

ANALYTIC STUDY OF SOCIAL TABOOS IN TRIBAL AREA OF RAJASTHAN

Dr. Swati Bhati

Lecturer, Department of Sociology, Guru nanak girls P G College, Udaipur
Email - swatibhati.udp@gmail.com

Abstract: A taboo is a strong prohibition against certain actions, often stemming from the belief that these behaviors are either too sacred or too cursed for regular individuals to engage in, with the threat of supernatural consequences looming over transgressors. These restrictions are found in nearly all societies and encompass various aspects of human activity or customs, deemed sacred or forbidden based on moral and religious principles. Society at large typically views "breaking a taboo" as objectionable, not confined to any specific cultural subset. In its essence, a taboo denotes a social or religious custom forbidding discussion of a particular practice or association with a specific person, place, or thing. Breaching a taboo is believed to invite trouble upon the offender, ranging from misfortune in hunting or health to more severe consequences like illness, miscarriage, or death. Some taboos necessitate strict adherence to avoid such peril, such as rules regarding seasonal activities or designated areas. Dietary restrictions and behavioral guidelines during significant life events like birth, marriage, or death are also prevalent. The present study is an attempt to provide an inside of the taboo by the help of opinion of the respondents.

Key Words: Taboo, Social, Tribal, Religious, Culture.

1. INTRODUCTION:

A **taboo** is a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed for ordinary individuals to undertake, under threat of supernatural punishment. Such prohibitions are present in virtually all societies. The word has been somewhat expanded in the social sciences strong prohibitions relating to any area of human activity or custom that is sacred or forbidden based on moral judgment and religious beliefs. "Breaking a taboo" is usually considered objectionable by society in general, not merely a subset of a culture.

A Taboo in noun means "a social or religious custom prohibiting or forbidding discussion of a particular practice or forbidding association with a particular person, place or thing.

Generally, the prohibition that is inherent in a taboo includes the idea that its breach or defiance will be followed by some kind of trouble to the offender, such as lack of success in hunting or fishing, sickness, miscarriage, or death. In some cases proscription is the only way to avoid this danger; examples include rules against fishing or picking fruit at certain seasons and against walking or traveling in certain areas. Dietary restrictions are common, as are rules for the behavior of people facing important life events such as parturition, marriage, death, and rites of passage. In other cases, the danger represented by the taboo can be overcome through ritual. This is often the case for taboos meant to protect communities and individuals from beings or situations that are simultaneously so powerful as to be inherently dangerous and so common that they are essentially unavoidable. For example, many cultures require persons who have been in physical contact with the dead to engage in a ritual cleansing. Many cultures also circumscribe physical contact with a woman who is menstruating—or, less often, a woman who is pregnant—because she is the locus of extremely powerful reproductive forces. Perhaps the most familiar resolution to this taboo is the Jewish practice of bathing in a *mikvah* after menstruation and parturition.

Taboos that are meant to prevent the sacred from being defiled by the ordinary include those that prohibited ordinary people from touching the head—or even the shadow—of a Polynesian chief because doing so would compromise his *mana*, or sacred power. As the chief's *mana* was important in maintaining the ritual security of the community, such actions were believed to place the entire population at risk.

There is broad agreement that the taboos current in any society tend to relate to objects and actions that are significant for the social order and that, as such, taboos belong to the general system of social control. Sigmund Freud provided perhaps the most ingenious explanation for the apparently irrational nature of taboos, positing that they were generated by ambivalent social attitudes and in effect represents forbidden actions for which there nevertheless exists a strong unconscious inclination. He directly applied this viewpoint to the most universal of all taboos, the incest taboo, which prohibits sexual relations between close relatives.

There are various things which we have to DO in Indian context-

Indians should be careful about their dressing sense. In India wearing of sleeveless blouses, short skirts, loose collars, shorts is considered as taboos. Indian should remove their footwear when visiting a holy places, temple or mausoleum. Handshakes with ladies especially in rural areas should be avoided. Indians do bargaining, cover themselves with all kind of possible insurances and medicate them with all immune medications.

There are various things which are considered as DON'Ts in Indian context-

Certain things are prohibited and forbidden in Indian society. Offering to shake hand with opposite sex, breaking temple rules, publically drinking alcohol or smoking in public, hunting wild animals, discussing religion, especially with Muslims who form 11 percent of India population is strictly prohibited. Eating with left hand, stamping foot on paper or books is not considered good. Tasting and taking a sip from other's glasses is regarded as violation of private space. Indians consider other's Saliva as unhygienic. Unlicensed driving vehicles should be avoided. Unauthorized buying of goods or selling of things is prohibited.

2. INSIDE OF TABOOS:

In general opinion about taboos women are not to sit with men not respecting elders, son-in-law is not supposed to greet his mother-in-law, daughter-in-law is not supposed to enter the bedroom of her father-in-law, youngsters are not supposed to drink alcohol. Taboos about acts is connect with stealing, getting married without having had a ceremony of 'second birth', cheating others, incest, adult children having sex before the funeral of their recently deceased parents. Taboos in reference of things, it is denoted as placenta, eating certain food, raising cows of certain color, sitting on cooking stones.

Taboos about situations may be taken as looking at one's sister bathing, referring to genitals directly, a younger wife planting or harvesting before the wife.

3. OBJECTIVES:

- 1.To study and compare the taboos among tribes (Male and female).
- 2.To study the relationship between education and taboos.

3.1 HYPOTHESIS:

There is significant relationship between education and taboos.

3.2 VARIABLES:

INDEPENDENT VARIABLE-

1. Gender (Male and Female)

DEPENDENT VARIABLE-

1. Education
2. Taboos

4. METHODOLOGY/ RESEARCH DESIGN:

The present study was conducted on tribes. It was conducted on 240 samples (140 males and 80 females) selected on the basis of purposive sampling. The sample was drawn from Gogunda Tehsil, Gram panchayat Majwari, Village Sental. It is located near Udaipur.

The present research comprises 350 respondents, where it is found that 105 males are educated and 70 are non educated. It is observed that only 65 females are educated and 115 are non educated. Thus we can say that 60% male are educated and 40% are non-educate whereas as 34.29% female are educated and 65.91% female are non educated. Overall 47.14% respondents are educated 52.86% respondents are non educated.

GENDER	EDUACTED	NON EDUCATED	TOTAL
MALE	105	70	175
FEMALE	60	115	175
TOTAL	165	185	350

Table-1: Demographic Data

5. STATISTICAL ANALYSIS:

In order to obtain empirical verification of the proposed research raw data was analyzed with the help of statistical techniques like coefficient of Correlation. The result for the same is produced by the help of regression analysis. From the result it is observed that:

Regression Statistics	
Multiple R	0.438
R Square	0.213
Adjusted R Square	0.312
Standard Error	0.833
Observations	350

Table-2: Values of Correlation

6. RESULT AND DISCUSSION:

Based on the statistical analysis, it is clear that both the R and R squared values show a lack of strong correlation on the positive side, indicating a very weak relationship between the variables. This suggests a notably low correlation between the variables, with the R value significantly deviating from the expected value of 1, indicating a non-linear relationship, described as "below average." Therefore, the analysis indicates that the association between the variables is not linear. The observed low positive value of R signifies a weak relationship between the variables, indicating a below-average association. It's apparent that the value of "R" is far from the ideal value of 1. From the individual values, it can be concluded that the association is non-linear ("below average"). Consequently, the low positive value of R reflects the weak relationship between the variables, indicating a below-average association. The results reveal exceptionally low values for R, R squared, and the corresponding adjusted R, while the error rate remains notably high at .833. This leads to the rejection of the hypothesis, confirming the acceptance of the alternative hypothesis. It can be inferred from this that there is a no significant relationship between education and taboos.

7. QUALITATIVE CONCLUSIONS:

Conclusion drawn from the interview done to 40 people in reference to research done on social taboos

- There are three gotras like som, bumbadia and ongan. And females are not allowed to marry in same gotras and same totem. They are not allowed to marry in mother, father and previous husband's gotra. 60% women considered that Nata system is not good and is not accepted in society. If they are married to other caste, in form of punishment they have to arrange Bhoj for whole society.
- Sex is a crime before marriage and boy and girl are not allowed to meet before marriage.
- Many people told about the social taboos in relation to marriage.
- In previous studies it was found that, according to high societies and in tribes, intercourse relationship between family members is considered as heinous crime. .

- 98% females accepted menstruation related taboos. Only 2 % females did not accepted it as taboo under pressure because there is no other family member to support in kitchen related work.
- High societies religious place, tribal people are prohibited to visit and pray. They are allowed to visit it from outside. Tribals are having specific and separate religious place that is called “Devra” in which Dharamraj and Radaji are placed. Sacrifices of Dharamraj ji is prohibited and sacrifice of Radaji is done. In Navratri and other, it is essential to sacrifice some animal. After the birth of child also the sacrifice of animal is done. In this study, only 25 % women rejected this tradition. Reason behind this was that in house there is “Devi ka Sthan” so that alcohol and meat is not allowed.
- In studies related to alcohol it was found that drinking alcohol is very common in these tribal communities. The families those are educated are less in drinking habits and don’t believe taboos very commonly. Worker class in tribes are engaged in dring habits in night.
- Abortion is not considered good in society. Females had used family planning method (Nasbandi).
- In this society Gunghat tradition is also found. Specifiacly young women do ghunghat from men and women (in laws). But widows don’t do Ghunghat.

8. CONCLUSION:

It can be concluded that taboos are found less due to urbanization and educational impact. And they are changing their living standards according to the urban areas. As a result this society is trying to get rid off child marriages and Jadu Tona.

This society is sending their children to the schools as they are now giving importance to the education. Still some taboos are existing in this society that is addicted to alcohol, importance of Bhopa and Sacrifice of animals.

REFERENCES:

1. Colding J & Folke C, Social taboos: “invisible” systems of local resource management and biological conservation, *Ecol Appl*, 11 (2) (2001) 584-600.
2. Banjo A D, Otufale G A, Abatan O L & Banjo E A, Taboo as a means of plant and animal conservation in South-Western Nigeria: a case study of Ogbe River and its basin, *World Appl Sci J*, 1 (1) (2006) 39-43.
3. Ruud J, Taboo: A study of Malagasy customs and beliefs, Oslo University Press, 1960, p. 326.
4. McDonald D R, Food taboos: a primitive environmental protection agency (South America), *Anthropos*, 72 (H. 5. /6) (1977) 734-748.
5. Negi C S, The institution of taboo and the local resource management and conservation surrounding sacred natural sites in Uttarakhand, Central Himalaya, *Int J of Biodivers Conserv*, 2 (8) (2010b) 186-195.
6. Brara R, Shifting sands: a study of rights in common pastures, Mimeo, Institute of Development Studies, Jaipur, India: 1987.