

A study on the Socio- Cultural life of the Kharwar tribes of Sonebhadra

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Abstract: *The current study emphasis on Socio- cultural life of Kharwar tribe , The term Kharwar means grass and it has been said that they never destroy grass. The Kharwar come from the family of Dravidians. Some Kharwar say they are from the Suryavansi, Rajputs. There are features that distinguish a Kharwar tribe from others. They have a normal physique but are different in complexion. They tend to keep to themselves and are introverts. They regulate their life by religious Institution. Most profound characteristics of Kharwar is Animism believe in Soul, they believe in malevolent, benevolent, protective and ancestral sprit, naturalism – believe in nature and believe in more than one God. Unlike most tribes, the Kharwar do not have a language of their own. Kharwar regulate their life by taboo, their social and cultural life is influenced by the religion and magic is also an integral part of their life. Kharwar prefer to live in joint family. Consanguineous form of marriage is allowed, bride price is prevalent among them. They have strong unity .each and every family of the village give their participation in every occasion. They believe in magic whether black or white. The study was conducted in Duddhi Block In Sonebhadra District Of Uttar Pradesh.two villages from Duddhi block i.e.1. Nagwa 2. Amwar were selected purposively for the study as having large population of Kharwar tribe. The complete enumeration survey has been done, the researcher collected data by participant and non- participant observation to unwrap the life of Kharwar tribe. .The life of Kharwars’ is interwoven with religious and socio- cultural thread which is insepar. Kharwar worship their dead ancestors. Kharwars believe in Ghosts as evil sprits, the sprits of the person who dies from sudden death such as accidents or suicide, and trouble the culprits.They do not enter into the temple during the period of Impurity. The social and cultural life of Irulas are led by the religious traits.*

Keywords: *Animism, Magic, Ancestral Sprit, Culture.*

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I. Introduction

A tribe is viewed, developmentally or historically, as a social group existing before the development of, or outside of states. A tribe is a group of distinct people, dependent on their land for their livelihood, who are largely self-sufficient, and not integrated into the national society. It is perhaps the term most readily understood and used by the general public. As a type of society, the term signifies a set of typical features and as a point of advancement it can not a definite form of social organisation. (Behura, 1990). Tribal population is found in almost all parts of India. Tribals constitutes about 85% of total population in India,, There are many tribal people that play a part in Indian culture. One of them is the Kharwar and most anthropologists agree they are one of the primitive tribes in India. The term Kharwar means grass and it has been said that they never destroy grass. Kharwar or Khairwar a Dravidian cultivating and landholding tribe of Jharkhand ,Uttar Pradesh ,West Bengal, Orrisa, Gujarat, Rajasthan, Maharashtra, Chattisgarh. Some kharwars declare their original seat to have been the fort of Rohtas,so called as having been the chosen abode son of Rohitaswa,son of Harischandra of the family of the Sun.From this ancient house they also claim descent ,call themselvesSuryavansis and wear the Janeo or caste thread distinguishing the Rajputs.The Kharwar have six endogamous groups which are Surjabansis, Daulat bandi,Paraband,Kharia,Bhogti and Maujihia. Kharwar community recognised as tribes in the Balia,Deoria, Ghazipur,Varanasi and Sonebhadra district of Uttar Pradesh.Kharwar is the second populous tribe constitute 14.16 percent of total STs population of state .This community has 58.5 percent literacy rate out of which 70.3 percent are men while 46.3 percent are women.Total 37.44 percent workers in this community where 12.99 are main workers,majority of population are agricultural labourers. There are features that distinguish a Kharwar tribe from others. They have a normal physique but are different in complexion. They tend to keep to themselves and are introverts. They are not influenced by modern society. Unlike most tribes, the Kharwar do not have a language of thei own. They are not well educated. The Indian government classes them as a Scheduled Tribe. The surnames they use include Singh, Kharwar and Mandal.They speak in Hindi and they are mainly Hindu in religion. This research is an attempt to analyse the socio-cultural life of Kharwar tribe.

Their beliefs ,values and norms have important place in their life.The have gone through remarkable change in their life but few things will remain same regardless any circumstances.

Objectives

- To Analyze the socio- cultural life of Kharwars.
- To find out the change due to the Assimilation of innovations cultural traits.

II. Research –Methodology

The present study was conducted purposely in Sonbhadra district of Uttar Pradesh as the district has need for the study because as till now not much study has been conducted there. Sonbhadra district has 8 blocks out of which Duddhi has been selected as it has wide population of Kharwar tribe. There are 279 villages in Duddhi block out of which 2 villages i.e. Nagwa and Amwar has been purposely selected for the study. A total size of sample that constituted was 100 of respondents. Interview schedule was prepared to examine the socio life of the Kharwars.

III. Results And Discussion

The results has been concluded from the study

Table- 1 Changes in the family organization of Kharwar

Changes in the family organization of Kharwar

S.No.	Traditional family system	Frequency	percentage	Changed family system	Frequency	percentage
1	Joint family	55	55	Nuclear family	35	35
2	Extended family	10	10	Broken family	-	-
	Total	65	65		35	35

The above table shows that the family organization among Kharwar community divided in to categories i.e. Traditional family system and changed family system. The results of the Types of Family of Kharwar ribe of Nagwa and Amwar villages of Sonbhadra District found during the study presented in table shows that 35 per cent respondents were living in Nuclear family and 55 per cent respondents were living in Joint family. While 10 percent respondents living in a extended family .In a Joint family every male member has to financially contribute in the family in Kharwar tribe people do not have fixed occupation. Oneday they get work but another they don't. So for maintaining healthy relationship with each other they living in a Nuclear family would be much easier for them but still majority of the respondents live in a joint family because as both male and female of the family involve in daily wages labourer the elder ones take care of home and the little one as well.

Table- 2 Changes in the marriage system of Kharwar

S.No.	Marriage system	Frequency	Percentage
1	Traditional marriage system		
a)	Consanguineous marriage	90	90
2	Love marriage within community		
a)	Love marriage outside the community	8	8
b)	Levirate	2	2
c)		0	0
	Total		100

In the above table it is shown that marriage organization among Kharwar community divided in to two categories i.e. Traditional marriage system is consanguineous marriage and changed marriage system But now a

days 90 percent respondents marry under traditional consanguineous marriage system while other respondents married with changed system i.e.8 percent respondents marry by love marriage, within community, 2 percent respondents marry by love marriage outside the community

Table- 3 Changes in the economic system of Kharwar and influences of development programs.

S.No.	Economic system	Frequency	Percentage
1	Traditional Economic system		
a)	Hunting and gathering	-	-
2	Changed economic system		
a)	Hunting gathering with Agriculture labour	15	15
b)	Owner cultivator	30	30
c)	Daily wages labourer	50	50
d)	other	5	05
	Total		100

The above table shows that the economic organization among Irula community categorized in to two categories i.e. Traditional economic system and changed economic system . But now a days no respondent use traditional hunting and gathering economic system in fact the economic of 100 percent respondents have changed, in which the economy of 15 percent respondent is hunting gathering with Agriculture labour, 30 percent respondent are owner cultivator and 50 percent respondent are daily wages labourers while 5 percent involve in other work such as self employed,private or government job.

Table- 5 Changes in the Dress pattern of Kharwar

Sr no.	Traditional dress	Frequency	Percentage	Modern dress	Frequency	Percentage
1.	Dhoti, ganji, kurta, gamcha (men)	20	20	Pants, shirt, t-shirt, Jeans	70	70
2	Saree ,saaya ,blouse Salwar kameez	10	10		-	-
	Total	30	30		70	70

Study reveals that modernization has put a huge impact on the dressing pattern of Kharwar tribe as the time changes they start wearing more western clothes in comparison to traditional clothes more often and these changes can be seen in young generation lying between 15 to 40 years of age, from above table it can be seen that only 30 per cent of the respondents wear traditional clothes while 70 per cent of the respondents wear western clothes. The above finding is in conformity with study of **Khoper and Talikar (1999)**

Table-7 Changes in the house of pattern of Kharwar

S.No.	Economic system	Frequency	Percentage
1	Traditional house pattern		
a)	House under the tree	-	-
b)	Grass roof house (hut)	-	-
2	Changed houses		
a)	Mudwall with grass roof house	65	65

b)	Semi cemented	30	30
c)	Cemented house	5	5
	Total		100

The above table, based upon observation shows that house pattern among Kharwars i.e. traditional and changed house pattern. Now a days no respondents are living in traditional grass root house (hut) while 65 percent respondents live in kuccha house with grass roof, 5 percent respondents live in cemented house with tiled roof and 30 percent respondent live in cemented house that is of changed house pattern.

Table-8 Cultural changes in the ornament of Kharwar .

S.No.	Traditional ornaments	Frequency	Percentage	Adopted ornaments	Frequency	Percentage
1	Silver jewelery	20	20	Artificial ornaments	70	70
2	String of red and white beads	7	7	Other ornaments	3	3
	Total	27	27		73	73

The above table shows that 20 percent respondents wear silver jewelleries and 7 percent respondents wear string of red and white beads that is traditional while in changed ornaments 70 percent respondents wear artificial metal ornament and 3 percent respondent wear other ornaments. Changes in the ornament and pattern of ornament are due to changes in the economy and their purchasing power.

Table-9 Changes in the Entertainment media due to developmental programme

S.No.	Traditional Entertainment media	Frequency	Percentage	Changed Entertainment media	Frequency	Percentage
1	Folk Songs	10	10	Radio/stereo	4	4
2	Folk dance	10	10	Television	2	2
3	Folk tale	2	2	Mobile	72	72
	Total	22	22		78	78

In the above table shows that the entertainment media used by Kharwars is divided in to two category i.e. traditional entertainment media and changed entertainment media, but now a days 10 percent respondents entertained by Folk song and 10 percent respondents by Folk dance and only 1 percent by Folk tale while 4 percent respondents listen Radio, Stereo, 2 percent respondents see television and 72 percent respondents use mobile phone in changed entertainment media. In every village most of people use mobile as their entertainment medium and skipping the traditional entertainment.

Table-10 Change pattern of economic transaction within community and influence of developmental programme.

S.No	Transaction material	Traditional way of transaction with	percent	Changed way of transaction with	Percent	Total
1.	Edible things	Edible things	0	Money	100	100
2.	Other things e.g. mat, broom, basket etc	Edible things (rice)	5	Money	95	100

The above table shows transaction within community in which only no respondent transact edible things with edible things and 100percent with money and 5 percent respondents transact their artifacts with edible

things, while 95 percent with money. Transaction within community with edible things is traditional while with money is changed why of transaction developmental programme, training has changed attitude of Kharwar community where the mode of transaction how been changed instead edible things environment of money is slightly increasing.

Table-11 Change pattern of economic transaction within community and influence of developmental programmes.

S.No	Transaction material	Traditional way of transaction with		Total	Frequency of respondent do not transact	Total
		ins	Money			
1.	Hunted Material	2	15	17	83	100
2.	Gathered material	3	14	17	83	100
3	Mats	0	17	17	83	100
4	Brooms	0	17	17	83	100

The above table shows that only 2 percent respondents transact hunted material with grains and 15 percent transact with money and 83 percent respondents do not transact, 3 percent respondents transact gathered material with grains and 314 percent with money while rest respondents do not transact. No respondents transacts mat with grains and 17 percent respondents with money while resting respondent do not transact No respondent transact brooms with grains and 17 percent respondents transact with money while resting respondents do not transact,

TABLE-12 Change in types of utensils used by respondents:

Sr.no.	Traditional Utensils	Frequency	Percentage	Modern Utensils	Frequency	Percentage
1	Earthen pots	3	3.0	Steel utensils	30	30
2.	-	-	-	Aluminum utensils	67	67
	Total	3	3		97	97

As per the study reveals that earthen pots are difficult to maintain and are not long lasting and in case of aluminum and steel utensils they are long lasting and easy to maintain they can be use on stove, gas and on earthen chulha as well while earthen pot can only be use on earthen chulha, the above table shows that 67 per cent of the respondents use aluminum utensils 30 percent use steel utensils while only 3 per cent of the respondents still use earthen pots.

TABLE-13 Assimilation of art and rituals (sanskritization)

Sr.no.	Types of arts	Frequency	Percentage
1	Basketry	10	10.00
2	Tattoo	15	15.00
3	Wall art	75	75.00
	Total	100	100.00

Artifacts is the one of the most important and integral part of tribal life. It gives them a different identity and it is also one of their work for survival, with changing time this tradition of making of artifacts had slightly decreased but still can be seen among them. Wall art is the most Above table shows that 75 percent of the respondents involve in wall art will 10 percent and 15 percent are respectively involve in basketry and tattoo

TABLE -14 Transaction of edible material and artifacts with neighboring community/Society.

S.No.	Transaction of edible material and artifacts with neighboring community/society	Frequency	Percentage
1	Yes	80	80
2	No	20	20
	Total	100	100

The above table shows that 80percent respondents have transaction and 20 percent respondents do not transact, so it can be concluded that now a days the transaction of edible material and artifacts with neighboring community/society is nominal.

TABLE-15 Changes in the daily life materials due to the modernization

S.No.	Traditional Item	Frequency	Percentage	Change and adopted item	Frequency	Percentage
1	Stone grinder or wooden grinder	100	100	Electronic grinder	-	-
2	Agriculture wooden implement	90	90	Modified plough	10	10
3	Hunting gathering stone and wood tools	95	95	Modified Hunting and gathering tools	5	5
4	Mat	85	85	Chair, cot, stool	15	15
5	Oil lamp	55	55	Electric bulb and torch	45	45
6	Cotton rope	22	22	Plastic rope	78	78
7	Pitcher	5	5	Plastic and metal buckets	95	95
8	Earthen pots for storing grains	95	95	Aluminium, plastic or Steel containers for storing grains	5	5
9	Wooden comb	2	2	Plastic comb	98	98

In the above table it is shown that some changed material cultures are slowly-slowly introduced as technology developed but presently in traditional items 100 percent respondents used stone grinder and wooden masala grinder, 90 percent Agricultural wooden implements,95 percent hunting gathering stone and wood tools, 85 percent mat, 55 percent oil lamp, 22 percent cotton rope, 5 percent pitcher, 95 percent Earthen pots for storing grains, 2 percent wooden comb while no respondents used electronic grinder and Mixi, 10 percent modified plough, 95 percent modified hunting gathering tools,15 percent respondents used chair, cot, 45 percent electric bulb and torch, 78 percent plastic rope, 95 percent plastic bucket,5 percent Aluminium or steel or plastic containers for storing grains, 95 percent respondents use plastic comb due to modernization and

demonstration of innovated things they take benefit from these things. Due to culture diffusion Kharwar community is adopting innovated material cultures instead of their traditional one.

IV. Conclusion

From the above results it have been concluded that the socio-cultural life of Kharwar were changing that was impact of modernization and innovations were taking place in dimensions of life, cultural traits were changing, social and cultural life of Kharwar were coming out of old frame and assimilating new ideas, skills and knowledge.

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