2.1 Review Literature from Select Studies:

This chapter should reflect the understanding of the relevant theoretical and empirical background of the problem. Focus should be more on the logical presentation of the empirical evolution of conceptual and methodological issues pertaining to the research problem. So, Many eminent persons have been done study on tribes and related topic study with different issues. So, these studies are showing in the following manner of year’s sequence and try to classify the subject issues wise of the study for conclusion. These studies are following-

**R.N. Saksena (1962)** in his studies the khasa tribe of Jaunsar-Bawar in Dehradun. Saksena considered the khasa to be Rajput and studied them in relation to the Brahmins on the one hand, Doms and other castes on the other. He also examined length the origins of polyandry in general and suggested that it might have spread to the Jaunsar-Bawar through the kangra valley spread southward from the western Himalayas. Saksena also refers to the establishment of an extended from of that, due to the absence of male jealousy and the high of disputes among the brothers that may possible causes family are eliminated.
**G.S.Ghurye (1963)** works on the tribes were general as well as specific. He wrote a general work on Scheduled tribes in which he dwelt with the historical, administrative and social dimensions of Indian Tribes. He also wrote on specific Tribes such as the Kolis of Maharashtra. Ghurye was of the view that the Indian tribes were like “Backward Hindus”. Their backwardness was due to their imperfect integration into Hindu Society e.g. The Santhals, Bhils, Gonds etc. who live in South – central India. He wrote, while Sections of these Tribes are properly integrated in the Hindu Society very large sections, infect the bulk of them are rather loosely integrated under the circumstances; the only proper description of these peoples is that they are the imperfectly integrated classes of Hindu Society.

**Ambashta (1970)** focused on his study to highlight the some problems of tribal education. These problems against the socio-cultural background of the tribes inhabiting in this region. The role of the youth dormitory in the socialization process of the Orion child has been clearly outlined in Ranchi district. He examines the strength and weakness of the different educational agencies working in the area, namely, the government, social welfare organizations and the Christian churches. He has shown the close relationship between education and economy in so for as the uneven attendance in school in different seasons is concerned.
The author has also tried to record the image of the teachers in the eyes of the students and the students and the eyes of the teachers.

**N. Patnaik (1972)** in his study intended to understand in depth the development of Tribal’s in socio-economic and political sphere and assess the benefits that have accrued to them in Narayanpatna and ru-urban tribal blocks in Orissa state and method use in the study were mainly observational, conversation and Interview guide and he examine that the tribal’s of ru-urban, however, suffer from political exploitation to a considerable extent. In all the cases, ignorance and illiteracy of the tribal’s have been the main factors. In the process of culture contact the non-tribal immigrants have become substantially rich. Despite the laws made for arresting land alienation, tribal land continues to pass into the hands of non-tribal and local merchants. In the adjoining areas of Narayanpatna a great awakening among the tribal people has come about and this is being expressed even in bloodshed and destruction. In this case of Narayanpatna the struggle revolves round the demand for freedom from all kinds of economic exploitation whereas in the case of Ruruban, the conflict appears to take the form of revivalism and reinterpretation of tribal culture and cultural apartness on lines which inspired the Jharkhand movement.
Sachchidananda (1975) in his study thoroughly examined various aspects of these problems in respect of college and school students in Bihar district and the study was based on a carefully selected sample. The teachers’ impressions of Tribal students and the student’s impression of their teachers were also discussed. The study yielded important leads for a change in educational strategy. The author makes a strong plea to divert the bulk of the resources available to strengthening school education among communities having extremely poor rate of literacy.

Y.S. Parmar (1975) in his study highlights the socio-economic Background of the Himalayan Polyandry in the western Himalayan society. Where, the Traditional institution, value and beliefs are change or not change. primary and secondary sources are used and he examined that firstly, the deals with the traditional social structure of the region as it existed during Pre-independence days and secondary, it discuss the major changes that have taken place during the last two decades which have transformed the regions political, economic and several scene and the western Himalayan society where the traditional institutions, valves and beliefs are changing fast considerations of pollution and purity govern the two main levels rather than individual castes on each of these levels polyandry is practiced by the upper level as well as by the lower, all caste have the proactive of real in which a husband can romance his claim to the wife on payment of a custom determined compensation. In the hill
agriculture land is scarce and its cultivation is exceedingly difficult polyandrous domestic groups are more adapted to successful forming in the Rockley slopes and narrow valleys.

**Vidyarthi, L.P. (1977)** in his paper analysis the impact of voluntary organizations functioning in the tribal belt of Chotanagpur in general and the working of Adimjati seva mandal in particular. The mandal was organized in 1940 and was entrusted with the job of initiating and developing education and economic programs among the tribal of Chotanagpur. Dr. Rajendra prased was directly responsible to run this Sevakendra by rising found and preparing a cadre of dedicated social workers who could stay in the interior areas and work selflessly for the uplift of these people. With the expansion of the program, the sevakendra was renamed as ‘Adimijati Seva Mandal’ in 1946. The office shifted to Ranchi at Niwaran Ashram. The mandal formulated two categories of programs first to employment the Thakkar Bapa’s plan on Tribal education and second to encourage the scheme of Khadi production cottage instruction of Ayurvadic medicines and to form the Gram Panchayat and co-operative societies. The education program launched by the mandal as a matter of fact prepared the first generation of literature among the non-converted tribals on a mass scale with the efforts of mandal a large number of boys and girls received school education through at the initial stage the dropouts were considerably high. The
massive program of bringing about social and economic change through education evidently has been quid successful with the inspiring guidance as well as educational facilities; the mandal has been able to shape the career of a sizeable number of Tribals, who today occupy prominent place in the legislature Government service as well as in college service. The mandal enrolls several types of members. The membership of the mandal and that of the council are almost identical. Along with this democratic structure the mandal has employed about 500 workers of various categories. The study reveals as to mandal several persons gut educated, accepted modern innovations in agriculture and made efforts to irrigate their land and sought for white collar jobs. A section of the semi educated Tribal families started to interact with the innocent Tribals in the model of emulating non- Tribal semi education farmers settled in the Tribal village.

L.P.Vidyarthi (1978) focused in his study various dimensions of tribal leadership in Bihar. It is a study of traditional, transitional and emerging patterns of tribal leadership. Traditional leadership is under stress as a result of the forces of change and development and also owing to its effective articulation at the state and national levels. Leaders from different socio-cultural levels have been taken up for study. The geological, economic and cultural setting of leadership has also been considered. The attributes of leadership have been worked out, and the
attitude of leaders to modernity as well as the attitudes of the followers to their leaders has also been indicated.

Amir Hasan (1979) in his study infields how the Buxas found themselves suddenly in the midst of a rapid changes and strange and unfamiliar people who drove them away from their home and hearth, creating serious problems of land alienation and law and order which still persist in buxas. Interview-observation was used in this study and he examine that the quality of education imparted in school is below standard and inadequate. The establishment of a Buxa hostel at bajpur and an ashram type school at gadarpur are steps in the right direction but adequate efforts are still lacking to attract different agrarian economy, but material life is not much different from that of other backward rural communities of the area in the speared of education their backwardness is all the more glaring. Women occupy a place of war equality with their men, because of property consideration, the buxas prefer joint living but this breaks up sooner or later. Although marriage is governed by a member of rigid rules of every day, in matters of sea, the buxas have adopted a pragmatic and liberal attitude. the possibility of improvement in the relation of buxas and punjabis in the near future cannot be ruled out. There is no strong non tribal leadership to champion the case of buxas. The burro leadership is weak and effective. The buxa economy is predominantly or more costly, purely agrarian, moneylender’s attributes
and buxa indebtedness are directly linked to the problem of land alienation.

Naik, et al, (1979) have studied produced a short monograph on the Kalyha, in the Valsad and Surat districts of Gujarat. They live interspersed with other tribes and number nearly 30,000. Some of them are landholders but most of them are Agricultural laborers. All the households are below the poverty line. 39% of the households is indebted. The author details the social organization, economic life, material culture, life cycle and the religious life of the community. Since the Kolgha live in extreme poverty, squalor and semi-starvation, the authors have outlined a development plan for them. If this is implemented, their level of living may go up substantially.

C.Parvathamma (1984) in his study the highlights emanating from economic and social backwardness of Scheduled Tribes, it brings to light their everyday struggle. This study is based on a stratified sample from 19 district of the state Karnataka have been selected in the sampling technique. Interview, questionnaire and secondary sources were also used. They are aware of modern agricultural techniques in getting better yield from land. They cannot dream of making use of them for their own betterment since they continue to work for others in the village. Children are found supporting family by supplementing income from other source
ways being usually low. They lead hand to mouth existence. They consider that the present occupation is the only source of living and are not interested in changing. The reason for borrowing money from moneylenders is generally social in nature. The level of polarization of Scheduled Tribes in the state is alarmingly low. Poverty is the main reason for not sending their children to school.

P.V.Rao (1986) in his study introduced for planned change, these studies focused upon the integration of culture and inter-relationship between institutions of the society in umanda village in Paderu tribal development block of the Visakhapatnam District of Andhra Pradesh. He used the observation technique and content analysis for field work and Government Development Programs. He examines the village councils through which the traditional leaders dominate the decision making process at village level are found to be persisting even after the introduction of democratic bodies. Individuals belonging to the families of traditional leaders, like Muttadars and Naidu got themselves elected to various democratic bodies. Only rich and knowledgeable persons from these villages are in a position to make use of the facilities offered. Poor tribal are either not eligible or unable to make use of the credit institutions, non-clearance of debts and lack of co-operation from development personal formed the major problems faced by the credit institutions. Ultimately it is the socio-economic background of the
individuals and not nearness and distance to the centre that determines the utilization of development benefits.

**Lalan P.Gupta (1988)** study presents the role of administration in tribal development programs. Focuses the socio-economic background of the tribal’s as clients and the officials change agents are conductive in the process of development administration and he examine the effectiveness of the administrative organization in Darjeeling, West-Bengal. Data acquired from the field through observation, interview and Schedule. He finds that the implementation of development programs through some changes among the tribals are very much in evidence, the efforts made so far have not been adequate to solve the basic problems of poverty, illiteracy and exploitation of tribals. The issue of land reforms is one of the central of development efforts of Tribal areas. Education is the most important factor in the development of any community. A policy of “one village, one school” should be implemented effectively. The Tribal Parents do not send their children to school mostly for economic reasons. Tribal should be freed of the chronic indebtedness which has been the result of their low level of family income and weak economic base. The money lending business by the money lenders who charge very high rate of interest and exploit the tribals in various rate of interest and exploit the tribals in various way need to be effectively curbed by strict enforcement of existing legal restrictions.
P. Ramaiah, (1988) present the more important problems affecting the tribal communities are land alienation, exploitation by money lenders and contractors problems of credit and marketing of their products in Andhra Pradesh namely Gonds of Adilabad, koyas of Godavari and chenchu of Mahboobnagar and data were collected by interview, schedule and observation. He examines that generally live in isolated settlement and do not like to live along with other with other communities. Illiteracy is very high. Economic backwardness also does not allow them to send their children to schools. They love music and dancing. Moneylenders advanced money to the needy tribals whenever they wanted it but on condition that the Tribal should sell through them whatever they produced or collected from the forests. The problem of indebtedness is most responsible for their un-development. The agricultural development effort so far in the Tribal areas has followed the pattern adopted for the developed areas.

C. Sridevi (1989) in his article, the study of diverse tribal medical beliefs and folk and practices from the standpoint of the ethnography of the social group observation able interview were used. He examined also that the tribal women share the responsibility in providing livelihood to the family. The women contribute a major share of the livelihood. Their economic role combined with physical mobility and exposure to the outside
world structure a unique role for these women. The bride price among medicine women is much higher than among other tribes of the region.

Dewan (1990) in his studies the present people participation in Himalayan eco-system development. The integrated eco-development approach has been used for analysis and resolution of the Himalayan problems. People of the Himalayan, but it are no less important for the non-Himalayan residents and the “birds of passage” as well as for the Government both central and state and the local authorities. The people must respond more positively than at present, and provides encouragement and strategies to this end. An action program has to be implemented at the grass roots level, at the level block conservation societies—indeed, down to the level of each micro-catchment, Taluka or sub district. Human ingenuity plays its role in arresting the degradation of the Himalayan environment.

Bimala chand jain (1991) in his article to highlight the institution of marriage of the Rana Tharu tribe in tharu region of lakhimpur kheri, Gonda and Bahriach. Interview, schedule and non-participation observation methods have been used in this study. He examines the moral religions or social control in these to save the marriage bind from being broken. The problem of divorce, bride price and child marriage are still prevalent among the tharus due to illiteracy this spend lavishly on social
customs, tradition, dikhnari, marriage and ceremonies. Facilities for education and develop means of communications and transport were will bring them closes to changes societies of urban areas.

S.N.H.Rizvi (1991) the aim of the study on some aspects of medical anthropology interested in the larger problems of health and nutrition of the backward communities of the jaunsaris in dehradun. Methodology adopted to conduct present work by interview, schedule and observation. He conclude that amice notion of the jaunsari reveals that unsafe drinking water causes or aggravate several morbidities and jaunsaris are ignorant regarding the method of making water potable. The personal hygiene has been depicted where made of cleanliness of teeth, bathing habit; frequency of changing clothes and hair care has been described in a lucid manner. We remain completely at a dark regarding the age, sex and physiological status group of people adopting the habits of drinking of alcoholic beverages and smoking. Attitude towards family planning, which needs to be described more elaborately.

Sankhyan, et al (1992) in his article selection intensity among Jaunsari had tried to find out the micro evolutionary changes in Jaunsari population Selection intensity measures the fitness of a population in a specific ecosystem as it operates inter alia through differential fertility and mortality and therefore, is an important criterion for understanding
micro-evolutionary changes in a population. Area of this study is Jaunsar-Bawar, district Dehradun. Secondary technique and Interview uses in the study for helping, the result. He examines that the Jaunsarie populations exhibit an almost similar averages of live births, however, it is found to be highest in case of khasas Brahmins. Jaunsar and Bawar are compared, it is seen that the populations in Bawar area generally exhibit higher values than the Jaunsarie Increased premature deaths is noted for the Bawar area.

Yeshpal S. Topal and Prasanna K. Samal (2001) in his study is being made to understand the variation in social and economic condition among three mountain tribes inhabiting the central Himalayan region and to trace the causes for such variation these communities i.e. Jaunsari, Bhotia and Rajis. The study was carried out in chakrata tehil of dehradun and in dharchula tehsil of pithoragarh. in selecting the sample villages a two phased selection procedure was followed. Ten villages from each tribal community were selected for this study. The three villages are dassau (Jaunsari village), baun (bhotia village), and gangoon (raji village). Primary data on major socio-economic and demographic variables were collected using structured schedule called household schedule. Interview and observation were also other tools for primary data collection. The Jaunsari showed optimal tendency for living in joint family structures while the rajis had least desire for such family type. Jaunsari family size
was big comparison others. Sex ratio was better Raji than others. Bhotia had a high literacy rate than other. The total fertility rate was highest for the rajis and was lowest for the bhotia. Crude birthrate and death rate were highest among the Jaunsari and Rajis. Heavy dependency agricultural was observed among the Jaunsaris and Rajis. Their main workers were engaged in agricultural. The Bhotia workers were engaged in cottage industry against almost nil in case of the Jaunsaris and the Rajis.

Aleem Khan et al. (2002) in his article to study physical growth progression among the boys and girls of Bhoksa population 94 boys and 87 girls, ranging between the age of 2 years to 18 years in vikasnagar block of dehradun. He concluded that the girls show a greater increment in the age group 10-12 and so it can be mentioned as the growth spurt of girls while boys show growth spurt in age group 13-15. Sex wise difference is quite much for the height and weight measurements and for other measurements it is less.

B.R.Pant (2003) focused on his study to highlight the magnitude of the malnutrition problem of the women in the Himalayan villages. It is a 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.

N. Pemola Devi and R.K.jauhari (2006) the present study was done to evaluate the role of anopheline mosquitoes catches and prevalence of malaria cases in Kalsi area of district dehradun in Uttaranchal. During three consecutive years (2000-2003) mosquitoes were collected from 10 villages in Kalsi area twice a month, during the morning and evening hours. Identification of anopheline mosquitoes was done. Indoor collected female mosquitoes were dissected to see infection. Sporozoites were fixed and stained. Data on temperature and rainfall were also collected. Proportion of the total anopheline species as well as the abundance of Anopheles Stephens was found more in the year 2002 than in 2000 and 2001. Incrimination studies revealed malarial infection (sporozoite positive) in A. fluviatilis and A. stephensi. Of the 5450 blood smears examined, only 50 (0.91%) were found positive for malaria
parasite i.e., Plasmodium vivax. There was no case of P. falciparum during the study period. Highest slide positive rate (SPR) of 1.107 percent was recorded in 2002 while in 2001; highest month-wise malaria positive cases were recorded in the month of August. September shared highest positive cases during 2000 and 2002. While correlating a relationship between mosquito catch especially infected ones and monthly parasite incidence, the density of A. stephensi showed significantly high correlation ($r = 0.819; P<0.001$). A slight variation in this type of relationship was seen in A. fluviatilis. Both temperature and rainfall were found to be positively correlated with malaria incidence. So, these findings showed that A. fluviatilis and A. stephensi played a significant role in transmission of malaria in Kalsi area of Dehradun.

S.N. Chaudhary and R.P. Singh (2006) has studied the state of tribal indigenous knowledge pertaining to preparation of land in Gond, Karku and Bharia tribe of M.P. 343 sample households drawn by applying simple random sampling technique. Semi structured interview schedule main technique. The finding reveals that a majority of respondent (86%) is tribal, they are illiterate (50%), poor (86%) and 90% live in kachcha house. Majority of them are not engaged in the collection of noon-wood forest produced although more them 60% geographical area in under forest. Male out number of female unmarried out members are married any youngest number the adult and aged.
Ashish Saxena (2008) the present study focuses on a settlement predominantly inhabited by Gujjars falling in the second category and specifically ado chalan alla. The studied village is located at the periphery of Jammu city. The main objective of the study is to trace the compelling factors responsible for bringing about transformation in tribal society, and in corollary to it. How is the tribal community responding to the forces of change. The data for the present study were primarily collected through empirical methods. Detailed information about the cultural and socio-economic aspect of the community was collected through schedules covering 28 households, which is 40% of the total households (69 households in total, with a population of 425 persons as per the revenue survey record, 2000) and a few case studies. Other secondary data were collected from district census handbook and revenue officials.

K.Kamal Mishra (2008) to dwell on two oft used yet highly cryptic concept of 'tribe' and 'tribalism' in anthropology. He studied in south India (Mysore, Tamilnadu and Chhattisgarh) and used participatory development technique. he finds that two major lines of analysis that suggest revisions to anthropological nations of tribes and indignity. The constructionist perspective with its examples of ethno genesis and an invention of tradition argues that"....ethnic identity is never essential and that identity change in quite common in tribal cultures."
R.Siva Prasad (2008) studied on 'Is tribe a fiction'. He studied the tribal community as demarcated by the constitutional categories and we presence that with the approval of the government a community attains in Andhra Pradesh and Karnataka observations of XaXa. Some criteria is with a view of our development perspective on paradigm. We place them on a continuum at the lower end. If we are having them how do we do justice to those who were and are pushed out due to development? The recent problem of gujjars or even those who were included earlier, are a classical example of denial of the right ones the benefits of development initiative.

Sukant K.Chaudhary (2008) has focused on the conceptual issues of the concept of tribes vis-a-vis the current ethnic protest among the Kondh in Orissa. Further it also argued how the features of a tribes can be changed. When the tribe in general and the Kondh in particular are facing the crisis of identity. Most of the kondh have also become christen. The recant uprising is due to politicization of the whole kondh land. The main reason may be attributed to the dedication and hard work of the missionaries with some much needed activities like- school education and hospital facilities. They also tribe to change the so called barbaric customs, besides making them well have behaved, well dressed and well groomed, Kond change their religion but do not change their economy, kinship and culture. The Kondh is today a dejected persons who is facing
a less of culture identity as well as individuals identity because of the interest of 'thither'. Most of them are organized to revise their own traditional practice and rituals. Kondh would not like to do away with their tribal status. Besides the schedule tribes status gone them some benefits.

**Yogesh Atal (2008)** studied on a note on the concept of tribe. In his study, sixth years after independence and with a history of major development efforts at the state level carried out change the socio-economic profile of the country in Rajasthan. The purpose of gathering data for indigenous knowledge. The anthropologist survey of India in now engaged in a massive project on what it calls the traditional knowledge. He says that, there was a movement had argued that we are living in area of rapid social change under the influence. This is what the proponents of anthropological Zoos infect intended, of course some alleged that they were more larger to save the subject matter of their study rather than the welfare of the people. There is other who thinks that the vast canvas of human civilization has been enriched, in a variety of ways, by multitude of cultures.
2.2. Conclusion and Indication from Select Studies-

In the above studies, it is found that many eminent social scientists have done studies at micro as well as macro level on tribes and other groups of fields etc. These studies focused on tribes and their social lives, development and social mobility, political sphere, problem of education, employment awareness, transport & communication, attitudinal changes among the tribes, malnutrition problems of the women in the Himalayan villages, micro evolutionary changes in Jaunsari, problems of college and schools students of tribe in Bihar, origin of polyandry, socio-economic background of the Himalayan polyandry, people participation in Himalayan eco-system development, development of tribal’s in socio-economic and political sphere, land alienation of tribal communities, integration of culture and inter-relationship in paderu tribal block of Andhra Pradesh, role of administration in tribal development programs, problem of tribal education, general work on schedule tribes, prevalence of malaria in Jaunsari, settlement predominantly inhabited by Gujjars, concept of tribe, Is tribe a fiction, tribal indigenous knowledge pertaining to preparation of land in Gond, Karku, and Bharia tribe of M.P., medical issues of tribes, tribal leaderships in Bihar, changes in Buxas, to understand the variation in social and economic conditions among Jaunsari, Bhotia and rajis, and institution of marriage of the Rana
Tharu tribe etc. in the different areas of India and abroad. In the above studies, many eminent persons used some techniques for Data collection like as: Primary techniques and Secondary techniques. Observation, Schedule, Interview, Questionnaire, case study and panel techniques etc used in primary and personal documents, life histories, diaries, memories, published and unpublished documents etc used in secondary techniques. These techniques have proved help in resolving the problem during the study. Findings of these studies show that social scientists gave useful details on various topic of their studies.

**Broadly these studies indicate that:**

1. Education is the most important factor in the development of tribe.

2. Main problem among tribes are illiteracy, poverty, transport and communication.

3. Polyandry method of marriage and some other culture pattern are changed fastly in tribes.

4. Traditional institutions, values and beliefs are changing fast in Himalayan society.

5. Human ingenuity plays its arresting the degradation of the Himalayan environment.
The struggle revolves around the demand for freedom from all kinds of economic exploitation.

Economic backwardness and poverty also do not allow them to send their children to schools.

The reason for borrowing money from moneylenders is generally social in nature.

Poor tribal are either not eligible or unable to make use of the credit institutions, non-clearance of debts and lack of co-operation from development personal formed the major problems faced by the credit institutions.

Semi educated Tribal families started to interact with the innocent Tribal’s in the model of emulating non-Tribal semi education farmers settled in the Tribal village.

Jaunsar and Bawar are compared, it is seen that the populations in Bawar area generally exhibit higher values than the Jaunsar. Increased premature deaths is noted for the Bawar area.

The administration role is very important for the development of tribes.

Education and economy are close relationship for uneven attendance in school in different seasons is considered.
14. Attitude towards family planning among Jaunsari. This needs to be described more elaborately.

15. The problem of divorce, bride price and child marriage are still prevalent among the tharus due to illiteracy this spend lavishly on social customs, tradition, dikhnari, marriage and ceremonies. Facilities for education and develop means of communications and transport were will bring them closes to changes societies of urban areas.

16. The buxa economy is predominantly or more costly, purely agrarian, moneylender’s attributes and buxa indebtedness are directly linked to the problem of land alienation.

17. The bride price among medicine women is much higher than among other tribes of the region.

18. Ethnic identity is never essential and that identity change in quite common in tribal cultures.

19. Compelling factors responsible for bringing about transformation in tribal society.

20. A. fluviatilis and A. Stephens played a significant role in transmission of malaria in Kalsi area of Dehradun.
21. Health status of the people and women among Himalayan villages in particular has gone to worse.

22. Medical facility is the main important role for their health upliftment of tribal life.

23. Government policies play a greater role for the upliftment and betterment of their life.

Therefore, still all these studies leave scope for further studies on social changes in Jaunsari society with different issues like as-background of Jaunsari, mains problems and how these problems face in Jaunsari area and what are changes coming among the marriage system of Jaunsari etc. So, to broaden the base of generalization these issue further and continuous studies are required.