



RESEARCH ARTICLE

TO STUDY CONTEMPORARY COMMUNICATION PATTERN IN JAUN SAR BAWAR

*Jagriti Basera and Dr. Anjali Chahuhan

Research Scholar, Mewar University, Chittorgarh, Rajasthan

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INTRODUCTION

Don't embrace technology for technology's sake. Use commonsense to determine when to use new media and when to use more traditional methods. It's great to have electronic relationships, but we always need old fashioned human contact
-Moshe Triwaks

Communication is universal to all human beings and is central to our lives. In fact, it regulates and shapes all human behavior. Dreaming, talking with someone, arguing in a discussion, speaking in a public, participating in a traditional cultural function, escape from a beast, alert to the people at time of danger, reading of a newspaper, watching television, browsing internet etc are different kinds of communication that we are engaged in every day. It means we are constantly exchanging our thoughts, ideas and motions with someone or other either to satisfy our physical, emotional or other needs or to get work done. It is obvious that communication is an integral part of one's life. In fact, society cannot survive in the absence of communication. Communication is more than mere transferring or transmission of ideas or thoughts. It is dynamic process of action and interaction towards a desired goal. Communication is, therefore, a process of sharing or exchange of ideas, information, knowledge, attitude or feeling among two or more persons through certain signs and symbols. Communication is vital for human existence and for the progress of humanity. No person, group or society can exist without interaction with others. Being at the heart of all social action and interaction, communication functions as a relating tool that creates understanding, facilitates work and strengthens collective living among people.

Rapidly, we approach the final phase of the extensions of manthe technological stimulations of consciousness, when the creative process of knowing will be collectively and corporately extended to the whole of human society.

Human beings are engaged in a variety of co mmunication process; intrapersonal, interpersonal, group and mass communication, the last one being unique in the sense that it differs somewhat from other forms of communication because of a mechanical device interposed between sender and receiver. One way to analyze communication is to present it in the form of a model. Indian society has been broadly divided into tribal, rural and urban societies on the basis of their geographical surroundings and socio-cultural characteristics. Tribals live in relative isolation marked with distinct culture, language and religion. In the contemporary world, they are considered to be socio-economically backward. A tribe can be defined as a community living in hilly forests or well demarcated areas having its own culture, religion, language and strong ethnic identity. Anthropologists have explained tribe as a social group with territorial affiliation, endogamous in nature, with no specialization of functions, ruled by tribal chief, hereditary or otherwise, united in language recognizing social distances with other tribes or castes, following tribal traditions, beliefs and customs, conscious of their ethnic and territorial homogeneity.

Characteritics of tribal society

From the above, there are some of the characteristics of tribal society:

1. They have usually a well demarcated geographical territory.
2. Generally, they live in forests or hilly areas.
3. Their territory is relatively isolated or semi-isolated compared to other social group.
4. They have their own culture, folklore, cosmology and belief system.
5. Economically, they are self-sufficient, i.e. their economy is based on subsistence level where there is no concept of surplus. They cling to primitive technology. They lack monetary economy. Their economy is dependenton barter system.

6. They are most interested in earning their today's need and do not bother about their future requirements.
7. They have their own languages; generally do not have any script.
8. They have their own political system, i.e. Both stateless and state. Earlier, they had stateless system, i.e. without any tribal chief. They manage their law and order system through family and kinship ties. Later on, came the state system, when tribals nominated or elected their own chiefs. Today of course this autonomy has been lost and they have become the part of local administrative.
9. Tribal societies are known as simple societies because their social relationships are primarily based on family and kinship ties. Besides they do not have any rigid social stratification.
10. They have their own religion, i.e. having their own deities (god and goddesses) and belief system. Their forms of religion are known as animism, animatism, totemism and naturism.
11. They have sense of belongingness to their own community, they feel that they are the son of soil and hence they have strong ethnic identity.

Tribal problems

Certain types of tribal problems emerged with their contact with outsiders. Before the Muslim rules, the tribals lived fairly in isolation. During Muslim rule the process of revenue collection started. However, the Muslim rulers did not interfere with the tribal customs and traditions. Exploitative contact started during the British rule. This is found mainly because of 3 reasons:

1. The Britishers want to rule over the tribals.
2. They want to siphon off resources from tribal areas, which were rich in mineral resources.
3. They want to preach the Christianity under the pretext of nationality.

In the manner most of the tribal problems have emerged due to the cultural contacts, there are several tribal problems which are as follows:-

- a. **Land Alienation:** - caused due to the introduction of monetary economy. For every consumption need, the tribals needed money, but did not have any source of earning. They mortgaged land or sold it off land. Besides, outsiders exploited them and grabbed away their land.
- b. **Indebtedness:** - cropped due to lack of adequate source of income. Private money lenders are readily available in tribal areas. They provided personal loan on heavy rate of interest. The consumption patterns of the tribals include regular consumption of liquor, bride price during marriage and fine for any deviant behavior. All these require money. Hence they go to the moneylender. In this manner they are heavily in debt.
- c. **Bonded Labour:** - is a serious problem, which came in due to rampant poverty and lack of stable income. In fact, land alienation, indebtedness, bonded labour and poverty are inter-related problems.

- d. **Shifting Cultivation:** - among tribals is a problem since it involves large scale deforestation. Shifting cultivation is known by various names such as Swidden Cultivation, Jhum, Khallu, and Podu.

It involves clearing of a plot, usually in hilly area or Terrace, i.e. Cutting plants & shrubs and then broadcasting seeds of arhar, bajra etc. it does not involve plough cultivation. The area is cultivated for one or two years and then is left fallow for five to seven years to allow the vegetation to grow densely and to repeat the cycle.

- e. **Illiteracy:** - among tribals is a major hindrance towards their development. On account of inaccessible habitat among tribals, education has not spread fast among them. The school timing usually clash with the timing of economic and agricultural operations. However, several programmes have been launched to provide educational access by establishing a primary school within a radius of one kilometer.
- f. **Problems of Health and Nutrition:** - among the tribals has been found mainly due to lack of proper medical and sanitary facilities and poverty. Their practice of indigenous medicine and magical practices for treatments have been very good in the past. But today's things are changed considerably. Diseases range between diarrhea, AIDS, jaundice, etc. they require proper treatment in well equipped hospitals or dispensaries. Efforts are being made to establish primary health centers in every village.

LITERATURE REVIEW

The term tribe is derived from the Latin word 'tribes' meaning the 'poor or the masses'. In English language the word 'tribe' appeared in the sixteenth century and denoted a community of persons claiming descent from a common ancestor. This chapter attempts to give an insight into the tribal studies in India and Jaunsari Bawar in particular.

Tribal Studies in India

The Indian society is a unique society with diversity of nature and people. In our country, known for the extreme poverty of the masses, the tribals constitute the core of the poor. Poverty, poor health and sanitation, illiteracy and other social problems among the tribals are exerting a dragging effect on the Indian economy. The five year Plans formulated the implementations of a series of investment-backed schemes and projects for the betterment of the conditions of the tribals living in the rural and urban areas. Many of the tribes with their forest-dwelling culture do not have the motivation or the skill of settled cultivation. As a result, their land has been alienated to their better endowed tribal neighbours or non-tribals. There have been many tribal studies in India based on tribal economy, land alienation, socio-economic development, tribal culture, etc. it is highly imperative to have look at these tribal studies by various Anthropologists, Research scholars, etc. A new trend in ethno methodology which came during the British period was a theory propounded by Verrier Elwin (1943) who suggested that tribals should be kept isolated in their hills and forests. Elwin's theory is known in social anthropology as 'public park theory'. He suggested that ordinarily the non tribal people should not be

allowed to enter into tribal pockets without permission of the state government. This system would guarantee the isolation of the tribals. The scientific study of tribal economy in India was first undertaken by two scholars D.D. Nag and R.P. Saxena. Nag (1958) made an extensive field tour in the areas of Madhya Pradesh like, Mandla, Bilaspur, Durg, Balaghat and studies the Baiga economy in the context of general economic theories lying emphasis on the sources of economy of Baigas. Saxena followed a model of Nag and studied the tribals of Western Hills in Madhya Pradesh and presented the economy of five tribes. These two studies have some limitations like, exclusion of socio-cultural conditions of the tribes on their study areas.

Verma (1959-1960) has discussed the socio-cultural organizations of the Sanriapaharis, Mal-paharis and Knmarbhag. He has examined various phases of the tribal life, pregnancy and birth, puberty, widow remarriage, place of women in the society, religion, village council and political institutions.

N.N. Yyas (1967) presents the historical, social and economic life of the Baniyas of Rajasthan, Andhra Pradesh, Punjab and Gujarat. Yyas thus points out the differences in customs and practices of the Baniyas of different states. This study has a good comparative background; still it has a limitation like unsuitability of the methodology.

Dean Joros (1973), in his study, presents his views on the relation between political socialization of the tribals and integration process or the effect of the tribal welfare programmes on their political socialization. He reveals that by analyzing the political socialization process of tribals, a more complete evaluation of tribal welfare programmes would be ensured. This view is also explained by P.R.G. Mathur (1977). He points out that induction into political culture and integration into the mainstream of national life are part of one and the same process and without political socialization being achieved, tribals integration into the national social life is impossible. Political socialization must precede their integration into national life. Motivation and objective underlying the tribal welfare programmes and political socialization are common.

Roy Burman (1978) speaking about the tribal integration process, points out that, presents context integration means four things: independent thinking, democratic style of life, secularism and planned economy. These are urgently needed for the tribals to integrate themselves into the mainstream.

R.S. Sharma (1980) has discussed the status of tribals in India during ancient times. The epistemological theoretical perspective about the tribals of this period is very clear. It was the time when the Aryans and, at a later period, the high caste Hindus make all efforts to have their hegemony over the tribals. Sharma has applied material approach to the study of history. This study of tribals is based on the assumption that the mode of production involving the theory of surplus leading to class formation continues to the best working hypothesis, not withstanding countless assertions to the contrary.

RenukaPameche (1985) has studied political aspects of the Bhils and the process of the formation of elite in Bhil Society –

Elaborate accounts of the traditional political system of Bhils and the impact of the modern system on them are given. A serious limitation of this book is that, it has not taken into consideration the socio-economic aspects of the poor tribals.

Devendra Thakur (1986) made an elaborate study about the Santhals in Bihar. The study highlights their socio-economic conditions. It has been observed to what extent they were responsive to the projects and programmes undertaken during the different developmental plans.

Before the introduction of Five Year Plans, during the colonial rule, the tribals in the country as a whole remained in isolation. If the problem of untouchables in pre-independent India was that of pollution, vis-à-vis purity, the problem of tribals or adivasis was that of isolation. They were considered backward and savage. Lamenting on such an approach to the study of Indian tribals, Yogendra Singh (1986) observes: the colonial ethnographers, for instance, took a placid, even a synchronic view of the tribal society. Tribal communities were treated as isolates and the primitive condition was described as a state of Arcadian simplicity.

GeethaMenon (1987) reveals that the impact and the loss of common property resources is very severe on tribal women. She shows that the hardships of the tribal women have been increasing. Thus tribal women are the major victims of the deprivation of the traditional rights of the tribals in common property resources.

V.S. Ramamani (1988) presents a descriptive analysis of the main features of tribal economy. She also postulates in this study the gap between the tribals and non-tribals, and the protective and promotional measures in order to reduce this gap.

L.C. Mohanthy (1989) has reminded us of the urgent necessity of evaluating how far tribals have improved their economic-conditions and how far they have been integrated into the larger Indian society. He believes that giving tribals full freedom to manifest their genius will help their integration.

S.L. Doshi (1990) who has conducted researches on the Bhils of south Rajasthan argues that in ancient India the tribals did not constitute the core of society. They were always marginalized. Though there were no accounts of their collective identity, it is stated that they practiced a pastoral life characterized by animism. They were, by and large, a classless stateless society.

NirmalSengupta (1990) maintains that the process of rapid industrialization since independence has added dimension to the problem of the tribals, as the majority of the tribal concentration in the country are in the areas endowed with rich natural resources. The establishment of resource-based industries in such areas has inevitably led to the displacement of the tribals.

S.G. Deogaonkar (1994) traces the origin and growth of the efforts for the development of tribal population in India. Apart from examining various approaches to tribal development, it enumerates the administrative structures and organization strategies adopted during the last many years of planning, the

outlay on tribal development during the plans and the priorities adopted have also been indicated. The tribal Sub-Plan strategy and its implementation have been examined elaborately. The personal policy adopted in tribal development finds a special and critical treatment.

Rudolfe Heredia (1995) reveals his view that "if the developmental dilemma that confronts our tribals is to be successfully addressed, tribal integrated will require their mobilization not just to preserve their cultural autonomy but to redress their minority status as well". So that they can play a major role.

BhujendraNath Panda (1996) has made sincere attempt to study the personality adjustment, mental health, attitude and academic achievements of more acculturated Saora tribes. Through an in-depth analysis, this book gives practical suggestions to teachers, and policy makers to realize the pros and cons of tribal acculturation. Thus the findings have obvious implication for policy makers in tribal education and development. In his thought-provoking study, A.K. Pandey (1997) presents an important correction to the tendency of western researchers and conservative scholars. He has successfully tried to investigate the problem of underdevelopment, the culture of powerlessness and culture of poverty among tribals vis-a-vis the Indian society. Amita Baviskar (1998) who has studied the erosion and destruction of environment in her study of Narmada valley argues that positivism has failed to comprehend the tribal conflicts over the developments in the valley. She says that in such researches positivism is in conflict with the epistemological situation of the tribal people.

The methodology of 'critical enquiry, postulated by Baviskar argues that there are two important variables: (1) the perspective of the tribals on the life as they live; and (2) the perspective of the researcher who 'interprets' the meaning of life given by the objects of study. Here it is very clear that the researcher becomes a strong variable. It is his ideological bias, his values and his definition of life which interpret the life of the tribal. Perhaps the authentic perspective of the tribals remains unexplained or not properly represented by the researcher.

P.C. Jain (1999) gives some insight into the Bhils and Minas of Rajasthan. The objective of the study is to find out the development attained by these two tribal groups. The development is through various sources. In the First Year Plan, the State government is committed on constitutional ground to bring the tribals at par with the other tribal groups who are economically and socially advanced. Prakash Chandra Mehta (2000) presents an overall review of the tribal development measures adopted during the 20th century. According to him the government failed to provide them basic minimum needs for their subsistence. The first half of the century was administered by the British government and the local rulers. They were not bothered about their needs and welfare. Hence, during the first half of century they were exploited by the then rulers. Meenaxi Hooja (2004) in her book 'Policies and Strategies for Tribal Development Focus on the Central Tribal Belt' analyses the changes in approaches, strategies and schemes of tribal development in India over various Five Year Plan periods. Special attention has been paid to the problems

and achievements of Tribal development programmes and administrative arrangements in India's Central Tribal belt comprising the state of Orissa, Andhra Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Gujarat, Maharashtra and Rajasthan that contains nearly $\frac{3}{4}$ of the country's tribal population.

NiranjanPani and JitendraSahoo (2008) in their book 'Tribal Development' tries to analyze tribal development from varied angles. Majority of the tribals have remained in isolation. Yet with a few changes and globalisation, they have been empowered and, getting awakened. Still their socio-economic condition is far from satisfactory. Essentially, it is time to give attention to their development. This book humbly tries to explore their problems and to portray the measures for their development. A Special Focus is given on Koraput district of Orissa as a micro-area study.

A.K. Auja and A.K. Ojha, (Eds.) (2009) in their book 'Welfare and Tribal Development Administration' have selected and compiled articles written by various practitioners as well as scholars. They take the reader through the evolution of disputed issues and strategies over time.

Some articles focus on the strategies and experiments while some others capture experiences through analysis of cases. These articles have been arranged in two sections namely 'Welfare Administration' and 'Tribal Development Administration'. These sections have been further arranged into two sub sections each. The two sub-sections under Welfare Administration have been entitled (1) 'Survival and Sustainability: Strategies and Experiences', and (2) 'People's Participation and Reacting People: Some Cases'. The Tribal Development Administration section similarly has two major sub themes captioned as 'Tribal Development Issues and Concepts' and 'Tribal Problems and Justice'. Tribal Development over the years has been a major concern of the Government, voluntary organizations, social reformers, social scientists etc. The topic of this work 'Tribes through Ages' has been conceived and edited by Suresh K. Sharma (2010), has four segments. Vol. I and II include Speeches and writings. Vol. III and IV contain Documents. In Vol. I and Vol. II, there are speeches and writings of well known leaders, social workers and scholars like the President of India, Prime Ministers of India: Jawaharlal Nehru, Indira Gandhi, AtalBihariBajpai, LalBahadurShastri and scholars like VN.K. Bose, A.M. Somasundaram, Mildred Archer. F. KingdonWard, Verrier Elwin, BhawaniShankerBhargava, W.V. Grigson, G.N. Das, Social Workers like L.M. Shrikant, Kaka Kalelkar, GopiNathSen, Ambalal Vyas, D.J. Nai, K.K. Lenva etc. Vol. III and IV deal with reports of various committees and sub committees, Advisory Committee and study Teams on tribal development and Tribal sub plan with recommendations and resolutions of the 121 different States like Andhra Pradesh, Assam, Bihar, Gujarat, Himachal Pradesh, Kerala, Madhya Pradesh, Manipur, Orissa, Tripura, West Bengal, Rajasthan, Nagaland etc.

Tribal in JaunsarBawar: JaunsarBawar is a hilly region, 85 km from Mussoorie in Chakrata tehsil in dehradun district it represents the geographical inhabited by the Jaunsari tribe, which traces its origin from the Pandavas of Mahabharata & Rajputs of Rajasthan. The JaunsarBawar region is a tribal

valley spread over 1002 km and 400 villages between 77.45 and 78.720 East to 30.31 North. Jaunsar-Bawar area is separated from JounpurRawain area by the river Yamuna. Despite this natural barrier these three areas have evolved more or less the same culture and the same economic structure and have continuing material relations between them. Yamuna has never been an invincible barrier for people of JaunsarBawar across. JaunsarBawar is a part of district Dehradun and is divided into two blocks, viz; Kalsi and Chakrata. On the north and the east, it is bounded by TehriGarhwal, on its west, lie the former hill states of Bashar, Rajengarh, Tharoch, Jubel and Sirmoor and to the south is the beautiful Doon Valley. The river flows upto its confluence with river Yamuna near Kalsi separates it from the Sirmaur State. It has area of 363.5 sq miles (Census Handbook, 1971). If we look through the population of JaunsarBawar, there are no accurate figures available. The Koltas, along with Rajput and Brahmin have been included in Jaunsar tribe in JaunsarBawar while they are treated as a Scheduled Caste in the area.

Looking forward the Census of 1971, the total population of JaunsarBawar is 56471 and according to local officials and some voluntary social organizations, the Koltas constitute 10-15 per cent of this population while the total scheduled caste population of Jounpur and Rawain are 6609 and 19012 respectively of which about 50 per cent should be Koltas. It is said by many scholars and historians that the people of this tract belong to a very ancient stock. According to D.N. Majumdar, the Khasas arrived later in this area and the aboriginal population was composed of Koltas and Dom. Atkinson identifies the Khasas to an early period in Punjab. In the Mahabharata, the Khasas are clearly mentioned amongst the northern tribes who brought presents to Yudhishtra. Some enthusiasts have connected these people with the Toda of Nilgiri hills because of the prevalence of Polyandry among both peoples. But the physical features of the two tribes are so different that by no stretch of imagination can they be lumped together. In the JaunsarBawar, along with Koltas, the other caste people living in the area are the Brahmins, the Rajputs who call themselves 'Khasas' and other lower castes like Bajgi, Auzi, Lohar, Badhi, Chamar, Hurkriya, Koi, Koli etc. Matrimonial relations between Brahmins and Rajputs are quite common unlike in other parts of the country. The entire population of the area is divided into three strata: Brahmins and Rajputs occupying the apex of the Socio-economic hierarchy, followed by the artisan caste group like: - Bajgi, Lohar and Auzi and lowest of all are the untouchable Koltas, Dom, Koli and few others. The Koltas were not qualified to own land. It was their lot to serve their masters, in the way to masters thought fit. By Zamindari Abolition Act of 1956, Dastur-ul-Amal and Wajib-ul-Arzi were revoked and the state government took steps to grant land to Koltas. Though the people of JaunsarBawar declare that they are Hindus, yet they are quite different from the Hindus of the plains. Although they believe in rebirth, solemnize marriage before fire and cremate their dead. Mahasu is the most revered deity for Jaunsaris. Those who revere Mahasu are numerous. Temples of Mahasu may be found in almost every village of JaunsarBawar. Apart from the tiny temples in the villages, they also build stone blocks in their villages dedicated to the Devta (Mahasu). The entire religious beliefs and activities of Jaunsaris rotate round Mahasu. They swear by him, love and respect him.

He also inspires awe in their minds. In the Haruli of UnaBhat and in the widely prevalent Mahasu Katha, Mahasu is believed to have come from Kullu-Kashmir. Mahasu attacked the valley of Koltas at the request of one Una Bhatt to kill the demon kirmir and establish their raj and rule in the valley. The biggest and most important temple of Mahasu is situated at the place known as Hanol and major internal problems and quarrels of the people are solved in Hanol by swearing before the image of Mahasu. Untouchables are neither allowed to enter the temple nor can they see the image of their deity. JaunsarBawar women have lack of personal privacy is the number one reason for early exposure to sex life among these people. All the people, including women and children go to isolated places near their houses to defecate. If the village is relatively large one, it increases the chance of exposure of one's genitals to others. In Polyandry, it is customary for the eldest brother to marry and all the brothers ipso-facto become the husbands of the common wife or wives. Even if the brothers can afford to keep more than one wife, it is the eldest brother who marries every time and traditionally he has the privilege of enjoying the easiest accessibility to the wife or wives.

The Jaunsaris live in close association with the Koltas. The Koltas were later put under the category of the OBC and then reclassified as Scheduled tribe by the government of India. These people are not only different from Jaunsaris in racial stock but were traditionally regarded as untouchables. They have also been serving the higher castes of Jaunsaris as bonded labourers. This can be understood from following case. This is a typical case of bonded labour as prevalent in this area. A and M are two brothers aged 45 and 40 respectively. They live in village Lohari of JaunsarBawar, reputed for the endurance of Koltas and other Harijans and notorious for the cruelty of Rajput Landlords. These two brothers share a common wife who is actually married to A, the elder brother, according to the local custom. They have two sons and one daughter, all in the age group of 5-15 years. Due to abject poverty and their indebtedness, they could not procure a wife till the elder brother was twenty eight. They had to pay rupees three thousand as bride price which they borrowed from C, who was an influential and affluent Rajput landlord of their village at the rate of 30 per cent, interest per annum and 5 per cent as GanthKhulai. Beside this sum they also owe 'some' more money to the same money lender because their great grand father had borrowed "that much of money" from the great grand father of the said moneylender. When asked about the quantum of the said amount, they expressed their ignorance and said moneylender about it. Hence the entire family has been working for the moneylender for the fifteen years without any hope of breaking the shackles of drudgery. The two brothers work on the land of their master to whom they are bonded, their wife and daughter do household work and the children graze the cattle of the said moneylender landlord. In lieu if this family gets two meals a day consisting of four Chapatis, some sattu and a little of daal for each member. Although this bonded family possesses one and a half acres of land, they hardly get sufficient time to cultivate it. However, their master is so generous that he allows them to use his bulls and cultivate their land for a few days only after they have completed the work of the master. Due to lack of time and necessary inputs, the yield is so meager that it can hardly sustain them for a couple of months. Despite, getting two meals a day from the master they still need food grain for

consumption because this food is insufficient. They also need to produce to entertain their guests. So even for landed Kolta, cultivation of their own land is a secondary occupation in terms of time. Another striking point is the submissiveness which the Kolta show. It is so deeply ingrained that Kolta cannot dare ask the correct amount that he owes to his creditor-landlord.

Scope of the study: My research may be specified according to geographical extension, professional filed and in time. Regarding geographical extension the research will carry out in the JaunsarBawar of Uttarakhand. An attempt will made to examine socio-economic characteristics of tribal groups in JaunsarBawar attitude towards the relationship between the upper caste and lower caste.

Objectives of the study: Fixing the objective is like identifying the star. The objective decides where we want to go, what we want to achieve and what is our goal or destination.

Every study is carried out for the achievement of certain objectives.

The basic objectives of the study are:

1. To study the demographic and socio-economic profile of the selected tribal population.
2. To study the social structure in Jaunsar-Bawar.
3. To find out the nature of relationship and communication pattern between the lower castes, Koltas and upper castes in Jaunsar-Bawar.
4. In light of the present times (legal and political scenario) try to understand the developments taking place among the Koltas and the Upper castes.
5. To find out to what extent bonded labour and untouchability has reduced among the Koltas, and how much they have progressed so far.

MATERIALS AND METHODS

Perspective/ Approach: To observe the socio-economic background of Jaunsari tribes, Historical approach will be used. I will used the 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. This approach will be used to find out the communication among the tribes. Historical approach also used to research over the devta (goddness) of Jaunsari and the method of their communication with Jaunsari people.

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 will start with observation and random survey of Jaunsari tribes and at the second stage, I will selected 200 respondents of Jaunsari from universe, which includes 100 respondents of Jaunsari in rural area and 100 respondents of Jaunsari in urban

area by proportional stratified. The heterogeneous population is divided into homogeneous strata, according to factors like age, village type and religion.

Methods of Data Collection: The entire questionnaire and their aspects of Jaunsari tribes will be study at Jaunsari village and urban area. 200 respondents of Jaunsari selected through proportional stratified sampling in rural area and urban area. The information will be supplement 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.

Methods of Data Analysis: The entire questionnaire and their aspects have been analysis by statistical methods and techniques or it may be shown through pie charts. 100 respondents of Jaunsari will analysis qualitatively and quantitatively. After this, the analysis and interpret of the data will be done.

Justification for the study: It's important to understand the social structure of jaunsaris and koltas to enable inclusive development. The study will be done to present the edifice of the socio-economic system of the society with all its discrimination and exploitation against the 'have nots'. While dwelling upon the meaning and measurement of poverty, both types of indicators, viz; material and social indicators have to be taken into account. The study is to present work both of them. An economist's category of poverty in terms of material objects and the specific cultural environment have been put side by side to understand the texture and quality of life of the Kolta. The study is conducted to understand the relationship between the upper castes and Koltas and other tribes. The poverty for the kolta, will be a failure unless we take into account the all pervadingexploitation of Kolta. The Kolta live in a world where exploitation is a cultural environment. As per the Reference, with the expanding means of communication, the Kolta too are coming into contact with newer ideas and people. They have started forming their own perception of their exploitation and the distant liberation. The politicians are trying to instigate koltas against jaunsari upper caste. But this study can facilitate better mutual understanding and cooperation. Thus create good atmosphere. The findings of the study will be utilized in putting forward various suggestions which can help policy makers to undertake various development and welfare interventions among these tribal groups.

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