CHAPTER – 1

Introduction

1.1 Rationale of the Problem:

In the recent years, the tribals living in different parts of India belong to various racial, linguistic, economic, social and religious categories, and among themselves, there are numerous inter-tribal differences. There is again, a wide range of variation in their levels of development and social mobility, participation in different spheres of national life and their level of socio-cultural integration. But there are also certain similarities. The tribal’s are as a whole area technologically and educationally backward. As observed by Sinha, the tribal’s are "Isolated in ecology, demography, economy, politics and other social behavior from other ethnic groups".
N. Patnaik (1972) had done a study to understand the depth and development of tribes in socio-economic and political sphere and assess the benefits that have occurred in their life in Orissa state. Finally, he concluded that in all the cases, ignorance and illiteracy of the tribal have been the main factors. Lalan P. Gupta (1998) had done a study to highlight the Socio-economic background of the tribes as clients and the officials as change agents are conductive in the process of development administration in Darjeeling. He examined these programs through some changes among the tribes in almost all evidence. He found that the efforts made so far have not been adequate to solve the basic problems of Poverty, illiteracy and exploitation of tribals. He concluded that the education is the most important factor in the development of any community. B. R. Pant (2003) focused in his study to highlight the magnitude of the malnutrition problem of the women in the Himalayan villages. It is based on field survey majority of the sample women were found malnourished total 136 sample married women from each section of the society have been randomly selected from the 14 villages which are lying in different geophysical divisions of the Himalayan with the help of structured questionnaires. He concludes the health status of the people and women in particular has gone bad to worse. As a result of this 42.24% of the total sample women found suffer from various degrees of CED among them 14.47% were found to suffer from CED grade III
(severe), 11.76% from CED grade II (mild) and 29.41% from CED grade I (moderate) from the malnutrition. The majority of the sample women were not aware regarding to their personal hygiene, food habits, personal sanitation etc. majority of them were residing in very unhealthy and unhygienic conditions. Y.S.Parmar (1975) had done a study to highlights the socio-economic background of the Himalayan Polyandry in western Himalayan society. And he examined the western Himalayan society, where the traditions institution, value and beliefs are changing fast. Polyandry is practiced by the upper level as well as the lower level. In the hill area agriculture land is scarce and its cultivation is exceedingly difficult. R.N.Saksena (1962) studied the khasas tribe of Jaunsar-Bawar in dehradun. He considered the Khasas to be Rajputs and studied them in relation to the Brahmans on the one hand and doms and other castes, on the other. He also examined at length the origin of polyandry in general and suggested that it might have spread to the Jaunsar-Bawar throgh the kangra vally, Saksena also refers the establishment of an extended of male jealousy and the high status given to the eldest brother, all other possible causes of disputes among the brothers that may split the family are eliminated. In a trend report on 'Tribal ethnography in India' by L.P.Vidyarthi, writes on page No. 47-48,R.D.Sanwal suggests that, need to be studied for the whole of central Pahari region and then; on an inter-regional basis for the whole of the Himalayan region. He also refers to
certain sociological features of the caste structure and suggests the need for intensive investigation involving not only the traditional type of social anthropological field-work, but also the processing of all the available records, reports etc. Moreover, on the pattern of the western Himalayas as indicated by Sanwal, the cultural linguistic zone of the central Pahari region need to be carefully carried out and a systematic study of its ecology, economy social stratification and religious, beliefs and practice need to be undertaken on a priority basis.
Mainly, the social researcher had tried to focus upon the socio-economic development-taking place among the different tribes situated in various part of India. What problems do they face and also different efforts and plan made by the Indian Government for the upliftment and betterment of their life. Tribal life style is changing fast according to time and place. In the area of Jaunsari tribe, till today there are a lot of problems. How is Jaunsari tribe meeting these problems? The marriage system of this tribe also is changing due to social development and social mobility etc. The ancient marriage system (Polyandry system) of the tribe also is passing through the change. Social and cultural changes also are taking place in the tribe. And above describe in trend report need to be studied for the whole of central-western Himalayan region. Therefore, I want to study the following issues of the tribe. A great deal study has been done of these tribes but till today there are some important issues, which have not touched. These issues are what the main problems of Jaunsari in this area are. How is this tribe solving its problems and how is its marriage system changing and what changing is taking place in the ancient marriage system of tribe. Therefore, I select these topics for my research work having knowledge the importance of this topic regarding Jaunsari tribe under the research trends.
1.2 Statement of the Problem:

In the light of the above background and problems the present study focuses on the following specific questions.

1. **What is the socio-economic background of Jaunsari Tribes?**

2. **What are the main problems of Jaunsari existing in this area?**

3. **How are Jaunsari meeting there existing problems?**

4. **What changes are taking place in the marriage system of Jaunsari after meeting there existing problems?**
The **First issue** is social background; it includes age, sex, education qualification, type of family, religion, marital status and occupation of the Jaunsari tribes.

The **Second issue** is the main problems of Jaunsari in this area. I took some problems from this area such as: related to the problems of education, health facility, transport, agriculture, administration facility, employment and disaster etc.

The **Third issue** takes into account, how are Jaunsari solving these existing problems by the education, by government plan, money order economy, Ayurveda facilities and mutual co-operation etc.

The **Fourth issue** takes into account, what changes are taking place in the marriage system of Jaunsari tribe. There are three categories of marriages, but the difference among them is only of degree such as: Bawa, Boee daudee and bajdya. In this issue child marriage and polyandry will also be study.

I have studied all the above issues in the actual empirical study in the context of Jaunsari tribe of Dehradun.
1.3. **Hypothesis:** A hypothesis is a preliminary or tentative explanation or postulate by the researcher of what the researcher considers the outcome of an investigation will be. It is an informed/educated guess. It indicates the expectations of the researcher regarding certain variables. It is the most specific way in which an answer to a problem can be stated. Hypothesis is a proposition which can be put to test to determine its validity. According to **George A Lundberg** An Hypothesis is a tentative generalization the validity of which remains to be tested. In its most elementary stages the hypothesis may be handed, guess, imaginative idea or invitation whatsoever which becomes the basis of action or investigation afterwards. So, A hypothesis is important because it guides the research.
The hypothesis of the present study In the light of the objective of this study, the hypothesis is- Not good socio-economic condition of jaunsari. Some main problems like as- education, transport, communication, employment, administration, hospitality and awareness etc. exist in this society but these problems are being faced by the education, urbanization, new technology, interaction to another educated people and money order economy etc. Education, awareness, multimedia, communication and new technologies etc are the major sources for social changes in the marriage system of Jaunsari. These changes can be seen in another caste group marriage. So, these hypothesis is a tentative generalization, the validity of which remains to be tested.
1.4. Definitions and Explanation of the terms used:

1.4.1. Social change-

Marris Ginsberg (1985) Social change is a very broad concept, referring to alterations over time in social structure, culture and behavior patterns. All societies undergo changes. Social change is a universal. It occurs at all levels from whole societies to micro level social interactions, "By social change, I understand a change in social structure. e.g. The size of society, the composition or balance of its parts or the type of its organization, The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them".

In our society changes are bound to come. In some societies these changes are very slow while in others are rapid and fast. But no society can escape from changes. A sociologist is therefore, required to take these changes into consideration for proper study of society. In our own times we find that changes have been counting rapidly. Stability of family has been shaken and hold as well as grip of religion has considerably weakened. Change is natural for every society and even if any society make any attempt to stall social change that shall be an impossible task.

According to Jones, “Social change is a term used to describe variations or modification of any aspect of social processes, social patterns, social interactions or social organization".
According to MacIver, “Social change is change in social relationship”.

According to Gillin and Gillin, "Social changes are variation from the accepted mode of life; whether due to alterations in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or invention within the group".

According to Kingsley Davis, "By social change is meant only such alterations as occur in social organization that is the structure and function of society.

Bottomore (1987) Changes in an empirical reality. Sociology has its roots in the attempt to understand the proves of social change except a few sociologists like marks and sorokin, many of early ground theories of social change (like the linear and the cyclic theories) paid relatively little attention to the analysis of particular processes of social change. They did not also discriminate factors involved in social change.

Social change is likely to occur under three situations-

1. Social institutions change when human needs change.

2. Social institutions change when they fail to meet exiting human needs.

3. Social institutions change when new materials suggest better way of meeting needs.
Thus, Social change is alterations in the social structure and social relationship in a society.

1.4.2. Sources of Social Change:

Zaret (1996) sociologist have identified numerous sources of social change, including the natural environment, demographic change, new ideas and communication, innovations in technology such as: The printing press, Radios, Telophones, T.V. etc. and today the internet has all contributed to the escalating place of social change.

Agburn (1922) the process of social change that takes place under the impact of technology have three angles.

1. Dispersion of the multiple effects of major material inventions.
2. Convergence or the coming together of several influences of different inventions.
3. Spiral or the circular cumulative accelerating process.

1.4.3. Process or Modes of Social Change:

MacIver and Page, Herbert Spencer, Habhouse and Sorokin etc. Sociologist has identified numerous processes of social change such as: The Process, movement, growth, evolution, development, progress, revolution, adaptation etc.
1.4.4. Society-

Man is a social animal both by need, nature and necessity without society, he cannot advance and it is impossible to have fullest expression of his personality and faculties. He requires society both for his life and for the sake of good life. When they speak of a society, they usually have in mind a social unit such as a tribe or a nation-state, having its own political, economic, familial and other institutions relatively independent of those of neighboring societies. But in the complex interaction between the individual and society. Society is usually the dominant partner. Society exists long before we are born in it, and it exists long after we are gone, society gives content, direction and meaning to our lives and we, in turn in countless ways, reshape the society that we leave to the next generation.

The concept of society is given different meanings by different writers. It will be more appropriate to say that different sociologists look at society from different angles and emphasize one or two aspects more than others, as can be perceived from the following definitions.

According to MacIver, 'Society is a system of usages and procedures of authority and mutual aid, of many grouping and divisions of controls of human behavior and of liberties. This ever-changing complex system, which we call society, is a web of social relationships.'
According to Parsons, 'Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of means ends relationship, intrinsic or symbolic.'

According to G.D.H.Cole, 'Society is the complex of organized associations and institutions within the community.'

If we analyses the above mentioned definitions, it will appear that these fall under two types: (i) The functional definition which views society as a process and (ii) The structural definition which views society as a structure. However, there is really no conflict between the two views of society, viz, society viewed as social relationships or as a process and society viewed as a structure. As a matter of fact, these two views complement each other. Types of society- These are Tribal, Agrarian, Industrial and Post-Industrial. So, many persons, who living in tribal. It is called tribal societies.

1.4.5. Tribes: Meaning and Definition-
Dr. H.C. Upreti (2007) India has the largest concentration of tribal population in Asia and it is the second largest in the world in terms of tribal population. Tribal people are considered to be the original inhabitants of this subcontinent having a very simple way of life. Tribals have an important place in Indian society. They can be placed among the most backward people in Indian society. Verrier Elwin in his book on 'Aboriginals', stated that they are the original owners of the country. Social scientists and Anthropologist have used various terms to describe these people. G.S.Ghurye used the term 'the so-called Aborigines' or 'Backward people' for the tribals. R.K.Das and S.R.Das used the term 'Submerged Humanity' for them. Herbert Risely, Lele, Grigson and A.B.Thakkar used the term 'Aborigines' for these people. Sir Baines referred to them as 'Hill Tribes'. Some scholar designated them as 'Primitives' meaning thereby ancient. None of the Indian languages have appropriate term for tribe. In earlier times, they were known by their specific names such as the Gond, The Santhal etc. According to L.M.Srikant, these tribal people have been called by different names in different periods of time, for example, Aranyak, Rani Paraj, Adivasi etc. The concept of tribe emerged in India with the coming of the British. In modern Indian languages, new words like vanyajati, vanvasi, Adimjati, Adivasi, Anusuchit Jati; have been coined to designate the people called as tribe.
The term tribe is derived from the Latin word ‘Tribus’. Earlier Romans used this term to designate the divisions in the society. Later use suggests that it meant poor people. The present popular meaning of a ‘Tribe’ in India is a category of people, included in the list of the scheduled tribes. Tribal populations are relatively isolated and closed groups, forming homogeneous units of production and consumption. Being backward in economic terms, they were exploited by the non tribals.

There have been other conceptual attempts to define tribes. They have been considered as a stage in the social and cultural evaluation. Bailey has suggested that the only solution to the problem of definition of tribes in India is to conceive of a continuum of which at one end are tribes and at the other are castes.
During the Pre-independence period, the British Administration in India collected information about tribals for the first time. In the Census report of 1891, J.A. Bains, the Commissioner of Census classified the castes according to their traditional occupation. Under the category of 'Agricultural and Pastoral castes', he formed a subheading called 'Forest Tribes'. Later on, in the Census report of 1921, they were specified as 'Hill and Forest tribes'. The Census of 1931 described them as 'Primitive Tribes'. The Government of India Act, 1935 specified the tribal population as 'Backward Tribes'. However, in the Census Report of 1941, they were classified as 'Tribes' only.

**Definition of Tribes**-

According to Imperical Gazetteer of India, “A Tribe is a collection of families bearing a common name, speaking a common dialect occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so.”

According to Dictionary of Sociology George Peter Murdock has stated that it is a social group in which there are many clans, nomadic bands, bands, villages or other subgroups which usually have a definite geographical area, a separate language, a singular and distinct culture and either a common Political organization or at least a feeling of common determination against strangers.
According to Bogardus, “The tribal group was based on the need for protection, on its blood relationships and on the strength of a common religion.”

According to Gillin and Gillin, "Any collection of preliterate local groups which occupies a common general territory, speaks a common language and practices a common culture is a tribe."

According to Another view, two essential elements of tribe are a common dialect and a common topography.

In short, the tribe is a group of persons having a common definite territory, common dialect, common name, common religion and a common culture, in whom there is a blood relationship and consequently a feeling of unity, who have a peculiar political organization and who generally marry within own group.

To quote D.N. Majumdar, “A Tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations."

Thus, A.Rajan Basu (1985) the present popular meaning of a 'Tribe' in India implies those communities or groups, which have been included in the list of scheduled tribes in the Indian constitution.
1.4.6. Characteristics of Tribal Society-

The following characteristics of the tribe are evident from its various definitions:

(i) **Definite common Topography:** The tribe inhabits and remains within a definite and common topography. In the absence of common topography the tribe would also lose its other characteristic features as community sentiments, common languages etc. for this reason a common habitat is essential for a tribe.

(ii) **Consciousness of Unity:** But a group of people living in a particular geographical area cannot be called a tribe as long as its members do not possess a consciousness of mutual unity. This psychological element is an invariable and essential characteristic of the tribe.

(iii) **Common Language:** The members of a tribe speak a common language. This also helps to generate and evoke a sense of communal unity among them.

(iv) **Endogamous Group:** The members of a tribe generally marry into their own group but now due to increased contact with other tribes, the consequence of an increase in the means of Transportation, the system of marrying within the tribe is also changing.
(v) **Ties of blood relationship:** A major cause of the sense of communal unity in the tribe is the tie of blood relationships between its members. The members of the tribe have faith in their having descended from a common. Real or mythical ancestor hence believed in blood relationships with other members.

(vi) **Need for protection:** The members of a tribe very much experience the need for protection. Keeping this need in view, a political organization in the tribe is established and all authority for administration is vested in one person. This leader employs his mental power and skill in protecting the entire tribe. A tribal committee is formed to render assistance in the form of advice to the tribal chief. As a general rule, the tribal chief accedes to the wishes of the each of which has its own chief. These chiefs solve the problems of their own groups and act according to the directives of the tribe.

(vii) **Political Organization:** Each tribe has its own political organization, which maintains harmony and avoids notes of discord among its members and protects them.
(viii) Importance of Religion: Religion is of great importance in the Tribe. The tribal political and social organization is based on religion because social and political laws become inviolable once they are granted religious sanctity and recognition. In the form of ancestor worship, Tribal religion has rendered important service in developing the habits of obedience. The authority of a common religion is an important characteristic of the tribe.

(ix) Common Name and Common Cultures: The tribe has a common name and Resulting from a feeling of unity, common language, common religion, common political organization, etc, a common culture is bound to exist in a tribe.

(x) Organization of Clans: A tribe is constituted of many clans. There exist laws of mutual reciprocity among its members.

1.4.7. Classification of Indian Tribes-

Tribes of India can be classified on the basis of geographical region, language, race, religion and culture contact. Yet a multiplicity of factors leads complexity to the effort of classification of these tribal groups. The Indian Anthropologist, B.C.Guha classified Indian tribes into three Zones:

1. North and North-eastern zone
2. Central Zone
3. Southern zone
1. **North and North-eastern zone:** This zone consists of the sub-Himalayan region and Mountains and hilly tracts of the eastern region. Thus, this region includes the Himalayan region right from Kashmir, Himachal Pradesh, hill of Uttar Pradesh, and all the north-eastern states of former Assam.

2. **The Central Zone:** The largest concentration of tribal population is in this zone. The tribes of M.P., U.P., Bihar, Southern Rajasthan, Orissa, and Southern Maharashtra fall in this category.

3. **The Southern Zone:** This zone falls to the south of the Krishna River. The tribes of Andhra Pradesh, Karnataka, TamilNadu and Kerala come under this Zone.

Thus, the classification of B.C.Guha does not mention tribals residing in the Islands of Andaman and Nicobar. The main tribes living in these Islands are Zarava, Onge, North Sentilese, Andamanese and Nikobari.

**L.P. Vidyarthi** classifies the tribal people into four parts. These are-

1. **Himalayan,**

2. **Middle India,**

3. **Western India,**

4. **Southern India regions.**
These tribes, numbering about 450, belong to various racial, linguistic, economic social and religious categories. There are numerous differences between these tribes because they are at different level of development and particular in national life. However, in general terms, the tribals are economically, educationally and politically backward compared to the non-tribal groups.

1.4.8. Schedule Tribes-

H.C. Upadhyay (1991:2) the term schedule tribes is of recent origin, which came into being with the birth of the Republican constitution of India on January 26, 1950. The term ‘Scheduled Tribes’ first appeared in the constitution of India. Article 366(25) defined scheduled tribes as “Such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be scheduled tribes for the purposes of this constitution”. Article 342, which is reproduced below, prescribes procedure to be followed in the matter of specification of scheduled tribes. (Sources: Indian Constitution : p. 157-59).

1.4.9. Constitutional Provisions for Schedule Tribes-
In our Democratic Constitution there are many provisions which apply to all Indians, but which acquire a special significance in the case of tribal and other backward classes in view of the hardships and disabilities from which these people suffer at present. Besides, there are many clauses in the constitution, which apply only to the Scheduled castes and Scheduled Tribes.
Part III of the constitution deals with fundamental Right and assures to all citizens of Indian that no discrimination will be permitted on grounds of religion, race, caste, sex or place of birth (Article 15). This acquires significance because the Tribal people have been in the part discriminated against on grounds of religion, race and place of birth. The depressed castes have been depressed because of their caste affiliation. Article 16 assures equality of opportunity to all in matters of employment with government, and Article 17 abolishes untouchability. Article 19 grants freedom of speech, expression, residence, acquisitions and disposal of property, practice of a profession, free association and free movement. Article 23 illegalizes traffic in human beings and forced Labour, evils which non-tribal people have encouraged and imposed upon the tribal folk. Article 25 gives the right of freedom of religion the tribal. Article 29 protects the cultural and educational rights of minorities. This provision also acquires special significance when applied to the tribal communities who constitute one of the important cultural minorities of the country.
Part IV, Article 46, lays down that 'the state shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular of the scheduled castes and scheduled tribes, and shall protect them from social injustice and all form of exploitation. Part (VI), Article 164, provides for a ministry of a ministry of tribal welfare in each of the states of Bihar, Madhya Pradesh and Orissa. Part X, Article 244, provides for the inclusion of a fifth schedule in the constitution incorporating provisions for the administration of scheduled areas and tribes of various states, other than those in the state of Assam. For Assam tribes the sixth schedule carries administrative provisions.
Part XII, article 275, provides for the grant of special funds by the Union Government to state Governments for promoting the welfare of the scheduled tribes and for providing them with a better administration. Part XV, Article 325, lays down that nobody will be denied the right to vote on grounds of religion, race, caste or sex. Part XVI, article 330 and 332, reserve seats for Schedule Castes and scheduled tribes in the House of the people and state legislatures, such reservation or special representation will cease ten years after the constitution comes into force. Article 335 assures that scheduled castes and tribes will be given special attention while filling in posts in the services. Article 338 provides for a special officer for the scheduled castes and scheduled tribes to be appointed by the president.
Article 339 requires the president to call for a report on the special administration of scheduled areas and the welfare of scheduled tribes ten years after the commencement of the constitution. He may do so before the expiry of the ten-year period also. Besides, the Union executive has the Power to give instructions to the states on the administration of the scheduled tribes. Article 342 empowers the president, after consultation with the governor of a state, to specify the scheduled tribes of that state from among its tribal communities. The fifth schedule, attached to Article 244(1) requires a Governor to submit reports to the president, whenever asked, on the administration of the scheduled areas, and receive from the president instructions on the administration of these areas. The schedule also provides for the appointment of tribes advisory councils of not more than 20 members of whom three-fourths, or as nearly as may be, shall be representatives of the scheduled tribes in the legislative assembly of the state.
The Governor can modify general laws, or restrict their application, when applied to the tribes. He may make regulations for the peace and good Government of a scheduled area in his state. These may refer to the prevention of land alienation, land allotment and control of the activities of businessmen and moneylenders. No regulation shall be made unless the tribe’s advisory council is consulted obviously their advice is not, constitutionally binding. The **sixth schedule, attached to articles 244(2) and 275(1)** provides for the administration of tribal areas in Assam through the creation of the autonomous districts and autonomous regions with District councils and regional councils, respectively. The provisions of the sixth schedule that a considerable degree of social, cultural and political autonomy is envisaged for the tribal areas of Assam. *(Source: Indian Constitution : p. 87-115)*

Thus, many constitutional provisions are made with time to time for the development and social welfare etc. of the schedule tribes in the Indian constitution. There is enough in the spirit and the letter of the constitution to usher in a new, hopeful era in the History of tribal India, but much depends on how the constitution is worked in social, economic and education etc. area for social change among the tribes.

**1.4.10. Jaunsaries-**
In India, many tribes co-habit with their different cultural aspects. Their way of life style is different from one-another. Uttarakhand is the replace name of Uttaranchal. There are five schedule tribes in Uttarakhand as listed in Indian constitution. As follows- Jaunsar Bawar, Tharu, Boxa, Bhotia and Raja/Banarot. The Jaunsar-Bawar region is included in the schedule tribe in dehradun, Uttarakhand. This is famous for its different culture and living style. The Polyandry system famous in ancient time is declining now days in Jaunsar-Bawar tribe.

Uttarakhand is a hilly state located in the central Himalayas. Jaunsarie, a tribal group of Uttarakhand, inhabit the Jaunsar Bawar area of district Dehradun. They have been included in the list of Scheduled Tribe by the Government of India in 1967. The whole region consists entirely of mountain tracts, and fall within the temperate zone. They have distinct cultural and Socio-religious traditions. Jaunsaris commonly practice what is known as fraternal Polyandry, though monogamy and Polygamy are not altogether non-existent and present time that a lot have changed for educated Jaunsaries, but the percentage of such people is little.
Among the Jaunsaris a less rigid form of caste system is in existence. The Society is divided into three distinct strata: (i) The high caste group includes Khases, both Brahmins and Rajput, it may be mentioned that practically there is no differentiation in the status of Brahmin and Rajput. But they form two different castes despite occasional inter-marriages between them (Majumdar, 1963) (ii) Intermediate artisan caste group which includes the Lohar (blacksmith), Sunar, Bajgi, Carpenter etc. (iii) The low caste Koltas, Koli, Mochi, Dom, Kod etc. occupying the lowest rank of the hierarchical ladder.

1.4.11. Historical Background of Khasas of Jaunsari-

They appear frequently in ancient Sanskrit literature. According to the most ancient Indian authorities in the extreme north west of India, on the Hindu Kush and the mountainous tracts to the south, and in the western Punjab there was a group of tribes one of which was called Khasas, which were looked upon as Kshatriyas of Aryan origin. They spoke a language closely allied to Sanskrit.... they were considered to have lost then claim to consideration as Aryans, and to have become mlechchhas or barbarians owing to their non-observance of the rules for eating and drinking observed by the Sanskrit people of India these Khasas were a war like tribe, and were well known to classical writers who noted, as their special home, the Indian Caucasus of Pliny.
It is probable that they are occupied an important position in Central Asia. They were closely connected with the group of tribes nicknamed Peaches or cannibals' by Indian writers, and before the sixth century they were stated to speak the same languages as the people of Balkh at the same period they had apparently penetrated along the Southern slope of Himalaya as for east as Nepal, and in the twelfth centuries they certainly occupied inconsiderable force the hills to the south, south west and south east of Kashmir at present their descendants, and the tribes who claim their descent from then, occupy a much wider area.

1.4.12. Social life and Culture of Jaunsari-

Basically Jaunsaris share the social structure of Hindu Indian Society. Family, Caste and Community are the most significant social units, basically, the residential, social, religious and economic unit in Jaunsar, are the Patrilocal extended family. Caste structure has two major divisions – Dominant high caste made up of Brahmins and Rajputs, and the 'Untouchable' low or 'Small' castes. The former are the Land owning agriculturists, the latter comprise all of the service caste (blacksmiths, carpenters, weavers, musicians, shoemakers, and others) collectively termed Dom.
The religious life is governed by a number of religious and ritual features. Animal sacrifice is a part of the most of the religious ceremonies. Most of the gods worshipped by these communities are of Hindu origin, though several have been metamorphosed beyond recognition. The principal deity, however, is Mahasu. Mahasu Devta is the only deity they worship and believe. Fraternal polyandry, inter-caste marriages are in practiced among them. Dhoti, Shirt and Jacket is the prominent dress of the males. Female generally wears knee length Kurta and Ghaghara. During such festivities a large quantity of home-brewed liquor and meat is consumed. They dance to the spellbinding rhythm of the martial drums. Men and women dance separately in groups.

The marriage customs of the Khasas and other members of these communities are most interesting. The marriage system is governed by a number of rules. These include bride price, marriage with no necessity for a Sanskrit marriage ceremony, Polyandry in some areas, levirate divorce by mutual consent remarriage of widows and divorcees, toleration of inter-caste marriage within the high or low caste groups. Marriage is universally Prohibited only in own and mother's clan and village exogamy is not every where the rule. The much talked and prevalent Polyandry in Jaunsar is now on decrease. Since then, many of the educated people from the area have got government jobs and now they have adopted Sanskrit zed lifestyle.
In Jaunsar, **Mahasu and Samesu** are the two major local gods. The famous Magh festival is celebrated during the serenity of winter. The Besoo fair is held during spring when hundreds of men and women decked in grey clothes dance and welcome the coming of spring. Other festivals are the Jagra, Man, Lonai, Panchon, Diwali etc. Men and women dance separately in groups.

**Economy** is based on agriculture with primary dependence on millets, wheat, and barley. Animal husbandry and artifacts also provide livelihood to some of the people. Recently, those who are in government jobs do also send money orders from outside to support their families. Therefore, money order economy is in the process of evolution. Agriculture is the Primary Source (more than 90%) of their livelihood. Animal grazing and rearing of cattle and sheep accompanied by trans-humane are secondary occupations. Female constitute the main labour force. They generally follow three main types of farming – on upland slopes on valleys and intermittent cultivation. The main crops are raised are rice, wheat, maize, Mandau and barley. Most fields depend on rainfall for water. Sheep and goats provide them milk and meat.
Age old well established norms and traditions of the Jaunsaris are now gradually changing and Sanskritisation is taking place. The tribal system is facing challenge in the light of modernization, development and evolution of new values and lifestyle, gradually.

The jaunsari Residence/Home enjoys the reputation of sinking all his fortune in the construction of his house and in the ornaments. The houses are substantial structures, consisting of two to three storeys. Multi stores structured wooden houses of Jaunsarie people is a attraction and fine example of craftsmanship. Ground floor may be built of wooden or stones but the upper storeys are made of deodar wooden only with sloping roofs at the top. Differently decorated main entrance door of wooden is another specificity of their homes. They generally place sheep and horse heads carved out of wooden at the centre top and both sides of their main entrance door. (Gazetteer of the Himalayan district of the north-western provinces, Part II, p. 360-66)

1.5. Area of Study and Methodology:

1.5.1. Perspective/ Approach-
To observe the socio-economic background of Jaunsari tribes, historical approach have been used. I used structural and functional approach to study the main exiting problems of Jaunsari and how they solve these exiting problems and also to observe the changes, which are taking place in their marriage system.

1.5.2. Area of study-

The present study has conducted among the Jaunsari tribes in Kalsi block of district Dehradun. Dehradun is situated in the north Indian state of Uttarakhand around 235 Km. from Delhi. Jaunsari a tribal group of Uttarakhand, inhabit in the Jaunsar-Bawar area of district Dehradun. I have selected 400 respondents of Jaunsari, which includes 200 respondents of Jaunsari in rural area of Kalsi block and 200 respondents of Jaunsari in urban area of district dehradun. (Detail see in chapter: 3)

1.5.3. Universe/Sampling-

While designing a study, it is necessary to describe the universe or the population to which the findings of the study have any applicability. The sample of this research refers to the Jaunsari tribes. To know the answer of this objective of this research, so, at the first stage of fieldwork, I have been started with observation and pilot survey of Jaunsari tribes and at the second stage, I have selected 400 respondents of Jaunsari, which includes 200 respondents of Jaunsari in rural area of
Kalsi block and 200 respondents of Jaunsari in urban area of district Dehradun by proportional stratified sampling. The sample would be so large, which enable us to arrive at statistically significant conclusion.

1.5.4. Methods of Data Collection-

All the above questions and their aspects of Jaunsari tribes was study at Dehradun. 400 respondents of Jaunsari selected through proportional stratified sampling in rural area of Kalsi block and urban area of district Dehradun. The information was supplemented by observation, interview, quasi-participatory observation, and panel technique and case study methods and by using secondary sources such as: Personal and Public documents. (Detail sees in chapter: 3)

1.5.5. Methods of Data Analysis:

The facts of the above questions and their aspects have been analysis by statistical methods and techniques. 400 respondents of Jaunsari was analysis qualitatively and quantitatively. Then we were analysis and interpret of the data. (Detail sees in chapter: 3)

1.6. Limitations of the Study-

The study has been done under the limitations of research problems and its objectives. The limitations are following-

1. This study constitutes Jaunsar-Bawar tribe only as its area.
2. This study is limited up to universal sampling.

3. This study covers only Socio-economic background of Jaunsari People.

4. This study covers main problems of jaunsari people instead of every problem.

5. This study is about social changes in the marriage system of Jaunsari people, not about every changes.

6. Sampling system is used in the study to collect facts from respondents which gives benefits for theoretical and empirical aspects or both.

1.7. **Significance of the Study**-

The significance of the study are following-

1. The study will help the educationists for understanding their new research on tribal communities.

2. The study will help the understanding about tribal Communities.

3. The study will help to known the main problems of Jaunsari tribes in the present time.

4. The study will help to understand of social change of Jaunsari tribe’s w.e.f. marriage system.
5. The study will help to understand polyandry system of Marriage and its importance in Jaunsari tribes.

6. This study will contribute to the world of education.

7. This study favors new trend in the area of research.

8. This study will help to Government and NGO's in their Development programmes related to development of tribes.

9. This study will give theoretical as well as empirical knowledge about Jaunsari tribe.

10. This study will help in the development of society.

11. This study will make as known about social change.

12. This study will tell us reason behind change in marriage in society.