CHAPTER- VI

MATERIAL NON-MATERIAL CULTURE

The preceding chapter has highlighted the factors governing the migration of the ethnic population of Lambani community, and also it has highlighted the process of adjustment of the tribal community respondents in the city in relation to their preferred occupations. The analysis has revealed that the migrant Lambani respondents with a background of highly unskilled jobs to follow in the beginning have slowly graduated to semi-skilled professions and propose to take up more remunerative jobs in their process of settling in the city. The changing desires for the occupation that they can prefer to profess, and their relations with people of different classes particularly those vested with both political and economic power would have necessitated the Lambanis to improve their social status and their expectations from the point of their new life in the city community. Having been migrated from Tanda which symbolises poverty, illiteracy, backwardness, ignorance and stagnation, the city renders the Lambanis new hopes and scope for improving themselves socially, culturally, economically, educationally and politically. The improvements or newness among the ethnic population is possibly through cultural contact in the urban world. In the present chapter an attempt is made to present analytically the material and non-material cultural changes as obtained among the Lambanis migrant respondents in Davangere city. In the following sections we provide the details of material possessions what the ethnic migrants have been able to successfully achieve and subsequent developments what the respondents have experienced for themselves.
6.1. OWNING HOUSE:

The migration of the families to the city generally starts off with the migration of the head of the household followed by the family members. The first step in the process of settling in the city is finding out an accommodation or even a place either on ownership or rental basis near or close to the area of work. The family would make considerable investment to own a house of their own over a period of time. Thus, it is found that almost 90 per cent of the households have reported to be owning the house in which they are presently residing. Only 10.50 per cent are reported to be staying on rent basis. It is important to note that most of these houses have come up as an unauthorised occupancy and have been regularised over a period of time. This is the result of a continuous struggle by the ethnic households with the support of the elected representatives. Thus, these migrant households have gained ownership rights over the piece of land.

As a result of the ownership rights granted to them by the Municipality or the assurances given by the elected councillors, the people are found to be continuously investing on the house. The houses slowly graduate from a thatched hut to a semi-pukka house with asbestos or tiled roof and finally with the RCC roof with other facilities like electricity etc. The process is expected to have taken several years before a hut is transformed into a RCC roofed house.

We have seen above that 195 (89.05 per cent) respondents have been able to acquire a house for themselves which makes it clear that they will permanently settle in the city. As the city is close to the area of their natural tanda habitat, and as it is strategically located they would prefer to continue to stay in the city. Even those who are in government jobs with frequent transfers
at least once in three years from place to place, also keep their families in Davangere city and keep commuting daily or weekends depending on the distance. As the ethnic migrants keep their children’s educational interests in their orientation, Davangere is found to be a moderate place for the purpose.

City is such a place in which the residential blocks are available on an annual contract basis. That is how only one respondent has revealed that he has obtained a house on lease basis and live in it.

We have further probed with the respondents as to what is the nature of house in which they live, that is whether it is tile roofed, RCC or hut. The details obtained show that more than half of the respondent’s houses are of tile or asbestos sheet roofed. The details are given in the following table 6.1.

<table>
<thead>
<tr>
<th>Nature of House</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>RCC roofed</td>
<td>55</td>
<td>25.12</td>
</tr>
<tr>
<td>Tiles / Asbestos sheet roofed</td>
<td>118</td>
<td>53.88</td>
</tr>
<tr>
<td>Huts</td>
<td>46</td>
<td>21.00</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>219</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

We may observe from the above table 6.1 that 54 (53.88 per cent) per cent of the respondents live in houses which have either tiled roof or roofed with asbestos sheets. Tiled roof house in a city certainly implies low economic status of the family or individual living in it. The reinforced cement concrete (RCC) houses are common in city particularly in those localities in which middle and upper class people live. It is generally in the older part of the city or newly developed slums in which tiled roof houses are a common scene. Again the
tiled roofs are graded into two as “black-tiled” and “red-tiled”. The black tiles are of prototype tiles manufactured by traditional native pot makers who prepare them using a prototype technology. The red tiles which are in this region proverbially called "Mangalore tiles" as they were initially prepared in Mangalore coastal region in Karnataka using western technology in an industrial manner. Costwise, the red tiles are no doubt costly and as it is so, they symbolise little improved economic status of the family. Now it has become a fashion to use red tiles where they reach upto the RCC structures. The black tiled roofs are often replaced with red tiles symbolising little modernisation of the house.

The asbestos sheet roofed houses are limited in number as people do not prefer to use them due to the heat condition it creates inside the house during summer. The asbestos sheet roof does not allow air to pass into the house unlike tiled roof houses. Hence the preference is for tiled roof houses, that too, red tiled houses. Now the government has come out with a welfare measure programme for the SCs and STs to provide a house to the houseless where it builds houses and allots to the identified beneficiaries. When government builds house for the houseless invariably builds red tiled houses. The red tiled houses are built in group or row either in village or city. It is invariably governmental built houses and it certainly indicates the “Under-class” area in the city or village. The Lambanis in Davangere who live in the under-class area have largely been able to obtain houses under the governmental “house to the houseless” welfare scheme.

Further we may observe from table 6.1 that more than one-fifth (21 per cent) of the respondents live in huts built mostly in the “sub-under-class” area which are occupied by the lowest of low and these areas are not yet covered
under the governmental slum clearance projects which are common in all cities in Karnataka. These respondents are the unfortunate ones as they have not yet been able to muster support to get a house built on their own or get one in the governmental quota for which political support in the local area of the city community is a must or otherwise bribe the authority to get one in their favour.

We may observe from the same table 6.1 that about one fourth (25.12 per cent) of the respondents live in the RCC houses. Most of them are governmental employees and live in better residential localities in the city. The details of the type of houses either owned or rented by the Lambani respondents in Davangere city amply indicate the varying class status among the ethnic migrants in the city. All the Lambani ethnic migrants do not like an under class life. Some are far better while others are far worse. Extremity of class status among the Lambani migrants in Davangere City is quite evident from this.

6.2. ACQUISITION OF GADGETS:

The complex urban life necessitates the owning of a variety of consumer durables like radio, television, fan, electrical iron box etc. These appliances not only add comfort to the present day life, but also elevate one's social status and more so among the lower income groups. These gadgets have become a common possession in every urban household. Ethnic migrants like the Lambanis cannot be an exception to this. However, we find from the respondents that about 37.44 per cent of the respondents reported to be not owning any of the electrical and electronic gadgets. This only speaks of the lower stage of social evolution in which these respondents are still in. Those respondents
who have not been able to improve their family income and still struggle for a subsistence living cannot think of the modern civilisational artifacts to be acquired and possessed as status symbol.

Comfort has been one thing what the urbanites look for achieving in the background of their improved economy. The ethnic migrants are no exception to this. The minimum comforts involve fan, refrigerator, furniture, television sets, radio and other household gadgets which majority of the respondents households possess. It is interesting to note that about 40 per cent of the households are owning an electrical iron box which is essential for pressing dresses with a view to look better. This clearly confirms the fact that they are trying to live up to the urban expectations. The role of the electronic media in adapting to the urban life may be in terms of dress, dialect etc., cannot be totally ruled out. Television has become almost an every household concept. Even if a house does not possess it, members go to neighbours house to view T.V. programmes. For many, T.V. has become a daily necessity for information and entertainment. The urban ethnic groups are no different from others.

City is a vast habitat spread over several kilometers. Distance between the residential and work place is so much that using a personal vehicle becomes essential in order to cover the distance. Also owning a vehicle is in a way to symbolise the economic status of an individual and his family. If on the one hand individual vehicle is a necessity to some it is a luxury and a class symbol to some others on the other. In the urban world, a man and his family are assessed only by such possessions. Again one may see “Conspicuous consumption” exhibited by people in terms of their possessions. In order to know from the ethnic migrants as to whether they have been able to adopt
the urban class styles a question was asked to the respondents, "Do you own a vehicle? If so, of what type?" The details indicate that about 65 per cent of the households possess one or the other vehicle.

Among the respondents who own vehicle, about 25 per cent are reported to be owning either a moped or a scooter each. About 7 per cent of the respondents own a car. Ownership of the vehicles may be more a phenomenon among the office goers in the public sector rather than those working in the informal sectors or even in the mills. Bicycle is a commonly used mode of transport to many (83) of the respondents. As bicycle is looked down upon as a means of transport in Indian society today it has remained a vehicle of the poor man.

6.3. ACCESS TO THE PRINT MEDIA:

The present day city life in India is a mix of both modernization and the traditionalism. The attributes of modernization are the formation of the Voluntary Organizations, formal relationships among peoples and organizations, usage of the print and the electronic media to the advantage of the present day life. Thus, keeping abreast with the things happening around oneself demands reading newspapers and listening to the radio or the television. News papers are also being used as mouth pieces for the expression of different faiths. With a view to understand this, the respondents were asked to state about the reading of the news papers. About 45 per cent of the respondents have reported to be reading the newspaper regularly while 9.59 per cent have said that they read news paper occasionally. This is quite understandable as nearly 50 per cent of the respondents are reported to be illiterates. The illiteracy together with their poor economic levels are found to be holding them together.
To the question, do you buy newspaper, a third of them i.e. 32.42 per cent have said that they buy the local newspaper. About 8.21 per cent have said that they buy the newspaper occasionally. However, still a large majority of them i.e. 59.37 per cent are reported to be not buying any newspaper. The poor educational background and the poor earnings by the households may be the factors. The newspaper readers are those with high school or college education and also leading a comfortable life. They may also be investing on these things from the point of view of their children’s educational and future careers. The access to newspapers not only exposes them to issues at the regional or the state level, but also helps them in organising for issues of common interest.

6.4. CLOTHING : DRESS:

In the introductory chapter itself it has been attempted to explain the distinct habits of the Lambanis in respect of the robes used by the Lambani women. The feeling among the general public in common and the community members in particular is that there is an increasing preference among this ethnic community for the dress used by the womenfolk of westernized castes and sects. Almost all the sample respondents also concur with this general idea. The womenfolk in general feel that the use of their traditional robe by them will result in a distinct identity even when they are in the crowd. They look conspicuous among others due to peculiar dresses. The other reason is that it is very time consuming to prepare their costumes. The time consumed for the preparation of the dress, lack of knowledge among the younger generations as to how to prepare them and the cost involved towards getting the dress prepared are the other important reasons for the traditional dress of the
Lambanis being gradually vanished. Moreover, the preference for the modern dress is more among the youngsters may be because of improved education, and their inclination to identify themselves with the members of the other communities other than their own could be a reason for declining taste for traditional dress among Lambanis. Thus, the dress which was the source of ethnic identity is almost on the verge of disappearing from the use among the members of Lambani community. The traditional dress as on to this date is only used by the older and uneducated people. This is not only among the community members who have settled in the urban areas, but also those living in the Tanda. Thus, these changes are taking place not only for reasons of changing times, but also increasing necessity for the community to identify themselves with the locals or other non-tribals. In a way they are covered under the process of being modernized.

To the question, “Do you welcome the changes in the dresses used by the women members?”, almost all the respondents have said “yes” and they have also said that they have “no objection” for their women members shifting from the traditional dress style to the modern one.

Thus, the community seems to be more responsive to adapting to the modern urban material culture.

6.5. FAMILY RESPONSIBILITY: DECISION MAKING :

The family tradition in the Lambani community, as in case of the other communities is found to be very much a patriarchal family. The elderly menfolk in the family are not only the bread earners, but are also found to be the key decision makers. With a view to understand the changes in the family, the
respondents were asked to state their responses relating to the question on decision making in the family. To the question "Who in the Lambani family should make the decision?" More than 70 per cent (71.68 per cent) have responded saying affirmatively it is "men". Only the remaining respondents have not agreed with this. The perception of the large majority of the respondents may be a reflection of the type of family that was prevailing or continue to prevail in these households. From the previous discussions on matters relating to marriage, death/birth etc., it is stated that the male head of the household takes a decision for the family. Thus, the typical feature of the Lambani community is one of a patriarchal family. The migration and settlement in the city doesn’t seem to have changed their perceptions with regard to their family structure and functioning in general.

The respondents were asked to further state whether in their opinion both the man and the woman in the household should take a decision jointly in the family matters. Almost all the respondents have agreed to this statement. Thus, the respondents for reasons of migrating to the city or increased exposure to family life among other communities, or the city life in general seem to agree with this. This may also be prompted for reasons like the increased participation of the female members by way of being mill workers, hawkers etc., to earn an additional income for the family.

To further enquiries, a large majority (i.e. 157 respondents (70 per cent) of the respondents said that the decision of the male member prevails over the rest of the family members. As has been noted of the total respondents, nearly 90 per cent are male heads of households. This drives home the point that most of the heads of households continue with the traditional
value systems within the family. About 28.32 per cent i.e. 62 respondents have “NOT AGREED” with the statement, “His decision in the family is the final decision”. They may be those households with a female head of the household or the single earning member households. However, it is pertinent to look at the explanations confirming the respondents’ statements of understanding as to why male members make the decision.

The perceptions with regard to the decision making in the household are found to be strongly influenced by the fact that the male member is the head of the household and the other members have no awareness. “I make decision as I am the Head of the Household”, has been held by 63.69 per cent of the respondents and 71.3 per cent of the respondents have held their view “Others have no awareness” as to what and how to make decision respectively. About 8 per cent have also said that it has been the tradition within the community that the male member in the family takes decisions on behalf of all the other members. To that extent, it may be inferred that the community is very strongly influenced by the customs and traditions of their community. The fact that generally the women members in the household are illiterates and have little exposure is also being used to rationalise their perceptions.

It has been expressed by 62 respondents that women should also participate in the decision making of family affairs. That is woman is competent enough and be given a chance to participate in such an exercise. Of such respondents, 42 have said “Women require adequate participation in family decision making”; 21 have said “the decisions have to be taken by mutual consent”; 9 have said, “Women take better decisions” and 8 have expressed that “Women are educated, intelligent and have better awareness” with regard to decision making for the family.
These respondents who have reported that the women should be consulted in the decision-making process seem to have two strong reasons for saying so. The first reason is that the decision relating to the family has to be a joint decision of the members in the family (33.87 per cent). This seems to run parallel to the prevailing trend in the modern urban family. The other reason is that the women require adequate representation (67.74 per cent). The two other factors reported by the respondents are that women in the household are educated, intelligent and have awareness (12.90 per cent) and Women take better decisions (14.51 per cent). However, it must be noted that such opinions were generally shared by the educated officials in the Lambani community. Thus, the larger community is found to be continuing with their traditional knowledge and perceptions.

The study further attempted at eliciting the opinion of the respondents about the decision making on certain specific issues of the family where both the elderly male and female should together take such decisions.

It is found that the perception of all of the respondents is more or less the same on various issues like the health and education of the children; following customs and traditions relating to marriage; size of the family and the household expenditure. Thus, their perceptions may be more a reflection of the existing scenario in to-days urban society. But the community seems to be confronted with problems in bringing this into practice as the influence of the industrial urban civilisation is the same in the case of others.
6.6. AGE AT MARRIAGE OF GIRLS:

One of the factors hindering the development of girls or women is the attitude prevailing towards the women in the society. The attitudes towards woman could be understood in terms of the achievement in education, age at marriage of girls, number of women taking up non traditional occupations etc. These attitudes and values could undergo changes for number of reasons including the migration to other places. In the context of analyzing the changes that the community might have undergone, it is necessary to understand these perceptions.

To the question, “Does the marriage of girls take place at an early age in the Lambani community?”, more than 60 per cent (62.10 per cent) of the respondents have answered in negative. About 34 per cent of the respondents have only agreed that it takes place at an early marriage. This confirms that the early marriage of girls was a practice in the community. The fact that this was associated with the nomadic nature of the community and the need to protect the girls from various types of threats has been explained in the earlier chapters. However, it may be noted that as in the case of dress and other cultural attributes, there has been a change in the age at marriage for girls.

Further the respondents were asked, “Do you feel that the girls must be married at the age prescribed in the legal statutes?” To this almost all the respondents agreed in the positive. About a quarter of the respondents who feel that the marriage of girls is being organized at an early age have also confirmed that girls' marriage should not be organized at a relatively early stage in their life. This may be because of their exposure to the urban life, the changes in the status of women and more importantly, the community may be trying to follow the customs and
practices of the other caste groups living in the city. This may also be understood by the analysis relating to the education of their children. Thus, these attitudes could be the result of urbanization, modernization and westernization.

On further enquiries as to the age of marriage of their own daughters (hypothetical in terms of the respondents who do not have a girl child or who are yet to beget a child), nearly 94 per cent have said that they would like to arrange for the marriage of their daughters only after they attain the age prescribed by the law. About 6.40 per cent have said that they will follow the rules prescribed by the society.

The reasons stated by the respondents for delaying the marriage of their girls are quite varying from the physical growth to the proper psychological development.

The respondents seem to be very rational in their understanding about the subject. About 70 per cent of them feel that one of the reasons for marrying their daughters late i.e. at 18 years or later as prescribed by the law now is that it provides for the complete physical growth. They feel that to enable the girl to perform her roles after the marriage, the physical growth has to be more or less complete. Thus, their perception of the woman as one who has to more or less perform familial roles seems to be quite in tact. In order to help her doing this, they feel that her marriage should not be performed when she is too young. Looking at these issues more seriously, one can conclude that as the provisions of the law still suit role models of a woman, the community is not against following these practices.
The reasons stated by a few of the respondents for not following the age prescribed by the law are that they would like to get rid off the responsibility, scarcity of the bridegrooms or the personal reasons. These few families are found to be highly resistant groups who are not open for any sort of changes.

With a view to further understand the changes relating to customs and practices, it was found necessary to understand the factors considered by them in the selection of a spouse for their son or daughter. The following issues were listed out to them and they were asked to rank the same:

- Beauty
- Education
- Employment
- Income
- Status of the Family
- Family Property
- Caste

The factors listed out include factors which the community was valuing highly in the recent past and also the factors like the education, employment and income which are valued highly by the urban society. One of the 'the' most important factors considered by them in the choice of marriage for their children is the caste. This has been stated by 76.25 per cent of the respondents. This shows that the Lambani community continues to be a highly closed group and the caste or the sub-caste seems to be a very important factor to retain or improve their social status.
TABLE 6.2 : RESPONDENTS, BY THEIR RANKING OF TRAITS IN A SPOUSE FOR OFFSPRINGS

<table>
<thead>
<tr>
<th></th>
<th>RANK</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>FIRST</td>
</tr>
<tr>
<td>Beauty</td>
<td>24.20</td>
</tr>
<tr>
<td>Education</td>
<td>31.50</td>
</tr>
<tr>
<td>Occupation</td>
<td>31.96</td>
</tr>
<tr>
<td>Income</td>
<td>29.22</td>
</tr>
<tr>
<td>Status of family</td>
<td>44.29</td>
</tr>
<tr>
<td>Family property</td>
<td>67.12</td>
</tr>
<tr>
<td>Caste</td>
<td>76.25</td>
</tr>
</tbody>
</table>

From the above table 6.2 we may observe that the respondents marking their preferences for the selection of spouse to their wards rank beauty, education, occupation, income, family status, family property and caste in higher ranking which only indicates their preferences according to their interests. While caste and family property seem to be marked very high in terms of their preferences others follow in decreasing order.

6.7. INTERCASTE MARRIAGES:

From the discussions in the previous section and the nature of the Lambani community in terms of their occupation, culture and life patterns it is evident that it is a highly ‘closed’ community. More importantly, their habitation in Tanda itself might have perpetuated this sort of a separate identity among the communities, which is further reinforced by their dress and other cultural traits. Thus, it becomes important to understand the prevailing perception of the migrants as regards the intercaste marriages.
To the question, whether intercaste marriages are taking place among the Lambanis more than 50 per cent have agreed to it. While 20 per cent have denied that intercaste marriages are taking place and 22.37 per cent have expressed their ignorance. This raises a whole lot of questions with regard to the prevailing practices and norms relating to the marriage. During the course of the discussions it is revealed that intercaste marriages are totally forbidden in the rural communities and strict penalties are laid down. However, the migration to the urban areas has resulted in the disruption of the system and a situation where the traditional caste panchayat has no relevance. The other factors influencing the intercaste marriages are the activities of the christian mission, coupled with poverty, unemployment and such other situation. Thus, the opinions expressed by the respondents are a reflection of the situation prevailing in the urban areas.

In continuation of our enquiries, the respondents were asked to state whether they would support the intercaste marriages taking place in their communities. To this, nearly 80 per cent have said that they will not oppose the intercaste marriages taking place in their community. Only 21 per cent have said they oppose the intercaste marriages. The increased preference for the intercaste marriage in the Lambani community is for a few reasons like:

- A conscious attempt on the part of the community to integrate into the urban life or the system
- An effort on the part of the individuals to elevate their caste status
As regards their own children getting married to other caste person, the community is found to have a different perspective. Only 7.76 per cent have agreed for an intercaste marriage for their children. About 90 per cent have said that they will find a suitable match within their own caste group. Thus, the preference for endogamy among the Lambanis is very strong even in their living in industrial urban context.

The above discussions reveal that the ethnic Lambani community is passing through a difficult stage of transition. While on the one hand they want to embrace certain things happening in the outside world, on the other hand, the socialization, the social pressures or the cultural norms and folkways seem to be tying them down to customs and traditions. As a result of the limited exposure, poor educational and economic status of the households, the community members are not in a position to question the prevailing practices within the community. Hence, their perceptions reflect the traditional feelings.

The reasons stated by the respondents for not agreeing for the intercaste marriages are wide and varied. On the one hand they are found to be trapped by the cultural practices. In support of this, 33.66 per cent of the respondents have stated that as they have to follow the community practices where they will not be able to support the intercaste marriages. The other factors stated by them are the diverse cultures (6.53 per cent) and the status within the community (2.01 per cent).

The other important reason stated by the respondents is that the intercaste marriages do not last long. This has been reported by 76.88 per cent. Perhaps when they are talking of the intercaste marriages they are speaking of the self-arranged or the love marriages and hence they may not approve of it.
With a view to understand the changes taking place in the migrant Lambani community staying in the Davangere city, the respondents' views are their perceptions were also elicited as regards the status of women in the community.

To the question whether the Lambani women enjoy the same status as that of the men, about 40 per cent have stated that the status of the men and the women is the same. About 58.90 per cent have said that the status is not the same in the society. These perceptions seem to point towards two different kinds of thinking. Firstly, for those who believe that the women in the household are expected to restrict themselves to the domestic and the family life and that they are expected to be subservient, dependent, obedient etc., the status of the men and the women is the same. On the contrary, for those who have seen the status of women in the other communities in particular or those who have seen a different kind of women i.e. one who is educated, empowered, independent, economically productive etc., things don’t seem to be all that impressive. They feel that the women in their community do not enjoy the same status. However, the field observations and the discussions have revealed that the status of the women in the community is not the same as that of the male members. This may be for a variety of reasons like the lack of education, lack of exposure, lack of opportunities to be involved in economically gainful occupations so on and so forth.

Further, to the enquiries, a large number of the respondents have said that they would like to give the same status to woman as that of themselves. They account for 86.75 per cent. Only 11.40 per cent have said that they will
not accord the same status to the women members. The increased preference to give the same status to the women members is a result of the increased awareness and exposure even among the ethnic migrants like Lambani to the urban life.

With regard to the prevailing practice in the Lambani family it is found that about 60 per cent have reported that the women in their respective households enjoy the same status as that of men. This is found to be far from the truth. This is reflected in terms of the participation of the women members in the decision making within the household, the sphere of activities wherein the female members are participating. The reality is that these households are completely patriarchal households with the men being in the decision making position. This is amply stated by 38.35 per cent who have said that the women do not enjoy the same status.

6.9. LAMBANI AND CONVERSION:

City is described as a "melting pot of cultures". People of various cultural background are accommodated in the city. Both civilized and ethnic groups make the city a place for their living. It is always the civilised groups which establish their supremacy over the ethnic group often exercising control over and influencing them. The influence of the civilised society on the ethnic community in terms of its culture, economy, polity, education and religion is so much that very rarely and exceptionally an ethnic community prevents itself from being influenced by "other" community. The ethnic Lambanis in Davangere city context are an example of the kind who are being influenced so much from the civilised society that
some of them have allowed themselves being converted into another religion. However, conversion is followed in a clandestine fashion. In order to ascertain from the respondents about some of their community members are lured into other religion they asked to indicate whether they know about it. Interestingly, 122 (55.70 per cent) respondents have said 'yes' while 27 (12.34 per cent) said 'No'. When majority of the respondents are aware of conversion being taken place, it only speaks of how carefully they observe as to what is going on in the lives if the people of their community in the city. Very interestingly 70 (31.96 per cent) respondents have expressed saying that they 'do not know' anything about such developments among the Lambanis in Davangere city. The above facts only reveal the presence of the phenomenon of conversion among the migrant ethnic people.

Further we have attempted to probe with the respondents as to how do they opine the conversion as a 'right' thing. About 10 respondents have said affirmatively. Conversion to another religion is right. That means they do not see following other religious ideology a taboo otherwise 209 respondents view it as a 'wrong' doing. The respondents were further asked to react affirmatively to a statement "I shall get converted to other religion" where five respondents have said 'yes' while others have answered in the negative. Further enquiry with these five respondents who have said 'yes' reveals that they would convert to any another religion one of them said he would convert himself to Christianity while another said he would prefer to convert himself to Lingayatism. The remaining three respondents are not very specific as to which religion to convert to though they wish to convert.
Further, our analysis of the background of those respondents who viewed conversion is acceptable to them, all of them live in a slum located near a church in the city and the missionary people have been contacting the ethnic residents off and on. They are economically poor like what we may find it with most of the convertees in India. It is socially and economically backward sections from which either Christian or Bhuddist convertees are found in large numbers in India. The Lambani migrants in the city having shared the similar socio-economic background are quite likely to be lured into other religions, especially Christianity as the Christian missionary is still at it in India.