

Indigenous Tourism Development: Case Analysis of Saharia Tribes

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Abstract: With 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.

Rajasthani 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, Dungarpur 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. These communities have higher incidence of illiteracy, malnourishment and poverty, and face social and geographic isolation. The region lacks productive land, irrigation facilities, industrialization and skill building opportunities.

The objective of the study is to *empower the Saharia tribals (most primitive tribe in south eastern Rajasthan) through developing cultural/tribal tourism by promoting tangible heritages (Archaeo Sites, attire, cuisine,) and Intangible heritages (dance- music, festivals, customs & rituals)*. In order to fulfill the prescribed objective researcher visited these villages, interviewed the tribals and many NGO groups and define their prime problems and suggest the resolutions to develop the area for tourism which may improve the economic position of these tribes. The study is helpful in empowering the tribal and rural people.

Keywords: Indigenous tourism, tourism development, saharia tribes

Before tourism became a major industry, small businesses met the needs of travellers across the world. These focused mainly on providing food and lodging. As long distance travel became increasingly available to the general public, businesses expanded to meet the needs and desires of the visitors and economic opportunities within the travel industry flourished. The rapid growth did not come without growing pains. Many communities have suffered as a direct result of tourism and are now trying to cope with some of the negative effects of tourism in their area.

Over the years Tourism has become an integral part of economic, social, psychological and physical development. It is considered as an important source of economy especially in terms of its contribution towards foreign exchange earnings, generation of national income and to promote local employment particularly in remote and backward areas.

Unlike other developing countries India has also entered the tourism industry since independence. It contributes only 0.3 per cent to World tourism. Considering India's wealth of natural resources and rich cultural heritage, tourism can emerge as an important instrument for economic development

and employment generation. According to the report of World Travel and Tourism Council (WTTC), India could generate 45 million additional jobs in Tourism sector by 2015. After five decades of tourism development India's tourism earnings is US \$1.8 billion while tiny Singapore's is US \$ 3.4 billion and Thailand's US \$6.8 billion. Comparing the earnings from tourism sector the policy makers decided to boost the industry, which is also considered as "passport to development".

With the growing city culture, the civilized man is slowly moving away from the natural environment and therefore there is an increasing demand for ecotourism' all over the world. It is an industry that touches almost every other, embodying a synthesis of goods and services, materials and markets, employment and education, politics and ideals. At its best, it empowers women, local communities, diverse cultures and travellers, supports partnerships between governments, NGOs, private sector, funding agencies, and blends the high technology of transcontinental flight and internet communications with ancient dances and sacred sites.

From time immemorial tribal communities all over the world live close to nature. They have in course of time made a long adjustment to the decay of nature, and derived a traditional and primitive way of living. Hence a distinctive culture gets established obviously owing to their own peculiar ways in order to meet their basic needs. The totality of these interactions within them is known as ecological system or ecosystem.

Tribal societies operate with an indigenous knowledge very effectively with the help of which not only they eke out living but also solve the problems of their day to day social living. These healers occupy a significant socio-cultural and health related importance in their societies. They have their own knowledge in health care practices that are ecologically and culturally deep-rooted. The tribal health care system even now largely depends upon the locally available natural resources. Further the tribal healers are the potential resources of indigenous knowledge on health care, which is the only alternative to enrich the health care access of tribes. The tribal people are well known for their "exotic" customs and practices. A substantial part of the tribal lore, myth, legends, folk tales, folk songs and folk dances reaffirms the concerns of a tribal community for its eco-system and culture.

A common and valid concern among native people is that by promoting cultural tourism, the tribe may experience a loss in traditional values and lifestyle. It is essential to put a lot of thought and care into your visitor management plan in order to avoid these complications. The whole community should share input on setting tourism guidelines for the area.

Rajasthani tribes are the mirror of cultural and historical legacy of the state. This state has a divergent colony of traditional tribes, who constitute around 12 % of the state's population which roughly translates into double the country's average. Though the tribal population is scattered throughout the Rajasthan, a major portion is concentrated in southern part of the state viz., entire districts of Banswara and Dungarpur, the tehils of Kherwara, Jhadol, Kotra, Salumber, Sarada, Dhariyawad and 81 villages of Girwa panchayat samiti of Udaipur district, Partapgarh and Arnod tehils of Chittorgarh district and Abu Road block of Sirohi district. Five districts viz., Udaipur, Banswara, Dungarpur, Jaipur and Chittorgarh account for more than half (54.50%) of the total ST population in Rajasthan. The major tribes residing in these areas are Bhil, Meena, Damor, Patelias, Saharaiyas, and Gharasia.

Sahariya, a primitive tribal group, residing in part of Baran, Kota, Dungarpur 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. These communities have higher

incidence of illiteracy, malnourishment and poverty, and face social and geographic isolation. The region lacks productive land, irrigation facilities, industrialization and skill building opportunities.

The Government has spent crores of rupees on various schemes of tribal development during last five decades. This massive fund flow has helped in building up infrastructure facilities like irrigation dams, road network, electrification, health and education in the tribal areas of Rajasthan. All these have affected the living standards and quality of life of the people. Actually, tribal tourism is a showcase of tribal life, art, culture and heritage-on location benefiting the local community and enabling interaction between the tourists and the locals for an enriching experience. It is the best way to discover more about their exclusive lifestyle, cultural ethos, customs and traditions.

LITERATURE REVIEW

Tourism industry has attained the stature of a major player in the new economic order. Global tourism is dominated by transnational corporations, having national and local tourism development initiatives. Many nations see tourism as a means for speedy economic development. In an increasingly globalizing world the small-scale societies are keen to participate in the development process on their own terms. The traditional abodes of the tribes and other small-scale societies are fascinating tourist destinations that trigger "human exploratory behaviour" because of cultural, geographical, ecological peculiarities and remoteness of their habitats; in order satisfy the fundamental human curiosity to experience other ways of life and other cultures. As B Francis Kulirani discussed in his research paper, "Tourism Business Opportunities for Community Development among Tribes/Indigenous Communities in India & Canada: Anthropological Dimensions", The Incredible India tourism drive offers the concept of Tribal Experience in Central India, North East India and Western India. Tourism in India has evolved from its early 'cultural tourism' days to aggressive marketing today wooing the world tourists. The Central Government is keen to promote tourism in the North East by opening up hitherto 'restless areas'. Much skepticism is expressed by the people of the region. Another researcher Madan Mohan Mahawar*1 and DP Jaroli in their research paper Traditional knowledge on zootherapeutic uses by the Saharia tribe of Rajasthan, India, published in the journal, Journal of Ethnobiology and Ethnomedicine, explained that the neglected traditional knowledge should be included into the strategies of conservation and management of faunistic resources. Lack of exposure to modern life and historic exploitation by landlords who paid them fewer wage, has left Sahariyas economically weak tribe. An article Orissa puts curbs on tribal tourism published in the

Times of India written by Sandeep Mishra describes that the tourism can impact the whole community; therefore the whole community should have the opportunity to provide their input on tourism issues. "Rajasthan Rural Livelihood Project" provides a Tribal development framework that counts their economy as predominately agriculture with small landholding irrigated area. Specially Saharia communities have higher incidence of illiteracy, malnourishment and poverty, and face social and geographic isolation. The region lacks productive land, irrigation facilities, industrialization and skill building opportunities.

OBJECTIVES:

To explain the concept of tribal tourism that includes tribal development in terms of empowering them economically and socially.

1. To highlight the treasures of Cultural tourism and its economic potential in the region.
2. To study the socio-cultural profile of Saharia tribes, the oldest and primitive tribes of south eastern Rajasthan, and to analyse the potential for tourism expansion from within the State.
3. To study and analyse the present scenario of these tribes in regard to develop the village as for tribal tourism.
4. To promote the participation and representation of tribal in all community institutions, and their committees.

SCOPE & RESEARCH METHODOLOGY

This study pledges several contributions to the existing body of knowledge. From a theoretical/academic perspective, this study establishes a theoretical framework that entails residence image, economic benefit from tourism and attachment to the community as antecedents of residents' perceptions of tourism impacts and support for tourism development. Research in this field is useful in developing tourism in and around tribal area as well as the rural areas where archaeo sites exists.

RESEARCH DESIGN

During the research design process of the current study, the researcher, governed by the positivism paradigm, selected the quantitative approach as it best suits the aim and objectives of the current study. Considering the sampling design, and since the aim was to gather a representative sample of the population, without having access to the ideal sampling frame consisting of all the residents of Baran, aged 18 years and above, a combination of random and multistage sampling was selected. All research work was conducted by the personal interaction of tribal group and local inhabitants with the researcher. It is an **exploratory research** which is based on **survey method** and follows a **case study approach**.

Questionnaires were prepared on five point scale for tribal people and the agencies working for them. Apart from primary data, secondary data were collected through government offices, N.G.O's. and other social groups.

STUDY AREA

The researcher had selected the city of baran near Kota in Rajasthan for the setting of this study, as there are several reasons that make this setting suitable: first of all, it is adjacent where saharia tribes resides. It has an excellent potential for further tourism development which is yet to be explored.

The study provides detail information about the most primitive tribe and proposes a path for their empowerment. Though Rajasthan government and other NGO groups are already working on these tribes and trying to provide aid to them but still they are dependent for everything and most importantly they are not interacted with the common society.

It is anticipated that through promoting tourism in this region people of this area will feel pride on their own culture and living standards and way of life. Few archaeo sites(heritage temples) will also get preserved and tourists love to visit the region because of natural and cultural reasons.

In terms of its practical implications this research contributes to monitoring, planning and management of tourism. More precisely, the study provides researchers and local authorities with invaluable information on how tribals perceive their abodes as place of residence, what they perceive as positive and/or negative influence of tourism, and aid in extracting hosts' level of support for the development of tourism.

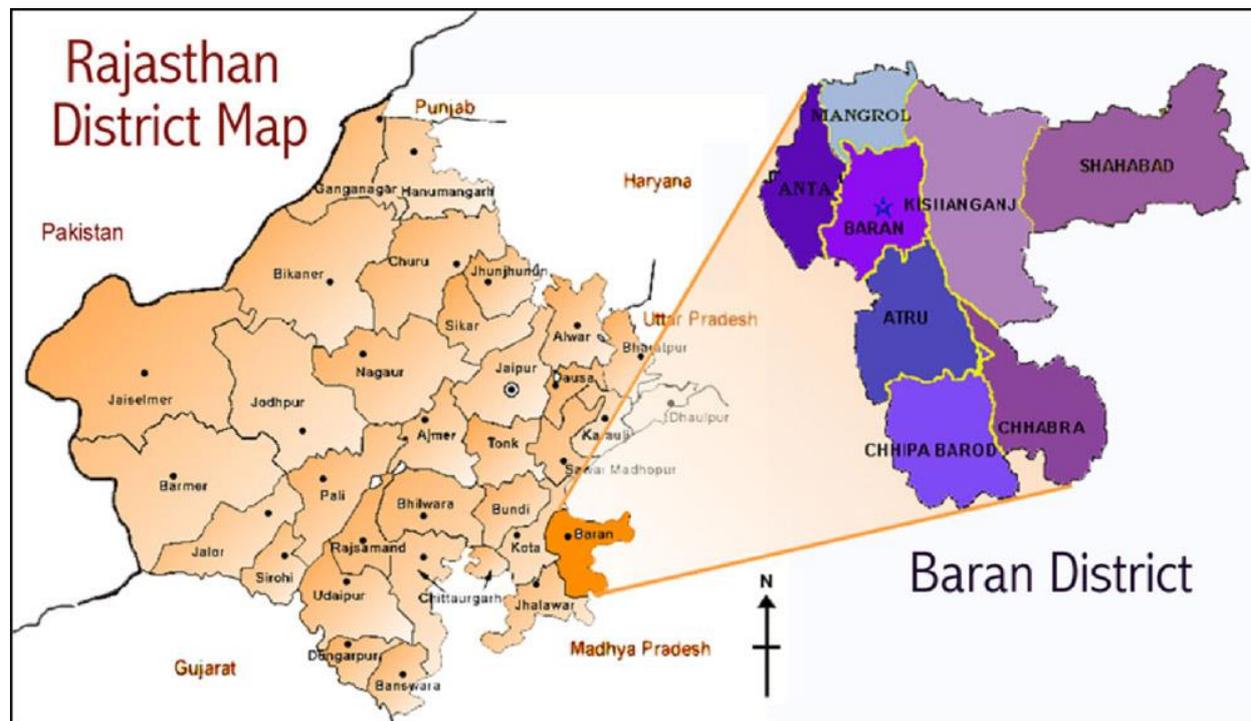
It has been said, "Nothing destroys culture faster than poverty". Tourism is a viable solution for boosting the local economy and supporting local pride and creativity. Tribal members can create a home-based economy to provide their people the opportunity to work and prosper in their local area and stay close to family and traditions.

Saharia are the most backward and one of the first settlers of Rajasthan. Tod (1881) mentioned them along with Minas, Bhils and Gujjars as the primitive dwellers of the region. The word Saharia appears to have been derived from the Persian World, "Sehi" meaning jungle. The Muslim rulers reckoned Saharia as inhabitants of forest. On the other hand, Census monograph 'SANWARA' gives a different view that word Saharia is derived from Persian word

'Seher' meaning desert. Saharias' customs and manner bear great resemblance to caste Hindus with whom they live in their present habitat and who consider them to be untouchable. There are 12,50,000 Saharia residing in Rajasthan (Census of India, 2011). They cultivate land and raise

livestock. They reside in districts of Kota, Baran, Jhalawar, Udaipur, Dungrapur, Jaipur, Sawai - Madhopur and Churu with their main concentration (99.2%) in Kota and Baran districts. They do not

have their own language; around 61 per cent of them speak Khariboli, 23 per cent Brijbhasha and 15 percent speak Hadoti, while others have taken to local dialects.



FACTS ABOUT SAHARIAS

South-eastern zone of Rajasthan:

This zone includes the districts of Alwar, Bhartpur, Dholpur, Jaipur, SawaiMadhopur, Ajmer, Bhilwara, Tonk, Kota, Bundi, Jhalawar and some parts of Chittorgarh, Udaipur and Sirohi districts. 46.06percentage of the total tribal population of the state is settled in this zone. Bheel, Meena and Saharia are the Chief tribes which are found in this zone.

District wise Main Tribes in Rajasthan

Tribes Name	Per cent	Districts
Meena	49.03	Chittorgarh, Banswara, Dungarpur, Udaipur, Dausa, Sawai-Madhapur, Karauli, Jaipur.
Saharia	46.01	Baran, Kota, Jhalawar, Udaipur, Ajmer (Kishanganj)
Bheel	1.67	Banswara, Dungarpur
Garasia	0.86	Udaipur, Dungarpur, Sirohi and Pali mainly in Sirohi

Source:- Census of Rajasthan, 2001.

The Saharia is one of those primitive tribes inhabiting ‘Baran’ district in the State of Rajasthan. The total population of Saharia is 79,312 with sex ratio of 951 females per 1000 males. A majority (93%) of the Saharia population is inhabiting of Kishanganj and Shahbad blocks of Baran district.

The absence of proper record and recognition of land and forest rights forced the Sahariya tribes to become daily wage earners instead of pursuing their traditional forest dependent livelihood. Many Sahariya families now resort to seasonal migration during the harvesting season to earn a livelihood.

The Scheduled Tribes of the state have a literacy rate of 44.7 per cent which is lower than the

national average (47.1 per cent) in respect of all STs. There has been a significant improvement in the rate of literacy during the decade 1991-2001. Among the larger groups, Dhanka and Mina have registered literacy rate higher than that recorded by all STs at the national level whereas Damor, Bhil, Saharia and Garasia have lower literacy rate than those of national as well as State averages.

The **literacy rate** of Saharia tribe is 34.2%, where female literacy rate is 18.7% in 2001 census. 7.9% people are completely illiterate. 59% are below primary level, 26.2% people are educated only primary level. 4.8% are people had middle education, 2% people had their metric education 0.1% had done some non technical diploma or

certificate and 0.1% people completed their Graduation and above.

Occupation

24% people are cultivators, 66.4% are agricultural labourers, .5% are household industry workers and 9.1% constitute other workers.

Society of the Sahariya Tribe

Sahariyas generally reside in separate basti in the village which is called Saharana. They follow Hindu religious practices and speak a dialect influenced by Hadoti. The Sahariyas maintained ecological equilibrium with their environment for ages, despite a low level of technology. Mostly they were engaged as gatherers of minor forest produce and agricultural labourers. The main business is gathering and selling of forest wood, gum, Tendu leaf, honey, fruits and vegetables. Though Sahariyas, in general are primitive, all of them are not so. Some of them are also settled cultivators. Others are landless labourers and forest produce gatherers. They live in small families. The elder sons live separately after marriage and the younger sons bear the responsibilities of the parents and unmarried brothers and sisters. Marriages are performed after attaining the age of 15 years. There are some arranged marriages and ceremonies held in the fairs.

Baran city was under Solanki Rajputs in the 14th - 15th century. It is not exactly known that when the main town of the twelve villages under Solankis was being named as Baran. There are several thoughts for it, like some says since it was formed by twelve villages so it is called Baran, others says since the city was built by the 12 nearby villagers so it is named as Baran. There are also saying that since the soils of the area is mostly Barani so it is called Baran. It is also worth noting that "Baran" in Urdu means "rain" and no wonder that Baran has the second highest rainfall in the state after Banswara district. In the year 1948, joint Rajasthan was formed and that time Baran was one of the districts in the joint Rajasthan. On 31 March 1949, Rajasthan was reconstituted and that time Baran district headquarters was converted into Sub Division headquarters of Kota district. Before Indian independence in 1947, most of present-day Baran District was part of the princely state of Kota, although Shahabad tehsil was a discontinuous portion of Jhalawar princely state, and Chhabra tehsil was a discontinuous portion of Tonk princely state. After Indian independence, The rulers of the princely states acceded to the Government of India, and the present-day Baran District was made part of Kota District. Baran District was carved out of Kota District on April 10, 1991.

Baran district, and particularly the tribal Sahariya families living here – concentrated largely in the two blocks of Kishanganj and Shahabad – have

come to national attention because of several hunger deaths over the last 12 years. The death of 47 Sahariyas because of starvation during the 2001 drought even triggered a Public Interest Litigation (PIL) in the Supreme Court on the right to food. Hunger deaths have been reported as recently as in 2004 and again three years ago in 2009.

Since 2010, more than 200 Sahariya tribal families working without wages on the farms of landlords protested against debt bondage and have waged a struggle against generations of slavery to landowners .

Dolmela is organised at the Dol Talab (Pond) in the Baran city from Jaljhulni Akadshi. The main attraction of this day is a big Shobha Yatra (procession) which have about 54 Dev Viman (The Holy Statue Carriers) which is also known as DOL, of all the major temples of the city. In this procession some Akhadas also demonstrates their Kartab (type of physical exercise). The procession started from Shreeji temple comes to the Dol Talab where all the Dev Vimans are worshiped and then these are sent back to the respective temples. This fair is organised for 15 days which is very popular among the local residents as well as the residents from the Rajasthan state. People from adjoining Madhya Pradesh also visit for this fair. This fair is the symbol of communal harmony in the area.

Piplod Christmas fair

This fair is organised in the only Church of the Baran district in the village Piplod in Atru tehsil. This fair is organised on 25 December every year. Though this fair is organised near Church but local Hindu Muslim also participate in the fair.

Sita Bari Mela

Holy place Sitabri is about 45 km from the Baran city near the Kelwara Kasba. A big tribal fair is organised here on Jeshta Amavasya. The place has number of "Kunds" attributed to Sita, Laxman, Surya, Lav & Kush and taking a holy dip in them is considered auspicious. Lakhs of people come here for this fair which is taken as Kumbh in the Sahariya tribe. The Swyambar (marriage function) of Sahariya tribes is organised in this fair where people comes from all over Rajasthan state and adjoining Madhya Pradesh A Sahariya boy drops the handkerchief for proposing Sahariya girl in the fair, if the Sahariya girl accepts the Handkerchief, it is said that they are agreed for marriage. The bride and grooms take the 7 rounds (sat phere) of the Barnawa tree and after the blessings of their parents they are accepted as married couple. This fair is also called animal fair where good varieties of Cow, Buffalo etc. selling-purchasing are made. It provides an ideal opportunity to view the tribal life style.

Phuldol Festival

This is the one of the oldest folk festival of the Rajasthan state. This festival is organised every year in the Kishanganj town on the occasion of Holi festival. The local residents of the town started this festival by the marriage ceremony of the Tulsi plant with the statue of God Charbhujanath in their home for more than 120 years ago. It is the tradition in the families that after the marriage, groom comes to in-laws home with their friends to play Holi. This tradition is followed by the God Charbhujanath and all the residents of Kishanganj town. On the day of Holi-Dulandi, lots of Swang (type of drama) is being played in the town whole day. Some of the famous swangs are Gidh-Rawan-Yudh, Band-Bandi swang etc. In the night big Shobhayatra known as PhulDolo is taken out in the town. Lots of people from nearby places come to witness the festival.

Brahmani Mataji Mela

This fair is organised in the old fort near Sorsan about 20 km from Baran. This is the only Donkey fair in the Hadoti region. Brahmani Mataji temple is in this fort. This fair is organised in Magh-Shukla-Saptmi. Other animals are also brought for selling-purchasing in this fair but mostly Donkey & Kachhar are sold and purchased in the fair. The dialect they speak is called Haroti, connected with Hindi and Braj Bhasha.

Dance and Music

The music and dance is called Swang a dramatic and theatral performance performed by the group of Harikesh Singh from Shahbad Village. Harmonium, Nagri, Dholki, Majhira and Ginghra are folk instruments which are played. The Hindu Gods like Shiva, Rama, Tejaji, Durga and Hanuman play an important role in their performance. Festivals like Holi and Diwali are very important for them.

Food habits and Customs

Sahariyas generally reside in separate basti in the village which is called Saharana. The religious practice by these tribals is Hinduism and they speak a dialect influenced by Hadoti. The Sahariyas maintained ecological equilibrium with their environment for ages, despite low level of technology. Mostly they were gatherers of minor forest. The main business are gathering and selling of forest wood, Gum, Tendu leaf, Honey, fruits and vegetables.

The male of this tribe are uninterested in economic activities. The entire burden of earning is on the shoulders of women on this tribe. Sahariyas takes seasonal 'Kandmul' fruits and vegetables found in forests. Vegetables leaves of 'Senjna', 'Phang', 'Bichotiya', 'Kanna', 'Bansi', 'Charetha', 'Churangli', 'Barsak', 'Lahaylai', 'Chaurai', 'Totam',

'Chani', 'Bajar', 'Raj an' etc. are very commonly taken by Sahariyas in their foods. Crushed dry 'ber' with salt is also eaten with interest. They are non-vegetarian also. 'Sawa' is the seeds of the special grass found in the jungle. Sahariyas made delicious foods from the seeds of these grasses. The seeds of the sawa grass are crushed to flour and chapatis are made. The sawa flour is also used to make ekheer í, 'Rabri' etc. The sawa seeds flour is a nutritive value which is also used by the urban people in their fast (Upwas). Like fertility, mortality was also higher among tribes in comparison to general population of the state. The table 4 reveals that among the tribes 58 births per 1000 live births do not survive the First month of life, about 37 percent of infants die in between age of one month to 12 months and 95 percent infant die before reaching their first birthday. Child mortality (1.5 years) was calculated to be 155. The major causes of infant and child mortality in tribes were acute Respiratory infections, fever, diarrhea and anemia.

Unlike in Rajasthan's southern districts of Banswara, Dungarpur and Udaipur where Bheels and other smaller communities of tribals still continue to brew their traditional liquor out of 'mahuwa' flowers, Sahariyas, drink the Indian Made Foreign Liquor (IMFL). The Tribal Sub Plan programme, in existence for the past many years in 23 blocks in the districts of Banswara, Dungarpur, Chittorgarh, Sirohi and Udaipur, is not applicable to Sahariya dominated blocks of Shahabad and Kishanganj as the latter constitute only one-third of the population. Sahariya tribe has a peculiar custom called iNautraí. Under this custom they contribute to each other social function some amount of money. And as a return the receiver has to pay more than the contribution made to him.

Problems of the Sahariyas:

- Poor community organizations
- Poor Outreach to government schemes and welfare programs.
- Poor and in some cases absent dialogue with the service providers
- Bonded labor, child labor
- Shrinking forest and natural resources.
- Exploitation by multiple agencies and groups of people.
- Complex and cumbersome government systems.
- Abysmal performance of institutions of local governance.
- Ineffective social protection and security.

Challenges to develop tribal tourism

Sahariyas are categorized as a Particularly Vulnerable Tribe (PTG), i.e., the most marginalized among tribes. The Sahariyas living in Baran came to national attention in 2000-2001 because of several hunger deaths in the community.

The death of 47 Sahariyas because of starvation in the drought in 2001 triggered the Public Interest Litigation in the Supreme Court on right to food. Hunger deaths were reported among Sahariyas in 2004 and again in 2009.

The Rajasthan government has empowered the Panchayats to implement schemes of five departments—health, social welfare, education, women and child development, and public health engineering. But the state government is yet to fully implement the Panchayats (Extension to the Scheduled Areas) Act, which provides for people’s control over community resources and a central role to the gram sabhas, or village general bodies. Subjects not integrated with the Act in Rajasthan include land acquisition, excise, and the forest produce and agri-produce market.

Nutritional status of the population largely depends on the consumption of food in relation to their needs, which in turn is influenced by the availability of food and purchasing power. The socio-economic conditions like agricultural pattern and occupation profile are different among different tribes and are determined by the ecosystem they live in (Hanumantha Rao, 1996). Several studies have shown a close relationship between the tribal eco-system and their nutritional status. The tribal populations are ‘at risk’ of malnutrition because of their dependence on primitive agricultural practices, and uncertainty of food supply. (Ref: *Nutritional Status of Saharia – A Primitive Tribe of Rajasthan* K. Mallikharjuna Rao, R. Hari Kumar, K. Venkaiah and G.N.V. Brahmam National Institute of Nutrition, Indian Council of Medical Research, Jamai-Osmania, (P.O.), Hyderabad 500 007, Andhra Pradesh, India)

Livelihood issues:

- Poor land quality
- Control of power centers within the community on resources such as water, land and forest.
- Livelihood options limited to other classes.
- Large prevalence of money lenders.
- Dependence on manual labor
- Outdated skills of agriculture
- Inadequate knowledge on natural resource management.

Land tenure and related conflicts have become a part of Sahariyas’ very existence. They were never known to own land but had a major contribution in converting forestland for agriculture. It is this land or the ambiguity of their ownership of it, which has been a constant source of conflict with their more powerful neighbors as well as with the Government.

The conflicts range from oppression by the Gurjars and Sardars, who are constantly trying to drive the Sahariyas away from the land, to the local officials

who perpetuate amazing forms of mal-governance and injustice.

- Giving pattas without actual possession of land, or vice versa;
- Year after year realizing a fine from encroached forest lands but not maintaining records of the same thus, depriving the Sahariyas of proof of duration of occupancy.

There is a constant conflict between the Forest Department and the Revenue Department on the issue of the demarcation of land. Often it is found that jurisdiction of both the departments overlap and the Sahariyas who occupy such areas are caught between the two government departments, who never seem to be in a mood to resolve the issue.

Four more issues of exploitation – Khadaans (Stone Quarries), bonded labour, dacoities(robbers) and liquor have become synonymous with the lot of the Sahariyas. The mode of abuse is as varied as they are cruel. The Khadaans or the mines are a hotbed of exploitation. The Sahariyas are encouraged by the mine or land owners to take petty loans and more often they are unable to pay.

Workers are charged for absenteeism and also at times chained up in the mine premises so that they are unable to run away and instead forced to work. Dacoities are a common feature in this area and they particularly target the Sahariyas.

The dacoities are more often perpetuated by the landed Gurjars or the mine owners themselves or supported by them with the intention of forcing the Sahariyas to penury as well as terrorizing them to abandon their land and run away, thus providing the former a chance to snatch away the land.

Liquor is another mode of well-planned exploitation. Liquor is often sold by the mine owners at the site of the mines and the payment deducted from the wages of the workers.

Malnutrition levels among Sahariya children of up to three years are as high as 66.3%, according to a survey last year sponsored by ActionAid India, a non-profit body, raising questions about the chances of survival for children such as Bagmati. Those numbers compare with an average malnutrition level of 54% for Rajasthan for the same age group and 47% for all of India, according to official data.(Source: <http://www.livemint.com/Politics/> Among-the-Sahariyas-In, Thu, Nov 03 2011. 10 17 PM IST)

Over the past decade, the Centre has pumped in about Rs 54,791 crore to run the ICDS scheme across the country. Tribal dominated Baran figures prominently as a “hot spot” in the list of 22 Rajasthan districts (comprising 65% of the state) that have been designated as being “food insecure” in a 2010 report jointly prepared by the United

Nations World Food Programme and the Institute of Human Development.

Sahariya live in infrastructural weak and remote areas, not well connected through road/bridge network even now. Lack of exposure to modern life and historic exploitation by landlords who paid them fewer wage, has left Sahariya extremely primitive and backward. In the last one decade there has been some interest and efforts towards 'Sahariyas' development. After the emergency period, state government has constituted 'Sahariya Innovative Project' whose office is in Shahabad. There are large number of NGO's working for the upliftment of Sahariyas, prominent among them being, ASSEFA, SANKALP, Adim Jati Sangh, Lok Jumbish and DPIP. Most of them have produced successful results in one area or the other.

Sahariya adivasis in Baran in south Rajasthan have waged a quiet war against generations of slavery to local landlords. Pushed off agricultural land and struggling to sustain themselves on deteriorating forests, hundreds of Sahariya families here remained indebted as "hali" — among 31 forms of bonded debt prohibited by Bonded Labour System (Abolition) Act 1976 — against small loans to Sikh, Jat, and Dhakad landlords in some instances for generations. But since November 2010, more than 200 Sahariya families have refused to work, farming land and taking care of landowners' cattle without wages. Sahariya adivasis, identified as a Particularly Vulnerable Tribal Group, were hunter gatherers till a few decades back and are concentrated in Shahbad and Kishanganj blocks on Rajasthan's border with Madhya Pradesh. District officials estimate there are 21,000 Sahariya families in Baran, a majority of who are landless. The death of 47 Sahariyas because of starvation during the 2001 drought even triggered a Public Interest Litigation (PIL) in the Supreme Court on right to food. Hunger deaths have been reported as recently as in 2004, 2009 and 2011. In June 2012, of 3089 forest rights claims submitted in Kishanganj and Shahbad blocks since 2006, only 538 — less than a fifth — were accepted.

The Better India had published an article detailing the freedom struggle of this tribe, and their efforts at re-building their lives. Around 135 Sahariya families in Kishanganj block in Baran district sold the first portion of crop harvested on land they reclaimed from Sikh, Jat, Dhakad landlords. (Source::

<http://www.thebetterindia.com/6981/barans-sahariya-adivasis-reap-the-harvest-of-their-struggle-against-slavery/#sthash.zmXCiCa.dpuf>)

When researcher interviewed the Saharia women they looked anaemic and malnourished. Many claimed their contemporaries lost their lives during labour. their husbands, most of whom are alcoholics, couldn't care less. Though the government has brought them out of slavery, they need to

rehabilitate us. Sometimes it's difficult for them to get ration. Almost every woman of this tribe is anaemic. It's natural in their case since they work during their pregnancy. Anganwadis are in poor condition. Many don't function for months. They are also not monitored. —government-run crèches, also known as *anganwadis*, were closed, dysfunctional or semi-functional. *Anganwadi* workers were either poorly trained or disinterested.

Anganwadis cater to children in the 0-6 age group and provide outreach services to poor families in need of immunization and healthy food.(source: [http://www.business-standard.com/article/news-ians/in-rajasthan-women-of-saharia: IANS | Baran \(Rajasthan\) February 24, 2015 Last Updated at 11:22 IST](http://www.business-standard.com/article/news-ians/in-rajasthan-women-of-saharia: IANS | Baran (Rajasthan) February 24, 2015 Last Updated at 11:22 IST))

TOURISM DEVELOPMENT PROSPECTS

The traditional abodes of the tribes and other small-scale societies are fascinating tourist destinations that trigger "human exploratory behaviour" because of cultural, geographical, ecological peculiarities and remoteness of their habitats; in order to satisfy the fundamental human curiosity to experience other ways of life and other cultures. The *Incredible India* tourism drive offers the concept of *Tribal Experience* in Central India, North East India and Western India. Tourism in India has evolved from its early 'cultural tourism' days to aggressive marketing today wooing the world tourists. The Central Government is keen to promote tourism in the North East by opening up hitherto 'restless areas'. Much skepticism is expressed by the people of the region.

The indigenous people are longing for a self-reliant, communitarian and spontaneous development, which is not happening at the ground level. Development no doubt has been occurring but not suitably adapted to address the problems specific to small geographic pockets with in their regions and the ethnic groups living therein, in short development planning has to be community specific because communities occupy specific territories. Communities should be the 'micro' unit for development planning and there should be a working definition for the concept of community itself. The 'historical' elements that are projected for tourism are aspects of their traditional way life and economic practices.

Urban tourism is always viewed as something 'elite' and often misconceived. Problems of overcrowding and environmental threats can be solved better by the dispersion of tourists far and wide in rural tourism. Rural tourism programme is an effective measure for rural development and raising the standard of living of the rural folk.

Tourism in villages needs a social harmony of host culture and visitor culture. Rural tourism too must be limited to carrying capacity levels. Eco-tourism both at conceptual and empirical levels is

significant in a number of respects. Traditionally it encapsulates scientific, aesthetic, and philosophical approaches which reflect the structure and function of the society. Over the decades numerous changes have been observed both in the content and context of eco-tourism. With globalisation the processes of these changes not only widened and multiplied, but also gained in importance. The present research paper in observing the treasure of tourism of the south eastern region of Rajasthan, emphasizes the potential of eco-tourism in the scheduled areas which are largely dominated by the tribal communities.

1. Attempts should be made to conserve the physical ecology as well as the cultural ecology of the ethnic tribal communities by empowering them through a participatory protected area management approach.
2. There should be a crackdown on illegal encroachments of the heritage sites. Permission for construction of structures within these zones should be denied.
3. The ethnic communities should be encouraged to enrich their ethnic heritage and skills so as to make their traditions more attractive rather than less in the face of change. Eco-tourism (inclusive of its ethno component) should provide an opportunity for these tribal communities to generate more income from the tourism business in a dignified manner.
4. The whole approach of cultural integrity of the tribal communities and tourism should be honoured on the basis of right

perspective for the tribal communities, not merely on income generation perspective for the State. The fabric of native culture reflected through folklore, folk music, folk dance, and customs should be promoted through required value addition.

5. Studies should be conducted to establish the possible effects of eco-tourism on the Saharias and their cultural life.
6. Development of infrastructure and safety measures in the interior of the State should be of prime importance in the intervention to establish eco-tourism in the State.
7. There must be planned to host a promotional Ethnic Tribal Festival encompassing all tribal to give much needed fillip to boost tourism in Baran region which is rich in natural beauty and undiluted tribal life.
8. Greater investment should be made in the promotion and preservation of monuments with cultural, historical and mythological significance.
9. Overall, the eco-tourism of the State should effectively protect indigenous people and cultures from external threats; recognise their traditional rights on land and water; recognise their rights to control and co-manage these resources; allow participation of traditional institutions in the management of natural resources; and recognise the rights of these people to determine their own development priorities.

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