

# A STUDY ON ROLE OF EDUCATION IN EMPOWERING WOMEN AMONG LAMBANI COMMUNITY IN KARNATAKA

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**ABSTRACT:** Lambanis as nomadic people migrated from the Indian state of Rajasthan, North –West Gujarat, Western Madhya Pradesh and Eastern Sindh province of pre-independence Pakistan. They claim to belong to the clan of AgnivanshiRajputs and are also known as Banjari, ,Lamadi, Lambani, Labhani, Lambara, Tanda, Vanjari, Vanzara, and Wanji. Together with the Domba, they are sometimes called the gypsies of India. Women are known to wear colourful and beautiful costumes like phetiya and kanchalli and have mehendi and tatoos on their hands. The dress is considered fancy and attractive by Western cultures. They use mirror chips and often coins to decorate it.

Keyword: Lamani, nomadic people, sindh, Banjari, Labhani.

## INTRODUCTION

Lambanis as nomadic people migrated from the Indian state of Rajasthan, North –West Gujarat, Western Madhya Pradesh and Eastern Sindh province of pre-independence Pakistan. They claim to belong to the clan of AgnivanshiRajputs and are also known as Banjari, ,Lamadi, Lambani, Labhani, Lambara, Tanda, Vanjari, Vanzara, and Wanji. Together with the Domba, they are sometimes called the gypsies of India. Women are known to wear colourful and beautiful costumes like phetiya and kanchalli and have mehendi and tatoos on their hands. The dress is considered fancy and attractive by Western cultures. They use mirror chips and often coins to decorate it. Women put on thick bangles on their arms. **Census Report of Madras presidency in 1881** describes that Lambanis and Sugali or Sukali are one and the same and are spread mostly over southern India. The report says that these people engaged in the cattle rearing and trade. Lambanis are mainly the followers of Hindu religion. They are identified with different castes in different states of India. They are settled in states like Gujarat, Rajasthan, Bihar, Orissa, Tamil Nadu, Andhra Pradesh, Karnataka, etc and are called by different names in different states.

As per the 1991 census. Karnataka state has a population of 4,49,77,201. Out of which, 73,79,279 are scheduled caste (16.38%) among them 8,23,505 people are Lambanis representing at 11.17% of SC/ST. Because this community is nomadic, working and young people migrate in search of jobs from place to place only age-old parents are available in tandas at the time census.

## ISSUES ON SOCIO-CULTURAL RELATED EDUCATIONAL ASPECTS AMONG LAMBANI COMMUNITY

Education is an important tool to assess modernisation with respect to particular community or entire civilisation. However, it is felt that improvement is reaching only a few and still large sections of the population among lambanis are away from developmental change. Here we find that Lambanis are very backward in both rehabilitation and reformation for the community in aspects of wide range of educational structure in society. Education is essential to preserve socio-economic life of lambani's, government should support by way of market creation, brand equity, fiscal incentives to set up the units etc.,

- To trace out most backward tandas and try to implement special schemes for educational and socio-economic developments because most of the sangas and associations are centered at Districts and Mega cities.
- Education play a key role to set up sanghas, associations or self help groups at rural levels and they should be coordinated and networked to district, mega cities to capital cities so that they can disseminate the educational, socio-political awareness. Try to get the government schemes to reach rural areas and tandas.
- Political education as in the line of talukpanchayat, zillapanchayat, or panchayat should be established in every tandas so that they can strive for overall socio-economic issues in their respective habitations. And they should get prominent and significant places in Taluk / zilla Panchayat of State.

Thus, the present study will focus among various issues, effects and outcome on education linked socio-economic life Lambani Community with special reference to chikmagalore district.

## CONCEPTUAL FRAEWORK

The research study aims its focus on education at drawing a linkage between lambani's and their role in the revival of values with preserving the tradition and culture in society. The study assess the involvement of

individual in lambani community as revival of socio-economic life based on platform of education as important tool of development.

### **REVIEW OF LITERATURE:**

The review of literature is an important aspect of any research; it enables their identity in past trends particular to this area of research. Many researchers have contributed towards the study of Lambanis by focusing upon their status, problems and opportunities to the lambanis based on their knowledge. Hence, a review of few studies could deserve due attention on the part of the present study. Here we have mentioned different opinions of various researchers based on their research as an evidence of their socio-economic life on platform of education.

**Cheenyanaik (2000)** has highlighted the rich traditions of the lambanis and the developmental programmes launched by the Government for the development of their society. But the customary law is not discussed thoroughly. Lambani Gods are divided into malevolent spirits and they also worship Hindu gods and goddesses. This article also contains the three types of implications of festivals. Contribution to the ethnography of an important and populous tribe, but it also illuminates various facets of the development and modification of rational phenomena.

**Edger Thurston, (1987)** describes Lambani as synonymous with Banjari, VanchariSugali or Sukali. He further describes women driving the cattle and says that they are most robust women ever seen in India, undertakes a great deal of labour. He gives important information that Rolla in Anantapur District has a small community of priests to the Lambanis who call themselves as Muslims but cannot inter marry with others of the faith. He further describes their religion and form of worship. Further he describes Lambanis ornaments their economy and society clearly.

### **IMPORTANCE OF THE STUDY**

The present study will reveal on the education linked socio-economic status amonglambanicommunitywith special reference toChikmagalore district in Karnataka. This study throws the light on the difficulties faced by the lambani's in and around the district in terms of the exploitation faced from the land lords and coffee growers like sexual harassment,lower wages,discrimination, over work, not providing health information and even selling of childrens for different purposes.

## STATEMENT OF THE PROBLEM

The present study will help to analyse their education and socio-economic position of the lambani community in terms of their present status, as it represents a different level of acculturation with a colourful culture. Earlier the lambanis led a nomadic life, but of late, they have been developing socially, economically and even politically.

## OBJECTIVES

1. To understand the present education linked socio-economic conditions of lambani community.
2. To assess the changing cultural life among lambani's based on education.
3. To identify various problems and challenges in socio-economic domain of lambani's to bring about change.
4. Evaluation of education & community through various government initiatives.

## METHODOLOGY

The primary aim of the present study is to understand the education and socio-economic change among lambani community with special reference to Chikmagalore district to explain the social change. To achieve this objective, the researcher has depended on both the primary and secondary sources. Documentary evidences pertaining to the early culture of the Sugali tribe together with the primary data obtained from the lambani settlements give a historical evidence of change in this tribe. In order to identify the tradition and transition of the lambani tribe in Chikmagalore region.

## SAMPLING DESIGN

The present research work is going to take place in Chikmagalur district which is in southern Karnataka. It has seven taluks and the Lambani's are found in majority of the taluks. In Chikmagalore there are about 67 tandas of accounting to 1,33,000 Lambanis. For the study purpose 25 tandas with a sample size of 500 are selected for the study purpose.

## SAMPLING METHOD

The simple random sampling method is adopted for studying the lambani community.

## LIMITATIONS OF THE STUDY

- 1.The study is restricted to Chikmagalore district only.
- 2.The study is confined to the social change observed amonglambani community.
3. The present study is restricted to the selected villages in the district

## METHOD OF ANALYSIS AND INTERPRETATION

After collecting the data, it will be edited and scrutinized. Code book will be prepared which the help of verbal response and they will be transformed in to numerical data, to analyze essential statistical tests used to tabulate the data, a descriptive method will be followed in data analysis. On the basis of the analysis the interpretation of the data is made with proper explanation.

### Suggestions

Empowerment of women could only be achieved if their economic and social status is improved. This could be possible only by adopting definite social and economic policies with a view of total development of women and to make them realize that they have the potential to be strong human beings. The first and foremost priority should be given to the education of women, which is the grassroots problem. According to Mahatma Gandhi, 'If you educate a man you educate an individual, but if you educate a woman you educate an entire family.. Education is a powerful tool of social transformation. Hence, education for Women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. A watch has to be kept on drop out rate of girls and corrective measures should be taken to check the drop out rates. Steps should be taken to improve the health status of women, reduce maternal mortality especially in the areas which do not have good medical facilities. Women face high risk of malnutrition hence focused attention would have to be given to meet the nutritional needs of women at all stages of their life cycle. The problem in the country is serious about the women belonging to disadvantaged groups. They are the most exploited lot. The Social activist should keep a vigil on the atrocities committed on women belonging to weaker sections and help them to fight the legal battle for obtaining justice. Schemes need to be introduced for helping women who are victims of marital violence, who are deserted and Strict implementation of programs and acts should be there to curb the mal-practices prevalent in the society. Strict measures should be taken for the implementation of Prenatal Diagnostic Techniques Act 1994,

which prohibits any prenatal diagnostic techniques and sex selective abortions. Dowry prohibition acts and other legislation pertaining to woman emancipation must be implemented strictly.

### Conclusion

The Empowerment of women has become one of the most important concerns of 21st century not only at national level but also at the international level. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and Women have full opportunities of Self decision making and participating in the Social, Political and Economic life of the Country with a sense of equality. To conclude, there is an urgent need for a sustained, comprehensive effort at all levels to attack this problem of gender bias from all sides in a focused manner.

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