CONCLUSION
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After having understood the concept of Sin and Crime from a holistic perspective I am going to conclude the present study with the following remarks.

Drawing conclusions is case of Waddars, the subject of the study, is a very difficult task as they lead a life of variety. It is quite clear that the ethnic group of Waddars in India in general and Karnataka in particular is maintaining quite a different and distinct culture. Their life and living condition is entirely different from the rest. They lead all together a segregated life like many tribal population. India is known for its heterogeneous ethnic groups and the present Waddars who are under study is one among them. That is why we will be able to see differences in their way of life and living condition. Here the researcher tried his level best inorder to
understand the concept of 'Sin and Crime' from their own perspective.

The problem before the researcher was to study sin and crime among the Waddars. Hence the problem was one of that of morality and social behaviour of Waddars. Morality and social behaviour are very much related to social structure and social organization of the people. Therefore, the researcher made an attempt to study the social structure and social organization of Waddars from the holistic perspective. The social structure and social organization of the Waddars basically differs from the social structure and organization of the many Hindu castes. Waddars have carried with them their basic traditions and customs from the state (Orissa) from where they have immigrated into Karnataka. At present they have become a part and partial of Hindu tradition and based on this they are leading their life.
The present study on the Waddars has revealed that at once they are an ex-criminal tribe. But now they are known as Scheduled Caste. But in most of states they are even today known as either ex-criminal tribes or denotified tribes. It is also true that the criminal tribes are spread throughout the country and it is a thrust to the whole country to leave these denotified tribes without giving them a chance to improve. Moreover, the criminal activity is based on their social structure and social organization which is part of the values of life.

The researcher has clearly indicated in his study the development and history of the criminal development in the life of Waddars who are immigrants to Karnataka from Orissa, with a different type of culture. No doubt, there were ex-criminal tribes in Orissa also and added to this their criminality. The study reveals that when a group of
population are ignored in getting employment, they may easily take to criminal activities. Waddars were in the beginning soldiers and when they were thrown out of their job, they took to criminal behaviour. The dictum that the fighting men and soldiers having lost their jobs are turned into criminals has come true in the case of Waddars.

Nomadism among the Waddars at present is definitely on the decline and sedentarization is taking place among them. It is note-worthy that whenever they have chosen to settle, they have always selected towns and cities. Urban and modern life has attracted them right from the beginning. They try to imitate the highly sophisticated classes. Their dress pattern, their food habits and their business are the evidences for this conclusion. However, formal education is very much lacking among them. They try to make use of telegraphs,
telephones, banks and other modern facilities in spite of their being illiterate and backward. The nomadic way of life in the past inorder to search of employment safe settlement, they started to migrating to different states and they adopted several things among them to work in mines, which was supposed to be done by those who have sufficient stamina, strength, has come in the way of their progress. At present in Dharwad Waddars are staying in Laxmisingankeri, Line Bazar, Koppadkeri, Gollar Oni and Jannat Nagar and their places of residence in Hubli are Hosur, Gopankoppa and Siddarameshwar Nagar. It is mentioned in the earlier chapter of this study that they contributed their might inorder to develop Dharwad and Hubli as important urban towns. Almost all the important structures in Hubli-Dharwad are being built by Waddars who are the specialists in construction work.
The important aims and objectives of the study were to study sin and crime among the Waddars and thereby to study the salvation and rehabilitation of Waddars in Hindu context. The moral behaviour of any group is responsible for its actions in the social life. Therefore, the researcher was very much interested in studying the moral behaviour criminal activities. Moreover, sin is connected with the religion that is followed by the people. We have already noted that the Waddars are not very much religious minded and hence the moral rules and social rules are also not very much rigid in social groups. Hence, it was difficult for many social scientists to examine the way of life followed by the Waddars. The ethical codes are not very much binding on the members of the tribe. The bands go on observing different ethical codes.
The concept of sin and merit are drawn from different religions like Christianity and Islam. Though Hinduism is their model. Hence Waddars follow a bundle of faiths. Like others, Waddars also believe that sin is an act which is regarded as transgression of divine law and offence against God. Violation of this divine law especially deliberately brings sin, because it is a breach of some religious or moral principle. Sin is certainly wickedness. In social evil and social ethics sin is usually categorized as violation of human rights protected by law and is more specifically termed as crime. For many primitive and backward people sin and crime are synonymous. They cannot distinguish between religious principles and social principles. Hence, we have tried to study the concept of sin and how it is perceived among the Waddars.

The other main objective of the study is to try to throw sufficient light on crime.
among the Waddars with a view to understand the extent and ways of crime in their society so that we can think of rehabilitation programmes for their benefit.

First of all researcher tried his level best to understand the concept of crime in various societies. He was then able to list the criminal activities that are existing among the Waddars of Dharwad district and also the crimes as recorded in similar other studies. No doubt, crime is a forbidden act which is punished by law. Largely, in primitive societies, religion declares vice as sin and society considers such vice as crime. So both sin and crime are treated as vices in society. Vice is wickedness and a social evil. For the smooth functioning of society vice has to be removed both in their ethical behaviour and in social behaviour or the people.

Studies among the ex-criminal tribes have revealed that certain tribes have
traditionally committed criminal activities for their livelihood and have accepted such activities as their way of life. They started criminal activities as their career. Criminal gangs or criminal class or criminal tribes pose problems not only to individuals but to the society and the nation as a whole. Because Waddars were also Ex-Criminal tribe at once.

It is true that a large number of crimes committed are not reported. Some are reported but not registered. There is also a deliberate non-registration of crimes and manipulation of crime and crime records. It is very clear that some of the violations of business rules and prohibited games like gambling of Waddars fall into these categories of crimes. The victims of these crimes are not inclined to report or complain against those because of one or the other reason. Thus, the criminal activities of Waddars which are actually the prohibited
business and games have been encouraged. In the absence of proper recording of crimes among the Waddars, an opinion survey was taken from different sources. These have shown that the Waddars are mostly engaged in crimes like gambling, shop lifting, bag lifting, pocket picking, thieving, cheating and in drug addiction. Some case studies were taken up to understand the criminal behaviour of Waddars. All these cases have shown that the Waddars are found to exhibit criminal behaviour towards their neighbours and the citizens of the towns, cities and villages.

Further, there is a whole support system for crime among Ex-criminal tribes as well as outside of it. And this system has to be changed if the criminal activities are to be minimized. The researcher noticed during the course of the study that, some of police personnel were found to be encouraging gambling and other such
anti-social activities carried on by Waddars in Dharwad district, by accepting bribes. Such bribe money is shared by the police among themselves.

Waddars take recourse to earn more money not only for meeting their daily needs, but also to pay police and other law enforcing agencies. So this kind of collusion between police and Waddars is more harmful, because of the fact that those agencies which are supposed to curb and help to reshape criminal behaviour among Waddars are themselves directly involved or they abet criminal activity. So the researcher strongly feels that, ways and means be devised to break this support system of collusion between law enforcing agencies and Waddars.

After studying Sin and Crime among the Waddars, it was felt that there is a great need for improving the Waddars who are staying in cities and towns of Dharwad
district and elsewhere. It is true that the Waddars in the state of Karnataka did not come under any legal or police supervision of any sort. However, some of the ex-criminal tribes were covered under such statutory controlled supervision.

The settlement and housing pattern of Waddars is in itself an indication towards crimes and criminal behaviour. The segregated settlement pattern does not bring them in contact with the civilized population. Hence, the Waddars in the being did not improved in an expected rate in the society. They have failed to adjust with the changing social pattern of settlement living by continuing their old type of tent villages. In the past they used to live in open-air due to the lack of good housing conditions and faced lot of problems. But over the years they improved considerably. By this means they can develop their socio-economic, cultural and religious
life. In turn, it may also be stated that they have been neglected in all types and walks of life. Therefore, an attempt was made by the earlier governments to recognize the Waddars as a Scheduled Caste so that they will be entitled to get the facilities provided for the statutory Scheduled Castes.

Another important observation made by the researcher is of their sudden decline in criminal activities. The Waddars of Hubli-Dharwad have become more and more religious minded, having faith in value based system of life and thereby they have rectified themselves like any thing. At once they were treated as ex-criminal tribes and used to indulge in all sorts of antisocial activities and crimes of higher order. But over the years by the virtue of the teachings of Lord Siddarameshwara they given up the criminal activities and now they are persuading people to lead a Sin free, problem free and Crime free life so as to
attain moksha in the other world. In order to develop Waddars more and more we have to provide them some basic amenities such as free and fair education. Their level of formal education of Waddars is also very poor. They have got the utmost zeal of getting their children educated even by sending them to private tuition. But their poverty stricken nature, nomadic and traditional life has come in the way of their improvement. The starting of handloom, weaving and cottage industries for the settled Waddars can be also taken up, if they cannot be fully taken into cultivation. Because Waddars know nothing about cultivation of lands. Only when they are brought under modern methods of housing and settlement pattern, only then the Waddars can be provided with modern facilities of trade and commerce, sanitation, lighting and drinking water etc.
The Waddars are endowed with a high level of commonsense. But they use this only in cheating others. They can therefore be trained to follow skilled occupations. If a segment of population like the Waddars is neglected and if they continue to remain as criminals, it is quite possible that the others in the society may be adversely affected by this like a contagious disease and the level of criminal behaviour in the society will increase.

The Waddars are well-built and smart. They have worked in the Moghal army in the past. Even now this occupation may be revived among them, by training them as good soldiers and fighting men in the army. As mark of this sign one can see even today a circle is named after a soldier called Veerawaddar Yellanna at Hubli.

It is true that the criminals in the society have been always met by hatred. To remove this, prime importance should be
given to improve the group which is addicted to immoral, illegal and criminal behaviour.

As it has been already said Waddars are Indian citizens and as such they have got certain rights and duties towards the society and the notion. It is a matter of social justice that Waddars have to be taken into consideration for their all rounded development. It is highly unworthy to neglect the minority ethnic groups like Waddars in the developing social set-up.

The Waddars have developed a sense of superiority complex. They know the dignity of labour. That is why they have stoped immoral ways in business and trade. Thus the problem of rehabilitation of Waddars does not arise. Therefore the questions of settlement, education, poverty, ignorance, immorality, criminality, nomadism etc, and that too the different cultural traits need not confined only to Waddars. Therefore the life of Waddars is to be moulded in various
ways by various means and this can be treated as a matter of nation building activity. By encouraging the Waddars we are not only strengthening a section of the population, but we are actually strengthening the fabric of integration of Indian nationality. The Waddars have to be brought in the main stream of Indian national life. There is, therefore a great need for identifying, recognizing and moulding the Waddars to lead a significant, problem free and a meaningful life.