

**A Study Of Social Change Among Lambani Community In Karnatka**

**(Special Refrence To Chikmagalore District)**

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Today man is at the summit of modern civilization. He visited the moon and has invented computers, robots, missiles, rockets, atom bombs etc. Though a section of the human beings on the earth is advancing technologically, we see a proportionately smaller section of the human beings still wandering in the hills and forests, eating fruits, roots and shoot completely isolated and disconnected from the hub of modern civilization. Several tribal nomadic societies who have hand to mouth existence in the remote hills and forests are under the illusion that theirs is a not so comfortable living amidst their blind beliefs, ignorance and nutritionally balanced primitive food.

According to the Census of India, there are about 427 tribes which are classed as scheduled tribes. There are several dissimilarities among these tribes. They do not have the same cultural level. They speak different languages, each of the tribes has several sub sections or sub castes within them.

Each of the tribes has a distinct culture of its own. Each of them has its own way of using tools and weapons. They have their own specific belief in birth, death and life. They have a complex social tradition in their art and religion and are practicing a tradition of nature and idol worship.

These tribal communities are the followers of all the religions of the world and strongly believe that all natural forces have life and soil. In spite iof being uncivilized they love aesthetic beauty.

“Lambanis” have the most respectable and anicient history to their credit who are o one of the most colourful tribes in Karnataka. “They call themselves ‘Gauri Mati’. The fair complexioned Lambanis(‘Gura’ in kannada means fair) who feel very proud of their complexion and beauty might have belonged to the Aryan race of the pre-historic times and hence they called themselves ‘GaurMati’. They also claim their origin to Rajput’s of Rajasthan and spread all over India joining Mughal troops.

A section of the sociologists identify that Lambanis are 'Vanajaris'. When there was no railways and transport vehicles in India these people supplied food grains. After the mughtal rule, the onset of Britishers in India brought railways and other transport vehicles. After this Lambanis trade of food grains stopped. This was a bad hit on their economy.

Edgar Thirston, writes that "that Lambanis belonged to 'Kshatriya' community and excelled in war, hunting and guarding. He also writes that they are called 'Banajars' which says that they are farming community the name showing their caste.

Census report of Madras Presidency in 1891 describes that Lambanis and 'Sugali' or 'Sukali' are one 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 the states like Gujarat, Rajasthan, Bihar, Orissa, Tamil Nadu, Andhra Pradesh, Karnataka etc. Their names are called as below in different states.

Gujarat - Banjara, Charana

Rajasthan - Banjaar, Lakenia, Gaunalia, Gavarria

Owing to changes we see in their names, they are included in different castes in the areas they are settled in. they have been given scheduled tribes tag in Bihar, Orissa, Bengal, Andhra Pradesh and Gujarat. They are considered as scheduled castes in Dehli, Himachal Pradesh, Karnataka, Rajasthan and Kerala. They are considered as backward community in other states. This community has its own origin. Their nature of business is typical. Their social system, family system, economic system, panchayat system is so typical. The study of their food, dress, festival, fairs, religiosity, worship of god and goddess is highly interesting. Their birth, death and marriage rituals are quite different. "they believe in superstitions. And they follow their own medicinal practices. Besides their folk culture, art and literature is unique to be studied."

Social change has been taken place in Lambani community in all over the country. Karnataka also evidenced the social changes among these people.

The globalisation, westernisation and liberalisation made the economy of India so elastic in the same way the culture and social settings of rural and urban communities of our country.

Lambani people are facing some serious problems. In Karnataka fortunately they got SC status so they are getting political reservation. But social change is not completely took place among this community because of ignorance, less education, customs, traditions, old values. Lambanitandas are the clear evidence to see the stagnation and static condition of the community.

Twenty first century is the era of speed social change. All most all communities are under change. The present research work intended to study the nature of social transformation among the Lambanis in the hilly or malnad region like Chikkamagaluru of Karnatak.

#### OBJECTIVES

1. To study the origin and racial affelation of affiliation of Lambanis in Karnataka
2. To study the folklore folk art folk literature of lambanis
3. To study the system marriage and family and community settings and changes of lambanis in Karnataka
4. To study the traditions customs and values of lambanis of good and goddess of lambais and religious changes
5. The stuey the food dress. Festivals firs religiosity worship of god androddess of lambanis and rligous changes.
6. To study the educational, economic conditions and changes of lambanis who are in hilly areas.
7. To study the political problems and changes of lambanis
8. To study the overall l changes of lambanis at individual level as well as community level,

#### HYPOTHESES:

1. Lambanistradition, culture are deteriorating because of modernization
2. Lambanis are opened themselves to social change due to globalization

3. Lambanis are not utilizing government facilities due to their ignorance
4. The economic backwardness leads to political misrepresentation
5. Social mobility is ground due to education

**SOCIOLOGICAL BACKGROUND;**

Social change is one of the central problems of sociology. In the middle of first attempt at the sociological were