

## Issues and Challenges in the perspective of Particularly Vulnerable Tribal Group of Rajasthan

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**ABSTRACT:** - Inimitable communities of India are commonly known as tribal or Adivasi or Vanvasi or Girijan and are recognized as Scheduled Tribes under Article 342 of the Indian Constitution. At present, more than 705 tribes in India have been notified under Article 342 of the Constitution with the number of 12 tribes namely Bhil, Damor, Dhanka, Garasia, Kathodi, Kokna, Koli, Meena, Nayaka, Patelia, Bhilala and Sahariya belonging to the State of Rajasthan. Around seven percent of tribal population of country lives in Rajasthan. There are 75 groups which are categorized in particularly vulnerable tribal groups (PVTGs). They have little access to resource besides low rate of literacy, geographically and socially isolated and are economically marginal. Some of the groups are at the verge of extinction. They are given little weight at the national and State level.

Sahariya is only Particularly Vulnerable Tribal Group (PVTG) which is more marginalized than the ST population of Rajasthan. Sahariya tribal community has been residing in the remote forested track in Baran District. In this Tribe, most drop out students has led a bad shape in the community that greatly effect in educational deficiencies, economic social and cultural well being. Most students give up their schooling not as a result of difficulties but in response to situation that emerge late in their study for instance family financial problems, frustration out of weakness in their studies, timidity and lack of state government support either in educational facilities or Teachers in Science and commerce streams especially in the government schools, as a result school dropout rate among Sahariya tribe students has become a problem. They also face a host of structural inequalities, with access to healthcare being one of the biggest. Apart from high rates of malnutrition, changing lifestyles and environment, has led to a rise in communicable and non-communicable diseases such as TB, cancer, diabetes etc as well. In this Research Paper, it is an endeavored to discuss by the researcher to highlights of the “Issues and Challenges in the perspective of Particularly Vulnerable Tribal Group of Rajasthan.”

**KEYWORDS:** - Issues, Challenges, Particularly Vulnerable Tribal Group, Rajasthan.

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### I. INTRODUCTION

India is a multidimensional and pluralist country with rich diversity reflected in the huge number of cultures, religions and languages of communities. There is however large inequality in the socio-economic parameters of various communities inhabitant in India from its origin. Unique communities of India are commonly known as tribal or Adivasi or Vanvasi or Girijan communities and are recognized as Scheduled Tribes under Article 342 of the Indian Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes (Pandey 2012, 1-3). Education plays crucial important role to all round development of human being. Shri Govind Ballabh Pant also gave more importance to the tribal communities. In his own words, he says, India is vast country with a rich variety of culture and in this scene of delivery our tribal brothers occupy a very important place (Khan 2000, 2-3). A nation's political, economical, social and cultural progress is determined by the education development of its citizens. India is a very vast and pluralist country with the largest tribal population in the world and its rich diversity is reflected in the huge number of cultures, religions and languages of different communities. There is however large inequality in the socio-economic parameters of various communities inhabitant in India from its origin. For Pestalozzi, “Education is the natural, harmonious progressive development of man’s innate powers”. He also believed that education is a vehicle for creating a more just society (Gupta 2008, 4-5). Education provides us the opportunities to find the solution of any problem. It helps us to face challenges in Globalized development, but there are some people who have not opportunity to get proper Education to merge with main stream. Inimitable communities of India are commonly known as tribal or Adivasi or Vanvasi or Girijan and are recognized as Scheduled Tribes under Article 342 of the Indian Constitution.

The criteria followed for specification of a community, as scheduled tribe are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the main stream of society at large, depend upon the natural resources for sustain their life and backwardness. At present, about more than 705 various ethnic groups are declared tribes by Indian constitution under Article 342. But there are some communities among them, who live in more or less total isolation in a life style, which shows only a little change from that of ancient time. In Government of India identified a total of 75 such tribal communities, as primitive tribes on the basis of low growth rate, pre-agricultural level of technology and extremely low level of literacy (GoI 2012-2017, 228).

India is diverse land with social, cultural, religious and ethnical characteristics despite number of communities having some similarities. However, tribal and other downtrodden communities differ from other upward caste by poverty, malnutrition, illiteracy and other psychosocial problems making them vulnerable communities. They do not have landed property and strong economic background. The tribal communities in India have been put aside by the social, economic and political mainstream. As a result tribal people suffer from several psychosocial, economical and educational problems.

In the present study an effort has been to describe the Issues and Challenges of Sahariya Particularly Vulnerable Tribal Group of Rajasthan based on the survey conducted in Shahabad and Kishanganj tahsils of Baran district in 2017. Shahabad tahsil has the highest number of villages 236 in its district Baran. The main tribal group in Baran district of Rajasthan is Sahariya. Sahariya is the fourth populous tribe in Rajasthan. The habitations of Sahariyas are located outside the main villages which is called Saharana. It is generally a cluster of houses. It is made of some stone boulders and roofing is also of stone slabs-locally called as Patore. In some villages mud structures are also constructed. Mostly they live in joint families. Most Sahariya's are cultivators as well as work as bonded labors in farm houses and industries of money lenders.

**Rajasthan:** - Earlier to 1950, Rajasthan was famous as Rajputana the state of Rajputs to recognize that most of the princely states in that region were ruled by Rajputs kings. In 1950, several princely states were merged together to reform the state of Rajasthan (Tod 1839, 3-4). Rajasthan which lies in the west part of India is the widest state in its geographical area with 342,239 square km. The area of Rajasthan is equivalent to that of European countries like Norway, Italy or Poland. It's constitutes 10.4% of India's total land area which shares an International border with Pakistan to the west and north –west. To the north and northeast Rajasthan borders the states of Punjab, Haryana and Utter Pradesh, to east and south-east the states of Utter Pradesh and Madhya Pradesh and to southern west the state of Gujrat (Tiwari and Saxena 1994, 178-179). It is situated between 23°3' and 30°12'N latitude and 69°30' and 78°17'E longitude. Topographically, deserts in the State constitute a large chunk of the land mass, where the settlements are scattered and the density of population is quite low. It is administratively divided into 7 divisions, 33 districts, 244 Tehsils, 249 Panchayat Samities, 9,177 Gram Panchayats, inhabited villages and 184 urban local bodies as of Census 2011. The State has a population of 6.86 crore according to the provisional totals of Census 2011. The overall sex ratio is of the tune of 926 females per 1,000 males. Rajasthan ranks eighth amongst all the States in India with a population of 6.86 crore and tenth rank in literacy rate (Srivastava 2012, 3-4). It is divided into four major physiographic regions:

1. The western desert with barren hills, rocky and sandy plains,
2. The Aravalli hills running south-west to north-east starting from Gujrat and ending in Delhi as Raisina Hill;
3. The eastern plains with rich alluvial soils; and
4. The south-eastern plateau.

The state has varied climate ranging from semi-arid to arid. Around seven percent of tribal population of country lives in Rajasthan. It is the largest state in the country frequently affected by droughts. The year 2002 happened to be the fifth consecutive year of drought. Almost all districts of the State were hit by it. The district of Baran located in South-East of Rajasthan has a geographical area of 6,992 square kilometers with Sahariya PVTG population in 2989.1 square kilometers area of Shahabad and Kishanganj tahsils. Baran has eight tehsils while Sahariya PVTG concentrated in its Kishanganj and Shahabad blocks. For their development governments provided many facilities through the various programs and policies. The National and State government comes to provide the necessary facilities for marginalized and economically backward society.

**Demographic Status of Sahariya Particularly Vulnerable Tribal Group in Rajasthan:** - The term tribe is derived from the Latin word tribes meaning the poor or the masses. In English language the word tribe appeared in the sixteenth century and denoted a community of persons claiming descent from a common ancestor. The Indian tribal society is a unique society with diversity of nature and people. In our country, known for the extreme poverty of the masses, the tribes constitute the core of the poor. A new trend in ethno methodology which came during the British period was a theory propounded by Verner Elwin who suggested that tribes should be kept isolated in their hills and forests. Elwin's theory is known in social anthropology as public park theory. He suggested that ordinarily the non-tribal people should not be allowed to enter into tribal pockets

without permission of the state government (Elwin 1955, 12-13). This system would guarantee the isolation of the PVTG.

Among 12 major ethnic groups, Sahariya is the only PVTG inhabiting Baran district of Rajasthan. It is also residing in part of Kota, Dungarpur and Sawai Madhopur districts in a very small proportion. This tribal group is the major and the most backward dweller of the forest of this area. They reside in the rural areas beyond the east side of river Parbati, in the hilly and mountain tracts infested with thick forests. In this area, there are 449 villages, out of which 312 villages are populated and 137 villages are deserted. Total population of Sahariya PVTG is 79,312 with sex ratio of 951 females per 1000 males, as per the census 2001. According to census 2011, the total population of Sahariya primitive community is 94,975 with 926 females and 1000 males' sex ratio (Shankar 2014, 7-8). Table 01 is given below, regarding the Sahariyas population inhabited in the area of Shahabad and Kishanganj Tahsils-

**Table 01:** Sahariyas population inhabited in Shahabad and Kishanganj Tahsils

No. of Villages	Population
245	Less than 500
48	From 500 to 1000
12	From 1001 to 2000
7	From 2001 and onwards
Total 312	Populated villages
137	Deserted Villages
449	Villages

(Source: Khan, Y. A. (2000). Tribal Life in India, Jaipur: RBSA Publishers)

A majority 97% of this PVTG inhabits of Kishanganj and Shahbad blocks of Baran District. It is also important to note that a large majority of Sahariya in Rajasthan are landless and do not have a sustainable source of livelihood. Time to time they demands land for their livelihood by growing crops on that land. The People of Sahariya PVTG in Rajasthan are trapped in an intergenerational vicious cycle of poverty, malnutrition, illiteracy, deprivation of positive attitude and starvation.

Sahariyas are categorized as a PVTG, the most marginalized among 12 tribes of Rajasthan. The Sahariyas living in Baran came to national attention in 2000-2001 because of several hunger deaths in the community in Brahmपुरa, Ramgargh and RampuraTodiya Villages of Kishanganj Tahsil. Present Supreme leader of Congress Party Mr. Rahul Gandhi came to see the situation with district officers and local leaders. The death of 47 Sahariyas Children 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 in same areas. Sahariyas are declared by Central Government of India as Primitive tribe of Rajasthan in 2011 due to their lowest economic, social and educational status. Now they categorized as the only one PVTG in Rajasthan state of India.

There is no historical evidence is available about the origin of Sahariyas community but several presumptions are available which are as below. Firstly, it presumed that the word Sahariya is said to be originated from the Arabian language Sehera or wilderness. Mugals gave their present name Sahar that means jungle or desert and accordingly they came to be called Sahariya or the people who residing in dense forest. It means Sahariya community was the native of desert (Vyas and Mehta 1994, 56). That is why; Sahariyas are believed to be the first settlers in Rajasthan. Therefore the Rajasthan Government has declared this area as the Sahariya region. Secondly, the Persian word Sahara means a jungle and the meaning of Shariya according to it they are the natives of the Jungle. As the Sahariya community generally residing in the dense forest areas, so this term is properly applied to this tribal community. They practice Hinduism as their religion and speak a dialect influenced by Hadoti. In Some recent studies it is found that 90% Sahariyas are laborers, four percent owned land, and six percent had involved in other jobs such as peon, security guard and drivers in farm houses. In such a way different presumptions are prevalent regarding the origin of Sahariya community.

**Importance of the Study:** - The tribal area of Rajasthan is generally associated with the scattered population, depleted forests, inaccessible and hilly tracts. In the same way, Sahariya PVTG habited in the hilly tracts of Shahabad Tahsil and Parwati river valley of Kishanganj Tehsil of Baran district of Rajasthan, solely dependent on the forest products. Sahariya community is still remote from the savage life and remained the most backward of all the scheduled tribes of Rajasthan. Sahariya community was declared primitive tribe in 2011 by Government of India due to its backwardness and starvation. Our effort and the concerned of Government as well as community have to go long way to make their condition better so that they could lead their life in a dignified manner, so as they can get rid of the poverty and can lead a happy life. Though, the present conditions of PVTG's in India are better in comparison to its pre-independence era, but still it is not satisfactory. The state of Rajasthan having a difficult geographical topography has its own challenges due to geo-physical barriers,

which are not very conducive condition to lead normal life for even normal person. Here Tribes have very difficult life due to their limitations and geographical barriers in the form of desert terrain, though the social welfare department of Rajasthan Government is making its endeavour for making better life of Tribes since its inception. But in comparison of other 12 tribes of Rajasthan, Sahariya's life condition is very gloomy. Their educational, osocial, economical and political status is very unsatisfactory. At this crucial juncture, it is essential to know the existing condition of different issues and challenges related to Sahariya PVTG in Rajasthan so that further programmes for making their life conducive could be suggested. That is why; the researcher has undertaken this problem to investigate.

**Questions of the Study:** - The present investigation has following questions which are to be answered by scientific inquiry-

1. What are the issues and Challenges of Sahariya PVTG in the Rajasthan state?
2. What is the educational status of Sahariya PVTG children in school and public life?

**Objectives of the Study:-**

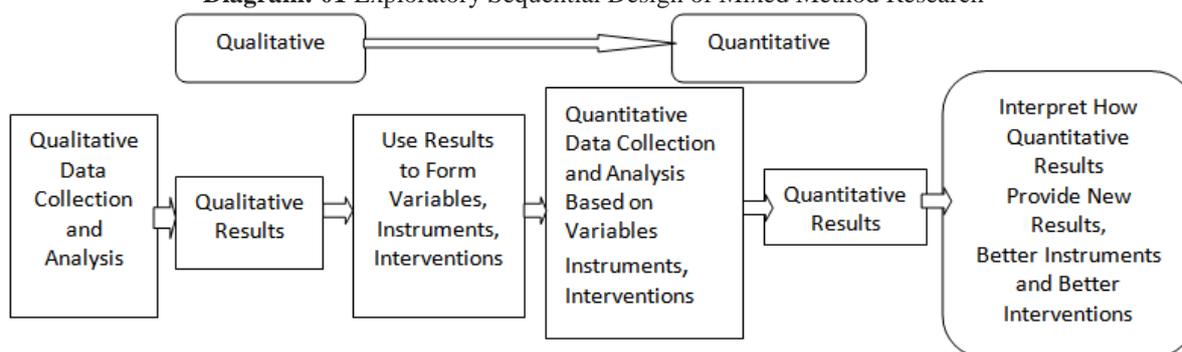
The major aims of present study to explore the Issues and challenges of Sahariya PVTG of Rajasthan. It is also aimed to trace the educational status of Sahariya community's children in schools and public life.

**II. METHODOLOGY OF THE STUDY**

In present scenario of research methodology a quotation is very popular among researchers and statisticians. "There are three kinds of lies: lies, damned lies and statistics." This quotation is often attributed to B. Disraeli, the 19th century British Prime Minister (Watson and Nelson 2013, 51). That is why Quantitative researches have lost their esteem. In present era, most of the humanistic and other discipline focused their researches on mixed method which need skills in different fields of research. Mixed methods research is a growing methodology in the disciplines of humanistic throughout the world.

In the present study, researcher has completed his research of mixed method. In this research design, researcher collect, analyze and integrate both quantitative and qualitative data in a single study or in a sustained long term program of inquiry to address his research questions. It has basically two types of designs one is Explanatory Sequential Design and other is Exploratory Sequential Design (Creswell 2015, 13-14). Sequential Exploratory Design is used by the researcher for present study.

**Diagram: 01** Exploratory Sequential Design of Mixed Method Research



In this type of mixed method design the collection and analysis of qualitative data followed by the collection and analysis of quantitative data. Equal priority is given to the two phases but priority can be given to either. Data are integrated during interpretation. The overall process of study has been accomplished on the basis of secondary and primary data analysis as well as in the ensuing discussion.

**Participants-** The researcher visited 13 villages of Shahabad tahsil and 11 villages of Kishanganj tahsil out of total 449 villages to get responses from stakeholders. Villages were selected which had at least 50 percent population representing this tribal group. He also visited in government schools and hostels of Sahariyas as well as Private schools also where some Sahariyas children are doing study in the selected villages of Sahariya inhabited particularly. A total number of 284 stakeholders (192 tribal and 192 non tribal) selected for studying in different villages of Shahabad and Kishanganj Tehsils of Baran District in Rajasthan. The age range of the sample was between 10-50 years. Simple random and multistage sampling technique was used for the selection of the sample. Semi structures interview schedule that was developed by the researcher was administrated on the sample as required.

**Instrument-**Semi structures interview schedule was developed by the researcher for the study under the eye span of experts to collect data.

**Procedure-** The researcher visited different villages of Shahabad and Kishanganj Tehsils of Baran District in Rajasthan as below in table.

**Table 02:** Number of villages in Shahabad and Kishanganj Tehsils

District	Tahsil	No of Gram Panchayat	No of Villages	Selected Villages
Baran	Shahabad	27	236	13
	Kishanganj	32	213	11

(Source: <http://www.tad.rajasthan.gov.in/index.php/aboutus-hi> 27/11/2016 14.08 PM)

Present study has conducted in Baran District, Rajasthan state where Sahariya tribal community has been residing for long time. The sample consists of 184 respondents 24 villages of Shahabad and Kishanganj Tahsils of Baran District. Sample has been selected by simple random and multistage sampling method and Sahariya as well as non-Sahariya stakeholders were respondents. This study based on Upper Primary and Senior Secondary Schools documents for children age for educational issues. Primary data was collected through specially designed partly structured interview schedule through face to face interviews. The researcher also observed school documents to know educational status through document analysis. Collected data were coded, tabulated and appropriate statistical methods were employed for data analysis and interpretation. Two Focus group Interviews were also conducted by the researcher.

**Major Issues and Challenges of Sahariya Particularly Vulnerable Tribal Group:** - India is a habitat to a large variety of Indigenous people. PVTG's population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2 crores, India has the single largest tribal population on the blue planet. This constitutes 8.6% of the total population of India. On other hand, Rajasthan has about 12.6% tribal population of its total population. Sahariya PVTG is the fourth largest tribal community of Rajasthan. There are several issues and challenges facing by this Group of Rajasthan to sustain in major stream of society. They are-

- Poverty
- Unemployment
- Starvation
- Migration and immigration
- Habits or addiction of liquor
- Health & hygiene
- Corruption
- Behavior and negative attitude of both main stream's people and other tribal communities
- Lacking of transportation in remote areas or between villages

The PVTG's people of Rajasthan are so poor that they do not desire spare their children or their labour power and allows them to attend schools. Due to poverty and poor performance the tribal students gradually lose their interest in education. As a result, it does not enable them to get fruitful employment. Primitive tribe girls mostly involve in grazing cattle, collecting fodder, food from forests, bring firewood from forest, fetching water and care of sibling and doing other domestic tasks and even doing casual labour prevent their going to school formally. They have not land to survive. Due to illiteracy they have not job security. As Education does not yield any immediate economic return, the Sahariyas prefer to engage their children in remunerative employment which supplements the family income. In the Sahariya tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality education. Proper monitoring hindered by the coordination between the Primitive tribal welfare Department and School Education Department. A centrally – sponsored government scheme of Maa Vadi Kendra and Ashram Schools exclusively for Tribal communities children from elementary to higher secondary standard were initiated in 1970. But the poor quality of education in these institutions has undermined confidence this community.

Among Sahariya tribe, the father of the bridegroom pays a price to the father of the girl bride. This custom is called Dapa which is given at the time of engagement and necklace of beads is put round the girls neck in the presence of the village patel. They prefer to bring the girl from a distant place. The matrimonial proposal is sent from the side of boy. Before two decades, usual age of marriage among Sahariya community was 12 to 16 years in case of boys and 10 to 15 years in case of girls. But now, due to the advancement of information technology, Television, Mobiles and movies influence, it is 15 to 20 years in case of boys and 12 to 18 years in case of girls. Widowed or divorced women are free to marry again. As incidence of child labor is high among the tribes, girls are no exception. Girls care for younger siblings, perform household jobs and work in the fields along with their brothers. This leaves no time for education of girls; consequently there is gender gap in education. Among Sahariya tribes girls are not considered as burden because of their economic value. The girl child socialization has objectives of inculcating the virtues of good housewives and motherhood,

together with behavioral pattern that are consistent with obedience. Any girl who becomes pregnant before marriage, the matter is discussed in the village council and either the boy has to marry the girl or has to pay the compensation to her family. If a child is born in her natal family and it does not have an effect on her marriage prospects in any way. The girl child is denied education. The girls study up to primary or middle level and get married. Sometimes girls are withdrawn from school after three years to work, with preference for education given to boys. There is major gender disparity, in terms of more limited educational opportunities available for girls. Due to patriarchy, the eldest son inherits all property except the ornaments of the mother that is given to eldest daughter. Upon the death of the male head of the household, women retain rights to the family holdings and continue to live there until their death. In case of a premature death, marital discord, if the eldest husband dies she remains the wife of the younger or elder brother. Young widows are rare in these societies. However it is at the discretion of the widow if she wants to go into the affiliation. Among Sahariya, in case of the birth of a child after the husband's death irrespective of the time gap, the child if it be born in the husband's house, chaukhandu (born within the four walls), has full inheritance rights. Woman is responsible for the continuity of patrilineage. As replacement of women is not easy in Sahariya, rights of sexuality are ignored, but right on the womb remains. However among Sahariya's, though women do not directly help in handling of livestock, they do look after their husbands during migrations. They cook for them and carry loads and bring firewood from forest. Women have much respect for their husband when someone talks to their husband, they do not take a seat near their husband on cot or on ground. When women occupy public spaces like water source, water spring, field etc., men usually do not join them. The women interact with each other, not with their men as couples. In the study area, the interaction between individual men and women varies according to kinship relation and relative age, which ranges from relaxed informality to extreme avoidance, marked by women covering their head and men averting their glances. Men who are not related, especially elders do not come closer to the area where group of women are sitting. Tribal women in the study area recognize the fact that they have been discriminated against in education, income, consumption, status and access to power; they have a worst health record than men; they suffer from social, cultural and legal discrimination and often from domestic violence. They are discriminated on grounds of equity and efficiency. Due to miserable economic condition, the major aim of Sahariyas life is only to earn their daily meal. They are addicted to liquor and distill their own liquor from mahua flowers, which are freely gathered from the forests. Now days, several liquor shops are opened in their villages, so they buy it easily in cash. In some Sahariya families men expend whole income on taking liquor. It became the cause of dispute in family and husband beat and abuses his wife and children. In vengeance, children also beat their father with the help of their mother. The people who take liquor are called dharudiya. Sahariya community has a peculiar custom called Nautra. 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.

In this way, several seen and unseen issues in the form of challenges have to face by the Sahariya PVTG of Rajasthan to gain proper education for comprehensive development in global world.

**Educational status of Sahariya Primitive Tribe:** - Before six decades, there was very low standard of literacy among Sahariya people. In case male, literacy rate was only 2.3 percent and in case of female it was 0.2 percent. According to the census 2011, some percentage of literacy increased, due to the efforts sponsored by Government and Non-Government Organizations for importing education and the percentage of literacy increased to 18.27 percent and in the case of female it increased to 3.20 percent. According to the provisional results of Census 2011, the literacy rate of India stands at 74.04 percent. Amongst all the States, it is highest in case of Kerala (93.91 percent) and lowest in case of Bihar (63.82 percent). As per the 2011 Census, Rajasthan recorded a literacy rate of 67.06 percent as compared to 38.6 percent in the year 1991. The total, male and female literacy of Rajasthan are lower than the national average. A list is given below, regarding to show literacy rate among tribal community of Rajasthan in last six decades-

**Table 03: Literacy Rate of ST Population in Rajasthan (1961-2011)**

Year	ST Population (Figure in percentage)		
	Male	Female	Total
1961	13.83	3.16	8.54
1971	17.63	4.85	11.30
1981	24.52	8.04	16.35
1991	40.65	18.19	29.60
2001	59.17	34.76	47.10
2011	68.53	49.35	58.96

Sources: Registrar General of India

**Table 04:** Enrolment by Stages of School Education of ST Students in Rajasthan  
Pre-Primary, Primary, and Upper Primary-2010-11

Pre-Primary			Primary (Classes 1- V)			Upper Primary / Middle / Sr. Basic (Classes VI-VIII)		
Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
28834	18768	47602	725213	618299	1343512	265026	189458	454484

Source: Selected Educational Statistics, MHRD, 2010-11

**Table 05:** Literacy Rate of Sahariya PVTG in Rajasthan

S. R.	Literacy rate %	Literacy Year					
		1961	1971	1981	1991	2001	2011
1.	Male	2.30	5.77	8.60	11.34	34.27	36.27
2.	Female	0.22	0.35	0.72	0.29	6.70	7.85
3.	People	1.30	2.98	4.72	6.61	14.93	15.83

(Source: <http://www.tad.rajasthan.gov.in/index.php/aboutus-hi> 19/11/2017 14.08 PM)

Now a days, Sahariya Particularly Vulnerable Tribal Group has better understood due to the spread of education and they are now much interested to send their children in Government and Private Schools to get proper education. There are large number of NGO's working for the upliftment of Sahariyas, prominent among them being, Assefa, Sankalp, Adim Jati Sangh, Lok Jumbish, World Vision and DPIP. Among the Sahariya community 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. The major causes of infant and child mortality in tribes were acute Respiratory infections, fever, diarrhea and anemia. In such a way still Sahariya PVTG is facing several educational issues as challenges to get proper education which are as below-

- High Level of Illiteracy.
- Unavailability of Schools/Colleges/Institutions in surrounding area.
- No Access to School.
- No Regulation in Enrolment.
- No availability of the teaching Science and Commerce subjects in Government Adarsh Senior Secondary Schools at village level for 10+2 students.
- Stagnation, Wastage/Drop-out.
- Problem to Understand of major Subjects such as Mathematics, Science and English.
- Keep away from information Communication Technology.
- Low Achievement /Result in major Subjects like Maths, Science and English
- Lacking of labs in major Subjects like Mathematics , Science and English
- Lacking of Policies in implementation.
- Curriculum does not design according to need of Particularly Vulnerable Tribal Group.
- Lacking of Teachers to teach in their own language in easy way or method.
- Lacking of Guidance and Counseling Services in Educational Institutions.
- Negative attitude of PVTG's toward getting education.

In a broad sense, the socio-economic and cultural factors among Sahariyas can be outlined as poverty and poor economic conditions, social customs, cultural ethos, lack of awareness and understanding of the value of formal education, conflict and gap between the home and school, etc. Studies on educational deprivation of Sahariyas have inevitably linked it to their poor economic condition and poverty. Education of Sahariyas cannot be left to short-term Plan strategies.

### III. DISCUSSION

For such historically deprived community of Rajasthan, providing access to education is simply not enough, the government has to take a proactive role in creating overall conditions and opportunities that will facilitate their transition and breaking of the intergenerational cycle of poverty and illiteracy. A sensitive cadre of teachers and bureaucracy is definitely required to make the difference. Restoring land and livelihoods, empowering women, providing basic civic amenities such as fuel, water and sanitation are preconditions to advancements of rights of primitive tribal community. Following the increasing gap between the rich and the poor in the country and state, the gap between the tribe and PVTG is also widening rapidly, thereby further isolating the isolated. Regarding their claims at the beginning should set the ball rolling in the right direction.

Lastly, at the social and political level, leadership of Sahariya tribe was never allowed to be encouraged, as a result of which the people of this tribe could not fight for their social, educational, economical

and political rights. Various policies framed by the State Government lack long term political commitment with the result none of the schemes could provide any benefit to the people for whom they were meant for. The process of development is shackled in the clutches of bureaucracy, politics and corruption which are neither responsible to any community nor are interested in their development.

**Conclusion:** - The Sahariya PVTG in Rajasthan has been historically deprived of access to resources and opportunities, including the opportunity to get education. The present efforts of the state and central Governments to bring the children of Sahariya Community into formal schools fail at two levels. Firstly, because of it, it is not able to enroll all children of this community and provide them access to good quality functional schools. Though Ashram schools were started especially for this tribal community where facilities are not in proper way like other main stream schools. Secondly, even when the children of Sahariya community are enrolled into schools, the education system besides doing out some incentives does not do much to improve the school environment which will treat learners with respect and dignity.

In Rajasthan, literacy among women has been comparatively lower than males and it needs to improve for rapid development. Proper awareness campaign must be organized to create the interest about the importance of education. Extensive literacy campaign in the PVTG dominated areas may be undertaken on a priority basis to literate them. Negative attitude of Sahariyas towards education should be changed through proper counseling and guidance. To get rid of the addiction of liquor counseling should be provided in Schools and Atal seva Kendra now know as Rajeev Gandhi seva Kendra. Create a post of counselor in every educational institution to provide proper guidance both for the parents and children. Curriculum should be design according to need and requirement of Particularly Vulnerable Tribal Group and in local language. During to appoint teachers in Particularly Vulnerable Tribal Group area, the ecological, emotional, cultural and ethical characteristics of children should be considered carefully by the governments of state and central. Higher level authorities should check the proper functioning of educational institutions frequently relating to teaching methods, working hours, attendance register, and implementation of government schemes. Promote at local level any additional permanent sources of employment. Health and nutrition education should be provided to this community.

Though Maa Vadi Kendra and Ashram Schools were started especially for this tribal community where facilities should be in proper way like other main stream schools. Motivation classes, awareness programmes, special incentives, more number of schools and colleges in tribal areas, more flexible teachers and so on has to be included in the educational streams. Central and state governments should promote the skills of PVTG. When School or Teacher is unable to reach in remote areas, E-learning and distance learning will be played major role to development of the PVTG of Rajasthan. In this way, several seen and unseen issues have to face by Sahariya PVTG of Rajasthan to gain proper education for comprehensive development in digital world.

#### IV. SUGGESTIONS

It is beyond the capacity of an individual researcher to study all psychosocial issues in the limited duration. During the study, the researcher remained stick to the topic but found so many topics which requires further study to understand the psychosocial issues and educational status of Sahariya PVTG of Rajasthan. Further suggestions from the behalf of present study researcher came across some points during study. They are as below-

- The Sahariyas have preserved their own culture and customs by establishing their separate localities, by framing their own community panchayats, the decisions of which are binding on each and everybody respecting the judgment of the panchayats and in such a way the community panchayats play an important role in the social life of the Sahariya community.
- Sahariyas are very honest and shy in nature, they are not involve in anti social activities while they hate theft and it is considered very bad, even they are very few or we can say no court cases against the Sahariyas because they are peace-loving people and do not believe in struggle for justice.
- The major issues and challenges of Sahariyas are prehistoric methods of agriculture, land alienation, indebtedness, bonded labour, low rates of literacy, landlessness, poor health and nutrition, social inequalities, migration and immigration, political unawareness as well as starvation. So, there is a great necessity to remove poverty of the Sahariyas.
- Land records should be maintained properly by the Government and the tenancy rights, allotment, acquisition of land for Sahariyas should be observed strictly.
- The rights of Sahariyas in forests which they considered their fundamental rights must be ensured and strengthened.
- The need of protection of Sahariyas from money lenders, bonded labour, indebtedness and old debts.
- For reduction in mortality especially infant mortality, existing infrastructure of health and medical facilities should be improved and RCH (Reproductive & Child Health) Programme should be popularized more among them through modern and traditional methods of motivation and Communication.

- Primary health centers should be opened to enable them to lead a happy and pleasant life.
  - The educational facilities should be extended to the maximum possible villages.
  - Free legal guidance should be provided to save them from the clutches of landlords.
  - Emphasis should be on quality and equity rather than quantity as has been the case in the past. The prime focus should be on provision of quality education that makes tribal communities economically effective and independent.
  - In the tribal context, it is essential that the schools schedule be prepared as per local requirement rather than following a directive from the state.
  - Though it has been explored time and again, non concrete step has been taken to provide locally relevant material to tribal students. Availability of locally relevant materials will not only facilitate faster learning but also help students to develop a sense of affiliation to colleges and Institutions.
  - In order to make higher education effective and sustainable, building partnership between the community and the government is important.
  - Community awareness and community mobilization, which are its core elements, should received equate importance and attention.
  - Sahariyas who are studying for schooling education are very low. Even in upper primary and Senior Secondary courses their strength is very low.
  - In a broader level the first step to improve and to increase Sahariyas participation in upper primary and Senior Secondary education is to improve their interest in study even from the elementary level. Motivation classes, awareness programmes, special incentives, more number of schools with science subjects in 10+2 level in tribal areas, more flexible teachers and so on has to be included in the educational streams.
- It has to be clearly admitted that education is not a voluntarily chosen alternative for Sahariya tribe for securing their future. At the social and political level, leadership of this tribe does not allow to be encouraged, as a result of which the youth of this tribe can't fight for their social, educational, economical and political rights. Another aspect is that these days, the process of education is shackled in the clutches of bureaucracy, who are neither responsible to any university nor are interested in their development. For Sahariya PVTG, the right to education is of prime importance, but in the rules, regulations and process made there under, any serious contradictions are not visible.

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