PREFACE

In India, many tribes co-habit with their different cultural aspects. Their way of life style is different from one-another. 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. Uttarakhand is the replace name of Uttaranchal. Uttarakhand is a state located in the northern part of India. It is often referred to as the Land of Gods. Uttarakhand consists of two words- Uttara and Khand. Uttara means North and Khand means part of a country. There are five schedule tribes in Uttarakhand as listed in Indian constitution. As follows- Jaunsar Bawar, Tharu, Boxa, Bhotia and Raja/Banarot. Jaunsari a people of Jaunsar-Bawar region in district Dehradun. Dehradun is one of the oldest cities of India having natural beauty in its nature. Jaunsari included in the list of Schedule tribe by the Government of India in 1967. 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. The whole region consists entirely of mountain tracts.
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 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. Present time that a lot have changed for educated Jaunsaries, but the percentage of such people is little.

Although, a few studies exist on this tribe but in the perspective of social change remain unstudied. So, the present study has conducted among the Jaunsari tribes in Kalsi block and district Dehradun. This study focused on the Social change among the Jaunsari tribe of Dehradun. Therefore, I have discussed of these matters in Chapter 1- Introduction and Chapter 2- Review of literature for the perspective of problem and Review literature.

In the Chapter-3, I have discussed area of study and methodology. 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 comparitally areas next to Jaunsar-Bawar.
400 respondents of Jaunsari selected by the proportional stratified sampling. 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. 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. In the Chapter 4- I have discussed for the social change among the Jaunsari tribes with the reference of socio-economic background of Jaunsari tribes, Main Problems of Jaunsari existing in this area, How Jaunsari meeting their existing problems and social changes among the marriage system of Jaunsari. The facts of the questions and their aspects have been analysis by statistical methods and techniques for reached conclusion And Chapter 5- for the Summary and Conclusion of these studies.

I am also thanks to all teachers, family members, seniors, friends, respondents, ICSSR etc. for the extreme help of the completion of this work. So, lastly I say that, "Research is a very good word; and the meaning is certainly plain, when results are still quite absurd, it literally means search again" and "Summing of the Results provides further leads to Prosperity".

- Babit Kumar Bihan