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**SOCIAL STRUCTURE AND ORGANIZATION
OF
RAJI TRIBE OF KUMAUN**

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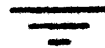
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PREFACE

Kumaun is one of the most picturesque region of Uttar Pradesh. It embraces the cultural as well as geographical varieties. Different ethnic components, living in different ecological background, constitute the cultural complex of the region. Like other hill areas, the hills of the region have suffered greatly for the lack of communication, which has kept the communities isolated and, therefore, the changes have been slower. For a long time, various tribal and non-tribal communities have been residing in its hilly and Tarai plain area. Culturally almost all the human groups may broadly be divided into two major groups; first, the communities who habitat in the region but do not follow the Kumaun culture and the second, who, generally, follow the Kumaun culture. Different tribal as well as non-Hindu human groups form the former cultural group, while the Kumaun Paharis, who are Hindu by religion constitute the later one.

Within this frame work, the researcher has made an attempt to study the "Social structure and organization" of Rajis, the so-called aboriginals of Kumaun. This work attempts to analyse all the relevant aspects of Raji community. Besides, the change, with the effect of Government sponsored schemes, has also been evaluated by the researcher. The information have been collected through quasi participant observation and interview schedule. The study is holistic and analytical in nature.

The manuscript has been divided into ten chapters. The first chapter deals with the introduction, in which the ecology of the region and the review of the literature and studies conducted on various tribal communities in India, have been presented.

Chapter second represents the design of research or the methodology, which has been used in the study.

Third chapter analyse the social structure of Rajis. In this chapter the social profile of the respondents, their family structure and 'Dhara Structure' have been described.

Fourth chapter deals with the economic structure of Rajis. The chapter consists the information about the sources of income, property possession and the expenditure pattern of Rajis.

Fifth chapter of the manuscript, describes the marriage and kinship organization of Rajis. The marriage system among Rajis, their attitudes towards various types of marriages, and the kinship relations have, intensively, been analysed in the chapter.

Sixth chapter deals with the socio-religious patterns of Raji's social life. In this chapter the religious beliefs and practices, life cycle rituals and the festivals of Rajis have been presented.

In the seventh chapter, the political awareness and participation of Rajis have been discussed.

Chapter eighth contains the information about the patterns of intra- and inter-tribal relations.

The ninth chapter deals with the changing process. In this chapter the social change among Rajis has been described on the basis of modernization and sanskritization. Besides the receptivity and resistance of the respondents towards the new emerging patterns of social relations and other innovations have been discussed.

The last chapter of the thesis deals with the Conclusions and Findings of the study.

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