CHAPTER VI

POLITICAL ORGANISATION

Weber in his theoretical discussion on social change draws our attention to the conflict of three types of authorities and says that much of the evolution of human social structures has been played out in terms of the tension between these three types - traditional, charismatic and legal-rational. Former is transformed (routinized) into a rational form. In the present chapter we try to study the transformation of the authority from traditional to rational and the tension created during transformation.

We are concerned with the traditional political organization and authority pattern of Lamans. We try to understand and explain these in terms of the types of authority, discussed by Weber. We further suggest that the Laman's political organization and authority can be explained by Weber's conceptionalization of traditional authority.

The Naik who is the main authority among the Lamans can be designated as traditional authority according to the distinctions made by Weber. The post of Naik is filled in through the mode of hereditary inheritance. He is one among the group who, because of his qualities like intelligence, understanding, reasoning, patience etc.
qualifies for the position of Naik. The position has a sanction of tradition, well accepted and respected by the community. The Naik is a sort of a guide who looks after the general well-being of the people in his Tanda and strives for their socio-political and economic well-being. Otherwise he is not very different from the rest of his group in the sense that he too has to work in the field, grow crops cultivates land and earns for himself and his family as other would do.

According to Weber where traditional authority exists, the sanctity and letitimacy of authority and its acceptance is expressed through the transactions between authority and the followers. The followers in the case of Lamsans, recognise the authority of Naik and show their respect and obedience to Naik. Besides, a number of gifts to Naik, like best portion of the hunt, honey, part of agricultural product continuously recognizes and reinforces the authority of Naik in Lamsans community.

The study of political organization among Lamsans is divided into following sections:

1) The general features of the political organization of Lamsans.

2) The functioning of the panchayat system and its officials:
   A) Traditional panchayat System.
   B) Panchayat Officials –
      i) Naik
      ii) Karshari.
      iii) Dhadi.
      iv) Dhalia.
3) The nature of crime and punishment -
   A) Law & Justice.
   B) Crime & Punishment.
   C) Method of locating guilty person.

4) The change in policy.

5) Strains & Tensions.

1) The General features of the political organisation of Lamanas:-

A careful observation of the Laman community reveals that it was a self-sufficient unit. The unit was characterised by a well developed settlement, and all its activities were co-ordinated and well organized. The customs and traditions were as good as laws, followed by everyone. Therefore, it was possible for them to lead a relatively isolated, independent life, with minimum contact with outsiders.

The founder person of the Tanda would become the head is called as Naik. The Naikship was hereditary. All the activities in the Tanda were carried out with the consent of Naik. Naik used to control the Tanda. The number of Tanda increased with the increase in the population of Lamanas. Four traditional Naik families are Mathod, Chavan, Pawar and Jadhava. Even today they continue to be so. The Tanda was named and recognised after the name of the Naik. Naik was the sole authority and he would take every care and precaution to protect his rights and positions. He used to control the activity within and outside the Tanda. His supervisions and knowledge would put him in a unique position. Inspite of the fact that he would often consults others in various matters and
decision makings. Naik has to settle the disputes and punish the guilty. The Naik would generally follows the convention strictly. There are many examples when Naiks have punished their guilty sons and brothers.

2. The traditional Panchayat system and its officials:

The procedure of the Panchayat is very simple. As soon as a case is referred to the Naik, he fixes up date, time and place of the Panchayat to be held for the trial of the case. This is called as 'Bichait' among Lamans language.

The case of disputes between two individual is taken to the Naik for settlement. The one who takes the matter to the Naik, has to remit the fee of Rs. 5/-.

Then Naik calls for a meeting. The Karbhari conveys the message. Almost all members of the Tanda are present for the meeting. Both the persons involved are given chance to put up their cases. Then the Naik, Karbhari and an elderly experienced persons in the Tanda, express their opinion. The elderly persons are known as 'Dayasane'. In the discussion the references of similar cases are cited. Anyone in the meeting is allowed to express his opinion. Thus after all the discussion and expression of opinions Naik, Karbhari and the 'Dayasane' go aside and consult before giving an unanimous decision. The decision has to be accepted. If one does not agree with it,
the person has to give some money towards the expenditure of the meeting and then the Naik and others from another Tanda are invited to settle the dispute. Their decision is final. Then the dispute settlement was done unitedly and objectively as far as possible. Naik considers the dispute settlement as his sacred duty.

The punishment is generally in the form of money. The fine levied is generally spent on liquor and feasts. If a person fails to pay the fine, others do not go in far matrimonial relation with his family or visit his family. Since a person was dependent on his Tanda for survival, the decisions were generally accepted. Naik and Karbhari would not receive any honorarium for the dispute settlement. Instead it was considered to be prestigious to settle the dispute. Naik was as good as a king of a small Kingdom. He was always consulted in various matters. Even though Naik had the power he would use it in a democratic fashion rather than as a dictator.

If a decision given by the Naik was unacceptable, Naiks from other Tandas were called in. This could go up to seven Naiks. The Lamans thus had a system where they could appeal to a sort of higher authorities. The criminal was given opportunity to prove his innocence.

The guilty will be fined and through the amount of fine the expenditure of the meeting will be borne,
but the fine could be collected only after one is found guilty. The one who would take up matter to the Naik had to bear the initial expenditure. But the guilty would pay more. Because of this system only those who really felt that they had been victimized or troubled by other persons would go to Naik to seek justice.

If the criminal refuses to pay fine, he is thrown out of the community. His possessions are confiscated. The criminal was kept under watch.

Karbhari sends a message of panchayat meeting through Dhadi. In the evening all people assemble to attend the meeting. Going to modern courts is condemned. A criminal is not charged unduly. The fine is levied according to the degree of seriousness of crime. A proverb says that if a person is charged unduly, their who have levied the fine will suffer and their seven generations would live in hale.

Once the fine is paid by the guilty he is accepted in the group. It is known as 'Shelter'. If the criminal happened to be a woman, the wife of Naik settles the dispute.

If a person commits murder and his relatives kill him for that reason within three days of crime, the killing of the murderer is not considered as crime. But if the murderer is killed after 3 days of
his committing murder it is a crime.

Panchayat Officials :-

1) Naiks.

The succession to Naikship is hereditary. A special ceremony is held for the succession to the office of the Naik. The Naiks of other neighbouring Tandas are invited. A long turban is brought by the elders of the Tanda on behalf of the residents of the settlement. In the presence of the Naiks and all the people belonging the Tanda, the elders present the turban to the man who is offered the office. There, he ceremonially wears the turban of office. With this, he is formally installed in office. The Naik then gives a feast. Thus symbolically authority and power is vested in the person.

Naikship is hereditary. If a Naik dies leaving behind hos young son and even if the son is too young to function as a Naik the position of Naik goes to this young son. In his name other elders in the community would look after the affairs till such time that the young one becomes a mature adult, capable of running the office of the Naik.

Generally the dead Naik's brother is assigned the task of running the office till the young son
becomes 18 years old and is in the position to assume the office. A case can be cited in this context. Mr. Tika Chavan, the Naik of Balsoor Tanda expired and his eldest son Phuka became the Naik. But Phuka died suddenly at the young age. His son being too young to run the office, Phuka's brother Sitaram became the Naik. In 1984 Phuka's eldest son Babu was handed over the charge of the office of Naik by Sitaram.

At that time Choka Chavan was the Karbhari, but he decided to voluntarily retire. So the post of Karbhari went to Mokinda Chavan. A person is appointed with the consent of all the members of Tanda. If they disapprove, the appointment is not made. There are no ceremonies or rituals associated while or after appointment.

Naik is respected in the Tanda. He represents authority which is recognised by everyone. That is why whenever a goat is killed in the Tanda the prime piece of meat is first given to the Naik. Then come the Karbhari and others. The prime piece of meat is known as 'Dhundi Ro hadaka'.

Naik enjoys both status and power. Unless he orders, 'Dipawali' is not celebrated. He decides whether in the face of natural or other calamities, Diwali is to be celebrated or not. Similarly on no-moon
day Naik sends a message to light oil-lamps. If he does not, oil-lamps are not lighted in the Tanda on the eve of Diwali.

The Naik and officials are required to possess the following:

a) The officials must be intelligent, vocal and able to communicate.

b) Must know the customary laws and traditions of the community.

c) The Naik must be tactful and should be bold with the Government officials with whom they are in regular contact as a result of opening up of various Government schemes i.e., 20 point programme, family planning programme, employment guarantee scheme, adult literacy, banking facilities, educational facilities etc.

d) None of the officials should be insane.

e) The Tanda Naik must consult all the Tanda before taking any decision.

So far the powers and duties of the Naik are concerned most of the Naiks said that they have to perform the following functions:

a) Preside over the Panchayat and he has to see that the trial of cases is done according to their customary laws.
b) See that no one breaches the customary laws. As soon as he finds some one doing this, it is his duty to settle it in the Tanda council.

c) Whenever any case is referred to him for decision, he has to fix time and place for hearing of case. As soon as these things are fixed, he asks the Karbhari to inform to the complainant, defendant and Tanda elders so that they may come to attend the council.

d) Whenever any calamity be falls the Tanda, it is his duty to request the Bhagat to appease the angry deities.

e) It is his duty to extend advice to everyone in times of need and distress.

f) He has to make all arrangements for the performance of festivals and religious ceremonies.

g) After Independence a number of developmental works have been executed by the Government in the Lamsans area. As a result of this, their contact with the officials has increased. Whenever any official visits them, the Naik has to talk to him on behalf of the Lamsans of the Tanda on all matters concerning their development.
ii) **Karbhari:**

The 'Karbhari' is the actual executor who would implement the orders of Naik. Generally, the Naik and Karbhari look after the affairs of the Community. Karbhari would look after the Tanda Affairs in the absence of the Naik. The post of Karbhari is also hereditary, although not necessarily.

iii) **Dhadi:**

Dhadi was associated with the Laman community. Among Rajputs there are what, who had a similar role as that of Dhadi among the Lamas. The Dhadi keeps the genealogical records of the Lamas Naik and sings in praise of the ancestor of the Naik. Through the songs he describes how the ancestors were great people with good qualities. He describes the deeds and the ancestor. Dhadi goes from Tanta to Tanda, where he sings in praise of the Naik's family. They lived at the mercy of the Tanda. Dhadis were treated with some respect and they were helpful in providing information on prospective marriageable girls and boys. At times he would play active role in arranging marriages and in the actual marriage ceremony. It was done with consent of the Naik. The Dhadi was treated well in any Tanda he went.

Generally two Lamas from different clans wish each other 'Ram Ram', but if a Dhadi and Laman. The Laman does not say 'Ram Ram' but gives a blessing that 'live a happy life'.
iv) **Dhaliya**:

Naik could appoint a person 'Dhaliya' to help in the administration. He would stay with the Tanda and adjust himself with its members. He would sing and entertain people. It was he through whom messages regarding any functions or programmes are sent. He would seek alms from the people for his survival. People too would give him but would not consider him as a beggar.

They would rather see it as their duty. On the occasion like festivals Dhaliya would even receive gifts. Dhaliya is considered as an inferior status as compared to Lamas. Lamas would not establish any matrimonial relation with them. In public places or while taking food Dhaliya would sit away separately from the Lamas. Their utensils and other possessions are kept separately during public function. Lamas used to consider him like untouchable. Dhaliya do not belongs to Laman group. Because of their love for music the Lamas keep Dhaliya in the Tanda. Dhaliya would entertain people to earn his livelihood. It had become a tradition to have Dhaliya in the Tanda.
3. **The Nature of Crime and Punishment** :-

   (A) **Law and Justice.**

Like the other tribes, the Lamans too have their own customary laws, the breaches of which are not tolerated by the community elders. Various types of offences occur, and the customary law provides to deal with such offences.

The offenders are severely beaten in presence of panchayat officials.

The parents of the offenders are warned and they are asked to get the offenders married with some suitable match as soon as possible. (In case of sex offences—incest).

Pre-marital relations with relatives and members of non-Lamans are not permitted. Pre-marital relationship between a Laman girl and a boy is generally ignored.

The Lamans said that such couples must perform their marriage rites before the marriage of their first issue. The Laman informants said that pre-marital relation with a boy or girl belonging to the prohibited degree or between a Laman or non-Laman seldom occur. In case it occurs they punish the offenders in the following way :-

The offenders are beaten severely and they have to give their word to panchayat officials that they
would never repeat the offence. The Lamans hold that they are punished by the Gods also. Such offenders commit a sin and as such they suffer from various chronic diseases or they become barren or they die of some disease.

The customary law of the Lamans does not permit marriage with the members of other castes people. As a result of their increased and frequent contact with outsiders. Such cases now occur more frequently. Lamans who marry outside their group are ex-communicated. A few Lamans said that marriage with higher castes increases their social status. They further said that there are few Laman women married to other castes. The Lamans have ostracized such people and marriages of children born to such couples do not take place with pure Lamans. As a result of this such children are married with the Lamans who do not oppose it because of their weak leadership. Most of them said that children of such couples are acceptable to them only when they are allowed re-entry into the community. For it, the ex-communicated persons have to give a ceremonial feast to Lamans.

Certain food and drink taboos are observed by them according to their customary laws. They hold that the Mahar, Chambhar, Mang
and Dhor are inferior to them and as such they do not eat food cooked by these people nor accept water from them. Besides this, they do not eat cooked food and accept water from such castes families who are known in the area for eating beef or meat of dead animals. These things were strictly practised in the past when they had strong panchayat system. But now, things have changed considerably. In the past, such persons were ostracized immediately and they were allowed to re-enter into the community when they gave a ceremonial feast. The informants further said that now-days, some of them eat and drink freely with people of inferior castes under the influence of Govt. policies and laws of untouchability.

Though the Laman do not possess enough immovable property they have their own way for partitioning their property. According to their traditional law, generally it is not partitioned during the life time of the father.

Lamans are patrilineal and patrilocal and as such daughters have no share in the property. The widow is entitled for her maintenance till her death. The sons get equal shares. A step-son could get share in the property of his step-father.
In case, a Laman dies without any male heirs, his daughters are entitled for share in the property provided that their husbands agree to live in wife's house as 'Ghardamad'. A Ghardamad is entitled for share in the property even when there is a male heir in the family line. For this, he must stay in wife's home. In case there is no heir to the deceased Laman, the property is handed over to some other Laman with the consent of the panchayat officials.

The Lamans hold that the standing crops are the property of all and as such it is the responsibility of all to protect them from wild animals and thieves. If the crop of any Laman is damaged by the domesticated cattle of others, the said Laman is entitled for compensation, the amount of which is decided in the panchayat. Such things occur frequently and a good deal of quarrel takes place when the accused persons deny to pay the compensation.

Formerly practice of black magic was treated as severe offence. Even now we find black magic being practiced among Lamans.

But today it is neglected by the Lamans. A woman who practices black magic is known as 'Dain'. There are some males also who are known in the area as specialists of black magic. Such persons have no
social status. In the olden days when they were living in very isolated areas and they had no fear from police, they used to beat the practitioners of black magic severely till the death. Besides this, they used to turn them out of the Tanda. But now a days, it is not possible because a Laman practising black-magic happens to be wife of an influential Laman. Besides, they do not dare to beat them because the matter is at once referred either to police, or to the officials of the statutory panchayat. The present position is that as soon as the witches are found harming others, they are fined heavily in the panchayat.

According to rule of sororate, a Laman can marry younger sister of his deceased wife. During the life time of his wife, he can joke with her but cannot have sexual affairs with her.

A woman has to observe a avoidance relationship with husband’s elder brother, and father and on the other hand a Laman has to observe avoidance relationship with his wife’s elder sisters, wife’s mother etc. The Laman hold that breaches of these cusotmary laws seldom take place and if it happens, the God would punish the offenders, who may die or may suffer from diseases. Panchayat may ask the offenders to quit the Tanda or they may be severely beaten or may be fined heavily.
Divorce has social sanction. According to their customary law, a Laman woman cannot re-marry before divorcing her husband. The customary law permits termination of marriage on the following grounds:

1) Barrenness, (2) Impotency, (3) Extra-marital relation, (4) Cruel behaviour towards wife, and (5) Laziness of wife.

The husband, he is not entitled for the refund of bride-price, if the divorce is granted. The panchayat officials hear the case in detail and if they are convinced divorce is allowed for which a stick is broken to symbolise the termination of the marriage.

A divorced husband and wife cannot have sexual relation but they can re-marry if they are able to reconcile the differences. The Laman informants said that now a days a woman re-marries without divorcing her husband and such things are not checked because their panchayat system is weakening gradually.

Crime and Punishment:

If a person, involved in the dispute, lost his temper during meeting he was fined Rs. 30/-. The losing of temper is known as 'Rise'. There is a saying in this
context. 'Risache tis'. Just like in modern courts if a person misbehave, it is taken as insult of court among Laman a fine was put if a person lost temper and thereby insulted the Panchayat. So that he should not run away.

The researcher observed some incidences of crime and punishment during the Survey period.

As example in 'Nilkantheshwar' Tanda of Walsur a person got engaged to a girl, but afterwards refused to marry her. A meeting was called and in all the Naiks were involved in dispute settlement. The expenditure came to about Rs. 400/-. So that accused was asked to pay the fine of Rs. 400/-. 

In another example there were some labourers digging a ditch in a farm. While working, one of them said, I worked more in less time that all of you. So I am great. Another fellow replies, no, you are not but a woman is always great. It ended up in heated discussion deviding people in two groups, neither of them budging from their point of view. The matter was referred to the Naik but he was unable to settle the matter. Therefore the Naik and another 70 years old person from the next Tanda were called to settle the dispute, and decide whether man is greater or a woman.

The argument of one side was that a man is greater for a woman is able to conceive only because of a man. But the other side said woman bears a man (male child) for nine months and child grows on her milk so woman is greater.
Thereupon Whatu, the old man said whether seed comes first or plant, earth or sky. Did plant grow without seed? Without plant how the seed come? He said earlier there was only sky. But had a hole through which wind and a God—half man half woman—was born. Then earth came about followed by man and woman and plants. But plants and people can survive only if it rains. Without it nothing grows. Although earth feeds every one and everyone after death becomes one with the soil. Whatu said earth is like a woman and 'Megh Raja (Rain)' plays a role of man. Rain is greater.

The people who argued that woman was greater were fined Rs. 400/-.

People may go to see justice from Naik, if person thinks that he is subjected to black-magic or in cases like murder, extra marital relation, troublesome behaviour of another person etc. There are some examples discussed below in this context.

Mr 'S' living in Nalsur Tanda had sent his wife back to her parents because she was unfaithful to him. No body objected her parents did not come to ask explanation to seek almoney.

Mr. 'S' of Jewali married another woman when his first wife was living with him. He was fined Rs. 2000/-.

A girl's father broke her first engagement and arranged another. He was fined Rupees 125/-. 
A person was fined rupees 200/- as he had relation with a unmarried girl and who gave birth to a child. He had to bear all her maternity expenditure too.

A Balsur Tanda a drunken person was fined rupees 75/- as under the influence of alcohol he abused and misbehaved with another person.

Method of Locating Guilty Person:

Ramji Naik of Shastrinagar is known for his way of settling the disputes. His nephew narrated the following incident. A Laman woman tried to kill her husband through poisoning his food. But the attempt failed when the food was given to the dog, died. It was difficult to ascertain who poisoned the food.

So Ramji Naik was called in. He asked the woman as to who poisoned the food. The woman said, she gave a mixture of juice of grass and urine of goat to cure her husband. The Naik asked the woman to take part of that mixture that she had prepared. But she refused. Thus the woman was exposed. There are a number of examples of who criminals were punished.

If a person has to prove himself innocent he has to swear by Sevalal Maharaj or he has to swear himself not guilty under the Neem tree or in a temple. To prove innocence a person is made to walk on the fire.
The accused is taken infront of the God. There inquiries are made of his crime. He is made to swear by god to disprove charges leveled against him. He is also made to eat Neem leaves (which are pious) or touch the flag of Goddess to prove that he has not committed any crime. It is believed that only a really innocent person would dare to swar by God Sevalal or eat Neem leaves. Other would not. At times a person is asked to place his hand on fire. If he is innocent his hand will not burn. Similarly a person is made to take out a coin from heated oil, to disprove the charges.

If a woman has tried to poison her husband, a lizard is left inside her skirt.

The Change in Political Organisation in Modern Times:

Since Lamans have become part of the larger modern social system the traditional customs and systems are fast losing their functional importance. Due to contact with the modern system and the Hindu society, the traditional Panchayat is gradually becoming ineffective for which the following causes are responsible to a great extent.

1) In the past, when they were living in isolation, they had strong attachment with their traditional panchayat. But now things have completely changed. Now they are coming in more contact with people of different caste groups.

ii) Now they are inviting people from other castes
for settling their disputes along with their panchayat. This has increased the influence of other castes and officials on the Lamans panchayat. Now Lamans are becoming more dependent upon people of other castes.

iii) The statutory panchayat functioning introduced by Government in the area has also affected and influenced the traditional Laman panchayat to a large extent.

iv) Contact with the outside world has made them more conscious of their rights and privileges. They now criticise their panchayat officials and sometimes refuse to accept the judgement of their traditional panchayat.

v) A few well-to-do Laman families now think that their traditional panchayat is not so strong and effective in settling their disputes. So, they prefer to go to the statutory panchayat or courts.

The above factors have weakened the traditional panchayat.

Though generally the traditional panchayat is working at present in the Laman Tandas, losing its importance in the community. Earlier Lamans used to obey the Naik, and they also used to accept the decision of Panchayat. But now there are cases where they have taken the matter to courts of laws for settling their disputes.

This process of change in organisation is in line with
the general change occurring within the Laman community. Factors affecting are the same. People have become aware and familiar with the modern mode of laws and control situation. They know the role of police and legal courts. They made use of them.

Today only in some places the traditional panchayat is effectively functioning. In the Tandas, where Naik or Karbhari are good in the jobs are effective, objective and sincere, the panchayat is working properly. Most of the disputes are settled there itself. In other places where people have lost faith in Naik, go to the courts. For this reason the position of a Naik and his authority has lessened.

Traditionally the number of the members in the panchayat was not fixed. The elders and experienced were included as members. Only Lamans could become members. Basis appointment was inheritance. The one who established the Tanda would automatically become Naik. Traditionally there was no restriction on how long a person could be the member of the panchayat.

Today, number of Grampanchayat members fixed and also the duration. An outsider can become a member. Not
a person who establishes Tanda necessarily becomes the Naik. Only elected persons can become members.

Traditionally elder and experienced persons known as 'Dayasane' were members and their opinion were always accepted. If a person would be absent for a meeting a substitute could be taken and to an unwanted could be dropped. Meetings were called informally which was known as 'BICHAYAT'.

In the modern system secret voting is conducted. All adults within the jurisdiction Gram panchayat including concerning Tanda members are formally informed about voting. If the Naik cannot get himself elected in Grampanchayat election he does not have much weight in the Panchayat.

Traditionally the administration of Panchayat was conducted informally. There were no pre-conditions for a person to become member of Panchayat.

Today there written record of administration and meetings Secretary keeps the records safe and in order.

Traditionally there was no-body to look after the implementation of decision nor was there any separate fund to incur the expenditure of administration. Naik, Karbhari rather would work without any monetary compensation.

Presently the Grampanchayat is run democratically.
special grant is reserved for administrative expenditure and all the spendings are recorded and audited from time to time.

In all the disputes, within the jurisdiction of panchayat the verdict given by the panchayat was final.

The Grampanchayat can settle disputes occurring within its jurisdiction. Although, at times the jurisdiction on limits are crossed. For the welfare and developmental activities Grampanchayat receives financial assistance from District, State and Central organisations.

Traditionally there was no provision of separate funds to run the panchayat. Those who would come to seek justice would bear the expenditure which was taken as the fine from the guilty. It was normally spend in feasts and liquor by the panchayat members.

Traditionally panchayat had no means of income, but today Grampanchayat can collect funds through taxes.

Earlier Naik was important and only old and experienced could become member. Woman were not allowed. In the modern system importance of the Naik has been reduced, and does not have any say if he does not get so elected. More significantly today women have equal status as that of a man. She can not only vote but can also contest election. Today elections are more important than experience.
Traditionally the main factor in the Panchayat was the tribe. The system of court and justice, methods of deciding guilty, method of locating criminals and ways of deciding punishment were tradition oriented, based on the fear of deities and the supernatural. Punishment was in the form of fines (money), infliction of physical pains and ostracism.

In the modern system the traditional orientation has lost significance. The fear of God, the ideas of sacred and reverence have no place.

Traditionally the Panchayat members had certain status and they enjoyed privileges. They were given preferential treatment on the occasions like festivals and religious ceremonies. Naik was considered as 'God-Senti (Preshit).

Today there is change and the Panchayat members have legal status. Panchayat head is not 'God-sent'.

Traditionally as son of Naik only could become a Naik and all the position like Naik, Karbhari, Dhadi were filled through inheritance. These position do not exist in the modern system.

Strains and Tensions

The fact that the importance and authority of Naik
has weakened and led to some problems of strains and tensions in the Laman community.

Earlier Naik was almighty and the sole authority. Nothing could be done without his consent. Therefore, people were forced to live united life whether they like or not. Similarly they had to follow the wishes of Naik. But today Naik is not all that powerful. He cannot hold the Tanda together. As a result people have started doing what they wish. They have developed different interest and have got divided along these lines.

It was observed in Khed Tanda at Lohara that a settlement of 15-20 huts has got divided. The groups always oppose each other and also the ideas put forth by one another. Because of this groupism, they are suffering. A school was to be started there which could not be done. It was opened in another place.

In Devinagar Tanda at Talmode there is a settlement of 20-25 huts. Earlier all were residing in close proximity with each other. But because of disputes and division, 5-6 families now stay separately away from earlier settlement.

In Shastrinagar Tanda the Naik is a weak person. There are groups in the people. It was possible for the people in Tanda to get Government loan to construct
houses. Only those can get loan who are the members of the co-operative society. But since people have become independent of the authority of the Naiks, many of them refused to become members of the society. As a result even today they live in huts through instead well constructed house built through the loan.