CHAPTER 5

Summary and Conclusion

5.1 Summary and Conclusion:

A summary is a shorter version of the original. Such a simplification highlights the major points from the longer subject. The purpose of summary is to help the audience get the gist in a short period of time. So, a summary is a brief account that contains the main points of something. And Conclusion may refer to logical consequence. It is the end of essay. It is the last part of the essay and it is the part that the reader may remember most. So, conclusion means the summing up of an argument or text. In this chapter presents the summary, conclusion, recommendation and bearing of empirical research. Therefore, the summary and conclusion of these studies (Jaunsari study) are following-
5.1.1 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 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. **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.Sakse (1962)** studied the khasas tribe of Jaunsar-Bawar in dehradun. He considered the Khasas to be Rajputs and studied them in relation to the Brahamins 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.

5.1.2 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.

**5.1.3 Area of Study:**

This study focused on the Jaunsari people. So, the area of present study is Jaunsari people of Kalsi block and urban area of district dehradun. Jaunsari a tribal group of Uttarakhand inhabitat in the Jaunsar-Bawar area of district dehradun. The Jaunsar are associated with the ancient Khasas. It was included in the list of schedule tribes i.e. Jaunsar-Bawar by the government of India in 1967. Jaunsar-Bawar constitutes the hilly part of the district. It lies between north latitude 30 31' and 31 3' 30" and east longitude 77 45' and 78 7'20" with an area of 343.5 squares miles. The whole region consists entirely of mountain tracts, and fall within the temperate zone. Culturally, the tract being known as “Jaunsar-Bawar” region.
I have selected Kalsi block of Jaunsar-Bawar region, dehradun. Now the question arises, WHY? Because considering the scientific method, the Kalsi-block is very near to city area. So change will touch them, the living standard and social life style of its inhabitants is becoming very different from their ancestors comparitially areas next to Jaunsar-Bawar.

**Kalsi Block** is situated at the confluence of Yamuna River and its tributary Tons. It is approximately 56 km from Dehradun. Kalsi offers some of the breathtaking views of Doon Vally. Kalsi is also witness to the glory of the king Ashoka, as in 3rd century BC. It was the furthest point of the dominion of this mighty Mauryan Emperor. The place is also famous for the rock edict of Ashoka. Located at a distance of 10km from Dehradun in village sabha sevala kela via Mohabbewala, is the famous Chandrabani temple.

Jaunsar-Bawar is bounded on the north and the east by tehri; on the west by the hill states of Bashar, Raiengarh, Thoroch, Jubal and Sirmor and on the south by the Doon valley. It is separated from the sirmor the state by te Tons up to its confluence with the yamuna near Kalsi. The people of Jaunsar-Bawar call themseleves Khasa. They have distinct culture and socio-religiostraditions. Jaunsari commonly practice what is known as fraternal polyandry, though monogamy and polygamy are not altogether nonexistent.
Dehradun: Dehradun is one of the oldest cities of India having natural beauty in its nature. Dehradun, previously called Dehra Dunn. Nestled between the Himalaya and Shivalik Hills.

5.1.4 Methodology:

5.1.4.1 Perspectives/ Approaches:

To observe the socio-economic background of Jaunsari tribes. Historical approach was used. I have 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.

5.1.4.2. Universe/Sample:

Sample is a representative of the total universe. Universe signifies the total population. A sample is selected in such a way that it is a fair representation of the universe under study. 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 selected 400 respondents of Jaunsari from universe, 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 heterogeneous population is divided into homogeneous strata, according to factors like age, village type and religion. If the sampling fraction is the same within each stratum, the design is known as proportionate stratified sampling. These are mixed on Random and purposively sampling characteristic. In this study, the proportionate stratified sample is based on age generation i.e. old (45 above age group) and new. Take these respondent is equilibrium based on generation with certain units in the universe are purposively randomly selected. The sample would be so large, which enable us to arrive at statistically significant conclusion.
5.1.4.3. Methods of Data Collection:

All the above questions and their aspects of Jaunsari tribes have been study at kalsi block and urban area of district 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-schedule, quasi-participatory observation, telephonic interviews, and panel technique and by using secondary sources such as: Personal and Public documents. Interview-schedule is a technique of field work which is used to watch the behavior of an individual or individuals to record statement to observe the concrete results of social or group interaction. These methods of data collection were use for objectivity in this study because objectivity is the willingness and ability to examine evidence dispassionately.

5.1.4.4. 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 were analysis qualitatively and quantitatively. After this, we have been analysis and interpret of the data.
5.1.5. Findings:

The findings of the objectives of present studies are following manner-

5.1.5.1. Findings from the Socio-economic background of Jaunsari tribes-

- The fact shows that, the large number of respondents (200 out of 400 respondents) belong to the above 45 years age group and small number of respondents (48 out of 400 respondents) belong to the 31-45 years age group from 400 respondents.  
- The majority of the respondents (291 out of 400) belong to male and minority of the respondents (109 out of 400) belong to female sex group.  
- In education, the majority (125) of the respondents out of 400 respondents belong to middle (6-12 class) education and minority (51) of the respondents out of 400 respondents belong to primary (up to 5th class) education and other education except illiterate & higher education belong zero respondents.  
- The largest number of respondents (253 out of 400) belong to the joint family type and smallest number (55 out of 400) belong to the nuclear family type.  
- The full majority (400) of the respondents is Hindu religion from 400 respondents and minority of the respondents i.e. zero belong to other religions.
The largest number of respondents (400 out of 400 respondents) belong to married status and smallest (zero-Nil) belong to unmarried status of Jaunsari.

Out of 400 respondents, the largest segment of respondents (93 from 400) belong to the occupation of government job and small number segment of respondents (63 from 400) belong to the occupation of private job.

5.1.5.2: Findings from the Main problems of Jaunsari existing in this area-

The fact shows that, the majority of the main problem of Jaunsari existing in this area is Employment and Disaster because both problems are same respondents (100 & 100 out of 400 respondents) which are related to Employment & Disaster. The minority of the respondents (31 out of 400 respondents) are related to the problem of Transport.

5.1.5.3: Findings from How are Jaunsari meeting there existing problems:

The majority of the respondents is 400 belong to Jaunsari meeting there existing problems by mutual co-operation and smallest number of respondents is 257 belong to Jaunsari meeting there existing problems by money order economy. Jaunsari meeting there existing problems for No, the majority is 92 by Government and minority is Nil for mutual co-operation etc. And 39 by money order economy. Jaunsari meeting there
existing problems for *Uncertain*, the largest no. of respondents is 104 belong to money order economy and smallest no. of respondents are zero for mutual co-operation and 24 belongs to Ayurveda facility.

5.1.5.4 Findings from Social changes among the marriage system of Jaunsari-

The findings show that, the majority of the respondents (400 out of 400) belong to Yes for polyandry system existed in past time and in present time the majority (395 out of 400) belongs to No polyandry system exists and minority (05 out of 400) is related to uncertain. If polyandry system exists, the large number of respondents (315 out of 400) related to above three person are engaged and small number (85 out of 400) are related to one to three persons. Impact of education on polyandry marriage is yes because large number of respondents (318 out of 400) say that polyandry marriage is deceling and small number (82 out of 400) are related to can’t say. The majority of the respondents (218 out of 400) is related to one to five times and minority (77 out of 400) is related to above five times go to city in a month in past times. In present times (265 out of 400) belong to above five times and minority (30 out of 400) is one time. The large number of segments (345 out of 400) for yes to urban city life style effects the marriage of jaunsari and small number of segment (55 out of 400) is for uncertain. In past time, Impact of
education and media among the marriage of Jaunsari, majority (205 out of 400) for Good and minority (195 out of 400) for fair and bad. Also others respondents are absent. In present time, the majority (300 out of 400) for Good and minority (100 out of 400) for Bad. The large number of respondents (400 out of 400) belongs to Good relationship with family after marriage. For mates selection, the majority of the respondents (225 out of 400) is related to with family decision and minority (25 out of 400) for self decision. The largest number of respondents (400 out of 400) are related to in caste group in past time. In present time, (368 out of 400) respondents in caste and minority (32 out of 400) for other caste group in mate’s selection for marriage.

Full majority for bride party goes to bride groom village in past time for marriage procession and in present time (338 out of 400) respondent’s large numbers for bride party for the bride groom and other small numbers for boy to girl. So, this is little change. Bride price is very important persons for ceremony of marriage relation because for full majority. In present time (334 out of 400) for support of bride price and minority (66 out of 400) for both- bride price and groom price. The majority of the respondents (270 out of 400) for Boee daudee marriage party and minority (28 out of 400) for Bewa marriage. Full majority of the respondents (400 out of 400) in past and present time for wine drink in marriage ceremony. So, No change have seen for this. Full majority
(400 out of 400) of the respondents belong to both- Indoor dance Birashka and outdoor folk dance with Zuda dress in past and present time for dance and songs in marriage ceremony. So, no changes have seen. In the way of giving daughter large number of respondents (310 out of 400) for Dom in past time and minority (17 out of 400) for Gharjawai and in present time majority (392 out of 400) for Dom and minority (03 out of 400) for Gharjawai. In child marriage in past time, majority of the respondent (242 out of 400) are related to uncertain and minority (36 out of 400) is related to No and in the present time, majority of the respondents (381 out of 400) belong to old dress pattern marriage in past time and minority both i.e. old and new. In present time, majority of the respondents (224 out of 400) for both i.e. old and new dress pattern of marriage. Women place is important in past and present time because full majority. All persons say that for widowhood, chhutorh and stridhan is allow in past and present time. In changes of marriage kinship terminology, the majority of the respondents (200 out of 400) belongs to uncertain and minority (98 out of 400) for yes. Full majority (400 out of 400 respondents) belong to both status of women (Rhanti and Dhanti) in past time but in present time, majority (195 out of 400 respondents) for Rhanti status. So, this is major changes for status of women by education and awareness. Because majority (181 out of 400) belongs to education and minority (44 out of 400) belongs to modernization. In last, the large
number of (261 out of 400) the respondents belong to No change in family after marriage (Joint family) but small number (05 out of 400) of respondents belongs to uncertain. Thus, No changes have seen for joint family after marriage.

5.1.5.5. Findings from Socio-economic background and Mains problems of Jaunsari:

Age group factor of social background, effects on main problems show that, large number of the respondents (55 out of 400) belong to the age group of up to 30 years are related to the problem of employment and small number of respondents (02 out of 400) belong to the age group of 31-45 years are related to the problem of administration. In the facts of sex group effects on main problem show that, the majority (85 out of 400) of the respondents belongs to the male and are related to the problem of employment and minority (08 out of 400) is related to female and problem is transport. The facts of education qualification with social background show that the majority (46 out of 400) of the respondents belong to higher education (Graduate & P.G.) are related to the problem of employment and minority (02 out of 400) belongs to primary (up to 5th class) is related transport problem with other education is Nil. In the type of family, the large (76 out of 400) respondents are related to joint family with employment problem and small (02 out of 400) respondent are
related to nuclear family with problem of health facility. **In religion**, the majority of the respondents is Hindu with problem of employment and disaster and small number of respondents is Hindu with the problem of transport and other muslim and sikh is Nil. The large number of respondents most of the *married* respondents are related to the problem of employment and disaster and smallest married respondents are related to the problem of transport and unmarried is Nil. Majority of the respondents (50 out of 400) belong to *Government Job* and problem of disaster and minority of the respondents (01 out of 400) belong to private job and problem of health facility along with Nil respondent are related to government job with problem of employment.

5.1.5.6 Findings from Socio-Economic background and Jaunsari meeting there existing problems

**In age group and Jaunsari meeting there existing problems out of 400 respondents** facts show that, the large number (200) of respondents belong to above 45 years age group for yes by mutual cooperation and small number of respondent (03) belongs to 31-45 age group for uncertain by government plan. **In sex group and Jaunsari meeting there existing problems out of 400 respondents** facts show that, the large number of respondents (291) belong to married for yes by mutual cooperation and small number of respondents (18) belong to
female for uncertain by government plan along with 18 respondents belong to male for No by Ayurveda facility. In Education qualification and Jaunsari meeting there existing problems out of 400 respondents facts show that, the majority of the respondents (125) belong to middle class for yes by mutual cooperation and small number (02) belong to primary class for No by Ayurveda facility. In type of family and Jaunsari meeting there existing problems out of 400 respondents facts show that, the large number (243) of respondents belong joint family yes by mutual cooperation and small number of respondent (04) belong to extended family for uncertain by Ayurveda facility. In the religion and Jaunsari meeting there existing problems out of 400 respondents facts show that, the full majority (400) of the respondents belong to Hindu religion for Yes by mutual cooperation and minority (24) belong to Hindu religion for Uncertain by auryadys facility. In marital status and Jaunsari meeting there existing problems out of 400 respondents facts show that, the large number (400) of respondents belong to married for yes by mutual cooperation and small number of respondents (24) belong married for uncertain by auryadys facility. In last, in occupation and jaunsari meeting there existing problems facts show that, out of 400 respondents, the majority (93 respondents) belongs to government job by Yes for mutual cooperation and minority (02) is related to private job for
uncertain by government plan, labour for No by money order economy and private job for uncertain by Ayurveda facility.

5.1.5.7. Findings from Socio-Economic background and Social changes among the marriage system of Jaunsari-

Social background effect changes in the marriage system of Jaunsari facts show that, each step out of 400 respondents, facts show that-

- polyandry system exist in past time because majority belong to above 45 years age group but in present time, no polyandry system exist and minority (05 out of 400) belongs to uncertain (200 out of 400).

- Male, middle class, joint family, Hindu, married and Government Job respondents say that polyandry system exist in past time because they belongs to majority but in present time, male, middle class education, joint family, Hindu, married and government job respondents say that now polyandry system does not exist. This is major changes in marriage system of Jaunsari

- If exists, polyandry, How many person are engaged, facts show that, majority belongs to above three persons related to above 45 years age group, male, illiterate, joint family, Hindu religion, married and government job.
Impact of education on polyandry marriage facts show that, the largest number of number of respondents say that the polyandry marriage is deceling related to up to 30 years, male, middle, joint family, Hindu, married and government job.

Days in a month for go to city facts show that, one of five times belongs to up to 30 years, male, illiterate, joint family, Hindu, married and government job in past time but in present time they go to city in a month above five times.

The majority of the respondents say that the urban city life effects the marriage of Jaunsari and related to above 45 years age group, male middle joint family, Hindu, married and government job.

Impact of education and media on marriage of Jaunsari facts show that the largest number of respondents related to good impact and beings up to 30 years, male, higher education, joint family, Hindu religion, married and government job in past time and in present time also belongs to good impact.

The largest number of respondents for relationship with family after marriage belongs to good relationship which related to up to 30 years, male, middle, joint family, Hindu, married and government job.

In mates selection facts shows that, the largest number of
respondent say that with family decesion which related to up to above 45 years, male, middle education, joint family, Hindu religion, married and agriculture work and mates selection for marriage belongs to incaste group in past time but in present time majority belong to in caste but some respondents belong to out cast group related to up to 30 years, male, higher education, nuclear family, Hindu, married and private job. So, this is new changes for marriage perspective to life partner selection.

- The largest number of respondents for goes marriage procession in past time related to Girl to boy but in present time new generation, educated people and government job respondent say that boy to girl for marriage procession. So these are small changes for new culture, Bride price is very important person for marriage ceremony relation in past time but in present time also bride price but small representation for both bride and groom price.

- The largest number of respondents for types of marriage belongs to Boee daudee marriage but in past and present time, no change for wine drink in marriage party and majority respondents belong to Indoordance (Birashka) and outdoor (folk dance with zuda dress along with songs i.e. Both in past and present time. So, no changes seen.
The facts of largest number respondents say that for way of giving daughter in past and present time related to Dam. The child marriage facts show that in present time belong to yes and uncertain but in present time majority belongs to No. This is major change for child marriage. Changes dress pattern of marriage related to old dress in past time but in present time both dress i.e. old and new. So, these are changes for marriage dress pattern.

The majority of the respondents for women place in past and present time is important. Widow, chhutorh, stridhan is allow in past and present time. So, no changes. Changes in marriage-kinship terminology belong to uncertain.

The largest number of respondents facts say that for status of women-Rhanti and Dhanti i.e. both are present in past time but in present time Rhanti. These are changes for women empowerment.

The largest number of respondent say that for reasons for changes to status of women related to education and awareness belongs to up to 30 and above 45 years age group, male, middle, joint family, Hindu, married and Business & other's.

The largest number of respondents facts show that for family changes after marriage belongs to no changes related to up to 30 years, male, illiterate, joint family, married, Hindu religion and
Business & other, Therefore, no changes for family changes after marriage.

5.1.6 Conclusion:

The present study focused on the "social change among the Jaunsari tribes of Dehradun (Uttranchal)" with objectives in the Kalsi block and district Dehradun. I have selected Kalsi block of Jaunsari-Bawar region Dehradun now the question aries WHY? Because considering the scientific method, the Kalsi block is very near to city area. So change with touch then first. Deheradun is one of the oldest cities of India and provisional capital of Uttranckhand. Hitorical approach, structural and functional approach used in this study. Sample is representative of the total universe. I have selected 400 respondents of Jaunsari from universe. Which include 200 respondents of Jaunsari in rural area of Kali block and 200 respondents of Jaunsari in urban area of district Dehradun by proportinal stratified sampling. The heterogeneons population is divided into homogenous strata, according to factor like age, village type etc. In this study the proportionate stratified sample is base on age generation i.e. old (above 45 age) and new. Take these respondent is equilibrium based on generation with certain units in the universe are purposively randomly selected. The information was supplemented by observation, interview – schedule, quasi-participatory
observation telephonic interview and panel techniques and by using secondary sources such as: Personal and Public documents so, these methods of data collection were used for objectivity in this study because objectivity is the willingness and ability to examine evidence dispassionately. After data analysis by statistical methods and techniques for reached findings. Findings from first objectivise social backgrounds of Jaunsari, show that, mainly, respondents belongs to above 40 years age group, make, Middle education (6-12th class), joint family, Hindu religion, (Barahaman & Rajputs) married and government job. Findings from second objectivise, main problems of Jaunsari exerting in this area show that, employment, Disarter, Agriculture and education is the main problems in this area. Findings from third objectives shows that, Jaunsari meetings there existing problems by the mutual co-operation, Auryadayas facilities, education and government plants etc. Last objective serial changes among the marriage system of Jaunsari shows that, the Polyandry system according to R.N. Saksena is not found now a day in Jaunsari. So this is a remarkable change. If exist polyandry system, it is above three persons are engaged. Impoet of Education on Polyandry marriage has increased. So, polyandry marriage has deceling. Their visit to city in a month has increased compare to part time. Urban city life style is effecting the marriage of Jaunsari. Impact of education and media of marriage of Jaunsari has been increased for good impact. They have
good relationship with family after marriage. They prefer mates selection with family decision. So, no change is found. Pattern of mates selection is changed as they have started intercaste marriages. There is a change in goes marriage procession as bride goes to groom home for marriage but in past it was reversed. So, change can be seen. The importance of both parts (bride and groom) are equally important but in past it was not, so because groom part was considered more important. So, its a remarkable change. Type of marriage party Boee Daudee has remained unchanged. No change has been seen about wine drinking, dance & songs (Indoor and outdoor dance) in ceremonies of Jaunsari and their is no change in daughter giving pattern also. Child marriage has changed positively and people have started to attract towards new dresses in marriages. This is also remarkable change. There is no change in importance of women place, widowhood, chhutorh and stridhan. There is a small change in marriage – Kinship terminology as status of women (Dhanti) has decreased in present time, reason behind this change is education and awareness of health. So, change exists. Family After marriage has change slightly as little sign of nuclear families can be seen in Jaunsari, but joint families still hold its grand status. So, no major change is found.

The hypothesis of the present study made by me correlates and is validated in the study. Therefore, this is a new facts and best topic to write some thing about. This place is considered best for research work in
sociology because its deals with a progressive change in a tribe not the Anthropological study.

5.2 **Recommendation** -

A recommendation is a review by a traveller of personal experience about where they have been and what they have done. So, recommendation means as a course of action that is recommended as advisable. After the summary and conclusion of these study, some recommendation are following.

1. The facts I concluded after the research work is that the education qualification is low and other education like-professional education is nil in this area. So, this study recommends for awareness and increase in education alongwith professional education in this area which will make these people able to stand with mainstream.

2. Main problem is of unemployment in this area. So according to nature of area, new vacancies and means of employment should be brought for the people of this area because Jaunsari people are honest and hard worker.

3. Disaster problems exist at high level in this area. So, this study recommends for necessary means to face problems of Disaster like Rain water arrangement, food availability, Road connectivity, avail pure drinking water, providing doctors and medicines for diseases etc.
4. New degree colleges should be established with the required facilities according to appropriate distances and locations with boys and girls hostel and professional courses facilities because students face many hurdles to reach colleges at great distances.

5. Polyandry system needs to be changed at it is the root cause for weak health of women and their status.

6. Interaction of education and media with this area should be increased.

7. Wine drinking in marriage ceremonies should be low.

8. Child marriage should be prohibited and people should be pusheel and awarded to abide the rules which have been made against child marriage.

9. Dhanti status of women should be closed to improve women status.

10. The polyandrian system according to R.N. saksena is not found now days in Jaunsari-Bawar tribe. This is a new fact and best topic to write some thing about and research.

11. This place should be considered best for research work in sociology at micro and macro level because it deals with a progressive change in a tribe.

12. A study to find out the change in marriage pattern of Jaunsari may be taken up.
13. This type of study can be done on the tribes of various states of India.

5.3 **Bearings of the Findings of Empirical Research on Earlier Studies:**

After framing the above questions and arriving at the above findings, we may observe the following trends and look at the similarities and variations with earlier studies. The facts concluded after the research work is that for socio-economic background, mainly simplicity, honesty and hardworking people of Jaunsari occupation is agriculture, education percentage is low, joint family, Hindu religion and mainly upper class Brahmans & Rajputs are exist among the Jaunsaries. Main problems of Jaunsari are employment, education and Disaster etc.

These problems are facing by education, mutual co-operation and government plans etc. Major changes are coming in marriage system of Jaunsari. There are not found of polyandrous system. Out group marriage, dress and cultural pattern of marriage, social and new technology behaviours are changes seen in this society. So, the present studies also indicated that the polyandrous system.

According to R.N. Saxena, Y.S. Parmar and D.N. Majumdar is not found now a days in Jaunsari tribes. R.N. Saxena (1962) finds in his study, length the origins of polyandry in general; Y.S. Parmar (1975) in his study highlights the socio-economic background of the Himalayan
polyandry in the western Himalayan society and D.N. Majumdar (1962) finds in his study for Himalaya Polyandry exist in Jaunsari society. But in the perspective of social changes & problem's. This study match to the study of Himalayan Polyandry: Structure, Functioning and culture change-A field study of jaunsar Bawar by D.N. Majumdar G.S. Bhatt (1991) finds in his study for women polyandry in Himalayan village but in present time in the present study not found polyandry marriage this findings did not match of the study. P. Ramaiah (1988) finds in his study throws much light on various aspects relating to tribal development such as socio-economic conditions, land alienation agriculture, rain water and health etc. Illiteracy is high. Economic backwardness also does not allow them to send their children to school. The problem of indebtedness, administration and agriculture is most responsible for their underdevelopment. The present study also show that economic, education, administration health and transport, communication and Disaster is the main problems in this area and these problems can be solved by the education, awareness, government plan, money order economy, Ayurvedic facilities and mutual co-operations etc. Thus, these findings are supported by P. Ramaiah Study findings. M.L. Dewan (1990) finds in his study the problem of land, water resources, environment, forests, agriculture etc. In the Himalayan region and these problems can be solved by a good plan of government these action plan has to be implemented at
the grass root level, education and communication and Human ingenuity play its role in arresting the degradation of the Himalayan environment.

So, the present study also show that these above problems as health, transport, employment and other problems are present in the this area and these problems can be solved by the education, awareness people and government plans for the social changes in jaunsari. Thus, the findings of M.L. Dewan also reveal the same finding is same and some finding is different in same sense. Bimala Chand Jain (1991) finds in article to highlight the institution of marriage of Rana Tharu Tribe. His findings, facilities for education and develop means of communications and transport were will bring them closes to changes societies of urban areas. These findings only match to small scale for present study basis on marriage change. B.R. Pant (2003) finds in his study, the problem of malnutrition problem of the women in Himalyan villages but no found this main problem in the present study. Thus, this findings are different from present study.

Therefore, the present study is limited to a small sample and only a part of Jaunsari tribes for bearing of studies. So these findings are also limited for a wider generalization more facts and representation is needed for trends and new best direction.