CHAPTER – VI

CONCLUSION

Every cultural group, racial group or society has its own customs, beliefs and ways of living. The ideals, traditions of a village, shape the way of a person opinion, behaviour and their view to the outer world. The Malana is the live example of how a village can conserve their distinctiveness from rest of the world. Malana from time immortal has lived for long calmly, untouched and uninterrupted. The Malaneese kept them separated and detached from outside people or society, resulting debarred them to have the benefit of the modernization. Every Malani was cognizant of their ancient and high ideal of their village.

Malaneese from the core of their hearts understand and value their culture, traditions and identity while developing understanding of the cultural diversity that exists in the world around them. Malana village having its own rules, customs, self-governing system, laws, has been attracting people from neighboring areas. Now with the passage of time Malaneese started interacting with the people of other areas. They were well aware of all the kinds of developments and progress taking place around them. Though the impact of modernization is low in the Malana but some influence of modernity is noticeable in the lives of Malaneese.

SUMMARY OF THE RESULTS:

Results presented in five chapters are summarized below.

Before taking any study, it is pertinent to have the familiarity and knowledge of its historical background. Thus an attempt has been made in Chapter I entitled, “Introduction of Malana : A Profile” to understand the history, physical features, social structure, economic system, culture, language and life style of Malana and its inhabitants i.e., Malaneese. Although outwardly all the villages appear to be alike
but internally each village has its own unique feature and this seems true in the case of Malana. Due to its unique culture, language and self-evolved governing system Malana held an important place in the Kullu district. The village had preserved its age-old traditions, customs, has it own system of governance, its own court for settling dispute and thus is unique from its rest of neighboring villages. The village Malana which is located at an altitude of 2644 meters, with no road connectivity remains aloof and unapproachable to outsiders and thus only after great effort one can reach the village. The Malaneese took full advantage of their unique geographical feature and protected their independence from outsiders. Although the Malana is not easy to approach but people are not so. Malaneese are very simple and open hearted and they welcome every visitor who came to their place. Due to absence of any historical evidence it is difficult to ascertain the origin of the village.

Though there are number of stories which explained the founding of Malana, yet the legend which describes the origin of Jamlu Devta is deeply engrained in the minds of Malaneese. In Malana, Devta Jamlu is the definitive and ultimate source of power in the judicial, political, religious and administrative spheres. Malana represents a different kind of people having their own dialect, customs, system of self-governance and traditions. For centuries the village had remained isolated and inaccessible from rest of the world and that is one of the reasons that the Malaneese were able to maintain their aged-old cultural traditions. The language Kanashi is also one of the most remarkable feature of Malana. The Kanashi is not understood by any outsider other than the Malaneese. The Malana is in a way, a model of ancient Indian system of village self-government, except that the spiritual element may be found rarely elsewhere. Devta Jamlu reign supreme in the customs, traditions and lives of Malaneese.

Malana with glorious passion celebrates fairs and festivals. The celebrations also gave a chance to interact others with Malaneese and
Malaneese with outsiders. Though marriages in Malana are generally held within village, but some matrimonial relationship occurs with neighboring villages also. The system of marriage in the Malana is very simple. Both boy and girl had right of the selection of their companion. About the economic status of the resident of Malana, the main source of income of Malaneese is agriculture, animal husbandry, herbs collection, and forestry. Tourism, tailoring, water flour mills, sale of desi ghee and marijuana are the other source of income of Malaneese. In comparison to other villages of Kullu, Malana appears economically poorer. Like their neighboring villages the Malaneese believe in animism and have faith in the evil spirits. Malaneese due to their climate condition prefers to wear woolen clothes and weave the woolen for their clothes. Men usually don’t wear any kind of ornaments while women usually use ornament made by silver, stones and pearls. Malaneese do not use jewellery made by Gold, as they believe that Gold is meant only for Devta Jamlu.

Thus, it has been observed from chapter 1 that the Malaneese are very simple by heart and follow very simple life style. They had full faith in their self-governing system and by core of their heart they are trying to maintain it. For outsiders, Malana was always remained a place of interest. Visitors are welcomed open heartedly by Malaneese. But visitors required to follow certain set of laws and regulations as soon as they enter the village. The chapter 1 clearly denotes that Malana, which is a unique living theocratic republic, almost nothing notably, has changed in the village.

Second Chapter, “Globalization and Self-Governance” documented the origin, features and various other aspects of globalization and self-governance. Globalization is not a new phenomenon or event. From more than thousands of years, globalization has advanced through trade, cultural interactions, migration, knowledge and travel. Globalization had enhanced the
world both culturally and scientifically. In context of India, it cannot be
denied that India has leaded the way in the process of globalization.
Kautaliya’s Arthashatra is one of the important and significant India
treatise on economics and public administration. In the past there were
plentiful evidence of influence of India globalization process to its
neighboring countries through language, literature, religion, society
and culture.

Exploration on globalization reflects that process of globalization
has been uneven over time and is still uneven today. There are many
countries like USA, England which had positive impact of globalization
whereas countries like Sub-Saharan Africa, West Africa, and Central
Asia are simply not in the picture. Such barring of these countries from
the process of globalization had only increased the economic distance
between nations and broadens the wages differences between
peoples around the world. But besides all the odds, globalization had
positive impact on the lives of people. The process of globalization is
irrevocable and un-stoppable.

Relevance of globalization irrespective of time and space is best
ascertained and well-illustrated by the man known Mahatma Gandhi.
Mahatma Gandhi himself identifies globalization as an ancient
phenomenon. Gandhi’s ideas on globalization are still valid even today
and applied worldwide. According to him, globalization was never a
threat to India, as various races starting from the Huns to British had
invaded India but ended up being the part of the nation. He yearn for
an economic order in which there would be utilization of the available
man power of society and which would meet all the needs of local
people. On analyzing globalization, it was found that globalization is
hegemonic and forced. A worthy order is possible when the better half
and the worse-half relationship can be supplanted by equal half.

The roots of local government are found in ancient institutions.
In Indian context also, in the form of Panchayats the local government
was grown and developed in India. The local Panchayat works as a bridge between the central and local Government. It has been much easier for a common man to express their worries, problems, issues to government through the local institutions. As same it is also much easier for a central government to look into the various issues and problems of village through their local institutions. It won’t be wrong to say that local government is the basis of any democracy. Mahatma Gandhi also believed that for the attainment of democracy -self-governance is the solution. Common man will realize the values of democracy from the grass root level through self-governance only. He calls it Panchayati Raj or village Swaraj through which non-violence, truth, and individual freedom can be attained. He believed that the political as well as economic problems of any country can be solved when the local government becomes the partners and planners of the development. Gandhi’s globalization was real globalization with culturalism (living together of all cultures without any threat from outside).

In his opinion, self-government means to be free from government control. Independence should start from the below. Gandhi’s dream of village republic would help us establishing a self-sufficient village, which would be independent in economy and in managing village affairs in a peaceful manner by following Gandhian principles of non-violence and satyagraha. Gandhian concept of local self-government was based on his conviction on the principle of distributing power and control among the masses. He urged for the grassroots democracy. He wanted to establish Village Panchayats and Gram Swaraj in India and empower the people of rural areas. He visualized an India composed of ideal village and progress of rural people through their participation.

Thus, it won’t be wrong to say that globalization and local self-government can play an important role in democracy. Globalization
had provided a better education, facility, knowledge and reduced the gap between countries and whereas on the other side local self-government through help of globalization has improved the efficiency and responsiveness. More focus is needed to strengthen the local self-government as they provided training and guiding ground for democracy. In today’s scenario, the real issue, however, is not that to what form of government exist but to what extent the government is working effectively for the welfare of the society. Globalization had lessened the gap between nations but at the same it has also leads to craze for the latest. When globalization is inevitable and unavoidable and we have accepted it voluntarily, then we have to keep in mind that proper education, training to the individual are to be imparted for understanding and imbibing the values of a society. Globalization and Local Self Government can work well together if the aim would be welfare and betterment of the society. Greed had no place in it. In age of globalization and privatization, duties are the only solutions.

The Third Chapter of the study focused on the self governing system and impact of globalization on Malana. The self-governing system of Malana is the base of their society. Therefore, in this chapter an attempt was made to analyze the functional, structured and behavioral aspects of the institutions prevailing over there with impact of globalization on its working and on Malana. In the present study, it was found that even today the Malaneese with full commitment follow the rituals, traditions, customs and working of their system and that is one of the reasons that till date this unique system of governance remained uncorrupted by any outside influence. The Malaneese have unfailing faith in their self-evolved tradition.

The Malana has a council which functioned like an independent governing agency. Devta Jamlu as a spiritual head plays an important role in the village administration. Village through its two functional organizations (1) The Village Council and (2) Bari looks for the welfare
of the village. Village Council further divides into two assemblies Riggin Nashing and Kora Nashing.

One of the striking feature in the composition of Riggin Nashing is that women and scheduled castes are not allowed to be the member of it. Riggin Nashing further sub divided into two parts (1) Mudiya and (2) Jathere. Devta Jamlu plays a decisive role in the village administration and he is the supreme and utmost authority in the village. The most striking feature about the political and judicial organization of Malana village is that it rest upon the sentiment and opinion of its villagers. Members of the council were choose from the village only. The Kor provides the same opportunity to every villager to express their opinion. Whereas Jaisthang entitles the each clan of the Malana to ensure its representation. Further Jaisthang only with the prior approval from the members of Kor gave decision. It's mandatory for every male adult of the family to attend the meeting of the Koram. Before any decision, the public sentiments were taken care off. All the meetings of assemblies are convened and adjourned in the name of Jamlu Devta. The Village Council is a multi-functional body which performs the legislative, executive, financial, religious and judicial functions. Malana has evolved its own judicial system which is in practice since times immemorial. Malaneese did not make any complaints before the civil authorities. This type of participatory courtship is rarely found in any other village of India. The village has a three tier single integrated Judicial System – (1) Koram (2) Chhaba and (3) Devta Jamlu. Devta Jamlu Plays a decisive role and is the final authority in the judicial system. All the decisions are taken in his name. Village Council hears criminal as well as civil cases. Chhaba is the second court of appeal consisting of two benches (1) Bada Chhaba and Chhota Chhaba. Chhaba hears all the appeals in all cases decided by the Koram. Devta Jamlu is the final authority. One of the remarkable aspects of the village judicial systems is that in order to
seek justice from the Devta Jamlu people from far off places also come to the Malana. The village, ensures the direct participation of the people in the village administration and in its decision making process, therefore it is also known as the land of direct democracy. One of the most striking features of the study is that Malana’s self-governing system is transcendental supernatural entity – Jamlu Devta. It is the most fundamental and vibrant factor, which holds a deep place in the minds of Malaneese and is influencing not only social and cultural aspects of their lives but also mechanism and functioning of government and law.

One can observe the impact of globalization in Malana by newly constructed houses; facility of electricity, mobile, telephone and usage of modern technology in large scale by the inhabitants. Once isolated and secluded village is now becoming globalized with the help of modern technology. It is only because of the faster growing technology only that once remained far-flung and detached is now known by the world for its unique culture. Malaneese also in their day to day life are now taking full advantage of modern technology. Now the village is also coming up with a new appearance. Earlier the villagers were not so educated but now with the passage of time they understood the importance and significance of education. By opening of the middle school in the village, the boys and girl who had missed the train to school are able to get knowledge through education. For further higher education they are also now going to the neighboring schools. One of the noteworthy impacts of globalization is that earlier there were matrimonial alliances within the village only. But now they had started establishing matrimonial alliances with the neighboring village also.

The devastating fire which broke into the village in the month of January 5, 2008 was known as the darkest day in the history of Malana. The foremost historical monuments, sacred structures of Devta Jamlu were reduced to ashes. At that moment, various
government departments, NGO's, agencies came for help to the villagers. The big fire was also one of the reasons of Malana coming into the lime light to the rest of world. Constructions of roads are now making Malana more approachable to the outsiders. The sense of kindness, generosity and hospitality exhibited by the Malaneese to the visitors to their village is a matter of surprise for the visitors. Each resident of the village owns the responsibility to take care of the visitors more than any other community.

Now externally with new look and shape, Malana is in a changing mode. The change in any shape is imminent and is bound to happen sooner or later. But internally Malana is as same as past 100 years ago. Owing to its remoteness and association of with the great God Devta Jamlu, the people of Malana held an important place in Kullu.

In the Forth Chapter titled, “Malana’s Model and Other Present Democratic Models: A Comparison” an attempt has been made to compare the Malana Model with other democratic models viz- Switzerland, India, Great Britain, United States of America and Australia. After analyzing different forms of democracy viz Direct, Presidential and Parliamentary Democracy, it has made clear that any form of democracy tries in its own way to establish the will of the people and welfare of the society. In whatever form the democracy prevails, its only aim is the betterment and welfare of the society as a whole. Democracy is not a sharply defined form of government that would need to be implemented in just one and no other way. Both in theory and in practice there are as many systems of democracy than democratic countries.

In comparison to other democratic models Malana self-governing system is being practiced in a small village with population approx 1000. Though with the passage of time Malaneese have slowly and gradually started registering active participation in the elections of
Panchayati Raj Institutions, Vidhan Sabha and Lok Sabha and now are keep to seek the benefits of modern political institutions. But their self-evolved governing system still continues to held important place in the minds of Malaneese. What makes Malana different from the rest of the other democratic models in Devta Jamlu. Everything revolves including the system of governance around Devta Jamlu. His authority is unquestionable.

The major weakness of Malana system of governance is that woman and the people of scheduled caste are not allowed to participate in the matters of governance. Malana system of governance can't be practice in the nation-states having large territories and population and system of self-governance of Malana revolves around Jamlu-Devta which is not possible in civil society of the present day.

The strength of Malana system comparing to other models is it own court of settling disputes and a measure of village autonomy, which are the most striking feature of Malana. Compulsory hundred percent attendance of male adults, maximum possible decisions are taken with consultations between the two houses. Frequent, impartial and speedy justice of Malana can prove to be an inspiration and motivation to rest of the world.

In the modern system of democracy, the representatives are divided on ideological and party principles, which are not evident in context to Malana democratic system. In Malana system the views of every individual is taken care of. A comparative study of different forms of democracy in this chapter made it clear that in whatever form the democracy prevails, if the citizens have an equal say in the government, than it is a true democracy.

Fifth Chapter titled “Voices of the Self-Governance” deals with the review of Malaneese opinion on education, judiciary, self-
governing system of their village, faith on Devta Jamlu and impact of wave of globalization on their day to day life. For this purpose data was collected from 100 respondents (69 males and 31 females).

Majority of respondents i.e., 83 (54 males and 29 females) completely favored and only 17 respondents (15 males and 2 females) favored to some extent only on sending their children outside the village to get higher education. Further respondents were asked whether they felt that new educational institutions should be opened in their village. 94 respondents (69 males and 25 females) favored it. Whereas 6 female respondents responded to some extent that the new educational institutions should be opened in their village.

Further researcher made an effort to explore that whether respondents believe that new education system had helped the villagers in overcoming their problem, 72 respondents (49 males and 23 females) admitted that new education system helped them. Results also highlight that there were 4 respondent (3 males and 1 female) those responded ‘no’ and 24 (17 males and 7 females) viewed to some extent that new education system helped them in overcoming their problems. This highlights the fact that the villagers understand the need of education and are now looking forward to give their new generation a good education by favoring opening up of new education system in their village.

An effort was made, to understand the perception of respondents regarding three tier single integrated judicial system of Malana Model. While 83 respondents (63 males and 20 females) showed their satisfaction with the working of Malana Judicial system, only 4 respondents (3 males and 1 female) showed their dissatisfaction with Malana judicial system. Similarly 11 respondents (2 males and 9 females) to some extent, were satisfied with their judicial system. Whereas 2 respondents (1 male and 1 female) responded nil. It is important to mention here that judicial system of
the village provides a remarkable example of a different legal concept and method which is hardly available in the modern judicial set-up.

Further researcher made an effort to explore the respondents’ choice between Malana Judicial system and Judicial Court. Majority of respondents i.e. 80 (61 males and 19 females) showed their preference to go to Malana Judicial system. While a small number of respondents i.e. 7 (4 males and 3 females) favored Judicial Court. 12 respondents (3 males and 9 females) responded to some extent, as they favored Judicial Court and only 1 male responded nil in the preference of judicial system.

Further, the data depicts that majority of Malaneese had full faith in their judicial system and thus most of them opted to go to Malana Judicial system rather than to Judicial Court. This shows their strong faith in their judicial system, which according to them is delivering the justice well through the centuries and is most valuable even in this time.

There were 92 respondents (67 males and 25 females) who perceived faith and satisfaction with the Malana self-governing system, only 1 female respondent responded nil whereas 7 respondent (2 males and 5 females) respondent viewed that to only some extent they had faith in their self-governing system. The data clearly revealed that Malaneese had full faith on the working of self-governing system of their village.

The distribution of respondents with regards to the preference of administration shows that a large majority of the respondents i.e., 91 (66 males and 25 females) favored administration by Jamlu Devta through Koram, whereas a small proportion of 6 respondents (3 males and 3 females) favored administration by Govt. Only 3 female respondents favored administration by gram panchayat. Results further indicate that majority of Malaneese are more agreeable to have
the administration by Jamlu Devta/Koram rather than any other government institution.

Analysis on respondents view to whom they go to solve their problems indicates that, a majority i.e., 91 respondents (66 males and 25 females) choose Jamlu Devta/Koram, while only 7 respondents (3 males and 4 females) opted to go to MLA to get their problems solved. In order to get their problem solved only 2 female respondents showed their faith in Panchayat. This shows majority of Malaneese displayed their faith on Jamlu Devta /Koram for solving their problem.

A large proportion of the respondents i.e., 87 (65 males and 22 females) were not in favour of giving the authority to Gram Panchayat to check on the working of Village Council (Koram), whereas 2 male and 1 female respondent favored it. 5 female respondents answered that to some extent only the authority should be given to Gram Panchayat. Whereas 5 respondents (2 males and 3 females) responded nil. Finding reveals that majority of Malaneese did not want any kind of check by any government agency in the working of their Village Council (Koram). The reason might be that belief in their aged-longed customs and systems yet dominates their mind and still till date is practiced by them with full conviction.

Analyzing, Malaneese belief on construction of road to their village will impact self-governing system of their village revealed that majority of respondents (56 males and 18 females) believed that construction of road won’t affect their aged-longed self-governing system. Whereas 5 respondents (3 males and 2 females) viewed that connecting of their village with road, would impact on self-governing system of their village. 1 male and 2 female respondents responded nil, whereas 9 male and 9 female respondents viewed that to some extent only, road will have impact on their self-governing system. The result depicts that Malaneese believe that the construction of road won’t affect their self-governing system and are now more willing that
the construction of road should be completed early and should reach upto the village.

Figures regarding Malaneese believe in their younger generation that whether they would be able to maintain the self-governing system of Malana village revealed that 66 respondents (49 males and 17 females) had shown their faith on their younger generation, whereas 13 males and 6 females respondents were of opinion that to some extent only their younger generation would maintain and carry forward their self-governing system. In this regard, 7 male and 8 female respondents responded 'nil'. The data clearly shows that majority of Malaneese not only devotedly work to maintain their self-governing system but also have faith in their younger generation that they would be able to carry forward their self-governing system representing great democratic traditions.

Malaneese view regarding their believe in Devta Jamlu and his prophesies through goor of Devta, documented that 96 respondents (69 males and 27 females) have faith in Devta Jamlu whereas only 4 female respondents responded to some extent only they believed in Devta Jamlu. Data clearly depicts the unending faith of Malaneese on Devta. The distribution of respondents on question of whether fire broke out in the village Malana because Devta Jamlu punished them, shows that a large majority of the respondents i.e., 80 (58 males and 22 females) were of view that fire broke out in the village because Devta Jamlu punished them. While only 18 respondents (10 males and 8 females) were of opinion that to some extent only the reason for fire in their village was due to Devta Jamlu punished them, only 1 male and 1 female respondent responded nil to the question. Result clearly depicts that Devta Jamlu is influencing not only social and cultural aspects of live of Malaneese but also mechanism and functioning of government and law.
There were 65 respondents (48 males and 17 females) who responded favorably and 3 male respondents responded negatively on connecting the Malana to outer world through construction of roads to their village. Whereas 18 males and 12 females respondents were of opinion to some extent only and 2 female responded can’t say on construction of road to their village. These results indicate that though at the start there were some disagreement against the construction of road but now majority of Malaneese were in favour of complexion of the construction of road.

The people of Malana speak a language of their own known as Kanashi or Malani. Finding reveals that majority of respondents i.e.73 (55 males and 18 females) did not favored teaching their language to outsiders. Whereas one male and one female respondent gave positive response. One female respondent did not responded, whereas 13 males and 11 females responded that to some extent the language should be taught to outsiders. Data depicts that majority of Malaneese were not in favor of teaching Kanashi to outsiders and that is one of the major reason that only the Malaneese and none of the outsiders can speak or understand this language.

An attempt was made to find out the Malaneese view on their settling down outside the village. Result shows that there is a mix response by respondents. 33 respondents (26 males and 7 females) did not favoured it, whereas 4 males replied positively on the villagers settling down outside the village. 26 males and 11 female respondents responded “to some extent” as they favour, whereas 13 males and 13 females were not able to respond. A result clearly shows that once remained cut off from the rest of the world, Malaneese are now to some extent willing to settle down outside the village.

Malana remained detached from the rest of the world for so many years. But with the passage of time they came into contact with the outsiders. Thus, an attempt has been made to find out the
Malaneese response on outsiders setting down in their village. Data reveals that majority of respondents i.e. 82 respondents (64 males and 28 females) did not favoured outsiders settling in their village. Whereas only 2 male respondents responded positively. 2 male and 1 female responded to some extent that they were in support of outsiders settling in their village. Only one male and 2 female respondent remained neutral and did not responded to the question. Data clearly depicts that though Malaneese are now more open to the rest of the world and willing to settle outside the Malana but still they are not in favour of outsiders setting in the village. Malaneese welcomes outsiders as a visitor and guest but not as a permanent settler in their village.

Additionally, respondents were further asked to highlight whether they consider it is their responsibility to provide protection to all who come seeking refuge to their village. Surprisingly, 90 respondents (61 males and 29 females) responded positively, whereas only 3 male and 1 female respondents considered to some extent that they considered it as their duty. The result clearly depicts that out of gratefulness to Jamlu, Malaneese unquestioningly and obediently offer refuge to anyone fleeing from any sort of trouble. This tradition is still till date maintained by Malaneese, whose only objective was to help out the needy.

Modern technology has an impact in the day to day life of Malaneese. Data revealed that 59 respondents (34 males and 25 females) agreed that modern technology has an impact in their day to day life. There were only one male respondent who did not agreed and 33 males and 6 females respondents were of opinion that to some extent, modern technology has an impact in their life. Only 1 male respondent did not responded. Data reveals that, now with the passage of time Malaneese are inclining towards the modern technology and welcoming it in an affirmative way.
There was a mix review of respondents on getting their daughters marrying outside their village. Only 20 respondents (11 males and 9 females) favoured it. While 2 males and 1 female respondent responded negatively. 49 males and 12 females respondents agreed to some extent, as they were in favour of getting their daughters marrying outside the village, while 7 males and 9 females respondents did not responded to the question. This depicts that though now there is a matrimonial alliance between Malana and neighboring villages but still majority of Malaneese are not in favour of it.

Government institutions like (dispensary, animal husbandry, anganwadi) play a vital role in any rural area. Majority of respondents i.e. 89 (64 males and 25 females) gave affirmative response towards these institutions. While one male and one female respondent gave negative response and 4 male and 5 female respondents favoured these institutions to some extent. The result shows growing response of respondents towards government institutions and now they are utilizing and taking assistance from these institutions. An overwhelming majority of respondents i.e. 77 (58 males and 19 females) preferred both kind of attires, whereas 11 males and 12 females respondents favoured traditional clothing. This shows the impact of modernity in life of Malaneese in the way of their attires. At the present they are more willing to dress in modern as well as in traditional attires.

There was a mix opinion of Malaneese towards the changes came because of globalization. Most of the respondents felt that education and increasing tourisms were the positive impact of globalization whereas other felt that globalization will impact their aged-longed cultural heritage and also increase in pollution in the environment. It won’t be wrong to say that indications of globalization are evident in the lives of villages. About their requirement from
globalization, majority of Malaneese viewed that road, education, internet, school, hospital and all the basic facilities are their requirements. Results depict that now Malaneese understood the importance and utility of the modern technology and are demanding more facilities and amenities for the betterment of their village.

Majority of respondents responded positively towards their satisfaction towards the globalization and changes that are occurring in their nearby places. Respondents viewed that now they are able to understand the customs, languages and also they are using modern method of construction of their houses. There is also change in their economic system. Thus, results shows that Malaneese are welcoming the globalization and changes that are occurring in their nearby places. An over whelming majority of the Malaneese viewed that they want to retain the old system of democracy because they consider it is their identity and want to stick with that only. Whereas very few respondents viewed they do feel that there is a need of some modification in the existing system of democracy. Results, depicts that though Malaneese are overwhelming the globalization but they want to retain the old system of democracy.

Majority of respondents define globalization as a mode of betterment of facilities, inter-societal links, modernization, unity, betterment of society, peace and no harms to society. This shows Malaneese positive approach towards globalization.

After summarizing the results an effort has been made to highlight the main findings of the study.

**MAIN FINDINGS:**

- In the present study, there were 69 males and 31 females respondents. Where they responded on education, self-governance of their village, faith on Devta Jamlu, Judiciary and impact of wave of globalization on their day to day life.
A strong association emerged between education and awareness level of the respondents. A majority of respondents favoured opening of new education institutions in their village and believed that new education system had helped them in overcoming their problems.

A majority of the respondents in the present study favoured sending their children outside the village for further higher education.

Majority of the respondents admitted the positive impact of modern technology (TV, Mobile, Internet etc) in their day to day life.

Study reveals that majority of respondents have unending faith in Jamlu Devta and his prophesies (through Goor).

A vast majority of the respondents believed that fire broke out in their village was because God Jamlu punished them.

A considerable proportion of the respondents agreed that they were satisfied with the working of self-governing system of their village and were not in favour of giving gram panchayat the authority to check on the working of their village council.

Findings in the study show that majority of respondents did not preferred judicial court rather they showed full faith in the three tier single integrated judicial system of Malana.

Finding indicates that there was a mix response of respondents on their settling down outside the village.

Finding reflect that majority of the respondents in the present study were not in favour of outsiders settling down in their village.

An overwhelming majority of the respondents in a study undertaken consider it their duty to prove protection to all who came seeking refuge to their village.
• Results show that majority of the respondents were in favour of not teaching their language (Kanashi) to outsiders.

• A strong association was found between construction of road and self-governing system of village. It was found that respondents favoured connecting of the village Malana to outer world through construction of road and believed that construction of road won't impact on the self-governing system of their village.

• There was a mix review of respondents on allowing their women to marry outside the village. Very few respondents were in favour of allowing their women to marry outside the village.

• Findings indicate the majority of the respondents were utilizing the services of dispensary, Animal husbandry dispensary and Angan wadi of the village.

• A vast majority of the respondents liked both (Traditional and Modern) kind of dress. This shows the growing interest of villages in modern dresses rather than traditional dresses.

• In comparison to Government, Gram Panchayat and other, vast majority of the respondents liked the administration by Jamlu Devta through Koram. This shows the faith of villages in Devta Jamlu.

• An overwhelming majority of the respondents, in a study undertaken preferred to go to Jamlu Devta / Koram rather than MLA, Gram Panchayat or other to solve their problems.

• Results shows that majority of the despondences believed that their young generation would able to maintain the self-governing system of the village Malana.

• A majority of the respondents in the present study favoured modern technology and changes occurring in nearby places due to globalization.
A considerable proportion of the respondents favoured to retain the old system of democracy in their village.

Findings indicate that Malana system of governance is implacability in the nation states having large population and territories.

The result also reveals that in Malana, the whole government revolves around Devta Jamlu, which however is not possible in every civil society of in the present day.

CONCLUSION:

Malana was never ruled or invaded by any external administration. During the past more than sixty years after the independence the vast changes that have taken place in the country have bypassed Malana quietly. As far as possible the government also seemed avoiding intervention in the affairs of the Malana. Malaneese had been living in harmony with nature, having their own language, their own self-governing system, judicial system and their own rules and regulations. For past so many years they remained mysterious to the outside world. At present with the passage of time Malana came into contact with the surrounding world and exposed to the outside world more openly. But despite all the associations and contacts with the outer world, they came out clean and remained all along in the history a self-indulged society. Their only motto was to keep themselves unmixed and untainted. Its area of interest, particularly economical and spiritual extended beyond the territorial limits of Malana. However, its jurisdiction is limited to the Malana only. Jamlu Devta, the ruling spirit of Malana, is perhaps the most essential and pulsating factor which keeps on resounding in the mind of Malaneese.

The rebuilding of Malana witnesses transformation of an ancient civilization. There are some slow signs of progress and positive interaction of Malaneese with the outer world. Now slowly and gradually the Malana is coming up with a new look. Significance and value of the modern technology can be experienced more profoundly in the tough environment of Malana.
New constructions of houses and constructions of road are going on at a fast pace. Now almost every home has electricity, TV, a satellite dish, mobile telephone service. Today, Malaneese are looking forward to give their young generation a quality education, so that they could be earning hand and line up with the outer world. The numbers of students in the government school has also been growing. Now, Malaneese are seeking admission for their children in other private schools for better education.

Malana is changing now and the need of time had changed their thought too. Though till date Malaneese managed to protect their age-old traditions in the era of globalization but still there is need to preserve their aged lontged cultural system in certain forms and in this respect support from government is required. The most important thing we can do to benefit the Malana is by helping them in preserving their culture and facilitates for the development to their community. We, who have access to so many resources, including social capital, have a wonderful opportunity and responsibility to help out Malaneese and make it possible for them to safeguard their unique culture from extinction.