



A STUDY ON CHANGING PATTERNS OF LIVELIHOOD OF THE SABAR TRIBE OF BALANGIR DISTRICT, ODISHA

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Abstract: The goal of the current study is to examine how the mode of subsistence in Odisha's Balangir area is evolving. The study's key data are survey responses from 100 households in one of the district's blocks, Muribahal block, using structured and semi-structured questionnaires. Purposive sampling and a basic random sampling technique were both utilised to select the sample households. To examine the data, the study employed descriptive percentages, ratio, and tabulations. The study's key findings indicate that seasonal (or temporary) migrants make up the majority of the Daily wage earners in the study area, with a small number being masons (Mistri). Sabar people have the strongest daily wage structures of all the socioeconomic groups. In addition, the majority of people earning daily salaries are between the ages of 25 and 50, and compared to workers with relatively little education, many of these people are illiterate or have only completed their first five years of study. The major reason for Daily wages and Migrant worker is due to the lack of securing the basic necessities of life like as food, shelter, clothes etc. in the villages. Thus, the study concluded that lack of basic like as food, shelter, clothes etc. is the major reason of their daily wages in Balangir district of Odisha.

Keywords: Livelihood, Changing pattern, Daily wage Labour, Migrant Worker, Sabar, Agricultural Worker.

Introduction:

A person's means of sustaining their basic needs is referred to as their livelihood. One's livelihood encompasses the daily tasks performed throughout life, including acquiring necessities like water, food, shelter, and clothing. These activities sustain basic needs for oneself and family. The ability to acquire these essentials defines a person's livelihood, which ideally should be pursued with dignity and sustainability.

A person's ability to secure the necessities of life is referred to as their livelihood. The aim of this study is to estimate the livelihood practises of the Sabar tribe and how changes in that sector affect their socioeconomic standing. The major objective of presenting livelihood opportunities to rural residents is to encourage them to engage in activities that would sustain their standard of living. People from all classes and socioeconomic backgrounds are required to look for work opportunities, regardless of factors like class, caste, colour, ethnicity, religion, gender, or socioeconomic status. The educated and well-heeled persons are bright to obtain reputed livelihood chances. Whereas, the persons, fitting to poor and unfortunate sections of society are able to acquire lesser-paid livelihood chances. The primary occupation of most people in rural areas is reportedly agriculture. A lot of other activities are also carried out by them in addition to agriculture. Among these are pottery manufacturing, small-scale and cottage businesses, handicrafts, artwork, silk weaving, and other creative endeavours. The main considerations in this study's analysis include the need for improved livelihood opportunities, aspects of rural livelihood that signify those opportunities, the contribution of agriculture to those opportunities, enhancements to rural livelihood, and evaluation of the National Rural Livelihood Mission.

Odisha, a state on India's east coast, has historically had a high rate of poverty when compared to other Indian states. Odisha is known for its rain fed agriculture with certain areas of irrigated agriculture, despite having rich mineral deposits, a long coast line, and lush plains suitable for agriculture. Odisha was among the poorest states in India from 1983 to 2004-05, followed by Bihar among all the country's major states. Moreover, Odisha has historically had one of the nation's slowest rates of poverty reduction.

Of all the Indian states, Odisha has the greatest percentage of residents who belong to scheduled castes and tribes (39% versus 24% nationally). These disenfranchised groups have high rates of poverty, poor health, and inadequate levels of education. They make up more than half of the population in western Odisha. Odisha's economy has fully-fledged knowingly during the past ten years (9% annually¹¹), largely as a result of the extraction of mineral resources. The majority of mineral reserves have been discovered in the western and southern wooded regions of Odisha.

Objective

- To identify the factors responsible for the changes in tribal livelihood.
- To understand the Sabar's traditional sources of livelihood.
- To find out the changing pattern of livelihood and its effect on the Sabar tribe.

Methodology

Area: The present study has steered in Balangir District of Odisha Which enclosed two villages under Muribahal Block. **Data collection:** Both the Qualitative and Quantitative data were collected from District website and District Handbook. **Tools of data collection:** The data have collected from both primary and secondary sources. The secondary data source of informative was collected from books, journals, proceedings of seminars, websites, published and unpublished thesis etc. Extensive library use has been made to collect theoretical data on this topic. The primary data have collected with the help of interview scheduled, Case study (Daily wage worker & Migrant worker), income information, Etc. to know about the changes.

Present livelihood Situation:

I investigated the Sabar tribe. In the Indian state of Orissa's Balangir District, I chose the two Sabar villages of Malpada and Tatopara. My study, which is also a component of my Doctoral work, is entirely focused on qualitative analysis. In order to analyze their pattern of living, I first looked at their history and present patterns, and then I concentrated on the policies and efforts aimed at enhancing and improving their standard of living. Sabar worked as an agriculturalist, migrant labourer, and daily wage worker in their current pattern of subsistence. In the research region, the Sabar grow kharif crops, particularly cotton and paddy (Kappa). They rely on bullocks for ploughing and cultivate their land using basic tools like yokes, a hatchet, wooden sickle handles, spades, crowbars, and axes. They mainly rely on day labour and migrant work. The Sabar's primary food source is paddy, although they also occasionally eat millets, ragi, and maize when paddy is in short supply. I detected several alterations in the Sabar's way of life as a result of development initiatives. These modifications are practical in terms of their employment situation, educational achievements, and reading levels. The main sources of income are agricultural labour, settled agriculture, non-agricultural labour, driving, teaching, industry job, serving as a ward representatives, and MGNREGA labourer. People were compelled to relocate to urban areas like Mumbai, Hyderabad, Secundrabad, and Raipur as well as further afield to Chennai, AP, Bangalore, and West Bengal due to lack of access to their traditional means of survival and low agricultural production. primarily in search of non-agricultural employment. My findings demonstrate the changing trend in Sabar's way of life. Their traditional method of subsistence is disappearing. In the past, there weren't many diverse options for employment. They didn't get a lot of chances to go outside. They rely solely on daily wages and migrant labour. In the past, their reliance on the forest was not just a matter of survival but also a cultural necessity. Although shifting cultivation constituted farming, but that not very prominent. Because of industrialization and a lack of water facilities. Development initiatives have increased their range of livelihood options. They are migrating at a faster rate.

Changing lifestyles

The research shows that under the influence of modernization and acculturation, they have undergone significant alteration, specifically in their manner of dressing, their use of contemporary conveniences, and their material culture. Even among those who chose not to migrate, migration is one of the primary sources of diversification. Due to labour migration, villages became more culturally and socially integrated into urban life and were exposed to a wide variety of new goods, styles, and ways of life. When migrants return from urban regions, they bring with them a wider variety of food items, new fashions in clothes, and other consumer goods. Information regarding migrant work opportunities was carried back by migrants, who also encouraged other people to do the same. So, the largest contributor to altering lifestyles among the Sabar is migration. In the research area, urbanisation has an effect. Many Sabars now have televisions and cook with gas (public and private). The Sabars of today own smartphones. Because

to the government's policy on food distribution (PDS), Sabars' eating habits have altered and they can now obtain rice using their BPL cards or ration cards. Currently, some Sabar residents grow their own vegetables and consume them as well. The younger generation's expectations are quite high, which has a negative impact on home relationships. Hindu patron deities are becoming less significant today as a result of deeper Hindu influence. Sanskritization and modernisation had an effect on the Sabars' way of life. Hence, it has an impact on how marriage rituals and ceremonies are performed in the settlement and other cultural practises of the people. Many other Sabar cultural and ritual activities have also vanished into obscurity. Cropping patterns have changed, and they are learning new agricultural technologies. In an effort to show the Sabar people how to progress, middle men, financial institutions, moneylenders, NGOs, and others have occasionally entered their lives, but occasionally this has resulted in a poverty trap. They occasionally struggle to keep up with current trends.

AGE GROUP

Table No: 1 Distribution of the respondents based on their age (N=110)

AGE GROUP	Number of population			Percentage
	Male	female	total	
Under 25 years	15	15	30	27.27
25 -35 years	10	10	20	18.18
35-45 years	10	10	20	18.18
45-55 years	20	10	30	27.27
55-65 years	5	5	10	9.10
Total			110	100

Source: Field studies

In this analysis the majority of 110 number of populations coming under the age group of under the age 25 and under 45-55 years and their percent is 54.54 Less number of populations coming under the age group of 55-65 years having 9.10%.

SEX RATIO

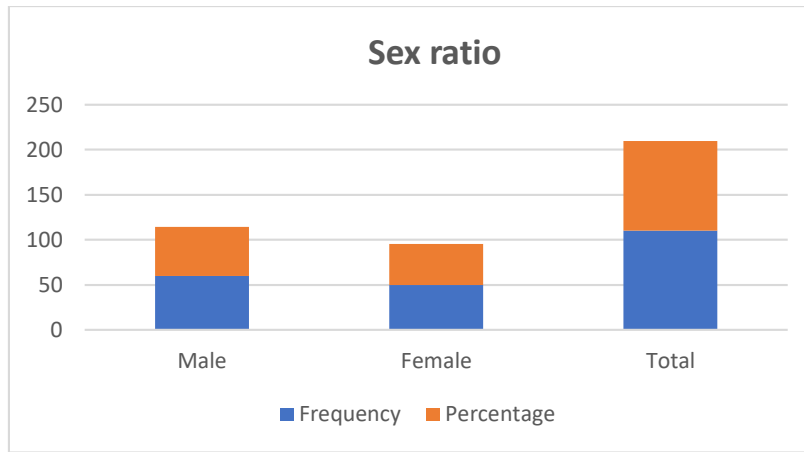
Table No: 2 Distribution of the respondents based on their Gender (N=110)

Sex	Frequency	Percentage
Male	60	54.55
Female	50	45.45
Total	110	100

Source: Field studies

From this analysis researcher has found the male person slightly greater than the female person in the studies area.

Fig. No: 1. SEX RATIO GRAPH



The above figure indicate that the sex ratio frequency in total of 110 individuals. Which is the male frequency is 60as per this chart where the female frequency is about 50. Sum total frequency of the sex ratio is 110.

EDUCATIONAL BACKGROUND

Table No: 3 Distribution of the respondents based on their Educational Status (N=193)

Educationa l status	No of population				To tal	Percen ta ge
	Male	%	Fem ale	%		
Illiterate	29	15.02	44	22.79	73	37.83
Primary	33	17.09	14	7.25	47	24.35
upper primary	8	4.14	6	3.10	14	7.25
Secondary	12	6.21	11	5.70	23	11.92
Higher secondary	8	4.14	6	3.10	14	7.25
Graduation	8	4.14	2	1.03	10	5.19
PG	1	0.51			1	0.51
Others	1	0.51			1	0.51

NA	6	3 · 1 0	4	2 · 0 7	1 0	5.19
Total	106	5 4 · 9 3	87	4 5 · 0 7	1 9 3	100

Source: Field studies

In this analysis the majority of the total person of number coming under the illiterate group having 37.83%. Out of the total number of person 47 number of people are coming under the Primary group having 24.35 %.

Case Study:

1-CASE STUDY OF LIVELIHOOD

NAME-CHHABILAL JANI

AGE-40

SEX-Male

Occupation- Migrant worker

ADDRESS-Malpada

Chhabilal Jani had a small family there lived his wife and his 2 son. Chhabilal Jani only 2 son. Chhabilal Jani was born in Malpada village. He has study in 3rd standard in his life career and then he can't study over the 3rd due to lack of money and his family problem so he goes to the near the village for the daily labour worked and migrate the other state for his family survive with his father and also friends at the age of 10/11 and after the 19 years he was getting married, Seema Jani. After the marriage he separated from his family but after the 10 years d his father has dead his mother he separated from uncle and aunty. Because they had a small 1 year child that time Chhabilal Jani joined the different type of work like daily wage labour, migrant work, agricultural labour in the village and also outside of the village. He also goes with his friends and with villager's people make construction of road. That time he were found 70-80 rupees per day. The time Chhabilal Jani was spent 8/9 hours in the daily labour work. He was emanate at 8.00 am from the house and he returned to the at home at 4 to 5; 00 pm. Chhabilal Jani his livelihood from labour to daily wage labour. Present day the Chhabilal Jani main occupation is migrant worker and he was depend on his work and his rate of work is 400-500 per day which has 15,000 per month.

2-CASE STUDY OF LIVELIHOOD

NAME-MOHAN JANI

AGE-45

SEX-Male

Occupation- Migrant worker

ADDRESS-Malpada

Mohan Jani was a farmer and also migrant worker. They have 4 daughter including his wife. His wife also a monsoon/temporary migrant worker and house keeper. Mohan jani is a permanent migrated person where as he has been going to all India state like Mumbai, Delhi, Hyderabad whether his monthly income is 10000 to 12000 even this was not sufficient for this year. Because each and every risk has depend them due to head of this family, recently he has suffer much more from Medical cases for his daughter illness hence he has passed 1year and they have been going for treatment some many hospital even their daughter has not well so in this month they wants to going for Mumbai for earning or collect money for his son treatment because they have already spent 75 thousands money in this year.

3-CASE STUDY OF LIVELIHOOD

NAME-KAPURCHAN JANI

AGE-36

SEX-Male

Occupation- Daily wage labourer

ADDRESS-Tatopara

Kapurchan Jani was a farmer and also a Daily wage labourer. They have one son and daughter including his wife. His wife is also a monsoon/temporary labourer and housekeeper. Kapurchan Jani is a permanently migrated person where as he has been going to all Indian states like Mumbai, Delhi, and Hyderabad and his monthly income is 10,000 to 12000 Even this was not sufficient for this year. Because each and every risk has depended on them due to the head of this family, recently he has suffered much more from Medical cases for his son illness hence he has passed 1 year and they have been going for treatment some many hospitals even their son has not well so in this month they wants to go for Mumbai for earning or collect money for his son treatment because they have already spent 1 lakhs money in this year.

4-CASE STUDY OF LIVELIHOOD

NAME-MAIDHARJYA JANI

AGE-56

SEX-Male

Occupation- Daily wage labourer

ADDRESS-Tatopara

The villager Head (Gountia) Maidharya Jani is a farmer and temporary wage labourer. He lives with two daughter and son in his family with his wife. His wife Anupama Jani is a house keeper. His wife is mostly ill and has recently been diagnosed with tuberculosis (TB). Maidharya Jani is the Head of their house so every work depends on him. Maidharya Jani is a very conscious person and he does it before thinking. Because he has been facing many problems such as cotton cultivation (kappa) which he has lost the basic need of expenditure. This time he had more pressure due to a lack of agricultural produce and his daughter's marriage. He has 3 cows and 2 goats, where he can earn some money from the cows because he selling the cow's milk.

Conclusion: The research shows that a primitive tribal society that typically relies on daily wage labour, migrant labour, and agriculture has adopted livelihood diversification as a coping mechanism. They use a variety of tactics, including as migration, unofficial credit networks, altering consumption patterns, and establishing settled agriculture. Their educational level has improved relative to other countries. The migration of Sabar is fairly common these days. Development organisations have revealed better regard for raising tribe members' standards of living in order to combat their plight. Government and private sector involvement in development has an impact on the Sabar community's efforts to support their way of life. My research shows that despite the effects of development agencies, a lot of Sabar people are still employed as daily wage workers, migratory labourers, and farmers. At Malpada village, 20 people are still working as migrant labourers, and 10 people are from Tatopara villages, according to my analysis. My participant observations indicate that they are compelled to do this because there isn't enough land available. Small land plots and a lack of food are the causes of the rise of wage labourers. It is crucial to remember that diversifying one's sources of income only ensures the maintenance of a certain level of living rather than raising it. By removing the obstacles, it is necessary to implement the proper measures for sustained socioeconomic development. The honour and freedom of the Sabar people must be safeguarded and not in any system compromised during the increase process, which is why we can state that our endeavour must see the Sabar community's overall development. The Sabar tribal communities are largely uneducated, unemployment, and a high population growth. And they spend most of their time in anti-social activities such as gambling, drugs trafficking etc. So they are responsible for themselves. which is they couldn't saving money whether they has been suffer in case of medical Problem or any other case.

Suggestions: Here are some suggestions for your consideration based on the results of the field survey of the Sabar tribal groups: The Sabar tribes are unable to obtain a fair price for the Siali leaves due to their lack of marketing expertise and negotiating ability. Since Sabar finds it challenging to get these products back, they are sold at a cheaper price. So, the micro project ought to deal with the problem of setting up enough marketing arrangements, market information systems, storage space, and minimal processing facilities at the local level. In the family or cottage sector, it is important to promote simple processing tasks like creating brooms, leaf plates, mats, and ropes. It is important to promote Tribal awareness of the many developmental programmes being done for them. To track migration, a Nodal agency should be set up or designated at the block, district, state, and regional levels. Certain required periodic reviews must exist. To boost productivity, measures such as preserving forest resources and reviving old water supply systems should be considered.

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