A study on role of education in empowering women among lambani/banjara community in Karnataka (With special reference to Chikmagalure District in Karnataka)

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Received: September 07, 2018  Accepted: October 29, 2018

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 Agnivanshi Rajputs and are also known as Banjari, Lamadi, Lambani, Labhani, Lambara, Tanda, Vanjari, Vanzara, and Wanjí. 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 tattoos on their hands. The dress is considered fancy and attractive by Western cultures. They use mirror chips and often coins to decorate it.

Key Words: Lamani, nomadic people, sindh, Banjari, Labhani.

INTRODUCTION
India is unique country with diversify in its culture. The Tribal community people constitute major core of the poor. Banjara women were not strictly under the control of men and they don’t have much liberty when compared to men. These communities women’s are also allowed to diverse, re marry and also if any injustice happens she will be given half of the husband’s property. This community women’s involved in cattle breeding, Agriculture, Collection of firewood, etc., they can participate in social, political and religious activities but men only have Confirmed religious rituals.

According to 2011 Census of India population is 1210.19 million comprising 586.47 million (48.50%) females and 623.72 million (51.50%) males. Females have a share of 48.1% in the urban population and 48.60% in the rural population. The average annual exponential growth rate of population during 2001-2011 is 1.64%. Among them 84% of the population are Hindu, 12.90% are Muslim, 1.9% are Christian, 0.7% are Janis, 0.2% are Buddhist, lesser than 0.1% are Sikhs, and remaining belong to other religions. Karnataka is also the location of some tribes like Nayaka, Soliga, Yerava and Banjara etc. The Schedule casts and Schedule Tribe population comprise about 16.60% and 8.60% respectively of India population. In India Women accounts nearly 50% of the total population. If we do not assist their empowerment then the overall development will not take place of any country. Women Empowerment means power or authority given to someone for something. In this study we focus on empowerment of women in Banjara/Lambani Community at Chikmagalure District. In India the total population of SC community when compared with as per 2011 data census is as follows:

<table>
<thead>
<tr>
<th>SCHEDULE CASTE POPULATION Growth ( as per 2011)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
</tr>
<tr>
<td>Total</td>
</tr>
<tr>
<td>PERSONS</td>
</tr>
<tr>
<td>MALES</td>
</tr>
<tr>
<td>FEMALES</td>
</tr>
</tbody>
</table>

The following tables show you the SC literacy rate:

<table>
<thead>
<tr>
<th>SCHEDULE CASTE Literacy Rate</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
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</tr>
</tbody>
</table>

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Women Empowerment
We all know that India is a male dominated country where males are dominated in every area and females are forced to be responsible for only family care and live in the home including other many restrictions. Almost 50% of the population in India is covered by the female only so the full development of the country depends on the half population means women, who are not empowered and still restricted by many social taboos. In such condition, we cannot say that our country would be a developed in the future without empowering its half population means women. If we want to make our country a developed country, first of all it is very necessary to empower women by the efforts of men, government, laws and women too.

Women’s Education in India
Education is one of the basic activities of people in all human societies. The continued existence of society depends upon the transmission of culture to the young. It is essential that every new generation must be given training in the ways of the group so that the same tradition will continue. Every society has its own ways and means fulfilling this need.

Definitions of Education
Durkheim describes Education as "The socialization of the younger generation". He further states that it is "continuous effort to impose on the child ways of seeing, feeling and acting which he could not have arrived at spontaneously".

National Policy on Education in India
Before 1976, education was the exclusive responsibility of the states. After the constitutional amendment of 1976, education became a new sharing of responsibility between the union and the states. To monitor the educational policies and programmes, the central government proposed a National Policy on Education (NPE) and Programme of Action (POA) in 1986 as updated in 1992.

Right to Education
Article 21A of the Constitution says that the state shall provide free and compulsory education to all children of the age of six and fourteen in such manners the state may, by law, determine The Constitution (86th Amendment) Act, 2002 seeks to make free and compulsory education a fundamental right for all children in the age group of 6 – 14 years. In pursuance of the Article 21A, referred above, Right to Education (RTE) Act was enacted in 2009. Accordingly, all children between 6 – 14 years of age have got the right to free and compulsory education. Till the end of primary education, no child will either be detained or be expelled on account of his/her bad performance.

Education and Modernisation
Education has become today an essential aspect of the modern industrial society. It is more regarded as an agent of social change that an instrument of social control. It has become increasingly secular. All the nations of the world are investing huge amount of money on education for it has become an essential condition of advancement.

Socio Cultural Status OfBanjara Community
The Banjara community belongs SC/ST in different states of India. But in Karnataka this community belongs to SC. In history, scheduled caste have been refused from basic rights and considered they belong to outside of the caste system. The word “Harijan” means “Children of God” In the Hindu social hierarchy the Banjara are considered as Sudras. But by origin, they have descended from Kshatrias and Brahmin castes and have Pamhar, Rathod, Chauhan and Vadatygthras, adopted during the period of Rajputs in Rajasthan. The Vadatyas are descendants of Saahu Brahmin and in the absence of a Brahmin purohit, a member of this gotra function as a purohit during marriage ceremonies. In some parts they wear the sacred thread and even obtain from eating meat. This Community mainly accounts for 1.1 million population of the state population and accounts for second highest population of karnataka as per the census report 2011. In that report a total of 12,67,306 people found in this community. The following table shows the district wise population of Banjara/Lambani in Karnataka...
The total female population in Banjara community accounts for 48.62% of total state population, among them 48.76% lives in rural and 47.79% lives in urban. This rate considering by the following values with the total population of the Karnataka state.

<table>
<thead>
<tr>
<th>District Name</th>
<th>Total Banjara Women</th>
<th>Total Banjara Women in Rural</th>
<th>Total Banjara Women in Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6,16,221</td>
<td>5,37,381</td>
<td>78,640</td>
</tr>
</tbody>
</table>

The below table shows the Banjar’s Community total population, literacy and literacy rate as per 2011 census

<table>
<thead>
<tr>
<th>District Name</th>
<th>Population</th>
<th>Literacy</th>
<th>Literacy Rate in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banjara, Lambani, Lembada</td>
<td>1,267,036</td>
<td>650,815</td>
<td>616,221</td>
</tr>
<tr>
<td>Lamani, Sagli, Sukal</td>
<td>79,676</td>
<td>719,676</td>
<td>445,157</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Caste</th>
<th>Population</th>
<th>Literacy</th>
<th>Literacy Rate in %</th>
</tr>
</thead>
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<td>Banjara, Lambani, Lembada</td>
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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 assesses the involvement of individual in lambani community as revival of socio-economic life based on platform of education as important tool of development. So, generation of livelihood to bring transformation in the lives of the community toward uplifting people of the region with special reference to Chikmagalore district.

Above diagrams explain the importance of Education along with Socio-Economic-Cultural Factors towards development of Community/Society

**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. 

RuplaNaik, Y (1998) describes occupation, trades practices, dress and ornaments, marriage procedures, social customs, habits and beliefs, their special dialect, GorBoli, Panchayat system, feasts and festivals, songs and sayings of lambanis in Karnataka. 

Sannarama (1999): speaks of the various dimensions of Lambani culture. It focuses on the cultural aspects of Lambanis especially in Karnataka but it also illuminates various facets of the development and modification of rational phenomena.

**Need for the Present Study:**
The overall development is not possible until and unless all the population of country are educated. Especially Women’s education, because it is male dominant society in country like India, in the past women’s were treated as their worker or toys as to listen or receive orders. If the order not followed then
they will be punished like anything. Even after 69 years of independence, still in many state women’s are
down trodden or treated badly by people in power.

Objectives
1. To assess the cultural life among Banjara’s based on Education.
2. To identify various problems and challenges in socio–economic domain of Banjara’s to bring
about change.
3. Evaluation of education & community through various government initiatives.

LIMITATIONS OF THE STUDY
1. The study is restricted to Chikmagalore district only.
2. The study is confined to the social change observed among Banjara/Lambani community.
3. The present study is restricted to the selected villages in the district.

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 colorful
culture. Earlier the lambanis led a nomadic life, but of late, they have been developing socially, economically
and even politically. Thus, it is interesting factor to study their changing culture, their development as well
as their assimilation with exotic culture by continuing their traditional knowledge.

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. The
Primary information will be collected through structured interview schedule with the help of participant
observation and Interview method and the responses will be collected through well-structured interview
schedule.

SAMPLING DESIGN
The present research work is going to take place in Chikmagalore 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.

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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 For Improving Quality Of Education
There are some suggestions and Expectations from Government, Industry, Educational Institutions, Parents
and Students for improving quality of education.

- Student-Centered Education and Dynamic Methods
- Examination Reforms
- International Cooperation- To increase Quantity of Universities
- Cross Culture Programmes
- Action Plan for Improving Quality
- World Class Education
- Personality Development
CONCLUSION
India is an ‘ethnological museum’. The Indian social order is primarily responsible for the deprivation, degradation and depression of a vast majority of indigenous people of India. The Lambanis had led a gypsy life in the past and primarily lived in the western Indian state of Maharashtra and Andhra Pradesh. Banjara is the biggest ethnic tribal group of India which is not a conventionally construed caste.

REFERENCES
• Dr. B. P. Mahesh Chandra Guru and 2Ms. Shabeena Tabassum, 1Professor, Department of Studies in Journalism and Mass Communication, University of Mysore, Karnataka, India 2Research Scholar, Research and Development Centre, Bharathiar University, Coimbatore, Tamilnadu, India