



Study on the contribution of women of Jaunsari tribe to the protection of cultural heritage

Kripal Singh, Research Scholar*1 Mukhtar Ahmed, Research Scholar*2

Department of Education) H. N. B. (A Central University) S. R. T Campus Badshahi thaul Tehri Garhwal.

Abstract

Uttarakhand state is also known as dev Bhoomi which is famous for its amazing culture and tradition, incorporating geographical and mountain variations within itself. In making the culture and tradition of Jaunsar famous, the tribal community living here also has a distinctive contribution which resides in many places in the state of Uttarakhand. This tribe community has its own particular culture and tradition. In Uttarakhand, there are mainly five tribes residing in which Tharu, Jaunsari, Buxa, Bhatia, Raji. It has been highlighted. Role of Jaunsari women protecting culture and traditions has become their identity for this society so that it will always serve as an inspiration for the coming generations, which has been shown in this research paper. There is much change in Jaunsari society as compared to earlier. Today Jaunsari women are the accessors of the culture and tradition of their region, so they should develop how they can develop their society correctly and preserve their cultural heritage.

Keywords: Uttarakhand, cultural heritage, Jaunsari women, conservation.

Introduction

The Jaunsar-Bawar area, inhabited by the Jaunsari tribe is in the Dehradun district of Uttar Pradesh, India, and lies about 30° 31' to 31° 3' north and 77° 45' east. They were bordered on the north and east by the Tehri Garhwal district, Uttar Pradesh, on the west by the Himachal Pradesh, and on the south by the Dehradun valley. The river Yamuna and Tons flow in the southern half. The whole area is composed of hills and mountains. The elevation of the area ranges from 550–2900, and the annual rainfall is about 2000 mm. The forest plays a vital role in the life and economy of the tribe. Due to the close and long association with the forests, they utilize many plants in their life and health care. Though the area is ethno botanically very rich and exciting, no detailed information on the ethnobotany of the Jaunsaries is available, except for the work of Jain and Puri (1984). The author has been engaged in ethnobotanical studies of the tribals and aboriginal populations of Uttar Pradesh (Maheshwar et al. .1981, 1986; Singh and Maheshwari, 1983, 1985,

1989, 1994). In this connection, intensive ethnobotanical surveys of the Jaunsar-Bawar area of Dehradun district of Uttar Pradesh were undertaken. Due to urbanization, acculturation and depletion of the plant cover, the Jaunsari traditional knowledge is quickly disappearing. The Preamble-Jaunsar-Babar region has always been a fascinating subject for researchers for its distinct culture and traditions. This community comes under the Kalsi and Chakrata tehsil of Dehradun district of Garhwal division. Jaunsari lives in 360 villages in the mountainous areas. People of Jaunsari tribe consider themselves as descendants of Pandavas of Mahabharata. In every village of Jaunsar, temples of Pandavas are found here; from time to time there is the dance of Pandavas which is known as Mandavana in Jaunsari language. Like, polyandry is seen, that is, a woman is the wife of all brothers. These people worship Hindu deities and like Hindus, the caste system is also seen in it. In Jaunsar, temples are worshipped by Brahmins along with Rajput gods and goddesses. These people also specialize in witchcraft and treat them with chandeliers. In this community, there are various classes or sub-castes like Kshatriks, Kolta, Chamars. , Dom, Harijan, castes are also inhabited. These castes previously do not have the right visit temple, but due to change of time, now these people also enter the temple. There have many practices of marriage, including poly husband, daughter-in-law, and a husband-wife practice. This type of practice is rarely found. All the children in the family are called the elder brother's child and the children address all in the name of Baba (father). However, according to age, the children address their father.

Research objectives

- 1- Discuss the contribution of women of Jaunsari tribe to cultural heritage protection.
- 2- To study the status of tribal women in Jaunsari society.
- 4-To study the culture to prevalent in the Jaunsari society.

Research Methods

. For this study, the secondary source of data was used which was collected by the different Libraries, Textbooks, Internet sources, Research journals and articles etc. , which highlights the cultural heritage of the current Jaunsari women.

The Significance of the study

In this research, the Jaunsari tribe has been categorized as a society, cultural heritage, tradition, folk dance, fair, and goddesses, food, food and dress. The Jaunsari tribe holds special significance for its mythological, cultural, and social traditions. Women are also considered a special place in this tribal community. According to the religious beliefs of Hinduism, Jaunsari customs also have similarities. The social, cultural traditions of the Jaunsari community are unique.

Due to being predominantly male-dominated, the status of women is considered less than that of men. At the social level, there are some such restrictions, which in today's scenario It is challenging to understand. For example, her decision to participate in the family is deficient. She is not allowed to attend the meeting of the society. However, women are highly respected on some special occasions.

There are two types of women in Jaunsari society -

1. Rahin

2. Diyan

Based on both these levels, women are respected in Jaunsar. The same practice is prevalent in the present.

1. Rahin: - A married woman is called Rahin. She has much respect in her village. No one sees her irrespective of her caste or clan. The woman also takes care of her dignity.

2. Dhian: - The girl of a village is called Dhian in whom some are married and some are unmarried. All are independent in their maiden. They are also respected in the society.

In Jaunsar Babar, women always have a proper attitude towards cultural heritage. Women have an essential role in cultural heritage. Following are the primary forms of cultural heritage in Jaunsar Babar.

In this community, the procession of the procession is different, in which the girl takes the wedding procession from her house to the boy's house. In the Jaunsari tribe, the main occupation is agriculture and the other animal husbandry, but they give more importance to agriculture, which helps in sustaining their livelihood. Nowadays, I have seen enough difference from the propagation of education in this tribe. The people of the community are also offering their services in government and non-government jobs. People of Jaunsari tribe are also doing animal husbandry as their main occupation. That increases their income. Education in this community has spread very fast. With the opening of many schools and colleges in the Jaunsar region, children Education are doing well. This effect of education has led to the development of social and political understanding. This class has also enjoyed a substantial amount of reservation. Welfare schemes run by the government from time to time proved to be a boon for this class. This community had tried to unite its community since independence. Today this tribe is considered the strongest. In every area of the state, I am ahead to get my iron.

The dress of the women of Jaunsar Babar - The dress of the women of Jaunsar is their identity. It is reflective of the culture of Jaunsar. The main dress of the women of Jaunsar is Ghagra, Jhaga, and Dantu. Apart from this, Jaunsari women are very fond of jewellery in which gold is silver ornaments. I wear bangles and kadas also called kangad. The most popular necklace and Mangal Sutra, which is worn around the neck is the identity of Suhagin women. Also, the jewel called Pejav is worn in the paro. It is silver. Even today, the women of Jaunsari society wear these traditional costumes and attire, it is known that even today the old tradition is maintained in the Jaunsar Babar region and is appropriately preserving their culture. This tradition always inspires the generations to come.

The role of women in the main festivals of Jaunsar Babar: - Jaunsar Babar is a significant place for celebrations. Here, with time, festivals are organized. The role of women in these festivals is essential. Fairs are organized in which the role of women is essential. The fair recognizes the cultural heritage of Jaunsar. In these fairs, everyone offers an opportunity to meet each other. This tradition preserves the Jaunsari cultural heritage. Such events

introduce unity. D in these festivals, there is proper management of how women wear their traditional dress. The participation of women in these festivals highlights their proper role in preserving their culture and traditions. These festivals play an important role in the society of women.

Religious Rituals and Faith towards Gods and Goddesses:-Babur is always famous for religious places and Goddesses. Sentencing Mahabharata, this region has been the Karma Bhumi of Pandavas. People here consider themselves descendants of Pandavas. Mahasu Devta is considered to be the most significant deity in the region. Many local deities in this area hold their essential place. The awakening of the deities in Jaunsar takes place from time to time which governs the Jaunsari culture and tradition. Women have a proper role in celebrations of deities.

Conclusion

Our culture is our identity. In the state of Uttarakhand, the main concentration of tribal population is in rural areas. As per records, around 94.50 per cent of the total tribal population resides in rural areas and the remaining percentage of the tribal population lives in urban centres. These tribes of Uttarakhand have been scheduled in the Constitution of India. Historical records suggest that the tribes of Uttarakhand are earliest settlers of this region of North India. In the past, their main concentrations were confined to remote hilly and forested areas. The tribes of Uttarakhand have retained their age-old traditional ways of living. They represent the distinctive culture and traits of primitive life. Their traditional norms and socio-cultural practices determine their ethnicity. Officially Uttarakhand is home to as many as five tribes which have been scheduled in the Constitution of India, more than four decades back in 1967. The contribution of Jaunsari tribe's women in cultural and traditional activities play a great role in the Tribal society and to protect their value in the whole Indian cultural festivals, it is a great achievement in our nation as well as in the whole country.

Reference

- [1] C, S. R. (1964). *Village Rajderwa Tharu Census of India*. Survey type, Delhi.
- [2] JC, D. (1982). *From trade to agriculture: a case study to Bhotias of Pithoragarh*. In Singh, K. S (ed.), *Economics of the Trines and their Transformation*. Delhi: Concept publishing Company, New Delhi.
- [3] Pangtey YPS, Samant SS, Rawat G. S. (1989). *Ethnobotanical notes on Bhotia of Kumaun* . Himalaya, : Indian J Forestry.
- [4] PS, R. (1993). *Migration and Structural Change: A study of Rural Society in Garhwal Himalaya*. Delhi: Sanita Book House Delhi.
- [5] Samant SS, Dhar U, Rowel RS . (1998). *Biodiversity status of a protected areas area in Wset Himalaya : Ascot*.
- [6] SC, T. (1953). *The Rajish (Royal world men of the forests) of Askote District Almora ., UP in "Vanyajati*. Trial G W. Statistical Report on the Bhotia Mahais of Kumaon.

