



## **SOCIAL INSTITUTION OF DUNGARI GARASIA ADIVASI**

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### **ABSTRACT**

*Present paper tries to understand the changes took place in dungari garasia Adivasi in Aravalli district especially in marriage and family system. Family institution is available in every society, which keep on changing from time to time in modern world. Present subject tries to focus on the same subject which is based on the observation of respondents during my Ph.D. reaserch. We observed many changes in family institution due to effect of modernization, increase in education, urbanization, migration, and professional opportunity in dungari garasiya family since last some years. Pattern of family relation has changed, women's role,status and place in society has uplifted. Relatives have been replaced by Friends in society. Joint family is replaced by neuclear family and use of modern means have become easy to use. This paper was studied during the Ph.D research. Marriage ceremony, belief, and customs, etc have got many changes during last some decades. Marriage songs, folk dance and many systome has been replaced by modern filmy songs and dj. Traditional song and dance have been changed due to modernization and culturelisation among them. Choice of life partner, and many more things have been affected due to modernization is seen in this society.education, freedom ,and democracy have put deep impression among them.*

### **INTRODUCTION**

Marriage is social and cultural institution, though it differs from nation to nation and society to society, exist everywhere in the world. Marriage creates family and family creates society and nation is built on society. A male and female become husband and wife after marriage where they promise each other to make happy and stand by in their goods and bads. A birth

**DR. HIREN J. BAROT**

1P a g e



of child of the couple then becomes legal. Melinovesky stated that a father is undivided part of his child. A legal marriage provides husband, wife and their children legal relationship in society. In sociological views marriage provide essential atmosphere to a family legally married to each other. Wester Mark believed that marriage is relationship between one or more than one male or more than one female which legalized by law, in which legal rights between married couple and new born child is established. According to Hobbel marriage is social ceremony which confines the relationship between husband wife, their children and relatives in society.

In a present study 300 respondents were personally visited to get the information. This work is based on part of my Ph. D. work, it contain marriage pattern, selection of marriage partner, age of marriage, field of selection of marriage partner, divorce, dowery, and marriage ceremony etc in this study. Marriage ceremony is very traditional in dungari garasia Adivasi. It includes traditional marriage ceremony different from other society. Engagement ceremony, traditional band, ceremony of bath of bride and groom etc ceremony are performed. Marriage is usually arranged by their parents but in a certain cases boy and girl who prefer each other, run away from home and get married. In a present time this system has got modern touch because of culturisation, and modernization their marriage has become expensive and modern.

### **MARRIAGE AGE**

In a society of dunagari garasia Adivasi marriage take place at adult age. Among 300 respondetns no one has favoured a marriage age below 18. majority of respondents i.e 163 were agreed at age of 18 to 20 for marriage while 98 respondents believe that 21 to 23 age is suitable age of marriage. It is notwithstanding that socially legal of women for marriage is accepted by all respondents in interview. A child marriage is rejected show that modernity has entered in their society. 188 respondents believed that 21 to 23 age is suitable for marriage, while 104 respondents believe that 24 to 26 is better age for marriage whereas only 8 respondents are of the opinion that after a male start earning ,i.e. more than 27 age need to be married.

### **PATTERN OF SELECTION OF MARRIAGE PARTNER**

Every society has its own pattern in selection of marriage partner in India which is varied from society to society. In an Adivasi society in India such system is varied from area to area. They are confined to certain area in a selection of their partner for marriage and have many restrictions in selection of brides and groom, many negative rules are also established for marrying outside the area and selection procedure rule in inside the marriage area also made



complicated. Adivasi usually have joint family and decision of marriage were done by elders of family though in certain cases marrying partner run away from home and get married. It was a method of selecting their own partner and after some period of time they would come back home. Increase in education, effect of modernization and socialization has put deep impression upon them now rather than marrying an elder's choice youngster prefer to marrying their own choice. Love marriage in this society has become common. Majority respondents believe that self choice need to be rather than marrying an elder's choice to reduce the rate of divorce and problems of adjustment with spouse. Some respondents believe that selection of spouse should be done with help of elders.

### **AREA OF SELECTION OF MARRIAGE PARTNER**

Selection of marriage partner is crucial matter and usually from inside the caste and sub caste selection is made in every society. Majority respondents believe that marriage partner must be selected from the caste rather than outside the cast but only four respondents believe that outside the cast and religion should not be prohibited. Adivasis have marriage ceremony, see off ceremony of bride, and may other ritual have been performed in their marriage. They have their own marriage songs. All elders from family and society attend the process. They reject the marriage in the same sub-caste.

Adivasis have their own life style, views of life, social system, and culture in India which has great challenge for sociologist and psychologist. Family system of this society is noteworthy. Family system is world wide system remained in center in ancient time in the world since people born and live in their own family pattern and follow the ritual of their family unto death. A family pattern provide him protection, economic richness, from it also religious performances, culture, and behaviour are received from the family he believe. Family system is backbone to live systematic life in society but has taken diversion in last some decade with effect of modernisation, urbanisation and cultural attack from the west. The changes can be seen in inter relation of family members, pattern of inter behaviour, family expectation from one others, and in a formal relationship in Adivasi family in India. An effect of modernisation has not left unturned to Adivasi society in India too i.e joint family has turn into nuclear family now a days, distance between two generation occurred in high level, work and pattern of family has changed, undivided family system has been replaced by divided and medium family in Adivasi society.

### **MEMBERSHIP:**

In a present study dungari garaia Adivasi have parental family system in which male or female child from his birth get family membership and known on father's name in society.

**DR. HIREN J. BAROT**

3Page



The analysis of respondents reveal that 122 respondent live in a neuclear family whereas 178 family (53.4%) live in a joint family. The majority share of respondents have opinion in favour of joint family rather than neuclear family while less percentage of neuclear family is seen only because of their profession , service in a distant area or insufficient facilities in their own residence in village. The study also reveal the number of family members in their house. It shows that 140 respondents have less than four members while 222 respondents have less than two member in their family. A study shows that larger family in dungari garasia Adivasi is consist of maximum four members is clear indication of small family and believe in maximum two children. Only insufficeint residential facilities in their house become the sole reason to make them live separately. They build kachcha houses in their own farm which is generally called “ *kholaru* ”

### **RELATIONSHIP WITH FAMILY MEMBERS**

217 respondents have informed that their relationship with other family members are stable and fast. They have affections and passion for oneother especially during illness or any family crisis eager to help them. Family dispute among them occured on occassion of distributing ancestral whealth but it is in meager scale. Head of family take all members in confidence before distributing the whealth. Any dispute in family is usually solved by elders.

### **FAMILY CONFLICT :**

Internal conflict for various reason in any society is common. This society is not left behind but affactionate relationship among the members have reduced the burdon. A few conflict occured on difference of opinion, disloyalty with opposite partner in marriage, dispute on whealth distribution ,and dispute related to marriage in Adivasi society. Only 39 respondents have confessed their dispute in family regading the whealth distribution but was solved by elders successfully. Incresing education level among them and contact with elite society has put deep impression among them.

### **FAMILY UNITY :**

Dungari garasia Adivasi have good family bondage and domestic unity and ready to help one other in crisis except in a certain reason, addiction of wine, illiteracy and doubtful psyche create internal conflict among them. Majority respondents have said that domestic unity has increased than it was before. Here a notwithstanding that Female infanticide, and domestic crime, is not seen in dungari garasia Adivasi and a birth of girl child is well come by society make them differ from the upper society in India.



### CONCLUSION :

In Short, we can say understand the changes took place in dungari garasia Adivasi in Aravalli district especially in marriage and family system. Family institution is available in every society, which keep on changing from time to time in modern world. It observed many changes in family institution due to effect of modernization, increase in education, urbanization, migration, and professional opportunity in dungari garasiya family since last some years. Pattern of family relation has changed, women's role, status and place in society has uplifted. Relatives have been replaced by Friends in society. Joint family is replaced by neuclear family and use of modern means have become easy to use.

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