

A Sociological Interpretation of The Social Transformation of The Sahariya Tribe

(With Special Reference to The Kishanganj Tehsil of Baran District of Rajasthan)

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Abstract

As per the Govt. record, Baran District is located in the state of Rajasthan. It is situated at a height of 262 metres above sea level, and falls in the south eastern corner of Rajasthan. The maximum length of the district from North to South is 103 Kms. and maximum width from west to east is 104 Kms. Kishanganj and Shahabad are two particular tehsils of the district where the primitive tribe Sahariya is traced.

Both the tehsils that are popular for having tribal communities have been of utmost interest to the lovers of the tribal world and to the anthropologists, sociologists and economists who have attempted to explore the unknown facts about the Sahariya tribe through their studies made through observation of the various aspects of the Sahariya tribe.

Though on the verge of extinction, the Sahariya tribe in Rajasthan still is there in Baran district looking for some angelic efforts for its successful survival and existence. The twenty-first century has an inexhaustible stock of gifts to the members of this tribe. Obviously, modernization through the modern communication technology is one of them. It has made a revolutionary contribution in changing the original face of the Sahariya tribe in Kishanganj and Shahabad tehsils of Baran district.

The members of the Sahariya tribe in the specified tehsils are moving forward to join the modern world through the adoption of the modern ways of living and working. The paper is descriptive in nature, and has much to produce the scenario of transformation of the Sahariya tribe and its members in the Kishanganj tehsil of Baran district.

Keywords: Sahariya, Tribe, Transformation, Technology, Modernity.

Introduction

Sahariya, the only primitive tribal community of Rajasthan, is associated to the Kishanganj and Shahabad tehsils of Baran district. There is the Sahariya Development Committee to evaluate the development of Sahariya tribal community in terms of both the above mentioned tehsils. The significance of the Sahariya tribal community in both these tehsils of Baran district can be noticed through the fact that according to the census of 2011, the total population of the area that is encompassed by Baran district is 2.73 lakhs, and the ST population of the region formed by the members of the Sahariya tribe is 1.02 lakh which is 37.44 percent of the total population of the area.

The Sahariya tribal communities live in the Kishanganj and Shahabad tehsils of the district. Saharna is the name given to their settlements. There prevail the practice of bride price and polyandry among the Sahariyans. Being strongly religious and having their association with Hindu religion, they worship Kali Mata in addition to the other popular Hindu deities. Their enthusiasm during the Durga pooja is notable due to their modes of worship.

The head of the community is called Kotwal whose authority works over others and whose orders and decisions are binding on others. Shifting farming or transferring farming the mode of farming the Sahariyans are engaged in for the sake of earning their living. Skilled in collecting various types of medicines by collecting herbs from low forests, they also

earn their living. The people of this tribe make their living by collecting kandamool and honey from the forests. These people also drink alcohol.

Since the Sahariya tribe is the only primitive tribe in the state, the Government has a serious concern for it. Efforts are being made to bring it closer to the main stream of development. The Government of India has placed only this tribe in the state in the list of primitive tribe group.

Objectives of the Study

1. Developing an understanding of the tribes of Rajasthan
2. Making a special focus on the socio-cultural and socio-economic aspects of the Sahariya tribe in India
3. Spotting out the districts of Rajasthan known for the tribal world
4. Concentrating and elaborating the theme in the special context of Baran district of Rajasthan
5. Highlighting the specific features of the Sahariya tribe in Rajasthan
6. Spotting the Sahariya tribe in the Kishanganj tehsil of Baran district of Rajasthan
7. Observing and focusing the social scenario of the Sahariya tribe in Kishanganj tehsil of Baran district of Rajasthan
8. Studying the cultural scenario of the Sahariya tribe in Kishanganj tehsil of Baran district of Rajasthan
9. Producing an overview of the emerging changes in the members of the Sahariya tribe
10. Interpreting the various aspects of the Sahariya tribe of Kishanganj tehsil of Baran district of Rajasthan

Review of Literature

Veena Bhasin (2000), in *Way of Life Among the Sahariya of Rajasthan*, studies the techno-economic adaptations among the primitive tribe - Sahariya of Rajasthan. The efforts of government and other agencies to raise the economic standards of Sahariyas have been critically evaluated. The study finds that certain changes are emerging among the members of the Sahariya tribe as a result of their growing awareness.

K. Mallikharjuna Rao, R. Hari Kumar, K. Venkaiah and G.N.V. Brahmam (2005), in *Nutritional Status of Saharia – A Primitive Tribe of Rajasthan*, examines that the Saharia is reported to be one of the most backward tribes of Rajasthan. Recently media reported incidents of starvation deaths among Saharia tribal community in Kishanganj block of Baran district. Therefore, a rapid survey was carried out to assess the diet and nutritional status of Saharia tribal population. Eight villages, 4 each from Kishanganj and Shahbad blocks, where Saharia tribal population is concentrated were selected in consultation with the district officials. The study revealed that a majority of the households surveyed were nuclear families. About 81% of the male head of the households and 96% of their female counterparts were illiterate. The major occupation of the head of the household was either agricultural labour or other labour (82%). Only about 42% of the HHs surveyed possessed varying extent of land.

Dr. Shyam S. Kumawat (2013), in *Health Seeking Behaviour of the Tribal Communities in Southern Rajasthan*, examines that about 635 tribal groups and subgroups including 75 primitive tribes live in India. The state of Rajasthan occupies sizeable position in the tribal map of India having five major tribes i.e., Bhil, Meena, Garasia, Damor, Sahariya. The tribes comprise one of the most excluded sections of the society. They are excluded in social, cultural, economic and political areas of development. Health though is a social concept but in a tribal society it has its cultural dimensions also. The common beliefs, traditional customs, myths, practices related to health and disease influence the health seeking behavior of autochthonous people. The health of an average Indian tribal is found to be much poorer compared to the non-tribal counterpart because of the isolation, remoteness and being largely unaffected by the developmental process going on in India. Tribal communities in general and primitive tribal groups in particular are highly disease prone. Also they do not have required access to basic health facilities. They are most exploited, neglected and highly vulnerable to diseases with high degree of malnutrition, morbidity and mortality. Their misery is compounded by poverty, illiteracy, ignorance of causes of diseases, hostile environment, poor sanitation, lack of safe drinking water and blind beliefs, poor maternal and child health services, ineffective coverage of national health and nutritional services, etc. are the major contributing factors for dismal health in tribal communities.

Vimla Dunkwal and Dhanwanti Bishnoi (2014), in *Major tribes of Rajasthan and their costumes*, examine that India has the largest concentration of tribal population anywhere in the world except perhaps in Africa. According to the 2001 Census, population of the scheduled tribes in the country was 8.43 crores, consisting about 8.2 per cent of the total population, with approximately 1 tribesman for every 13 Indians. They occupy around 15 per cent of the total geographical area of the country, usually in difficult and inhospitable terrain in the hills and valleys. The scheduled tribes in India are broadly composed of 250 tribal groups speaking about 105 languages and 225 subsidiary dialects. The scheduled tribes in India have been specified, as per provisions contained in Article 342 of the constitution of India, in 30 states/ union territories (Meena, 2006).

Vishwambhar Prasad Sati (2015), in *Sahariya Tribe: Society, Culture, Economy and Habitation* examines that Sahariya tribe constitutes a prominent place in the tribal population of Madhya Pradesh although, it habitats only in Shivpuri District, northwest Madhya Pradesh. This article aims to examine society, culture, economy and habitation of Sahariya tribe. The study was based on both empirical and secondary data. Sahariya population figures 11.27% in the Shivpuri District. Their habitats are located in the forest area, barren and stony land and they are still a primitive society. Even after a long span of India's independence, the people of Sahariya tribe are economically underdeveloped and socially backward, as our study reveals. There are several

steps required to be forwarded to development of Sahariya tribe such as development of infrastructural facilities, establishment of educational institutions, medical facilities and small-scale industries, and overall providing them permanent habitats.

Shikha Patidar & Brishbhanlali Raghuwanshi (2016), in Vernacular to modern in the search of sustainable development, discuss that India has a rich cultural heritage. Madhya Pradesh is a state located in the Central India. It is known for its tribal culture and habitat. Each tribe has a unique settlement due to climate, topography and availability of materials. The culture and architecture are closely knitted. The paper aims to study the settlement of 'Saharia' a primitive tribe from Madhya Pradesh. The objective is to understand its socio-cultural, ecological, architectural and economic aspects. The methodology adopted is to document and analyse 'Saharia' tribe on these aspects. Globalization had brought a major change in social and cultural life of people. The result focuses on the adaptation of appropriate technology using locally available materials and knowledge. It requires an innovative and creative approach to incorporate the traditional knowledge in the contemporary design. The work of architects who worked on similar ideology are studied.

Surbhi Srivastav (2016), in Indigenous Tourism Development: Case Analysis of Saharia Tribes, examines that the growing urban culture, the civilized man is slowly moving away from the natural surroundings and therefore there is an increasing demand for ecotourism all over the world. Eco-tourism not only provides livelihoods for local inhabitants and adds importance to local traditions and cultures, but can also directly generate revenue for environmental conservation and management. It also has the potential to sustain the tourism industry. Eco-tourism and tribal development both are complementary to each other in the forest areas. Rajasthan tribes are the mirror of cultural and historical legacy of the state. Sahariya, a primitive tribal group, (The subject of study) residing in south eastern part of State i.e. Baran, Kota, Durgapur and Sawai Madhopur districts, is among the most backward tribal groups. The economy of tribals continues to be predominately agriculture with small landholding and irrigated area.

Nidhi Jain (2017), in Television as a Medium for Social Upliftment: A Case Study from the Tribal District of Jhabua in MP in India, examines (i) Media Theories of Communication, and (ii) the Sociological models of Social Change. The author examines the role of television as a medium for social upliftment. The efficacy of television is assessed as to how far it is effective in disseminating information about the potential benefits of the existing schemes aimed at tribal development.

Tanuja Bairwa, Kavita Bairwa, H.L. Bairwa and Devi Sahay Bairwa (2017), in A Study of Socio-Economic Status of Sahariya Tribe Lactating Women in Baran District Rajasthan, examines that The present study was conducted with an objective to assess Socio economic status of lactating women. The study was conducted at Kishanganj and Shahbad panchayat samities of Baran district of Rajasthan. One

twenty participants ranging between 18-45 years lactating women (0-12 months). The data was collected in Again 60-60 lactating women from two panchayat samities Kishanganj and Shahbad was selected for imparting nutritional education from the above 120 sample. The data obtained was analyzed using frequency, mean and percentage. It was found that majority of respondents were belonging to nuclear family and low socio-economic status. All respondents selected (lactating women 0-12 months) were lying in the age group of 18-45 years. Among them 70% lactating women (0-6 months) were in the age group of 15-25 year and in similar percentage of women (23.33% and 26.66%) were in age of 26-35 year. Most of the lactating women 0-6 month had (81.66%) of monthly income E 5000-10000 i.e. The income of remaining 18.33% women's income was E 10000-15000 per month. Income of 61.66% of lactating women (6-12 months) was E 5000-10000 per month. All the respondents were vegetarian and non-vegetarian. Most of the deliveries i.e. 92.5% were accrued in the hospital. It can be concluded that the nutritional knowledge of the participant was very low and maximum lactating women were found non-vegetarian. Most of the deliveries were in the hospital and there were some bad practices consumed such as bidi, zarda, gutka.

Dr. Jayshree Rathore (2019), in Socio-economic Conditions of Sahariya Tribal Women in Baran District of Rajasthan: A Sample Survey, observes that Rajasthan is inhabited by many of the tribes, of which few of the tribes such as Damor, Patelias, Sahariyas, Gharasia, Bhil and Meena are most poor and backward tribes. Due to their under-development, there is illiteracy and negligence among tribal women. Gender inequality is the most significant problem faced by these women. Sahariya tribe is one of the most backward tribe in Baran district of Rajasthan. Illiteracy, domestic violence, poverty, unemployment, gender inequality, suppression, alienation, etc. are some of the major problems faced by Sahariya tribal women.. Education, self-employment, housing and healthcare are essentially suggested for the overall empowerment and development of Sahariya women by the author.

Hypothesis

1. Rajasthan is a land of socio-cultural diversity where there are found several primitive tribes in addition to the people other than the tribal ones
2. Baran is one of the districts of Rajasthan that are known for their tribal world and tribal features
3. Sahariya is the major tribe in the Baran district of Rajasthan
4. Of all the tehsils of Baran district, Kishanganj is especially famous for the Sahariya tribe which is one of the most primitive tribes in the world
5. The Sahariya tribe is characterized by its peculiar culture that is further characterized by ignorance, simplicity, hardworking men and women, family system etc.
6. Modernization has started affecting the members of the Sahariya tribe
7. Certain changes are occurring in the socio-cultural world of the Sahariya tribe in Rajasthan

Anthology : The Research

8. The Sahariya tribe in Kishanganj tehsil of Baran district of Rajasthan is eager to join the main stream of development
9. The Government of India has a special concern for the tribal development
10. The Sahariya tribe is on the verge of social change and social transformation

Study Methodology

Adopting the traditional approach of study, the scholar made an attempt to study systematically and scientifically the tribal world of the Baran district of Rajasthan constituted by the members of the primitive Sahariya tribe. For the systematic study of the specified tribe, the study area, that is, Kishanganj tehsil in Baran district was visited for the sake of observation and developing familiarity with the specified issue. Books, journals, theses, dissertations and published government records were consulted to reach conclusion. Not only this, internet sites were also visited in order to get a detailed feedback of the studies that had already been conducted on one or the other aspects associated with the Sahariya tribe in India and Rajasthan in particular.

For the study, the adopted research method involved all the approved steps of social science research that help the researchers arrive at reliable findings ensuring the scientific nature of the work. The special attention was paid to the maintenance of objectivity, data collection, classification, description, explanation and interpretation of the issue in consideration in a way that the study could add to the existing knowledge of the researcher about the Sahariya tribe in Rajasthan as well as let others know more and more about this primitive tribal community.

Findings

1. A land of socio-cultural diversity, Rajasthan is a home of some of the primitive tribal communities that impart Rajasthan a peculiar identity, and that make Rajasthan a landmark in the field of study of the primitive societies
2. Some of the districts of Rajasthan that are known after their tribal features and tribal world include Dungarpur, Udaipur, Sawaimadhopur, Karauli, Dholpur, Baran etc.
3. The tribal world of Rajasthan is constituted by the members of the Mina tribe, Bheel tribe, Garasiya, Sahariya etc.
4. Baran in Rajasthan is popular for having the Sahariya tribe and for reflecting the tribal features
5. Of all the tehsils of Baran district, Kishanganj is especially known after the Sahariya tribe which is on the verge of extinction, and which still lives there imparting a special status to the district through its socio-cultural modes of living and behavior
6. The members of the Sahariya tribe in Kishanganj tehsil of Baran district are still ignorant, innocent, cut off from the various modern trends, illiterate, poor, hardworking, religious minded and superstitious

7. With the change in and passage of time, and with the several introduced technologies, changes are emerging in the tribal world of the Sahariyas
8. The members of the Sahariya tribe in Kishanganj in Baran district are ready to join the main stream of development by adapting to the changing environment and scenario
9. Modernization is traceable among the members of the Sahariya tribe in the specified area
10. The members of the Sahariya tribe have started giving room to the modern culture through the use of mobiles, androids, televisions, computers and social network that allows them to recreate themselves with several tempting Apps.

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