continue with certain features like the patriarchal system of the family. With the passage of time there may be changes in this regard.

Kin and Non-kin Network among Migrant Lambanis is the subject of the fifth chapter of the thesis. The objective is to attempt at analyzing the changes in the kind and non-kin network among the migrant community living in the city of Chitradurga. This is important for the sample reason that the community under study has been staying in the city for quite some time now and has expressed their willingness to continue to stay in the city. This is also reflected in terms of the ownership of the house and the membership of the various organisations.
SUGGESTIONS:

The following are the suggestions made for the purpose of policy making and programme evolving by the government and other appropriate bodies for the benefits of lambanis and from the point of improving the living standards of the ethnic people in urban world.

(i) Starting of an Ashram School for the Lambani children would ease the process of learning, as it is a special school started for tribal children elsewhere in the state and country. Since the dialect of the Lambanis is totally different from the language in which teaching is followed in schools the Lambani children may find it difficult to continue their education. Hence they drop out from schools. Ashram school in Lambani ghetto in the city would be of great help. This should be done on priority.

(ii) The Lambani women are good at embroidery skills. A provision should be made to make use of such skills for commercializing their embroidery services. This would also ensure the Lambani women of their empowerment.

(iii) Lambanis live in their original habitat of Tanda. Tanda is a satellite village without having its own independent political establishment and as a result it does not get any assistance
directly from the government. There has been a move to upgrade Tanda to Revenue village status. Once it is done, it would strive to establish itself economically sound. Consequently the migration of Lambanis gets discouraged.

(iv) Providing adequate educational and health services in the Tanda for their development. Tandas are starved of these facilities as they are cut at a village without being allowed to be percolated to the Tanda.

(v) Lambanis are largely involved in making and drinking alcohol mostly be illicit ways. Such an activity should be discouraged. Drinking of illicit liquor is quite common among the low class Lambanis. The government should follow total ban on illicit liquor activity.

(vi) Providing proper housing facilities to the Lambani migrants is necessary, as they cannot get it done on their own.

(vii) Government should take extra measures to rejuvenate Lambani culture in the urban world as it has multiple advantages to render them. For this, state government should start Lambani Academy, which can encourage organization of cultural activities both in the urban areas and Tandas.
Lambanis are largely poverty-stricken. In order to help them in overcoming their poverty situation, Lambanis Development Corporation should be started with a responsibility of identifying the backward Lambanis and evolve and implement several suitable economic measures for them. This would help in the community empowerment, which would go a long way in its sustained social economic, cultural and political development.