

## **Social Transformation and the Status of Gujjars in Jammu: An Ethnographic Account**

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### **Abstract**

The present research paper tried to uncover the social transformation of Gujjars in the context of education and family life in the Jammu District Jammu and Kashmir UT. Social transformation, which takes place at the individual level, is the process by which a person transforms the socially assigned social position of their parents into a socially attained status for themselves. It also describes extensive societal change, such as social system reforms or cultural changes. The current study aims to examine the effects of industrialization, urbanization, technological breakthroughs, and recent Central/UT Government efforts on the lives of Gujjars in Jammu. Primary and secondary data on changes in their family life and educational experiences have been gathered for this study.

**Keywords:** Gujjars, Nomadic, Settled, Modernization, Education, and Family.

### **Background**

A pastoral, agricultural, and nomadic community, the Gurjar or Gujjar. The Gujjars are Jammu and Kashmir's third-largest ethnic group. The only group that has preserved its culture and history over time is a scheduled tribe. They comprised a sizable homogeneous population and were traditionally active in agriculture, pastoral, and nomadic activities. The Middle Ages saw the development of a Gurjara kingdom in modern-day Rajasthan, which is sometimes cited as the turning point in the history of Gurjar identity. The Gurjars are thought to have moved from the Gurjaratra to various regions of the Indian subcontinent. About half of the world's tribal people live in India, according to the Indian Ministry of Tribal Affairs in 2004. With a total population of 104,281,034 and about 84 million individuals designated as belonging to scheduled tribes in 698 communities, scheduled tribes make up 8.6% of India's total population (Census 2011). These tribal communities in India are staying over around 15 percent area of the country; most of them are located in mountainous regions with challenging environmental conditions. With a population of 9, 80,654, or around 65% of the state's Scheduled Tribes, the Gujjars are the most numerous tribes (Census 2011).

Eight communities in Jammu and Kashmir were designated as Scheduled Tribes by the Constitutional Order of 1989, and four additional communities were labelled as such by the Constitution Amendment Act of 1991: Balti, Bot, Brokpa, Shin, Changpa, Garra, Mon,

Purigpa, Gujjar, Bakerwals, Gaddi, and Sippi (Hassan, 2019). The Gujjar are the majority of the twelve Scheduled Tribes. The biggest percentage of Scheduled Tribes is found in Kargil (86.1%), followed by Leh (71.8%), Poonch (36.9%), Rajouri (36.2%), and Reasi (28.1%). (Registrar General of India). Most commonly, Gujjars raise sheep, goats, cows, and buffalo. In addition, they use horses to carry the weight when moving from one place to another. Language and religion vary among Gujjars. The Gujjars speak Gujari, which is their own language in addition to being able to communicate in the local languages of their country and region. In Jammu and Kashmir, they are primarily Muslims. In the Indian UT of Jammu & Kashmir, the Rajouri and Poonch districts have the highest concentration of Gujjars, followed by the Anantnag, Udhampur, and Doda districts. It is thought that Gujjars migrated from Gujarat to Jammu and Kashmir (via Rajasthan).

The 10 tribes that make up the UT are classified as Balti, Shin, Changpa, Garra, Mon, Purigpa, Gujjar, Bakerwals, Gaddi, and Sippi. The majority of people are Gujjars and Bakerwals. Scheduled tribes can be socially represented through dance, religious customs and traditions, and other practises. They exactly mimic their dated customs and practises. Buffalo, sheep, and goats are herded by the tribal people. Semi-nomadic Gujjar people have a custom of moving to the upper Himalayas with their cattle in the summer and returning to the plains when the chilly winter weather arrives. Gujjars can be culturally represented in many ways, such as through dancing, religious rites, and customs. They are Muslims who adhere to the faith. They are the tribes that adhere rigidly to ancient traditions and customs. They adhere to the practice of child marriages, where girls get married at 14 or 15 and boys get married at 17 or 18. Farhat 2012. The Gujjar community speaks the lovely Gujari language, often known as Gojri. The Rajasthani linguistic family is home to this tongue. Other languages including Punjabi, Urdu, Hindi, and Pahari languages like Kangri and Dogri have also become second nature to them. (Rahi, 2011). Celebrations are a vital component of tribal life. They take part in all of the major national holidays, including Eid, Holi, Lohdi (Sagraand), and others. Apart from these, the tribes have solidified their religious beliefs and customs.

They celebrate all the holidays with great joy and fervour. They left behind unique music, cuisine, customs, and society. These gatherings provide a venue for people with various levels of belief. The Gujjars of Jammu and Kashmir commemorate almost all of the local holidays and festivals, but they also give them their own unique attractiveness and perfection. (Gupta, 2012) Another crucial aspect of Gujjar culture is their customs and rituals. It emerges spontaneously, custom. Practices that have been passed down through many generations are how Davis defines it. Simply because they have been used in the past, some methods are still in use now. The majority of Gujjars firmly followed the traditions and customs of the group. The tribe follows practices for everything from childbirth to funeral rites. Given that this society practices Islam, it is simple to observe how Islamic rites and customs have influenced their way of life. Male child circumcision, marriage rituals, and funeral rites are a few significant Islamic practices. They provide food and meals from their home to the home of the grieving person during sympathy visits. They also provide additional small items as aid to the family (Khatana, 1976).

In maturity, Gujjar marriages are decided by negotiation and the family's elders. Consanguineous marriages are one of their marriage's distinguishing characteristics. Typically, a wedding involves a number of rituals that are performed at both the bride's and the groom's homes. The property is passed down from father to sons, who inherit it equally. (Khatana, 1976). They utilize a lot of curd, or dahi, and salt in their wedding feasts. The curd is given by neighbours and family members as a token of appreciation to the wedding-celebrating home. They refer to this practice as "Bhaaji" in their regional dialect. Everyone considers it

their duty to present this at the home of the wedding organizers. The bride is adorned with silver jewellery such as "HASEERI" necklaces, silver bangles, silver earrings, silver chains such as "Dolara," "Sargast," "Mahail," and "Silvergani," among other pieces. In addition to a red handkerchief in his hands and "SEHRA" on his forehead, the bridegroom also dons headgear like a lungi, waistcoat, shirt, and shalwaar, which enhances his beauty and grandeur. They read poetry from works by C. Harfi, Soni Mahiwal, and Saif-ul-Maluk at wedding celebrations, captivating the audience (Rahi,2011). In addition to cereals, wheat, and maize, milk products are the main source of nutrition for them.

Their main food sources include of corn and milk products. Ganhar, "Maki ki Roti," Sarsoon ka Droop, Lassi, Kalari, Karan, and so on. As the majority of them, especially those who are mobile, depend on their animals and cows. (Farhat 2012) As far as their attire is concerned, men wore Safa, Pag, and Lungi turbans, which are unique in shape and structure by regional standards. They wore Shalwar Kameez and waist layers constantly. Shalwar Kameez is worn by women a lot, and they keep their Gojri/Bakarwali Top or Topi on their head separated from Chipri or Head Sheet. (Rahi, 2011) . The needs of the Gujjars' herds, which are also their main source of income, have a significant impact on their nomadism. Raising cattle and selling milk and dairy goods like ghee and cheese are their primary occupations. They also deliver raw wool and mutton. There are three subgroups of these pastoral nomads in Jammu and Kashmir: Gujjars, Dodhi Gujjars, and Bakarwals.

The primary distinctions between them are dependent on the type of animal that each tribe normally raises and whether or not each group has any land for agriculture. The Bakarwals, for instance, raise more sheep and goats. In contrast to the Gujjars, the Dodhi Gujjars and Bakarwals have very few agricultural lands and frequently move from one location to another in search of grazing areas. . The latter typically own some land. However, in the summer, all of these clans take their cattle to high elevations (Hamid et al., 2021).Due to their wandering lifestyle, Gujjar tribes were given the designation of Scheduled Tribes. There are opportunities for the socio-cultural lives of the Gujjar tribes to change as a result of the execution of numerous government initiatives and policies for their wellbeing.

## **Methodology of the Study**

The present study is qualitative in nature. Both Primary and secondary data on changes in their family life and educational experiences have been gathered for this study. The primary data have been collected through intensive field work by using focus group discussion, personal interview and non-participant observation. The secondary data have been collected from published reports, research articles, magazines, internet, newspapers, websites etc. and from various official sources. Personnel interview method is also used for collecting the desired information. Interviews provided a deep insight into the social and cultural life of the Gujjars.

## **Socio-cultural status of Gujjars in Jammu**

The third-largest ethnic group in the state is the gujjar. Jammu and Kashmir's scheduled tribe has a recorded population of 1,493,299, or 11.90% of the total population (Census 2011). According to the 2001 Census, Jammu & Kashmir is home to 1105979 Gujjars. In the state, there were roughly 9.8 lakh Gujjars and 1.1 lakh members of the related Bakarwal community, according to the 2011 Census. Both are predominately Muslims. The population of Gujjars and Bakarwals increased by about 33% over the previous 10 years, according to data from the 2011 Census, which is substantially more than the state's average growth rate of 23.6%. (Naqash,

2017). The primary source of income for Jammu's Gujjar people is sheep and goat farming. For many years, there was no Scheduled Tribe (ST) population in Jammu and Kashmir, although there were Gujjar and Backward people. Eight of the most politically and economically deprived communities were only added to the Constitution (Jammu & Kashmir) Scheduled Tribes Order, 1989 in 1989. Four communities—Gujjar, Bakerwal, Gaddi, and Sippi—were later designated as Scheduled Tribes in Jammu and Kashmir by the (Scheduled Tribes) Order (Amendment) Act, 1991, Shah, Bharati, Ahmad, and Sharma (2015). Gujjars cultivate their own survival skills and techniques of passing on language, abilities, information, and beliefs to their offspring that aid in the children's future preparation. In the most northern state of India, Jammu and Kashmir, the pastoral nomadic community of Gujjars and Bakarwals is constantly on the move with herds of livestock, which is their primary source of subsistence, from the plains to the mountains in the summer and from the mountains to the plains in the winter.

The tribe has traditionally relied heavily on the great treasure trove of cows, buffaloes, goats, and sheep since it gives them dairy proteins for their diet, labour and manure for their crops, and, yes, surplus revenue from the sale of milk and its byproducts. Hussain & Akhtar (2016). As we looked at the Gujjars' means of subsistence, the majority of them relied on milk-based products, we found. Maize, cereals, wheat, and legumes are also grown there. Since the majority of Gujjars are illiterate, they are ignorant of their rights and government regulations. They place a high value on their religion and have a strong sense of faith in it. They have a sophisticated culture but lead a barbaric lifestyle. They communicate in the beautiful Gujri language, also called Gojri. This language belongs to the Rajasthani family of languages. It has also become second nature to speak other languages, such as Punjabi, Urdu, Hindi, and Pahari dialects like Kangri and Dogri. The Gojri dialect is still highly alive, as evidenced by the frequent communication between Gujjar and even with people from other communities, such as the Pahari. When speakers value and treat their home tongue with respect, languages as a whole advance and endure, Rahi (2011). Eid, Holi, Lohdi (Sagraand), etc. are all observed. Tribes have firmly established their religious tenets and customs. They enthusiastically celebrate everything. They have distinctive traditions, music, cuisine, and culture. These gatherings bring people together from all backgrounds.

All local holidays are observed by the Gujjars of Jammu and Kashmir, but they also add their own distinctive flair. (Gupta 2012). Owing to their transhumant character, terrain, and civilization, Gujjars have adopted a particular dress example and developed different sustenance propensities. They primarily consume dairy products instead of grains, wheat, and maize. Their main dietary sources are milk, grain, Lassi, Kalari, Karam, Ganhar, Sarsoon ka Saag, etc. Especially nomads, who rely heavily on their cattle and animals, Farhat (2012). They go away twice a year with their families. They move to plains or the foothills for the winter. Owners of land, the Gujjars, look after it. They typically grow maize and rice. They return to the grasslands they refer to as dok in the summer with their animals and belongings. They stay at their dok for five to six months between April and October; in the winter, they return to their numerous homes. Usually, they leave a senior family member in charge of keeping an eye on the lawn and crops while they are away. For the winter, they save the grass and keep it in their fields. The entire family of Dodhi Gujjars moves along. Nonetheless, Gujjars in Jammu and Kashmir primarily belong to the Muslim group and follow endogamy like other Muslims.

Gujjars in Himachal Pradesh and Uttar Pradesh are a mixed population of Hindus and Muslims. Only a small minority of Gujjars have embraced modernity, adopted a contemporary, scientific way of life, and are maintaining the pace of contemporary agriculture. Gujjars are entirely reliant on the herders of animals for everything from food to clothes to utensils to transportation. In quest of grass and water for their animals, they move here and

there. Tradition dictates that every nomadic community has a certain territory that they call home. The Gujjar tribe lives a particular traditional lifestyle in Jammu and Kashmir. The joint family arrangement is observed by Gujjars. The oldest male in the family is regarded as the head of the family.

In the Gujjar tribes, both men and women work hard. The Gujjar communities, which were formerly semi-nomadic and nomadic but are now settled, have adopted new and modern ideals and altered their way of life. They are no longer reliant on animals. Nowadays, working in agriculture is a small occupation. In addition, they have engaged in a range of jobs. Few of them are pursuing higher studies. Modern methods have superseded the conventional methods of treating illness. Gujjars also use contemporary technology, such as smartphones. This became possible only when they get electricity and got exposed to modern cities and towns. In short, Gujjars have adapted modern lifestyle trends, according to Hamid et al, 2021. There are primarily five large sub tribes spread out across the state of Jammu and Kashmir. Gujjars from the Banhara and Dodhi regions currently reside in the Jammu, Udhampur, Kathua, and Doda regions. This sub tribe's primary sources of income are the sale of dairy products and other animals, etc. The majority of the Banhara Gujjar people live in the Jammu district. They are diligent workers and supply dairy products to the entire region. Around 5% of Jammu's Gujjar population is literate. Owing to their isolation and difficult geographic surroundings, these indigenous people are economically vulnerable and lack access to modern facilities. The Alahiwal Gujjars are a sub-tribe that has migrated from the frontier state of Pakistan and now inhabits various regions of Jammu and Kashmir largely as nomads. Kanhari Gujjars: The Kanhari Sub-tribe has migrated from Pakistan's Swat and Hazara areas. These Gujjars are currently residing at Kala Kote in the Rajouri District. Gujjars who live in semi-nomadic groups and have spread out across the state are known as semi-nomadic Gujjars. This tribal group has no fixed residence and travels from one location to another. Often, people relocate seasonally to earn a living. Bano Farhat, Swati Gupta, and Ajaz Ahmed 2012.

## **Transformations**

Historical accounts portray the Gujjar communities as one of India's most significant nomadic pastoral tribes. Tribal communities across the nation are changing their traditional ways of life as a result of the onset of industrialization, modernization, urbanization, technological advancements, recent development initiatives taken by various Governments (Central and UT Govt.), the impact of globalization, and environmental changes. Ishaq Ganie (2018) noted in a study that the Gujjar community had adopted new, modern values, altered their way of life, and abandoned their traditional ways of living. The pastoral sector had also lost its dominance, replaced traditional medical practices with more contemporary ones, and become reliant on modern communication systems. With this study, the researcher aims to comprehend the significant socio-cultural changes affecting family life and education in tribal groups.

Tribal populations are changing, but they continue to practice old customs. There are still issues with underage marriage, child labour, parental illiteracy, and nomadic communities. Their distinctive identity in the neighbourhood is shaped by their language, way of dressing, marital customs, and other weddings. Families that are part of a tribe are essential for their livelihood and cattle. Tribal life has seen a significant transformation in recent decades. There may be changes in society, culture, and education, Ahmed and Choudhary (2020).

## **Transformations in the context of Education**

The Gujjar community in the Jammu District is modernizing and upgrading their way of life because to education. In her 2015 study, Sameena examined tribal education. According to her, one of the most important and effective means of advancing the country is through education. Without the abilities of its people, modern civilization cannot advance in the areas of economic growth, scientific advancement, and social progress. Educationists work hard to help students reach their full intellectual potential and use it for both themselves and society.

One of Jammu's more senior Gujjars stated;

"I had no formal schooling because of my nomadic life. Our entire family used to relocate to higher elevations during the summer and return to the plains with our livestock during the winter. Due to our nomadic lifestyle, neither my parents nor my generation were literate. However, things have changed, and we now live a semi-nomadic lifestyle. During the summer, my wife, my brother, and his wife moved with livestock to higher mountainous areas, while other members of our family stayed at home with kids who were attending formal schools. Our children are now more aware of governmental policies and programmes and have come to understand the value of education. Earlier our kids used to work in the fields, sell milk and milk products in the markets and villages, gather forest products, etc. in addition to grazing cattle. Now we are settled and enrolled our children/wards in the schools as well as in higher educational institutes of the UT." Earlier women from the Gujjar community were not allowed to enrol in schools or higher educational institutions (colleges and universities) within the State. Researchers discovered that Gujjars are sending their kids to local schools as a result of appreciating the value of education. While though many Gujjars now live in permanent settlements, some still prefer the nomadic lifestyle. The Gujjar community had a literacy rate of 31.7%, according to the 2001 census data.

According to the 2011 Census, 34.4 percent of Gujjars were literate—a 2.7 percent rise over the previous ten years. To increase the community's interest in education, the government has created numerous primary, high, and upper secondary schools. Mobile schools have been set up to give Gujjar children a basic education while they travel from one place to another in search of pastures for their animals. The central and UT governments have taken a number of actions towards the general development of the tribal community. One of them is education. A scholarship programme exists to increase Gujjars' literacy rates (ST). For the educational advancement of kids from Scheduled Tribes, the Tribal Welfare Department in Jammu and Kashmir is implementing numerous Central and State Government Programmes. The Department also administers the Central Supported Post-Matric Scholarship Program for students from Scheduled Tribes. Eight Eklavya Model Residential Schools (EMRS) were approved for Jammu and Kashmir by the Central Government of India's Ministry of Tribal Affairs. Eklavya Model Residential Schools are a concept of the union government for providing Schedule Tribe (ST) students in all tehsils and districts of all states where their population exceeds 50% and is over 20,000 with a high-quality education. To address issues pertaining to the tribal community, the Government of Jammu & Kashmir has formed a special Department of Tribal Affairs.

The Government is considering establishing District Level Offices to boost the execution and monitoring of the Schemes/Programs for development of these underprivileged society living in far away and hilly areas in order to strengthen the newly created Department. A Pre-Matric Scholarship Program, a Post-Matric National Scholarship Program, a National Fellowship Program for ST Students Pursuing Higher Education, and a Grant in Aid Program for Voluntary Organizations working for the welfare of STs are all available. Students from the Gujjar and ST populations in J and K are entitled to free coaching for competitive exams.

By providing them with unique possibilities and avenues with special rights of reservation, the Central and UT Governments' ongoing efforts and numerous initiatives assisted them in achieving economic and educational empowerment and improving their economic, social, and political standing. The government has prioritized the education of these nomadic communities at the local level in order to provide their children with the education and knowledge they need to take advantage of reservation privileges. At the district level, the Gujjars and Bakerwals hostel has been given free boarding and accommodation options up to the 12th grade. There are many more such facilities planned. The girls' hostels and model schools built in educationally underdeveloped areas help not just the Gujjars and Bakerwal students but also the entire community. Only with the empowerment of their education can they utilize the reservation offered for them in employment and vocational institutions. Most Gujjar people have been encouraged to enrol their children in school as a result of government measures like scholarship programmes, reservation policies, and free coaching, among others.

The Gujjar community in Jammu and Kashmir is encouraged to enrol their children/wards in schools and higher education institutes via a number of efforts. Apart from this with the efforts of Social Committees and other prosperous people of the Gujjar Bakarwal Community, people have started to send their children to schools. The number of persons acquiring schooling has increased recently. After getting an education, some Gujjars obtained reputable positions. The younger generation of Gujjars is well-informed about recent efforts by the Central/UT Government. Youth from Gujjar communities gain from UT and central Govt. policies and programmes that encourage them to enrol in colleges and other higher education institutions.

## **Transformations in Family Life of Gujjars**

The family is generally regarded as a primary social institution. The institution of family is a basic unit in the society. The institution of the family is a fundamental unit in society, and due to the variety of tasks it performs, it is a vital institution. It is one of the oldest social institutions on the earth. Although families differ widely around the world, they also share certain common concerns in their everyday lives. The Gujjar people maintain a primitive way of life. Gujjars rely on the animal herders for their food, clothes, shelter, tools, and transportation. They move here and there in search of pasture and water for their livestock. Tradition dictates that every nomadic community has a certain territory that they call home.

The Gujjar tribe lives a particular traditional lifestyle in Jammu and Kashmir. The joint family arrangement is observed by Gujjars. The oldest male in the family is regarded as the head of the family. In the Gujjar tribes, both men and women work hard. There are lakhs of Gujjars living in J&K UT, who are grouped into three tribes: nomadic, semi-nomadic, and settled Gujjars. The Gujjars who have chosen to settle down in one location, live in villages, and pursue agricultural activities are known as settled Gujjars. Gujjars who are semi-nomadic reside in villages and work in agriculture, but during the summer they travel to higher altitudes of the state with their cattle to graze on suitable pastures for six months. Some of the Gujjars of Jammu are big farmers. One tribe of Gujjars is referred to as "Dodhi" or "Banyara" Gujjars in Jammu and Kashmir UT. These people live a nomadic lifestyle and raise buffalo. These people reside in the lower regions of Jammu, Reasi, Udhampur, and Kathua during the summer. Moreover, some Dodhi Gujjars travel to Pathankot and Gurdaspur. When summer arrives, these people begin to go to the Himalayan heights, where there is enough green grass for their cattle. They make a living by selling milk and ghee. Before, Gujjars lived a completely nomadic lifestyle, but now some of them have their own homes and have begun to settle down

permanently in one location. These Gujjars also belong to the same sub-caste as other Gujjars, such as the Hakla, Bajjar, Kohli, Chechi, Khatana, Badhana, Bagdi, Goosi, and Kalas, among others. They live a nomadic lifestyle. For instance, when these people relocate, they initially create groups in order to maintain their sub-caste identity. Therefore, there will be one group of Khatana, another group of Hakla, another group of Kohli, and so on. Everyone prefers to stick with their own group.

Their disputes and lawsuits are likewise based on clans. They are full of oneness and friendship. When it comes to friendship and enmity, they are very self-assured. As far as the lives of settled and partially settled Gujjars in J&K UT are concerned, they build their homes permanently and reside in them, but they also engage in agriculture. After the winter months, they move their belongings to Peer Panjal in order to have enough grazing fields for their cattle. They dress in black and blue, with shalwar and qameez in blue, black, and green. Some Gujjars dress in matching coloured pants and tehbands. On their heads, they wear turbans that are either white or dark brown. Gujjars have their own panchayat, known as a "Jerga," that they control. This group consists of a few elderly, honest, and responsible members of the community. They make decisions with the welfare and prosperity of their tribe in mind. The majority of legal disputes centre around grazing land and women, though occasionally there are also reports of theft and murder. They relocate to the tops of hills for the first six months of the summer and to the plains for the remaining six.

Large farmers include several Gujjars from Kathua and Jammu. Their traditional way of life has been significantly altered by recent advancements in technology, the communication system, urbanization, and industry. Several groups have experienced certain changes as a result of altering cropping patterns, agricultural systems, and dietary habits; this has also been observed in the Gujjar community. Together with grains, wheat, and maize, milk products are the mainstay of their diet. Makki ki Roti, Ganhar / Sarson ka Sag, Lassi, Kalari, Karan, etc. are some of the favourite meals of Gujjars. Noon Cha, or salted tea, is preferred by Gujjars over normal sweetened tea in their diet, and they never begin or end the day without it. Noon Cha is a blend of regional herbs found in J&K.

Researcher conducted an interview and face to face interaction with some of the Gujjar families in Jammu. "One of the family members of the Gujjar community told that before ten years ago, our families lived entirely according to tradition, but now changes are taking place as a result of interactions with other members of the community and contemporary communication systems like mobile phones, etc. We used to live in a joint family, but we now have a nuclear family."

Gujjar nomads spend their days surrounded by nature, in greener environmental settings, and near to their animals. Even though some Gujjar families in Jammu have access to contemporary healthcare and educational resources, they remain true to their heritage and uphold their principles while striking the right balance between the old and the new. They operate in a distinct and individual manner. Their distinct eating habits and way of life make them a separate and distinct tribe that can be categorized as a food sovereign tribe. The Traditional food of Gujjars is gaining popularity in restaurants. Modern technology has altered Gujjar people's lifestyles, particularly the younger generations.

## **Conclusion**

Jammu and Kashmir's Gujjar community is going through a change right now. The Gujjar community, which was formerly semi-nomadic and nomadic but now few had settled, *Res Militaris*, vol.13, n°3, March Spring 2023



has modified its lifestyle and adopted new, modern ideals. In addition to pastoral service, they today engage in a range of professions. Few of them are pursuing higher education. Modern methods have replaced the conventional methods of treating illness. Gujjars also adopt contemporary technology, such as smart phones. In essence, Gujjars have adapted to modern lifestyle patterns. Although they have not abandoned their old beliefs, they are certainly heading towards modern ones. They have not completely abandoned their old way of life and have not adopted all contemporary lifestyles. The Gujjar community is widespread throughout the nation, including Jammu and Kashmir. Historically they are backward and having poor economic conditions, and a long history of leading a pastoral lifestyle. While the bulk of Gujjar tribe members live nomadic, pastoral lives, some Gujjars live settled lives. However the forces of modernization and change have also had an impact on certain Gujjar tribes' way of life. Their way of life had changed as a result of recent efforts, policies, and programmes by the Central and UT governments. Few families have good educational and employment outcomes.

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