



POLYANDROUS FAMILY: EDUCATION AND SOCIAL CHANGE

Babit Kumar Bihan,

(UGC-NET & ICSSR-Doctoral Fellow Award)

Km. Amita Bihan,

Visiting Lecturer-Pauri Campus

Abstract

Polyandry consists of two words i.e. Poly and Androus; Poly- means many and Androus- means man. So, polyandry refers to a form of sexual union, in which a woman is married to two or more husbands at the same time and family means is a group of people living together. Therefore, R.Parkin say that," families may be polygynous or polyandrous__ that is, consist of man or woman with more than one spouse and corresponding sets of children, though often each co-spense may form a separate household with his or , more often, her children. This polyandrous family exists in the Jaunsari's. Jaunsari a tribal group of Uttarakhand, inhabit the jaunsar-bawar area of district dehradun. So, the objective of the present study – what is the socio-economic background of polyandrous family of jaunsari and to know the social change w.e.f. impact of education on polyandrous family among the jaunsari tribal group in the two villages of kalsi block in dehradun. The data has been collected by the technique of interview-schedule, observation and by using secondary sources: personal and public documents etc. after analysis of the data, his findings show that, at the present time, education is the main factor for social change among the polyandrous family of Jaunsari."

INTRODUCTION

Man is a social animal both by need, nature and necessity without society. He requires society both for his life and for the sake of good life. When they speak of a society, they usually have in mind a social unit such as tribe or a nation-state, having its own political,

economic familial and other institutions relatively independent of those of neighbouring societies. **MacIver (1974)** society is a system of usages and procedures of authority and mutual aid, of many grouping and divisions of controls of human behaviour and of liberties. This ever changing complex system, which we call society, is a web of social relationship." So, our modern society is the outcome and product of modern technology. It is due to technological advancement that we come close to each other and our way of living, thinking and behaving has changed. Tribal society means –A society with the social organization of a tribe.

According to oxford Dictionary defines tribe was a "group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor."

According to D.N. Majumdar (1962), a tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations.

Therefore, Tribal have an important place in Indian society. Indian has the largest concentration of tribal population in Asia and it is the second largest in the world in terms of tribal population. Tribal people are considered to be the original inhabitants of this sub continent having a very simple way of life. But In the present time, **A Ranjan Basu (1985)** the present popular meaning of a 'Tribe' in India implies those communities or groups, which have been included in the list of scheduled tribes in the Indian constitution.

In Indian, many tribes co-habit with their different cultural aspects. Their way of life style is different from one-another. Uttarakhand becomes the 27th state of the republic of India in November, 2000. There are five schedule tribe in Uttarakhand as listed in Indian constitution as follows: Jaunsar –Bawar, Tharu, Boxa, Bhotia and Raji / Banrot. Jaunsar – Bawar, it means Jaunsari, a tribal group of Uttarakhand, inhabit the Jaunsar-Bawar area of district Dehradun. They have been included in the list of schedule tribe by the Government of India in 1967. They have district cultural and socio- religions traditions. *According to Majumdar*, among the Jaunsari a less rigid form of caste system and polyandry system existence in this society.

Many eminent persons have done study on this tribe like as- R.N. Saksena, Y.S. Parmar. D.N. Majumdar, G.S. Bhatt etc. but till today there are same important issues, which

have not touched for research study. So, in this reference, **this study focuses on the Polyandrous family: Education and social change"**. Therefore, *the objective of the present study- To know the socio economic background of polyandrous family of Jaunsari and To know the social change w.e.f. impact of education on polyandrous family among the Jaunsari tribal group.*

D.G.Mandl Bom (1972) Man is a social animal both by need, nature and necessity without society, he cannot advance and it is impossible to have fullest expression of his personality and faculties. He requires society both for his life and for the sake of good life. When they speak of a society, they usually have in mind a social unit such as- tribe or a nation-state, having its own political, economic, familial and other institutions relatively independent of those of neighbouring societies.

Therefore, Tribe society means a society with the social organisation of tribe and Jaunsari tribal society means a society with the social organisation of a Jaunsar-Bawar tribe. They have distinct cultural and socio-religions traditions. Jaunsari commonly practice what is known as fraternal polyandry, though monogamy and polygamy are not altogether non-existent and at present time a lot have been changed for educated Jaunsaris but the percentage of such a people is little. Change is natural for every society and even if any society makes any attempt to stall social change that shall be an impossible task.

According to Jones, "Social change is a term used to describe variations or modification of any aspect of social processes, social patterns social interactions or social organisation."

MacIver says, "Social change is change in social relationship."

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

Kingsley Davis, "By social change is meant only such alterations as occur in social organisation that is the structure and function of society". Thus, social change is alteration in the social structure and social relationship in a society. So, change is natural for every society.

Education is the key point for social change *M. Haralambos (1998)* the term education may be interpreted either in a broad or in a narrow sense, In a broad sense, education refers to a process which continues all through out life and which is promoted by almost every experience in life. So, educational materials are to be found in all walks of life. In a narrow sense, education refers to a consciously directed activity or effort "to develop and cultivate our powers." The instructions that we receive in schools and colleges fall under this category. Therefore, *Emile Durkheim* says that, the major function of education is the transmission of society norms and values (Bottomore, T.B.1962).

Polyandry consists of two words i.e poly and androus: Poly means many and androus means man. So polyandry refers to form of sexual union, in which a woman is married to two or more husbands at the same time and family means is a group of people living together.

According to R. Parkin says that, "Families may be Polygynous or polyandrous ---- that is consist of a man or woman with more than one sponse and corresponding sets of children, though often each co-sponse may form a separate household with his or, more often, her children. This polyandrous family exists in the Jaunsari. But educations is the indicator and factor for social change among the Jaunsari polyandry families because education is the process by which society deliberately transmits its accumulated knowledge, skill and values from one generation to another. Let's we study above this objective and see in empirical study.

Social change is influenced by many factors, education is one of them, and Education helps in eradication of poverty, class discrimination and gender biasness. It promotes equality and justice in the society. It provides opportunities for progress and mobility.

The area of present study- is three villages of kalsi block, district Dehradun. The three villages of Jaunsari are Loharana, Lohari and Munsu. Its is situated in fatted khat. It is situated at about 37 and 39 km from kalsi block and 45-47 from Vikasnagar. Jaunsari a tribal group of Uttarakhand in the Jaunsar –Bawar area of district Dehradun. 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 square miles.

I have selected Kalsi- Block of Jaunsar-Bawar region, Dehradun. Now the questions arise, **WHY?** Because considering the scientific method the Kalsi- block is very near to city area. So change will touch then first. Jaunsar-Bawar is bounded on the north an east by tehri: on the west by the hill states of Bashar, Raviengarh, Thorach jubal and Sirmor and on the

south by the Doon valley. It is separated from the Sirmor state by the Ton up to its confluence with the Yamuna River near Kalsi. The people of Jaunsar- Bawar call themselves Khasa.

Methodology – The objective of this research and their aspects have been studied in the three villages of fatted khat of Kalsi block among the Jaunsari tribe. **50 respondents** were selected through purposive sampling from the total population of 220 Jaunsari in Munsii, Loharana & Lohari villages. Data collected by the technique of interview-schedule, observation and by the using secondary sources: Personal and Public documents.

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After the classification and analysis of data by statistical method, he finds that with reference to first objective to know the socio-economic background of jaunsari family. These facts are shows in this table.

Table: Socio-economic background of Jaunsari.

Background Variables		No. of Res.	Background Variables		No. of Res.
Age in Year	up to 30	25	Family Type	Joint	44
	30-50	18		Nuclear	6
	50 – above	07	Occupation	Agriculture	20
Class	Upper	34		Agriculture with other	13
	Middle	11		Govt. Job	10
	Lower	5		Other Job	7
Education	Illiterate	11	Sex Group	Male	26
	Up to X class	9		Female	24
	X to XII class	13	Religion	Hindu	50
	Graduate & P.G.	17		Muslim & others	00

Source: Data Collection from research area.

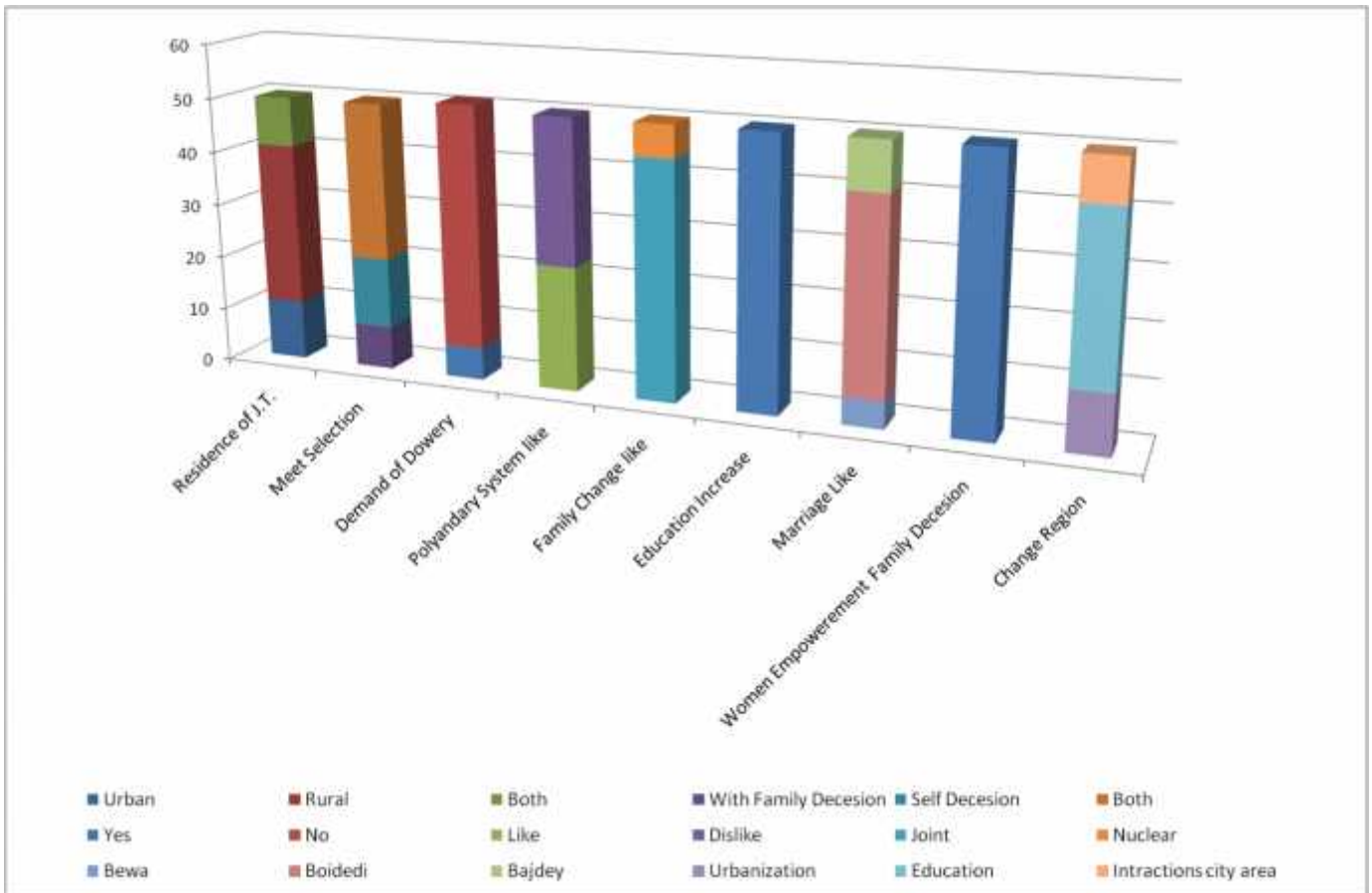
Note: Res = Respondents

Therefore, in age group, the majority of the respondents (25 out of 50) belong to up to 30 year and minority (07 out of 50) – 50 above age group; In class, the majority (34 out of 50) – upper class and minority (05 out of 50) – lower class; In education majority (17 out of 50) – Graduate and Post-Graduate and minority (09 out of 50) – up to X class; In family type

majority belong to joint family; In occupation, majority belongs to agriculture and other belong to other job; In sex group majority belong to male and full highest respondents belongs to Hindu Religion.

Second objective facts are shown in this graph.

Graph Polyanry Family : Education and Social Change In Residence of Jaunsari



demand of dowery, No exist in this area but some Particulars are tradations; Polyantry system in new generation is not found now a day; family change is not like but he prefers mostly joint family; education is increase in this area.Marriage is preferely to Boidedi and women empowerment in full for family decision.

In sum, socio-economic background of Jaunsari people are mainely belongs to up to 30 years, upper class, graduate & post-graduate, joint family, agriculture work, male and Hindu religion in this area. To know the education and social change among the Jaunsari. The facts shows that, the majority of the reference of this objective are, Polyandrous system is famous in ancient time is deceling now a days among the janusari, mainly, changes seen in rural to urban, Mates selection self with family decision selection, Polyandry system dislike,

prefer to joint family increase in education, Boidedi marriage prefer, increase of family decision, region behind for change is education and urbanization. Therefore, the facts, I concluded, polyandrous system according to R.N. Saxena & Y.S. Parmer is not found, now a day in Jaunsari tribe. This is a new facts and best topic to write something about. This change has come due to education, urbanization and interaction of the city life style. This place is considered best for research work in sociology because its deals with a progressive change in polyandrous family among the Jaunsari tribs. Therefore, education is the main factor for social change among the polyandrous family in the Jaunsari tribes.

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