

## **A Study on Socio- Cultural life of Kharwar Tribe of Sonbhadra District of (U.P.)**

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**ABSTRACT:**-Kharwar is a community found in the Indian states of Uttar Pradesh Sonbhadra, Bihar, Jharkhand, WestBengal, Orissa, Gujarat, Rajasthan, Maharashtra, Delhi and Chhattisgarh. The Kharwar have various putative origins. Some may be traced to Palamu district, now in the state of Jharkhand, while others may have lived in the Sone Valley. Those of Uttar Pradesh claim to have come from Rohtas and to be descended from the mythological Suryavansha dynasty calling themselves "Kharagvanshi. The Government of Uttar Pradesh had classified the Kharwar as a Scheduled Caste but the community members disliked this, preferring to think of themselves as a tribe.- By 2007, they were one of several groups that the Uttar Pradesh government had redesignated as Scheduled Tribes.-As of 2017, this designation applied only in certain districts of the state.-The Kharwar Scheduled Caste population in Uttar Pradesh According Census of India was (2011)14,796.

Culture is composed of integrated customs, traditions and current behaviour patterns of human group. Culture is the stock in trade of a group. It is an antecedent complex of value in which every individual is born. It is a medium within which individual develop and mature. In Kharwar community family used to be small be follow marriage rules, no marriage with outsider is allowed, an monogamy is the general rule. The Kharwar lead a simple social life. The kinship system of the Kharwar is of the usual classificatory. There are uncle and aunts in the society. They have joking and avoidance relationship with each other.

**Key words:** Kharwar tribe, socio- cultural life, kinship structure community.

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Date of Submission: 23-01-2018

Date of acceptance: 12-02-2018

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### **I. INTRODUCTION**

#### **Socio - cultural Life**

In Kharwar community family used to be small be follow marriage rules, no marriage with outsider is allowed, an monogamy is the general rule. The Kharwar lead a simple social life. The kinship system of the Kharwar is of the usual classificatory. There are uncle and aunts in the society. They have joking and avoidance relationship with each other.

“Culture is that complex whole which, includes, knowledge, belief, art, law, custom and any other capabilities and habits acquired by man as a member of society.”(E.B.TYLOR 1871)

“Culture includes all that man has acquired in the mental and intellectual sphere of his individual and social life in the words of MacIver and Page, this the realm of styles, of values, of emotional attachments, of intellectual adventures. Culture, then is the antithesis of civilization. It is the expression of our nature, in our modes of living and thinking in our everyday intercourse, in art, in literature, in recreation and enjoyment.”

“Culture is composed of integrated customs, traditions and current behaviour patterns of human group. Culture is the stock in trade of a group. It is an antecedent complex of value in which every individual is born. It is a medium within which individual develop and mature.” “Culture is the socially transmitted system of idealized ways in knowledge and practices and belief along with the artefacts that knowledge and practice produce and maintain as they change in type.”

#### **About Kharwar Tribe**

Kharwar is a community found in the Indian states of Uttar Pradesh (Sonbhadra), Bihar, Jharkhand, WestBengal, Orissa, Gujarat, Rajasthan, Maharashtra, Delhi and Chhattisgarh. The Kharwar have various putative origins. Some may be traced to Palamu district, now in the state of Jharkhand, while others may have lived in the Sone Valley. Those of Uttar Pradesh claim to have come from Rohtas and to

be descended from the mythological Suryavansha dynasty calling themselves "Kharagvanshi". Some members of the community claim that their ancestors were zamindars (landlords), and that the Rajas of Ramgarh belonged to the community. The primary traditional economic activity of the Kharwar has been agriculture but their reliance on a single annual crop and on suitable weather means that it is barely enough to sustain themselves for a part of the year. Thus, they also engage in work based on forest activities, livestock, fishing, hunting and trapping.

The Government of Uttar Pradesh had classified the Kharwar as a Scheduled Caste but the community members disliked this, preferring to think of themselves as a tribe. By 2007, they were one of several groups that the Uttar Pradesh government had redesignated as Scheduled Tribes. As of 2017, this designation applied only in certain districts of the state. The Kharwar Scheduled Caste population in Uttar Pradesh at the 2011 Census of India was 14,796.

**Family:** Nuclear family system has been found among the Kharwar. Joint family is also found but it is rare.

**Dress pattern:** The women of Kharwar tribe mainly wear Saree and the men wear Shirt-pant and dhoti. The tribal children also wear shirt-pant and the girls wear salwar-kameez and few girls wear saree also.

**Tattooing tradition amongst Kharwar tribe :** One of the tribes of whom tattooing is an integral part of their lifestyle is the Kharwar tribes. These tribes inhabit the dense hilly forests in the eastern part of the Satpuras, in Shahdol, Bilaspur, Rajnandgaon, Mandla, and Balaghat district. The Kharwar are of Dravidian stock and are one of eight prime tribals of M.P. It is believed that this tribe is an offshoot of the Bhuiya tribe of Chhota Nagpur. A distinguishing feature of the Kharwar tribe is that their women are famous for sporting tattoos of various kinds on almost all parts of their body.

**Ceremonies :** The Kharwar calendar is largely agricultural in nature. The Kharwar also observe festivals at the times of Holi, Diwali, and Dassara. Dassara is the occasion during which the Kharwar hold their Bida observance, a sort of sanitizing ceremony in which the men dispose of any spirits that have been troubling them during the past year. Hindu rites do not, however, accompany these observances.

**Marriage Rituals of Kharwar Tribe:** The marriage rituals customs of the Kharwar tribe spell out that a man should not take a wife from his own sept or from any other who worship the same number of gods. In some localities the girl is allowed to choose her husband. Dowry system is practised and fixed price is paid to the bride's parents. Alternatively even the prospective husband serves the father's in law for two years after the commencement of one year the marriage is conducted. Orphan boys who have no one to arrange marriage for them take the service of their wife.

**Karma Dance** Karma festival is celebrated by the Kharwar Orao, Binjhari and Majharkhand and Chhattisgarh. This festival falls in the Hindi month of Bhadrapada. Karma festival is a religious festival which calls for a huge celebration. Karma festival is celebrated in the month of August and is related with fertility by some tribes. Some other tribes observe the festival as the rainy season ends. On this day people go into the forest to collect fruits and flowers, and they worship Karma Devta, a Goddess who is represented with a branch of Karma tree. An important thing of this festival is the cutting of tree branches of the "KARMA" tree on a dancing ground called "AKHARE". These branches are called 'Karma Raja' and are used in ceremonial dance, called Karma dance.

**Religious Practitioners :** Major religious practitioners include the Dewar and the Gunia, the former of a higher status than the latter. The Dewar is held in great esteem and is responsible for the performance of agricultural rites, closing village boundaries, and stopping earthquakes. The Gunia deals largely with the magical-religious cure of diseases.

**Religious Beliefs of Kharwar tribes:** The Kharwar worship a plethora of deities. Their pantheon is fluid, the goal of Kharwar theological education being to master knowledge of an ever-increasing number of deities. Supernaturals are divided into two categories: gods (deo), who are considered to be benevolent, and spirits (bhut), who are believed to be hostile. Some Hindu deities have been incorporated into the Kharwar pantheon because of a sacerdotal role that the Baiga exercise on behalf of the Hindus. Some of the more important members of the Baiga pantheon include: Bhagavan (the creator-god who is benevolent and harmless); Bara Deo/Budha Deo (once chief deity of the pantheon, who has been reduced to the status of household god because of limitations placed on the practice of bewar); Thakur Deo (lord and headman of the village); Dharti Mata (mother earth); Bhimsen (rain giver); and Gansam Deo (protector against wild animal attacks).

**Socio-economic status of Kharwar :** The socio-economic status is an assessment of a person's social life, culture, religious life, occupation and income in a particular social system. It describes his socio-economic condition and gives a fair picture about him. From this one can know about somebody. "Kharwar tribe is called the son of nature, of being in the company of nature and their skin colour is often darker black."

## **OBJECTIVES**

The main objective of the study is as follows:-

- To ascertain the economic profile of Kharwar tribe.
- To find out socio-cultural life of Kharwar tribe of Sonbhadra.

- To give suggestions to solve the socio-cultural problems.

## II. RESEARCH METHODOLOGY

In U.P. there are many districts out of those Sonbhadra district has been purposively selected for the study . Because the maximum no. of kharwar are residing there. There are 8 blocks in the Sonbhadra district. Out of these 8 block Duddhi blocks was selected purposively. Mainly kharwar are in the Duddhi block. There were several villages in Duddhi block where kharwar are residing. Out of these villages two villages were selected purposively i.e, Nagwa and Amwar. Due to the maximum number of population of kharwars. For this study 100 respondents of Kharwar have been selected purposively.

## III. TOOLS AND TEQNIQUES OF DATA COLLECTION

**For the collection of data various techniques are used describe below.**

- 1) Development of interview schedule to collect the data from respondents, an interview schedule was prepared as given in the appendix covering the various defined objectives of the present investigations.
- 2) Observation method is such a method in which only primary data is to be collected. Each observes and collect the data which he/she feels is relevant to his /her study.  
In this present study the observation is done by “participant observation and non participant observation.” Participant observation according to the method we have participated in the daily life and some of the events of the respondents and observed their behaviour relevant to the study topic.  
Non-participant observation according to this method researcher observed everything from a distance but researcher had not used this method.
- 3) During Individual interview we have met with single respondents at one time and interview them .Then we collected all the information from the respondents. It is believed that such a respondents posses the required information and that served our purpose. The advantage of this method is that the respondents is not under group influence and all views expressed by respondents was her own spontaneous.
- 4) Case study is the method of exploring and analyzing the life of a social unit may be a person, a family, as institution or a community. In this method various aspects of the respondents / unit are deeply and thoroughly studied, taking in to account its past, present are future.
- 5) Secondary data collected from the block offices and previous researches in the same area also used to analyse the primary data status.
- 6) Visual Aid camera was used to collect the views of the respondents and photographs related to the present study.
- 7) P. R. A. using method we can get the quick information about the whole village .

## IV. RESULTS AND DISCUSSION

**TABLE-1 Marital status of the respondents**

**N=100**

Sr. No.	Marital status	Frequency	Percentage (%)
1.	Married	70	70
2.	Unmarried	30	30
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 70 per cent respondents were married and 30 per cent were unmarried.

**Table-2 Religion of the respondents**

**N=100**

Sr. No.	Religion of respondent	Frequency	Percentage (%)
1.	Hindu	100	100
2.	Muslim	0	0
3.	Christian	0	0
4.	Other	0	0
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 100 per cent respondents were Hindu and no other religion was found among them.

**Table-3 Educational status of the respondents** **N=100**

Sr. No.	Educational status	Frequency	Percentage (%)
1.	Literate	22	22
2.	Illiterate	78	78
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 22 per cent respondents were literate and other 78 per cent respondents were illiterate.

**Table-4 Occupation of respondents** **N=100**

Sr. No.	Occupation of respondents	Frequency	Percentage (%)
1.	Agriculturist	66	66
2.	Labour work	30	30
3.	Other	4	4
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table reveals that 66 per cent respondents were Agriculturist, 30 per cent respondents were engaged in Labour work and other 4 per cent respondents were engaged in other work. So Agriculture is the main occupation of Kharwar tribe.

**Table-5 Housing Pattern of respondents** **N=100**

Sr. No.	Housing Pattern	Frequency	Percentage (%)
1.	Semi-cemented house	92	92
2.	Cemented house	8	8
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 92 per cent respondents were living in Semi-cemented house and other 8 per cent were living in Cemented house.

**Table-6 Types of family of respondents** **N=100**

Sr. No.	Type of Family	Frequency	Percentage (%)
1.	Nuclear family	86	86
2.	Joint family	14	14
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 86 per cent respondents had nuclear family and other 14 per cent respondents live in joint family.

**Table-7 Addiction of the respondents** **N=100**

Sr. No.	Type of Addiction	Frequency	Percentage (%)
1.	Liquor	83	83
2.	Chewing tobacco	12	12
3.	Other	5	5
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 83 per cent respondents were addicted of Liquor, 12 per cent are addicted of Chewing tobacco and other 5 per cent respondents were addicted of other harmful addictive things.

**Table-8 Food habit of respondents** **N=100**

Sr. No.	Food habit	Frequency	Percentage (%)
1.	Vegetarian	10	10
2.	Non-vegetarian	90	90
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 10 per cent respondents were vegetarian and 90 per cent were non-vegetarian.

**Table-9 Religious Belief of Respondents** N=100

Sr. No.	Religious Belief	Frequency	Percentage (%)
1.	Jhandi Baba	65	65
2.	Sheetala Devi	20	20
3.	Neem tree	5	5
4.	Shiva	10	10
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows that 65 per cent respondents believe in Jhandi Baba, 20 per cent respondents believe in Sheetala Devi, 5 per cent respondents believe in Neem tree and remaining 10 per cent respondents believe in Shiva God.

**Table-10 Festivals celebrated by Respondents**

Sr. No.	Festivals	Frequency	Percentage (%)
1.	Holi	35	35
2.	Dussehra	5	5
3.	Navratri	15	15
4.	Diwali	45	45
	<b>Total</b>	<b>100</b>	<b>100</b>

The above table shows 35 per cent respondents celebrate Holi, 5 per cent respondents celebrate Dussehra, 15 per cent respondents celebrate Navratri and 45 per cent respondents celebrate Diwali.

## V. CONCLUSIONS

On the basis of the study it is concluded that the Kharwar are distinct tribal groups with their unique life style and culture. They provide an insight to the process of growth of the human society. They have their abilities particularly in the field of medicine and production of handicraft items. If proper support is given to these people they can continue their tradition and culture and also contribute for the developmental process of the country.

The people of study areas are still following the traditional activities. Kharwar people are also very religious people. They worship Jhandi Baba which was found in every house. They also worship Sheetala Devi, nature, Shiva God etc. They also believe that their ancestral spirit are with them and they help when they are in trouble. Kharwar people also believe in animal sacrifice. Their main occupation was Agriculture, secondary occupation was daily wage labour. Kharwar people are still backward by education and adopting new techniques. Their knowledge towards health and sanitation was very poor. At present the parents in the Kharwar tribe and other ethnic group households have changed their attitude towards education. So, their life style, livelihood is not changed up to now, they are poor in cleaning own house in this area. There is a hope that new generation of Kharwar community will get educated when the people educated they will not follow the traditional belief and change their attitude. They are modified from traditional activities and that make changes in economic status. Economic status of Kharwar is pulling down due to lack of ideas and techniques. Kharwar people were very co-operative to each other. The Kharwar people are hard working people, but their economic condition never gets better, because they are not managing their income. So they were backward than other people/community. They have lack of knowledge, skill, production, how to generate the income, use of modern technology, agriculture supported programme, agriculture market, not enough of development infrastructure. Economic income status was very low it causes the poverty zone.

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