CHAPTER V

SUMMARY AND CONCLUSIONS
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The present investigation on the genetic study of 'Kanjarbhat': a De-notified tribal population inhabiting different villages and towns of Dharwad and Gadag Districts of Karnataka is the out-come of the research conducted to know the Demographic Variation, Serological Variations, Dermatoglyphics (Patterns), Criminological Dimensions and Rehabilitative Programmes. A comparative study has been done with other studies on other caste populations of South India with special reference to Karnataka.

The Kanjarbhat, are a small endogamous community subscribing to Hindu faith whose origin is Rajasthan. Rajput king Maharana Pratap Singh was ruling over Mevad's Udaipur in those days. He had under his control Rajasthan and some parts of Delhi. The kings of this kingdom looked after their people very well. In the army of these kings Sansi community people were employed as soldiers, even the brave Rajputs were also soldiers. During that period only the rule of Moughals had started. During 1534 A.D. Moughal King Akbar Badshah (declared war) attacked Udaipur. The ‘Moughal soldiers’ were so strong that Maharana Pratap Singh’s army lost the battle and the king along with some soldiers found refuge in ‘Haladi Ghat’ forests and was wandering. Then Akbar Badshah sent a message that if he surrendered he would return Rana Pratap Singh’s kingdom to him. The brave warrior rejected the offer and told that till his last breath he would fight and get back his kingdom but he will not surrender. The brave ‘Sansi soldiers’ were also there with the king. For many a days they could not
get food and water they literally starved, they used to eat edible parts of the available roots and herbs. Afterwards they started hunting and used to eat roasted meat. Along with the king the soldiers also suffered a lot. They formed a group of 4-5 and started looting people during night. The Moughal king started troubling the followers of Maharana Pratap Singh. Ultimately Maharana Pratap Singh could not capture his kingdom. The Rajput could not withstand the difficulties and started to leave the forest and scattered to different parts of the nation by packing their materials and other belongings on horses and asses. They looted people, sometimes used to get alms, started leading life according to the prevailing conditions and atmosphere. In order to lead life they prepared country arrack, sold, drank and found a sort of work.

It is said that, a couple of centuries ago, when war ceased the “Kanjarbhat” who were “soldiers” in the Army of Rajput King Maharana Pratap Singh and they lost their jobs, became restless and began to wander over the country first as peddlers, than as ‘mendicants’ and lastly as the most confirmed makers of railway theft, robbery and dacoity, gambling and illicit liquor. Because of their nefarious activity, the British Government declared them as “Criminal Tribe” under the provisions of the Criminal Tribes Act, 1897 and confined them to settlements established in Bijapur and Dharwad districts.

Most of the families are nuclear families in this tribe. Because of the migration from one place to another they have been forced to adopt nuclear family system and patriarchy is common. Though monogamy is the widely accepted family norm, polygamy is not uncommon.
Marriage celebration among "Kanjarbhat" is simple. Divorce is very rarely seen among Kanjarbhat. The life cycle rituals are celebrated by following brahmanical norms and regulations. Mainly all Hindu deities are worshipped by the people of this community.

So far there are no systematic and comprehensive surveys conducted on the biological, cultural and criminological aspects of these people.

The present research was carried out during 2005-2009. Different types of data regarding Demographic variation, Serological variation, Dermatoglyphics (Patterns), Criminological dimensions and Rehabilitative programmes were collected from the people living in the districts of Dharwad and Gadag. Random sampling method was adopted for data collection and also observation and in-depth interview method were adopted. Standard techniques and procedures were followed in the collection and analyzing of the data. The results of our study have been compared with those of the neighbouring caste populations of Karnataka. The results of the present study have been summarized as below.

**DEMOGRAPHIC VARIATION**

Among Kanjarbhat families surveyed, 1699 are males and 1643 are females. The age and sex composition of the Kanjarbhat show the high proportion of children and adults and a low proportion of older people. The broader base of pyramid suggests that the high birth rate and low infant mortality in this population. The sex ratio (males per
The mean menarchal ages and marriage ages among the Kanjarbhat girl's are 13.05±0.07, respectively. Further, the mean menarchal age of the upper caste populations like Iyengar 14.86±0.12, (Meera 1999), Maggashetty 14.36±0.11, (Meera, 1999), Vokkaliga 14.00±0.09 (Rekha 1999), Nayaka 13.92±0.08, (Obanayaka, 1998), Jenukuruba 13.72±0.07 (Jayanthi, 1995), Kadukuruba 13.69±0.09 (Mamtha 1995), Adikarnataka 13.64±0.07 (Gangadhar, 2000), Adikarnataka 13.14±0.788 (Veena and Bhat, 2009), etc. The mean menopausal age in Kanjarbhat women is (44.34±0.12 years), showing comparatively little smaller reproductive period in the Kanjarbhat women, Vokkaliga 47.70±0.31 (Madhusudhan 1997), Iyengar 46.60±0.42 (Meera 1999), Nayaka 46.53±0.43 (Obanayaka 1998), Maggashetty 45.84±0.44 (Meera 1999), and Adikarnataka 44.36±0.21 (Gangadhar 2000) of Mysore City. The mean age at marriage among Kanjarbhat males and females was found to be 23.66±0.24 and 17.48±0.22 years respectively indicating early marriages in males and females than in many Karnataka populations, such as Nayaka of H.D. Kote 23.33±0.64 and 19.65±0.55 (Obanayaka 1998), Vokkaliga of Daddabeekanahalli 25.82±0.42 and 18.00±0.31 (Madhusudhan 1997), Iyengar 31.97±0.22 and 19.38±0.09 (Meera 1999), etc. The mean marital distance is (23.80±0.59 kms). The average number of live births for all married Kanjarbhat females shows the mean of 3.13 children per woman indicating the total fertility rate. The
number of live born offspring in completed sibships (04.94), there are 126 married women aged 40 years and above, who had presumably completed their families and have produced 622 live born offspring giving an average of 4.94% per woman.

The average number of surviving offsprings for all married women by age groups shows that there are 280 married woman producing 795 surviving offsprings giving an average of 2.84 offsprings per married woman, who had at least one live born child. The surviving offsprings in completed sibships, there are 126 married woman aged 40 years and above, who had presumably completed their families and produced 616 surviving offsprings giving an average of 4.89 per woman.

The breeding size, effective size of Kanjarbhat population, in the number of individuals who left progeny in the present population is 760 and the effective population size (Ne) is 419.6 and the variance due to drift is 0.0002979. Finally, the index of opportunity for selection is calculated for 0.4326.

**BLOOD GROUPS (SEROLOGICAL VARIATION)**

This has been attempted on the basis of the analysis of ABO and Rh (D) blood groups among the Kanjarbhat. The frequency of ‘O’ blood group is found to be the highest in the population. Next to this comes the frequency of ‘B’ blood group, followed by ‘A’ and ‘AB’ blood groups. Frequencies of O, A, B, and AB phenotypes for Kanjarbhat are 35.00, 25.00, 32.05 and 07.95 respectively.
It has been observed by Mourant (1976) that the people of South India belonging to Dravidian Linguistic families are characterized by high frequency of ‘A’ gene as compared to the people of North India, who have ‘B’ gene in high frequency. Among Kanjarbhat the incidence of ‘B’ gene is more. Therefore, our results are not in conformity with Mourant’s observations of South Indian Population. In the case of Rh (D) blood group system. Rh-ve is found to be little above (23.23%) as in many Indian castes as well as in tribal populations. The gene frequencies of ‘D’ and ‘d’ genes are 0.5180 and 0.4820 respectively.

**DERMATOGLYPHICS (PATTERNS)**

Results drawn from dermatoglyphic features have been presented in tables from 28 to 42. Percentage distribution of pattern types on right, left and both hands of Kanjarbhat males and females of Dharwad and Gadag Districts have been presented in tables from 28 to 33. The distribution of whorls, loop and arches in the hands of Kanjarbhat do not follow the general rule, prescribed by Cummins and Midlo (1943).

The pattern intensity index values reveal that the males present more whorls (12.1059) in their hands than in females (11.4706). The ‘t’ test shows the insignificant difference of 1.7926 between males and females at 05.00% level. The mean values of Furutha’s Index of males (76.7554) is greater than of females (54.5652). Dankmeijer’s Index values of females (52.5896) are higher than of males (37.8549). It clearly indicates that the higher frequency of arches in males than in females.
Regarding a-b ridge counts males show the greater values (36.4265) than the females (32.8647). The 't' test value for a-b ridge counts show the significant difference of 10.0182 at 05.00% level. In case of total ridge counts the same condition exists. Mean total ridge count value for females is greater than males (81.0706 and 74.0882 respectively). The 't' test shows the insignificant difference of 2.7623 at 05.00% level. In 'C' line polymorphism, ulnar, radial, and absent categories have been observed. 'C' line termination at proximal end is absent. The percentage distribution of 'C' line termination in ulnar end is found to be more among males (83.52%) than in females (77.63%). Radial termination is more in the right hands of females (57.64%) than in left hands of males (37.64%). The atd angel is more in the right and left hands of females (81.6118 and 80.5294) than of males right and left hands are 77.2882 and 70.8882, respectively.

CRIMINOLOGICAL DIMENSIONS

When we glance at the criminality background among Kanjarbhat, it is clear from the account of various crimes that in the quest to earn livelihood they wandered over the country first as peddlers, then as mendicants, and lastly as making various types of crime namely, railway theft, robbery, dacoity, pick pocketing, cheating, gambling and distillation of illicit liquor, etc. As peddlers and mendicants, Kanjarbhat were unsuccessful but as making various types of crimes they were quite successful. They took up to criminality when other professions did not yield enough returns. As a result, making various crimes of these people was the main source of income.
Like other members of society today, 'Kanjarbhat' in general are leading a law abiding life. The educated 'Kanjarbhat' are engaged in different Government and Non-Governmental institutions as D-group workers. The educated unemployed youths are trying their best to get one or the other employment. The uneducated ones are engaged in labour work. The skilled workers such as Auto-rickshaw Drivers, Coolie, collection of scraps, sales man and carpenters, and so on are all engaged in their jobs. 'Kanjarbhat' are one with the mainstream now. They hate crime and criminality like other law abiding members of society.

REHABILITATIVE PROGRAMMES

The 'Kanjarbhat' in general are fully aware of the rehabilitative measures taken for the upliftment of their community since the pre-independence period. They remember with reverence Mr. O.H. B. Starte, whom they call 'Thatsaheb'. The elderly leaders of the community expressed that it is the 'Thatsaheb' who provided them the houses, jobs in the mills and so on. The 'Kanjarbhat' are fully the reservation policy of the Central and the State Governments and the Category in which their community is included them as a Scheduled Tribe. The educated mass and the leaders of the community in general criticized the different Backward Class Commissions for having unnecessarily creating another class of Kanjarbhat, which does not exist. The leaders say that the Government has not taken any action in this regard even though it is brought to the notice of the officers concerned from time to time.
The ‘Kanjarbhat’ claim that, the De-notified Tribes such as Banjaras, Koravas, Bhamtas and others have been included in the Scheduled Tribe and Scheduled Caste categories. Since, ‘Kanjarbhat’ tribe is also a De-notified tribe and it has also faced the same hardships as that of the above mentioned tribes, they stress on inclusion of their community in the category of Scheduled Tribe.

CONCLUSIONS

In this thesis an attempt has been made to study a few genetic features among Kanjarbhat tribe of Dharwad and Gadag districts in Karnataka. At present socio-economically Kanjarbhat are in a least position.

The historical background of ‘Kanjarbhat’ has been discussed in the second chapter.

Among the ‘Kanjarbhat’ we find high birth rate and low infant mortality rate which indicates that it is an expanding population.

In blood group studies it is ‘B’ gene which is predominant compared to ‘A’ gene. These results are not in conformity with observations made by Mourant (1976) in South Indian populations. In Rh (D) blood groups as it is observed in many South Indian populations, the incidence of Rh -ve blood group is little above.

The dermatoglyphic characteristic features in general are more or less in conformity with the trends observed in different caste populations studied elsewhere in Karnataka.
Pertaining to crime, they are involved in many crimes, namely, murder, assault, robbery and dacoity, pick pocketing, cheating, gambling, theft and distillation of illicit liquor. In the summer days their crime rate is low because they get labour work, coolie and also engaging in collection of food grains from farmers. In the rainy season, crime rate will be high due to unemployment. In this season they will not get any work to do, for getting fulfillment of basic needs. It is opposite to the Ecological Theory (Enrico Ferri, 1958)

In the rehabilitative programmes, 'Kanjarbhat' people are very much neglected. They are not getting any type of facilities from Government. So many people do not have their shelters properly. Till today they are residing in huts and in these modern days, they are backward educationally and politically. Very less people have their own houses and majority of people are residing on the footpath.

Thus, the present study on the 'Kanjarbhat' tribe of Dharwad and Gadag districts has incorporated in itself the socio-cultural life, biological features, criminality and rehabilitation. It has provided an in-depth and comprehensive understanding of the total life of the 'Kanjarbhat' tribe.

**REMEDIAL MEASURES**

Following are the few remedial measures suggested for the welfare of Kanjarbhat.

Kanjarbhats claim that they are neglected in various social, economic, and political upliftment schemes and need special attention.
Presently the Kanjarbhat people are trying for inclusion of their name in Scheduled Caste or Scheduled Tribe category list. For this, they have reported that they have met many central and state ministries from the period of our first prime minister of independent India Pandit Jawaharlal Nehru to the present Prime Minister Manmohan Singh, and also the Chief-Ministers of Karnataka, the then Chief Minister Nijalingappa to the present CM, Yadeyurappa.

While most of the Kanjarbhat aged and Leaders felt sorry for their submission of many memorandums to the Government of Karnataka and also to the Government of India which have given no attention to their cause. As a researcher with participant observational method, I have noticed that still they are backward in all spheres of life and it is better if Government struggles hard to take all possible steps to bring them into the main stream of Socio-Economic and Political scenario.

The Government must take-up programmes meant to raise the consumption levels of the Kanjarbhat. It is necessary to provide the Kanjarbhat with reasonable level of goods and services for their well-being. Presently, the consumption levels are very low, probably because the Government is unable to cope with their requirements because of scarce resources or for want of a well-coordinated and meaningful tribal policy. The depressed economic conditions in the Kanjarbhat settlements taken up for studies are an indication that lot of hard work needs to be done to ensure simple but decent levels of consumption. This consists of public distribution of essential commodities and provision of certain public goods under the minimum needs programme
such as education, health, rural drinking water, rural electrification, rural roads, and house sites for the landless households, slum improvement, etc.

In the Kanjarbhat settlements about 60 percent of the households do not possess roofs of their own. A majority of the residents live in huts. Therefore, the Government should take necessary steps to improve the housing condition of the Kanjarbhat. The Government has a number of schemes to provide houses to the poor. The Kanjarbhat have a right to have their own houses but in case they are unable to have houses on their own, the Government should provide at least cheap but functional houses, to them.