

## Qualitative Analysis of Participatory Rural Appraisal and Rapid Rural Appraisal Responses: In Special reference to Tribal tradition 'Moutana' in TSP area of Udaipur district Rajasthan

Varsha Sharma\*

### Abstract

Tribal being the important segment of the whole population is also well known for their unique lifestyles, traditional practices and forest based civilization. Tribal individuals represent unique characteristics and wonderful skills which make them the ambassadors of traditional and ancient wisdom practices. With the constant government efforts they are connected with the mainstream. This very promising picture has some dark aspects also. Some traditions have now transformed onto the vicious medium of social evil. One of such peculiar tribal tradition is mautana which is prevalent in the TSP area of the southern Rajasthan. The study was aimed at understanding the psychosocial impact of tribal tradition Mautana among rapid rural appraisal and participatory rural appraisal responses by qualitative analysis methodology. Snowball sampling method was used to find out the hidden population of families affected by mautana and who were migrated to the other places. Qualitative analysis method using Dialogical narrative analysis was done to compare the Rapid Rural Appraisal and Participatory Rural Appraisal. Analysis of PRA and RRA responses indicates that there is a major discrepancy among both types of responses.

**Keywords:** Tribal Tradition, Peculiar Tradition, Psychosocial, PRA, RRA

Tribes are generally representative of certain social group, which belong to certain geographical territory (Jaiswal, 2018). They are those individuals who consider them cohesively as a part of any group and celebrate political autonomy (Mitchel, 1972). Tribal are generally blessed with the unique capacities which make them a very essential part of any society (Joshi, 2017). Safeguarding the forests, sheltering the wild animals are certain cultural elements of the tribal group. Initially major economic activities included hunting and agriculture (Rawat, 2022). Tribal traditions play a vital role in Indian culture and civilization (Goswami, 2018). Traditions are considered to be those rich ancient practices which inculcate a sense of unity, cohesion, joy, happiness, glory, gratitude, wisdom and inspiration in life. But what if when any cultural practice turned into weird tradition and became instrumental for fear, anxiety, panic experience, excessive stress, threat on life, mental turmoil, antisocial and inhuman actions, exploitation, targeted behavior etc.

Mautana is a peculiar tribal tradition which is still prevalent in tribal belt of Southern Rajasthan. Initially this tradition was a medium of safeguarding the weakened section of society, which was being exploited due to their less powerful state in the community. It was a form of compensation provided to the victim or the exploited one. In a way it was a healthy practice to safeguard nature, animals, and females as well. But with the change in time the actual motive is lost. This tradition has now become a medium of money making and a medium of crime for the anti social persons as well as for the greedy ones. Superficially it may seem that this tradition is not in practice i.e. boycotted and no one demands money against death but ground level picture is different. Mautana is a monetary compensation which is demanded from those who are being considered as the cause of death for the person. In

this tradition dead bodies are also placed before the houses of the suspected ones. In such episodes the law and order also get affected. The cremation process of dead bodies is also not done until and unless 'mautana' is being settled or finalized. Peculiarity of this tradition is so serious that if unpaid then another tradition called 'chadotra' is being executed and the suspected one is looted by the villages or the kith and kins of the deceased person's family.

This tradition has many psycho social aspects which makes it still in practice. Some of the issues are related to the fear of community leaders, fear of misfortune invited for not following age all tradition and there are certain mental barriers as well. Present research paper is a quantitative study to explore the psychosocial factors associated with tribal tradition Mautana. To understand the reality of the issue comparison of the responses of participatory rural appraisal and rapid rural appraisal was done. Basically rapid rural appraisal is connected with analyzing the responses of those individuals who know something about certain community or villagers but are not the member of that social group i.e. 'out group member'. On the other hand participatory rural appraisal is the responses taken from those community members or villagers in order to have more details understanding of the phenomena under consideration.

### Objective

To understand the psychosocial impact of tribal tradition Mautana among rapid rural appraisal and participatory rural appraisal responses by qualitative analysis methodology.

### Method

Locale of the present study was confined to the Kotda block of Udaipur TSP area of Southern Rajasthan.

\*Assistant Professor & Project Director, ICSSR New Delhi funded Research project, Department Of Psychology, Mohanlal Sukhadia University, Udaipur, Rajasthan, Email- drvarshasharmamsu@gmail.com  
Orcid id- <https://orcid.org/0000-0001-8613-4082>

Sample selection was done through snowball sampling using chaining method to find out the hidden population of tribal individuals affected by mautana. Then those who gave oral or written consent were selected and semi structured video recorded interviews were taken by the field investigator. For the present research paper participatory rural appraisal were taken into consideration. For the rapid rural appraisal those individuals were selected who were working in Kotda block on certain jobs and have much knowledge about the practice of tribal tradition. Such individuals were shortlisted and then consent was taken thereafter their responses were also recorded through video recorded semi structure interview method. Qualitative analysis method using Dialogical narrative analysis was

done. For every video recorded interview script was prepared then coding was done to find out the basic themes through DNA. It was tried to understand the hidden agony under their delivered dialogues. The process of rapport establishment was done efficiently in order to burst the myths and mental barriers. In order to avoid language barriers interviews were taken in regional language from those villages who were not comfortable in Hindi or in other language.

### Results and Discussion

Rapid Rural Appraisal (RRA)

RRA/individual /01 Tribal Development Minister of Rajasthan

Dialogical Narrative Analysis (DNA)

**Table 1.** Semi Structure Interview Record Summary

Rapid Rural Appraisal (RRA)		Participatory Rural Appraisal (PRA)	
Coding	Details of Respondents	Coding	Details of Respondents
RRA/individual/01	Tribal Development Minister Of Rajasthan	RRA/individual/01	Rural lady affected by mautana
RRA/individual/02	School teacher (Science), Kotda	RRA/individual/02	Rural male affected by mautana
RRA/individual/03	School teacher (Art & Drawing), Kotda	RRA/individual/03	Rural male affected by mautana
RRA/Individual/04	School teacher (Hindi), Kotda	RRA/Individual/04	Contractual staff at school affected by mautana
RRA/individual/05	Student, Kotda College	PRA/individual/05	Tribal villagers affected by mautana

### Employment Opportunities

As per the discussion with the tribal minister many employment opportunities including usage of forest products like honey, wood, custard apple(sitafal) were observed. He shared that in this tribal belt there are abundance of natural resources which can be utilized as the means of employment.

### Bright Future for Industry

There are many possibilities for the initiation of some industries which can use the forest products like custurd apple to produce fruit pulp for preparing ice creams, desserts etc. this can also be supplied to the other factories as raw material. There are availability of **mahua** which is used for the country made liquor. The **'tendu patta'** is used as the raw material for preparing **'beedis'**

### Need for Quality Education

One of the major issue was understood as need of quality education in the Kotda belt. The reason is many stakeholders are not willing to provide their services in

this area due to the lack of facilities and remote position. Lack of proper coaching centre which can provide guidance to those who aspire to crack any competitive examination. Tribal youth many time face difficulty regarding the proper information too.

### Changed form of tradition to peculiar tradition 'Mautana'

The peculiar tribal tradition was also discussed during the one to one interview. Minister strongly emphasized that this tradition was started to help the victims in early age when any innocent were murdered or looted. But due to the change in time this has become the medium of money making. The needy never gets the financial help but the mediators settle all the money in between.

### Efforts for reverse migration

He shared that the administration is trying their best for the reverse migration of the migrant villagers because of 'Mautana'. Many have relocated and living again in their own places.

### **Sports aptitude and talent**

He talked of strong body built of tribal youth who are physically fit and stout. He also discussed about the novel idea of initiating tribal Olympics for the talented youth.

RRA/individual/02 School teacher (Science), Kotda

Dialogical Narrative Analysis (DNA)

Myths about the area and about local inhabitants

The science teacher shared that there are many myths regarding the TSP area and its inhabitants like they are very dangerous, this place is not right to stay at night, the inhabitants are very rude to others and so on. But in reality it is not like that it is a safe place to stay, no one is rude they respect the teachers and never disobey.

### **Career Guidance is required**

The tribal youth needs general guidance as well as career guidance in particular. The teacher emphasized that these tribal students can do much better if some free coaching can be arranged in the rural areas.

### **Sports talent among students**

It was discussed during the interview that girls are very fit physically in this area so they can go in the police services as well as in the defense services. Such talent can also be utilized in the different sports activity.

### **Mautana should be discontinued**

It was strongly put that this peculiar tradition should be discontinued to be used in the 21<sup>st</sup> century. It adversely affects many innocent people.

RRA/individual/03 School teacher (Art & Drawing), Kotda

Dialogical Narrative Analysis (DNA)

### **Cultural Practices**

He talked of many cultural practices being practiced by the local residents of kotda block. The process of worshipping the God and Goddess on different occasions. He also shared about the cultural beliefs which are prevalent in the local community.

### **Marriage Customs & Traditions**

Respondent discussed about the songs and dance forms which are popular on different occasions in the community. Different songs in the form of comments, fun, teasing on the occasion of marriage. Some songs are particularly sung by males others are by females. He explained that the particular Gavri dance ritual is prevalent in Jhadol block not specifically in Kotda. Process of playing dhol is different on different occasions.

### **Weird form of mautana: demanded even for natural death**

He shared that the form of mautana is being changed with time, now a days the weird form of tradition is there. It is now being a medium of money making by

the people involve in the whole process. The normal death is also portrayed as an accident, murder and the fine for this accidental death is being demanded from the suspected one. In local area it is called as 'vair' meaning conflict. The process of 'jal dena' was also shared which includes the payment of token money on the very same time when the cremation of the dead body was going on as per the settled 'mautana' money.

### **Robbery and Chadotra incidence**

He also shared one incidence of robbery where the one of the robbers died due to the overload of the stolen grain sack but the irony is the 'mautana' was demanded from the land lord and approx three house were set on fire. Whole household items including clothes, articles, furniture and documents were destroyed brutally.

RRA/individual/04 School teacher (Hindi), Kotda

Dialogical Narrative Analysis

Cultural belief in God and Goddess

She shared that the local community people believe in the regional believes regarding 'sthsn devta'. God and Goddess are believed to be the savior, provider of every prosperity, happiness, achievement in life.

### **Concern for youth**

As a teacher she is concerned about the future of students. Especially because of the overuse of mobile phones. She was concerned about the binge watching of students about the irrelevant contents on the internet, which is adversely affecting their studies.

### **Change in cultural practices**

She also discussed about the change in different cultural practices which is mainly related to the rituals and practiced on the time of marriage. She stated that earlier the marriages were celebrated in a very simple manner but now a days due to the show off people are tend to involve in the high budget marriage but it is difficult for the poor persons to match the changed styles.

### **Peculiarity of mautana even today**

She shared that it is very strange that still today the practice of mautana is going on. One another ritual associated with mautana is 'chadotra' which is not that much in practice. People even today claim for money and took violent action against the suspected if mautana is not settled. All the 'panch' are involved in this process. All of them have their share in it. She explained that it is true that normal deaths are presented to be the accident so that to get money from the other party. It should be stopped so that youth can be saved from this ill practice.

RRA/individual/05 Student, Kotda College

Dialogical Narrative Analysis

### **Fear of Mautana**

Fear of mautana was being observed in the verbal as well as the non verbal behavior of the college student.

He hesitantly put that mautana is being practiced. In this ritual money is demanded from the suspected one. He fearfully refused to talk more about the ritual. He admitted that the misbehavior is easily practiced in the episodes of mautana.

#### **Uncertainty about the outcomes**

He was not sure about the outcomes of mautana but definitely the helplessness was seen in his responses. It was perceived as if the youth is unable to find out a way to come out this vicious cycle.

PRA/individual/01 Rural lady affected by mautana  
Dialogical Narrative Analysis

#### **Struggle for daily living**

The rural lady affected by 'mautana' shared that the daily living is like hell at the migrated place. There were no basic facilities around and they were compelled to live the miserable life over there.

#### **Basic needs are not fulfilled**

The respondent shared that they are unable to fulfill their basic needs as only seldom they are able to manage their daily bread and many times they are compelled to sleep with hungry stomach.

#### **Pain of inability to meet the loved ones**

The respondent feels sad while sharing that from last ten years she didn't meet with her family members and also can not expect to meet in near future. The reason being due to the mautana episode they are not allowed to even enter into the village again.

#### **Grief of leaving everything behind**

Mautana episodes are so life threatening that whenever any dispute occurs the information spreads like fire. The concerned individuals are threaten to leave the homes otherwise will be killed. Similar type of agony was being perceived in the respondent's responses that they have left everything behind including all their belongings, animals, houses, land etc.

#### **Threat on life**

Every episode of mautana is life threatening for not only to the individual who are directly related to the incidence but also for the distant relatives as well who belongs to the same community. Many migrant individuals didn't know the actual cause of mautana. Only the quarrel information reaches to them and they initiate the process of rescue themselves.

#### **No hope for future**

The respondent stated that nothing will happen well even in the near future because life is like a curse and it is not possible to go back to the native village again.

#### **Trouble in child rearing**

Child rearing is very difficult task. As both the parents need to go for labor work then there is no one at home

to take care of the young ones. There is a great risk to their safety. The parents are in the dilemma that what should be done because without labour work they have no other option to earn the daily bread.

PRA/individual/02 Rural man affected by mautana  
Dialogical Narrative Analysis

#### **Inability to perform death rituals**

The respondent shared that they were not allowed to perform the death rituals in Kotda just because they were excluded from the village due to the mautana tradition. It is believed that the death ritual should be made at the native place so that the tribute can be paid to the departed soul.

#### **Worry for children future**

He expressed the worry about the future of their children as sometime the school administration even don't allow them to get admission in the school because of insufficient documents. He also stated that if the practice of mautana is not stopped then the future of their children is in danger.

#### **Employment issues**

Searching employment at the migrant place is very difficult task as at new place people do not accept the outsiders. Many times they question about their reason of being excluded from the society. They suspect them even as thieves. It is a great challenge to earn their faith and the employment opportunities at the new place.

#### **Inaudible cry**

The responses of the interviewee indicated that the agony and cry of the individuals affected by mautana is not even noticed by the administration, local leaders and other responsible stakeholders of the society. They feel left out and a life purely in isolation.

#### **Daily life struggle**

He responded that the daily life is very miserable and difficult. The basic facilities are difficult to manage. The daily life is miserable and is like hell. Those individual who were having well settled houses in kotda are living in agony at migrated place.

PRA/individual/03 Rural Male affected by mautana

Dialogical Narrative Analysis

#### **Lost identity cards**

Rural males affected by mautana stated that due to the episode of mautana they left their homes without any notice. All their necessary documents left behind. The unavailability of the identity cards creates a lot of hindrance in getting benefits out of the government schemes. Children are unable to get admission in the school in the absence of transfer certificate and other identity documents.

### **Threat to life**

Their life is always in danger as always whenever they try to go back to their village they have to face violence against them. They are compelled to live a miserable life at distant places with no facilities at all.

### **Dishonor to the departed soul**

The people affected by mautana are not allowed to perform death rituals for the departed souls in their native place i.e. Kotda. It is agony that they have to wait for even sometimes 2-3 days after death. They miserably carry the dead body and wander to get the permissions for performing the cremation ceremony.

### **Less opportunity for employment**

Males affected by mautana have difficulty in finding their employment. At the migrant place they face difficulty in getting daily labour. Sometimes they do not even wages in return of their work done.

PRA/individual/04 Contractual staff at school affected by mautana

Dialogical Narrative Analysis

### **Weird form of mautana practiced today**

The participant discussed the weird form of practicing the peculiar tradition Mautana even today in this 21st century. He shared an episode of such tradition where on a trivial matter the issue reached to the mautana. Whenever any news comes regarding the mutual quarrels there is always a fearful environment can be noticed. People start leaving their houses and migrate in agony. Later they are only allowed to come when they pay the demanded money. The irony is the accused of murder stays in prison and other related have to bear the adverse consequences.

PRA/group/05 Tribal villagers affected by mautana

Dialogical Narrative Analysis

### **Painful Migration Journey**

The participant discussed that the day of migration was very painful as they travelled through dense forest without any vehicle to move fast. The fear of life-threatening risk was so horrifying that they couldn't sleep the day before they left. The sudden departure from the home place made the ladies and children at unrest. Throughout the migration journey they faced so many challenges.

### **Miserable life conditions**

The participants shared that their life is in a very pitiful state. They do not have shelter, food and other basic

facilities to live their lives. In extreme weathers the condition becomes more miserable and painful. Even the sick, females, children do not get basic medical facilities.

### **Low wage work assignment**

They are compelled to work on low wages. They have to wait for long duration to get their genuine wages. The work assignment and the payment made are not justified. They have to face difficulties in getting the labour work.

### **Poor financial condition**

The villagers affected by the mautana live in poor financial condition. As when they leave their houses they have to leave everything behind. In the chaotic situation the living conditions lead to poor financial situation. Innocent people lead a miserable life and roam from one place to another.

### **Conclusion**

It can be concluded that in RRA Responses it is discussed as Mautana is not that much practised. No more houses are set on fire now. But PRA Responses indicate that Mautana is practised even today with more peculiarity.

### **Acknowledgment**

The financial assistance for this research is being received from ICSSR, New Delhi under Special Call of Research Studies on Culture, History and Geography of Scheduled Tribes of India.

### **References**

- Goswami, S. (2018). Cultural Geography. Ishika Publishing House, Jaipur, Rajasthan Pg-195-198
- Jaiswal, A. (2018). Encyclopedia Of Indian Culture. World Heritage Inc. Dwarka, New Delhi. Pg-697-720.
- Joshi, V. (2017). Tribal Situation in India. Rawat Publications. Pg- 11-12
- Mitchel, D. (1972). New Dictionary of Sociology, Routledge and Kegan Paul, London. Pg-232
- Rawat, R. (2022). Tribal women: Socio-Cultural Change. Himanshu Publications Udaipur, New Delhi. Supported by Manikya Lal Verma Primitive Caste Research and Training Institute, Tribal Regional Development Department, Rajasthan, Udaipur.