# SOCIAL STATUS OF UNSETTLED GUJJAR TRIBE IN PUNJAB (A STUDY OF MAJHA ZONE)

Thesis Submitted to for the award of Degree of

# **DOCTOR OF PHILOSOPHY**

in

# HISTORY

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Transforming Education Transforming India

# LOVELY PROFESSIONAL UNIVERSITY PUNJAB 2024

# **Declaration**

I, <u>Jobanjit Singh</u> hereby declare that the presented work in the thesis entitled "<u>SOCIAL</u> <u>STATUS OF UNSETTLED GUJJAR TRIBE IN PUNJAB (A STUDY OF MAJHA</u> <u>ZONE</u>)" in fulfilment of the degree of **Doctor of Philosophy** (Ph. D.) is outcome of research work carried out by me under the supervision<u>Dr. Manu Sharma</u>, working as <u>Professor</u>, in the <u>History Department/School of Social Science and Language</u> of Lovely Professional University, Punjab, India. In keeping with the general practice of reporting scientific observations, due acknowledgements have been made whenever the work described here has been based on the findings of other investigators. This work has not been submitted in part or full to any other University or Institute for the award of any degree.

Jaban Sing ( ..

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#### **CERTIFICATE**

This is to certify that the work reported in the Ph. D. thesis entitled "<u>SOCIAL STATUS</u> OF UNSETTLED GUJJAR TRIBE IN PUNJAB (A STUDY OF MAJHA ZONE)" submitted in fulfilment of the requirement for the reward of the degree of Doctor of Philosophy (Ph.D.) in the <u>History Department/School of Social Science and</u> Language, is a research work carried out by <u>JobanjitSingh</u>, (Registration No.) <u>4150059</u>, is a bonafide record of his/her original work carried out under my supervision and that no part of the thesis has been submitted for any other degree, diploma or equivalent course

Ner

(Signature of Supervisor) Name of supervisor: Dr. Manu Sharma Designation: Professor Department/School: History Department School of Social Science and Language, University: Lovely Professional University, Punjab, India Dedicated to my Father for his unwavering support and endless sacrifices

#### Abstract

Tribe and caste are important entities and integral parts of Indian social organization. A clan is a group of families which has created its unique way of life and in maintaining this traditional uniqueness the clan totems, taboos and the clan panchayat play a significant role.

In this era of modernity, the multi-development of science, technology and intellectual tools has influenced the lifestyle of every cultural group. Very important changes have taken place in the traditional life of many tribes. The change of professional tendency under the list of getting more economic benefits has also forced the tribal members to leave their native land and move to other places. Due to the migration to other areas, the language, food and drink, dress etc. of these people had changed. In this situation, now when the identity of the traditional culture of the tribes remains as it is, the possibility of question marks on the alteration of tribal people cannot be denied, hence the study and analysis of the cultures of these tribes becomes a very ambitious concept. Keeping in mind the need for this importance, I have chosen the above topic as a research project.

The Present Study was conducted under the title "Social Status of Unsettled Gujjar in Punjab: A Study of Majha Zone." To conduct the study holistically the researcher gathered the data from four districts of Punjab which covered the Majha Zone which namely Tarn Taran, Amritsar, Gurdaspur and Pathankot. The study covered 40 Villages, 10 from each Respective district and 200 respondents representing Gujjar Community. The Family head served as the primary respondent, while others participated actively as well. The study was based on primary data collected through a semi-structured questionnaire which was an amalgamation of Subjective and Objective questions. The interviews were also conducted wherever required. The Researcher also met with the prominent leaders of Gujjars in various areas to comprehend the Gujjar Community more profoundly. The Gujjar community were analysed under the lens of various aspects which were Population, Ratio, Nature of Employment, Literacy rate, Assets, nature of inhabitants, fulfilment of daily basic needs, qualitative utilization of livestock and some others. The Data was analysed with the help of SPSS and Microsoft Excel. Outcomes were Interpreted quantitatively.

The main identity of the Gujjar tribe among the Indian tribes is animal husbandry. Under the influence of modernity, although this tribe is also going through the process of cultural change, it has preserved many such traditional practices, from the study of which meaningful conclusions can be drawn.

As the subject area of this study is limited to the Gujjars of Punjab, India, it is mainly centred around the Muslim Gujjars, the ancient and permanent inhabitants of Jammu and Kashmir, Himachal Pradesh and north Punjab, who temporarily inhabit the plain areas of Majha region, and hit some other districts of Punjab.

The main area of our study is this region. The Gujjars of these areas have developed their unique lifestyle from here for several decades. Apart from these Gujjars, various aspects of the life of the Muslim nomadic Gujjars who settled in Punjab in Jammu and Kashmir have also been studied so that the similarities and differences between the two Gujjar groups can be analysed in the context of each other. Due to the similarity in the lifestyles of these two groups to a large extent, the study and analysis related to them go on together.

The thesis is divided into six chapters. The first chapter deals with the theoretical aspects of the tribe, such as the definition of the tribe, its main characteristics, the importance of totems and taboos in the tribal organization, and details about the classification of Indian tribes. Definition of Gujjar, tribe, social status and other relevant terms were outlined. A review of literature, research methodology and concerned field area is mentioned.

The second chapter is about the Social Status of Unsettled Gujjars in Tarn Taran District. It seeks to provide insight into the Socioeconomic status of Gujjar in Tarn Taran of Indian Punjab. With the brief historical background of the region, it covers the various aspects of socio-economic affecting factors. It covers the present scenario of Education trends of the Gujjar tribe in the district.

The third chapter reveals about Social Status of the Unsettled Gujjars in Amritsar District. Amritsar has been a famous town in Punjab since the medieval period of Punjab's history. How the district has been giving shelter to the Gujjars tribe for decades is described in this chapter. The socio-economic status of the Gujjar tribal people is mentioned with abstract statistical data. Economic attraction and opportunities are provided by the Amritsar area to Gujjar and they are getting remunerations.

In the fourth Chapter Social Status of Unsettled Gujjars in the Gurdaspur District was discussed. This chapter marked all the social affecting factors of Gujjars in the Gurdaspur District of Punjab. This chapter divulges the employment nature of the Gujjar community with the financial opportunities and scope. The education status of the Gujjar tribe will find out the barriers and opportunities. The chapter will focus on the social status of Gujjar in the Gurdaspur district covering all the essential commodities they have.

Chapter Five is the Social Status of Unsettled Gujjars in Pathankot District. Pathankot District is working as a gateway to the Plains of North India from Himalayan range. This chapter will reveal the factors attracting the Gujjar community to settle down in this district. The factor effecting the social status of Gujjar tribe of Pathankot district will disclose. The educational, socio-economic approach toward Government welfare schemes would be discussed to get fruitful results of research work.

Chapter Six exposes the Social Status of Unsettled Gujjars in the Majha Zone. This chapter will conclude the research work by compiling data on Majha Zone which covers the above four nominated districts. This chapter will also have a comparative study with the collected data from four districts. The statistical data on the socio-economic status of the Majha zone will contain the average of all the four mentioned districts. The income and expenditure of the Gujjar community will be studied to get productive results about their economic life. The mobility of the Gujjars community will be discussed in this chapter to satisfy the concerned research objective. The nature of housing and commercial land among the Gujjars will be uncovered. The education status of the Gujjar community in the Majha zone with figures of the literate and illiterate population of the Gujjar community in the Majha zone.

Majha zone in Punjab lies on the border of India and Pakistan. It covers the main part of the northern Punjab. It is nourishing 5879 people of the Gujjar community. They live in Dera (temporary housing), 481 of which are in the Maja district.

Modern humans are trying to establish a foot on the moon, while the Gujjars still live a nomadic life, moving from one place to another throughout their lives. Nearly 65% of Gujjars in the Majha zone lead a restless life and do not have a home of their own. They live on rent or live illegally on government property.

The Gujjars continue their traditional livestock farming, raising buffaloes for a living. They sell milk of cows to earn money to cover their living expenses. In the Majha zone, only 22% of Gujjar are breadwinners, but 78% of the 1,304 are dependent on the earners. The educational trend of the Gujjars in this Area is pathetic. Only 21% of Gujjar children are educated and 79% are still illiterate, which is not good for developing countries. The Gujjars are not very conscious of school education, but they tend to have a positive attitude toward school education. The Gujjar live with very few basic human needs. Slight evidence suggests that convenience items like televisions, refrigerators, washing machines, and touchscreen mobile phones count quickly. They live in a very simple environment. The Gujjar are not economically strong enough to improve their occupational system.

#### Acknowledgement

During this research, the details of the books and other text material that have been taken for the study and analysis of the topic "Social Status of Unsettled Gujjar Tribe in Punjab (A Study of Majha Zone)" are given at the end of this research.

Throughout the creation of the above dissertation, the researcher has tried to stay within the limits of the research method and has carried it out according to his ability and capacity while staying within the limits of the research topic.

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Sr.no.	Content			
1	Chapter 1. Introduction			
2	a. Research Objectives			
3	b. Research Methodology			
4	c. Sample Design 18			
5	d. Review of Literature 20			
6	Chapter 2. Social status of unsettled Gujjar Tribe of Tarn Taran 43-8 District			
7	Chapter 3. Social status of unsettled Gujjar Tribe of Gurdaspur District			
8	Chapter 4. Social status of unsettled Gujjar Tribe Amritsar District			
9	Chapter 5. Social status of unsettled Gujjar Tribe Pathankot District	145-178		
11	Conclusion 179			
12	Suggestions and Recommendations			
13	List of Tables			
14	List of Pie charts			
15	List of Graphs			
16	List of Maps			
17	Questionnaire for scheduled interview			
18	Bibliography			
19	Publication proof	258-267		

#### **1. Introduction**

India is a multi-cultural, multi-racial and multi-ethnic society. It is a land inhabited by various people. Each corner of India has a wide distinction between the culture, lifestyle, customs, tradition, etc of the people in India. Tribes are scattered all across the country. The tribes in India are varied in terms of their socio-economic and political development. Some tribal people are still in their traditional phase, while others continue to adhere to their old lifestyle to a large extent. This shows uneven progress and development among the tribal people in India. Thus, they are not a monolithic lot of people. They have differences in terms of their historical background, socioeconomic and cultural problems, and level of advancement. Some tribes are settled have agriculturists, whereas others live on the peripheries of the forests and depend mainly on forest products – fruits, roots, herbs, domestic animals and timber for their needs of day-to-day life. At the same time, some tribes have made their settlement in towns and villages, where they indulge in casual labour.

Tribes in India differ from one another in racial traits, language, social organization, cultural patterns, etc. The dominant racial tribe among tribes is the Proto-Austroloid. Generally, tribal people are found to be bilingual. Some tribes have been assimilated into the Hindu folds like Bhill, Gonds, Tharu, Garo, Meena, and Bhotia and others have been attracted toward Islam and Christianity<sup>1</sup>.

Tribes are generally a weaker section of Indian society. They are backwards with respect to their education and economic condition. They have been exploited by the dominant section of society- landlords, money lenders, and industrialists, who are responsible for the displacement from their livelihood which develops this sense of alienation among the tribal people from the motherland.

Article 46 of India's Constitution States: "The State shall promote with special care the educational and economic interest of weaker sections of the people and in particular of the of the Scheduled Castes and the Scheduled Tribes and shall protect them social

<sup>1.</sup> Atal, Y. (2006). Changing Indian Society. Rawat publication.

*injustice and all forms of exploitation.*" There are however, tribes which are not Scheduled Tribes (STs) and are generally weaker sections of India's population, like the Scheduled Castes (SCs). India is proudly nourishing various castes, races, and tribes in itself. The followers of different races and tribes have been upbringing their traditional customs in the era of this modernization. However, in the 21<sup>st</sup> century, the development in the field of science, technology, and communication sources is affecting the traditional lifestyle of individuals. As a result, many of the tribes are deserting their hereditary occupations and tribal customs because the tribal people also want to get more economic benefits. However, the tribal people fail to grow parallel to the modern population, due to their traditional and hereditary occupations for a better lifestyle. So it was normal to observe some changes in their dining, language, and costumes under the Influence of other people.

#### **1.2.** Terminology

**1.2.1. Tribe**: India has a superabundance of different castes, cultures, and races. However, whenever the background information of the Indian castes and races is probed, then the history of these castes automatically links with their particular tribe. In the modern days, it is essential to study the history of tribes to understand the nature of the tribal people because modernization could change the habits of tribal people but the influence of their hereditary genes could not be abolished from them.

**The Britannica Encyclopedia** describes the tribes quoting that "**Tribe**, in anthropology, is a notional form of human social organization based on a set of smaller groups, having temporary or permanent political integration, and defined by traditions of common descent, language, culture and ideology.<sup>2</sup>

According to Perry, "A tribe is a group that speaks a common dialect and inhabits a

<sup>2.</sup> Britannica, The Editors of Encyclopaedia. "tribe". Encyclopaedia Britannica, https://www.britannica.com/topic/tribe-anthropology.

*common area*". Kirpal Kazakhs also agree with this view as they also believe that clan is related to collective living and brotherhood.<sup>3</sup>

According to D.N. Majumdar, "A clan is a group of families or groups of families whose members live in a common area and speak a common language and observe certain prohibitions regarding marriage and business. They have developed a well-defined system of reciprocity and reciprocity of responsibilities. Generally, a clan is an austerity, with members marrying within the clan." <sup>4</sup> A clan consists of several clans and the members of each clan have formal relations based on totemic division, territorial attachment affinity or common residence. The major feature of Mujumdar's opinion is that he has considered Sujati marriage, i.e. marrying within the tribe, as the main feature of tribal traits.

There is very little research work that has been done on the history of Indian tribes. That is why many of the tribes do not have any information about their background stories yet. Due to the lack of literary and historical sources, a lot of impurities can be traced in the tails. Having said that, a validation of the oral historical tails is losing day by day and it is very harmful to the historical aspect of the tribe. The research on tribes began a long time ago but there is a piece of very limited information available on the tribes in Punjab. The book by Denzil Ibbetson had a basic and important account of the northwestern Indian tribes.<sup>5</sup> The book was first published by the editor H.A. Rose in 1883. It provides information about all the tribes and castes of Punjab.

Although the glossary covered the entire caste system of Punjab, it focused on understanding the nature and nomadic life of the existing tribes in Punjab provinces. Although, all the tribes in Punjab have their own social, cultural and judicial organizations, related to Indian tribes, some more books were published. 'The Tribal Situation in India' by K. Suresh Singh was one of the few, and the others included 'The

<sup>3.</sup> Kazak, K(1990) "Punjab de Tapriwaas Shikligir Kabile da Sabyachar" Punjabi University.

<sup>4.</sup> Majumdar, D. N. (1961). Races and cultures of India. London: Asia Publishing House.

<sup>5.</sup> Ibbetson, D., & Maclagan. (1990). Glossary of the Tribes and Castes of the Punjab and North West Frontier Province. Asian Educational Services

Wild Tribes of India' by Dr S.C.Dutt, '*Races, and Cultures of India*' by\_D.N. Majumdar, and '*The Nomads of the Himalayas*' by Dr Shyam Singh Shashi.<sup>6</sup>

**1.2.2. Unsettled** terms in the context of the tribal community refer to their living pattern, a large section of the tribal people is living in temporary houses, and most of the houses are made up of wood, bamboo, mud, rice straw and other likely material. Cambridge Dictionary defines the Unsettled as *"likely to change suddenly; not calm or having a regular pattern"*, which clears that the unsettled word covers all the irregular patterns of a thing.<sup>7</sup>

Recently, a few researchers have been done on the tribes in Punjab, due to the less population of tribal people in the State.<sup>8</sup> Some of the similar research includes books by Dr. Sher Singh, titled '*Sikkligars of Panjab*' and '*Panjab de Sansi*' and a book titled '*Punjab de Tapriwas Kabile Da Sabhyachar*' by Kirpal Kizak. The existence of tribes in Punjab was questioned. In the 2011 census, it was declared that there were no scheduled tribes in Punjab<sup>.9</sup> However, recently, some emphasis was laid by the State government to encourage research on scheduled tribes in Punjab.

Due to the visibility and presence of some settled as well as nomadic communities in certain areas of Punjab, some fifteen communities were broadly found by the State government, yet there is a meagre detailed work available on the tribe which is numerical, political, social, and spatially marginalized.

Gujjar Tribe in Punjab played a vital role in the history and culture of Punjab, yet they are no longer considered an essential part of society today. There is a countable portion of Gujjars (Hindu Sikh, Muslim) who are mainly confined to fewer pockets of the State

<sup>6. &#</sup>x27;Shashi, S. S. (1979). The nomads of the Himalayas. Delhi: Sundeep.

<sup>7.</sup> unsettled. (2023). https://dictionary.cambridge.org/dictionary/english/unsettled

<sup>8.</sup> Senior Superintendent of Police, 2018, "Report of Population data of Gujjars, R.T.I. Act 2005" Government of Punjab.

<sup>9.</sup> Census Report of Punjab, 2011 published by the government of India. https://www.censusindia2011.com/punjab-population.html

and work in agriculture, and business, and continue with their heredity vocation as pastoralists<sup>10</sup>. Many of the Gujjar families have settled permanently on occupied common lands in villages and cities of Punjab. However, the lifestyle of unsettled Gujjar families is destitute because they do not have permanent residence, employment, or domicile in a State, which is essential for a stable life.

#### 1.2.3. Gujjar

The Gujjar (also known as Gurjar), are predominantly inhabitants of north and northwest Indian States of Jammu and Kashmir, Himachal Pradesh, Punjab, Haryana, Uttar Pradesh, Gujrat and Madhya Pradesh, having a population of around 53 million Gujjar in India. In the Hindu "Varna system", they are categorised as "Kshatriya",<sup>11</sup> whereas the Punjab government has marked them as a Backward class of Punjab State.<sup>12</sup> In Rajasthan, they comprise about 11% of the total population<sup>13</sup>. The main identification and occupation of the Gujjar community is cattle rearing. Against this backdrop, in Punjab, the perspective of the Gujjar community is different from other States. Though their population is not substantial still they are visible as a different ethnic community. There is no authentic information available regarding the current Gujjar population in Punjab. According to the Gujjar community's leaders, their population is near about 7 lakhs.<sup>14</sup> Fieldwork and review of the literature revealed that the Gujjar community is ethnically distinct from the other communities of Punjab. Initially, they all were pastoral nomads, moving from one place to another, in search of green pastures to rear their livestock. Over time, Hindu and Sikh Gujjars became settled in the Punjab Kandi area (in the foothills of Shivalik), generally known as the backward area. On the other side, a long time ago, the Muslim Gujjars from Jammu Kashmir and Himachal Pradesh

<sup>11.</sup> Institution of Peace and Conflict Studies. (2007). http://www.ipcs.org/. https://www.ipcs.org/ISR-july2007.pdf

<sup>12.</sup> Department of Welfare of Schedule castes & Backwards Class Punjab, the notification number of Punjab State 6816-6SW-12BC-74/13359 dated 12-7-1974 2799(for five years), 2799-SWA-3/79/26569 dated 12-91979 (for indefinite period)

<sup>13.</sup> Directorate of Census Operations Rajasthan. (2011). https://rajcensus.gov.in/.

<sup>14.</sup> In Punjab, there is no authentic information available about the Gujjar population, because the census of 1931 was the last census that was caste-based. Though the Government of India conducted a socioeconomic caste-based census in 2011, its socio-economic caste-based data tables are not released to the Public. According to the 2011 census, the total population of Punjab is 2.77 Crore.

practiced transhumance in Punjab, and with time, they succeeded to be settling permanently in Punjab, in the form of 'Deras', especially on the outskirts of villages.

On a geographical basis, Punjab is divided into three zones, which are Majha, Malwa, and Doaba.<sup>15</sup> The Gujjar families of the Doaba zone belong to the Hindu religion, while the Malwa zone has a population of Rajput Gujjars. Both of the zones provide a stable life to their Gujjar families which leads them to enjoy a healthy environment for their growth and development. On the other hand, the Gujjars of the Majha zone belong to the Muslim religion They are also known as migrants or unsettled Gujjars. The roots of these Gujjars were nourished in the Himachal Pradesh and Jammu and Kashmir States of north India. Having said that, they have to keep moving from one place to another suitable place due to the nature of their occupation. Cattle rearing and dairy farming are the main occupations of this community so they need agricultural land and grass grazing spot for their animal husbandry.<sup>16</sup>

Punjab is the northwestern part of India and it is enriched with a healthy environment for agriculture and cattle rearing since most of the Muslim Gujjars belong to the Jammu and Kashmir State, therefore, the Majha zone of Punjab is the nearest station to these unsettled Gujjar families to survive because of the vast availability of agricultural environment. However, it is not so easy to live in another State without a domicile. Gujjars, therefore, are living a very hard life because of the limited sources of income. They do not have their agricultural land. Unsettled Gujjar families have faced inferior status in society.<sup>17</sup> Unfortunately, to date, they do not receive success from being a part of the Brotherhood of Punjab. The State government are spreading in plain areas also. The Gujjars sustained the existence of their traditional culture of Punjab and have not made any developing programs for the unsettled Gujjar community. Settled Gujjars have been living in the para-hilly areas of Punjab since the 16<sup>th</sup> century, but now the State is due to extreme freeze weather. Usually, they prefer to stay near a canal and grazing area in the foothills of the Shiwalik range. Hoshiarpur, Ropar, and Nawanshahr

<sup>15.</sup> Singh, D., Manku. (1997). Geography of Punjab. Kalyani Publishers.

<sup>16.</sup> Question no. 05 was asked in scheduled Interviews done on Gujjars in the selected area.

<sup>17.</sup> Sekhom, S. S. (2003). Gujjara kabīle dā loka sāhita: sankalana, khoja te wishaleshana.

Districts of Punjab are nourishing the Hindu Gujjar community regional Variations-Hindu, Sikh, and Muslim Unsettled Gujjar community came from Jammu and Kashmir and Himachal Pradesh.<sup>18</sup>

at the beginning of every winter season because it is very difficult for them to survive in their towns in extreme weather conditions. In the winter season, the upper hilly area is covered with snow and they are unable to feed green and nutri-enriched grass to their cattle. After the end of winter, they move back to Jammu and Kashmir. However, some of them have made their permanent settlement in Punjab, which saves their economic energy as well as their time. Unsettled Gujjars cannot have permanent residence in Punjab so they cannot take any advantage of government welfare policies. Their children face so many problems with admission to schools because they do not have proper residence proof. Most of the nomadic Gujjars belong to the Muslim religion, Gujjars are not animated in every district of Punjab but in small numbers, though they are in large numbers in the Majha zone of Punjab. They live in temporary and mud houses in a joint family structure, whereas some families form groups and live together. They take land on lease from the landlord of the village for the cattle-rearing occupation. Due to low income, it is very difficult for them to purchase their agricultural land. Where they make their houses and yield crops for the cattle, they follow the Gojari language with Urdu script,<sup>19</sup> while the new generation of the Gujjar tribe is not showing much interest in their mother tongue. However, the parental generation does not wish to lose their language and dialect because all the literature of the Gujjar community has been written in their traditional language and they want to save their antique heritage.<sup>20</sup>

Although modernization is having some effects on their culture, many of them still wear the traditional dhoti kurta dress, whereas women wear Ghagra, choli and long dupatta.

<sup>18.</sup> Kaur, B. (2010). Bīta de gujjarām dā sabbhiācāra.

<sup>19.</sup> Dr. Mamta.(2016). Gujjar kabile da Sabhyachar.

<sup>20.</sup> Sekhon, S. S. (2003). Gujjara kabīle de lok Geet

The women also follow their tradition of Ghungat.<sup>21</sup> on special occasions, they show more brotherhood as compared to other tribes or communities. They are very social and faithful to the traditions and customs of their tribe.

The Gujjar tribe has its customs and rituals which are primarily connected to Islam and are carried out on special occasions such as birth, marriage, and death. The focal point of the Gujjar marriage ritual is Nikah which is conducted as per the Islamic tradition. After the child is born, the circumcision ceremony is also held and Jaggery, Patase, Halwa, and Kheer (Sweet Dishes) are used among the people of the tribe gathered at the "Sunat" ceremony of the child.<sup>22</sup> According to Islam, after a person dies, he is buried.

Gujjar community believes in the local Panchayat system or judiciary system; they prefer to seek out their disputes within the community instead of appealing to government institutions. They elect a Sarpanch and Nambardaar within their community and authorise them to take decisions about their community, however, according to Islamic culture. The whole community gives respect to the nominated persons. They follow their judgements and cannot make appeals against them<sup>23</sup>.

**1.2.4. Understanding Social Status of a Community:** According to the Sociology Dictionary, "Social status" refers to one's rank in the community and their place in the social hierarchy."<sup>24</sup> Britannica Encyclopaedia defines social status as the relative rank that an individual holds, with attendant rights, duties, and lifestyle, in a social hierarchy based upon honour or prestige. Status may be ascribed that is, assigned to individuals at birth without reference to any innate abilities or achieved, requiring special qualities and gained through competition and individual effort. Ascribed status is typically based on sex, age, race, family relationships, or birth, while achieved status

<sup>21.</sup> Kaur, B. (2010). Bīta de gujjarām dā sabbhiācāra.

<sup>22.</sup> Darya. (2014). Punjab De Kabele : Atet Te Vartmaan. Ravi Sahit Prakashan.

<sup>23.</sup> Majumdar, D. N. (2021). Races and Cultures of India. Hassell Street Press.

<sup>24.</sup> Bell, K. (2022). Achieved status. *Open Education Sociology Dictionary*. <u>https://sociologydictionary.org/achieved-status</u>

may be based on *education*, occupation, marital status, accomplishments, or other factors.<sup>25</sup>

The social status of any individual is determined in different ways. In sociological terms, a person can earn his or her social status by his or her achievements; this is known as achieved status. Alternatively, one can inherit his or her position in the social hierarchy via the work they do; this is known as ascribed status. Status is generally the position of a person in the society. National Committee on the Status of Women in India (1974) defines it as "*Status refers to a position in a social system or subsystem which is distinguishable from and at the same time related to other positions through its designated rights and obligations*". <sup>26</sup> This also includes power and prestige attained by an individual. Every status in a social structure can be viewed as superior or inferior and it involves comparison and grading. Status defines how a person is supposed to behave and carry one's responsibilities.

#### 1.2.5. History and Background of Gujjar

The Gujjar tribe has a very interesting and glorious history. People of this tribe were known for their fearless, brave, hardworking and nomadic nature. They have the main occupation of cattle rearing and agriculture. The population of Gujjar tribes exists in Jammu and Kashmir, Uttar Pradesh, Rajasthan, Haryana, Himachal Pradesh, Madhya Pradesh, Gujrat, and Punjab.

It is very difficult to have authentic and right facts about the history of the Gujjar tribes. Concerning this, the British Indian Government had taken some steps to restore the historical figures. In 1883AD, the British Indian Government Sir Denzel Ilbert published a book based on a census report of Punjab under the title of 'A glossary of tribes and castes of Punjab and North Western Frontiers provinces'.<sup>27</sup>

The book provides a handful of facts about the history, culture, and customs of the Gujjar tribe. This glossary also reveals the fact that the Gujjar tribe had a relationship

<sup>25.</sup> Britannica, T. Editors of Encyclopaedia. Social status. Encyclopaedia Britannica. https://www.britannica.com/topic/social-status

<sup>26.</sup> Devendra, K. (1985). Status and Position of Women in India, With Special Reference to Women in Contemporary India. http://ci.nii.ac.jp/ncid/BA4174467X

<sup>27.</sup> Ibbetson, D. (1990) A glossary of tribes and castes of Punjab and North Western Frontiers provinces'

with Tomar Rajputs in the past. However, Rudolf Hoerle did not present his thoughts as very legitimate. In this glossary, another fact was discussed about the sixth century, which States that when Hunas came from Central Asia to invade India, some members of the Gujjar tribe were also part of that army.

#### 1.3. Etymology of 'Gujjar'

Western authors had not given any Statement on the origin and meaning Gujjar tribal name. Only some Indian historians tried to give a few logical facts behind the etymology of Gujjar. The word Gujjar originated from the Sanskrit language. It describes the people who are brave, and fearless and defeat their enemies on the battlefield.<sup>28</sup>

Gujjar word is a combination of two words- one is "*GAU*" and the other is "*CHAAR*". Where first word Gau stands for cow and the second one is Chaar meant for Grazing. Hence, the Gujjar word stands for those people who, occupationally, undertake cow grazing. That is why Gujjar tribal people are famous for cow rearing<sup>29</sup>. But cow rearing was not the foremost occupation of this tribe. In the beginning, members of this tribe owned buffalos, sheep, and goats also. It could not be believed that Gujjar word drives from "Gauchaar".

Dr B.N. Puri gave a theory that Gujjars transferred from the Gussar of the Kushan kingdom army. Regarding the Kushan Gujjar, he writes that Guzara is an official title in the documents of Khotan. Khotan was an important place in central Asia. Kushan came from Khotan.<sup>30</sup>

There were some trending words similar to Gujjar in different parts of Asia. A famous historian Dr Satya Ketu Vidyalankar made a relation of the word Gujjar with the 'Kuchar'. He said that natives of Kucha in central Asia were known as Kuchar. After

<sup>28.</sup> Gujjaron Ke Pracheen Ithaas Ke Panno Se. (1995). Awaj -E-Gujjar, The Gujri Research Institute. Gujjar Desh.Charitable.Trust Jammu.

<sup>29.</sup> Dr. Verma, D.(2008) Gujjar Jatti ka Rajnatika avam Sanskritik Ithihas.

<sup>30.</sup> Khotan was an important place in central Asia. Khusan came from Khatan.khusan came from Khotan. Dr. Puri, B.N. (1965) "India under the Khusan": Bhartiya vidya Bahwan, Bombay.

some time had passed, Gujjar became the word from the Kuchar.<sup>31</sup> Gujjar established themself as rulers of the Kucha area, they had been ruling over the people of the Kucha region for centuries.

Another fact is that the word Gujjar is a developed phase of the 'Gurutar'. A thousand years ago, when a tribe defeated their enemy on the battlefield, then their enemies called them Gurutar. The word 'Gurutar' was given to Gujjars because they proved to be more powerful than their enemies.<sup>32</sup>

Gujjars were also known as 'Gurjjar'. The word stands for warriors and brave In the Urdu language roaring sound of Loin is known as 'Garjana'. The brave warrior who roared like Loin on the battlefield was named Gujjar.<sup>33</sup>

Thus, separating the word treaty would make it easy to understand the meaning and nature of the word. Like, Rana Ali Hasan defines the word Gujjar in their words that the Gujjar word derives from the 'Gurjar'. Gurjar word is a combination of 'Gur'+ 'Ujjar', here word 'Gur' stands for the Enemy and 'Ujjar' means Destroyer of the enemy. Hence, Gurjar means enemy destroyer or victor. It shows the bravery of this race and is masculine gender. So Gujrat State was named by the Gujjar because they had a responsibility to secure the State from enemies. <sup>34</sup> This definition proved that Gujrat existed only due to the bravery and warrior nature of the Gujjar community.

The interpretation of the Gujjar word is not complete here. Many scholars attempt to find the origin of the Gujjar tribe with a geographical aspect. Dr Ramparshad Khatana revealed that the word Gujjar originated from the 'Gurjas'. According to him in the light of research and literary, archaeological and 'geographical evidence the Gurjaras may be descendants of the Guri's (Georgians) who inhabited a territory between the black sea and the Caspian Sea south of the Caucasus Mountains, now in the Soviet Union'.<sup>35</sup>

<sup>31.</sup> Verma, D.(2008) Gujjar Jatti ka Rajnatika avam Sanskritik Ithihas:

<sup>32.</sup> Verma, J.K. (1954) Gujjar Itihaas, Veer Gujjar Parkashan.

<sup>33.</sup> Dr. P, Dalip. (1999). Gujjari lok Sahit: Gujjar Samaaj Sahitya

<sup>34.</sup> Chouhan, R. A. H. (2001). A Short History of Gurjaras" (Past and present). Gujjar Desh Charitable Trust.

<sup>35.</sup> Khatana, R. P. (1992). Tribal Migration in Himalayan Frontiers: Study of Gujjar Bakarwal Transhumance Economy. <u>http://ci.nii.ac.jp/ncid/BA20304759</u>

There is another concept which deals with the potential that the origin of Gujjar might belong to other countries, 'Gujjar was a foreign national tribe, who invaded India along with Huna and at last reached the Gujrat through the route of the Northwestern frontier. They made their possession at the State, which land was later known as Gujrat.'<sup>36</sup> Due to their immigrant background, they have been considered a non-national race in India.

Some scholars gave a different theory that Gujjars originated from the 'Gour' Brahman of the Hindu Religion. After establishing a relationship between Gujjar and Gour the Statement was given by A.M.T. Jackson, '*The Gour Brahman were and indeed are purohits of the Hindu Gujjar and still minister to some who converts to Islam*'.<sup>37</sup> The influence of Islamic Sufi-saint on common people was another factor behind the conversation of their Hindu Religion to Islam. Hence, these theories show the basic concept behind the etymology of the word Gujjar.

It seems very difficult to get an authentic and accurate source about the historical background of the Gujjar tribe. The research work regarding tribal communities was carried out by the British India Government. In 1883 the government published the book "*A Glossary of Tribes and Castes of Punjab and Northwest of Province*" based on the Census Report of Sir Denzel Ibbetson, which had information regarding the Historical background, lifestyle and customs of the Gujjar tribe. In this glossary, Rudolf Hoernle relates the Gujjar with Tomars i.e. the Tanwar Rajpoot.<sup>38</sup>

Several centuries ago, humans had been living in different tribes and following pastoral occupation for a living. The diverse geographical features forced the man to move from their motherland to survive living in a more suitable environment. Hence, the Gujjars like Aryans also came to India from central Asia from 500 B.C. to 500 A.D. in several assemblages. The original opinion about the original homeland was Gujjarasthan or Georgia. The uncomfortable circumstances sent them towards their diaspora.<sup>39</sup> They had been following the Animal Husbandry Occupation from the

<sup>36.</sup> Dr. Patel.D.(1999). Gujjari lok Sahit:

<sup>37.</sup> Bharadwaj, A. N. (1994). History and Culture of Himalayan Gujjars.

<sup>38.</sup> Sekhom, S. S. (2003). Gujjara kabīle dā loka sāhita: sankalana, khoja te wishaleshana.

<sup>39.</sup> Anjum, R. (2001). Gojjari Adab di Sunehari Tareef. Jammu Kashmir Academy of Art Culture and Language.

beginning. Therefore, it was quite possible they had to leave their homeland in search of new pastures.

Dr. Sukdev Singh Sekhon and many scholars have marked the arrival of Gujjars in India in the Sixth century A.D. and believed that when the Hunna came from central Asia and invaded India, the Gujjar tribe was one of the races and tribes emanated under their command. During that period, these people had fierce clashes with the king of Kanauj, however, the majority of them settled in Rajputana. Out of these, the people of the Chaluka tribe left for South India. Those people who settled in North India had to fight with the local densities to make their permanent settlements. In 840 A.D. Gujjar established their princely State under the leadership of Mehar Bhoj.<sup>40</sup> In the context of Historical grounds, the position of the Gujjar tribe in India is a bit clear to some extent. V.A. Smith well-thought-out that Gujjars entered India in large numbers from Asia immediately after the invasions of "Hunna" in India and settled permanently in this region. Anyhow, Smith's Statement did not clarify the homeland of Gujjars in Asia. Some of the Prominent historians, Dr. Mangubhai Ramdas Patel, Sachadanand Bhattacharya, P.C. Bagchi, Dr. L.B. Ram Anant, Dr. Harnley, Dr. Haskin Wooler and Ramprasad Katana show their common opinion that Gujjars came to India from Central Asia. Shivaji Sawant also considers the Gujjars tribe to be a nomadic tribe that came to India from Central Asia.<sup>41</sup>

Dr. D.R. Bhandarkar links the Gujjar tribe with the Khazar tribe. He writes that the Rajputs like Pratihar, Parmar, Solanki and Chauhan considered themselves to be supreme, they were the descendants of the Gujjars who were called Khazars. The Gujjars entered India along with the Hunna in the early sixth century.<sup>42</sup> Many Gujjars

<sup>40.</sup> Sekhom, S. S. (2003). Gujjara kabīle dā loka sāhita: sankalana, khoja te wishaleshana.

<sup>41.</sup> Mamta. (2016). Gujjar Kabile Da Sabhyachar. Gracious Books.

<sup>42. &</sup>quot;Rajputs among whom stood in the top most rank, the Pratihars, Parmaras, Chaulukyas and Chahamanas were the descendants of Gurjars who were originally called Khazars and came along with the Hunas at the beginning" Dr. Verma, D.(2008) Gujjar Jatti ka Rajnatik Avam Sanskritik Ithihas: Gurjars Sahtiya Parkasahn Samiti.

claim to be of Rajput origin, among which Rawat, Bhargar, Chaprana, Doi, Kisana and Sardhana are the main castes.

According to Motilal about how the Gujras established their rule by decentralizing their power in India, after the fall of the Gupta dynasty, the Gujjars decentralized their power and established a political system Stability had been established. Their main kingdom was founded near Rajputana and Jodhpur.<sup>43</sup> Thus they not only established their political spheres of influence but also gained State power.

Grierson made the Statement that Gujjar migrated from Rajasthan and settled in Punjab, Jammu and Kashmir and Himachal Pradesh. According to him linguistic proximity of the Gujjars living in the semi-mountainous areas of the old Punjab from Chamban etc. to North-West Punjab with Eastern Rajasthani and especially the Mewari and Mewati dialects suggests that the Gujjars migrated from Rajasthan to these above areas.<sup>44</sup> After reading the opinion of the above great scholars, it can be said that the background of Gujjars is related to Rajasthan and their caste in Hindustan is mainly related to Rajputs.

Dr. Muhoyiudin made light of how the Gujjars worked in North India starting from Georgia. Mohiuddin writes that the original homeland of the Gujjars was Gurjaswal (Georgia). They settled in small groups along with other tribes in different parts of North India. In addition to the above scholars who believe that the original place of residence of the Gujjar tribe in Central Asia, there are many other scholars, including Dr. Haridar Watt Shailesh, Dr. Abid Hussain, Dr. Grierson, Dr. Hajari Prasad Dwivedi, Satyukat Vidyalankar, Dr. Gunanand Yal, Dr. The names of Suniti Kumar Chatterjee etc. deserve special mention.<sup>45</sup>

Among the scholars who have rejected the concept of Gujjars being a 'foreign race', G. H. Hard, also, Vaidya, Jatinder Kumar Verma, Bej Nath Puri, Mr Ratan Lal Verma, Krishna Swamy Ayogar Dr Satyaprakash, Rati Bhan Singh Nahar, Rana Ali Hasan

<sup>43. &</sup>quot;Gujjar paratihar tatha unki Nirmaan kala" Awaj-E-Gjjar. Gujjar Deshs Charitable Trust.

<sup>44.</sup> Grierson, G. A. (1990). Linguistic survey of India: The Pahari Language: Vol. XIII. Low Prince Publication.

<sup>45.</sup> Mamta. (2016). Gujjar Kabile da Sabhyachar. Gracious Books.

Chauhan, Sir de Najal Eaton, K. C. S. I, Prof. Ramesh Gupta, Dr. The names of Vaid Pratap Vedik etc. are worth mentioning. According to these scholars, Gujjars are of the Aryan race and are the original inhabitants of Gujjarat State.

According to Dr. Sekhon, K. M. Munshi relates the Gujjars to the Aryan race. According to him, the people of Rajputana, Malwa and modern Gujjarat belong to the same ancient race. When the people living in this region migrated to other parts of the country and occupied many princely States, seeing their bravery and courage,<sup>46</sup> the people gave them the name 'Gujjars'." According to Munshi, Gujjars are related to the Aryan race. The addition would have also confirmed the deaths of the above scholars.

According to Munshi's views on how the Gujjars established their small kingdoms in North India and established relations with the Rajputs after the fall of the Gupta dynasty, "After the fall of the Gupta dynasty, the Jhangars organized themselves in different directions, moved towards and established many small princely States. During the period of Mihar Bhoj, Gujjar Province extended from Punjab in the north to Narmada in the south of India. This shows that the Gujjars had an inheritance relation to the Rajputs of North India".<sup>47</sup> The Gujjars are proud to trace their origin to the Rajputs.

Sir John General Edward Ballor considers the Gujjar tribe to be Aryans and writes "*The Gujjars are Aryans because they had no connection whatsoever with any Anarian nation before the Aryans. They are strong, attractive, beautiful, shapely, daring Aryans of the holy race. their women are also attractive, beautiful, tall, brave, clean and well-behaved.*"<sup>48</sup> The beauty, attractiveness, and strength of Gujjar men and women are the true mark of their Aryan status.

According to many historical facts, in the second half of the 10<sup>th</sup> century, the Gujjars migrated from Bhinmal to Delhi and then gradually settled in the princely State of Jammu and Kashmir through Punjab etc. This is also supported by the words of Sukhdev Singh Sekhon that about 18000 Gujjars migrated from Bhinmal to Delhi and

<sup>46.</sup> Sekhom, S. S. (2003). Gujjara kabīle dā loka sāhita: sankalana, khoja te wishaleshana.

<sup>47.</sup> Sekhon, S.S (2003) "Gujjar kabile de lok Geet"

<sup>48.</sup> Dr. Verma, D.(2008) Gujjar Jatti ka Rajnatika avam Snskritik Ithihas.

settled in the surrounding areas of Delhi. Later during the reign of Humayun or Akbar, they migrated to Punjab, Uttar Pradesh and the adjoining hilly regions."<sup>49</sup> Thus we see how during the reign of Humayun or Akbar the Gujjars advanced towards the areas around Delhi and Scattered and settled.

According to Grierson, Gujjars migrated from Rajasthan and settled in Punjab, Jammu Kashmir and Himachal Pradesh. According to him, the linguistic proximity of the Gujjars living in the semi-mountainous areas of the old Punjab from Chamban etc. to North-West Punjab with Eastern Rajasthani and especially the Mewari and Mewati dialects suggests that the Gujjars migrated from Rajasthan to these above areas.<sup>50</sup> After reading the opinion of the above great scholars, it can be said that the background of Gujjars is related to Rajasthan and the main relationship of this caste in India is with Rajputs.

Apart from the above scholars, Shri R. N. Tripathi, Shri V. B. Mishra, Multan Singh Verma, Vasudevananda Tirth, Easam Singh Chauhan, Prof. Ganpati Singh, Dr. Dasharatha Aujha etc. believe that India is the original place of residence of Gujjar tribe and accept them as Aryans.

Regarding the historical background of the Gujjars, different assumptions about the background of the tribe in different States are prevalent. The Gujjars of Rawat Ghat trace their background to a Rajput named Rawat based on the legend that, according to them, Rawat fell in love with a girl named Gorsi who danced and sang in the streets of Jaipur.<sup>51</sup> But when Gorsi's family members and other relatives objected to their relationship, Rawat had to go to war with them.

A Glossary of Tribes and Castes of Punjab and N.W.F. in the province also there are mentions of many folk tales prevalent among different tribes of Gujjars which they have related to their background. Among them, Gujjars of Bhargar, Chaprana, Doi, Kisana and Sardhana caste trace their origin to Rajputs, while Gujjars of Phala caste trace their relation to Raja Sambans of Vadera Garh Ghajni Deccan, but Raja Sambans married a

<sup>49.</sup> Sekhon, S.S. (2003) "Gujjar kabile da Lok sahit."

<sup>50.</sup> Grierson, G.A. (1990). "The Pahari Language Vol. XIII"

<sup>51.</sup> Dr. Mamta, (2016). "Gujjars kabile da Sabyachaar"

girl of Ganga Kisana caste. Karak became Gujjar. Similarly, the Munin caste traces their origin to King Indra Rai, the Pandanes to Raja Phad Rai, the Chapre caste to Kshatriya origin, and the Bandhs and Bajars to the Jats.<sup>52</sup> Rana Ali Hassan Chohan believes that there are about one and a half thousand tribes in the Gujjar tribe today and behind each of these tribes there is a history. Based on the above considerations, it can be said that most of the tribes are related to the Rajput. The importance of this is also due to the repeated mention of different areas of Rajasthan like Chittorgarh and Jaipur in many other folk tales Apart from this, based on several Tamar letters from Patiala, Rashtrakuta and Dohad inscriptions and the testimony of many foreign travellers, many scholars have linked the people of Rajput caste like Pratihar, Parmar, Chalukya, Solanki and Chohan etc. with the Gujjar caste.

The research work centred on contemporary Punjab. It covers the time period from 1966 to 2016. After the division of India and Pakistan in 1947, Pakistan got major part of West Punjab. Again in 1966, Indian Punjab has been divided in two parts, Punjab and Haryana on Linguistic basis. Hence, the time period for the research work has been taken 50 years of contemporary Punjab. This time period will help to know growth and development of Gujjar tribe in the last five decades.

This research will also showcase the ground reality of society regarding the behaviour, adaptation and approach toward nomadic culture concerning the social and economic life of these Gujjar families. All living beings wish to lead a stable life full of comfort, which seems to be a long way for these tribal people. A large section of the tribal families is living below the poverty line while they are working hard but unfortunately, not getting the fruitful results of their labour they deserve.<sup>53</sup> The research would focus on the responsible factors for the backwardness of the Gujjar tribe. After finding the main obstacles to the growth and development of the Gujjar tribe, some suggestions would be made to the society and the State government. So, Gujjar tribal people can also stand on their own feet and enjoy a respectful status in society.

<sup>52.</sup> Ibbetson, D. (1990). "A Glossary of the Tribes and Caste of Punjab and Northwest Province" Language Department of Punjab.

<sup>53.</sup> Darya. (2014). Punjab De Kabele : Atet Te Vartmaan. Ravi Sahit Parkashan

#### 1.4. Research Objectives

- To analyse the process of Gujjars' mobility from hills to plain areas
- To Examine the socio-economic status of unsettled Gujjars' in the Majha zone of Punjab
- To identify the reasons for the low literacy among Gujjars
- To explore the folk culture and literature of the Gujjar community
- To provide suggestions and recommendations for the upliftment of Gujjars

#### **1.5. Research Methodology**

The study unveils the sociological as well as historical aspects of Gujjars in contemporary Punjab. The sociological and historical research methodology combined together used to explore the historical background and current social status of Gujjar tribe. As far as the approach to research in the present study is concerned, it is a study in which an attempt is made to analyze the social status of an unsettled community of Gujjars. The study was conducted in four districts of Punjab namely "Tarn Taran, Amritsar, Gurdaspur, and Pathankot" where the majority of these people reside. To achieve the said objectives, both primary and secondary data were used. The primary data was collected through interaction with oriented people. The personal interview method was also used for collecting the desired information. The collected data were analysed and calculated with the help of *Microsoft Excel software*. The numeric results would be used to compile the data The secondary data was collected from the published books, research works, the literature of that tribe, thesis, reports, magazines, etc. and various official sources. So, overall qualitative research methodology will be used to make an authentic and fruitful research work.

#### 1.5.1. Sample Design

# I. Selection of Study Area

Four Districts Tarn Taran, Amritsar, Gurdaspur and Pathankot have been selected for the present study, because:

1. Research work is under the subtitle of "A study of Majha zone of Punjab", above mentioned four districts lie in the Majha zone.

2. Subjects of this research are the habitats of these Districts.

3. This zone plays the vital role of gateway for Gujjars to enter other States of India.

# II. Selection of Respondents/ Sample

The survey will be conducted in the Ten most Gujjar-populated villages of each selected District of Punjab. The sample will be collected from five Gujjar families in each village. Hence, there will be a sample size of 200 respondents in the Majha zone.

 orientation of villages having the majority of unsettled Gujjar families.

 Sr.no
 District
 Oriented Villages

 1
 Amritsar
 Jandiala Guru. Muradpur, Dashmeshnagar Lola, walah, Verka,

 Kot Khalsa, Bal Schandar, Mallowal, Gerhri Manndi and

The following Four districts of the Majha zone will be focused on research with the			
orientation of villages having the majority of unsettled Gujjar families.			

1	Amritsar	Jandiala Guru. Muradpur, Dashmeshnagar Lola, walah,
		Verka,
		Kot Khalsa, Bal Schandar, Mallowal, Gerhri Manndi and
		Bohru.
2	Tarn Taran	Sheron, Bala Chak, Wein Puin, Ekal Gadda, Kang,
		Sangha, Chabbal, Kakka Kandiala, Lahuka and Mughal
		chak.
	~ .	
3	Gurdaspur	Shikar Mashian, Bahlowal, Kalnaur, Mirja Jaan, Sadhu
		chak,
		Alle Chak, Bhatwaal, Wadala Bangar, Nabipur and
		Nrangpur.
4	Pathankot	Malpur, Kothe, Kanpur, Behlolpur, Malpur, Gujju Jagir,
		Mudde, Bhagwanpur, Mangyal, and Bahadur Lerhi.

Table no. 1: list of oriented Districts and villages

# 1.5.2. Data Collection Method and Tool

# **Primary data collection**

- i. Field Work
- ii. Census Reports
- iii. Government Reports

# Tools

- i. Questionnaires
- ii. Camera
- iii. Camcorder
- iv. Mic

#### Method

i. Interviews.

# **Secondary Data collection**

- i. Historical Books Related to the Topic
- ii. Articles
- iii. Thesis
- iv. Journals
- v. Literature of tribe

#### 1.6. Review of Literature

#### I. Thesis

**Community, Identity and Politics: A Study of Gujjars In Contemporary Punjab, Rajinder Kaur (2021).** No doubt there are many definitions for the term community but there are also some common features present in all these definitions like all these definitions describe community based on primordial ties which are critical to the 'traditional' or pre-colonial Indian society, and these include 'Jaati' (caste), village or religious sect. Such communities are referred to as natural groupings developed organically basing their ties on shared blood, language, history, and territory. In this way, the community becomes a social entity with characteristic features of continuity, unity boundedness, and strict adherence to tradition. These communities and their related particular culture serve as the base for the identification of individual members and also for understanding their primary social context.

Socio-Economic Status of Gujjar Women In Panchkula And Yamunanagar Districts of Haryana. Puneeta Behl (2020). This study was conducted to assess the socio-economic status of Gujjar women in the Panchkula and Yamunanagar districts of Haryana. It explores the current social and economic status of Gujjar women to study why they are still living according to the age-old orthodox practices and what conditions limit these women to their homes despite active work participation in the dairy sector. The work done by these women is not recognized by their respective families and the community which affects their overall status. They are not active decision-makers in the family ranging from financial matters as well as other matters related to children. Their primary say is in matters of kitchen and festival preparations. They are respected in the family but only if they adhere to the norms and value system followed by the community.

**Culture and Identity formation: A study of Settled Gujjar community in Jammu, Nisha Sharma (2012)** The present study is an attempt to understand the culture and identity formation among the settled Gujjar community in Jammu in the State of Jammu and Kashmir (J&K). The Gujjars who led a nomadic life for a long period of time and engaged in transhumant economy that determined their social life are becoming a settled community in recent years. The process of settling down, has witnessed several changes in the culture of the Gujjars. The study also focuses on the cultural aspects of Gujjars like kinship rules, clan, marriage patterns, customs, rituals and ceremonies. The study related the culture of the Gujjars to the question of their identity formation in the present context by focusing on their role and space in current politics of the state. It is argued that culture plays very crucial and important role in shaping Gujjars identity, though there are other factors as well that are equally responsible for identity formation among them like education, reservation, role of various Gujjar Organizations, special developmental programmes for them **Bazigar Kabile De Rivayti Sabhyachar te Lok Dhara Da Vishleshanatmic Adhyan, Meenu (2006)** In this systematic research work has been divided into six chapters, Dr. Meenu, studied the background of various nomadic tribes of India in addition to giving information about the theoretical aspects, the lack of functional productive ability behind the history of their migration, various aspects like religion, religion and trade. The reasons are responsible. She studied the historical background of the Bazigars and accepted them as part of the Vanjara tribe and described various castes of the Bazigar tribe. This Research work also analyses the adaptation of some rural games of Punjab with the name of the Bazigar tribe.

#### Punjab De Kahnabadosh kabile Te Adhunikta Da Parbhav, Chaman

Lal. (1999). Five tribes Sansi, Bazigar, Nath-Jogi, Shikligar and Madari have been made based on this research arrangement. This research work is divided into five chapters in which the first chapter has the historical and cultural background of the years. The second chapter deals with the inter-relationship of tribes. In the third chapter, the customs and lifestyles of the tribes are presented. The fourth chapter of the research paper focuses on the impact of modernity on the tribals' lifestyles which presents the stages of the tribals' internal and external life with the advent of modernity. It mentions the impact of urbanization, industrialization and scientific inventions on tribal culture. This research has several limitations. By basing the research on more than one tribe, a substantive approach could not be adopted. In this research, nothing was analysed about the folk literature of the tribes, while the change that took place through the medium of literature could have been grasped more subtly. In this research work, neither the places where the tribes lived nor the information about the persons and indicators from whom the information has been collected has been given. Because of this, the nature of the research work is descriptive and at the level of analysis, many limitations can also be seen in it.

### Punjab De Gujjar Kabile Da Sabychar, Sukhdev Singh Sekhon (1998),

It was the first Ph.D. research work on the Gujjar tribe of Punjab. Dr. Sukhdev Singh Sekhon tried to focus on the cultural and social life of the Gujjar tribe. He describes that there are two types of Gujjar in Punjab i:e settled and unsettled Gujjar communities. Occupation of both communities is nearly the same, but some customs have a difference. In this book, the author made his emphasis on exploring the culture of the Hindu Gujjar community. After some basic historical background, the folklore of the Gujjar tribe has been explained in detail. Gujjar tribe has their folk literature, which has been sung by them on different occasions in their life.

#### II. Books

The Gujjars- Volume III, Dr. Javed Rahi (2019) Gojri has a place with the focal gathering of the Indo-Aryan subfamily of Indo-European dialects. Gojri (or Gojri) is spoken by the Gujjars (or Gujjars), generally roaming pastoralists, who are dispersed broadly all through the northern Subcontinent. While staying an "oral society" in the exemplary sense, Gujjars in ongoing many years have started going to class, arranging strategically, and composing verse and composition in their language. Today, to some degree in light of government sponsorship, the degree of Gojri broadcasting and artistic movement is higher than that for other minority dialects in the district. Until this point, be that as it may, Gojri misses the mark on a settled set of composing shows. Scholars and editors will generally compose phonetically, and with stunningly differing levels of reference to the shows of Urdu, the essential language of more extensive correspondence and the language of training in many networks.

**Gujjar Kabile da Sabyachar, Sukhdev Singh Sekhon (2016)** In this handbook, the researcher has compiled valuable information about the culture of the Gujjar tribe using various methods and techniques of fieldwork. In present times the tribes are losing their identity and getting integrated into mainstream society for the fulfilment of basic needs. In the face of such change, it becomes very important to preserve and study the culture of the tribes because the tribes have a different way of life in which they are keen to maintain their integrity. This uniqueness lies in customs, rituals, occupations, folk religion, folk beliefs etc. Mamta has tried to get important information by focusing her attention on these peculiarities of the Gujjar tribe of this region. To understand the culture of a nation or tribe, the folk arts and literature created by it become the most important source. Folk literature is an art form that presents the

underlying sentiments of a caste or group. An attempt has been made to understand the culture of the Gujjar tribe.

**Punjab de Khanabadosh Kabile, Dr. Mohan Tyagi (2014)** Author has been active in the field of tribal studies for many years. In this book, he covers eight research articles on various tribes of Punjab are included. In these articles, Dr. Mohan Tyagi has tried hard to draw the social and cultural picture of Bazigar, Sikligar, Sansi, Marasi, Antia, Gujjar, Bangala and Nava tribes. While these articles are bound in a common formula regarding tribal origin, they also determine their distinct identity from a socio-cultural point of view. The first chapter of the book is about the Bazigar tribe. It gives detailed information about the brief history of the Bazigar tribe, folk life and rituals related to birth, marriage and death. This research area presents a vivid picture of the socio-cultural background of the Bazigar tribe. In this book, along with the changing image of the tribe in the present era, the functional elements behind this change have also been identified. The second research paper of the book is about the tribe.

**Punjab de Tapariwaa, Dr. Baldev Singh Badan (2014)** this book provides detailed information on the theoretical perspective of clans, it also provides valuable information on clan definition, characteristics, classification, totem taboo tradition, marriage system, justice system and lifestyle. Prof. Kirpal Kazak has a notable role in tribal research. He has conducted important fieldwork on the tribes of Punjab. In this research paper, he has given the historical background of tribal, nomads, semi-settled, criminal tribes and scheduled tribes as well as the internal structure of the tribal system, social behaviour, tribal consciousness, tribal folk beliefs and tribal groups as a whole. The totem taboo tradition that binds the organization is described in particular detail. This book gives a handful of details about the nature and culture of the Bazigar, Bawriye, Marasi, and Sansi tribes of Punjab.

**Punjab de Kabile, Ateet Te Vartmaan, Dr. Darya (2013)** The first book by the same author was "Sansi Kabile da Ithihaas", after the research work on the single tribe, he made a wide attempt by his new book Tribes of Punjab. It was a good source to know the basic facts and knowledge of all the tribes of Punjab. Several things are like all the nomadic tribes, but in some aspects, they are enjoying different customs and traditions which makes them separate from each other. To understand and study the Punjabi culture, it becomes very important to understand the culture of the different tribes living in it. Although the existence of eight tribes is accepted in Punjab at present, more than 20 tribes are living in various parts of Punjab in the form of different fragments and small groups. For this purpose, major tribes living in Punjab are Sansi, Bazigar, Bauria, Gujjar, Madari, Shikligar, Gadi Luhar Marasi etc. have been made the basis of study. To understand the cultural pattern of these major tribes, their historical background, rituals related to birth, marriage and death, religion, justice and economic system, apart from the Gupta linguistic system have also been taken as an object of study.

**Tribal Education, Davendra Thakur (2009)** Education is the only tool to shake hands with the modern world. Hence, tribal people are not getting as much education as they need. The author reveals the scope and nature of tribal education in modern India. Education planning and developments for tribal people since Independence have been listed in the book. Problems and Barriers to Tribal Education in the Context of present education policy are drawn in the text. The author emphasises introducing job-oriented or skill-developing education to tribal people. So they can get attracted towards formal school education. It has been accepted that the medium of instruction must be the mother tongue.

**Indian Social Structure and Culture, K.L.Sharma (2008)** This is a very important book to understand the basic structure of Indian society. India is a nation with a lot of geographic and social versatility. This book gives a lot of information about the population profile of India. India has been nourishing urban and rural populations for many centuries. A major part of the Indian population belongs to the civilized urban area. Still, 8.8% part of the total population of India is living the tribal life. Contemporary tribal cultures of India, thus do not conform to the ideal of a primitive culture. Of course, some tribal groups, or some segments among them, still practice primitive economy and their ways of life correspond to the stereotypical image, such changes notwithstanding, all tribal societies listed in the schedule insist on maintaining

their tribal status. However, the Punjab State of India does not have a scheduled tribe population.

### Gujjar Jatti ka Rajnatika avam Sanskritik Ithihas, Dr. Verma (2008)

The Author reveals the "Gujjar" word is a collaboration of two Sanskrit words "Gauu" and "Chaar", so Gujjar means a tribe whose basic and hereditary occupation is cattle rearing, especially cow and buffalo. Dr. Verma made light of the development of the Gujjar tribe from its origin to the contemporary period of India. Gujjar society is the witness of ancient, medieval and modern society of India. They enjoyed the rulers of the State from different dynasties and clans.

**Changing Indian Society, Yogesh Atal (2006)** This book is an important source to know about the social structure of Indian unity in diversity. Indian civilization is about 5000 years old. It has a chequered history. This vast subcontinent has seen several waves of migration. Groups of people who come from different corners of the world with different intentions confronted the local populace and were finally accepted. It is a very difficult task for the Indian government to provide a stable and civilized life to the tribal people because India is the second largest populated country in the world, but the government is trying to provide facilities to them as soon as possible.

**Gadi Luhar Kabile da Sabyachar, Kirpak Kazal (2005)** This research project shows commitmentof author towards the study of the tribes. The Gadi Luhar tribe is a prominent tribe among the wandering Ghumantar tribes in Punjab. Through this book, Prof. Kirpal Kazak has tried to examine and analyze the entire lifestyle of the Gadi Luhar tribe. He has emphasized the importance of prevailing taboos while capturing the lifestyle of this tribe. Totems and taboos play an important role in maintaining the distinct identity of a tribe. In this book, Kirpal Kazak has also developed a comparative perspective with Hindu rituals by adopting the comparative study method. The main occupation of this tribe is related to metal tools or utensils for domestic use. Because of this, an attempt has been made to understand this occupation from the Punjabi cultural perspective. At the end of this book, the current relevance of the Gadi Luhar tribe has also been explained while introducing various tribes.

**Beet de Gujjaran da Sabhyachar, Bhupinder Kaur (2004)** The beet area is located in the Hoshiarpur district of Punjab. It lies on the boundary of the Poad and Doaba zones of Punjab. It is dominated by the Hindu Gujjar community. This book gives us detailed picture about the culture and social life of Hindu Gujjar folklore and local literature of this tribe is in very simple and understandable Punjabi because the Hindu Gujjar community is unfamiliar with the Gojari language while the Muslim follows and prefers the Gojari language with Urdu script. The book reveals the rituals and customs practised on the occasion of childbirth, marriage and death of tribal members.

**Gujjar Kabile da lok Sahit, Sukdev Singh Sekhon (2003)** The literature of a society permeated the history and culture in itself. The folklore and the literature of the Gujjar tribe have been compiled by Dr. Sekhon in his book Gujjar Kabile Da Lok Sahit. He presented the folk tales, idioms, social riddles and songs containing words of happiness and sorrow of the Gujjars community. Gujjar community has a nomadic nature Due to coming in contact with people from other regions, it was natural for these people to change in terms of language, food, drink, dress etc. In this situation, while there is a lot of potential for the fulfilment of their traditional cultural identity, the integration, balance and analysis of the various cultural aspects of these groups, especially the folklore material, become extremely important.

**Gujjar Kabile de Lok Geet, Dr. Mamta (2003)** The journey of folk songs is the evolution of human basic instincts. The dynamic form of the folk song tells that the memory of any small or big experience is in our organs. Even though it is ancient, the folk song is free from the burden of years. Folk songs can be further classified into Suhag, Ghori, Mahia, Dhola, Bolii Sithni etc. Like the long songs of other regions, these types of songs are widely popular among Gujjars as well, according to the various occasions prevalent in the life of Gujjars, their performance continues to be spontaneous. Among the wedding folk songs, Suhag, Ghoris and Sitthanis are prominent. The book also revels about the Tabu and Totem, Folklore, rituals and custom of the Gujjar tribe.

### Geography of India with special reference to J&K State, S.A.Qazi

(2000) India is the seventh largest country in the world with an area of 3,287,263 sq km. Geographically India can be well divided into four main regions which are the Himalayan Mountian Range, The Indo-Gangetic Plain, the Peninsula (Deccan plateau) and the coastal range. The Indo-Gangetic plain is 200 to 300 km wide and about 2400 km long. It gives an ideal climate to surviving for human beings.

A Short History of Gujjars: Past and Present, Rana Ali Hasan Chauhan (1998) It is claimed that Gurjars originated in Central Asia, came into India via Afghanistan and established a kingdom in Rajasthan until defeated by the Muhammadans. They then settled in Gujarat, and this provides one explanation of the name, but this is contested. They are first alluded to in the seventh hundred years as heroes, who later moved to the mountains for fields for the creatures. Their language is called Gujjari, near Pahari and Urdu. The evaluation of India 1941 satiates: "Antiquarians appear to be fulfilled that the clans called "Gurjaras" were laid out nearby close to Mount Abu in Rajasthan, around sixth century A.D. onwards. It is accepted that these and different segments of the clan were the progenitors of those presently known as Gujjars in this State. The "Gurjaras" were Hindus at the time they were first seen in quite a while.

**Punjab de Sansi Kabile da Sabyachar, Dr. Darya (1997)** The researcher has adopted the entire cultural system of Sansi Tirbe as the object of study. An attempt has been made to understand the historical background, birth, marriage and death customs, entertainment, religious and judicial system, language and speech etc. of the Sansi tribe. In the modern period, an attempt has been made to understand the rapid changes in the tribes in changing circumstances. Regarding this book Prof. Kirpal Kazak is of the view that in today's scientific age, being interested in nomadic tribes and getting information from their sources is a very risky venture. The speciality of the river is that it is rich in the same culture itself. Therefore, the research conducted by him about the Sansi tribe is valuable. No matter how closely any other scholar writes about this tribe, it would be difficult for him to go as deep as the river because getting inside information from the nomadic tribesmen is undoubtedly a very difficult task.

This is the first book in Punjabi written by a scholar of a tribe about their tradition and culture.

Human Rights in India: Problems and Perspectives, Barinderpal Singh Sehgl, (1995) This book gives us analysis about the problems which are faced by Gujjars. This book shows that Gujjars are far away from education and their children are also not going to school because they remain busy with their parents in their work. The Gujjars are still considered a backward class. But in another hand, there are settled Gujjars who are settled in one place they are enjoying the government policies which are started for the upliftment of the Gujjars.

**Gujjar Kaal chakkar**, (1993) Author has given the time for Gujjars to be inscribed in the history of India in 100 B.C. C. has been accepted and has described many documents for its proof. He considers Gurjars as Sivians and the first State of Gurjars was established in 450 A.D. Gives evidence of being established in Kabul. It has been further said that after some time, Gurjars became kings over the entire present India and many family and clan dynasties of Gurjars started ruling from Iran to Lanka and from Bombay to Tibet, which started ruling in 12 A.D. Like Kushan (Kasana), Gurjar Pratihar, Solanki, Parmar (Pawar), Hun, Tanwar, Chola, Rashtrakut etc.-2 Gurjari language has been called the language language of Indo-Iranian. Above the names of Gurjars, there is a description of places like Gurjar Pradesh, Gurjar Wala, Gujjarat, Gurjar Khan etc. He is unable to estimate the present number of Gurjars. While the number of other castes has been given by the author. The following are the periods of conversion from Hindu Gujjars to Muslim Gujjars-

(i) Kashmir-Punjab- Invasion of Mohammad Ghazni (1024)

(ii) Meerut Saharanpur (Gurjar Garh) Western Uttar Pradesh Gurjarwala Haryana at the time of Timur's attack on Dehli (1398)

(iii) North-Punjab Himachal (Gujjarat) at the time of Babur's attack (1525)

(iv)Uttar Pradesh, Madhya Pradesh, Gujjarat, South India- Aurangzeb's reign (1759).

#### Kashmir Tribals: Child Rearing and Psycho-social Development, Moti

**Lal Lidhoo** (**1988**) By now Gujjars are a sizable section of the population and are settled in various parts of Jammu and Kashmir and it is monitored by a special cell in the secretariat for the overall development of Gujjars. The acquaintance data of the Gujjar community in the Kashmir region has been given in the book with a special reference to the history and background of the tribe. Culture and pattern of living have been well explained covering several aspects such as Religion, Language, Traditional Dress, food and drinks, occupation and source of income.

Tribes of India: The Struggle for Survival, Christoph von Furer-Haimendorf (1982) This book explains of observations among Indian tribal populations spanning the period from 1940 to 1980. It undertakes a systematic investigation of social and economic changes affecting tribal societies. Any realistic and unbiased analysis of the present situation of the Indian tribes must inevitably contain some references to the failures as well as the successes of government policies and include also some criticism of those responsible for the misfortunes of many tribal communities. Such outspoken criticism may be considered inappropriate on the part of an observer who throughout his fieldwork has benefited from the assistance of numerous government officials. Yet no good purpose can be served by turning a blind eye to corrupt practices and the resulting failures of policies, thereby distorting the picture of the true conditions of tribal populations.

The Gujjar Settlements, Darshan Singh Manhku. (1986) No Geographer of India had earlier investigated the different Settlement landscapes created by caste or tribal caste groups. In this book, Dr. Manku presents his excellent research work based on extensive fieldwork and authentic documents on the four representative villages of Gujjar Settlements from four ecological niches of the Punjab named Kandi, Changar, Beas Kandi and Ghar. The author has effectively traced the origin and migration history of the Gujjar and has analyzed their Settlements within the context of a tripartition framework, ecology and history effectively showing how the interaction of these three elements had led to the establishment of a Gujjar cultural landscape in the semi-hill region of Punjab. The Tribe and Castes of Rajasthan, M.A. Sherring. (1989) In this book, the author discusses the several caste and tribes of Rajasthan. He also mentioned a handful details of about the Gujjar tribe. A little story of their background and lifestyle is described in this book. In this State, they have a permanent settlement. This tribe occupies thirty-five villages in the Ajmer district. So, books give an authentic image of the population and majority of Gujjar in Rajasthan.

A Glossary of Tribes and Castes of Punjab and North-West Frontier Provinces, H.A.Rose & Sir Denzil Ibbeston. (1970) This is a very important source for the study of the origin and development of tribes in Punjab. Although this glossary of all the tribes was discussed, the main focus was given to understanding the nature of tribes existing in this zone the glossary made its best attempt to define the tribe. It gives a comprehensive account of castes, tribes and their nomadic culture.

**Punjab Castes, Sir Denzil Ibbeston (1974)** Punjab State geographically lies in the northwestern part of India, which was known gateway of India in ancient times. So, every invader and ruler left some traces and these traces Gave birth to some new tribes and castes in Punjab, Sir Denzil divides the caste system of Punjab on the hereditary nature of the occupation, the political and artificial basis of caste, secondary occupation basis and religious basis caste of this provinces. In this book, he tells about the effect of conversion upon caste, at the beginning of this chapter he started admittedly as an exaggeration of the truth, that caste has a necessary connection with the Hindu religion and that conversion from Hinduism to Islam has not necessarily the slightest effect upon it. The author made a true attempt to unveil the fundamental information caste practice in Punjab. The text gives authentic statistical figures from the census report of 1881 and highlights the caste-based populated data. It also explores the Social and Cultural status of several castes in Punjab. The book gives a piece of brief information about the Bloch, Pathan, Jatt, Rajput and allied castes. Religion, professional, and mercantile effects on the caste and tribes were elaborated well.

**History of Caste in India, S.V. Ketkar (1979)** This is a very authentic source to understand the caste system of India. The author made a good attempt to disclose the Theories beyond the origin of the caste system. While doing research work on any caste

or tribe it is very necessary to explore its nature and psychology. According to him, the word caste is derived from Latin originated word Castus which means pure. As the Indian idea of caste was but vaguely understood, this word was loosely applied to the hereditary classes of Europe resembling the castes of India, who keep themselves socially distinct.

**History caste and culture of Jatts and Gujjar, A.H. Bingley (1978)** Author disclose the fact that when the Jatii and Getae were moving into India from the Kandahar valley, another Scythian tribe called the Yuchi, whose modern representatives are the Gujjars, had established themselves in Kabul, Kashmir and the northern Punjab where their settlement may be traced in the name of places and districts such as Gujranwala and Gujrat. Before the end of the third century, a portion of the Yuchi had begun to move southward and was shortly afterwards separated from their northern brethren by the advance of the Getae or Jats from Bolan. The Gujjars moving down the Indus Valley eventually settled in Saurashtra.

#### Caste, Tribe, and Culture of India, vol. VI, Krishna Parkash Bahadur

(**1978**) The Gujjar of Punjab is a well-built stalwart, as the jatts, with whom they have much in common. The author explains that in Nabha the Bhargaar Apran, Doi, Kasana, Kharana and Sardhana Gujjar all vaguely claim Rajput origin, but unlike other Hindu Gujjar, they only avoid three gots (sub-caste) in marriage, permitting it in mother's fathers got. There is a popular, saying that "the Jatt, Gujjar, Ahir and Gola is four hail fellows well met". Melu Gujjars in Nabha are converted from Hinduism but still, avoid from gets into marriage. They do not build two hearths close together.

**Races and Cultures of India, Dhirendra Nath Majumdar (1961)** In this book, the author discussed the basic facts of tribal organization. According to him, the tribe is a unification of some families which live together and follow their traditional customs. Usually, the member of a tribe makes a marriage ceremony in their tribe. These tribal people choose a head of their tribe who has the power to decide for the tribe. Mujumdar has made impasses to reveal the nature of tribal brotherhoods. Tribal people are very strictly following their hereditary customs; they never allow anyone to

temperate with their traditional life. Every tribe has their judiciary system which has to be followed by all the tribal families

**The Glory that was Gujjardesha, Munshi K.M (1944)** In this book, another fact has been expounded is that Gujjar is Gujrat natives. He describes, that in the seventh century A.D., a certain tract in modern Rajputana, Kshatriya, Vaisya, and Sudra were similar in race culture to others of north India. The people residing in this tract whenever they migrated to the other part of the country were known as "Gujjar".

## **III.** Articles

# Socio-Economic Conditions of Gujjar Tribe: With Special Reference to Rajouri District of Jammu and Kashmir, Mohamad Zameer (2021)

Jammu and Kashmir are known as the crown of our country. Schedule Tribe is the third largest community in the State of Jammu and Kashmir. They primarily reside in the hilly and mountainous regions of the State. They are economically and socially poor but culturally sound. The economic poverty among the Gujjar tribe is more than the other population of the State. Their living standard is deficient as compared to the other sections of the society. The main objective of this study is to analyse the socio-economic condition of the Gujjar tribe in the Rajouri district of Jammu and Kashmir. The people of this tribe are nomads. They move here and there in search of pastures and livelihood. They are migrants. They move to the upper region of Pir Panjal during summer and come back during winter. During the time of migration, they take their children with them. When they go to the upper region of Pir Panjal, their children cannot attend school for five-six months regularly and when they come back; their attendance is short due to this. Migration has badly affected the education of the Gujjars.

# Demography, Social and Cultural Characteristics of the Gujjars and Bakarwals, A Case Study of Jammu and Kashmir, Dr.Mohd. Tufail

(2018) Gujjars and Bakarwals is the third largest community in the state of Jammu and Kashmir. They constitute 8.1 percent of the total population in the state according to the census of India, 2001. Gujjars and Bakarwals population is highest in the Jammu region followed by the Valley of Kashmir. It is believed that Gujjars migrated to Jammu

and Kashmir from Gujarat (via Rajasthan) and the Hazara district of North Western Frontier Province.Most probably in the 5th and 6th century A.D. at the occurrence of some serious droughts they moved out of Gujarat and crossing Rajasthan and Punjab entered the green pastures of the Siwaliks and the Himalayas. Transhumance practice is the biggest impediment for those who want to ensure formal education for their children. Frequent seasonal migration is one of the biggest hurdles in the education of Gujjar and Bakarwal community.

A Study of Educational Status of Gujjar Children of South Kashmir, Ishaq Ahmad Ganie. (2018) Gujjars are semi-nomadic tribes of Jammu and Kashmir who have been given Scheduled Tribe (ST) status due to their migratory and backward nature. The Gujjars are primarily nomads who move from plains to the higher altitudes with their cattles as part of their annual season journeys with their livestock. The literacy rate among the Gujjars community is low in comparison to other twelve scheduled tribe communities in the state. The present paper stresses on the status of education among the semi-nomadic Gujjar children in South Kashmir. The study aims to find out the reasons behind educational backwardness among Gujjar tribes. It also seeks to find out the measures taken by the Jammu and Kashmir government to provide education to Gujjar tribes.

Human Rights of the Muslim Gujjars in India: A Case Study of the Punjab State, Satnam Singh Deol (2018) The present study has been conducted through an empirical observational approach while applying the methods of scheduled and unscheduled interviews through accidental sampling and snowball sampling techniques. The study reveals that the rights of Muslim Gujjars are always at risk of multiple vulnerabilities. Firstly, being a socially nomadic and economically marginalized community, they are deprived of necessities. Secondly, being an ethnic minority migrated from other regions to Punjab; they experience hazards to their social, cultural and religious rights as well. Further, the conditions of children and women have been found miserable in the study. Unfortunately, the State in actuality, has not yet recognized them as socially and economically vulnerable communities and hence there is a dearth of State initiative to improve their social and economic conditions. Worryingly, due to extreme ignorance regarding human rights, the community does not depict any notions to initiate any movement for the availability of their basic rights.

Seasonal migration of Gujjar and Bakarwal in Poonch district of Jammu and Kashmir, Dr. Kheraj, (2017) The Gujjar and Bakarwal represent one of the most significant tribal communities in the Indian state of Jammu and Kashmir. In the Poonch district, they account for 36.6 percent of the population classified as scheduled tribes, according to the 2011 Census of India. The Gujjar and Bakarwal predominantly lead a nomadic lifestyle, migrating between the lower, middle, and higher elevations of the Pir-Panjal mountain range, traversing from the Jammu region to Kashmir and back in accordance with seasonal changes, accompanied by their herds of buffaloes, goats, and sheep. This paper aims to explore the challenges they face and the underlying reasons for their seasonal migrations. The empirical research presented is primarily derived from primary data collected through structured schedules and observations. They have been significantly affected by adverse events occurring in Jammu and Kashmir.

#### History of Gujjars and Bakarwals of Jammu and Kashmir, Varsha

**Gupta** (2016) A special study of Gugga Pir Gujjars has been largely influenced by Sufism and their belief runs deep. This can be illustrated best by the simple fact that almost every Gujjar and Bakarwal child wears a tabeez or talisman blessed by a peer. They visit pirs in times of illness and misfortunes and seek blessings for their misfortune. Gujjars show great reverence to Gugga Pir and sing Folk songs of Gugga Pir who is believed to have the power to control snakes and whenever a serpent appears, Gugga's songs are chanted. Gugga Pir has great importance in the folklore of Punjab and Rajasthan and is also worshipped by the Gujjars of Jammu.

**Migration and Settlement Pattern of Gujjars in the 19th Century Himachal Pradesh, Bindu Sahni (2015)** The migration and settlement pattern of tribal communities depended largely on the mode of development, their livelihood pattern, etc. By the 19th century, largely no tribe remained exclusively nomadic. Tribes either sedentarised or were semi-nomadic. Gujjars of Himachal Pradesh in the 19th century were mainly cattle rearers who, in turn, were strongly tied up with the available pastures. This way their settlement pattern is closely associated with the forest use and availability of grazing ground.

Effect of Modernization on the Lifestyle of Gujjars of Pahalgam, Meena Manzoor (2013) This article gives information about the modern impact on the life of Gujjars. It shows that some of the Gujjars were converted to Hinduism and Muslims and they adopted new customs and traditions also settled in one place. But some old Gujjars do not want to change their lifestyle with modernization. Gujjar families in the Pahalgam area of Kashmir Valley are facing a variety of difficulties and are not aware of the impacts of Modernization. They all are dominated by their traditional customs and bonds. They are internally different from other Gujjars but a major population among them gave the response to Interview Schedule. They want to achieve a modern impact to change their lives and society in all sectors like Lifestyle, Education, Health, Communication and Transportation, Economy etc. and want the government to know about their problems. In the present article, it was generalized that modernization has affected as well as changed the lifestyle of the tribal people (Gujjars of Pahalgam) in a positive direction.

Visibly 'Invisible' tribes in Punjab, Exclusion, Marginalization and Peripheralization, Rachna Sharma (2012) The research on tribes is something recent and very limited information is available on tribes in Punjab. The very existence of tribes in Punjab was questioned and formally in the 2001 census, it was declared that there are no Scheduled Tribes (STs) in Punjab. However, recently some emphasis was laid by the Government to encourage research on STs in Punjab due to the visibility and presence of some settled as well as wandering communities in certain areas of Punjab. Some fifteen communities were broadly found by the government, yet there is a meagre detailed work available on tribes which are numerically, politically, socially, and spatially marginalised. Gujjars in Punjab played a very important role in the history of Punjab yet today they are no longer considered an essential part of the society. There is a sizeable portion of Gujjars (Hindu, Sikh, Muslims) who are mainly confined to fewer pockets of the State and work in agriculture, and business and also continue with their hereditary vocation as pastoralists. Many of the Gujjar families have settled permanently on occupied common lands in villages and cities of Punjab. However, these temporary and also permanent settlements of the Gujjar are very near the army and other defence establishments due to which post-Pathankot and Gurdaspur attack and the engagement of two Gujjars in it, the police went on an invasive and illadvised 'headcount' (which is not for the first time) which brought Gujjars presence into limelight. Though Gujjar is a flexible tribe. yet, their existence is caught up in the daily struggle of making a living in unstable and difficult conditions.

#### Socio-economic upliftment of Gujjar Tribe in Jammu and Kashmir,

**Sawati Gupta**, (2012) This article explains in detail about the social status of Gujjars in India. It gives the snapshot about the culture, traditions, food and economy of Gujjars. It shows how they are earning money from grazing buffalos and selling milk and milk products in villages and cities. It highlights about their culture and traditions and also shows that they are strictly following their old customs. They still follow the custom of early marriages. he Gujjars, who live Nomadic life today, have once ruled the entire Northern India modern day Gujarat is called

"GUJAR-RATA" or Gujjar Rashtra meaning" Kingdom of Gujjars". This was the area where Gujjars flourished and their rule spread over entire Northern India. Gujjar tribe appeared on the horizon of India during 5th century A.D, with the advent of white Huns and they established their rule on northern parts. History revealed that the entire Northern India was ruled by the Ashkani, Panwar, Baruoch Chaweri and Parthar Gujjars. There states of Gujjar kingdoms present a brief account of the Glorious past of Gujjars. Not only this, the immortal remains of Gujjars live in one dozen States of India, with their distinctive life style; these States include Jammu and Kashmir, Himachal Pradesh, Haryana, Punjab, Rajasthan, Utter Pradesh, M.P, Uttaranchal and Gujarat, besides a few areas in Delhi.

**Poverty among nomadic Gujjars- A case study of Jammu and Kashmir, Virender Koundal (2012)** The paper discussed the extent of poverty in the nomadic society of Gujjars in the Udhampur and Kangra District of J&K and H.P. State. Nomadic Gujjars constitute a sizable chunk of the J&K State population whereas in Himachal Pradesh they are a very small part of the State's population. This segment of the populace has been suffering neglect and deprivation even after six

decades of Independence. It cannot be believed that a millennium has gone by, without even remotely touching the Gujjars community. The paper uses secondary data from the Census of India, the Department of Social Welfare from J&K and H.P., the Ministry of Tribal Affairs, and different reports of the State and Central Governments. For this primary data has also been used through socio-economic surveys. Data was collected through stratified random technique from different parts of the Udhampur and Kangra districts from both the States this research paper contributes to the up gradation of life of the Gujjars. In the Journal, the authors expound about the condition of the Gujjars who were nomads and did not have any source of income for survival. Poverty becomes a great hurdle for them to get an education and to have better facilities. They also feel cut off from society and badly treated in public places, especially at hospitals.

#### **IV. Reports**

Ghumata Jeevan (Socio-Economic Study of Gujjar Community of **Chamba District**) This report gives information about the socioeconomic condition of the Gujjars, about how they were surviving even without electricity. They do not have any source of income so their children remain uneducated but a few of them just have primary education. This article also enlightens the participation of the Gujjar community in the election. The "Socio-economic Survey of Gujjars in Himachal Pradesh" will go a long way in reorienting the policies and programmes for improving the livelihood strategies of Gujjars in Himachal Pradesh. This survey provides the baseline information in deciding the benchmarks for the overall welfare of this predominantly nomadic tribe to be achieved within the specified timeline. The Report highlights the demographic, economic, social and cultural aspects of the Gujjars of the State and makes recommendations concerning alternative livelihood strategies that these tribes can adopt to increase their income. The impact of seasonal migration on their socio-economic profile has also been explored. I sincerely hope that the policymakers and social scientists will find the survey extremely useful as it is one of the first of its kind in terms of its scope and coverage.

# Socio-Economic Status of Scheduled Tribe (Gujjars) & Impact of Various Government Schemes on their Livelihoods, Dr. Sajad Ahmad

**Dar** (2022) Gujjars constitute one of the major pastoral tribes of Jammu & Kashmir and account for 11.90 percent of the total Scheduled Tribe population of the State. Gujjar population is primarily concentrated in Srinagar, Ganderbal, Badgam, Anantnag, Kulgam Pulwama, Kupwara, Shopian, Baramulla, Bandipora, Poonch, Rajori, Doda, Ramban and other districts of the state. Gujjars still moves up the hills during summers and starts descending to the plain areas as the winter sets in. Animal husbandry and forests are two major sources on which Gujjars depend for their livelihood. Settled population has started taking up agriculture and other activities as a means of livelihood.

Socio-Economic Survey of Gujjars in Himachal Pradesh, Planning Department Government of Himachal Pradesh. The survey is an attempt to undertake an in depth analysis of the socio-economic survey of the nomadic Gujjars in Himachal Pradesh. It tries to ascertain the factors responsible for the present socioeconomic survey of the Gujjars after portraying its profile. It also explores the possibility of Gujjars adopting alternative means of livelihoods other than buffalo rearing which, they have been doing traditionally. An analysis has been undertaken to know if the benefits of the ongoing schemes are actually reaching the Gujjars of the State and the study goes on to suggest the measures required to be taken to ensure that the Government runs programmes which benefit the community to the maximum possible extent and their socio-economic status is improved. An objective approach has been followed in examining the situation Gujjars constitute one of the major pastoral tribes of Himachal Pradesh and account for 23.6 percent of the total Scheduled Tribe population of the State. Gujjar population is primarily concentrated in Chamba, Sirmaur, Solan, Kangra, Mandi and Bilaspur districts of the State. Predominantly, a nomadic tribe, a good proportion of it has now settled down along routes traversing through above mentioned six districts which they use to tread along during different seasons of the year. The remaining population of Gujjars still moves up the hills during summers and starts descending to the plain areas as the winter sets in. Animal husbandry and forests are two major sources on which Gujjars depend for livelihood.

Settled population has started taking up agriculture and other activities as a means of livelihood.

# **1.7. Inferences Drawn from Review of Literature & Filling up the Research Gaps**

From the review of the literature mentioned above, it is observed that an insufficient quantity of research work on tribes has been attempted in India. Punjab State lies on the northwestern border area of India, so that's why it was the foremost choice of invaders and migrants ever. It is plain and green area has enriched power to fulfil the basic daily needs of everyone. Punjab is the only State of India where three religions of Gujjar (Hindu Sikh, Muslim) exist in a different zone of one State. Research work on the Hindu and settled Gujjar has been conducted but unsettled Muslim Gujjars are considered on the margin line and it is not a positive sign for a developing State like India. So, this is the research gap which would be filled with this research work and the contribution of unsettled Gujjar will be a highlight.

# 1.8. Chapters

The research work has been justifying the conclusion under the division of six chapters.

#### I. Chapter One: Introduction

This is the chapter in which the introduction of the Gujjar tribe is given in the research context. This chapter talks about the nature of the tribe in a wide context and proves that Gujjar is also a tribe by its nature. The Etymology of 'Gujjar' has revealed its Historical Background. This chapter talks about the social status of the Gujjar community in India at various stages: Ancient, Medieval, British India and the Sovereign State of India with a special focus on Gujjar History and culture. The Gujjar community has been registered under the Backward Class of Punjab State. It will discuss the relevant literature based on the issue. Research methodology also forms a part of this chapter covering the locale of the study, sampling, tools of data collection etc.

# II. Chapter Two: Social Status of Unsettled Gujjars in Tarn Taran District.

It seeks to provide insight into the Socioeconomic status of Gujjar in Tarn Taran of Indian Punjab. With the brief historical background of the region, it covers the various aspects of socio-economic affecting factors. It covers the present scenario of Education trends of the Gujjar tribe in the district.

#### III. Chapter Three: Social Status of Unsettled Gujjars in Amritsar District.

Amritsar has been a famous town in Punjab since the medieval period of Punjab's history. How the district has been giving shelter to the Gujjars tribe for decades is described in this chapter. The socio-economic status of the Gujjar tribal people is mentioned with abstract statistical data. Economic attraction and opportunities are provided by the Amritsar area to Gujjar and they are getting remunerations.

# IV. Chapter Four: Social Status of Unsettled Gujjars in Gurdaspur District.

This chapter marked all the social affecting factors of Gujjars in the Gurdaspur District of Punjab. This chapter divulges the employment nature of the Gujjar community with the financial opportunities and scope. The education status of the Gujjar tribe will find out the barriers and opportunities. The chapter will focus on the social status of Gujjar in the Gurdaspur district covering all the essential commodities they have.

#### V. Chapter Five: Social Status of Unsettled Gujjars in Pathankot District.

Pathankot District is working as a gateway to the Great Plains of North India. This chapter reveals the factors attracting the Gujjar community to settle down in this district. The educational, socio-economic and approach toward government welfare schemes would be counted to get fruitful results of research work.

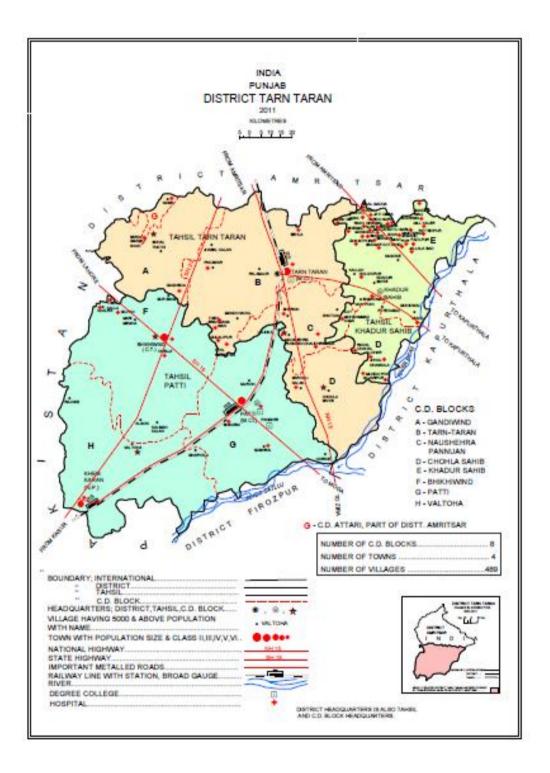
#### VI. Chapter Six: Social Status of Unsettled Gujjars in Majha Zone.

This chapter will conclude the research work by compiling data on Majha Zone which covers the above four nominated districts. This chapter will present comparative study with the collected data from four districts. The statistical data on the socio-economic status of the Majha zone will contain the average of all the four mentioned districts. The income and expenditure of the Gujjar community will be studied to get productive results about their economic life. The mobility of the Gujjar community will be discussed in this chapter to satisfy the concerned research objective. The nature of housing and commercial land among the Gujjars will be uncovered. The education status of the Gujjar community will be exposed with figures of the literate and illiterate population of the Gujjar community in the Majha zone.

Chapter II

Social status of unsettled Gujjar in Tarn Taran District.

# 1. Map of Tarn Taran District



1. Map: 1 Source; District Census Handbook Directorate Tarn Taran, Census Report of India 2011.

#### **2.1. Introduction of the District**

Punjab State has 23 districts and 3 major geographic regions, (Majha, Malwa and Doaba) Tarn Taran is the only district that lies in the Majha region but works as a geographical border with Doaba (with Kapurthala district) and Malwa (with Ferozepur district)<sup>2</sup>. The total area of the district as per the 2011 census is 2,414 sq. Kms out of area 2,379,67 kms<sup>2</sup> is rural and 34.33 sq. km is urban. It lies on an Indian and Pakistan international border. The total area of the Tarn Taran district is 2, 41,400 hectares with a population placed at 11, 19,627 in 2011.<sup>3</sup>

Tarn Taran is a holy city of the Sikh religion. The fifth Guru of Sikhism Guru Arjan Dev Ji founded the town in 1590 A.D. There are various interpretations of its name. It means "Salvation", cleansing water and "Aiding to Swim Across".<sup>4</sup> It is a general belief that Sarovar (holy pond) water has miraculous curing power. Therefore, the town has been the resort of lepers from all parts of the country and abroad. Also, there are huge gatherings on Amavasya every month as the foundation stone was laid on this auspicious day.<sup>5</sup>

Tarn Taran district was formed in 2006 as the 19th district of Punjab. The declaration to this effect was made by Captain Amarinder Singh, Chief Minister of Punjab on the occasion of the 400<sup>th</sup> Martyrdom day of the fifth Sikh Guru Shri Guru Arjan Dev Ji.<sup>6</sup> The District has many Historical Gurudwaras and Monuments. The main religious hub at Tarn Taran is Darbar Sahib built by Sri Guru Arjan Dev Ji. The Gurudwara Sri Darbar Sahib in Tarn Taran has the largest Sarovar (Holy Tank) in the world. Tarn Taran is named after Bibi Bhani Ji the daughter of Sri Guru Amar Dass, the wife of Guru Ram Dass and the mother of Guru Arjan Dev Ji. Thus, a historic religious Khuh (well) was dug by Guru Arjan Dev Ji in memory of his mother at the place where she used to serve

<sup>2.</sup> Manku, D.S (2009). Geography of Punjab.

<sup>3.</sup> District Census Handbook Directorate Tarn Taran, Census Report of India 2011.

<sup>4.</sup> Singh, S. (2000). Sādā itihāsa: Dasa patashāhīān, 1469-1708. Bhāga 1.

<sup>5.</sup> Nabha.K.S.(2019) Mahan Kosh.

<sup>6.</sup> History / Welcome to District Tarn Taran, Govt. Of Punjab / India. (n.d.). https://tarntaran.nic.in/history/

food, water and medicines to the needy and visiting pilgrims. Tarn Taran is an important religious place in the heart of the Majha tract.

It is a general belief that Sarovar water has miraculous medicinal power. Therefore, the town has been the resort of lepers from across the country and abroad. The martyrdom day of Guru Arjan Dev Ji is celebrated by the Shiromani Gurudwara Parbandhak committee and Sikh devotees. Also, there are big gatherings on occasions of Chaudas and Amavas every month at Darbar sahib and holy baths in Sarovar (Holy pond). Guru Arjan Dev Ji had established a leprosy house for the treatment of skin disease patients which is still under service.

The Tarn Taran district preserved some major historical monuments in its lap like Jail (Sairai-Amant Khan), Qila Raja Dunichand (Patti), St. Thomas Church (1836) and marked by several Sikh religious pilgrimages Gurudwara Bir Baba Budha ji, Sri Darbar Sahib Tarn Taran, Bauli Sahib Goindwal Sahib, Gurudwara Janam Asthan Baba Deep Singh, Sri Darbar Sahib Khadoor Sahib Gurudwara Lakeer Sahib, Gurudwara Chohla Sahib and many of others.

"Hari-ke-Pattan" is another name for the Harike Wetland.<sup>7</sup> The wetland is the biggest in northern India, and it is situated in the Punjab State's Tarn Taran Sahib district. The head works are situated downstream of the Beas and Sutlej River confluence which is emerging as a tourist destination in the winter season with the beauty of migrated birds.

The Tarn Taran District falls in the Jalandhar Division of Punjab. For administrative purposes, District Tarn Taran is divided into three Tehsils, seven Sub-Tehsils, Eight Blocks, four Assembly Constituencies and one Lok Sabha constituency. It is a trapezium, with its base lying on the Waterway Beas. Its western side appends Pakistan. The north-eastern side is limited by the Kapurthala Region, and towards it south-east across the River Beas i.e. the Ferozepur areas. The region is partitioned into tehsils, Seven Sub tehsils and eight Blocks. The complete region of the locale is 241000 hectares.

<sup>7.</sup> This site was accorded the wetland status in 1990 by the Ramsar Convention. Harike Lake. (n.d.). WWF India. <u>https://www.wwfindia.org/about\_wwf/critical\_regions/wetlands/harike\_lake/</u>

#### 2.2. Population size of respondents

The Tarn Taran district has very few numbers of Gujjar families, according to government data (R.T.I.), the fact has come to light that there are only 512 members of the Gujjar<sup>8</sup> community living in 81 Deras<sup>9</sup> in the Tarn Taran district. Among all those families, 50 families were marked as respondents from the most Gujjar-populated villages of the district for research work. Villages are named respectively Sheron, Bala Chak, Wein Puien, Kang, Chabal, Sangha, Ekal Gadha, Lahuka, Kaka Kandiala and Mughal Chak from various development blocks of the district. These villages have been nourishing the community for a long time. According to collected data, there are 336 members of respondent families which are taken as Samples Size from the Tarn Taran district with the division of male, female, and minors which is given Below: -

Adult Male	Adult Female	Minor Male	Minor Female	Total
87	86	91	72	336

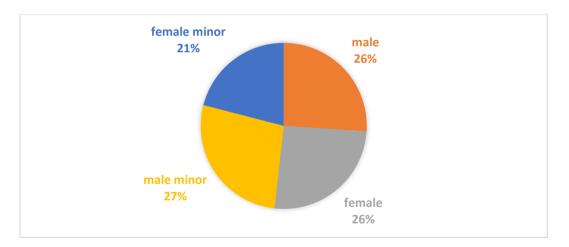


 Table no. 2.1: Sample Size of Gujjars in Tarn Taran District.

Pie chart no. 2.1: Sample percentage of Gujjars in Taran Taran District.

8. R.T.I Letter no. 1963. PRTI.02-05-2018, from Seinor superintendent of Police, District Tarn Taran.

9. The Hutments of semi-settled and mobile Gujjars commonly known as "Kothas", it is a mud houses against a slope of a hillock, Kashmir Tribal child rearing and psycho-social development, (1988) Moti Lal Lidhoo.

The collected data shows that the population of Gujjars has an equal sex ratio (approximately). There is a common saying in the Gujjar community that the child is God's gift, they neither consider a girl child as depraved nor go for female foeticide.

## 2.3. Employment Nature of Gujjar Community

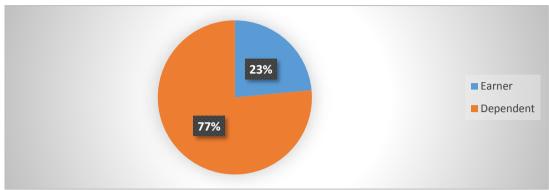
In Tarn Taran district, all the heads of respondent families are engaged in selfemployment. Cattle rearing and dairy farming are the primary occupations of the Gujjars, passed down to them by their ancestors, and these activities define their place in the local community. Due to high levels of illiteracy, most Gujjars find it challenging to secure other forms of employment. They lead their cattle to graze in the fields and sell milk in the markets twice a day, in the morning and evening. The entire family contributes to various aspects of cattle rearing to support the head of the household or the main worker. Women and children guide the cattle to graze along roadsides and in unoccupied village fields. The family leader or a young man takes the milk to be sold in the markets or nearby areas, allowing them to maintain their self-employment.

Due to their lower income, the primary reason for having a smaller number of earners is the higher ratio of dependents. In the Tarn Taran district, out of 50 respondent families, there are 78 earning men from the Gujjar community, while the number of dependents from these families is 256. The count of dependents includes parents, spouses, and children. The difference in numbers between earners and dependents is 178. This indicates that only 23% of the population are earners, while 77% are dependents.

Total	Earners	Dependents	Earners %	Dependents %
respondents				
336	78	258	23%	77%

Table no. 2.2: Percentage of Earners against the Dependents.

Based on the statistics provided, less than a quarter of the total respondents are earners, and they are accountable for the remaining three-quarters of the population. This significant contrast pushes their community towards poverty as it is extremely challenging for earners to support Dependents with their meagre income.



Pie chart no. 2.2: Percentage of Earner and Dependent of Gujjar in Tarn Taran District.

The pie chart displays the significant contrast in the proportions of earners and their dependents. The figures presented only account for human dependents, while earners also incur expenses for their other livestock. Their meager income struggles to support their economic well-being.

## 2.3.1. Opportunities for Employment

The Gujjars' employment offers some prospects for sustaining their livelihood. They continue their traditional and hereditary occupation to earn a living.

I. The Gujjar community has a long-standing tradition of cattle rearing, and they acquire essential knowledge and skills within their families without requiring additional formal training or paid education.

II. With additional financial investment, many Gujjars have expanded their livelihood by nurturing buffalo calves and obtaining milk from them.

III. Formal education is not a prerequisite for engaging in cattle rearing and many illiterate Gujjars are actively involved in this occupation.

IV. The physically demanding nature of their work ensures that the Gujjars remain physically fit as they engage in their occupation.

V. The Gujjar community plays a vital role in fulfilling the demand for milk, which is an essential commodity in every household, thus potentially leading to increased financial benefits in the future.

VI. When they faced with a shortage of green fodder for their cattle, they take them to vacant fields or roadsides for grazing, effectively providing sustenance for their cattle while saving money.

VII. Engaging in this traditional occupation, allows the Gujjars to maintain a strong connection with their community's heritage.

VIII. The entire Gujjar community actively participates in cattle rearing, and they primarily seek professional assistance from within the community when needed.

#### **2.3.2.** Barriers to their Employment

In the realm of employment, the Gujjar community faces significant challenges primarily due to their nomadic lifestyle. Many Gujjars lead a transient existence, relocating frequently within a single season, which directly influences their job opportunities. Consequently, a substantial number of Gujjar families engage in selfemployment, particularly in cattle-rearing. However, they encounter various obstacles that hinder their ability to achieve stability and growth in their employment. Some of these challenges include:

I. The livelihood of the Gujjars is closely tied to their livestock, which includes buffaloes, cows, and goats. The rising costs of green fodder and rice straw pose a financial burden, making it difficult for them to provide adequate nutrition for their animals.

II. The availability of green pastures in Punjab is diminishing, forcing them to graze their cattle along roadways. This practice can lead to dangerous situations, including accidents involving vehicles.

III. Gujjars are traditionally recognized for their milk-selling occupation, which requires meticulous care and protection. A minor mishap can spoil an entire batch of milk, resulting in significant financial losses.

IV. Many Gujjar families lack a permanent residence, and their nomadic culture presents challenges in securing stable employment opportunities.

V. The low levels of education and high illiteracy rates within the Gujjar community hinder their potential for growth and development in self-employment. Their lack of literacy prevents them from adopting modern dairy farming techniques.

VI. Financial constraints limit their ability to invest in new buffaloes, which poses challenges when they seek to expand their operations.

VII. The success of cattle rearing and dairy farming relies heavily on access to nutritious food for the animals. During off-seasons, when green fodder is scarce, they are forced

to rely solely on rice straw, leading to a significant decrease in milk production, which adversely affects their income.

VIII. In the winter season, milk production increases but in the summer season, it decreases which makes their income unstable.

IX. Cattle are unable to produce milk the entire year. They hardly give milk for seven to eight months in a year. But Gujjars have to feed them the entire year, which makes a financial loss for them.

### 2.4. Assets held by the Gujjars

Every individual requires certain resources to sustain themselves in life, which can be categorized into two main types. The first category encompasses all essential items necessary for human survival, while the second includes mechanical, technical, and luxury goods that enhance comfort. Although individuals can manage without mechanical or luxury items, as evidenced by previous generations, survival without basic necessities such as food, shelter, and clothing is exceedingly challenging. This research aims to uncover facts and data regarding the assets owned by the Gujjars, thereby illuminating their social and economic conditions in the Tarn Taran district. In this district, 50 respondents were surveyed for the research, revealing that only 28 Gujjar families possess land, while the remaining 22 families lack land ownership.

Total no. Of	Landowner	Non-land	Landowner %	Non-land
Gujjar families		ownership		ownership %
50	28	22	56%	44%

Table no. 2.3: Percentage of Land owner Gujjars in the Tarn Taran District.

The chart presented indicates that only 56% of the Gujjar community possesses land, while 44% are without land ownership. This lack of land is particularly significant for them, as their primary occupation revolves around cattle rearing, necessitating access to land for both habitation and the sustenance of their livestock. The fact that nearly half of the Gujjar families are non-landowners highlights a critical issue, as it forces them into a nomadic lifestyle, which severely hampers the overall growth and development of their community.

In the structured questionnaire, land was categorized into four distinct types: Agricultural, Residential, House site with a dairy farm, and non-agricultural uses. Notably, all 28 landowners reported having a house site that includes a dairy farm, indicating that Gujjar families cohabitate with their cattle. These families reside in mud and wooden structures, which raises significant hygiene concerns due to the close quarters with livestock. Unfortunately, their financial constraints prevent them from establishing separate living spaces, exacerbating their living conditions.

An analysis of the data collected from respondents reveals that landowning Gujjars in the Tarn Taran district possess between 1 manual to 8 kanaal of land. Upon averaging the landholdings, it is determined that each landowner has approximately 2.5 kanaal, equivalent to one-fourth of an acre. This amount of land is insufficient for their needs, as it must accommodate their homes, cattle sheds, and feeding areas for their livestock, thereby limiting their ability to thrive.

#### 2.4.1. Nature of Habitation

The housing situation among the Gujjar community can be categorized into three distinct types. The first category consists of families who own their homes, indicating that they possess both the land and the structures built upon it. In the Tarn Taran district, data reveals that 28 out of 50 surveyed families, or over 58%, own their residence. These families typically acquire land ranging from 3 to 8 marle, with an average landholding of 4.85 marle for constructing their homes, as determined from the responses collected in the district.

The second category pertains to rented housing, where Gujjars lease land for a specified duration to build their homes, often utilizing a portion of the land for livestock. These families are required to pay rent for the entire parcel of land, not just the area occupied by their house. In the Tarn Taran district, the annual rental rates for vacant land range from Rs. 15,000 to 40,000 per acre, influenced by factors such as location and land quality. The average rent paid by Gujjars in the district amounts to approximately Rs. 28,000 per acre annually. In some instances, families may offer cattle dung as a form of rent, which the landlord utilizes as organic fertilizer for agricultural purposes, However, the majority of Gujjars prefer to settle their rent in cash. Currently, 17 Gujjar families reside on rented land, indicating that 34% of the community does not possess land ownership.

The third category encompasses families residing on government land, which includes areas such as riverbanks, canal banks, and village common lands. These families often exhibit a migratory lifestyle, frequently relocating and rarely remaining in one location for an extended period. Occasionally, individuals may find themselves affected by natural disasters such as floods. In the Tarn Taran district, a mere 12% of respondents from Gujjar families, amounting to only six individuals, reside on government land without incurring any rental costs. Although this form of housing is limited in quantity, it is significant to consider the challenges and instability that these families face in their daily lives.

Nature of Housing	In numbers	In percentage
Own house	27	54%
Rented house	17	34%
Free/Govt. land	6	12%

Table no. 2.4: Housing Nature of Gujjar community in Tarn Taran District.

# 2.4.2. Type of their Housing

As discussed above, Gujjars live in their own houses, rented and on government land, these houses are of two types Mud houses and Concrete houses. Concrete houses are built only on their land, whereas, Mud houses are built on rented or leased land with mud, bamboo and rice straw.

Type of House	In Numbers	In Percentage
Mud house	48	94%
Concrete house	2	4%

Table no. 2.5: Types habitation of the Gujjar community in Tarn Taran District.

The Gujjars residing in mud houses encounter significant challenges, particularly the necessity to invest between 15,000 to 25,000 for house reconstruction every six months, as rice straw and similar materials lack durability beyond this period. During the rainy season, the roofs of these mud houses begin to leak, resulting in the surrounding area becoming a muddy terrain.

1. In contrast, the number of concrete houses among the Gujjars in the district is minimal, primarily due to several underlying factors influencing their preference for mud houses.

2. The Gujjars primarily engage in cattle rearing and dairy farming, which necessitates frequent relocation, thereby discouraging the construction of concrete homes.

3. The financial burden associated with building a concrete house is considerably higher than that of a mud house, making it impractical for them to allocate substantial funds for housing.

4. Many Gujjars lead a nomadic lifestyle, often residing on rented land, which prohibits them from constructing concrete houses on property that does not belong to them. Their expertise in building traditional mud houses allow them to avoid additional labor costs.
5. The design of the house often incorporates high ceilings and strategically placed windows that allow for cross-ventilation, enabling fresh air to circulate freely throughout the space. This natural airflow helps to dissipate heat and maintain a pleasant atmosphere, even during the hottest parts of the day.

These factors illustrate that the Gujjars predominantly inhabit mud houses not out of preference, but due to the constraints imposed by their circumstances, with their nomadic lifestyle being a significant barrier to transitioning to concrete housing.

# 2.4.3. Domestic items for use

In the scheduled questionnaire, some questions about the domestic needs items were asked to the respondents in the Tarn Taran district. To know the domestic status of Gujjar families, and what kind of basic facilities they have in their houses to regulate their daily life. Some of the basic equipment which was considered are fridge, washing machine, television and mobile.

Refrigerator in numbers	The average amount paid in Rs.	Washing machine in numbers	The average amount to be paid	T.V. set in numbers	The average amount to be paid	Mobile phones in numbers	The average amount paid in Rs.
11	3772	0	0	0	0	45	1415

Table no.2.6: Household Items in the held by Gujjar community in Tarn Taran District

Among the 50 families surveyed, only 11 possess refrigerators, highlighting a significant lack of access to this essential appliance. The refrigerators that these families do own were all acquired second-hand, with prices ranging from Rs. 2800 to Rs. 5000. This suggests that while some families have managed to obtain a refrigerator, it is not a common household item, and affordability remains a barrier for many. The reliance on second-hand appliances indicates a resourceful approach to household needs, but it also reflects the economic challenges faced by these families in acquiring new, more efficient models.

In the Tarn Taran District, the absence of washing machines among Gujjar families is notable, as none of the surveyed households own one. This lack of ownership suggests a strong preference among women in these households for traditional hand-washing methods. The financial constraints that most Gujjar families experience further exacerbate this situation, as they are unable to allocate funds for domestic appliances like washing machines. Instead, they rely on alternative methods for laundry, which may include communal washing practices or utilizing local water sources. This scenario underscores the intersection of cultural practices and economic limitations in shaping household routines.

The survey revealed that none of the families reported having a television set, a finding that can be attributed to multiple factors. Firstly, the Gujjar community typically has limited leisure time, as their daily routines are dominated by agricultural activities and cattle tending in the fields. This lack of free time diminishes the opportunity for television viewing. Additionally, the community's religious beliefs play a significant role, as Islamic teachings discourage television consumption. Adherence to these beliefs is strong, reflecting a commitment to cultural values. Moreover, there is a widespread concern within the community that television could have a detrimental impact on the youth, further reinforcing the decision to forgo this form of entertainment. In the contemporary landscape, mobile phones have become indispensable tools for communication, often likened to oxygen for human beings. Among the 50 families surveyed, an impressive 45 own mobile phones, which accounts for 90% of the respondents. This statistic indicates a high prevalence of mobile phone usage within Gujjar families, suggesting that despite economic challenges, they prioritize communication technology.

However, it is important to note that each family typically possesses only one mobile device, which may limit access to communication for larger households. Furthermore, only 17% of these mobile phones are smartphones, with the younger generation being the primary users of these advanced devices. The majority of families rely on basic mobile models. They do not buy brand new mobile phones because they get second-hand mobile phones much cheaper than new ones. Most of the Gujjars are illiterate, which makes it difficult to use the smartphone with internet access.

The aforementioned domestic items significantly enhance the quality of human life. Nevertheless, the Gujjars aspire to improve their living conditions; however, their current circumstances hinder such aspirations. The primary challenge faced by the Gujjars in acquiring these essential items is their dire economic situation, which leaves them without the financial means to purchase these goods. Furthermore, while these conveniences rely on electricity, a majority of Gujjar households lack access to electrical connections.

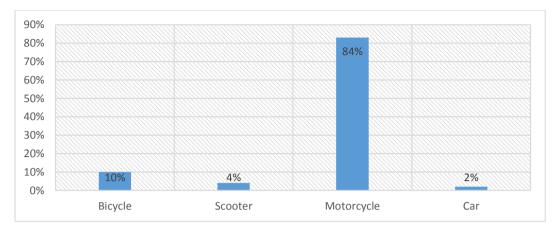
#### 2.4.4. Possession of Vehicles

The act of traveling from one location to another presents significant challenges for individuals, particularly when undertaken on foot; thus, the necessity for a mechanized mode of transport becomes apparent to facilitate a more convenient and comfortable journey. In this context, individuals typically opt for vehicles that assist them in reaching their intended destinations, which can be categorized into two primary types: private vehicles and commercial vehicles. Private vehicles, which include personal cars, motorcycles, and bicycles, offer individuals the freedom to travel at their own pace and convenience, while commercial vehicles, such as buses and taxis, provide shared transportation options that can be more economical for those who do not own a vehicle. The choice between these two categories often depends on factors such as financial resources, distance to be travelled, and personal preferences regarding comfort and speed.

The Gujjar community, known for its nomadic lifestyle, spends a considerable portion of their lives in transit practice. This research aims to explore the types of vehicles owned by the Gujjars and their methods of utilization. The study focuses on four categories of private vehicles: bicycles, scooters, motorcycles, and cars. Each of these vehicle types serves distinct purposes within the community, reflecting the diverse needs of the Gujjars as they navigate their daily lives. Bicycles, for instance, may be favoured for short distances and local errands, while motorcycles and scooters provide a quicker means of transport for longer journeys or when transporting goods. Cars, although less common, may be utilized for family travel or transporting larger loads, highlighting the varying degrees of mobility within the community.

In the Tarn Taran district, a remarkable 96% of the 50 surveyed families possess a private vehicle, leaving only 4% without one. This high ownership rate underscores the importance of mechanized transport in the daily lives of the Gujjars, facilitating their mobility and economic activities. Among the families that own vehicles, a mere 10% utilize bicycles for local transportation, primarily due to their affordability and lack of operational costs compared to other vehicles. The Gujjars typically acquire used bicycles priced between Rs.800 and Rs.2500, with the average cost calculated at Rs.1620 based on this price range. This affordability makes bicycles an accessible option for many families, allowing them to engage in local commerce and community activities without incurring significant expenses.

Motorcycles emerge as the most favoured mode of transport among the Gujjars, with an ownership rate of 83%. This preference indicates that motorcycles are particularly valued for their utility in dairy farming, as their robust construction allows for effective distribution of milk to both market and domestic consumers. Approximately 46.35% of the motorcycles owned by the Gujjars are pre-owned, acquired at prices ranging from Rs.3500 to Rs.7000, depending on the vehicle's condition and model. On average, they invest Rs.24,476 in these pre-owned motorcycles, which is nearly half the cost of a new motorcycle. Notably, 53.65% of the motorcycles purchased are brand new; however, due to financial constraints, many opt for financing options rather than outright cash purchases.



Graph no.2.1: Possession of private vehicle in percentage.

### 2.4.5. Agricultural or commercial vehicle used by the Gujjars

The occupation of the Gujjars is based upon dairy farming and cattle rearing, which demands some professional and agricultural vehicles to promote and develop their employees. Gujjars use the horse/bullock cart or tractor and trolley to carry the green fodder from the fields for their cattle. So, the agricultural vehicle can be divided into two categories, mechanical equipment and animal carriage. Some of the Gujjars have only a tractor, not a trolley, they borrow a trolley from the other community members whenever they need it. In the Tarn Taran district, Gujjars have three types of agricultural or commercial vehicles which help them in their occupational job. Anyhow, the number of these vehicles has a huge difference as shown in the following table.

Agricultural Implements	Tractor	Tractor Trolley	Horse/bullock cart	Total
No. Of vehicles	02	27	03	32

Table no.2.7: Agricultural vehicle owned by the Gujjar community in the Tarn Taran District.

In the Tarn Taran district, there are 32 Gujjar families that possess heavy vehicles to assist with their occupational needs, indicating that 64% of the Gujjar community can transport fodder for their cattle from the fields. Conversely, 36% of Gujjars lack any means of agricultural transportation, which signifies that near about one-third of families in the district are unable to meet their fundamental professional requirements. Among the 50 respondents in the district, Gujjars own 29 tractors and 27 trolleys. They tend to favour pre-owned tractor trolleys, as the cost of new tractors and trolleys exceeds Rs.10 lakhs, a sum that is beyond their financial reach. In contrast, pre-owned

options are available in the market for approximately Rs.80,000 to Rs.400,000, depending on their condition. Although tractors are expensive, they provide convenience for transporting substantial quantities of green fodder or rice straw for livestock.

Horse carts also serve as a viable alternative for Gujjars to transport essential items in both their professional and personal lives. While horse carts do not incur the additional operating costs associated with tractors, they have limitations, such as a reduced capacity for transporting goods compared to trolleys. Furthermore, horse carts can struggle in muddy conditions during the rainy season, and there is a risk of injury to the horse or bullock when carrying heavy loads.

The market price for a decent horse is comparable to that of a moderately conditioned tractor. If Gujjars raise a foal or calf for use in a horse or bullock cart, it typically takes 2 to 3 years for the animal to be capable of pulling a cart. Additionally, the durability and lifespan of tractor trolleys significantly surpass those of horse carts, leading Gujjars to prefer purchasing tractor-trolley combinations over horse carts.

#### 2.5. A loan is taken from the financial authority

The Gujjar community is currently grappling with severe economic hardships that have significantly impacted their quality of life. Many families within this community are living in conditions that necessitate a careful and often strained management of their limited financial resources. The precariousness of their financial situation is further exacerbated when unexpected expenses arise, compelling them to seek loans to cover these unforeseen costs.

A notable trend among the Gujjars is their preference for private lenders over government loans. This choice is largely driven by the cumbersome and often daunting paperwork associated with government loans, which many in the community find challenging to navigate. The low literacy levels prevalent within the Gujjar community contribute to this difficulty, as many individuals lack the necessary skills and knowledge to complete the required documentation. Additionally, there is a general lack of awareness about the options available to them, which further limits their ability to access more favourable financial assistance. In the Tarn Taran District, a survey conducted among the Gujjar community revealed alarming statistics: all 50 families surveyed are burdened with a staggering collective debt of Rs. 1,216,000. This translates to an average debt of Rs. 24,320 per family, a significant amount considering their meager income levels. The challenge of repaying these loans is immense, often leading families to make difficult decisions, such as selling off livestock, which is a critical asset for their livelihoods. This cycle of debt and asset liquidation only serves to deepen their economic vulnerability, trapping them in a precarious financial situation.

Moreover, many Gujjars find themselves resorting to borrowing funds not just for emergencies but also for the purchase of essential items that are vital for their day-today survival and economic activities. Items such as cattle, motorcycles, and tractors are not merely luxuries; they are crucial for sustaining their livelihoods. Cattle are essential for agricultural work and milk production, motorcycles provide necessary transportation for work and trade, and tractors are vital for efficient farming practices. However, the need to borrow for these essential purchases further entrenches them in a cycle of debt, as they often take on additional loans to acquire these necessary assets, perpetuating their financial struggles.

In summary, the Gujjar community is caught in a web of economic challenges characterized by high levels of debt, limited access to favourable lending options, and a reliance on borrowing for essential purchases. This situation not only threatens their immediate financial stability but also poses long-term risks to their economic wellbeing and overall quality of life. Addressing these issues requires a multifaceted approach that includes improving financial conditions.

#### 2.6. Family members having Aadhaar card (UIDAI)

In 2009, the Government of India launched a distinctive identification number for its citizens, widely referred to as the Aadhaar card. Today, the Aadhaar card plays a crucial role in the everyday lives of individuals, serving as a prerequisite for accessing various government schemes. It is now a fundamental requirement across multiple sectors, including banking, education, telecommunications, and the automobile industry, where it is essential for verifying the identity of Indian citizens. The Gujjars, being indigenous to India, are equally entitled to obtain their Unique Identification Authority of India

(UIDAI) number. In the Tarn Taran district out of 336 respondents, only 151 have their Aadhaar number.

Total Respondent	Total Respondent	Members have an	Members have an
Families	Members	Aadhaar card	Aadhaar card (in %)
50	336	151	44.9%

 Table no. 2.8: Numbers of Aadhaar cards having the Gujjar community in Tarn Taran District.

The data reveals a concerning trend in Tarn Taran District, where over fifty percent of Gujjar respondents have not registered for an Aadhaar number. This lack of registration is primarily attributed to a significant gap in awareness and understanding regarding the importance and benefits of having an Aadhaar card. As a result, these individuals face numerous challenges when trying to access services in both government and private sectors, as the absence of an Aadhaar card often leads to difficulties in availing themselves of essential services and benefits.

#### 2.6.1. Barriers to Fewer Numbers of Aadhaar Cards

**1.** One of the critical factors contributing to the low registration rates among the Gujjar community is their nomadic lifestyle. Many Gujjars do not have a permanent residential address, which complicates the process of obtaining an Aadhaar card. In some instances, they may even find themselves living in open fields or temporary shelters, making it nearly impossible to provide a valid address, a fundamental requirement for Aadhaar enrollment. This situation not only hinders their ability to register but also exacerbates their marginalization within the broader socio-economic framework.

2. Moreover, the widespread unawareness among the Gujjar population acts as a significant barrier to accessing various government beneficiary schemes. Without knowledge of these programs, many eligible individuals miss out on crucial support that could improve their living conditions and overall quality of life. The lack of information perpetuates a cycle of poverty and exclusion, as these individuals remain unaware of the resources available to them.

**3**. Compounding this issue is the substantial communication gap that exists between the Gujjar community and government authorities. This disconnect results in inadequate awareness initiatives that fail to effectively inform the Gujjars about the various government schemes designed to assist them. The absence of targeted outreach

efforts means that many in the community remain uninformed about the benefits they could potentially access, further entrenching their socio-economic challenges.

**4.** Additionally, the low literacy rates prevalent within the Gujjar population significantly impede their ability to navigate the enrolment process for an Aadhaar number. Limited literacy not only affects their understanding of the registration requirements but also their capacity to fill out forms and comprehend the implications of having an Aadhaar card. This educational barrier further isolates them from opportunities that could enhance their socio-economic status and integration into mainstream society.

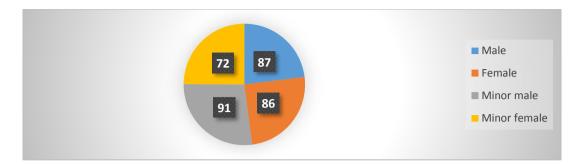
In summary, the combination of a nomadic lifestyle, lack of awareness, communication gaps with government authorities, and low literacy rates creates a multifaceted challenge for the Gujjar community in Tarn Taran District. Addressing these issues is crucial for improving their access to essential services and ensuring that they can benefit from government schemes designed to uplift marginalized populations.

#### 2.7. Life insurance of Gujjars

A modern man wants economic security for his family after him. So he prefers life insurance where he makes sure that his family will get some money after his death to survive or live. However, Gujjars are considered bad or unethical (according to their Islamic religious beliefs or preached by Maulvies). That is why none of the Gujjar has life insurance in the Tarn Taran district. All of the respondent families are uninsured, which shows their unawareness of the economic security in or afterlife.

#### 2.8. Education status of Gujjars in the Tarn Taran district

The education status of Gujjars as per sample design data has been collected from the 50 families (Deras) of the Gujjar community in the Tarn Taran district of Punjab. The information from the respondents has come to light that the total population in respondent 50 families is 336 with sum of 87 adult males, 86 adult females,91 male children and 72 female children.



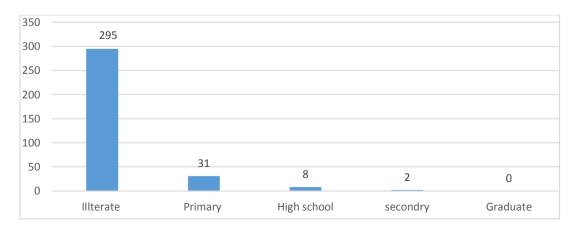
Pie Chart no. 2.3: Education trends in the Gujjars community of the Tarn Taran District.

There is only one family head who is literate and the average is merely 0.02 from the 50 family heads. 0% data is shown in favour of literate Gujjar women. The above data is very disappointing in front of the overall 73.2% literacy rate of Tarn Taran District.<sup>10</sup> According to collected data from the district, the following statistics about different levels of school education are given below;

Education	Under	High school	Senior	Higher	Total
Grade	primary		Secondary	Education	
Minors	18	07	02	0	27

Table no. 2.9: Level of School Education Attained by Gujjars in the Tarn Taran District.

Minors in the community show some rays of hope to uprise the trends of getting a school education with a total of 26 children being literate out of 163 minors in the Gujjar community. The study finds that there is only a 15.7% literacy rate in the below 18 years minor Gujjar community members, which is a bit higher than 1/6<sup>th</sup> of total minors. To date of the survey, no graduate respondent has come to light. The data also gives information about the dropout students of the community. The 5 male respondents are school dropouts with various causes.

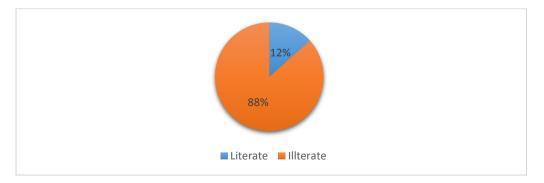


Graph no .2.2: Educational trends among the Gujjars of Tarn Taran District.

The aforementioned trends indicate that the Gujjar community is currently lagging in the realm of education. As of the survey date, there were no respondents who had attained a graduate level of education. Additionally, the research identified three individuals who had dropped out of school and did not pursue further studies beyond primary education. Presently, the educational conditions of the Gujjar community in the designated district are alarmingly poor.

In today's world, access to school education is crucial for members of society, as illiteracy is often associated with backwardness or ignorance. Consequently, individuals strive to provide their children with the best possible education within their financial means. An educated society is inherently more capable of ensuring a brighter future for its future generations compared to an uneducated one.

The Gujjar community faces significant challenges in obtaining school education. Analysis of the collected data reveals that all heads of Gujjar families in the Tarn Taran district are illiterate, which has led to numerous difficulties. However, some members of the community have begun to recognize the importance of education, prompting them to prioritize schooling for their children. There is a growing interest in education among the younger generation of Gujjar families, which bodes well for the future of their community. Nevertheless, there remains a pressing need for increased awareness regarding their educational circumstances.



#### 2.8.1. The literacy rate among minors in the Gujjar community

Pie chart no.2.4: Literacy rate among minors of the Gujjar

The pie chart provides a stark visual representation of the literacy rate among minors in the Gujjar community, revealing that a mere 12% of these young individuals are literate. This statistic is particularly concerning when juxtaposed with the overwhelming 88% of minors who are deprived of access to formal education. Such a significant proportion of illiterate minors not only highlights the immediate educational challenges faced by the community but also poses a serious threat to its long-term growth and development. The implications of these figures are profound, as they suggest a bleak future for the younger generation in a developing nation where education is a critical driver of progress and opportunity. Moreover, the data further emphasizes that the Gujjar community has not shown any positive trends or improvements in their levels of formal education over time. This stagnation is alarming, as it indicates a persistent cycle of educational neglect that could hinder the community's ability to thrive in an increasingly competitive world. The lack of progress in educational attainment underscores the urgent need for a fundamental shift in the community's attitude towards education. Embracing education as a vital component of personal and communal development could pave the way for enhanced living standards and greater socio-economic mobility. To address this pressing issue, it is imperative that concerted efforts are made to increase the number of students pursuing education in the coming years. This could involve implementing targeted educational programs, raising awareness about the importance of education, and providing resources and support to families within the community. By fostering a culture that values learning and prioritizes educational attainment, the Gujjar community can begin to break the cycle of illiteracy and create a brighter future for its youth. Ultimately, investing in education is not just an investment in individual futures; it is an investment in the collective prosperity and resilience of the entire community.

#### 2.8.2. Barriers to schooling and low literacy rate

Within the realm of education, a significant challenge is the limited awareness prevalent among the Gujjar community. Numerous educators and educational organizations are actively formulating policies aimed at enlightening this community about the opportunities available through formal schooling. Each student faces unique obstacles that may lead to their decision to drop out from school. The Gujjars, being part of a nomadic lifestyle, often lack stable residences, resulting in a constant relocation throughout their lives. Several key factors contributing to their premature departure from educational institutions are identified.

- 1. The research has revealed that minors within the Gujjar community are often compelled to adhere to their ancestral profession of cattle rearing. This longstanding tradition is deeply ingrained in their cultural identity, leading many to believe that formal schooling is unnecessary for their livelihood. The perception is that the skills and knowledge required for cattle rearing can be acquired through hands-on experience rather than through formal education, which they view as irrelevant to their way of life.
- 2. The Gujjar community, which adheres to the Muslim faith, tends to enrol their children in madrasas. These religious schools provide instruction primarily in the Urdu language, focusing on religious teachings and cultural education. This choice reflects the community's values and priorities, as they seek to install a strong sense of religious identity and cultural heritage in their children, often at the expense of secular education.
- 3. Cattle rearing is not merely an individual task but a collective endeavour that involves the entire family unit. Typically, by the age of 10 to 12, children are sent by the family head to assist other family members in this occupation. This early involvement in the family business is seen as a rite of passage, where children learn the intricacies of cattle management and develop a sense of responsibility towards their family's livelihood.
- 4. Living a nomadic lifestyle, many Gujjars lack a permanent residence and frequently relocate in search of more suitable living conditions. This practice, while essential for their survival and livelihood, often results in significant challenges for their children's education. The constant movement makes it difficult for them to maintain consistent schooling, leading to high dropout rates as children are unable to keep up with the curriculum or face disruptions in their education.
- 5. A significant issue identified within the Gujjar community is that students often experience feelings of inferiority when compared to their Punjabi counterparts. This sense of inadequacy stems from visible differences in traditional attire and linguistic accents, which can lead to social stigmatization and exclusion. Such feelings can adversely affect their self-esteem and motivation to pursue education, further perpetuating the cycle of educational disadvantage.

- 6. A considerable number of Gujjar families remain uninformed about the educational programs offered by local schools. This lack of awareness can be attributed to various factors, including limited access to information, language barriers, and a general mistrust of formal education systems. As a result, many children miss out on opportunities that could enhance their educational prospects and future livelihoods.
- 7. The Gujjar community have a big misconception about formal education that they cannot afford school education, they did not know, that they do not have to pay any amount to government schools under the Right to Education Act 2009.
- 8. A government or nongovernment body had not approached their community for awareness of education among them.
- 9. Some of the Gujjar families follow seasonal migration, they spend summers in a hilly area and in winter they return to the Tarn Taran District.
- 10. Poverty in the community is also affecting their educational life, most of the Gujjar families are living in poverty. They force their children into cattle-rearing occupations instead of attaining a school education.

The present study reveals basic facts that even in modern times; the educational conditions are not too good. Most of the Gujjar families are not aware of the school education. The traditions of the community have created obstacles in the development of educational trends among them. The literacy rate among the Gujjar is low as compared to other inhabitants of the State. The government is also making such policies to spread education among them. Transhumance is the biggest factor for the low literacy rate in Gujjars. Those students who go to school are mostly boys and the number of girls attaining formal education is very low. Poverty in the community is also playing a vital role in the poor educational status of Gujjars. They prefer to send their children to work instead of school. Seasonal migration is also a hurdle in the school education of the Gujjar community. Despite State and Central Governments have implemented beneficial schemes regarding the education of scheduled tribes yet they have not gained more benefit from the schemes. The number of students from Gujjar families is improving than earlier but still not in good figures. They have to pay some more

attention to uplift the educational status of their upcoming generations which will also help them to improve their lifestyle.

## 2.9. Domestic Electricity facility to Gujjars in Tarn Taran district

In contemporary society, electricity is indispensable for facilitating the rapid pace of daily activities. A significant number of devices and appliances rely on electrical energy for their operation. As daylight fades, electric bulbs illuminate rooms, homes, and streets, enabling tasks to be carried out under artificial lighting. Conversely, the lack of illumination poses challenges to everyday functioning.

Even in rural areas, the majority of households are equipped with electricity. In the Tarn Taran district, for instance, 13 Gujjar households have access to electricity, and among 50 surveyed families, 37 are benefiting from this utility. However, many still endure nights in darkness, lacking essential amenities such as fans and refrigerators during the sweltering summer months in Punjab.

No. of respondents	Respondents Having electricity connection	Respondents Have no electricity connection	Respondents Having electricity connection in %	Respondents Having no electricity connection in %
50	13	37	26%	74%

Table no. 2.10: Electricity connection by the Gujjar community in the Tarn Taran District.

A significant portion, approximately three-quarters, of Gujjar families reside without access to electricity, making it particularly challenging to endure the sweltering summer months in the north-western regions of India, which include Punjab, Haryana, and parts of Rajasthan. The absence of electric fans exacerbates the discomfort during extreme heat. Furthermore, the limited availability of electricity connections hampers the ability of Gujjars to utilize electric tube well motors for water extraction, which is essential for both their daily needs and the sustenance of their livestock.

Several factors have emerged that contribute to the low number of electricity connections in Gujjar households.

 Gujjars live in nomadic culture, so they do not have a permanent habitation. Consequently, they do not approach to get electricity connection.

- 2. Some of the Gujjars do not have their proper identification proofs, which are mandatory for applying a new electricity connection.
- 3. Gujjars live in mud houses which are made up of wood, bamboo and rice straw. Some incidents have been reported of short circuits in which they had lost their house and cattle were burnt. Gujjars are afraid of fire caused by electricity.
- 4. Gujjars are still following their primitive culture, which does not have much requirement for electricity.
- 5. Gujjars live in the fields, outside the village. It is very difficult for the State electricity department to provide cables and poles for a connection there.
- 6. The economic conditions of Gujjar families is not healthy; they cannot pay electric bills.

Gujjars also want to enjoy their life with electric equipment as modern people but the above-mentioned barriers do not allow them to do this. So, a majority of Gujjar families are living without electricity connection unwillingly.

# 2.10. Use of L.P.G for domestic fuel in Gujjar families

The central government of India took various steps to promote L.P.G. as domestic fuel. It creates very little pollution as compared to the traditional fuels used in rural households. It is very cheap and easy to assess, but still, Gujjar families are not accepting it in their kitchens as fuel.

Total no.	L.P.G.	L.P.G.	No use	No use	Have 1	Have 2	Use an
of	using	using	of	of	cylinde	cylinde	L.P.G.
responden	Gujjar	Gujjar	L.P.G.	L.P.G.	r of	r of	cylinder
t families	familie	familie	in	in	L.P.G.	L.P.G.	without an
	S	s (%)	Gujjar	Gujjar			authorised
			familie	familie			connection
			S	S			•
				(%)			
50	5	10%	45	90%	5	0	3

Table no. 2.11: Number of Gujjar Families using L.P.G. in the Tarn Taran District.

The data presented highlights a concerning trend regarding the Gujjar community's awareness and utilization of liquefied petroleum gas (L.P.G.) as a fuel source. It appears that a significant number of families within this community are not only uninformed

about the benefits and availability of L.P.G. but also exhibit a pronounced disinterest in adopting it as a primary energy source for their cooking and heating needs. Specifically, among families that possess L.P.G. cylinders, a mere two out of five have acquired these cylinders through legitimate, legal channels. This statistic raises important questions about the accessibility and distribution of L.P.G. within the community. The remaining three families, on the other hand, are resorting to illegal means to obtain their cylinders. This not only poses legal risks for these families but also leads to substantially inflated costs associated with their fuel supply. The reliance on illegal sources for L.P.G. can have several implications. Firstly, it may indicate a lack of trust in the formal distribution systems or a perceived unavailability of legal options. Secondly, the higher costs incurred from illegal procurement can strain the financial resources of these families, potentially leading to further economic hardship. Moreover, this situation underscores the need for targeted educational initiatives aimed at increasing awareness about the benefits of L.P.G., including its efficiency, safety, and environmental advantages compared to traditional fuels. By fostering a better understanding of L.P.G. and improving access to legal channels for obtaining it, there is potential to enhance the overall quality of life for the Gujjar community, reduce their reliance on illegal markets, and promote sustainable energy practices. In conclusion, the findings suggest a critical need for intervention strategies that not only address the awareness gap but also facilitate easier access to legal L.P.G. supplies, ultimately benefiting the community both economically and socially.

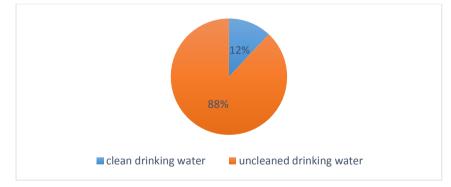
## Why Gujjars does not prefer L.P.G.

- 1) Gujjars consider L.P.G. cylinders expensive as compared to other traditional rural household fuels.
- Some of the Gujjar families are unable to provide mandatory required documents to the supplier of L.P.G. which makes it hard for them to get a new connection of L.P.G.
- 3) As their primitive thinking, they believe that L.P.G is an explosive fuel, which can be harmful to their cattle and wooden houses.

- Subsidy of L.P.G. cylinder is transferred directly into the bank account of an L.P.G. connection holder. Hence, Gujjars who do have not their bank accounts are unable to get subsidies provided by the government.
- 5) Gujjars are living a nomadic life, hence it is difficult to carry gas cylinders and gas stoves with them. They can arrange wood pieces and rice straw easily for fuel use in their kitchens.
- 6) The main occupation of Gujjars is animal husbandry, so they collect animal dung and make their dung cakes, which they use as fuel to burn fire to cook food.

#### 2.11. Availability of clean drinking water

A healthy life is unattainable for an individual without access to clean drinking water, which is essential for all living organisms. Water plays a crucial role in detoxifying the body and maintaining proper hydration. Elevated levels of Total Dissolved Solids (T.D.S) in water can pose significant health risks, potentially leading to various diseases. Nevertheless, the nomadic lifestyle of the Gujjars complicates their ability to obtain clean and pure drinking water consistently.



Pie chart no. 2.5: Clean Drinking water.

A mere 12% of the families surveyed, equating to six households, have access to clean drinking water, while a staggering 88%, or 44 families, are compelled to rely on contaminated water for their drinking and daily requirements. This situation is deeply concerning for a nation where many citizens still lack access to safe water. The prevalence of unclean water poses significant health risks to the community.

- 1. Some of the villages provide fresh and clean water to villagers through water supply pipelines but the habitats of Gujjars are located outside the village, where the water supply system has not been spread out.
- 2. Gujjars live the nomadic life, they move from one place to another with their cattle. So, they cannot carry clean water in such a large quantity to satisfy their water-based needs. Hence they drink water which they get from the nearby locality.
- 3. Due to the lack of electricity connections, they are unable to make tube wells from there they can get fresh water easily.
- 4. Gujjars, who are living on the rental land, cannot install submersible motors, without the landlord's permission.
- 5. The economic conditions of Gujjar families are not healthy it seems very difficult for them to afford an R.O. water purifier.

The Gujjars residing in the Tarn Taran district continue to face significant challenges regarding access to clean drinking water, which underscores their inability to meet a fundamental necessity of daily living. This deficiency contributes to a range of health issues among the population. Many families resort to sourcing water from tube wells located in nearby fields or from residences adjacent to their Deras, as they lack access to potable water. The scarcity of clean water adversely affects their livelihoods, particularly as many Gujjars remain engaged in traditional cattle-rearing practices, which require substantial amounts of clean drinking water for the animals. Unfortunately, due to their limited resources, the Gujjars are unable to adequately provide for the water needs of their cattle, highlighting a distressing aspect of their existence.

# 2.12. Medical and Health Life of Gujjar

A sound mind is contingent upon a sound body; thus it is essential for an individual to maintain good health in order to effectively fulfil daily responsibilities. Conversely, an ill individual often experiences a lack of vitality and motivation towards any tasks. Consequently, seeking medical assistance becomes imperative for a swift recovery

from illness. This underscores the necessity of providing high-quality medical services to the community.

In contemporary society, individuals are increasingly purchasing health and medical insurance to alleviate the financial burden associated with medical services during a family member's hospitalization due to unforeseen circumstances. In India, both central and state governments have implemented various initiatives aimed at offering free health and medical insurance to impoverished and vulnerable populations. This ensures that those living below the poverty line can access medical services without incurring costs.

The Gujjar community, which faces significant economic hardships, is also entitled to benefit from government health insurance programs. However, a concerning trend has emerged in the Tarn Taran district, where no Gujjar families have registered for the government health schemes. A study involving 50 respondents from the district revealed that not a single family expressed interest in obtaining health insurance.

- 1. The unawareness regarding the government schemes is the biggest barrier in the path of their medical facilitation.
- Somewhere the Gujjars were misguided by their local religion that medical insurance or any other insurance is not legal in Islam. They preached not to do any illegal religious activity.
- 3. Most of the Gujjars are living in hand-to-mouth conditions, where they would not be able to pay any amount of medical insurance premium.
- 4. Gujjars are living a nomadic life, most of them do not have stable homes and permanent domicile proof which makes it difficult for them to fulfil the basic requirement to get enrolment in the government medical insurance schemes.

However, Gujjars are not enrolling themselves in the medical and health insurance of the State and the central government of India. Gujjars are still living with their old traditional lifestyle. They prefer their domestic remedies for the illness of the family member.

## 2.13. Livestock of Gujjars in Tarn Taran District

The Gujjar community continues to adhere to its traditional way of life and ancestral occupations. They have maintained their age-old practice of cattle rearing, which has played a crucial role in preserving their cultural heritage and folklore. The Gujjars exhibit a deep affection for their livestock, treating them as integral members of their families. Their herds typically consist of cows, buffalo, oxen, goats, and horses, with both young and adult animals cohabiting harmoniously. Most of their livestock is derived from domestic breeding, and cattle rearing serves as the primary source of income for the Gujjars residing in the Tarn Taran district. By raising cattle and selling milk, they generate essential revenue to support their livelihoods, although this labour-intensive occupation often yields modest financial returns. The daily routine of the Gujjars revolves around their cattle, involving morning and evening milking sessions, afternoon grazing, and subsequent sales of milk to local dairies and households.

Category of cattle	Buffaloes	Bullock	Young stock	Total cattle
Number of Cattle in the district	1100	28	528	1657
Cattle average per family	22	0.56	10.56	33.14

Table no. 2.12: Number of livestock held by the Gujjar community in the Tarn Taran District.

The above figures show that Gujjars have a strong trend to raise buffaloes in their cattle yard instead of cows, because cows demand more care and their average life span is lower than buffaloes. Gujjars use bullocks only for two purposes: one is that they use to pull their bullock cart and the second one is to get breading of their buffaloes.

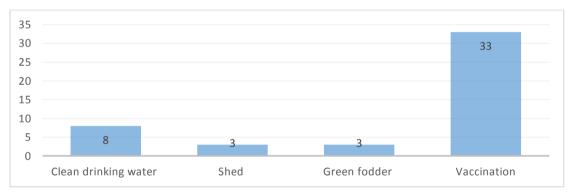
There were 50 respondent families in the Tarn Taran district with 1657 cattle. The highest number of cattle in the Gujjar family is 79 with a value of Rs. 3450000 whereas the lowest cattle number is 10 which has a value of Rs. 330000 All the cattle have approximately a value of Rs. 61111000, which gave the average amount Rs. 1222220 to each family.

# 2.13.1. Facilities to livestock

All living organisms require some specific conditions to survive on the earth. The livestock of Gujjars also demands some necessities to stay healthy and fit.

Category	Clean	Shed for	Green	Pre
	drinking	cattle	fodder	Vaccination
	water			
No. of respondents providing	08	03	03	33
the facility (out of 50)				
Average	0.16	0.06	0.06	0.66

Table no. 2.13: Facilities provided to livestock by the Gujjars of Tarn Taran District.



Graph no.2.3 Facilities provided by the Gujjars to cattle in Tarn Taran District.

Cattle primarily rely on water and green fodder as the cornerstone of their diet. These two components are vital not only for their overall health but also for their productivity, particularly in terms of milk production. Adequate hydration plays a critical role in maintaining the freshness and vitality of cattle, as it directly influences their metabolic processes and overall well-being. Therefore, the availability of clean and pure water is of utmost importance for the health of these animals. Unfortunately, the Gujjars, a community residing in the Tarn Taran district, are facing significant challenges in ensuring a consistent supply of clean water for their livestock. This situation is alarming, as it can have dire consequences for both the health of the cattle and the livelihoods of the Gujjars who depend on them. According to recent data collected from the area, only a small fraction of the respondents specifically, just 8 out of 50, are able

to provide their cattle with clean water. This stark statistic highlights a troubling reality: the vast majority, a staggering 42 respondents, are forced to rely on contaminated water sources. These sources include sub-canals and ponds, which are often polluted and pose serious health risks to the cattle. The implications of this reliance on contaminated water are profound. Cattle that consume polluted water are at a higher risk of developing various health issues, including gastrointestinal diseases, infections, and other ailments that can severely impact their productivity and longevity. Moreover, the consumption of contaminated water can lead to a decrease in milk yield and quality, further affecting the economic stability of the Gujjars who depend on dairy production for their income. In summary, the challenges faced by the Gujjars in the Tarn Taran district regarding the provision of clean water for their cattle are not merely logistical; they represent a significant threat to the health of the livestock and, by extension, the livelihoods of the community. Addressing this issue is crucial for ensuring the well-being of both the cattle and the Gujjars, and it calls for immediate attention and intervention to improve water access and quality in the region.

The north-western part of India has to bear extreme hot and cold weather conditions. It is a very necessary requirement for a dairy farmer to keep the cattle in the coverage area to save them from hot and cold weather. However, only 3 Gujjars families are providing the shed facility to their cattle rest of the 47 are keeping their cattle in the open air without any shed, which is unhygienic, and unhealthy for the cattle. In the monsoon season, mosquitoes and houseflies spread diseases environment near the cattle due to the lack of coverage by a shed.

Green fodder constitutes the primary element of the dietary regimen for cattle. In the afternoons, the Gujjars lead their herds to the village fields for grazing, as many of them lack the means to provide specialized green fodder such as Sorghum (Chari) or Lucerne (Barseen). In the Tarn Taran district, only three individuals reported being able to supply specific green fodder, while the remaining forty-seven respondents rely on grazing, which poses risks to their cattle due to the potential consumption of harmful or toxic grasses. Like other living beings, cattle are susceptible to various serious diseases, and pre-vaccination options are accessible at medical stores and veterinary clinics.

Cattle rearing serves as the primary livelihood and sole source of income for the Gujjars in the Tarn Taran district, leading to concerns about the health of their animals, as illness could result in significant economic losses and jeopardize the lives of their cattle. Consequently, thirty-three respondents have opted for pre-vaccination to safeguard their herds against common ailments. These figures reflect a positive trend in the Gujjars' awareness and concern for the health and medical care of their cattle.

# 2.14. Average Milk sold by Gujjars

The Gujjars continue to engage in their traditional occupation of cattle rearing, deriving their income primarily from the sale of milk produced by their livestock. Consequently, the milk yield serves as the principal source of their financial sustenance. However, milk production is not consistent; it fluctuates significantly, resembling a zig-zag pattern influenced by various factors such as weather conditions, availability of fodder, and the overall health of the cattle. While the Gujjars strive to maximize milk output, they often face challenges due to the lack of adequate resources and supplements to enhance production. The variability in milk yield directly impacts their income, leading to financial instability. Additionally, the quantity of milk produced is contingent upon the number of cattle owned, with some Gujjars possessing only a few animals, while wealthier individuals may have large herds, resulting in differing levels of production among them.

As per the collected data, the numbers came to light that Gujjars get a minimum of 5 litres of milk from their cattle in a day where the maximum milk is 45 litres. Gujjars disclosed in the scheduled interviews that the authorised agencies buy their milk based on fat in milk, where they give Rs. 5 per gram of fat in the milk. Generally, their milk enriches with 5 to 7 grams of fat. Hence, their milk sells at a price between Rs.25-35 Per litre.

The number	Average Sale of	Average Price	Average Sale	Average Price
of	Milk in a	of Sold Milk in	of milk in a	of Sold Milk in
respondents.	Day(litres)	a Day(Rs.)	Month (litres)	a Month (Rs.)
50	19.28	674.8	517	18746

Table no. 2.14: Sale of milk by the Gujjars in the Tarn Taran District.

The data presented was gathered from a sample of 50 Gujjar families residing in Tarn Taran. It indicates that the average daily milk production among Gujjars in this district is 19.28 litres, generating an income of 674.8 Rs. from milk sales. On a monthly basis, Gujjar families in Tarn Taran collectively sell 517 litres of milk, amounting to a total revenue of Rs. 18,746. The lowest monthly income from milk sales reported by a Gujjar respondent is Rs. 2,500, while another family achieved a maximum monthly revenue of Rs. 70,000 from their milk sales in the Tarn Taran district. It is essential to know about the daily and monthly milk sale structure to explore the economic conditions of Gujjars in the district because milk is the leading income source of Gujjars. While the sale of milk never lies stable. Hence, it makes an impact on their monthly and annual income.

#### Conclusion

The Tarn Taran district, strategically positioned along the India-Pakistan border, is an integral part of Punjab's Majha region, known for its rich cultural heritage and diverse communities. Within this district, a notable population of approximately 512 individuals from the Gujjar community resides in 81 temporary dwellings, commonly referred to as Deras. These Deras serve as makeshift homes for the Gujjars, who have a long-standing tradition of a nomadic lifestyle. Recent research has concentrated on 50 Gujjar families selected from the ten villages that boast the highest concentrations of Gujjar inhabitants within the district, providing valuable insights into their way of life, challenges, and aspirations.

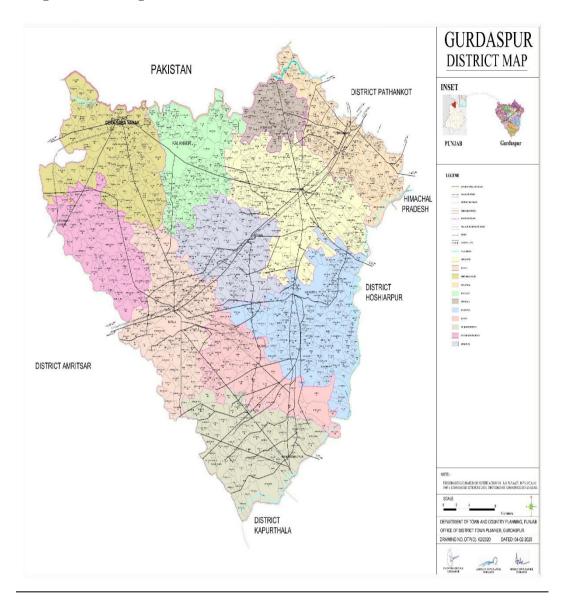
In stark contrast to the ambitions of contemporary society, which seeks to explore the moon and push the boundaries of human achievement, the Gujjars of Tarn Taran remain rooted in their age-old nomadic traditions. Their lives are characterized by constant movement, as they navigate the landscape in search of grazing grounds for their livestock. Alarmingly, nearly half of the Gujjars in this region lack permanent homes, often resorting to living in rented accommodations or occupying government land without legal authorization. This precarious living situation underscores the socio-economic challenges faced by the community, as they strive to maintain their traditional lifestyle amidst the pressures of modernity.

The Gujjars primarily engage in traditional cattle-rearing, a practice that has been central to their livelihood for generations. Buffalo farming is particularly significant, as it provides them with a source of income through the sale of milk produced by their cattle. This milk not only serves as a staple in their diet but also generates essential revenue to meet their daily expenses. However, the economic landscape for the Gujjars in Tarn Taran is challenging, with only 23% of the Gujjars actively participating in income-generating activities. This leaves a staggering 77% of the 336 individuals reliant on the earnings of those who do work, highlighting the community's vulnerability and the need for sustainable economic opportunities.

The educational landscape among the Gujjars in Tarn Taran is deeply concerning, as only 16% of Gujjar children have access to formal education. This alarming statistic is compounded by the fact that a staggering 87% of the Gujjar population remains illiterate, which poses significant challenges not only for the community but also for the broader development of the nation. While awareness of the importance of education is still limited within the community, there are signs of a gradual shift. Chapter III

Social Status of Unsettled Gujjar in Gurdaspur District

# Map of Gurdaspur District



1. *Map no. 01 . Source: Map no. of District | District Gurdaspur, Government of Punjab | India.* (n.d.). https://gurdaspur.nic.in/map-of-district/

#### **3.1 The Introduction of District**

Gurdaspur district lies in the northern direction of Punjab after Pathankot. It shares the international boundaries of India with neighbouring country Pakistan on the north-western side of Punjab. The Ravi River flows through Gurdaspur and enters Pakistan. Gurdaspur is a prominent part of the Majha region of Punjab. Gurdaspur was founded by Guriya Ji at the beginning of the 17th century.<sup>2</sup> On his name, this city was named Gurdaspur. Gurdaspur district covers a total area of 2610 sq. km. It Consist of 11 blocks; Gurdaspur, Dhariwal, Kalanaur, Dorangla, Kahnuwan, Dinanagar, Batala, Qadian, Shri Hargobindpur, Fatehgar Churian and Dera Baba Nanak. In 2011, the Punjab government passed a resolution and district Gurdaspur was divided into two parts and formed another district Pathankot<sup>3</sup>. It affected its geographical and Demographic dimensions. However, Gurdaspur is an important historical district of Punjab.

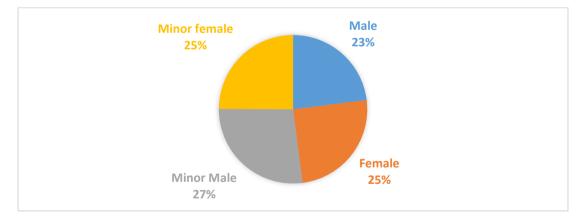
Kalanaur is an area that lies in Gurdaspur where Emperor Akbar was crowned by his prime minister Bairam Khan in 1556 A.D.<sup>4</sup> Kalanaur is also known as Lord Shiva's resting place. Since time immemorial, a big Shivratri fair has been held every year in the Mahakaleshwar temple on Shivratri when a large number of devotees gather here to celebrate the festival of Shivratri. It is the only temple of Shiva in India in which Shivlingam is in a horizontal position.<sup>5</sup> This Shivlingam is in the Mahakaleshwar temple at Kalanaur. The Behrampur town, where the Maqbara (Mausoleum) of Bairam Khan is situated, is 10 km away from Gurdaspur. Dinanagar City, which was the capital of the kingdom of Maharaja Ranjit Singh, is 12km away. Kanhuwaan Chambh was the place where the Smaller Massacre (Chota Ghalughara) was held on 17<sup>th</sup> May of 1746

- 1. *History* / *District Gurdaspur*, *Government of Punjab* / *India.* (*n.d.*). <u>https://gurdaspur.nic.in/history/</u>
- 2. Pathankot was declared a district on 27 July 2011 by the Government of Punjab. In past, it was a Tehsil of the District Gurdaspur. District Pathankot, Government of Punjab / Meeting point of Three States / India. (n.d.). https://pathankot.nic.in/
- 3. Smith, V. A. (2017). Akbar the great mogul: 1542 1605.
- 4. District handbook Gurdaspur, Census Report of Punjab, 2011. Government of India
- 5. Singh, S. (1991). Sada Itihas: Panjab Da Itihas 1708-1799.

in which 10000 Sikh people were killed by Jaspat Rai, a Hindu Mughal official, was the faujdar of Jalandhar and later was appointed faujdar of Eminabad by Zakariya Khan Bahadur.<sup>6</sup> Hence, the Gurdaspur area has vital historical importance in medieval India. Nowadays, the Gurdaspur district is a well-known name for the small-scale industries. Batala tehsil is famous for industrial raw materials whereas the Dhariwal towns are famed for woollen shawls, which gives several employment opportunities to locals and migrants.

#### **3.2.** Population size of Respondents

The district Gurdaspur has very few number of Gujjar families, the fact has come to light that there are only 2514 members of the Gujjar community living in 404 Deras in the district.<sup>7</sup> Among all those families, 50 families were marked as respondents from the most Gujjar-populated villages of the district for research work. Villages are named respectively Shikaar Mashian, Bhalowal, Kalanaur, Mirja Jaan, Sadhu Chak, Ale Chak, Bathwaal, Narangpur, Wadala Bangar, and Nabipur. These villages have been nourishing the community for a long time. According to the collected data, there are 313 members with the composition 72 Males, 78 Females, 85 Minor Males and 78 minor Females of respondent families are living in the district, a figure with the division of males, females, and minors is given below,



Pie chart no.3.1: Sample percentage of the Gujjars in Gurdaspur District

6. Singh, S. (1991). Sada Itihas: Panjab Da Itihas 1708-1799.

7. Senior Superintendent of Police, 2018, "Report of the population of Gujjars, R.T.I. Act 2005" Government of Punjab. R.T.I. no. 289 dated 11-05-2018.

The above data shows that the Gujjars in the Gurdaspur district are living approximately with an equal sex ratio. It discloses that Gujjars do not discriminate against their children on a gender basis. They are very religious so they consider the child as a blessed gift of God, this ideology creates a gender balance in their society.

The Population of Gujjars is classified into two categories one is stable or permanent habitation and another one is still living a nomadic life and moving from one place to another to fulfil their needs.

## 3.3. Employment Nature of Gujjar

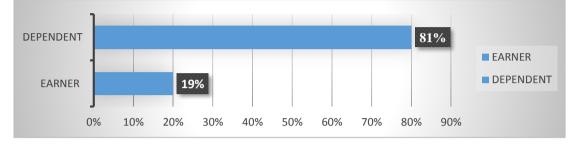
In the Gurdaspur district, all the heads of respondent families are self-employed. All the Gujjar families practised their traditional cattle rearing and dairy farming occupation, they took it from their ancestors. Nowadays, cattle rearing marks their identity in the local society. Most of the Gujjars are illiterate, which makes it difficult for them to find another job. They do not have an option through which they can alter their occupation. They take their cattle to graze grass in the fields and sell their milk in the market to earn some money. The entire family helps the head or working person by performing their duties in various fields of cattle rearing. Females and children take cattle for grazing at the roadside or in vacant fields of the village. The family head or young man takes milk to sell in the market or somewhere in domestic areas. Hence, they are earning their livelihood under self-employment.

On account of their low income, there is a big reason that they have a small number of earners but dependents are more in ratio. In the Gurdaspur district, only 60 Gujjar men are earners among 50 respondent families whereas dependents from the same families are 253. In this list, dependent's parents, spouse, and children were considered. The difference between earners and dependents is more than 4 times. This reveals that dependents are only 19% of the population while earners are 81% are dependents.

Total	Total	Earners	Dependents	Earners %	Dependents
respondent families	family members				%
50	313	60	253	19%	81%

Table no.3.1: Earner percentage of the Gujjar community in Gurdaspur District.

According to the above figures, earner covers less than  $1/5^{\text{th}}$  of the total respondents and they have to take responsibility for the rest of the  $4/5^{\text{th}}$  part of their population. This huge difference leads their community towards poverty because it is very difficult for earners to give livelihoods to dependents with their very limited income.



Graph no. 3.1: Earner and Dependent ratio of the Gujjars in Gurdaspur District.

The Graph shows the major difference between the percentage of earners and their dependents. In the above figures, only human being dependents are considered whereas earners have to makes expenditures for their other livestock as well. Their very little income made it difficult to survive in their economic life.

## 3.3.1. Opportunities in their Employment

The employment nature of Gujjars provides some opportunities to earn their livelihood. They are following their traditional and hereditary occupation for earning.

- I. Cattle rearing is the hereditary occupation of the Gujjar community. They learn the basic and necessary facts of the occupation within their families, they do not need any external or paid training to acquire knowledge regarding their occupation.
- II. They can expand their employment with some extra financial investment.
- III. Many of the Gujjars have been nourishing the calves of their domestic buffaloes for a couple of years. When calves get adults, they get milk from them also.
- IV. Their employment does not demand any formal education to proceed with their occupation. Many of the illiterate Gujjars are active in their cattlerearing occupation.
- V. The employment nature of the Gujjars is very physically hard-working, which helps them to stay physically fit.

- VI. Their occupation fulfils the basic requirements of society. Milk is an essential item for every kitchen and the Gujjar community is an important producer of milk. So, they might have more financial benefits in future.
- VII. Whenever they do not have a sufficient amount of green fodder for their cattle, they take their cattle to vacant green fields or roadsides for grass grazing, with this act they feed their cattle and save some money also.
- VIII. In this kind of traditional employment, they are still attached to the roots of their community.
- IX. Entire of the Gujjar family is active in the cattle rearing occupation. Whenever a member of the community needs any professional help, mostly they do so within the community.
- X. Local farmers of the Gurdaspur district allow the Gujjars to get rice straw from their fields free of cost.

#### **3.3.2.** Barriers to their Employment

In the field of employment, instability is the biggest obstacle among the Gujjar community. Most of the Gujjars are still living a nomadic life and move from one place to another within the short span of the season. So, their employment depends upon the places where they move. Thus, a large number of Gujjar families are self-employed and active in their cattle-rearing practice. In the field of their employment, they face several major and minor obstacles and barriers in getting stability and growth of their employment. Some of the barriers are mentioned below;

- I. The employment of the Gujjars is based on their livestock which comprise buffaloes, cows, goats, etc. The cost of their green food and rice straw is very high and they are not economically strong. It makes them provide fresh green food for them.
- II. Colonization is acquiring the vacant fields of the district day by day so, pasture lands for the cattle of Gujjars are vanishing steadily. Hence, Gujjars are supposed to pay for the feed of their cattle.
- III. Gujjars are mainly known for their hereditary occupation of selling milk. Milk is a product that demands a lot of protection and care. With little negligence, whole milk can spoil and they face a financial loss.

- IV. The green fields are decreasing day by day in Punjab so, they take their cattle to the roadside for grass grazing. Sometimes it makes trouble for them when their cattle get hit by vehicles running on the road.
- V. A majority of Gujjar families do not have permanent residence and their nomadic traditional culture makes an obstacle to having permanent or stable employment in a particular area or field.
- VI. Less education and the high illiteracy rate among Gujjars have not allowed them to get more growth and development of their self-employment. Being illiterate, they do not meet with new techniques of dairy farming.
- VII. They are not economically sound and the market price of new buffaloes is very high. So, they have financial issues whenever they want to expand their work.
- VIII. Cattle rearing and dairy farming occupations depend upon green healthy fodders for cattle, in the off-season of green food, they are reassessed to give only rice straw to their cattle. As a result, the production of milk decreases a lot which has a bad impact on their income.
- IX. In the winter season, milk production increases but in the summer season, it decreases which makes their income unstable.
- X. Cattle are unable to produce milk for the entire year. They hardly give milk for the seven-eight months in a year. But Gujjars have to feed them the entire year, which makes a financial loss for them.
- XI. Cattle are living organisms, sometimes they get victims of lethal diseases and face medical issues. It creates a panic condition for the Gujjars to save their cattle with the help of proper medicine. If they could not save the cattle, it pushed them into big financial loss.
- XII. Cattle rearing needs a proper shed facility for the cattle to save them from the hot and cold weather. Gujjars have to live a nomadic life it seems to be very hard for them to provide a shed for their cattle.

## 3.4. Assets held by the Gujjars

To exist in life, every human being need certain resources, the two primary categories of which are assets. All that is required for human survival is included in the first group, while some luxuries, technical, and mechanical devices that make life easier for humans are included in the second category. A man may, however, live without luxury or mechanical objects just as our ancestors did, but it is extremely difficult for a man to live without clothing, food, and shelter.

The study made an effort to make public the information that reveals the quantity of assets owned by the Gujjars, which sheds light on their social and economic circumstances in the Gurdaspur area.

In the Gurdaspur District, 50 respondents were considered for the Research work and only 07 Gujjar families have their land and the rest of 43 families are landless.

Total no. Of	Landowner	Non-land	Landowner %	Non-land
Gujjar		ownership		ownership %
families				
50	07	43	14%	86%

Table no. 3.2: land owned by the Gujjars in the Gurdaspur District.

The above chart shows only 14% of Gujjars have their land and 86% are nonlanded, but a piece of land is very essential for them because their occupation is cattle rearing. So, they need some land to inhabit and nourish their cattle. The 86% of Gujjar families do not have any land ownership, shows that nearly less than 1/6<sup>th</sup> of respondents of their community are living without their permanent residence and helplessly have to practice nomadic life, which is the biggest obstacle to the growth and development of their community.

In the scheduled questionnaire, the land was classified into four categories which are Agricultural, Residential, House site with a dairy farm and non-agricultural uses, respectively. All 7 landowners have a house site with a dairy farm. So, Gujjar families and their Cattle live jointly in the same place. Families are living in mud and wooden houses. It is very unhygienic for a human being to live with cattle. However, they are unable to make separate residential sites for themselves due to their bad financial conditions.

After getting an average of the collected data from the respondents, research shows that the landowner Gujjars have 2 kanaal to 6 kanaal (a unit of land Measurement) pieces of land in the Gurdaspur district after calculating the average of land only 3.71 kanaal land has been divided among them as their ownership, which is near about the half of a 1 of an acre piece of land. 2.5 kanaal land is an average piece of land very less for them because they construct their houses, cattle shed, and manger for the cattle in that place.

#### **3.4.1.** Nature of housing

The nature of Gujjars' housing is classified into three categories based on interviews that were conducted in the district. First is their own house, in these kinds of houses, Gujjar families are living who built their own houses after purchasing the land. They are owners of land and built their own houses on that land. In the Gurdaspur district, the number of houses holding families is 06 out of 50 respondents, which shows that above 12% of Gujjars have their own houses. They took 3-8 marle land to build a house as per their needs, 4.83 marle land is the average piece of land acquired by houses of Gujjars in the Gurdaspur district, which was calculated on the ground of the collected data from the respondents of the district.

The second nature of housing is rented houses, they are those Gujjars who took land on rent or lease for a particular time and built their houses on a small piece of that land. The rest of the land they use for the cattle. They pay rent to a landlord for the entire piece of land, not only for their house. The rent slab of vacant land in the Gurdaspur district is Rs.10000 – 50000 per acre for a year, which depends upon the location and variety of land. Rs.14520 per acre for a year, is the average rent amount paid by Gujjars to their landlord in the district. Sometimes they give cattle dung to the landlord as rent instead of money, landlord uses that cattle dung as natural manure for crops in his fields. Whereas this barter system depends upon the needs of the landlord, but mostly Gujjars pay their rent in cash to the landlord. In the Gurdaspur district, 28 Gujjar families are living on rented land. They show that 56% of Gujjars do not have their land.

The third nature of housing is free or accommodation on government land, in these cases Gujjar families are living on some government properties like a riverbank, canal bank, Mandi, Shamlaat in villages, or on other government lands. These kinds of families are very frequently migrants; they hardly spend a single season in one place and then move again to another place. Sometimes, they have to be victims of some natural disasters like floods.

In the Gurdaspur district, only 32% of respondents from Gujjar families which is only 16 in number are living on government land without paying any rent. However, this nature of housing is less in numbers but also shows their hard and unstable life.

Nature of Housing	In numbers	In percentage
Own house	06	12%
Rented house	28	56%
Free/Govt. land	16	32%

Table no.3.3: Nature of Housing of the Gujjars in the Gurdaspur District.

#### **3.4.2.** Type of the Housing

As above discussed, Gujjars live in their own houses, rented and on government land, these houses are of two types Mud houses and Concrete houses. Concrete houses are built only on their land. Whereas, Mud houses are built on rented or leased land with mud bamboo and rice straw.

Type of House	In numbers	In percentage
Concreted house	1	2%
Mud house	49	98%

 Table no. 3.4: Type of the housing of the Gujjars in the Gurdaspur District.

In the Mud house, the Gujjars face the biggest problem in that they have to spend Rs.15000 -25000 for the reconstruction of the house after 6 months because rice straw and other materials cannot give strength for more than six months. In the rainy season, the ceiling of their mud house starts to drip and the whole of their household area turns into a mire land.

Whereas, the Concrete house of the Gujjars in the district is nominal in numbers. Some of the major reasons behind their preference for making Mud House areas.

- 1. The profession of the Gujjars is cattle rearing and dairy farming and for that, they have to move from one place to another place, this is the reason that they do not make Concrete houses.
- 2. The cost value of a Mud or mud house is very low against concrete or Concrete houses, so they are unable to spend a lot of money on the construction of their house.
- 3. Most of the Gujjars spent their life in nomadic mode and lived on a rented piece of land, where they could not make a Concrete house on other one's land.
- 4. They are experts in making their traditional houses and they do it by themselves. In this way, they do not have to pay extra money for labour.
- 5. They do not have an electric fan or air cooler facilities; their mud house provides them with an appropriate environment for living in the summer season.

The above reason shows that most of the Gujjars are living in mud house, which is not their wish but how they are compelled by their circumstances. Their nomadic lifestyle is the biggest obstacle in the transformation of their housing from mud house to Concrete houses.

# 3.4.3. Domestic items for use

In the scheduled questionnaire, some questions about the domestic needed items were asked of the respondents in the Gurdaspur district. To know the domestic status of Gujjar families, and what kind of basic facilities they have in their houses to regulate their daily lives. Some of the basic equipment which was considered are fridge, washing machine, television and mobile.

Refrigerator in numbers	The average amount paid in Rs.	Washing machine in numbers	The average amount to paid	T.V. set in numbers	The average amount to paid	Mobile phones in numbers	The average amount paid in Rs.
06	7166	0	0	0	0	41	1254

Table no. 3.5: Domestic household items used by the Gujjars in the Gurdaspur District.

- 1. Only 06 out of 50 families have refrigerators, and all of them had purchased second-hand refrigerators between the slab of Rs. 2500 to 15000.
- 2. None of the Gujjar families in the Gurdaspur District has a washing machine, which indicates that Gujjar women prefer to wash the clothes (manually) of their family. One more reason for not having a washing machine in their house is that most of the Gujjar families are unable to spend money on these types of domestic use items, whose alternative they have.
- 3. None of the respondent families has a Television (T.V.) set, firstly, Gujjars do not have surplus time to spend in front of the television, they spend most of the day time with their cattle in the field. Secondly, their religious preachers that watching television is forbidden in Islam and they follow the preaching of Maulvi very strictly. Third, the thing which does not allow them to have a television in their house is that they think the television would spoil their youth.
- 4. In this modern era of the world, the mobile phone is essential as oxygen for the human being. It is the cheapest and easiest mode of communication to one's belonging. 41 families have their mobile phones. Which makes 82% of 50 respondents, show that sufficient numbers of Gujjar families are using mobile phones. However, there is only 1 mobile handset is there in the family. Only 14% of mobile phones are smartphones which are used only by the young generation of Gujjars and the rest are using basic mobile phones. They do not buy brand new mobile phones because they get secondhand mobile phones much cheaper than new ones. Most of the Gujjars are illiterate, which makes it difficult to use the smartphone with internet access.

All of the above, domestic use items make life easy for human being. However, Gujjars also want to have a good life but their circumstances do not allow them. The biggest obstacle for the Gujjars in the way to get all these things is a poor economic condition, they do not have adequate money to pay for these articles. All these things are powered by electricity but most of the Gujjar families do not have electricity connections.

#### **3.4.4.** Possession of Vehicles

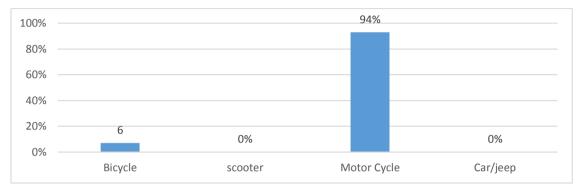
Whenever a man moves from one place to another place, it is very difficult for him to travel his way on foot, he needs a machine that makes his journey easy and comfortable. For that transportation, man prefers a vehicle which helps man to reach his destination. The vehicle is divided into two groups, one is a private vehicle and another is a commercial vehicle.

Gujjar is a nomadic tribe; they spend most of their life in travel. This study will highlight the kinds of vehicles Gujjars have and how they utilize their vehicle. The study considered four kinds of private vehicles bicycles, scooters, motorcycles, and cars respectively.

In the Gurdaspur district, 86% of families of 50 respondents' families have a private vehicle, whereas 14% do not have a private vehicle. Among the 86% of vehicle owner families, only 6% (3 in number) of Gujjars use Bicycles for their local transportation, the bicycle is the cheapest mode of transportation, it has no running costs like other automobiles, and all of the Gujjars brought their Bicycle second hand under the price of Rs.1200 to 1500. The average cost per Bicycle is calculated at Rs.1400 as per the given slab of price.

The number of motorcycles got the highest rank with 94% in the list of Gujjar's owned vehicles. This data discloses that Gujjars like to own a motorcycle instead of another vehicle. Motorcycle helps them in their dairy farming occupation. Motorcycles are heavy in their built quality, so they use them for the distribution of milk in the market or domestic areas. 62.5 % of pre-owned motorcycles were brought by Gujjars to fulfil their need for a private vehicle. They buy pre-owned motorcycles easily between the price of Rs. 15000 to 40000 as per the condition and model of the vehicle. Averagely, they spend Rs.28280 on the purchasing of pre-owned motorcycles, which is almost half of the price of a new motorcycle. However, there is 37.5 % of brand-new motorcycles purchased by Gujjar. They do not have a sufficient amount to purchase the new one in cash mode, so they choose a finance facility and pay easy monthly instalments of their loan amount.

Gujjars community does not have the trend to have the scooter as their private vehicle, it does not help them in their profession. None of the scooters was listed as the private vehicles of Gujjars in the Gurdaspur District. There is None of the cars owned by the Gujjar community of the District, they cannot utilize the car for the distribution of milk in the market and they are not rich so they cannot afford a car for a comfortable life. They prefer to buy a pickup van instead of a car but they cannot, due to their bad financial condition.



Graph no.3.2: Possession of private vehicle in percentage owned by the Gujjars in the Gurdaspur District.

## 3.4.5. The Agricultural or commercial vehicle used by Gujjar

The occupation of the Gujjars is based upon dairy farming and cattle rearing, which demands some professional and agricultural vehicles to promote and develop their employment. Gujjars are using the horse/bullock cart or tractor and trolley to carry the green fodder from the fields for their cattle. So, the agricultural vehicle can be divided into two categories, mechanical equipment and animal assisted carriage. Some of the Gujjars have only a tractor, not a trolley, they borrow a trolley from the other community members whenever they need it. In the Gurdaspur district, Gujjars have three types of agricultural or commercial vehicles which help them in their occupational job. However, the numbers of these vehicles has a huge difference as shown in the following table.

Agricultural	Tractor	Tractor Trolley	Horse/bullock	Total
Implements			cart	
No. Of vehicles	0	18	22	40

Table no. 3.6: Agricultural vehicles used by the Gujjars in the Gurdaspur District.

There are 40 Gujjar Families who own heavy vehicles for their occupational help which means that 80% of Gujjars in their community in the Gurdaspur district can make carriage of fodder for their cattle from the fields. 20% of Gujjars do not have any source

of agricultural transportation, which means Averagely they spend Rs.28280 on the purchasing of pre-owned motorcycles. In the District, 18 Tractors trollies are owned by Gujjars in their community out of 50 respondents. Gujjars always prefer pre-owned tractor trolleys, because a brand-new set of tractors and trolleys exceeds more than Rs.10 lakhs and they are unable to afford such an amount. Whereas, the pre-owned tractor trolleys are available in the market for the price range of Rs.180000 – 457000 (approx.) as per the conditions. Tractors are costly but it makes it comfortable for them to carry a heavy amount of green fodder or rice straw for the cattle.

A horse cart is also a good option for the Gujjars to carry out some necessary things in their professional or personal life. Hence they have 22 horse/bull carts to get green fodder from the field for cattle. However, the horse cart does not have any extra running cost as a tractor, but has some limitations, it can be used only for transportation in very low quantities in comparison to trolleys. Horse cart faces some trouble moving in mud areas in the rainy season. With some heavy loads, there is always the fear of injury to a horse or bullock.

In the price range of a good horse, a tractor with moderate conditions is available to buy in the market. If the Gujjars nourish a foal or calf and use them in the horse/bullock cart, it takes a minimum of 2-3 years to be able the pull a cart. The built quality and life span of tractor trolleys are much better than those of horse carts. So, Gujjars prefers to buy a tractor-trolley instead of to horse cart.

#### **3.5.** A loan is taken from the financial Authority

Gujjars are living in hand-to-mouth conditions. They have very limited economic resources, whenever they need some extra money for any expenses out of their budget, they look for loans. Most of the Gujjars prefer private financers for the loan because they are asked for several paper formalities in the government finance sector and due to their low literacy and unawareness, they are unable to do so. In the Gurdaspur District, all 10 Gujjars respondent families out of 50 respondents have a debt of Rs. 720000 with an average amount of Rs. 14440. They had taken the loan from the private financers at very high rate of interest. It is very difficult for them to pay back to the finance authority with their low-income sources. So, many times they were forced by circumstances to sell some cattle. It makes them economically weaker. The majority of

Gujjars took a loan to buy cattle, Motorcycle, and Tractors which are very essential for them to regulate their occupation.

# 3.6. Family members having Aadhaar card (UIDAI)

The government of India introduced a unique identification number for Indian citizens in 2009. Which is commonly known as the Aadhaar card. Nowadays, the Aadhaar card is very important and essential in the daily life of the common man to avail the benefits of government schemes. In all the sectors of private and government banking, education, telecom, automobile, etc. An Aadhaar card is the first requirement for the identity of an Indian citizen. Gujjars are also natives of India and the have right to get their UIDAI. In the Gurdaspur district, 181 members of Gujjar families out of 313 do not have their Aadhaar number.

Total	Total Respondent	Members have an	Members have
Respondent Families	Members	Aadhaar card	Aadhaar cards (in %)
50	313	132	42 %

Table no. 07: Number of Aadhaar cards having the Gujjar comminute in the Gurdaspur District.

These figures reveal that more than half of Gujjar respondents in the Gurdaspur District had not enrolled themselves in the Aadhaar number. This is due to their unawareness and obsession regarding the importance and benefits of the Aadhaar number. That is why they face several problems in the government and private sector due to not having Aadhaar cards.

## 3.6.1. Barriers to fewer numbers of Aadhaar Cards

- Most of the Gujjars practice the nomadic lifestyle. So, they do not have their permanent house address, sometimes Gujjars are involuntarily living in the open fields. This makes it difficult for them to enrol themselves in the UIDAI number because the Address is mandatory in the form of an Aadhaar card.
- 2. Unawareness is a very common barrier among Gujjars to avail of beneficiary schemes of the Government.

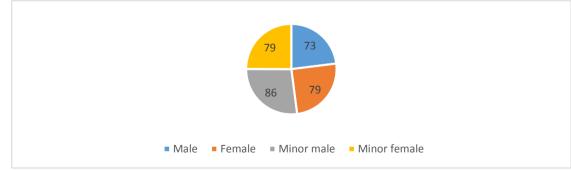
- 3. There is a big communication gap between the Gujjars and the government. The government still fails to deliver awareness camps among the Gujjar community regarding its awareness of the government schemes.
- 4. Low literacy among the Gujjars is also the principal reason behind their low enrolment in Aadhaar number.

#### **3.7.** Life insurance of Gujjars

A modern man wants economic security for his family after him. So he prefers life insurance where he makes sure that his family will get some money after his death to survive or live. However, Gujjars are considered bad or unethical (according to their Islamic religious beliefs or preached by Maulvies). That is why none of the Gujjar has life insurance in the Gurdaspur district. All of the respondent families are uninsured, which shows their unawareness of the economic security in or afterlife.

## **3.8. Education status of Gujjars in the Gurdaspur District**

The education status of Gujjars as per sample design data has been collected from the 50 families (Deras) of the Gujjar community in the Gurdaspur district of Punjab. The information from the respondents has brought to light that the total population in respondent 50 families are 317 with a sum of 72 males,78 females,85 male children and 78 female children.



Pie chart no. 3.2: population of respondents in the Gurdaspur District

No, family head is literate among the 50 family heads. Adult males and females of the community in the Gurdaspur district are illiterate. The 0% literacy rate in the adults of the community shows the pathetic conditions of formal education among the Gujjars of the Gurdaspur district. The above data is very disappointing in overall 79.95% literacy

rate of the Gurdaspur District. Minors of the community are showing some rays of hope to raise the trends of getting a school education with a total of 54 children being literate out of 163 minors in the Gujjar community. The study finds that there is only a 33.12% literacy rate in the below 18 years minor Gujjar community members, which is a bit higher than 1/3<sup>th</sup> of total minors. To date of the survey, no graduate respondent has come to light. The data also gives information about the dropout students of the community. The only 6 male respondents are school dropouts with various causes,

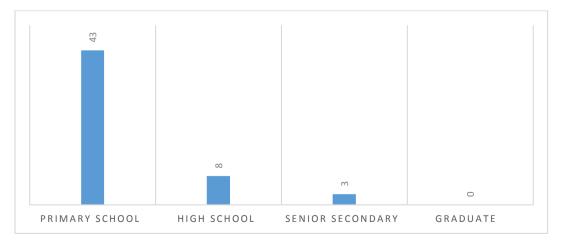
According to collected data from the district, statistics has come to know about primary school education are given below;

Education Level	Under primary	High school	Senior Secondary	Higher Education	Total
Minors	43	08	3	0	54

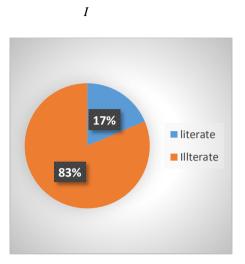
Table no. 3.8: Educational level of the Gujjar community in the Gurdaspur District.

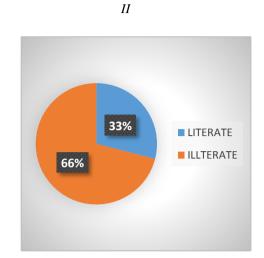
### **3.8.1 Educational Status of Gujjars in Gurdaspur District**

In the modern era, school education is very essential for society members, an illiterate person is considered backward or foolish. That's why every man in the world wants to give the best school education to his children according to his financial conditions. It is very hard for an illiterate person to hold the hand of modern techniques to regulate his life. An educated society is always capable of giving a better future to the upcoming generations as compared to uneducated people. In the present time, the educational status of the Gujjar community in the oriented district is in very poor conditions.



Graph no. 3.3: Education Trend in Gujjars of Gurdaspur District.





**Pie chart no. 3.3:** Literacy rate among the Gujjars of District

Pie chart no.3.4: Literacy rate among Gurdaspur the minors of Gujjars of Gurdaspur District

Hence, both pie charts show the differences between the literacy rates of Gujjar families and minors of Gujjars. The positive figures show that the Gujjars in the Gurdaspur district shows some awareness regarding the value of education. Among the minors of the Gujjar community, 33% are literate while 66% of minors are not getting a school education. A large percentage of the minors in a community is illiterate. It would be hounded for the growth and development of a community, which are still horrible numbers for the future of a young generation of a developing nation. However, only a 17% literacy rate reveals that Gujjars are not showing any positive trends towards their low formal educational status.

Gujjars are hapless in the field of getting a school education. After the analysis of collected data, the fact comes to light that except for the 2 respondents remaining all the heads of Gujjar families in the Gurdaspur district are illiterate, which led them to trouble many times, some of the Gujjars recognised the value of education. As a result, they start to provide school education to their children. Young generation Gujjar families are also showing some interest in education, which would be considered a good sign for the future of their community. But still, they need a lot of awareness regarding their educational status.

This indicates that they have to change their attitude toward education which will help them to construct a better lifestyle than earlier. However, the number of students must be increased in the upcoming years.

### 3.8.2. Barriers to school dropouts and low literacy rate

In the field of education, the biggest obstacle is increasing the number of school dropout day by day, many educationists and educational agencies are making policies to decrease the number of school dropout students, every student has different barriers which make him a school dropout. Gujjars belong to a nomadic community, many of the Gujjar families do not have a permanent settlement. They are moving from one place to another place entire of their life. Some of the major reasons for school leaving without completing their study are given below;

1. In the scheduled interviews, a fact has come to light that minors are forced to follow their hereditary occupation, which is cattle rearing. For this occupation, they think they do not need school education.

- 2. Gujjars belong to the Muslim religion, they prefer to send their children to the madrasa, where they get religious education in the Urdu language.
- 3. Cattle rearing is not the job of a single person, at the age of 10-12 of the child, the family head sends him/her with other family members for cattle rearing.
- 4. Gujjars are living a nomadic life, and many of them do not have permanent settlements they move from one place to another suitable place, and this trend of their moving makes their children's schools drop out, because it is not easy for them to continue their study.
- 5. An important factor has come to light, Gujjar student feels inferior complex among Punjabi students, due to their traditional dress and language accent.
- 6. Most of the Gujjar families are not aware of the school's educational programs.
- 7. The Gujjar community have a big misconception about formal education that they cannot afford school education, they did not know, that they have not to pay any amount to government schools under the Right to Education Act 2009.
- 8. A government or nongovernment body had not approached their community for awareness of education among them.
- Some of the Gujjar families follow seasonal migration, they spend summers in a hilly area and in winter they return to the Gurdaspur District.

10. Poverty in the community is also affecting their educational life, most of the Gujjar families are living in poverty. They force their children into cattle-rearing occupations instead of attaining a school education.

The present study reveals basic facts that even in modern times, the educational conditions are not encouraging. Most of the Gujjar families are not aware of the school education. The traditions of the community have created obstacles in the development of educational trends among them. The literacy rate among the Gujjars is low as compared to other inhabitants of the State. The government is also making such policies to spread education among them. Transhumance is the biggest factor for the low literacy rate in Gujjars. Those students who go to school are mostly boys and the number of formal education attaining girls is very low. Poverty in the community is also playing a vital role in the poor educational status of Gujjars. They prefer to send their children to work instead of school. Seasonal migration is also a hurdle in the school education of the Gujjar community. Besides State and Central Governments have implemented beneficial schemes regarding the education of scheduled tribes they have not gained more benefit from the schemes. The number of students from Gujjar families is improving than earlier but still not in good figures. They have to pay some more intentions to uplift the educational status of their upcoming generations which will also help them to improve their lifestyle.

## 3.9. Electricity facility in the houses of Gujjars in Gurdaspur District

In this modern age, electricity plays a vital role in the life of a man to move fast in daily life. Most of the equipment and gadgets work on electrical power. At the end of the sunlight, rooms, houses and roads are lightening with electricity bulbs to regulate the works in artificial light. However, the absence of light makes it difficult to perform in routine life. Most of the houses even in the villages have an electricity connection. In the Gurdaspur district, 7 Gujjar houses have electricity connections and 43 families are living with electricity of 50 respondents. They have to live in the dark at night, without a fan and refrigerator in the hot summer of Punjab.

No. of	Respondents	Respondents	Respondents	Respondents
respondents	Having	Have no	Having	Having no
	electricity	electricity	electricity	electricity
	connection	connection	connection in	connection in
			%	%
50	07	43	14%	86%

Table no. 3.9: Electricity connection in the Dears of Gujjar community in the Gurdaspur District.

The above figures highlighted that half of Gujjar families are living without an electricity connection, it is very hard to live in summer without electric fans in extremely hot weather in the north-west of India, which covers Punjab, Haryana and some northern parts of Rajasthan. Due to fewer number of electricity connections, Gujjars are unable to get water from electric tube well motors, water is much required for their daily life and cattle rearing occupation.

The following reasons came into light which played the major role behind the fewer numbers of electricity connections among the Gujjar houses:

- 1. Gujjars living in the fields, outside the village. It is very difficult for the State electricity department to provide cables and poles for a connection there.
- 2. The economic condition of Gujjar families is not healthy; they cannot pay electric bills.
- Gujjars are living in a nomadic culture, so they do not have a permanent habitation.
   So they do not approach to get electricity connection.
- 4. Some of the Gujjars do not have their proper identification proofs, which are mandatory for applying for a new electricity connection.
- 5. Gujjars live in kaccha houses which are made up of wood, bamboo and rice straw. Some incidents have been reported of short circuits in which they had lost their house and cattle were burnt. Gujjars are afraid of fire caused by electricity.
- 6. Gujjars are still following their primitive culture, which does not have much requirement for electricity.

Gujjars also want to enjoy their life with electric equipment as modern men but the above-mentioned barriers do not allow them to do this. So, a majority of Gujjar families are living without electricity connection unwillingly.

## 3.10. Use of L.P.G for Domestic fuel in Gujjars families

The central government of India took various steps to promote L.P.G. as domestic fuel. It creates very little pollution as compared to the traditional fuels used in rural households. It is very cheap and easy to assess, but still, Gujjar families are not accepting it in their kitchens as fuel.

Total no.	L.P.G.	L.P.G.	No use	No use	Have 1	Have 2	Use L.P.G.
of	using	using	of	of	cylinder	cylinder	cylinder
respondent	Gujjar	Gujjar	L.P.G.	L.P.G.	of	of	without an
families	families	families	in	in	L.P.G.	L.P.G.	authorised
		(%)	Gujjar	Gujjar			connection.
			families	families			
				(%)			
50	4	8%	46	92%	4	0	2

 Table no.3.10:
 use of L.P.G. by the Gujjars community in the Gurdaspur District.

The above data shows unawareness of Gujjars regarding L.P.G. fuel. A considerable percentage of non-consuming L.P.G. families discloses their disinterest in consumption of L.P.G. Majority of the 4 families that have not the L.P.G cylinders, only 4 families among them have a legal connection to L.P.G. The rest of the 2 families are purchasing L.P.G cylinders through black marketing, which costs them very high.

## 3.10.1. Why Gujjars does not prefer L.P.G.

- Gujjars consider L.P.G. cylinders expensive as compared to other traditional rural household fuels.
- Some of the Gujjar families are unable to provide mandatory required documents to the dealer of L.P.G. which makes it hard for them to get a new connection of L.P.G.
- 3) As their primitive thinking, they believe that L.P.G is an explosive fuel, which can be harmful to their cattle and wooden houses.

- Subsidy of L.P.G. cylinder is transferred directly into the bank account of an L.P.G. connection holder. Hence, Gujjars who do have not bank accounts are unable to get subsidies provided by the government.
- 5) Gujjars are living a nomadic life, they took it difficult to carry gas cylinders and gas stoves with them. They can arrange wood pieces and rice straw easily for fuel use in their kitchens.
- 6) The main occupation of Gujjars is animal husbandry, so they collect animal dung and make their dung cakes, which they use as fuel to burn fire to cook food.

#### 3.11. Availability of clean drinking water

A man cannot live a healthy life without clean drinking water. Water is the basic need for a living organism. It helps the human being detox the body and rehydrate it. The high level of T.D.S (Total dissolved salts) in water is harmful to the human being. It may cause several diseases in a man. However, Gujjars are living a nomadic life it makes hard for them to get clean and pure drinking water easily.



Pie chart no. 3.5: *Clean drinking water is availed to Gujjars in the Gurdaspur District.* Only 10% of respondent families (5 in figures) have clean drinking water whereas 90% (45 in figures) families are led to use uncleaned water for drinking and their daily needs. Which is a very pathetic figure for a nation, where their natives are still unable to get clean water. It creates unhealthy issues for society.

 Gujjars are living the nomadic life, they are still moving from one place to another with their cattle. So, they cannot carry clean water in such a large quantity to satisfy their water-based needs. Hence they drink water which they get from the nearby locality.

- 2. Some of the villages can provide fresh and clean water to villagers through water supply pipelines but the habitats of Gujjars are located outside the village, where the water supply system has not been started.
- 3. Due to the lack of electricity connections, they are unable to make tube wells from there they can get fresh water easily.
- 4. Gujjars, who are living on the rental land, cannot install submersible motors, without the landlord's permission.
- 5. The economic conditions of Gujjar families are not healthy it seems very difficult for them to afford an R.O. water purifier.

Hence, The Gujjars in the Gurdaspur district are still deprived of the availability of clean drinking water. It shows that they are unable to fulfil the necessities of daily life. It led them towards several physical illnesses. Families do not have pure water for drinking purposes, they get water from the tube wells working in the fields of the village or houses near their Deras. Lack of clean water also has a bad impact on their occupational life, most of the Gujjars are still following their traditional cattle-rearing occupation. Cattle also need a large amount of clean drinking water. However, Gujjars are not in a position to fulfil the clean water requirement for their cattle with their limited resources. Which is a very sad side of their life.

### **3.12. Medical and Health Life of Gujjars**

A sound soul can live in a sound body, so a man must be healthy to perform his daily duties well. Anyhow, the body of a sick person becomes lifeless and unable to show any interest in any of the work. Then he goes for some medical help to recover from illness as soon as possible. That is why it is important to provide the best medical services to society. Nowadays, people are buying health and medical insurance to minimize the expenditures on medical services at the time of hospitalization of a family member by any causality. In India, central and State governments have made several schemes to provide free health and medical insurance to the poor and needy citizens. So that people who are living below the poverty line can be granted medical services free of cost. Gujjars are living under poor conditions. They are also eligible to access the health insurance services of the government. However, in the Gurdaspur district, none of the Gujjar family has enrolled themselves under the government health

schemes. A study was conducted on 50 respondents in the district, not even a single family showed an interest in health insurance.

- 1. The unawareness regarding the government schemes is the biggest barrier in the path of their medical facilitation.
- 2. Somewhere the Gujjars were misguided by their local religion that medical insurance or any other insurance is not legal in Islam. They preached not to do any illegal religious activity.
- 3. Most of the Gujjars are living under hand-to-mouth conditions, where they would not be able to pay any amount of medical insurance premium.
- 4. Gujjars are living a nomadic life, most of them do not have stable habitats and permanent domicile proof which makes it difficult for them to fulfil the basic requirement to get enrolment in the government medical insurance schemes.

However, Gujjars are not enrolling themselves in the medical and health insurance of the State and the central government of India. Gujjars are still living with their old traditional lifestyle they prefer their domestic remedies for the illness of the family member.

## 3.13. Livestock of Gujjars in Gurdaspur District

Gujjar is a community that still follows its ancestral occupation and living style. They adopted their traditional cattle-rearing occupation, which helped them to save the primitive cultural activities and folklore of the community. Gujjars are well doing with their cattle, they care for cattle as their family member. The livestock that Gujjars raise includes cows, buffalo, oxen, goats and horses. Their young stock and adult cattle live along with adult cattle. Most of the cattle belong to the domestic breeding of their cattle. Cattle rearing is the chief source of income for Gujjars in the Gurdaspur district. They raise cattle sell their milk and earn some money to regulate their livelihood. It is a very hardworking occupation with a low-profile income. Gujjars spend their whole day in the service of their cattle, in the morning they suckle milk from adult cows and buffaloes, in the afternoon they take them for grass grazing, in the evening they suckle milk again. Then they go for sale milk to the dairies and houses. It covers the daily routine of Gujjars.

Category of cattle	Buffaloes	Bullock	Young stock	Total cattle
Number of Cattle in the district	901	18	525	1444
Cattle average per family	18.2	0.36	10.56	28.88

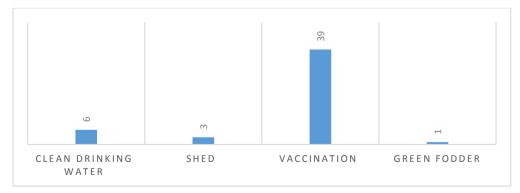
Table no. 11: Number of livestock owned by the Gujjar community in the Gurdaspur District.

The above figures show that Gujjars have a strong trend to raise buffaloes in their cattle yard instead of cows. Because cows demand more care and their average life span is lower than buffaloes. Gujjars used bullocks only for two purposes one is that they use to pull their bullock cart and the second one is to get breading of their buffaloes.

There were 50 respondent families in the Gurdaspur district with 1444 the total number of cattle Gujjars have. The highest number of cattle in the Gujjar family is 99 with a value of Rs. 440000 whereas the lowest cattle number is 05 which has a value of Rs. 160000 All the cattle have approximately a value of Rs. 4911000, which gave the average amount Rs. 982200 to each family.

#### **3.13.1.** Facilities to livestock

All living organisms require some specific conditions to survive on the earth. The livestock of Gujjars also demand some necessities to stay healthy and fit. In the Gurdaspur district. Unfortunately, Gujjars of the Gurdaspur district are unable to provide clean water to their cattle. As shown in the above table only 6 respondents give clean water to their cattle rest of the 44 respondents are forced by their circumstances to give dirt water to the sub-canals or ponds, which are very unhealthy for the cattle.



Graph no. 3.4: facilities provided to cattle by Gujjars.

Category	Clean drinking	Shed for	Green fodder	Pre
	water	cattle		Vaccination
No. of respondents	06	00	01	39
providing the				
facility				
(out of 50)				
Average	0.12	0	0.02	0.78

Table no.3.12: Facilities provided to livestock by the Gujjar community of Gurdaspur District.

The diet of cattle contains mainly water and green fodder. Water keeps them hydrated and fresh, which helps them to increase their milk. So, clean and pure water is more important for The north-western part of India which witnesses extreme winters and summers. It is a requirement for a dairy farmer to keep the cattle in the coverage area to save them from hot and cold weather. However, only 3 Gujjars families are providing the shed facility to their cattle rest of the 47 are keeping their cattle in the open air without any shed, which is unhygienic, and unhealthy for the cattle. In the monsoon season, mosquitoes and houseflies spread diseases environment near the cattle due to the lack of coverage by a shed.

Green fodder is the main component in the diet of Cattle. In the afternoon Gujjars get their cattle to the fields of the village for grass grazing because most of the Gujjars are unable to give specific green fodder to their cattle like Sorghum (Chari), Lucerne (Barseen), etc. in the Gurdaspur district only 1 respondent can feed the specific green fodder to their cattle, remaining 49 respondents took their cattle to graze, sometimes it occurs dangerous for their cattle whenever they graze the harmful or poisonous grass.

Like other living organisms, cattle are also victims of some serious diseases, and pre-vaccination is available at medical shops and veterinary hospitals. Cattle rearing is the main occupation and the only source of income for the Gujjars in the Gurdaspur district, they are afraid that their animals will get sick because it would cause some economic losses to them and life risks to their cattle. Hence, 39 respondents had pre-vaccinated their cattle to escape them from the common diseases. These numbers are positive regarding the seriousness of Gujjars regarding the health and medical issues of their cattle.

## 3.14. Average Milk sold by Gujjar

Gujjars are living under their traditional cattle-rearing occupation. They earn money by selling their cattle milk. Hence, the milk of their cattle is the main source of their income. The production of milk never remains the same rather it makes a zig-zag graph. The production of milk usually depends upon the weather, fodder, the health of cattle, etc. Gujjars try their best to get more milk from their cattle. However, sometimes they have to be satisfied with the low production of milk because they do not have appropriate sources to increase the production of milk with supplements. The ratio of milk production decides the income of Gujjars. Unstable milk production invites the unstable income of Gujjars. The production of milk also depends upon the number of cattle which Gujjars have. Some Gujjars owned cattle in very low number while some rich Gujjars own cattle in huge numbers. Hence, the production varies with the number of its producers.

As per collected data, the numbers came to light that Gujjars get a minimum of 5 litres of milk from their cattle in a day where the maximum milk is 45 litres. Gujjars disclosed in the scheduled interviews that the authorised agencies buy their milk based on fat in milk, where they give Rs. 5 per gram of fat in the milk. Generally, their milk enriches with 5 to 7 grams of fat. Hence, their milk sells at a price between 25-35 Rs. Per litre.

The number	Average Sale	Average Price	Average Sale of	Average Price of	
of	of Milk in a	of Sold Milk	milk in a Month	Sold Milk in a	
respondents.	Day(litres)	in a Day (Rs.)	(litres)	Month (Rs.)	
50	19	665	511	17885	

Table no.3.13: Average Milk sold by Gujjars in the Gurdaspur District.

The above data was collected from the 50 respondents of Gujjar families in Gurdaspur. It reveals that the average production of milk by Gujjars in the Gurdaspur district is 19 litres per day, through which they earn Rs.665 after selling their milk. Gujjar families in the Gurdaspur district sell 517 litres of milk in a month with a value of Rs.18095. whereas the minimum value of sold milk in a month by a Gujjar respondent is Rs 2500

and on the other hand, Rs.70000 is the maximum value of milk sold by another Gujjar family in the Gurdaspur district.

It is essential to know about the daily and monthly milk sale structure to explore the economic conditions of Gujjars in the district because milk is the leading income source of Gujjars. While the sale of milk never lies stable hence, it makes an impact on their monthly and annual income.

## Conclusion

The Gurdaspur district of Punjab lies on the India-Pakistan border. It covers the major part of the Majha area of Punjab. It is nourishing the 2514 people of the Gujjar community. They are living in their deras (temporary houses) which are 404 in number in the Gurdaspur district. The research work has been conducted on the 50 Gujjar families from the 10 most Gujjar-populated villages of the district.

Modern man is trying to set up his feet on the moon where the Gujjars are still living a nomadic life, they sped their whole life by moving from one place to another. Near about 86% of Gujjars in the Gurdaspur district are living unsettled lives, they do not have their own home. They are living on rent or lease and somewhere they are living illegally on government land.

Gujjars are following their traditional cattle-rearing occupation, they raise buffalo for their livelihood. They sell the milk of their cattle and earn some money for regulating their expenses. In the Gurdaspur district, only 19% of Gujjars are earners whereas 81% of 317 are dependent on the earners.

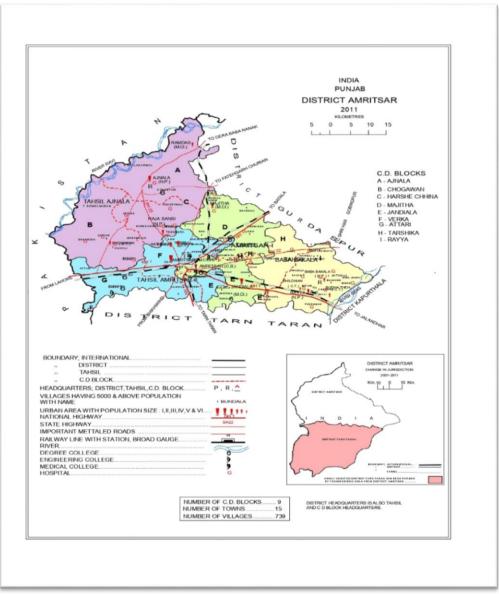
The educational trend in the Gujjars of the district is pathetic. Only 33% of Gujjar children are availing the school education on the other hand 66% are still illiterate, numbers are not good for a developing nation. The Gujjars are not very aware of school education, however, the trend is transforming toward a positive attitude regarding school education.

Gujjars are living with only some of the essential needs of a human. The handful of pieces of evidence certified that convenience items like televisions, refrigerators, washing machines, and touchscreen mobile phones are countable on fingertips. They

are living in very modest conditions. Gujjars are not economically strong to improve their professional structure. Chapter IV

Social Status of Unsettled the Gujjar Tribe in Amritsar District

Map of Amritsar District



Map no 4.1, Source: District Census Handbook Amritsar, census of India 2011.

## 4.1. Introduction of District

Amritsar district lies in the northern direction of Punjab after the Gurdaspur. It shares the international boundaries of India with neighbouring country Pakistan on the northwestern side of Punjab. Amritsar is a prominent part of the Majha region of Punjab. Amritsar was founded by the fourth Guru of the Sikh religion, Guru Ramdas Ji. He named the town "Chak Ramdaspur"<sup>1</sup> when he excavated a holy pond there, then it was renamed Amritsar, which is the combination of two words Amrit and Sar, where the first word stands for immortalization, the second one is meant for pond. Hence, the name Amritsar emerged as a pond of spiritual immortality.

Amritsar was founded by Sri Guru Ram Das Ji, the fourth Guru of the Sikhs in 1574 AD. Before its establishment, the entire area was covered with dense forest and many lakes were present. To establish the town, the Guru summoned thirty-two merchants from different parts of Patti and Kasur. These families started light shops in the city which are still there today under the name *of Batti Si Huts*.<sup>2</sup> The Guru himself started living with these families and it came to be called Ramdaspur and was also praised in Sri Guru Granth Sahib.

Amritsar got its name from the Amrit Sarovar, the construction of which was started by Guru Ram Das Ji, was completed by his successor Guru Arjan Dev Ji and Sri Harmandir Sahib was built at the very centre. After that when Sri Guru Arjan Dev Ji compiled Sri Guru Granth Sahib Ji<sup>3</sup>, Guru Granth Sahib Ji was seated in Sri Harmandir Sahib. Baba Buddha Sahib Ji was appointed as the first Granthi.

After the last Guru, Sri Guru Gobind Singh Baba Banda Bahadur a Sikh from Nanded came to the Punjab and inflicted several crushing defeats on the imperial Mughal forces. This led to the rise of Sikh power and the rise of several "Jathas" called Missals. Twelve Missals of the Sikh confederacy controlled Punjab and from time to time attempted to

<sup>1.</sup> Singh, K. (2003) Sikh Ithihaas vol. 1.

<sup>2.</sup> History | District Amritsar, Government of Punjab | India. (n.d.). https://amritsar.nic.in/history/

<sup>3.</sup> Before 1708 Guru Granth sahib was known as Adhi Granth.

expand their territory and resources. Four of these missals, namely; the Ahulwalia Missal, Ramgarhia Missal, Kanhiya Missal and Bhangi Missal<sup>4</sup> controlled Amritsar from time to time, each of them contributed to the city of Amritsar. Before the Maharaja Ranjit Singh, the outer Amritsar was under the control of Bhangi Misaal who built Gobindgarh Fort. Maharaja Ranjit singh snatched Amritsar from Mai Sukha (head of Bhangi Missal), with this victory Ranjit singh began to strengthen his throne. Ranjit singh spent his several years in Amritsar and he tried to develop it as a major commercial town. Amritsar became the witness of the "*Amritsar Treaty 1809*"<sup>5</sup> signed between Maharaja Ranjit singh and Charles T. Metcalfe, representing the British East India Company. After the second Sikh- Anglo war, Punjab was annexed outright by Lord Dalhousie on 21 March 1849 A.D.<sup>6</sup> He knew the political reputation of Amritsar so honoured it with District rank in the First year of annexation<sup>7</sup>.

Amritsar district covers a total area of 2683 sq.Km. It consists of 6 Tehsils Amritsar I, Amritsar II, Ajnala, Baba Bakala, Majitha and Lopoke, where the Rural area of the district has been divided into 9 Blocks Ajnala, Attari, Chogawan, Harsha Chinna, Jandiala Guru, Majitha, Raiya, Tarsika and Verka.<sup>8</sup>

In 2006, the Punjab government passed a resolution and district Amritsar had been divided into two parts and formed another district, Tarn Taran. It affected its geographical and Demographic dimensions. Anyhow, Amritsar is an important historical district of Punjab.

Amritsar district is a well-known name for the historical pilgrimages of the Sikh and Hindu religions. Shri Harmandir Sahib (Golden Temple) the eminent Sikh pilgrimage

5. Singh, K. (2014). The Fall of the Kingdom of Punjab. Penguin UK.

- 7. Data, VN. (1964). Amritsar Past and Present. Lyall Book Depot.
- 8. Directorate of Census Operations Punjab. Part XII-A Village and Town Directory Census of India 2011.

<sup>4.</sup> Bahngi missal was the last missal to rule over the Amritsar. In 1706 Maharaja Ranjit singh defeated the Bhangi missal and brought it under his supremacy. Singh, S. (2016). Sada Itihaas : Baba Banda Singh , Sheediaya Te Ghallughare: Vol. II. New Book Depot.

<sup>6.</sup> Chhina, S.S. (2019). Death of Maharaja Ranjit Singh and Its Aftermath: The Downfall of Khalsa Raj.

is appealing the worldwide visitors. Durgiana Mandir, Bhagwan Valmik Mandir, Ram Tirath and many more famous Hindu shrines are the axis of religious reliance.

Jallianwala Bagh in Amritsar bears witness to the massacre of freedom fighters by General Mickel Dyer. The retreating ceremony at the Wagha border attracts visitors and plugs them with a lot of patriotic spirits.

Amritsar is the land where several political institutions gave birth, Chief Kahlsa Diwan, Shiromani Akali Dal, and Shiromani Gurudwara Parbandhak Committee are the most prominent of them. These institutions led the society from dark political, social and religious aspects.

Amritsar was well known for small-scale industries, handy crafts, and woollen fabric, which contributed to its emergence as the global trade centre town.

Amritsar district is a geographically plain area that is enriched with highly fertile land. It offers high-yield cultivation to farmers. Hence, farmers can provide green fodder to their cattle in sufficient quantity.

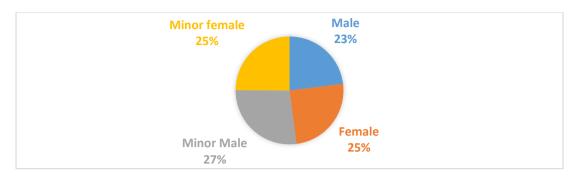
# 4.2. Population size of respondents in Amritsar District

The district Amritsar has very few number of Gujjar families, the fact has come to know that there is only 326 members of the Gujjar community are living in Deras in the district.<sup>9</sup> Among all the families, 50 families were marked as respondents from the most Gujjar-populated villages of the district for research work. Villages are named respectively Gehri Mandi, Muradpur, Dashmesh Nagar Lola, Verka, Jandiala Guru, Bal Sachandar, Walah, Kot Khalsa, Mallowal, and Bohru. These villages have been nourishing the community for a long time. According to collected data, there are 326 members of respondent families are living in the district, a figure with the division of male, female, and minors is given below,

Adult Male	Adult Female	Minor Male	Minor Female	Total
84	79	86	65	326

Table no. 4.1: Sample Size of Gujjar tribe in Amritsar District.

<sup>9.</sup> Public information officer, Amritsar. 2018, "Report of the population of Gujjars, R.T.I. Act 2005" Government of Punjab. R.T.I. no. 2415 dated 14-05-2018.



Pie chart no.4.1: Respondent Population of Gujjars in Amritsar District.

Data shows that the Gujjars in the Amritsar district are living approximately with an equal sex ratio. It discloses that Gujjars do not discriminate against their children on a gender basis. They are very religious so they consider the child as a blessed gift of God, this ideological encourage a gender balance in society.

The Population of Gujjars are classified into two categories one is stable or permanent habitation and another one is still living a nomadic life and moving from one place to another to fulfil their needs.

## 4.3. Nature of their Employment in the Gujjar community

In the Amritsar district, all the heads of respondent families are self-employed. All the Gujjars families practised their traditional cattle rearing and dairy farming occupation, they took it from their ancestors. Nowadays, cattle rearing marks their identity in the local society. Most of the Gujjars are illiterate, which it makes difficult for them to find another job. They do not have an option through which they can alter their occupation. They take their cattle to graze grass in the fields and sell their milk in the market to earn some money. The entire family helps the head or working person by performing their duties in various fields of cattle rearing. Females and children get cattle for grazing at the roadside or in vacant fields of the village. The family head or young man takes milk to sell in the market or somewhere in domestic areas. Hence, they are earning their livelihood under self-employment.

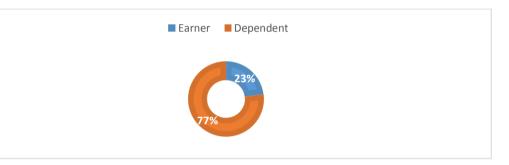
On account of their low income, there is a big reason that they have a small number of earners but dependents are more in ratio. In the Amritsar district, only 75 Gujjar men are earners among 50 respondent families whereas dependents from the same families are 251. In the list of their dependent's parents, spouse, and children were considered.

The difference between earners and dependents is more than 3 times. This reveals that dependents are only 2% of the population are earners and 77% are dependents.

Total	Earners	Dependents	Earners %	Dependents %
respondents				
326	75	258	23%	77%

Table no. 4.2: Percentage of Earners in the Amritsar District.

According to the above figures, less than the1/4<sup>th</sup> of the total respondents are earners only and they have to take responsibility for the rest of 3/4<sup>th</sup> part their population. This huge difference leads their community towards poverty because it is very difficult for earners to give livelihoods to dependents with their very limited income.



Pie chart no. 4.2: Earner and dependents in the Community of Gujjars in Amritsar District.

The pie chart shows the major difference between the percentage of earners and their dependents. In the above figures, only human being dependents are considered whereas earners have to make expenditures for their other livestock as well. Their very little income finds it difficult to survive in their economic life

# 4.3.1. Opportunities in their employment

The employment nature of Gujjars provides some opportunities to earn their livelihood. They are following their traditional and hereditary occupation for earning.

- I. Cattle rearing is the hereditary occupation of the Gujjars community. They learn the basic and necessary facts of the occupation within their families, they do not need any external or paid training to acquire knowledge regarding their occupation.
- II. They can expand their employment with some extra financial investment.

- III. Many of the Gujjars have been nourishing the calves of their domestic buffaloes for a couple of years. When calves get adults they get milk from them also.
- IV. Their employment does not demand any formal education to proceed with their occupation. Many of the illiterate Gujjars are active in their cattlerearing occupation.
- V. The employment nature of the Gujjars is physically very hard-working, which helps them to stay physically fit.
- VI. Their occupation fulfils the basic requirements of society. Milk is an essential item for every kitchen and the Gujjar community is an important producer of milk. So, they might have more financial benefits in future.
- VII. Whenever they do not have a sufficient amount of green fodder for their cattle, they take their cattle to vacant green fields or roadsides for grass grazing, with this act they feed their cattle and save some money also.
- VIII. In this kind of traditional employment, they are still attached to the roots of their community.
- IX. Entire of the Gujjar community is active in the cattle rearing occupation. Whenever a member of the community needs any professional help, mostly they seek support within the community.
- X. Local farmers of the Amritsar district allow the Gujjars to get rice straw from their fields free of cost.

#### **4.3.2.** Barriers to their Employment

In the field of employment, instability is the biggest obstacle among the Gujjar community. Most of the Gujjars are still living a nomadic life and move from one place to another within the short span of the season. So, their employment depends upon the places where they move. Thus, a large number of Gujjar families are self-employed and active in their cattle-rearing practice. In the field of their employment, they face several major and minor obstacles and barriers to getting stability and growth of their employment. Some of the barriers are mentioned below;

I. The employment of the Gujjars is based on their livestock which carries buffaloes, cows, goats, etc. The cost of their green food and rice straw is

very high and they are not economically well. It makes them provide fresh green food for them.

- II. Colonization is acquiring the vacant fields of the district day by day so, pasture lands for the cattle of Gujjars are getting decrease respectively. Hence, Gujjars are supposed to pay for the feed of their cattle.
- III. Gujjars are mainly known for their hereditary occupation of selling milk. Milk is a product that demands a lot of protection and care. With a little ignorance, whole milk can spoil and they face a financial loss.
- IV. The green fields are decreasing day by day in Punjab so, they have to take their cattle to the roadside for grass grazing. Sometimes it makes trouble for them when their cattle get hit by vehicles running on the road.
- V. A majority of Gujjar families do not have permanent residence and their nomadic traditional culture makes an obstacle to having permanent or stable employment in a particular area or field.
- VI. Low education and high illiteracy rate among Gujjars have not allowed them to get more growth and development of their self-employment. Being illiterate, they do not meet with new techniques of dairy farming.
- VII. They are not economically sound and the market price of new buffaloes is very high. So, they have financial issues whenever they want to expand their work.
- VIII. Cattle rearing and dairy farming occupations depend upon green healthy fodders for cattle, in the off-season of green food, they are reassessed to give only rice straw to their cattle. As a result, the production of milk decreases a lot which has a bad impact on their income.
- IX. In the winter season, milk production gets increases but in the summer season, it decreases which makes their income unstable.
- X. Cattle are unable to produce milk for the entire year. They hardly give milk for the seven-eight months in a year. But Gujjars have to feed them the entire year, which makes a financial loss for them.
- XI. Cattle are living organisms, sometimes they get victims of lethal diseases and face medical issues. It creates a panic condition for the Gujjars to save

their cattle with the help of proper medicine. If they could not save the cattle, it pushed them into big financial loss.

XII. Cattle rearing is a proper shed facility for the cattle to save them from the hot and cold weather. Gujjars are living a nomadic life it seems to be very hard for them to provide a shed for their cattle.

## 4.4. Assets held by the Gujjars

Every human being needs some assets to survive in life, main assets are considered as two types. In the first category, all the necessary thing is considered which are essential for a human in the other category some of the mechanical, technical and luxurious items are included which provide comfort to man. However, a man can survive without mechanical or luxury items as in our previous generations, but it is very difficult for a man to survive without food, shelter (home) and clothes.

The research attempts to disclose the facts and data which show the number of assets held by the Gujjars, which helps to reveal the social and economic life of Gujjars in the Amritsar district.

In the District, 50 respondents were consulted for the Research work and only 07 Gujjar families have their land and the rest of the 43 families are non-landed.

Total no. Of	Landowner	Non-land	Landowner %	Non-land
Gujjar		ownership		ownership %
families				
50	07	43	14%	86%

Table. No: 4.3: landowners Gujjars in the Amritsar district.

The above chart shows only 14% of Gujjars have their land and 86% are non-land owners, but a piece of land is very essential for them because their occupation is cattle rearing. So, they need some land to inhabit and nourish their cattle. The number of 86% of non-landed Gujjar families shows that more than 1/4<sup>th</sup> of their community is living without their permanent residence and helplessly has to live nomadic life, which is the biggest obstacle to the growth and development of their community.

In the scheduled questionnaire, the land was classified into four categories which are Agricultural, Residential, House site with a dairy farm and non-agricultural uses, respectively. All 07 landowners have a house site with a dairy farm. So, Gujjar families and their Cattle live jointly in the same place. Families are living in mud and wooden houses. It is very unhygienic for a human being to live with cattle. However, they are unable to make separate residential sites for themselves due to their bad financial conditions.

After getting an average of the collected data from the respondents, research shows that the landowner Gujjars have 0.5 to 4 kanaal pieces of land in the Amritsar district, after calculating the average of land only 0.3 kanaal land has been divided among them as their ownership, which is 1/4<sup>th</sup> of an acre piece of land. 2.5 kanaal land is an average piece of land that is insufficient for them because they built their houses, cattle shed, and manger for the cattle in that place.

### 4.4.1. Nature of Housing

The nature of Gujjar's housing is classified into three categories based on interviews that were conducted in the district. First is their own house, in these kinds of houses, Gujjar families are living who construct their own houses after purchasing the land. They are owners of land and built their own houses on that land. In the Amritsar district, the number of houses holding families is 07 out of 50 respondents, which shows that above 14% of Gujjars have their own houses. They took 3-8 marle land to build a house as per their needs, 4.71 marle land is the average piece of land acquired by houses of Gujjars in the Amritsar district, which was calculated on the ground of the collected data from the respondents of the district.

The second nature of housing is rented houses, they are those Gujjars who took land on rent or lease for a particular time and built their houses on a small piece of that land. The rest of the land they use for the cattle. They pay rent to a landlord for the entire piece of land, not only for their house. The rent slab of vacant land in the Amritsar district is Rs.10000 – 50000 per acre for a year, which depends upon the location and variety of land. Rs.14520 per acre for a year, is the average rent amount paid by Gujjars to their landlord in the district. Sometimes they give cattle dung to the landlord as rent instead of money, landlord uses that cattle dung as natural manure for crops in his fields. Whereas this barter system depends upon the needs of the landlord, but mostly Gujjars

pay their rent in cash to the landlord. In the Amritsar district, 38 Gujjar families are living on rented land. They show that 76% of Gujjars do not have their land.

The third nature of housing is free or accommodation on government land, in these cases Gujjar families are living on some government properties like a riverbank, canal bank, Mandi, Shamlaat in villages, or on other government lands. These kinds of families are very frequently migrants, they hardly spend a single season in one place and then move again to another place. Sometimes, they have to be victims of some natural disasters like floods.

In the Amritsar district, only 10% of respondents from Gujjar families which is only 05 in number are living on government land without paying any rent. However, this nature of housing is less in numbers but also matters to think about their hard and unstable life.

Nature of Housing	In numbers	In percentage
Own house	07	14%
Rented house	38	76%
Free/Govt. land	05	10%

Table no. 4.4: Nature of housing of the Gujjar community in the Amritsar district.

## 4.4.1.1. Type of their Housing

As discussed above, Gujjars live in their own houses, rented and on government land, these houses are of two types Mud houses and Concrete houses. Concrete houses are built only on their land, whereas, Mud houses are built on rented or leased land with mud bamboo and rice straw.

Type of House	In numbers	In percentage
Concrete house	0	0%
Mud house	50	100%

Table no.4.5: Type of house of the Gujjar community in the Amritsar district.

In the Mud house, the Gujjars face the biggest problem in that they have to spend 15000 -25000 for the reconstruction of the house after 6 months because rice straw and other materials cannot give strength for more than six months. In the rainy season, the ceiling of their mud house starts to drip and the entire of their household area turns into a mire land.

Whereas, the Concrete house of the Gujjars in the district is nominal in numbers. Some of the major reasons are there behind their preference for making Mud houses.

- The profession of the Gujjar is cattle rearing and dairy farming and for that, they have to move from one place to another place, this is the reason that they do not construct Concrete houses.
- 2. The cost value of a mud house is very low against Concrete houses; they are unable to spend a lot of money on the construction of their house.
- 3. Most of the Gujjars spend their life in nomadic mode and lived on a rented piece of land, where they could not make a Concrete house on another one's land.
- They are experts in making their traditional houses and they do it by themselves. In this way, they do not have to pay extra money for labour.
- 5. They do not have electric fan or air cooler facilities; their mud house provides them with an appropriate environment for living in the summer season.

The above reason shows that most of the Gujjars are living in Mud houses, which is not their wish but how they are compelled by their circumstances. Their nomadic lifestyle is the major obstacle in the transformation of their housing from their Mud house to Concrete houses.

## 4.4.2. Domestic items for use

In the scheduled questionnaire some questions about the domestic needs items were asked to the respondents in the Amritsar district. To know the domestic status of Gujjar families, and what kind of basic facilities they have in their houses to regulate their daily life. Some of the basic equipment which was considered are fridge, washing machine, television and mobile.

Refrigerator in numbers	The average amount paid in Rs.	Washing machine in numbers	The average amount to paid	T.V. set in numbers	The average amount to paid	Mobile phones in numbers	The average amount paid in Rs.
03	3833	0	0	0	0	45	1624

Table no. 4.6: Household Items Used by the Gujjar community in the Amritsar District.

- 1. Only 03 out of 50 families have refrigerators, and all of them had purchased second-hand refrigerators between the slab of Rs. 3500 to 4000.
- 2. None of the Gujjar families in the Amritsar District has a washing machine, which indicates that Gujjar women prefer to wash their clothes with the hands (manually) of their family. One more reason for not having a washing machine in their house is that most of the Gujjar families are unable to spend money on these types of domestic use items, whose alternative they have.
- 3. None of the respondent families has a Television (T.V.) set, firstly, Gujjars do not have surplus time to spend in front of the television, they spend most of the day time with their cattle in the field. Secondly, their religious preachers that watching television is forbidden in Islam and they follow the preaching of Maulvi very strictly. Third, the thing which does not allow them to have a television in their house is that they think the television would spoil their youth.
- 4. In this modern era of the world, the mobile phone is essential as oxygen for the human being. It is the cheapest and easiest mode of communication with one's kith and kin. 45 families have their mobile phones, which makes up 90% of 50 respondents, showing that sufficient numbers of Gujjar families are using mobile phones. However, there is only 1 mobile handset in the family. Only 08% of mobile phones are smartphones which are used only by the young generation of Gujjars and the rest are using basic mobile phones. They do not buy brand new mobile phones because they get secondhand mobile phones much cheaper than new ones. Most of the Gujjars are illiterate, which makes it difficult to use the smartphone with internet access.

All of the above, domestic use items make some easy life of human being. However, Gujjars also want to have a good life but their circumstances do not allow them. The biggest obstacle for the Gujjars in the way to get all these things is a poor economic condition, they do not have extra money to pay for these articles. All these things are powered by electricity but most of the Gujjar families do not have electricity connections.

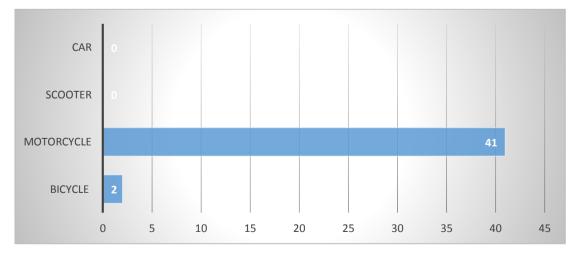
### 4.4.3. Possession of Vehicles

Whenever a man moves from one place to another place, it is very difficult for him to travel his way on foot, he needs a machine that makes his journey easy and comfortable. For that transportation, man prefers a vehicle which helps man to reach his destination. The vehicle is divided into two groups, one is a private vehicle and another is a commercial vehicle.

Gujjar is a nomadic community, they spent most of their life in travel. This study discovered which kinds of vehicles Gujjars have and how they utilize their vehicle. The study considered four kinds of private vehicles bicycles, scooters, motorcycles, and cars respectively.

In the Amritsar district, 86% of families of 50 respondents have a private vehicle. Whereas 14% do not have a private vehicle. Among the 86% of vehicle owner families, only 4.6% (2 in number) of Gujjars use Bicycles for their local transportation as the bicycle is the cheapest mode of transportation, it has no running costs like other automobiles, both of the Gujjar who purchase their used Bicycle under the price of Rs.800 and 1500 respectively.

The number of motorcycles got the highest rank with 95% in the list of Gujjar's owned vehicles. This data reveals that Gujjars like to own a motorcycle instead of another vehicle. Motorcycle helps them in their dairy farming occupation. Motorcycles are heavy in their built quality, so they use them for the distribution of their milk in the market or domestic areas. 56 % of pre-owned motorcycles were purchased by Gujjars to fulfil their need for a private vehicle.



Graph no. 4.1: Number of vehicles availed in the Gujjar community of Amritsar District.

They got pre-owned motorcycles easily between the price of Rs.5000 to 35000 as per the condition and model of the vehicle. Averagely they spend Rs.22916 on the purchasing of pre-owned motorcycles, which is almost half of the price of a new motorcycle. However, there is 54 % of brand-new motorcycles brought by Gujjar. They do not have a sufficient amount to purchase the new one in cash mode, so they choose a finance facility and pay easy monthly instalments of their loan amount.

Gujjar community does not have the trend to have the scooter as their private vehicle, it does not help them in their profession. None of the scooters and cars were listed as the private vehicles of Gujjars in the Amritsar District.

## 4.4.4. The Agricultural or commercial vehicle used by Gujjar

The occupation of the Gujjars is based upon dairy farming and cattle rearing, which demands some professional and agricultural vehicles to promote and develop their employees. Gujjars use the horse/bullock car or tractor and trolley to carriage the green fodder from the fields for their cattle. So, the agricultural vehicle can be divided into two categories, mechanical equipment and animal carriage. Some of the Gujjars have only a tractor, not a trolley, they borrow a trolley from the other community members whenever they need it. In the Amritsar district, Gujjars have three types of agricultural or commercial vehicles which help them in their occupational job. Anyhow, the number of these vehicles has a huge difference as shown in the following table.

Agricultural	Tractor	Tractor Trolley	Horse/bullock	Total
Implements			cart	
No. Of vehicles	0	22	21	43

Table no. 4.7: Agricultural Implements Used by the Gujjars in the Amritsar District.

There are 43 Gujjar Families who own heavy vehicles for their occupational help which means that 86% of Gujjars in their community in the Amritsar district can make carriage of the fodder for their cattle from the fields. 14% of Gujjars do not have any source of agricultural transportation, which means more than 1/6<sup>rd</sup> families of the community in the district are unable to fulfil their basic professional needs.

In the District, 23 Tractors trollies are owned by Gujjars in their community out of 50 respondents. Gujjars always prefer pre-owned tractor trolleys, because a brand-new set of tractors and trolleys exceeds more than Rs.10 lakhs and they are unable to afford such an amount. Whereas, the pre-owned tractor trolleys are available in the market for the price range of Rs.110000 – 300000 (approx.) as per the conditions. Tractors are costly but it makes it comfortable for them to carry a heavy amount of green fodder or rice straw for the cattle.

A horse cart is also a good option for the Gujjars to carry out some necessary things in their professional or personal life. However, the horse cart does not have any extra running costs than a tractor, but has some limitations, it can be used only for transportation in very low quantities in comparison to trolleys. Horse cart faces some trouble moving in mud areas in the rainy season. With some heavy loads, there is always the fear of injury to a horse or bullock.

In the price range of a good horse, a tractor with moderate conditions is available to buy in the market. If the Gujjars nourish a foal or calf, use them in the horse/bullock cart. It takes a minimum of 2-3 years to be able the pull a cart. Many Gujjars bought horse or bull carts, they paid Rs.15000 to 60000 as per the health condition and race of the Animals. Wooden carts are not able to carry much load as compared to trolleys because the Built quality and life span of tractor trolleys are much better than the horse carts. So, Gujjars prefer to buy a tractor-trolley instead of to horse cart.

#### **4.5.** Loan is taken from the financial authority

Gujjars are living in hand-to-mouth conditions. They have very limited economic resources, whenever they need some extra money for any expenses out of their budget they look for loans. Most of the Gujjars prefer private financers for the loan because they are asked for several paper formalities in the government finance sector and due to their low literacy and unawareness they are unwell to do so.

In the Amritsar District, all 50 Gujjar respondent families have a debt of Rs. 800000 with an average amount of Rs. 16000. It is very difficult for them to pay back to the finance authority with their low-income sources. So, many times they were forced by circumstances to sell some cattle. It makes them economically weaker. The majority of

Gujjars take a loan to buy cattle, Motorcycle, and Tractors which are very essential for them to regulate their occupation.

## 4.6. Family members having Aadhaar card (UIDAI)

The government of India introduced a unique identification number for Indian citizens in 2009., which is commonly known as the Aadhaar card. Nowadays, the Aadhaar card is very important and essential in the daily life of the common man to avail the benefits of government schemes. In all the sectors of private and government banking, education, telecom, automobile, etc. an Aadhaar card is the first requirement for the identity of an Indian citizen. Gujjars are also natives of India and the have right to get their UIDAI. In the Amritsar district out of 326 respondents only have their Aadhaar number.

Total Respondent	Total Respondent	Members have	Members have	
Families	Members	an Aadhaar card	Aadhaar cards (in %)	
50	326	140	42.9%	

Table no.4.8: Number of Aadhaar cards having the Gujjar Community in the Amritsar District.

These figures reveal that more than half of Gujjar respondents in Amritsar District had not enrolled themselves in the Aadhaar number. This is due to their unawareness and obsession regarding the importance and benefits of the Aadhaar number. That is why they face several problems in the government and private sector due to not having Aadhaar cards.

## 4.6.1. Barriers to fewer numbers of Aadhaar card

- Most of the Gujjars practice the nomadic lifestyle. So, they do not have their permanent house address, sometimes Gujjars involuntarily live in the open fields. This makes it difficult for them to enrol themselves in the UIDAI number because the Address is mandatory in the form of an Aadhaar card.
- 2. Unawareness is a very common barrier among Gujjars to avail of beneficiary schemes of the Government.

- 3. There is a big communication gap between the Gujjars and the government. The government still fails to deliver awareness camps among the Gujjar community regarding its awareness of the government schemes.
- 4. Low literacy among the Gujjars is also the biggest reason behind their low enrolment in Aadhaar number.

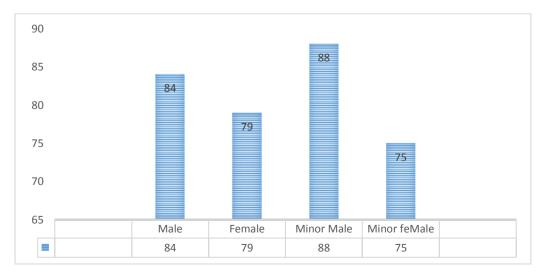
## 4.7. Life insurance of Gujjars

A modern man wants economic security for his family after him. So he prefers life insurance where he makes sure that his family will get some money after his death to survive or live. However, Gujjars are considered bad or unethical (according to their Islamic religious beliefs or preached by Maulvies). That is why none of the Gujjar has life insurance in the Amritsar district.

All of the respondent families are uninsured, which shows their unawareness of the economic security in or afterlife.

## 4.8. Education status of Gujjars in the Amritsar district

The education status of Gujjars as per sample design data has been collected from the 50 families (Deras) of the Gujjar community in the Amritsar district of Punjab. The information from the respondents that has come to light is that the total population in respondent 50 families are 326 with the sum of 84 males,79 females,88 male children and 75 female children.



Graph. No. 4.2: Population of respondents from Gujjar tribe in the Amritsar District

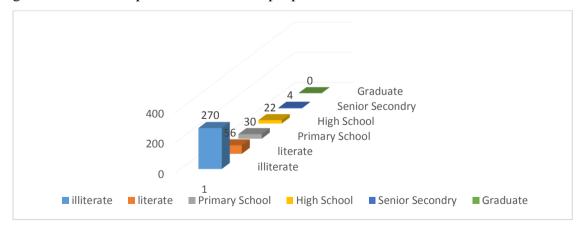
According to collected data from the district, the following statistics about different levels of school education are given below:

Education	Under	High	Senior	Higher	Total
Level.	primary	school	Secondary	Education	
Total	30	22	04	0	56

Table no.4.9: Education Level among the Gujjar of Amritsar District

There is only 01 family head who is literate and the average is merely 0.02 from the 50 family heads. 0% data is shown in favour of literate Gujjar women. The above data is very disappointing in front of the overall 76.26% literacy rate of Amritsar District. Minors in the community show some ray of hope to up rise the trend of getting a school education with a total of 56 children being literate out of 163 minors in the Gujjar community. The study finds that there is only a 34.35% literacy rate in the below 18 years minor Gujjar community members, which is a bit higher than 1/3<sup>th</sup> of total minors. To date of the survey, no graduate respondent has come to light. The data also gives information about the dropout students of the community. The only 2 male respondents are school dropouts with various causes.

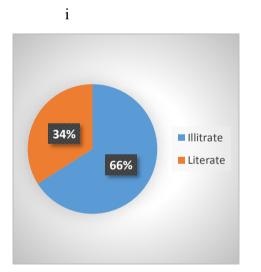
In the modern era, school education is very essential for society members, an illiterate person is considered backward or foolish. That's why every man in the world wants to give the best school education to his children according to his financial conditions. It is very hard for an illiterate person to hold the hand of modern techniques to regulate his life. An educated society is always capable of giving a better future to the upcoming generations as compared to uneducated people.



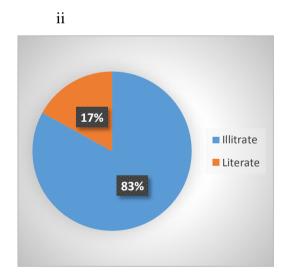
Graph no. 4.3: Education trends in Gujjars of Amritsar District.

The above trends show that the Gujjar community is standing on the back foot in the field of education. To date of the survey, there was no graduate respondent came to light. Research also found 2 School dropouts who did not continue their study after primary school. They had some different barriers that did not allow them to continue their study. In the present time, the educational status of the Gujjar community in the oriented district is in very poor conditions.

Gujjars are very hapless in the field of getting a school education. After the analysis of collected data, the fact comes to light that except for the 2 respondents remaining all the heads of Gujjar families in the Amritsar district are illiterate, which led them to trouble many times, some of the Gujjars recognised the value of education. As a result, they start to provide school education to their children. Young generation Gujjar families are also showing some interest in education, which would be considered a good sign for the future of their community. But still, they need a lot of awareness regarding their educational status.



*Pie chart. No. 4.3: Literacy rate among the minors Gujjar community in Amritsar District.* 



*Pie chart. No. 4.4: Literacy rate among the Gujjar community in Amritsar District.* 

Hence, both pie charts show the differences between the literacy rates of Gujjar families and minors of Gujjars. The positive figures show that the Gujjars in the Amritsar district getting some awareness regarding the value of education. Among the minors of the Gujjar community, 66% of minors are not getting a school education. A large percentage of the minors in a community is illiterate. It would be horrible for the growth and development of a community, which are still very low numbers for the future of a young generation of a developing nation. However, only a 17 % literacy rate reveals that Gujjars are not showing any positive trends towards their low formal educational status.

This indicates that they have to change their attitude toward education it will help them to construct a better lifestyle than earlier. However, the number of students must be increased in the upcoming years.

#### 4.8.1. Barriers to schooling and low literacy rate

In the field of education, the biggest obstacle is increasing the number of school dropout day by day, many educationists and educational agencies are making policies to decrease the number of school dropout students, every student has different barriers which make him a school dropout. Gujjars belong to a nomadic community, many of the Gujjar families do not have a permanent settlement. They are moving from one place to another place entire their life. Some of the major reasons for school leaving without completing their study are given below;

1. In the scheduled interviews a fact has come to light that minors are forced to follow their hereditary occupation, which is cattle rearing. For this occupation, they think no need for a school education.

- 2. Gujjars belong to the Muslim religion, they prefer to send their children to the madrasa, where they get religious education in the Urdu language.
- 3. Cattle rearing is not the job of a single person, at the age of 10-12 of the child, the family head sends him/her with other family members for cattle rearing.
- 4. Gujjars are living a nomadic life, and many of them do not have a permanent settlement and move from one place to another suitable place, this trend of their moving makes their children's schools drop out, because it is not easy for them to continue their study.
- 5. An important factor has come to light, Gujjar student feels inferior complex among Punjabi students, due to their traditional dress and language accent.
- 6. Most of the Gujjar families are not aware of the school's educational programs.

- 7. The Gujjar community have a big misconception about formal education that they cannot afford school education, they did not know, that they have not to pay any amount to government schools under the Right to Education Act 2009.
- 8. A government or nongovernment body had not approached their community for awareness of education among them.
- 9. Some of the Gujjar families follow seasonal migration, they spend summers in a hilly area and in winter they return to the Amritsar District.
- 10. Poverty in the community is also affecting their educational life, most of the Gujjar families are living in poverty. They force their children into cattle-rearing occupations instead of attaining a school education.

The present study reveals basic facts that even in modern times; the educational conditions are not too good. Most of the Gujjar families are not aware of the school education. The traditions of the community have created obstacles in the development of educational trends among them. The literacy rate among the Gujjar is low as compared to other inhabitants of the State. The government is also making such policies to spread education among them. Transhumance is the biggest factor for the low literacy rate in Gujjars. Those students who go to school are mostly boys and the number of formal educations attaining girls is very low. Poverty in the community is also playing a vital role in the poor educational status of Gujjars. They prefer to send their children to work instead of school. Seasonal migration is also a hurdle in the school education of the Gujjar community. Despite State and central Governments have implemented beneficial schemes regarding the education of scheduled tribes. Yet, they have not gained more benefit from the schemes. The number of students from Gujjar families is improving than earlier but still not in good figures. They have to pay some more attention to uplift the educational status of their upcoming generations which will also help them to improve their lifestyle.

#### **4.9.** Electricity facility in the houses of Gujjars in Amritsar District

In this human age, electricity plays a vital role in the life of a man to move fast in daily life. Most of the equipment and gadgets work on electrical power. At the end of the sunlight, rooms, houses and roads are lightening with electricity bulbs to regulate the works in artificial light. However, the absence of light makes it difficult to perform in routine life.

Most of the houses even in the villages have an electricity connection. In the Amritsar district, 17 Gujjars houses have electricity connections and out of the 50 respondents 33 families are living with the electricity. They have to live in the dark at night, without a fan and refrigerator even in the hot summer of Punjab.

No. of	Respondents	Respondents	Respondents	Respondents
respondents	having	have no	having	having no
	electricity	electricity	electricity	electricity
	connection	connection	connection in %	connection in %
50	17	33	34%	66%

Table no. 410: Electricity connections availed in the Gujjar community of Amritsar District.

Above half of Gujjar families is living without an electricity connection, it is very hard to live in summer without electric fans in extremely hot weather in the north-west of India, which covers Punjab, Haryana and some northern parts of Rajasthan. Due to a fewer number of electricity connections, Gujjars are unable to get water from electric tube well motors, water is much required for their daily life and cattle rearing occupation.

The following reasons came into light which played the major role behind the fewer numbers of electricity connections among the Gujjar houses:

- 1. Gujjars live in the fields, outside the village. It is very difficult for the State electricity department to provide cables and poles for a connection there.
- 2. The economic conditions of Gujjar families is not healthy, they cannot pay electric bills.
- Gujjars are living in a nomadic culture, so they do not have a permanent habitation.
   So they do not approach to get electricity connection.
- 4. Some of the Gujjars do not have their proper identification proofs, which are mandatory for applying for a new electricity connection.

- 5. Gujjars live in kacha houses which are made up of wood, bamboo and rice straw. Some incidents have been reported of short circuits in which they had lost their house and cattle were burnt. Gujjars are afraid of fire caused by electricity.
- 6. Gujjars are still following their primitive culture, which does not have much requirement for electricity.

Gujjars also want to enjoy their life with electric equipment as modern people but the above-mentioned barriers do not allow them to do this. So, a majority of Gujjar families are living without electricity connection unwillingly.

# 4.10. Use of L.P.G for domestic fuel in Gujjars families

The central government of India took various steps to promote L.P.G. as domestic fuel. It creates very little pollution as compared to the traditional fuels used in rural households. It is very cheap and easy to assess, but still, Gujjar families are not accepting it in their kitchens as fuel.

Total no.	L.P.G.	L.P.G.	No use	No use	Have 1	Have 2	Use an
of	using	using	of	of	cylinder	cylinder	L.P.G.
respondent	Gujjar	Gujjar	L.P.G.	L.P.G.	of	of	cylinder
families	families	families	in	in	L.P.G.	L.P.G.	without an
		(%)	Gujjar	Gujjar			authorised
			families	families			connection.
				(%)			
50	7	14%	43	86 %	6	0	1

Table 4.11: L.P.G. connection having the Gujjar community in the Amritsar District.

The above the data shows unawareness of Gujjars regarding L.P.G. fuel. A huge percentage of non-consuming L.P.G. families disclose their disinterest consumption of L.P.G.

# 4.10.1. Why Gujjars does not prefer L.P.G.

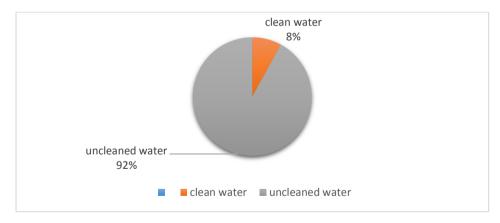
- 1) Gujjars consider L.P.G. cylinders expensive as compared to other traditional rural household fuels.
- 2) Some of the Gujjar families are unable to provide mandatory required documents to the supplier of L.P.G. which makes it hard for them to get a new connection of L.P.G.

- 3) As their primitive thinking, they believe that L.P.G is an explosive fuel, which can be harmful to their cattle and wooden houses.
- Subsidy of L.P.G. cylinder is transferred directly into the bank account of an L.P.G. connection holder. Hence, Gujjars who do have not their bank accounts are unable to get subsidies provided by the government.
- 5) Gujjars are living a nomadic life, hence it is difficult to carry gas cylinders and gas stoves with them. They can arrange wood pieces and rice straw easily for fuel use in their kitchens.
- 6) The main occupation of Gujjars is animal husbandry, so they collect animal dung and make their dung cakes, which they use as fuel to burn fire to cook food.

# 4.11. Availability of clean drinking water

A man cannot live a healthy life without clean drinking water. Water is the basic need for a living organism. It helps the human being detox the body and rehydrate it. The high level of T.D.S (Total dissolved salts) in water is harmful to the human being. It may cause several diseases in a man.

However, Gujjars are living a nomadic life it makes hard for them to get clean and pure drinking water easily.



Pie chart no. 4.5: Clean Drinking Water

Only 08% of respondent families (04 in figures) have clean drinking water whereas 92% (46 in figures) families are led to use uncleaned water for drinking and their daily needs, which is a very pathetic thing for a nation, where their natives are still unable to get clean water. It creates unhealthy issues for society.

- Gujjars live the nomadic life, they are move from one place to another with their cattle. So, they cannot carry clean water in such a large quantity to satisfy their water-based needs. Hence, they drink water which they get from the nearby locality.
- 2. Some of the villages provide fresh and clean water to villagers through water supply pipelines but the habitats of Gujjars are located outside the village, where the water supply system has not been spread out.
- 3. Due to the lack of electricity connections, they are unable to make tube wells from there they can get fresh water easily.
- 4. Gujjars, who are living on the rental land, cannot install submersible motors, without the landlord's permission.
- 5. The economic conditions of Gujjar families are not healthy it seems very difficult for them to afford an R.O. water purifier.

Hence, The Gujjars in the Amritsar district are still deprived of the availability of clean drinking water. It shows that they are unable to fulfil the necessities of daily life. It leads them towards several physical illnesses. Families do not have pure water for drinking purposes, they get water from the tube wells working in the fields of the village or houses near their Deras. Lack of clean water also has a bad impact on their occupational life, most of the Gujjars are still following their traditional cattle-rearing occupation. Cattle also need a large amount of clean drinking water. However, Gujjars are not in a position to fulfil the clean water requirement for their cattle with their limited resources, which is a very sad side of their life.

#### 4.12. Medical and health life of Gujjar

A sound soul can live in a sound body, so a man must be healthy to perform his daily duties well. Anyhow, the body of a sick person becomes lifeless and unable to show any interest in any of the work. Then he goes for some medical help to recover from illness as soon as possible. That is why it is important to provide the best medical services to society. Nowadays, people are buying health and medical insurance to minimize the expenditures on medical services at the time of hospitalization of a family member by any causality. In India, central and State governments have made several schemes to provide free health and medical insurance to the poor and needy citizens. So that people who are living below the poverty line can be granted medical services free of cost. Gujjars are living under poor conditions. They are also eligible to access the health insurance services of the government. However, in the Amritsar district, none of the Gujjar family has enrolled themselves under the government health schemes. A study was conducted on 50 respondents in the district, not even a single family showed an interest in health insurance.

- 1. The unawareness regarding the government schemes is the biggest barrier in the path of their medical facilitation.
- 2. Somewhere the Gujjars were misguided by their local religion that medical insurance or any other insurance is not legal in Islam. They preached not to do any illegal religious activity.
- 3. Most of the Gujjars are living in hand-to-mouth conditions, where they would not be able to pay any amount of medical insurance premium.
- 4. Gujjars are living a nomadic life, most of them do not have stable homes and permanent domicile proof which makes it difficult for them to fulfil the basic requirement to get enrolment in the government medical insurance schemes.

However, Gujjars are not enrolling themselves in the medical and health insurance of the State and the central government of India. Gujjars are still living with their old traditional lifestyle they prefer their domestic remedies for the illness of the family member.

## 4.13. Livestock of Gujjars in Amritsar District

Gujjar is a community that still follows its ancestral occupation and living style. They adopted their traditional cattle-rearing occupation, which helped them to save the primitive cultural activities and folklore of the community. Gujjars are well doing with their cattle, they care for cattle as their family member. The livestock that Gujjars raise includes cows, buffalo, oxen, goats and horses. Their young stock and adult cattle live alone. Most of the cattle belong to the domestic production of their cattle rearing is the chief source of income for Gujjars in the Amritsar district. They raise cattle sell their milk and earn some money to regulate their livelihood. It is a very hardworking occupation with a low-profile income. Gujjars spend their whole day in the service of

their cattle, in the morning they suckle milk from adult cows and buffaloes, in the afternoon they take them for grass grazing, in the evening they suckle milk again. Then they go for sale milk to the dairies and houses. It covers the daily routine of Gujjars.

Category of cattle	Buffaloes	Bullock	Young stock	Total cattle
Number of Cattle in the district	1036	29	557	1622
Cattle average per family	20.72	0.58	11.44	32.32

Table no.4.12: Number of livestock of the Gujjar community in the Amritsar district.

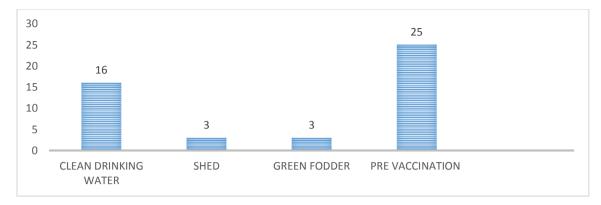
The above figures show that Gujjars have a strong trend to raise buffaloes in their cattle yard instead of cows, because cows demand more care and their average life span is lower than buffaloes. Gujjars use bullocks only for two purposes one is that they use to pull their bullock cart and the second one is to get breading of their buffaloes. There were 50 respondent families in the Amritsar district with 1622 cattle. The highest number of cattle in the Gujjar family is 141 with a value of Rs.6000000 whereas the lowest cattle number is 05 which has a value of Rs.150000 All the cattle have approximately a value of Rs.55100000, which gave an average amount Rs.1102000 to each family.

# 4.13.1. Facilities to livestock

All living organisms require some specific conditions to survive on the earth. The livestock of Gujjars also demands some necessities to stay healthy and fit. In the Tarn

Category	Clean drinking	Shed for cattle	Green	Pre
	water		fodder	Vaccination
No. of respondents	16	03	03	25
providing the facility (out				
of 50)				
Average	0.32	0.06	0.06	0.5

Table no. 4.13: facilities provided by Gujjars to the cattle in the Amritsar district.



Graph no .4.4: facilities provided by Gujjars to the cattle in the Amritsar district.

The diet of cattle contains mainly water and green fodder. Water keeps them hydrated and fresh, which helps them to increase their milk. So, clean and pure water is more important for cattle. Unfortunately, the Gujjars of the Amritsar district are unable to provide clean water to their cattle. As shown in the above table, only 16 respondents give clean water to their cattle while rest of the 34 respondents are forced by their circumstances to give polluted water to the sub-canals or ponds, which is very unhealthy for the cattle.

The north-western part of India has to bear extreme weather hot and cold. It very necessary requirement for a dairy farmer to keep the cattle in the coverage area to save them from hot and cold weather. However, only 3 Gujjars families are providing the shed facility to their cattle while rest of the 47 are keeping their cattle in the open air without any shed, which is unhygienic, and unhealthy for the cattle. In the monsoon season, mosquitoes and houseflies spread diseases environment near the cattle due to the lack of coverage by a shed.

Green fodder is the main component in the diet of Cattle. In the afternoon, Gujjars horde their cattle to the fields of the village for grass grazing because most of the Gujjars are unable to give specific green fodder to their cattle like Sorghum (Chari) Lucerne (Barseen), etc. in the Amritsar district, only 03 respondents can feed the specific green fodder to their cattle, remaining 47 respondents take their cattle to graze, sometimes it is dangerous for their cattle whenever they graze the harmful or poisonous grass.

Like other living organisms, cattle are also victims of some serious diseases, and pre-vaccination is available at medical shops and veterinary hospitals. Cattle rearing is the main occupation and

the only source of income for the Gujjars in the Amritsar district, they are afraid that their animals will get sick because it would cause some economic losses to them and life at risk to their cattle. Hence, 25 respondents had pre-vaccinated their cattle to prevent them from the common diseases. These numbers show some positives regarding the seriousness of Gujjars regarding the health and medical issues of their cattle.

# 4.14. Average Milk sold by Gujjar

Gujjars are living under their traditional cattle-rearing occupation. They earn money by selling their cattle milk. Hence, the milk of their cattle is the main source of their income. The production of milk never remains the same rather it makes a zig-zag graph. The production of milk usually depends upon the weather, fodder, the health of cattle, etc. Gujjars try their best to get more milk from their cattle. However, sometimes they have to be satisfied with the low production of milk because they do not have appropriate sources to increase the production of milk with supplements. The ratio of milk production decides the income of Gujjars. Unstable milk production invites the unstable income of Gujjars. The production of milk also depends upon the number of cattle which Gujjars have. Some Gujjars own cattle in very few numbers while some rich Gujjars had cattle in huge numbers. Hence, the production varies with the number of its producers.

As per the collected data, the numbers came to light that Gujjars get a minimum of 5 litres of milk from their cattle in a day where the maximum milk is 150 litres. Gujjars disclosed in the scheduled interviews that the authorised agencies buy their milk based on fat in milk, where they give Rs.5 per gram of fat in the milk. Generally, their milk enriches with 5 to 7 grams of fat. Hence, their milk sells at a price between 25-35 Rs. Per litre.

The number of	Average Sale of	Average Price	Average Sale	Average Price
respondents.	Milk in a	of Sold Milk in	of milk in a	of Sold Milk
	Day(litres)	a Day(Rs.)	Month (litres)	in a Month
				(Rs.)
50	34 litres	1020 R.s.	1046 litres	31380 R.s.

Table no.4.14: Average milk sold by the Gujjar community in the Amritsar District.

The above data was collected from 50 respondents of Gujjar families in Amritsar. It reveals that the average production of milk by Gujjars in the Amritsar district is 34 litres per day, through this, they earn Rs.1020 after selling their milk. Gujjar families in the Amritsar district sell 1046 litres of milk in a month with a value of Rs.31380. whereas the minimum value of sold milk in a month by a Gujjar respondent is Rs.4500 and on another hand, Rs.135000 is the maximum value of milk sold by another Gujjar family in the Amritsar district.

It is essential to know about the daily and monthly milk sale structure to explore the economic conditions of Gujjars in the district because milk is the leading income source of Gujjars. While the sale of milk never lies stable hence, it makes an impact on their monthly and annual income.

# Conclusion

Amritsar district of Punjab lies on the India-Pakistan border. It covers the major part of the Majha area of Punjab. It is nourishing the 2030 people of the Gujjar community. They are living in their deras (temporary houses) which are 291 in number in the Tarn Taran district. The research work has been conducted on the 50 Gujjar families from the 10 most Gujjar-populated villages of the district.

Modern man is trying more invent more futuristic and luxury item to make a comfortable life for people, where the Gujjars are still living a nomadic life, they spend their whole life by moving from one place to another. Near about 50% of Gujjars in the Amritsar district are living unsettled lives, they do not have their own home. They are living on rent or lease and somewhere they are living illegally on government land.

Gujjars are following their traditional cattle-rearing occupation, they raise buffalo for their livelihood. They sell the milk of their cattle and earn some money for regulating their expenses. In the Amritsar district, only 23% of Gujjars are earners whereas 77% of 326 are dependent on the earners.

The educational trend in the Gujjars of the district is pathetic. Only 16.6 % of Gujjar children avail the school education, on the other hand, 83.4 % are still illiterate, which is not good for a developing nation. The Gujjars are not very aware of school education,

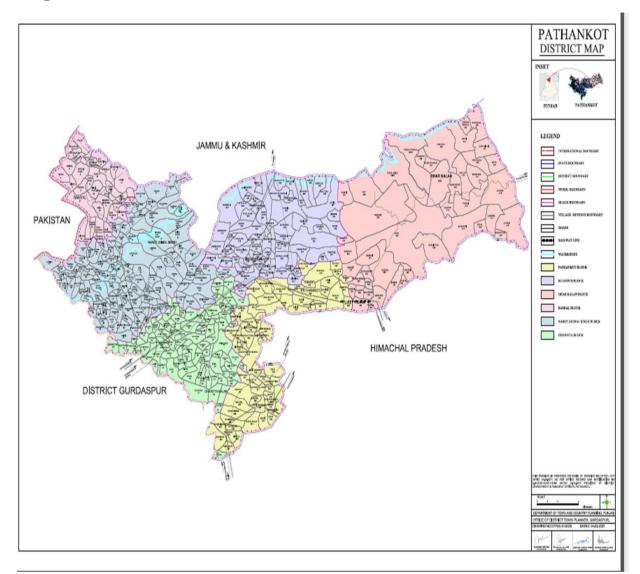
however, the trend is transforming toward a positive attitude regarding school education.

Gujjars are living with only some of the essential needs of a human. The handful of pieces of evidence certified that convenience items like televisions, refrigerators, washing machines, and touchscreen mobile phones are countable on fingertips. They are living in very modest conditions. Gujjars are not economically strong to improve their professional structure.

Chapter V:

Social status of unsettled Gujjar in Pathankot District

Map of Pathankot District



1. Map. No. 5.1, source: District Map | District Pathankot, Government of Punjab | India. (n.d.). https://pathankot.nic.in/district-map/

## 5.1. Introduction of District

Pathankot district lies in the northern direction of Punjab upwards of the Gurdaspur district. It shares the international boundary of India with neighbour country Pakistan on the north-western side of Punjab and the national border with Jammu Kashmir and Himachal Pradesh in the north and north-eastern directions respectively. The Ravi River enters Punjab through Pathankot and flows along with the Indo-Pak international border. Pathankot district is a mixture of Majha and Dogar regions and cultures.

The ancient city of Pathankot is significant historically. It was controlled by numerous kings. A Muslim descendent of Raja Sayed Khan of Nupur State ruled Pathankot until 1781. This area was governed by Rajputs beginning at the end of the 17th century and was a component of the princely State of Nurpur. Rana Bhet, a wellknown Jatpal and a Taur Rajput from Delhi founded the Nurpur State.<sup>1</sup> At the foot of the hills, at Pathankot, Jatpal founded his dynasty and seized power over the entire nation. He changed his capital to Nurpur around the end of the 17th century.<sup>2</sup> Pathankot is referred to as Audumbar in the illustrious Mahabharata, and it was referred to as "Pargana, Headquarters" in the ancient book Ain-i-Akbari. "Pargana Headquarter" was written on it. According to Sikh tradition, Guru Nanak Dev Ji, the first Sikh guru, is credited with founding Pathankot. When the Ghilzai tribe of Pathans in Afghanistan rose to dominance during the Middle Ages, the Pathan tribes of Afghanistan-Marwat, Khatak, Yusufzai, and other Pathans moved to India. They established themselves in towns like Pathankot and Hoshiarpur. Thus, the name Pathankot was given to the city. The eminent historian Cunningham claims that the word "Pathan" is where the name Pathankot got its start. Rajput emperors Rajput kings dominated this area between the 17th and 18th centuries.<sup>3</sup> The military installation, Mamoon Cantt, in Pathankot is wellknown worldwide. The largest military base in Asia is there. State limits in ancient times, Nurpur State in ancient times included Pathankot, Shahpur and Kandi and a large tract on the plains, in addition to the whole of the present Nurpur Tahsil, except the

<sup>1.</sup> History | District Pathankot, Government of Punjab | India. (n.d.). https://pathankot.nic.in/history/

<sup>2.</sup> Jindal, M. (2017). Sadda Punjab (5th ed.). MM Writings Publishing House.

<sup>3.</sup> History / District Pathankot, Government of Punjab / India. (n.d.). https://pathankot.nic.in/history/

tappa of Gango. A small tract to the west of the Ravi, called Lakhanpur, now in Jammu, was also within the State in later times.<sup>4</sup> The State was bounded on the north by Chamba, on the east by Kangra and Gular, on the south by the Punjab plains, and on the west by the Ravi. The original capital and nucleus was Pathankot, of which the name in Mughal times was Paithan, an abbreviation of Pratishthana, meaning, "the firmly established place."<sup>5</sup> Sir A. Cunningham was at first inclined to regard it as "a genuine Hindi word derived from Pathan, meaning 'Road' as if intended to describe the first meeting of the roads which there takes place" This derivation, however, he afterwards abandoned in favour of Pratishthana, of which the abbreviated name, Paithan, is found both in the Aini-i-Akbari and Badshahnamah. "I can find no trace of the name in the historians of Alexander, but the quotations which I have given from Varahamihira and the Puranas show that the name was well known before the Mohammedan invasions.<sup>6</sup>

Pathankot district covers a total area of 929 sq. km. It consists of 06 blocks; Pathankot, Narot Jaimal Singh, Bamial, Dharkalan, Gharota, and Sujanpur. In 2011, the Punjab government passed a resolution and the district Pathankot had been divided into two parts and formed another district Pathankot<sup>7</sup>. It affected its geographical and Demographic dimensions. However, Pathankot is an important district of Punjab with geographical and historical aspects.

Dinanagar City, which was the capital of the kingdom of Maharaja Ranjit Singh, is 12 km away.<sup>8</sup> Nowadays, Pathankot district is a well-known name in electricity production, Thein Dam or Ranjit Sagar Dam Hydro Electric Project and Upper Bari Doab Canal Powerhouse are the major hydroelectric projects under operation on the bank of the Ravi River.

<sup>4.</sup> Punjab District Gazetteers: Kangra District. (n.d.). Lahore, Superintendent, Government Press.

<sup>5.</sup> Hutchison, J., & Vogel, J. P. (1994). History of the Panjab Hill States. Asian Educational Services.

<sup>6.</sup> Rapson, E. J. (2011). Ancient India: From the Earliest Times to the First Century AD. Cambridge University Press.

<sup>7.</sup> Statistical Abstract: Economic and Statistical Organisation. (2020). Government of Punjab (India).

<sup>8.</sup> Singh, S. (2016). Sada Itihaas : Baba Banda Singh , Sheediaya Te Ghallughare: Vol. II. New Book Depot

#### 5.2. **Population of Respondents in Pathankot District**

The district Pathankot has only a few number of Gujjar households, the truth has come to light that there are handiest 884 contributors of the Gujjar community residing in 116 Deras withinside the district.<sup>9</sup> Eight Among all the households, 50 households had been marked as respondents from the maximum Gujjar-populated villages of the district for studies work. Villages are named respectively Kanpur, Karri, Kothe, Behlolpur, Bahadur Lehri, Mangyal, Bhagwanpur, Mudde, Gujju Jagir and Malpur. These villages have been nourishing the Gujjar community for a protracted time. According to amassed data, there are 326 contributors of respondent households are residing withinside the district, the sample size taken from the Pathankot district with the division of male, female, and minors is given below,

Respondents	Male	Female	Minor Male	Minor Female	Total
No.	96	79	86	65	326

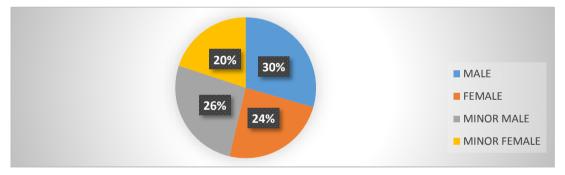


Table no. 5.1. Sample Population of the Gujjar tribe in the Pathankot District.

Data indicates that the Gujjars within the Pathankot district are dwelling about with an identical sex ratio. It discloses that Gujjars do not discriminate with their youngsters on a gender basis. They are very spiritual in order that they consider the kid as a blessed present of God, this ideology facilitates the family to hold the gender stability of their society. The Population of Gujjars is categorized into two classes, one is stable or

permanent habitation and another one remains living a nomadic life and shifting from

one place to another to fulfil their needs.

Pie chart no.5.1: Sample Population distribution of the Gujjar tribe in the Pathankot District.

<sup>9.</sup> Senior Superintendent of Police, (2018) Population of Gujjar in Pathankot. Right to Information Act. 2009.R.T.I. no. 52. Dated 28-03-2024.

#### 5.3. Employment nature of the Gujjar community

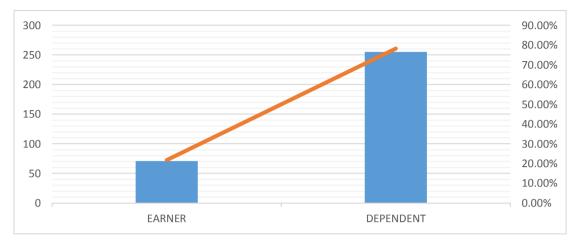
In the Pathankot district, all of the heads of respondent households are self-employed. All the Gujjar households practised their conventional farm cattle rearing and dairy farming occupation, they took it from their ancestors. Nowadays, cattle rearing marks their identity withinside the nearby society. Most of the Gujjars are illiterate, which it makes tough for them to obtain some other job. They do not have an alternative option through which they are able to adjust their occupation. They take their cattle to graze grass withinside the fields and promote their milk withinside the marketplace to earn a little money. The entire family helps the head or working person by performing their duties in various fields of cattle rearing. Females and youngsters take out farm animals for grazing on the roadside or in vacant fields of the village. The family head or younger family members takes milk to sell withinside the marketplace in domestic areas. Hence, they are earning their livelihood under self-employment.

On account of their low income, there may be a main reason that they have a small number of earners however dependents are greater in ratio. In the Pathankot district, simplest 71 Gujjar are earners amongst 50 respondent households while dependents from the equal households are 255. In the listing in their dependent's parents, spouse, and youngsters had been considered. The distinction among earners and dependents is greater than three times. There is huge difference between earner and dependents with 21.77% of the populace are earners and 78.22% are dependents.

Total	Earners	Dependents	Earners %	Dependents %
respondents				
326	71	255	21.77%	78.22%

Table no.5.2: Earner percentage in the Gujjar community of Pathankot District.

According to the above figures, earner covers simplest 1/5<sup>th</sup> of the whole respondents and that they should take obligation for the rest of their 4/5<sup>th</sup> a part of their population. This big distinction leads their community toward poverty due to the fact it is far very tough for earners to provide livelihoods to dependents with their very limited income.



Graph no. 5.1: Earners and Dependents of Gujjars in Pathankot District.

The above graph indicates the principal distinction among the proportion of earners and their dependents. In the above figures, most effective individual dependents are taken into consideration while earners ought to make prices for their different cattle as well. Their little or no earnings made it tough to survive with their financial life.

#### 5.3.1. Opportunities in their employment

The employment nature of Gujjars provides some opportunities to earn their livelihood. They are following their traditional and hereditary occupation for earning.

- I. The traditional employment nature of Gujjars offers a little possibility to earn their livelihood.
- II. They are following their conventional and hereditary profession for earning.
- III. Cattle rearing is the hereditary profession of the Gujjars community. They learn the basic and professional knowledge of occupation form the elders of their families, they do not need any external or paid trainer to accumulate occupational perfection.
- IV. They can increase their employment with a few more monetary investments.
- V. Many of the Gujjars were nourishing the calves in their home buffaloes for multiple years. When calves get adults they get milk from them also.
- VI. Their employment does not require any formal training to continue with their profession. Many of the illiterate Gujjars are lively of their cattlerearing profession.

- VII. The employment nature of the Gujjars is very physically hard-working, which helps them to stay physically fit.
- VIII. Their occupation fulfils the basic requirements of society. Milk is an essential item for every kitchen and the Gujjar community is an important producer of milk. So, they might have more financial benefits in future.
- IX. Whenever they do now no longer have a sufficient quantity of green fodder for their animals, they take their cattle to vacant fields or roadsides for grass grazing, with this act they feed their cattle.
- X. In this form of conventional employment, they are still connected to the roots in their family.
- XI. Entire of the Gujjar community is energetic withinside the cattle rearing occupation. Whenever a member of the community needs any expert help, primarily they seek out in the community.
- XII. Local farmers of the Pathankot district permit the Gujjars to get rice straw from their fields free -of- cost, which they use to feed their cattle.
- XIII. Pathankot district lies on the feet of the Shivalik range. It affords an amazing and wholesome surroundings for the farm animals. The district is enriched with natural water assets which include lakes, ponds, rivers and canals which fulfil the water requirement for farm animals of Gujjars withinside the summer time season.

## 5.3.2. Barriers to their Employment

In the sphere of employment, instability is the largest impediment for some of the Gujjar community. Most of the Gujjars are nonetheless residing a nomadic lifestyles and flow from one region to another side the brief span of the season. So, their employment relies upon the locations wherein they move. A major proportion of Gujjar households is self-hired and energetic of their cattle-rearing practice. In the field of their employment, they face numerous most important and minor barriers and obstacles to getting balance and development of their employment. Some of the obstacles are cited below;

I. The employment of the Gujjars is primarily based totally on their cattle, which carry buffaloes, cows, goats, etc. The green fodder and rice straw is

excessive costly and they are not economically well to provide fresh green fodder for them.

- II. Colonization is obtaining the vacant fields of the district daily so, pasture lands for the farm animals of Gujjars have become lower respectively. Hence, Gujjars are have to pay for the feed in their farm animals.
- III. Gujjars are well-versed for their hereditary profession of animal husbandry and sell milk. Milk is a product that needs a lot of safety and care. With a little ignorance, whole milk can spoil and that they face an economic loss.
- IV. The grazing fields are lowering day by day in Punjab so, they took their farm animals to the roadside for grazing. Sometimes it makes hassle for them whilst their farm animals get hit with automobiles going for grazing on the street and be a sufferer of an accident. It caused their animal accidents and made hassle for them to treatment.
- V. A majority of Gujjar households do not have permanent house and their nomadic conventional lifestyle makes an impediment to having stable or strong employment in a specific field. Their instability dominates their income rate.
- VI. Less training and the excessive illiteracy rate amongst Gujjars have not allowed them to get greater increase and improvement in their selfemployment. Being illiterate, they do not meet with new business policies of dairy farming.
- VII. The marketplace price of buffaloes is very high. Due to their low income, and a few monetary issues, they are not able to expand their work.
- VIII. Cattle rearing and dairy farming occupations rely upon green healthful fodders for cattle, withinside the low season of inexperienced food, they are reassessed to present handiest rice straw to their cattle. As a result, the production of milk decreases plenty which has a bad effect on their profits and the dearth of green fodder is likewise not good for the fitness in their cattle.
- IX. In the winter season, milk production increases but in the summer season, it decreases which makes their income unstable.

- X. Cattle are not able to provide milk for the whole year. They hardly ever supply milk for the seven-8 months in a year. But Gujjars have to feed them the whole year, which makes a monetary loss for them.
- XI. Cattle are living organisms, sometimes they get sufferers of lethal diseases and face medical issues. It creates a panic circumstance for the Gujjars to keep their farm animals with the assist of proper medicine. If they could not keep the cattle medically fit, it pushes them into large monetary loss.
- XII. Cattle needs a shed facility for the farm animals to keep them safe from the extreme weather conditions. Gujjars are residing a nomadic existence it appears to be very difficult for them to provide a shed for their farm animals.

### 5.4. Education Status of Gujjars in the Pathankot District

In the modern era, education training could be very important for society members, an illiterate person is taken into consideration backward or foolish. That is why each person has desires to provide the top class school education to his children in keeping with his economic conditions. It could be very tough for an illiterate person to hold the hand of modern thinking to modify his life. An educated society is always capable to give a better future to their upcoming generations as compared to uneducated people.

Gujjars are very hapless withinside the discipline of having a school education. After the evaluation of accumulated data, the truth involves that besides for the 2 respondents from all of the heads of Gujjar families withinside the Pathankot district are illiterate. Nowadays, they begin to offer school education their children. Young generation Gujjar families are showing some positive trends to attain formal education. Which might be taken into consideration an amazing signal for the destiny in their community. But still, they want numerous attention concerning their academic status.

The schooling trend of Gujjars as in line with the designed pattern information has been accrued from the 50 respondent households (Deras) of the Gujjar community withinside the Pathankot district of Punjab. The facts from the respondents has come to mild that the full populace of respondent 50 households are 326 with the sum of 96 males, 79 females, 86 male minors and 65 female minors. The educational status withinside the Gujjar community appears very low. They opt for the casual schooling from the

Madrassa, where they study Urdu, Arabic and religious (Islamic) books. Hence, they do not enrol their children for formal schooling in schools.

There is only 2 family head is literate and the average is merely 0.02 from the 50 respondents' families. None of the information is proven in favour of literate Gujjar women. The above information could be very disappointing in the front of the general 87.9% literacy price of Pathankot District.<sup>10</sup> children withinside the community are displaying a little ray of hope to uprise the tendencies of having schooling with a complete of 33 children being literate out of 151 minors of the Gujjar families. The have a look at unearths that there's best a 77% literacy rate withinside the beneath 18 years minor Gujjar family members, that is a chunk towards 3/4<sup>th</sup> of overall minors, while the rest of children are still not attains school education.

The information additionally offers facts approximately the dropout school students of the community, the 6 male respondents are faculty dropouts with numerous causes. According to collected data from the district, statistics has come to know about school education are given below:

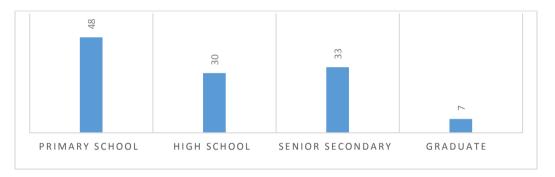
Education Level	Under primary	High school	Senior Secondary	Higher Education	Total
Minor male	48	30	33	07	118

Table no. 5.3: Education level in the Gujjar community of Pathankot district.

In the prevailing time, the educational status of the Gujjar community withinside the orientated district is in mild situations. Most of the Gujjar households are not aware about the benefits of schooling. The traditions of the community have created barriers withinside the improvement of educational structure amongst them. The literacy rate of the Gujjar is very low in comparison to other population of the State. The authorities is likewise making such regulations to unfold schooling amongst them. Transhumance is the most important element for the low literacy rate in Gujjars. Those students who move to high school are mostly boys and the range of formal educations accomplishing women is very low. Poverty withinside the community is likewise responsible to the poor educational status of Gujjars community. They prefer to send their children to

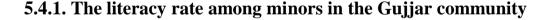
<sup>10.</sup> www.census2011.co.in/census/city/5-pathankot.html

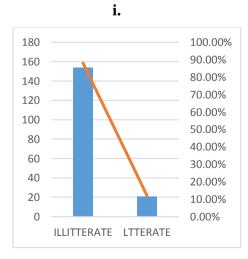
work along with elders instead of attain school education. Seasonal migration is likewise a hurdle withinside the schooling of the Gujjar community. Besides State and central Governments have carried out useful schemes concerning the schooling of tribes they have now no longer received greater benefits of the schemes. The range of college students from Gujjar households is enhancing than in advance however nonetheless now no longer in proper figures. They need to pay a few more intentions to uplift the educational status in their upcoming generations.



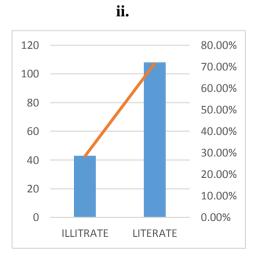
Graph no. 5.2: Educational Trends Among the Gujjars in Pathankot District

The above trends reveal that the Gujjar community is standing at the back foot withinside the subject of education. To date survey, there has been 7 graduate respondent got here into light. Research additionally discovered 6 School dropouts who did not continue their study after completions of their primary school. They had a few distinct limitations that did not allow them to continue their study.





Graph. No.5.3: Literacy Rate Among Adults Gujjars of Pathankot District



Graph. No.5.4: Literacy Rate Among Minors Gujjars of Pathankot District.

Hence, each chart displays the variations among the literacy rate of Gujjar adults and minors of Gujjars. The effective figures display that the Gujjars withinside the Pathankot district getting some awareness about the value of formal education.

Among the minors of the Gujjar tribe, 23% of minors are not getting the school education. Data indicates that much less than 1/4th of populace of the minors in a community is illiterate. It could not be positive sign for the growth and development of a community, which are still not a good number for the young generation of a developing nation. However, a 77% literacy rate well-known shows that Gujjars have commenced effective traits toward the formal education system. This shows that they are seeking to alternate their mind set towards schooling, it will assist them to assemble a higher life-style than present and earlier. However, the number of college students ought to be multiplied in the imminent years.

#### 5.4.2. Barriers to schooling and low literacy rate

In the sector of education, the most important impediment is the lack of information many of the Gujjar community, many educationists and academic groups are making regulations to aware them about the scope of school education. Every pupil has different limitations which make him a school dropout. Gujjars belong to a nomadic community, the various Gujjar households do not have a permanent settlement. They are transferring from one location to another place entire in their life. Some of the primary reasons for school leaving without finishing their look at are given below;

- 1. In the scheduled interviews a reality has come to light that minors are pressured to comply with their hereditary occupation, that is cattle rearing. For this occupation, they assume no need for a school education.
- Gujjars belong to the Muslim religion, they choose to send their children to the madrasa, wherein they get spiritual training and social education through the Urdu and Arabic language.
- A critical aspect has come to light, Gujjar pupil feels inferior complicated amongst Punjabi students, because of their conventional dressed and language accent.

- 4. Gujjar are living a nomadic life, and a lot of them do not have a stable living and they move one place to some other appropriate place, this trend of their transferring makes their children school dropout. Because it is not always easy for them to continue their study.
- Cattle rearing is not always the process of a single person, on the age of 10-12 of the child, the family head sends their children with elder families' members for cattle rearing.
- 6. Most of the Gujjar families are not aware of the school educational programs operating by Government institutions.
- 7. The Gujjar community has a massive false impression approximately formal education school education is very expensive and they cannot afford it, they did not know that under the Right to Education Act 2009 they have not to pay any fees to Government school.
- 8. A Government for Nongovernment bodies had not approached their community for awareness of education amongst them.
- 9. Some of the Gujjar households comply with seasonal migration, they spend summers in a hilly area and in winter they return to Pathankot District.
- 10. Poverty withinside the community is likewise affecting their educational life; major portion of the Gujjar families are living in poverty. They force their youngsters to join cattle-rearing occupations as opposed to achieving a formal education.

# 5.5. Assets held by the Gujjars

Every man or woman desires a few belongings to survive in life, main belongings are taken into consideration as types. In the primary class, all of the vital issue is taken into consideration which can be important for a human. In the second category a number of the mechanical, technical and pricey gadgets are protected which offer consolation to man. However, a person can live without mechanical or luxurious gadgets as in our preceding generations, nevertheless it is very tough for a person to survive without food, shelter (home) and clothes. The studies tried to reveal the statistics and information which display the variety of belongings held with the aid of using the Gujjars, which allows to show the social and monetary lifestyles of Gujjars withinside the Pathankot district.

In the Pathankot District, 50 respondents have been taken into consideration for the Research work and 19 Gujjar households have their land and where the rest of 31 households don not have their own land.

Total no. Of	Landowner	Non-land	Landowner %	Non-land
Gujjar families		ownership		ownership %
50	19	31	38%	62%

Table no. 5.4: percentage of landownership of Gujjars in the Pathankot District.

The above chart suggests 38% of Gujjars have their land and 62% do not have land ownership, however a bit of land could be very important for them due to the fact their employment is cattle rearing. So, they want some land to inhabit and nourish their livestock. The quantity of 38% of non-land possession Gujjar households suggests that more than 2/3th a part of their community is residing without their permanent house and helplessly must exercise nomadic life. Which is the largest impediment to the boom and improvement in their community.

In the scheduled questionnaire, the land turned into categorised into 4 classes which are Agricultural, Residential, House along with a dairy farm and non-agricultural uses, respectively. All 19 landowners have a site along with a dairy farm. So, Gujjar households and their Cattle stay together withinside the identical place. Families are residing in mud and wood houses. It could be very unhygienic for a human being to stay with livestock. However, they are not able to make separate residential sites for themselves because of their poor economic conditions.

After getting a median of accumulated statistics from the respondents, studies reveal that the landowner Gujjars have 1 kanaal to 10 kanaal portions of land withinside the Pathankot district, after calculating the average of land 3.65 kanaal land has been divided amongst them as their ownership, that is less than a half of an acre piece of land. 3.65 kanaal land is an average piece of land this is very less for them due to the fact they constructed their houses, livestock shed, and manger for the livestock in that place.

#### 5.5.1. Nature of Housing

The nature of Gujjar's housing is classed into 3 classes primarily based totally on interviews that had been performed withinside the district. First is their personal residence, in those forms of homes, Gujjar households are residing who constructed their personal homes after purchasing the land. They are owners of land and constructed their personal homes on that land. In the Pathankot district, the range of personal homes of households is 19 out of 50 respondents, which indicates that above 38% of Gujjars have their personal homes. They took 3-10 marle land to construct a residence according to their needs, 5.17 marle land is an average piece of land obtained through homes of Gujjars withinside the Pathankot district, which had calculated at the floor of the gathered records from the respondents of the district.

The second nature of housing is rented homes, they are the Gujjars who took land on rent or lease for a specific time and constructed their homes on a small piece of that land and rest of the land they use for the livestock. They pay rent to a landlord for the whole piece of land, not only for their residential portion. The range of rent for vacant land withinside the Pathankot district is Rs.15000 – 40000 according to acre for a year, which relies upon the place and type of land. Rs. 21633 according to acre for a year, is the average rent paid through Gujjars to their landlord withinside the district. Sometimes they provide cow dung to the owner as rent instead of money, landlord makes use of that cow dung as organic manure for vegetation in his fields. Whereas this barter system relies upon the wishes of the owner, however generally Gujjars pay their rent in cash to the owner. In the Pathankot district, 30 Gujjar households are residing on rented land. They display that 60% of Gujjars do not have their land.

The third nature of housing is free accommodation on governmental land, in those instances Gujjar families are residing on some government properties like a river bank, canal bank, Shamlaat (common place of village), Mandi, in villages, or on other Government lands. These types of families are very often migrants; they infrequently spend a single season in a place after which again move to another place. Sometimes, they ought to be sufferers of a few natural disasters like floods, drought and others.

In the Pathankot district, only a single respondent's family is living on government land without paying any rent. Anyhow, this nature of housing is less in number shows about their hard and unstable life.

Nature of Housing	In numbers	In percentage
Own house	19	38%
Rented house	30	60%
Free/Govt. land	1	2%

Table no. 5.5 Nature of Housing of the Gujjar Community in the Pathankot District.

# **5.5.2.** Type of their Housing

As discussed above, Gujjars live in their own houses, rented and on government land, these houses are of two types Mud houses and Concrete houses.<sup>11</sup> Concrete houses are built only on their land, whereas, Mud houses are built on rented or leased land with mud, bamboo and rice straw.

Type of House	In numbers	In percentage
Concrete house	18	36%
Mud house	32	64%

Table no. 5.6: Type of Housing of the Gujjar Community in the Pathankot District

In the Mud house, the Gujjars face the biggest issue in that they have to spend 15000 - 25000 for the reconstruction of the house after 6 months because rice straw and other materials cannot give strength for more than six months. In the rainy season, the ceiling of their mud house starts to drip and the entire of their household area turns into a mire land. Whereas, the Concrete residence of the Gujjars withinside the district is lesser than mud houses.

Some of the basic reasons are there at the back of their choice for making Mud homes. 1. The earning of the Gujjar is based upon cattle rearing and dairy farming and for that, they have to move from one place to another one frequently, that is the cause that they do not make Concrete homes.

<sup>11.</sup> Singh, J. & Sharma, M. (2021) inhabitaion Nature of Gujjars in Pathankot District of Punjab. http:ensembledrms.in.

2. The cost of a Mud or wooden residence is very low in opposition to Concrete homes; they are not able to spend a lot of money on the construction of their residence.

3. Most of the Gujjars spent their life in nomadic mode and lived on a rented piece of land, in which they could not make a Concrete residence on other one's land.

4. They are specialists in making their conventional homes and that they do it via way of means of themselves. In this way, they do now no longer should pay extra money to external labour person.

5. They do not have an electric powered fan or air cooler facilities; their mud houses provide them with the best surroundings for dwelling withinside the summer season.

The above cause indicates that most of the Gujjars are living in Mud houses, which is not always their wish however, they are forced by their circumstances to live in there. Their nomadic way of life is the most powerful impediment withinside the transformation in their housing from Mud residence to Concrete houses.

#### 5.5.3. Domestic items for use

In the scheduled questionnaire, some questions about the domestic needed items were asked of the respondents in the Pathankot district. To know the domestic status of Gujjar families, and what kind of basic facilities they have in their houses to regulate their daily life. Some of the basic equipment which was considered are fridge, washing machine, television and mobile.

Refrigerator in numbers	The average amount paid in Rs.	Washing machine in numbers	The average amount to paid T.V. set in numbers	The ave paid	Mobile phones in numbers	The average amount paid in Rs.
11	5618	1	3500 4	5000	44	1339

Table no.5.7: Househeld items availed in the House of Gujjars of Pathankot district.

1. Only 11 out of 50 respondent families have fridges, they all had bought second-hand fridges among the slab of Rs.2800 to 10000.

- 2. Only one of the Gujjar family withinside the Pathankot District has a washing machine, which reveals that Gujjar women prefers to wash their garments manually. One greater cause for not having a washing machine at their residence is that maximum of the Gujjar families are not able to invest in these kinds of home use items, whose alternative they have.
- 3. Only four respondent households have a Television (T.V.) set, firstly, Gujjars do now no longer have surplus time to spend in the front of the Television, they spend maximum of the day with their livestock withinside the field. Secondly, their religious preachers that watching T.V. is forbidden in Islam and that they observe the preaching of Maulvi very strictly. Third, the issue which does not permit them to have a television at their residence. They suppose the television could spoil their youth.
- 4. In this contemporary world of technology, the mobile phone is important as oxygen for the human being. It is the most inexpensive and simplest mode of conversation to one's belonging. 44 families have their mobile phones, which makes up 88% of 50 respondents, showing that sufficient numbers of Gujjar respondents are using the mobile phones. However, there is only 1 mobile phone is there withinside the family. Only four cell telephones are smartphones which might be used simplest through the younger era of Gujjars and the relaxation are the use of simple cell telephones. They do not purchase latest mobile handset due to the fact they get second-hand mobile phones with a good deal less expensive than new ones. Most of the Gujjars are illiterate, which makes it hard to apply the smartphone with net access.

All of the above, home use gadgets make a few comfortable lifestyles of human being. However, Gujjars additionally need to have a good lifestyles however their circumstances do not permit them. The largest impediment for the Gujjars withinside the manner to get all these items is a bad monetary condition, they do now no longer have more money to pay for those articles. All these items are powered through power however maximum of the Gujjar households do not have power connections.

### 5.5.3.1. Possession of Vehicles

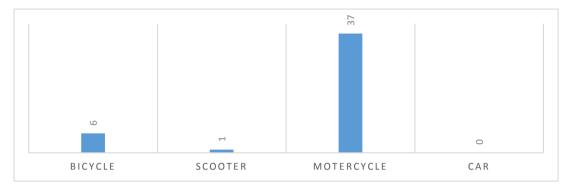
Whenever a person moves from one place to some other one, it is far very hard for him to travel his manner on foot, he wishes a system that makes his journey easy and comfortable. For that transportation, Gujjar prefers a vehicle which facilitates guy to attain his destination. The vehicle is split into two groups, one is a personal vehicle and some other is a commercial vehicle.

Gujjar is a nomadic community; they spend maximum time of their life in journey. The study discovers different types of motor vehicles Gujjars have and the way they make use of their vehicle. The study into considered 4 types of personal motors bicycles, scooters, motorcycles, and automobiles respectively.

In the Pathankot district, 88% of households of 50 respondents` households have personal motors vehicle. Whereas 12% do not have a private vehicle. Among the 88% vehicle owner families, only 16% (6 in number) of Gujjars use Bicycles for their nearby transportation, the bicycle is the cheapest mode of transportation, it has no running cost like other vehicles, and all the Gujjars buy their Bicycle second-hand under the range of Rs.700 to 1500. The average price of Bicycle is calculated at Rs.1066 as in line with the given slab of amount.

The number of motorcycles got the highest rank with 62% in the list of Gujjar's owned vehicles. This statistic discloses that Gujjars want to own a motorcycle as opposed to every other automobile. Motorcycle helps them in their dairy farming occupation. Motorcycles are heavy of their built quality, so that they use them for the distribution of milk withinside the marketplace or home areas. 76% of pre-owned bikes have been purchased by the Gujjars to fulfil their need as a private vehicle. They got pre-owned motorcycle effortlessly among the charge of Rs. 8000 to 45000 as according to the situation and version of the article. Averagely they spend Rs.23956 at the purchasing of pre-owned bikes, which is nearly half of the price of a brand new motorcycle. However, there is 34 % of brand-new bikes bought by Gujjar. They do not have a sufficient money to buy the brand new one in cash mode, so that they pick out a finance facility and pay smooth month-to-month instalments of their loan amount.

Gujjar community does not have the trend to have the scooter as their private vehicle, it does not assist them of their profession. None of the scooters have been indexed as the personal motor vehicle of Gujjars withinside the Pathankot District. There is no any car found withinside the Gujjar society of the District, which marks the absence of any four-wheel personal automobile under the respondent's ownership of Pathankot district. They cannot make use of the four wheeler automobile for the distribution of milk withinside the marketplace and they are not wealthy which will find the money for a vehicle a comfortable life.



Pie chart no. 5.3: Possession of private vehicle in percentage

### 5.5.4. The Agricultural or Commercial vehicle used by Gujjar

The Gujjars' profession is based on dairy and animal husbandry, which demands some professional and agricultural vehicles for the growth and development of their employment. Gujjars use horse and bullock carts or tractors and trolley to transport green fodder for their livestock from the fields. Hence, agricultural vehicles can be classified into two categories - mechanical equipment and animal transport vehicles. Some Gujjars have only tractors and not trollies. Whenever they required trolley, they borrow from other members of their community or other known ones. In Pathankot district, Gujjars own three types of agricultural or commercial vehicles that are useful in their professional activities. As the table shows below, there is a big difference in the numbers of these vehicles.

Agricultural Implements	Tractor	Tractor Trolley	Horse/bullock cart	Total
No. Of vehicles	0	02	33	35

Table no. 5.8: Agricultural Implements Used by Gujjars in the Gurdaspur District.

There are 35 Gujjar Families who possess personal heavy motors for his or her occupational assist because of this that that 70% of Gujjars of their community withinside the Pathankot district could make carriage of fodder for their livestock from

the fields. 30% of Gujjars do not have any supply of agricultural transportation, because of this that greater than 3/10<sup>th</sup> households of the community withinside the district is not able to fulfil their primary commercial needs.

In the District, only 2 Tractors trollies are owned by Gujjars for the commercial use in their dairy farming. Gujjars usually pick pre-owned tractor trolleys, due to the fact that a brand-new set of tractors and trolleys exceeds greater than Rs.10 lakhs and they are not able to have sufficient money to buy. Whereas, the pre-owned tractor trolleys are to be had withinside the marketplace for the payment of Rs.250000 – 450000 (approx.) As in step with the conditions. Tractors are luxurious however, it makes easy life for them to carry a heavy quantity of fodder or rice straw for the livestock.

A horse cart is likewise a worthy choice for the Gujjars to carry some necessary requirements of their private and personal life. However, the horse cart does not have any running cost as a tractor, however has some limitations, it could be used for transportation of small and light weight good as compare to tractor-trolley. Horse cart faces a few trouble while moving in mud area in the rainy season. With some heavy loads, there may be continually the concern of harm to a horse or bullock.

In the price range of a good horse, a tractor with mild situations is to available to purchase for withinside the market. If the Gujjars, nourish a foal and calf use them in the horse/bullock cart. It takes more than 2-three years to have the ability the pull a cart. The built quality and life span of tractor trolleys is a much higher than the ones of horse carts. So, Gujjars prefers to shop for a tractor-trolley as opposed to to horse cart.

#### 5.6. Loan taken from the financial authority.

Gujjars are living in hand-to-mouth conditions. They have very limited economic resources, whenever they need some extra money for any expenses out of their budget they look for loans. Most of the Gujjars prefer private financers for the loan because they are asked for several documentation formalities in the government finance sector and due to their low literacy and unawareness they are unable to do so.

In the Pathankot District, all 50 Gujjar respondent families have a debt of Rs. 640000 with an average amount of Rs. 12800. It is very difficult for them to pay back to the finance authority with their low-income sources. So, many times they were forced by

circumstances to sell some cattle. It makes them economically weaker. The majority of Gujjars take a loan to buy cattle, Motorcycle, and Tractors which are very essential for them to regulate their occupation.

# 5.7. Family members having Aadhaar card (UIDAI)

The Government of India delivered a completely unique identity number for Indian residents in year of 2009, which is generally called the Aadhaar Card. Nowadays, the Aadhaar Card could be very essential and important identity proof in the everyday life of the common man to avail the benefits of Government schemes. In all of the private and Government sectors of like banking, education, telecom, automobile, etc. an Aadhaar card is the primary requirement for the identification document of an Indian citizen. Gujjar also are natives of India and they have right to get their UIDAI. In the Pathankot district out of 257 populace Gujjars have their Aadhaar cards.

Total Respondent	Total Respondent	Members have an	Members have
Families	Members	Aadhaar card	Aadhaar cards (in %)
50	326	257	78.83%

Table no.5.9: Number of Aadhaar cards availed in the Gujjars community of Pathankot district.

These figures are showing that many Gujjar in Pathankot District had not get enrolled themselves withinside the Aadhaar card yet. This is because of their unawareness and obsession concerning the significance and advantages of the Aadhaar card. That is why they face numerous troubles withinside the government and private region because of not having Aadhaar cards.

# 5.7.1. Barriers to fewer numbers of Aadhaar Cards

1. Most of the Gujjars exercise the nomadic lifestyle. So, they do not have their permanent residence address. This makes it hard for them to enrol themselves withinside the UIDAI number due to the fact the Address is obligatory withinside the form of an Aadhaar card.

2. Unawareness is a strongest barrier amongst Gujjars to avail of beneficiary schemes of the Government.

3. There is a big communication gap between the Gujjar tribe and the Government officials. The government still fail to arrange the Aadhaar card enrolment camps near by the Deras of Gujjars.

4. Low literacy among the Gujjars is likewise the most important cause behind their low enrolment in Aadhaar card.

#### **5.8.** Life insurance of Gujjars

At present, every human being wishes monetary protection for his own family after him. So he prefers existence coverage wherein he makes certain that his family gets handful amount after his dying to continue to exist or live. However, Gujjars are taken life insurance into consideration bad or unethical (in line with their Islamic ideals or preached by Maulvies). That is why even not one Gujjar has existence with life coverage insurance withinside the Pathankot district. All of the respondent households are uninsured, which suggests their unawareness of the monetary protection in or after life. They are also unable to pay heavy premium amount of life insurance policy due to their poor economic condition.

### **5.9. Electricity facility in the houses of Gujjars in Pathankot district**

In this human age, power performs an essential position in the lifestyles of a person to transport speedy in day to day lifestyles. Most of the equipment and devices work on electric power. At the end of the sunlight, rooms, homes and roads are lightening with power bulbs to regulate the works in artificial light. However, the absence of light makes it hard to carry out in habitual lifestyles. Most of the families' even withinside the villages have a power connection. In the Pathankot district, 28 Gujjar homes have power connections and 22 households are residing without the power out of 50 respondents. They have to live withinside the darkish at night, without a fan, fridge and basic facilities withinside the hot summer time season of Punjab.

Respondents	Respondents	Respondents	Respondents
Having	Have no	Having	Having
electricity	electricity	electricity	electricity
connection	connection	connection in %	connection in %
28	22	56%	44%
	laving lectricity onnection	IavingHave nolectricityelectricityonnectionconnection	IavingHave noHavinglectricityelectricityelectricityonnectionconnectionconnection in %

Table no.5.10: Electricity connections are availed in the house of the Gujjar community of Pathankot District.

Above half of Gujjar households are living without a power connection, it is far very difficult to stay in summer time season without electric powered fan in hot and dry climate condition of the north-west India, which covers Punjab, Haryana and a few northern areas of Rajasthan. Due to the less numbers of power connections, Gujjars are not able to get water from electric powered tube well motors, water is required in heavy quantity for their everyday life and animals rearing occupation.

The following points came into light which performed the principal position in the background of the fewer numbers of power connections most of the Gujjar houses:

1.Gujjars dwelling withinside the fields, outdoor the village. It may be very tough for the State power authorities to offer cables and poles for a connection there.

2. The financial situations of Gujjar household is not healthy; they are unable to pay electricity bills.

3. Gujjars are living in nomadic culture and they do not have stable residence. Hence, they cannot approach to electricity department for a new connection.

4. Some of the Gujjars do not have their permanent address proof to submit as necessary document in state power authorities to get power connection.

5. Gujjars live in Kacha or mud houses which are made up of wood, bamboo and rice straw. Some incidents have been reported of short circuits in which they had lost their house and cattle were burnt. Gujjars are afraid of fire caused by electricity.

6. Gujjars are still following their primitive culture, which does not have much requirement for electricity.

Gujjars also want to enjoy their life with electric equipment as modern people but the above-mentioned barriers do not allow them to do this. So, a majority of Gujjar families are living without electricity connection unwillingly.

# 5.10. Use of L.P.G for domestic fuel in Gujjars families

The central government of India took various steps to promote L.P.G. as domestic fuel. It creates very little pollution as compared to the traditional fuels used in rural households. It is very cheap and easy to assess, but still, Gujjar families are not accepting it in their kitchens as fuel.

Total no.	L.P.G.	L.P.G.	No use	No use	Have 1	Have 2	Use L.P.G.
of	using	using	of	of	cylinder	cylinder	cylinder
respondent	Gujjar	Gujjar	L.P.G.	L.P.G.	of	of	without an
families	families	families	in	in	L.P.G.	L.P.G.	authorised
		(%)	Gujjar	Gujjar			connection.
			families	families			
				(%)			
50	12	24%	38	76%	12	0	7

Table no. 5.11: Percentage of Gujjar families utilizing the L.P.G.

The above data shows unawareness of Gujjars regarding L.P.G. fuel. A huge percentage of non-consuming L.P.G. families disclose their disinterest consumption of L.P.G.

# 5.10.1. Why Gujjars does not prefer L.P.G.

1) Gujjars consider L.P.G. cylinders highly-priced compared to different conventional rural household fuels.

2) Some of the Gujjar households are not able to offer obligatory required files to the supplier of L.P.G. which makes it difficult for them to get a brand new connection of L.P.G.

3) As their primitive thinking, they agree with that L.P.G is an explosive gasoline, which may be dangerous to their livestock and wooden houses.

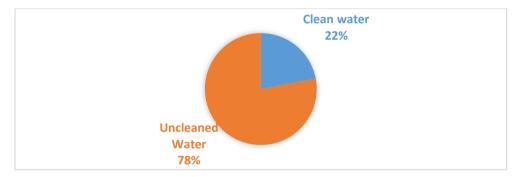
4) Subsidy of L.P.G. cylinder is transferred without delay into the financial institution account of an L.P.G. connection holder. Hence, Gujjars who do have now no longer their financial institution debts are not able to get subsidies provides by the government.

5) Gujjars are practice nomadic life, they took it tough to hold gas cylinders and stoves with them. They can arrange wooden log, rice straw and easily for the fuel use in their kitchen.

6) The chief occupation of Gujjars is animal husbandry, so that they acquire animal dung and make their dung cakes, which they use as fuel to burn hearth place to prepare dinner food.

# 5.11. Availability of clean drinking water

A man cannot live a healthy life without drinking clean water. Water is the essential need for a living organism. It helps the human being detox the body and rehydrate it. The high level of T.D.S (Total dissolved salts) in water is harmful to human beings. It may cause several diseases. However, Gujjars are living a nomadic life it makes hard for them to get clean and pure drinking water easily.



Pie Chart No. 5.3: Percentage of Clean Drinking Water

Only 22% of respondent households (eleven in number) have easy asses to clean water while 78% (39 in figures) households are forced to use uncleaned water for drinking and their everyday needs. Which is a totally pathetic data for a developing nation, wherein their natives are nonetheless not able to get easy water. It creates unhealthy issues for society.

1. Gujjars are residing the nomadic life, they are nonetheless shifting from one place to some other one with their cattle. So, they cannot deliver easy water in this sort of massive amount to fulfil their water-primarily based totally needs. Hence they drink water which they get from the close by locality. 2. Some of the villages are supplying clean and fresh water to villagers via water supply pipelines. However, the habitats of Gujjars are situated outside the village, wherein the water electric pumps have not been unfolding out.

3. Due to the shortage of electricity connections, they are not able to install tube wells from there they are able to get clean water easily.

4. Gujjars, who are residing at the condominium land, cannot set up submersible motors, without the landlord's permission.

5. The economic situations of Gujjar households are not good it appears very tough for them to come up with the money for to install R.O. water purifier.

Hence, The Gujjars withinside the Pathankot district are nonetheless disadvantaged of the provision of clean drinking water. It suggests that they are not able to fulfil the basic requirements of every day's life. It led them towards of numerous bodily illnesses. Families do not have pure water for drinking purposes, they get water from the tube wells running withinside the agricultural fields of villages or homes close to their Deras. Lack of clean water additionally has a horrific effect on their occupational life, majority of the Gujjars are nonetheless following their conventional farm animals-rearing occupation. Cattle additionally want a massive quantity of clean and fresh water. However, Gujjars are not in a position to fulfil the clean water requirement for their farm animals with their confined resources. Which is a totally pathetic aspect in their life.

#### **5.12. Medical and health life of Gujjars**

A healthy mind relies on a healthy body, therefore, it is crucial for individuals to prioritize their health to successfully manage their daily obligations. In contrast, those who are unwell frequently find themselves lacking the energy and drive not to engage in various activities. As a result, obtaining medical care is vital for a person to stay fit. This underscores the necessity of providing high-quality medical services to the community.

In modern society, there is an increasing trend among individuals to acquire health and medical insurance in order to mitigate the financial strain that can arise from medical services when a family member is hospitalized unexpectedly. In India, both the central and state governments have introduced a range of programs designed to provide free health and medical insurance to economically disadvantaged and at-risk groups. This initiative guarantees that individuals living below the poverty line can obtain medical care without facing financial obstacles.

The Gujjar community, which endures considerable economic challenges, is eligible to participate in government health insurance initiatives. Nevertheless, a troubling pattern has been observed in the Pathankot district, where no Gujjar families have enrolled in these health programs. A survey conducted with 50 participants from the district indicated that not even one family showed any inclination towards having health insurance.

1. The unawareness concerning the government schemes is the largest barrier withinside the course in their scientific facilitation.

2. Somewhere the Gujjars have been misguided through their religious preacher f that health insurance or some other coverage is felony in Islam. They were preached not to do any unlawful spiritual activity.

3. Most of the Gujjars are residing below hand-to-mouth conditions, where they might not be able to pay any quantity of health insurance premium.

4. Gujjars are residing a nomadic life, maximum of them do not have stable habitats and permanent domicile proof, which makes it hard for them to fulfil the primary requirement to get enrolment withinside the authorities health insurance schemes.

However, Gujjars are not enrolling themselves withinside the and medical health insurance of the State and the central government agencies. Gujjars are still practice with their conventional life-style they opt for their home treatments for the illness of the member of the family.

### 5.13. Livestock of Gujjars in Pathankot District

Gujjar is a community that also follows its ancestral profession and lifestyle. They followed their conventional farm cattle-rearing occupation, which helped them to save the primitive cultural activities and folklore of their tribe. Gujjars are well doing with their farm animals, they take care of cattle as their family members. The farm animals that Gujjars have consists of cows, buffalo, oxen, goats and horses. Their younger inventory and grownup farm animals stay at the side of them. Most of the farm animals are their domestic production. Cattle rearing is the main occupation of earnings for Gujjars withinside the Pathankot district. They raise farm animals sell their milk and earn some money to alter their livelihood. It is a totally hardworking profession with a low-profile earnings. Gujjars spend their complete day withinside the service of their farm animals, they suckle milk from cows and buffaloes twice a day in morning and evening, take their cattle for grass grazing in afternoon. Then they move on the market milk to the dairies and houses. It covers the everyday schedule of Gujjars.

Category of cattle	Buffaloes	Bullock	Young stock	Total cattle
Number of Cattle in the district	657	30	340	1027
Cattle average per family	13.14	0.6	6.8	20.54

Table no. 5.12: livestock of the Gujjar community in the Pathankot District.

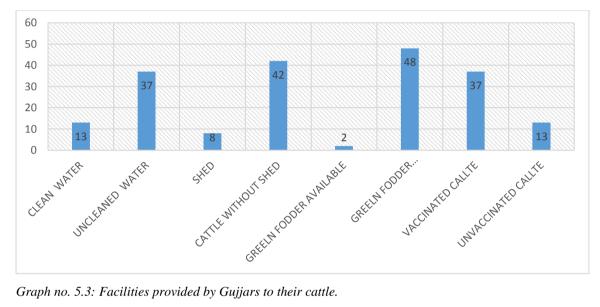
The above figures disclose that Gujjars have a strong trend to raise buffaloes in their farm instead of cows. Because cows call for greater care and their average life span is lower than buffaloes. The milk production ration of buffaloes is much higher than cow. Gujjars used bullocks handiest for 2 purpose one is they use to tug their bullock cart and the second is to get breading in their buffaloes.

There are 50 respondent families withinside the Pathankot district with 1027 the entire quantity of farm animals Gujjars have. The maximum quantity of farm animals withinside the Gujjar families is 66 with a value of Rs.2500000 while the lowest farm animals number is 05 which has a value of Rs.150000. All the farm animals have valuation of Rs.40435000, which gave an average cost Rs.808700 to every Gujjar family of the district. Facilities to livestock

All living organisms require some specific conditions to survive on the earth. The livestock of Gujjars also demand some necessities to stay healthy and fit. In the Pathankot district majority of Gujjars are unable to felicitate their cattle with some of the essential requirements to keep their cattle comfortable and healthy. Gujjars of the district are incompetent to provide clean and fresh water to their cattle.

Category	Clean	drinking	Shed for	Green	Pre
	water		cattle	fodder	Vaccination
No. of respondents providing	13		08	02	37
the facility (out of 50)					
Average	0.26		0.16	0.04	0.74

Table no.5.13. Facilities provided to cattle of the Guijars of Pathankot District.



Graph no. 5.3: Facilities provided by Gujjars to their cattle.

The food plan of farm animals consists of particularly water and green fodder. Water keeps them hydrated and fresh, which enables them to boom their milk. So, smooth and natural water is extra critical for farm animals. Unfortunately, Gujjars of the Pathankot district are not able to offer clean water to their farm animals. As proven withinside the above graph only13 respondents provide clean water to their farm animals rest of the 37 respondents are forced by circumstances to provide impure water of the sub-canals or ponds, which can be very dangerous for the farm animals.

The north-western a part of India is witness to intense climate warm and cold. It is a basic requirement for a dairy farmer to keep the animals safe withinside the covered area to protect them from hot and cold climate. However, only 8 Gujjars households provided the shed facility to their farm animals rest of the 42 are living with no shed, that is unhygienic, and unhealthy for the farm animals. In the monsoon season, mosquitoes and houseflies unfold illnesses surroundings close to the cattle because of the shortage of shed covered area.

Green fodder is the principle issue withinside the diet of Cattle. In the afternoon Gujjars get their farm animals to the fields of the village for grass grazing due to the fact maximum of the Gujjars are not able to provide precise green fodder to their farm animals like Sorghum (Chari), Lucerne (Barseen), etc. Withinside the Pathankot district merely 2 respondents can feed the specific green fodder to their farm animals, while 48 respondents took their farm animals to graze, every so often it takes place risky for their farm animals every time, they can graze some the harmful or toxic grass.

Like other living organisms, farm animals also are sufferers of a few extreme diseases, and pre-vaccination is to be had at scientific stores and veterinary hospitals. Cattle rearing is the primary career and the simplest supply of earnings for the Gujjars withinside the Pathankot district, they may be afraid that their animals gets unwell due to the fact it would make some financial losses to them and existence dangers to their farm animals. Hence, 37 respondents had pre-vaccinated their farm animals to break out them from the not serious diseases. These numbers display a few positivity concerning the seriousness of Gujjars concerning the fitness and scientific problems in their farm animals.

#### 5.14. Average Milk sale by Gujjar

Gujjars are residing beneath their conventional farm cattle rearing profession. They earn through selling their farm animals milk. Hence, the milk in their farm animals is the primary supply in their earnings. The production of milk in no way remains the equal as an alternative it makes a zig-zag graph. The production of milk normally relies upon the weather, fodder, fitness of farm animals, etc. Gujjars attempt their nice to get greater milk from their farm animals. However, from time to time they ought to be happy with the low production of milk due to the fact they do now no longer have suitable reasserts to boom the production of milk with supplements. The ratio of milk production makes a decides the earnings of Gujjars. Unstable milk production disturbs the earning of Gujjars. The production of milk additionally relies upon the quantity of farm animals which Gujjars have. Some Gujjars owned farm animals in only a few numbers at the same time as a few wealthy Gujjars had farm animals in big quantities. Hence, the production varies with the quantity of its producers.

According to the accumulated data, the numbers got here to light that Gujjars get at the minimum 4 litres of milk from their farm animals in an afternoon in which the most milk is 50 litres. Gujjars disclosed withinside the scheduled interviews that the

recognized milk industries purchase their milk, based totally on fats in milk, in which they deliver Rs.5 in step with gram of fats withinside the milk. Generally, their milk enriches with 5 to 7 grams of fats. Hence, their milk sells at a rate among Rs. 25-35 Per litre.

The number	Average Sale	Average Price of	Average Sale	Average Price
of	of Milk in a	Sold Milk in a	of milk in a	of Sold Milk in
respondents.	Day(litres)	Day (Rs.)	Month (litres)	a Month (Rs.)
50	16.58	580	486	17010

Table no. 5.14: Average Milk sales from the Gujjar community of Pathankot District.

The above information is supplied by the 50 respondents of Gujjar households in Pathankot. It reveals that the average production of milk by the Gujjars withinside the Pathankot district is 16 litres per day. They earn Rs.580 by selling the milk. Gujjars households withinside the Pathankot district selling 486 litres of milk in a month with a cost of Rs.17010. While the minimal value of milk sold in a month by Gujjar respondent is Rs. 2100 and on another hand, Rs.52500 is the maximum value of milk sold by other Gujjar respondent in the Pathankot district. It is essential to calculate approximately value of the everyday and per month milk sale data to explore the financial conditions of Gujjars withinside the district due to the fact milk is the main earning source of Gujjars. While the sale of milk by no means is same and table. Hence, it makes an effect on their month-to-month and annual income.

### Conclusion

Pathankot district of Punjab lies at the India-Pakistan border. It covers the essential a part of the Majha region of Punjab. It is nourishing the 884 people of the Gujjar community. They are dwelling of their deras (brief houses) which are 116 in range withinside the Pathankot district. The studies conducted has been accomplished at the 50 Gujjar households from the ten maximum Gujjar-populated villages of the district. Where the populace length of Gujjars withinside the orientated villages became 326.

Modern man is attempting to land on moon. While the Gujjars are still living under nomadic existence, they spend their entire life with the aid of using transferring from one vicinity to another. Near approximately 50% of Gujjars withinside the Pathankot district are dwelling unsettled lives, they do now no longer have their personal home. They are dwelling on lease or hire and someplace they're dwelling illegally on authorities' land.

Gujjars are following their conventional farm animals-rearing occupation, they increase buffalo for his or her livelihood. They sell the milk in their farm animals and earn a few cash for regulating their expenses. In the Pathankot district, most effective 22% of Gujjars are earners while 78% of 326 are depending on the earners.

The education status withinside the Gujjars of the district is pathetic. Only 46% of Gujjar children are availing the college schooling however 54% are nevertheless illiterate, numbers aren't top for a growing nation. Still, much less than 1/2 of the minor populace of the Gujjar community is not always going to college. The Gujjars are not very keen to college schooling, however, the fashion is remodelling closer to a fantastic mind set concerning college schooling.

Gujjars are dwelling with only a few of the important desires of a human. The handful of portions of proof licensed that comfort objects like televisions, refrigerators, washing machines, and touchscreen cellular telephones are countable on fingertips. They are dwelling in very modest conditions. Gujjars aren't economically robust to enhance their expert structure.

**Chapter VI** 

Social Status of unsettled Gujjar in the Majha zone

(Conclusion)

### 6.1. Introduction

Punjab is a prominent State of India, it lies in the north-west of India and between Ganga –Yamuna Doab in the east and Sulaiman Kirthar mountains in the west, Kashmir in the north and the deserts of Sind and Rajputana in the South.<sup>1</sup> During the ancient periods, the region was not a single political unit but was a definite geographical and historical entity with its characteristic environment, history, culture and people. It has a plain geographical area immediately after the lower Himalayas. The land of Punjab is enriched with fertile soil and is well known for its green prosperity among other States of India.

Punjab got its name from the five rivers flowing on this land which were named Ravi, Sutlej, Beas, Jhelum and Chenab. The word Punjab consists of two Persian words Punj and Aab. Where *Punj* denotes the five and *Aab* stands for water or river Hence, Punjab means the Land of five rivers.<sup>2</sup> Punjab was and is still called the crown of India. Punjab, its land and its people held a unique and very important position in the mosaic of India. Dr. B.P.Saksena in his presidential address to the Punjab History Congress Proceedings, Third session in March 1969, said, "*To my mind, Punjab is India in miniature. It is the entrepot of Indian history and Indian culture. Its contribution to the rest of the sub-continent is immeasurable both in terms of quality and content.*"

For this research Punjab has been divided into three main zones Majha, Malwa and Doaba. Thrice of the zones had their significance since ancient periods.<sup>3</sup>

Majha was located in the centre of ancient Punjab. The name "Majha" was reformed from the "Madh" word of the Punjabi language, Where the Madh stands for the centre. The land was located in ancient Punjab and had been started known as Majha.

This land played a vital role in the growth and development of religious prospects and commerce and trade of medieval Punjab. The prosperity and high yield capacity of the land can also be imagined from the fact that the town 'Patti' of Majha area was the most

<sup>1.</sup> Singh, D., Manku. (1997). Geography of Punjab. Kalyani Publishers.

<sup>2.</sup> Gandhi, R. (2015). Pañjāba: Aurangazeba tom Māūņţabaiţana takka dā itihāsa. Lokgeet parkashan

<sup>3.</sup> Singh, D., Manku. (1997). Geography of Punjab. Kalyani Publishers.

revenue generator area it was known as 'Nau lakhi Patti'.4

Majha has emerged as the centre of Sikhism where Sikhism got birth and was nourished. The Majha area was witness to several wars of the Sikh historical era. The land of Majha is blessed with the Birth of five Sikh Gurus. The number of holy towns on Majha land like Amritsar, Tarn Taran, Khadoor Sahib, Goindwal Sahib, Chehhartta Sahib, Hargobindpur, Kartarpur (now in Pakistan), etc. were laid the foundation by several Sikh Gurus. Hence, the Majha land has a large number of Sikh pilgrimages.

In the early age of Modern India, Lahore was established as the capital town of Maharaja Ranjit Singh Crown and fed the Khalsa power,<sup>5</sup> which was also a prominent town in the Majha region. Ranjit singh made Amritsar the religious capital of the State, which were the centre point of the Majha zone and 50 k.m. far from Lahore.

Majha area has given several prominent leaders in the Independence wave of India, Madanlal Dhingra, Sohan singh Bhakna, Baba Gurdit singh, Sukhdev Thapar, Sohan Singh Josh and many more.<sup>6</sup>

In the partition of India and Pakistan, a large piece of the Majha region went into the lap of Pakistan as western Punjab and Eastern Punjab in India shrunk into modern Punjab. Majha region is still working as an international border between Indo-Pak nations.

Modern Punjab has 23 districts and the only four districts are wrapping the Majha region are Amritsar, Tarn Taran, Gurdaspur and Pathankot. All these four districts of Punjab share the international border of India with Pakistan. Amritsar and Gurdaspur towns became districts before the partition where Tarn Taran and Pathankot were crowned as the districts in 2006 and 2011 respectively. Hence before 2006, there were only two districts under the Majha region.

The Majha zone of Punjab is well known for its highly cultivated land. The rivers of Punjab flow through the hills and carry soil and minerals with their water. These rivers are still irrigating the fields of Punjab and help to mend its fertile power. On a geographical basis, Punjab introduces the northern plain of India after the culmination

<sup>4.</sup> Singh, S. (2023). Qadeem Twarikhi Shehar: Patti. Singh Brothers.

<sup>5.</sup> Singh, K. (2015). Fall of the kingdom of the Punjab.

<sup>6.</sup> Majitha, R.S. (1984) Amritsar de Jhujharu Jodhe

of the Himalayas, due to this factor Punjab is blessed with a healthy environment for human beings and other creatures. Majha region has a dry and extreme climate of hot and cold weather which helps the farmers to cultivate major cropping of both kinds of weather. The major three rivers of Punjab still flow in Majha land, Ravi, Beas and Satluj. Harike town, (a geographical border of the Majha and Malwa belt) is land where the Beas and Satluj meet.

The Majha region of Punjab has been nourishing various towns in itself since the ancient epoch of Punjab. It has several religious, commercial and capital towns with great prominence in society.

### 6.2. Population of Respondents in Majha area of Punjab

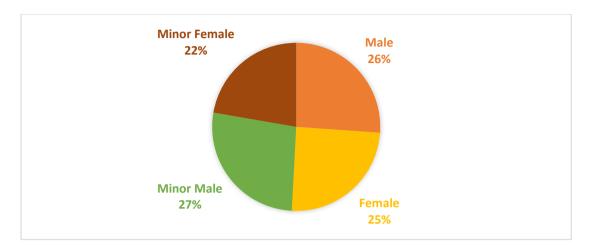
The Gujjar community can preserve their existence thanks to a number of fortunate circumstances provided by Punjab's geographical features. Punjab has been home to Gujjars for many years. They originated in Himachal Pradesh and the upper slopes of Jammu and Kashmir. The Majha Zone is located between the northern plains and the northern highlands. As a result, it serves as a link between the two distinct northern Indian geological features. Since it is the only place where Gujjars are expected to be able to meet their basic needs, the Majha area of Punjab is rich in pasture fields and fertile terrain, which always draws Gujjars to settle down.

The four districts of Punjab where the study was carried out were Tarn Taran, Amritsar, Gurdaspur, and Pathankot. Government data indicates that there are 892 Gujjar families, or Deras, in the Majha zone of Punjab. In all, 5896 Gujjar community members are estimated to be residing in these 892 Deras. Out of all those families, 200 families were designated as research participants from the district's most Gujjarpopulated villages. The community has long benefited from these villages. Data gathered indicates that there are 5869 respondent families in the district, with a division of male, female, and minors as follows: Below:<sup>7</sup>

Respondent families	Male	Female	Minor Male	Minor Female	Total
200	340	322	350	290	1301

Table no.6.1. population sample of the Gujjars in the Majha zone

7. Senior superintendent of police, (2018), Population of the Gujjars. Right to Information Act 2009.



Pie chart no.6.1: Percentage of Gujjar population in Majha zone.

According to the data, there are roughly equal divisions in the Gujjar population in the Majha zone. They view the child as a precious gift from God since they have strong religious beliefs. It has been revealed that their preceding generations had a large number of children during the scheduled interview. In any case, they are currently being succinct while discussing family planning. These days, Gujjar's younger generations have the fewest possible kids.

One group of Gujjars is categorised as having stable or permanent habitation, whereas the other group continues to live a nomadic lifestyle, travelling from one location to another to meet their needs.

## 6.3. Employment Nature of the Gujjar community

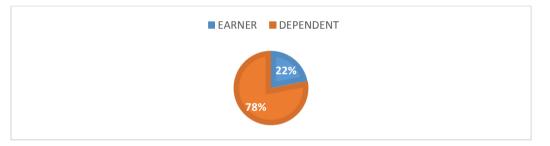
Every head of a family in the Majha zone works for themselves. Their primary occupations are dairy farming and cattle rearing, which they inherited from their forefathers. Raising cattle now serves as a social marker for them in the community. Since the majority of Gujjars lack literacy, it is exceedingly difficult for them to work in any other capacity. They send their cattle out into the fields to graze on the grass, and they sell milk in the marketplaces twice a day in the morning and the evening. The whole family assists the working person or head of the household in all aspects of caring for cattle. The cattle are taken by women and kids to graze on the village's empty fields and along the side of the road. The family head or young man takes milk to sell in the market or somewhere in domestic areas. Hence, they exercise their self-employment.

They have fewer earners overall, but the ratio of dependents to earners is higher, largely because of their lower income. In the Majha zone, out of 200 responder families, 283 Gujjar men earn a living, while 1018 of those same families are dependents. The parents, spouse, and children of their dependent were taken into consideration. There is a 735 number disparity between earners and dependents. This shows that 78% of people are dependents and only 22% of people are earners.

Total respondents	Earners	Dependents	Earners %	Dependents %
1301	283	1018	22%	78%

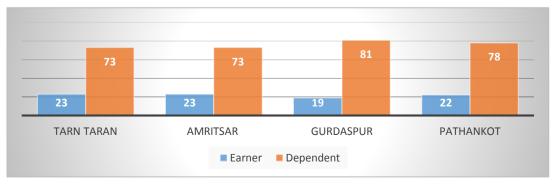
Table no. 6.2: percentage of earners in the Gujjar community in the Majha zone.

The aforementioned statistics show that earners make up less than 1/4 of all responders, and they are responsible for the remaining 3/4 of the population. Due to the extreme disparity, their community has headed towards poverty as it is exceedingly difficult for earners to provide for their dependents on their meagre income.



Pie chart no.6.2: Employment percentage of Gujjars in Majha zone.

The percentage of earners and their dependents differs significantly, as the pie graphic illustrates. Only human dependents are taken into account in the aforementioned calculations, whereas earners must also pay for their other animals. It was challenging for them to make both ends meet given their meagre income of the Gujjar respondent families,



Graph no.6.1: The percentage of earners and dependents in different districts.

Only 22% are earners in the Majha zone of Punjab, on the other hand, the highest percontage of earners 23% are found in the Tarn Taran and Amritsar districts, while 77% of respondents are dependents. In the Pathankot District, 22% of the workforce earns enough money to support 88% of their dependents. Gurdaspur district, with 19% of earnings, is at the bottom. The information is useful in determining that, in comparison to other Majha zone districts, the Gurdaspur district's Gujjar earnings have to provide for a larger number of dependents. It turns out to be a significant barrier to the tribe's social structure and economy.

## 6.3.1. Employment Opportunities

The employment nature of Gujjars provides some of the opportunities to earn their livelihood.

They are following their traditional and hereditary occupation for earning.

- I. <u>Hereditary occupation</u>: Cattle rearing is the hereditary occupation of the Gujjar tribe. They learn the basic and necessary facts of the occupation within their families, they do not need extra or paid training to acquire knowledge regarding their profession.
- II. They can expand their employment with extra financial investment, many of the Gujjars have been nourishing the calves of their buffaloes for a time. Then get milk from them also.
- III. Their employment does not demand any formal education to proceed with their occupation. Many of the illiterate Gujjars are active in their cattlerearing employment.
- IV. <u>Physical activity:</u> The employment nature of the Gujjars is very physically hard-working, which helps them to stay physically fit.
- V. <u>Essential item producer</u>: Their occupation fulfils the basic requirement of today's world. Milk is an essential item of every kitchen and the Gujjar community is the big producer of milk. So, they might have more financial benefits in future.

- VI. Whenever they do not have a sufficient amount of cattle's green feed, they take their cattle to fields or roadsides for grass grazing, with this act they feed their cattle and save some money also.
- VII. In this kind of traditional employment, they are still attached to the roots of their community and follow their cultural ethics.
- VIII. Entire of the Gujjar community is active in the cattle rearing occupation. Whenever a member of the community needs any professional help, mostly they seek out within the community.

### **6.3.2.** Barriers to their Employment

The largest barrier to work in the Gujjar population is volatility. Within the brief season, the majority of Gujjars go from place to place leading a nomadic lifestyle. Therefore, the places they move affect their employment. As a result, a sizable portion of Gujjar families work for themselves and actively raise cattle. They must overcome a number of significant and minor challenges in their line of work if they are to see job development and stability. A few of the obstacles are listed here;

I. <u>Capital demanding occupation</u>: The employment of the Gujjars is based on their livestock which comprise of buffaloes, cows, goats, etc. The cost of their green food and rice straw is very high and they are not economically well. It makes them provide fresh green food for them.

II. <u>Less availability of fodder</u>: The green fields are decreasing day by day in Punjab so, they took their cattle on the roadsides for grazing.

III. <u>Chances of Mishappening</u>: Sometimes it makes trouble for them when their cattle get hit by vehicles running on the road. It increases the chances of getting injured for Gujjars or cattle.

III. <u>**Risk factor of occupation**</u>: Gujjars are mainly known for their hereditary occupation of selling milk. Milk is a product that demands a lot of protection and care. High temperatures in the summer season, there are more chances of milk spoilage. They do not have any refrigeration infrastructure to store or save the milk.

IV. <u>Nomadic life</u>: A majority of Gujjar families do not have permanent residence and their nomadic traditional culture creates an obstacle to having permanent or stable employment.

V. <u>Low literacy rate</u>: Less education and the high illiteracy rate among Gujjars have not allowed them to get more growth and development of their self-employment. Being illiterate, they do not adopt with new techniques of dairy farming.

VI. <u>Lack of financial support</u>: They are not economically sound and the cost of new buffaloes is very high. So, they have financial issues whenever they want to expand their work.

VII. <u>Cattle health</u>: Cattle rearing and dairy farming occupations depend upon the health status of cattle, whenever cattle are caught by diseases or ailments, the production of milk gets badly impacted. Gujjars need to keep their cattle medically and healthy fit to achieve sustainability in milk production.

VIII. <u>Cattle fodder</u>: It has been a big obstacle in their occupational field to provide green healthy fodder for cattle for entire the years, in the off-seasons of green fodder, they are reassessed to give only rice straw to their cattle. As a result, the production of milk decreases a lot which impacts their income.

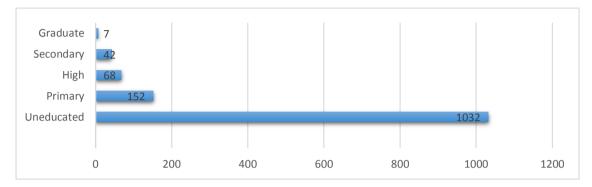
IX. <u>Unstable income</u>: In the winter season, milk production increases but in the summer season, it decreases which makes their income unstable. Cattle are unable to produce milk for the entire year. They hardly give milk in eight months in a year. But Gujjars have to feed them the entire of the year, which makes a financial loss for them.

### 6.4. Educational Status of Gujjars

An illiterate individual is viewed as being outdated or stupid in the present period, when knowledge is crucial for members of society. Because of this, every man in the world aspires to provide his children with the best education possible given his financial situation. Compared to an uninformed culture, an educated society can always provide a brighter future for future generations.

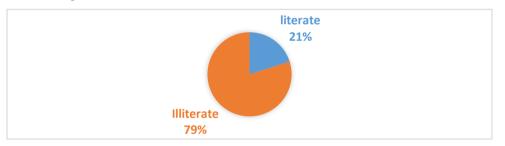
Gujjars have a very poor track record when it comes to attending school. In the following data analysis, it is shown that every head of a Gujjar family in the Majha zone lacks literacy. A few Gujjars realised the importance of education, despite the fact that it frequently put them in danger. Consequently, they are beginning to send their kids to school. Gujjar households of the younger generation are also demonstrating some interest in schooling. This is regarded as encouraging for their community's future.

They still require a great deal of awareness, though, considering their educational standing.



6.4.1. Educational level among Gujjars in the Majha zone.

The aforementioned graph's research shows that the Gujjar community is underrepresented in the sphere of education. The fact that seven graduate responses could be located in the Majha zone was very unexpected. The fact that 20 pupils who dropped out of school were unable to complete their education after primary school is equally astounding.



Pie chart no.6.3: The literacy rate among minors of the Gujjar community

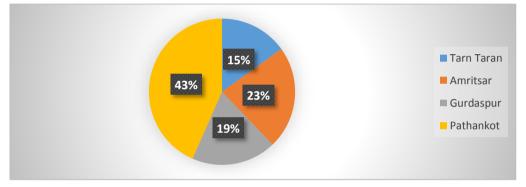
Therefore, the pie chart illustrates that just 21% of minors in the Gujjar population are literate, while 79% of minors still do not have a formal education. In a community, illiteracy rate among minors is high. The community's growth and development would be hindered, which is extremely concerning for the future of a growing country's youth. Data also indicates that Gujjars are not, however, exhibiting any encouraging patterns to overcome their low formal educational status.

This suggests and implies that individuals need to alter a different mind-set on schooling in order to build a better lifestyle than they had before. But in the next years, there will required to be an increase in the schooling.

Graph no.6.1: Educational trends of Gujjars in Majha zone

The most crucial instrument for a person to succeed in today's society is education, which provides knowledge that allows a person to advance in the current day. The Gujjar community in Punjab's Majha area is extremely adrift when it comes to attending school. 50 households from each districts of Majha zone were the subject of a survey that was conducted on families there.

According to this study, the Gujjars of Pathankot district are more interested in education than those in other districts of the Majha region, whereas the districts of Taran Taran, Gurdaspur, and Amritsar are falling behind Pathankot.



Pie chart no.6: Literacy rate of the Gujjars in different districts of Majha zone.

The Pathankot district's Gujjar population is relocating there to become long-term residents. It helps families in enrolling their children in schools so they can get education. While most Gujjars in the other areas still live nomadic lives, their way of life prevents them from pursuing their education in one location. With only 15% of the population enrolled in school, the Gujjars in the Tarn Taran district are the most disadvantaged.

#### 6.4.2. Barriers to Schooling

The Gujjar community's lack of knowledge is the largest barrier in the field of education; numerous educators and educational organisations are developing strategies to raise their understanding of the importance of a formal education. Every student has unique obstacles that lead to their dropping out of school. Many Gujjar households do not own a fixed home; they are part of a nomadic community. Throughout their entire lives, they are constantly on the go. The following list includes some of the main causes of students quitting school before finishing their studies;

 Occupation approach: In the scheduled interviews a fact has come to light that minors are forced to follow their hereditary occupation, which is cattle rearing. For this occupation, they think no requirement for a school education.

<u>1</u>.1. Cattle rearing is not the job of a single person, at the age of 10-12 of the child, the family head sends him/her with other family members for cattle rearing.

- 2. <u>Prefers Religious education</u>: Gujjars belong to the Muslim religion, they prefer to send their children to the madrasa, where they get religious education in the Urdu and Arabic languages.
- 3. <u>Nomadic life:</u> Gujjars are living nomadic lives, many of them do not have permanent settlements they move from one place to another suitable place, and this trend of their moving makes their children school dropouts. Because it is not easy for them to continue their study.
- 4. <u>Inferiority</u>: An important factor has come to light, Gujjar student feels inferiority complex among the Punjabi students, due to their traditional dress and language accent.
- <u>Seasonal migration</u>: Some of the Gujjar families follow seasonal migration, they spend summers in a hilly area and in winter they return to the Gurdaspur District. In these circumstances, they are unable to continue the study of their children.
- Lack of awareness: Most of the Gujjar families are not aware of the school's educational programs. They are not cognizant of the benefits of formal education. This might be the reason for the dropouts.

**6.1**. Gujjar community have a big misconception about formal education that they cannot afford school education, they did not know, that they do have not to pay any amount to government schools under the Right to Education Act 2009.

**6.2**. A government or nongovernment body had not approached their community for the awareness of education among them.

7 Poverty: poverty among the community is also affecting their educational life, most of the Gujjar families are living in poverty. They force their children into cattle-rearing occupations instead of attaining a school education.

#### 6.4.3. Education status of Minors Gujjars in the Majha zone

The education status of Gujjars as per sample design data has been collected from the 200 families (Deras) of the Gujjar community in the Majha zone of Punjab. The information from the respondents that has come to light is that the total population in respondent 200 families are 1301 with the sum of 339 males, 322 females, 350 male children and 290 female children.

Only 7 adult family leaders can read and write, with an average literacy rate of just 0.14 from the 200 adult family leaders. The data indicates that there is no advantage for literate Gujjar women. However, there is a glimmer of hope among the younger members of the community, as they are beginning to show signs of progress in pursuing education. So far, 269 out of 640 minor members of the Gujjar community have managed to become literate. The research reveals that the literacy rate among individuals under 18 years old from the Gujjar minor community stands at 42%, slightly surpassing the 2/5th mark among minors. As of the survey's completion, only seven individuals who have graduated were identified. Additionally, the data sheds light on the students who have left school within the community. Among the 21 male participants, 21 are no longer in school, with a range of reasons noted from the four districts (Majha zone), and the educational attainment levels are detailed below. The research reveals that the literacy rate among individuals under 18 years old from the Gujjar minor community stands at 42%, slightly surpassing the 2/5<sup>th</sup> mark among minors. As of the survey's completion, only seven individuals who have graduated were identified. Additionally, the data sheds light on the students who have left school within the community. Among the 21 male participants, 21 are no longer in school, with a range of reasons noted from the four districts (Majha zone), and the educational attainment levels are detailed below.

Currently, the level of education among the Gujjar community in the targeted area is quite low. Nonetheless, the elementary school education sector is making efforts to accommodate as many students as possible. The younger members of the Gujjar community are beginning to show a willingness to support their children's education by sending them to school.

### 6.4.5. Barriers to low literacy rate

The most difficult challenge facing the education sector is the daily rise in the number of students dropping out of school. While many educators and organisations are developing policies to lower this number, each student has unique obstacles that contribute to their decision to drop out. Many Gujjar households do not own a fixed home; they are part of a nomadic society. Throughout their whole lives, they are always on the go. The following list includes some of the main causes of students quitting school before finishing their studies:

- 1. In the scheduled interviews a fact has come to light that minors are forced to follow their hereditary occupation, which is cattle rearing. For this occupation, they think no require for a school education.
- 2. Gujjars belong to the Muslim religion, they prefer to send their children to the madrasa, where they get religious education in the Urdu language.
- 3. Cattle rearing is not the job of a single person, at the age of 10-12 of the child, the family head sends him/her with other family members for cattle rearing.
- 4. Gujjars are living a nomadic life, and many of them do not have permanent settlements they move from one place to another suitable place, and this trend of their moving makes their children's schools drop out. Because it is not easy for them to continue their study.
- 5. An important factor has come to light, Gujjar student feels inferior complex among Punjabi students, due to their traditional dress and language accent.
- 6. Most of the Gujjar families are not aware of the school's educational programs.
- 7. Gujjar community have a big misconception about formal education that they cannot afford school education, they did not know, that they do have not to pay any amount to government schools under the Right to Education Act 2009.
- 8. A government or nongovernment body had not approached their community for the awareness of education among them.

- 9. Some of the Gujjar families follow seasonal migration, they spend summers in a hilly area and in winter they return to the Gurdaspur District.
- 10. Poverty in the community is also affecting their educational life, most of the Gujjar families are living in poverty. They force their children into cattle-rearing occupations instead of attaining a school education.

The current study shows certain fundamental truths, namely that educational circumstances are still poor even in the modern era. The majority of Gujjar households are ignorant of the importance of education. The community's customs have made it difficult for them to adopt new educational trends. Compared to other State residents, the Gujjar have a low literacy rate. Such programs are also being implemented by the government to promote education among them. The primary cause of the low literacy rate among Gujjars is transhumance. The majority of pupils who attend school are male, and very few girls receive a formal education. Poverty in the community is also playing a vital role in the poor educational status of Gujjars. They prefer to send their children to work instead of school. Seasonal migration is also a hurdle in the school education of the Gujjar community. Despite State and Central Governments have implemented beneficial schemes regarding the education of scheduled tribes they have not gained more benefit from the schemes. The number of students from Gujjar families is improving than earlier but still not in good figures. They have to pay some more attentions to uplift the educational status of their upcoming generations which will also help them to improve their lifestyle.

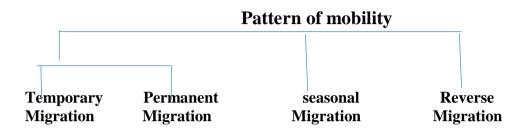
#### 6.5. Mobility Pattern of Gujjars in Majha Zone

The majority of Gujjars residing in Northern Punjab has migrated. The Geographical features of Punjab have attracted foreigners or migrants for a long time. The fertile soil, green fields and freshwater in the form of rivers are sources to live a healthy life. Invaders, migrants and foreigners kept coming to Punjab several times, some of them went back to their homeland after fulfilling their objectives, whereas a few of them stayed here.

The Punjab plains are immediately featured after the Himalayan range. Hence, this geographical piece of land became the foremost choice of Gujjars. The migration of

Gujjars has been in practice for centuries. In north Punjab, the Gujjars migrate from Jammu Kashmir and Himachal Pradesh, because both of the States have hilly topographies they are unable to serve them the entire year.

The major mobility pattern of Gujjars can be classified as follows:



## 6.5.1. Temporary Migration

Temporary Migration is a prominent form of mobility for Gujjar families. They move from their native land for a short span to fulfil their needs, after satisfying their prerequisites they move either to another place or their native land. In this form of mobility, they move temporarily. They do not settle anywhere permanently This is the biggest cause behind the practice of their nomadic lifestyle.

# 6.5.1.1. Merits of Temporary Migration:

1. Gujjars have practised nomadic life for ages, the temporary migration helps them to stay connected with their traditional life lifestyle.

2. Temporary Mobility type mobility plays a vital role in fulfilling the essential needs of their nomadic culture.

3. The Gujjars are well known for their traditional occupation of dairy farming, this type of mobility develops their employment sources and helps them to get green fodder for their cattle.

4. The Gujjar family can move frequently after the fulfilment of their needs or requirements from one place.

5. Most of the Gujjars choose the location for residing near a water body, where they can get water for their cattle easily. Hence, they can move to a nearby available water body temporarily.

## 6.5.1.2. Demerits of Temporary migration:

1. The tendency of Temporary migration leads them towards nomadic life. hence, the Gujjar are not getting a permanent settlement as other communities.

2. It does not provide the appropriate opportunities to the children of the Gujjar community because they often transfer their inhabitants from one place to another, and it is difficult for the children to continue their school studies.

3. Temporary migration creates obstacles for the people of this tribe to interact with other social people. They are considered aliens by local society.

4. The often transfer tendency is a very expensive practice, it is an economic hindrance for people in low-income communities.

5. In this type of migration, they are limited only to their paternal occupation, other opportunities for stable business do not arise.

### 6.5.2.1. Permanent Migration:

Permanent migration is a vital mode of mobility. Under this type of migration, the migrants move from one place to another and settle down there permanently. They leave their native land or birthplace and move to a new place where their needs and wishes would come true. There could be different causes behind their migration, some of the major ones are geographical changes, social differences or insecurity, economic loss, political disturbance, etc. There could be one reason or more behind their mobility. Permanent migration could last for decades, centuries or everlasting. Often, generations of migrants adopt the culture and rituals of a new land over time.

Several centuries ago, the Gujjar tribe had migrated to India. There is no consensus among scholars on where and when they came to India. It is still not clear about their original native land. Firstly, they came temporarily and then settled down permanently in several regions of India. Over time, they again migrate to other suitable regions of India to fulfil their essential needs. They followed both mobility patterns, firstly they moved temporarily then adopted the geographical and social features and had permanent migrations there.

# 6.5.2.2. Merits of permanent migration:

1. Permanent settlement offers stable inhabitants and they escape from their nomadic lifestyle.

2. Permanent settlement gives them a steady life which provides various employment opportunities. Hence they can get more opportunities to improve their sources of income.

3. In the permanent settlement the Gujjars are supposed to get reconciliation with the natives of the other society. It leads to the cultural sublimation of the two societies.

4. The Gujjars get domicile and other identical proofs under their names with the help of their permanent settlement. It helps them to get benefits from the government welfare schemes.

5. The stable inhabitancy increases the chances to attain the school education of their children. They do not need to change their school again and again likely in nomadic life.

6. They construct a concrete house to have a stable life. It saves them from many disasters.

# 6.5.2.3. Demerits of permanent migration:

1. The permanent settlement makes an impact on their traditional lifestyle. Over time they leave some aspects of the culture and adopt from other societies.

2. They have to pay a large amount of money to purchase a piece of land for their permanent settlement. Sometimes they sell a large quantity of their cattle to fulfil such an amount which makes a bad impact on their income.

3. over time, their traditional culture gets adulteration of customs by other societies because their young generation mixes up with the society where they are living.

4. The Gujjar community faces suspicious behaviour from the original natives of society. They do not adopt them as a member of their community and consider them as an alien or migrants

#### **6.5.3.1. Seasonal migration:**

Seasonal migration is a prominent pattern of mobility. In this migration, the migrants move from one place to another under the influence of weather or seasonal changes. It makes an impact on the social and economic life of migrants. The seasonal migration starts with climatic changes and completes after the beginning of a new season. The migrants return to their native land when the affected season ends.

The Gujjar tribe families are seen to migrate under the seasonal migration in Punjab. They

Come to Punjab from Jammu & Kashmir and Himachal Pradesh in winter due to heavy snowfall in their native land. Their livelihood gets affected and they are unable to provide green fodder to their cattle in sufficient amounts. The heavy snowfall also becomes a threat to the lives of their cattle. Hence, they move to Punjab where they get sufficient resources to survive in the off-season. They return to their homeland at the end of winter.

#### **6.5.3.2.** Merits of seasonal migration:

1. seasonal migration saves the lives of Gujjars and their cattle from the extreme cold season. They do not have sufficient resources to survive in the snowfall season.

2. The Gujjars move to Punjab in the winter season, this is the neighbour State of their homelands, and due to familiarity with the culture of Punjab, they do not feel much variance here.

3. The chief occupation of the Gujjar community is animal husbandry. Punjab State is the most suitable region to get green fodder for their cattle. Hence, they prefer to move to Punjab in the winter season.

4. The production of cattle milk increases in winter, and the sale of milk in their native region is affected due to snowfall. Therefore, they move to Punjab where they can sell milk and make their livelihood

5. Seasonal migration provides an additional service to the Gujjar tribe to get a handshake with other communities. It led them to be a part of globalization.

#### **6.5.3.3.** Demerits of seasonal migration:

1. The Gujjars have to move in every season or every six months (approx.). Hence, they do not have stability in their life.

2. Seasonal migration has a bad impact on the school education of their children, because they have to change their inhabitant frequently and their children cannot continue their education in a school.

3. The Gujjars have to move from one place to another after seasonal alterations and change their house. Due to transportation moves many of their domestic articles get damaged.

4. Sometimes, seasonal migration turns into permanent migration. Therefore, after generations, they get disconnected from their native lands and traditions.

5. The seasonal migration forces them to live under the nomadic culture practice.

#### 6.5.4. Reverse migration

The Gujjar tribe follows different patterns of migration according to their circumstances or requirements. Some of them spend their entire life in nomadic practice and move from one place to another to fulfil their needs. Whereas some families return to their inherent land after accomplishing the motive of their migration. This kind of migration is known as Reverse migration. The migrants from the Gujjar tribe return to their original land, it keeps attached to the migrants with their roots and traditions.

### 6.6. Assets held by the Gujjars

To exist in life, every human being needs certain resources, the two primary categories of which are assets. All necessities that are vital to human existence are included in the first category, while some opulent, sophisticated, and mechanical objects that make people comfortable are included in the second. A man may, however, live without luxury or mechanical objects just as our ancestors did, but it is extremely difficult for a man to live without clothing, food, and shelter.

The current study reveals which are necessary to lead a decent life. To make public the information and facts that demonstrate the quantity of assets owned by Gujjars, as this contributes to the understanding of their social and economic existence in the Majha zone. Out of the 200 respondents in the Majha zone who were taken into account for the research, only 61 Gujjar families had land, with the remaining 139 families are landless.

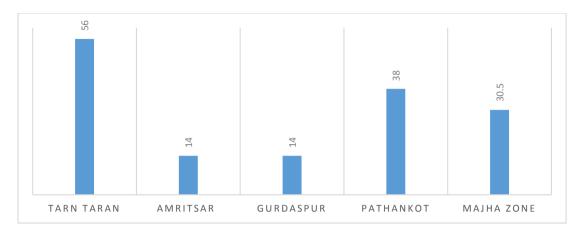
Total no. Of	Landowner	Non-land	Landowner %	Non-land
Gujjar families		ownership		ownership %
200	61	139	30.5%	69.5%

Table no. 6.3: percentage of landowner Gujjars in Majha Zone.

The above chart shows that only 30.5% of Gujjars have their land while the other hand 69.5% were without land, but a piece of land is very essential for them because of the nature of their occupation. So, they need some land to inhabit and nourish their cattle. 69.5% non-land ownership Gujjar families is showing that nearly half of their community is living without their permanent residence and helplessly has to practice nomadic life. Which is the biggest obstacle to the growth and development of their community.

The land was categorised as follows in the scheduled questionnaire: Agricultural, Residential, House site with a dairy farm, and Non-Agricultural uses. Every one of the 61 landowners has a dairy farm and a housing site. As a result, Gujjar families share a home with their cattle. Families reside in wooden homes built of mud. To live among cattle as a human being is incredibly unsanitary. However, because of their harsh living conditions and nomadic lifestyle, they are unable to establish distinct residential areas for themselves.

Research reveals that the landowner Gujjars own between one and eight kanaals of land in the Majha zone. However, after calculating the average amount of land, only 2.95 kanaals less than one-third of an acre have been allocated to them as their ownership. This information is based on average data collected from the respondents. Due to the fact that they build their homes, a cattle barn, and a cattle manger there, the 2.95 kanals of land represent an extremely small typical parcel of land for them.



Graph no. 6.3: The percentage of land ownership by the Gujjars in different Districts.

Since a human being needs a piece of land to survive, he builds the house to ensure the security and comfort of his family and possessions. According to the data gathered above, 69.5% of Gujjar families in the Majha Zone are landless. They are either living on rent or in public areas such as vacant lots by the side of the road, grain markets, or river canals. In the Majha Zone, however, 30.5% of Gujjar families were able to buy and own a plot of land.

Only 14% of Gujjars possess land, whereas 86% of them do not, with the Gujjar community's land holdings concentrated in the districts of Amritsar and Gurdaspur. With 56% of its property owners coming from the Gujjar community, the Tarn Taran district topped the list of landowners in that community. With 38% of the land, the Pathankot district is positioned in the centre of the list. Therefore, the data is unsatisfactory for a community where less than one-third of the respondents lack land on which to build a home and lead a stable existence.

#### 6.6.1. Nature of Housing

Three categories can be used to describe the type of dwelling found in Gujjar. First is own home; families who own their own home reside in these types of homes. They are landowners who constructed their own homes on that property. Out of 200 respondents, 61 households in the Majha zone had their own home, indicating that more than 31.5% of Gujjars live in independent homes. They needed between two and ten marla of land to build a house, and the average amount of land that Gujjar households in the Majha zone have acquired is 4.89 marla, based on information gathered from district respondents.

Rental homes represent the second type of dwelling; these homes are constructed on a small plot of land that was either rented out or leased for a specific period of time. The remainder of the land is utilised for the cattle. There are 102 Gujjar families living on rent in the Majha zone. They rent their house by a landlord, but they also pay rent on the entire plot of land. Depending on the area and type of property, empty land in the Majha zone can be rented for between 10,000 and 50,000 rupees per acre per year. On the other hand, the average rent that Gujjars in the district pay their landlord is Rs. 24936 per acre per year. Sometimes they give cattle dung to the landlord as rent instead of money, landlord uses that cattle dung as natural manure for crops in his fields. Whereas this barter system depends upon the needs of the landlord, but mostly Gujjars pay their rent in cash to the landlord.

102 Gujjar families reside on rented land in the Majha zone. Data indicates that 51% of Gujjars are landless. Free housing or lodging on public land is the third type of housing. In these situations, Gujjar families reside on public lands such as riverbanks, canal banks, Mandi (grain markets), Shamlaats (empty land in villages), or other government-owned areas. Families like these move about a lot; they rarely stay in one spot for more than a season before moving again. They must occasionally become victims of various natural calamities, such as floods and numerous others.

In the Majha zone, only 18.5 % of respondents from Gujjar families which are 37 in number are living on government land without paying any rent. However, this nature of housing is very small in number but also highlights about their hard and unstable life.

Nature of Housing	In numbers	In percentage
Own house	61	30.5%
Rented house	102	51%
Free/Govt. land	37	18.5%

Table no.6.4: Nature of Housing of the Gujjar community in the Majha zone.

## 6.6.1.1. Type of their housing

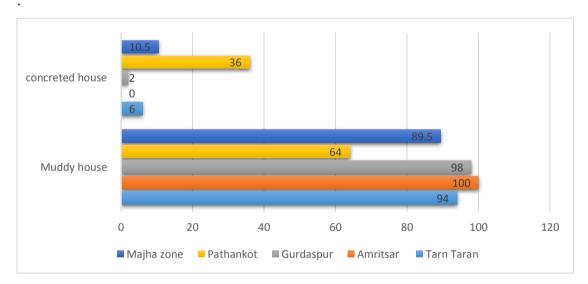
As previously said, Gujjars are people who live in two sorts of residences: mud houses and concrete houses. They can also be found renting or owning their homes on government land. Only on their land are concrete homes constructed. In contrast, mud

huts are constructed with rice straw and mud bamboo on property that is rented or leased.

Type of House	In numbers	In percentage
Mud house	179	89.5%
Concreted house	21	10.5%

Table no. 6.5: Types of habitations of the Gujjars in the Majha zone.

The Gujjars' largest issue in the Mud house is that, due to the materials' limited shelf life of rice straw and other materials, they must rebuild the house after six months, costing them between fifteen thousand and twenty-five thousand dollars. Their mud house's roof begins to leak during the rainy season, turning the whole home into a swamp.



Graph no. 6.4: Comparison of mud and concreted houses of Gujjar in different districts.

The collation percentage of mud and concreted houses in the four districts of the Majha Zone that were shown in the above graph. According to the survey, not a single Gujjar family from the district of Amritsar's chosen villages resides in a concreted home. Every respondent resides in a mud hut. Whereas the Gujjar community's ratio of concrete homes is highest in the Pathankot district (36%). The Gujjars live in 2% and 6% of the districts of Tarn Taran and Gurdaspur, respectively, in concrete homes. There are just 10.5% concrete homes in the Majha zone, according to the collected data. The statistics showing how many people in a community still live in mud homes or mud huts are

horrifying for a growing country. Following are some of the main explanations for their inclination towards creating Mud Houses.

- The Gujjar people do not create concrete dwellings mostly because their occupation is dairy farming and cow breeding, which requires them to travel from place to place.
- 2. Compared to concrete homes, mud houses are much less expensive to build, so they are unable to invest large sum of money in their home's construction.
- 3. Most of the Gujjars spend their life in nomadic mode and lived on a rented piece of land, where they cannot make a Concrete house on someone's land.
- 4. They are experts in making their traditional houses and they do it by themselves. In this way, they do not have to pay extra money for labour.
- 5. They do not have an electric fan or air cooler facilities; their mud house provides them with an appropriate environment for living in the summer season.

The majority of Gujjars reside in mud huts, as was indicated by the above mentioned factors. Their circumstances and customs force them to reside in these types of homes. The largest barrier to their transition from mud homes to concrete dwellings is their nomadic lifestyle.

# 6.6.2. Domestic items

In the current study, respondents in the Majha zone answered questions regarding the home necessities for Gujjars in a designed questionnaire, to learn about the living conditions of Gujjar households and the kind of necessities they have in their homes to facilitate daily living. Fridge, washing machine, television, and cell phone were a few of the fundamental appliances that were taken into consideration.

Refrigerator in numbers	The average amount paid in Rs.	Washing machine in numbers	The average amount	T.V. set in numbers	The average amount to paid	Mcnun	The average amount paid in Rs.
31	5126	1	3500	4	5000	176	1467

Table no.6.6: Use of domestic items in the Deras of Gujjar community in the Majha zone.

- 1. Only 31 out of 200 families had refrigerators, all of them had purchased second-hand refrigerators between the slab of Rs.2200 to 15000.
- 2. The Majha zone's Gujjar families were the only ones without a washing machine, suggesting that the ladies in the Gujjar community prefer to wash their families' clothes by hand. Another reason why most Gujjar households don't own a washing machine in their home is because they can't afford to buy these kinds of household necessities, even though they have other options.
- 3. Only 4 of the respondent families own a television. This is because, in the first place, Gujjars spend the majority of the day in the field with their cattle, so they do not have much spare time to spend in front of the television. Second, they adhere closely to the teachings of Maulvi, an Islamic preacher, who teaches that watching television is prohibited in Islam. Thirdly, because of their conservative worldview, they are prohibited from owning a television because they believe it will corrupt their children.
- 4. In today's world, a mobile phone is as necessary to a human as oxygen. Thus, it is the most affordable and direct way to communicate with one's community. The shockingly high percentage of respondents 88%, or 176 out of 200 who reported having a mobile phone indicates that a sizable portion of Gujjar families own mobile phones. There was only one cell phone in the family, though. The younger Gujjar generation is the only one who use smartphones, making up only 13% of all mobile phone users. The remaining 97% use basic phones. They purchase used mobile phones instead of brand-new ones since they are significantly less expensive. Because the majority of Gujjars lack literacy, using a smartphone with internet connection can be challenging.

The aforementioned household objects contribute to the ease of human existence. Gujjars, however, also desire a happy existence, but their situation prevents them from achieving it. The Gujjars' dire financial situation stands in the way of their ability to obtain all of these items; they lack the extra cash necessary to purchase these items. Electricity powers all of these items, but the majority of Gujjar households lack access to it.

### 6.6.3. Possession of Vehicles

It is quite difficult for a man to move from one area to another on foot; instead, he requires a machine that makes the trip comfortable and easy. Man chooses a vehicle that assists him in reaching his destination for that kind of transportation. The vehicles are divided into two categories: private vehicles and commercial vehicles.

The Gujjar people are nomads who have travelled for the majority of their lives. The purpose of this study is to determine the types of automobiles owned by Gujjars and their modes of transportation. Four different types of private vehicles were taken into consideration in the study: cars, motorcycles, scooters, and bicycles.

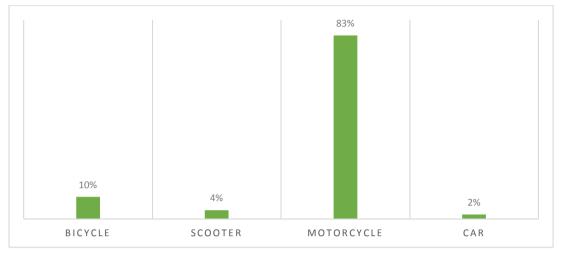
Of the 200 responder families in the Majha zone, 89% drive their own private vehicles. Merely 11% of people do not own a car. Only 9% of Gujjar families of the 89% who possess vehicles use bicycles for local transportation. Bicycles are the least expensive form of transportation, requiring no ongoing expenses like those of cars. Every Gujjar family paid between Rs.700 and Rs.2500 for their pre-owned bicycles.

Of the vehicles that Gujjar owned, motorbikes ranked best, with 83% of the total. According to this research, Gujjars prefer to own motorcycles over other types of vehicles. Their motorbike aids them in their work as dairy farmers. They use motorcycles to distribute their milk in household or market settings since they are sturdy and well-built. Gujjars purchased 46.35% of the pre-owned motorcycles in order to satisfy their demand for a private vehicle. They had no trouble purchasing pre-owned motorcycles for anywhere between Rs.7000 and Rs.35000, depending on the brand and condition of the vehicle. On average, people pay Rs.24476 on used motorcycle purchases. This comes to nearly half the cost of a brand-new motorbike. On the other hand, Gujjar possessed 53.65% of all new motorcycles. Because they lack the funds to buy the new one outright, they opt for a financing option and make convenient monthly loan payments.

The Gujjar community does not follow the trend of using scooters for personal transportation since it hinders their ability to pursue their careers. In the Majha zone, just 4% of scooters were identified as belonging to Gujjars privately.

Among the Gujjar community in the District, there was only one car owner, or 2% of all the Gujjars' vehicles. They are not wealthy enough to be able to afford a car for a comfortable living, and they cannot use the automobile to distribute milk in the market.

Their poor financial situation prevents them from purchasing the pickup van they would like to acquire instead of a car.



Graph no. 6.5: Possession of private vehicle in percentage.

# 6.6.3.1. The agricultural or Commercial vehicle used by Gujjar

The Gujjar people's primary source of income is dairy farming and cow breeding, which necessitates the use of certain professional and agricultural vehicles in order to advance and expand their line of work. The Gujjar used a horse-drawn buggy or a tractor and cart to transport green manure from the fields for their livestock. Thus, mechanical equipment and animal carriage are the two categories into which agricultural vehicles fall. Some Gujjars own tractors only; they do not own trolleys; instead, they rent or borrow trolleys from other residents of the village as needed. Three different kinds of commercial or agricultural vehicles are available to Gujjars in the Majha zone, which aids them in their line of work. In any case, the accompanying table illustrates the stark disparity in the quantity of these cars.

Agricultural Implements	Tractor	Tractor Trolley	Horse/bullock cart	Total
No. Of vehicles	2	58	79	139

Table no. 6.7. Use of Agricultural Implements by the Gujjar community in the Majha Zone.

There were 32 Gujjar Families who owned heavy vehicles for their occupational help which means that 64% of Gujjars among their community in the Majha zone can make carriage of the fodder for their cattle from the fields. The total ratio of 36% of Gujjars do not have any source of agricultural transportation, which means more than  $1/3^{rd}$  families of the community in the district are unable to fulfil their basic professional needs.

Out of the 200 responders, 58 Trollies and 2 tractors are owned by Gujjars in the Majha area. Because a brand-new set of tractor and trolley would cost more than Rs.10 lakhs, and since they cannot afford that amount, Gujjars always prefer pre-owned tractor trolleys. On the other hand, pre-owned tractor trolleys can be purchased for between Rs. 80,000 and Rs .400,000 (approximately) depending on the circumstances. Although tractors are expensive, they are better suited to transport large loads of rice straw or green feed for the cattle.

For the Gujjars, a horse cart is another practical means of completing certain tasks in their personal or occupational lives. Horse carts, on the other hand, are less expensive and require less maintenance than tractors, but they also have certain restrictions and can only be used for extremely limited amounts of transportation as opposed to trolleys. During the wet season, mud patches can be difficult for horse carts to manoeuvre in. The possibility of a horse or bullock becoming hurt when hauling huge loads is a constant concern.

There is a moderately priced tractor on the market that fits the budget of a nice horse. Use the Gujjars in the horse/bullock cart if they are feeding a foal or calf. It required at least two to three years to be able to draw a cart. Tractor trolleys have far superior construction quality and longer lifespans than horse carts. Therefore, the Gujjars decided against purchasing a horse cart in favour of a tractor-trolley, which would also work for them in the future.

#### 6.7. A loan taken from the financial authority

The Gujjar people survive on hand to mouth income. Their financial resources are extremely limited; therefore, they turn to loans whenever they need more funds for out-of-budget needs. Due to the numerous paperwork requirements in the government finance sector and the fact that they are compelled to use private vendors because of their low literacy and ignorance, the majority of Gujjars prefer to employ private financiers for loans.

48 Gujjar respondent families in the Majha zone owe an average of Rs.16880 in debt, totalling Rs.3376000. They have very little money, thus it is quite challenging for them to repay the finance authority. Thus, they were frequently compelled to sell some livestock due to unforeseen situations. It exacerbates their economic weakness. Most Gujjars obtained loans to purchase motorcycles, tractors, and cattle essential commercial vehicles that allow them to manage their occupation. Tarn Taran district's Gujjars owed the most money from their borrowing. A total of Rs.1216000 in loans from different banks were taken out by 21 respondents, and it appears that they will be difficult to repay. Most of them take another loan to repay the previous one, they get trapped by private financers and are exploited.

Nevertheless, just ten Gujjars in the Gurdaspur district had taken out loans, and the main balance is still Rs.720000. This indicates that the average loan amount taken out is Rs. 14,440.

Merely 10% of the Gujjars in the Amritsar district reported having taken out a loan, suggesting that they are not as inclined to do so. In the Amritsar district, Gujjars have loaned a total of Rs. 800,000. When it comes to the quantity of loans that Gujjars have taken out from the public or private financial sectors, the Pathankot District is at the bottom. As evidenced by the fact that just 7 respondent household heads had taken out a Rs. 640000 loan, the Gujjars in Pathankot district are in better shape than those in the other 3 districts.

Gujjars of the Majha Zone borrow the loan from financial lending authorises on their severe requirements. Some of them are the following mentioned:

- 1. They take a loan to purchase the new livestock. When they need to buy cattle but their financial conditions are not so strong, they can get cattle in cash and then they borrow a loan.
- 2. Most of the Gujjars, spend money according to their financial health. At times some of the parents do have not much money to get new ornaments for their offspring on the occasion of their marriage, they borrow money from some of the relatives or other non-formal financial institutions.
- 3. Gujjars are living in the Mud Houses, which are not safe or long-lasting. They have to reconstruct every year. The Gujjars are not so economically strong so they can afford the expenses frequently.

- 4. When a family member suffers from a serious or a major disease and is unable to treat him/her due to poverty then Gujjar families lend some money from the landlord.
- 5. The Gujjar people practice dairy farming and sell milk in the village or nearby town. Hence they need a personal vehicle to commute with their customers. They prefer to buy vehicles on loan. It has less effect on their budget

# 6.8. Family members having Aadhaar card (UIDAI)

In 2009, the Indian government assigned each person a unique identity number. This is referred to as the Aadhaar card in general. In order for the average person to benefit from government services, the Aadhaar card is becoming increasingly necessary in everyday life. The primary prerequisite for an Indian citizen's identity in all private and public banking, education, telecom, automotive, and other industries is an Aadhaar card. Gujjars have the right to obtain their UIDAI (Unique Identification Authority of India) as they are also native Indians. Out of 588 responders in the Majha zone, only their Aadhaar number is available.

Total Respondent	Total Respondent	Members have an	Members have
Families	Members	Aadhaar card	Aadhaar card (in %)
200	1301	680	52%

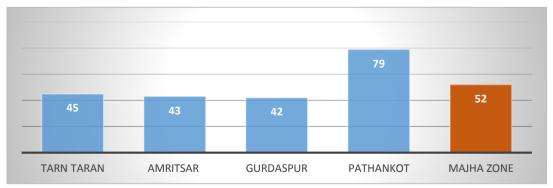


Table no. 6.8: Number of Aadhaar chard availed by Gujjars in the Majha Zone.

Graph no. 6.6: The percentage of Aadhaar card holders in the selected area.

According to these data, about 50% of Gujjar respondents in the Majha zone did not have an Aadhaar number. This is a result of their fixation with and ignorance of the advantages and significance of the Aadhaar number. Because they don't have an Aadhaar card, they deal with a number of issues in both the public and private sectors. The Gujjars are signing up for this special identity scheme as they become more aware of the benefits and uses of the Aadhaar card.

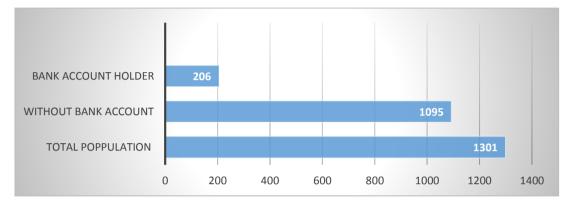
The above graph displays the percentage of Aadhaar cardholders in the Majha zone and its districts. The data indicates that Pathankot has the highest percentage of Aadhaar cardholders who are from the Gujjar community, while the Gurdasspur district has the lowest rate. The districts of Amritsar and Tarn Taran contain 43% and 45%, respectively. Of the Gujjar people enrolled, 52% live in the Majha zone. of comparison to other chosen districts, the Gujjars of the Pathankot district hold more land. They are therefore more stable. They benefit from having a valid address proof.

# 6.8.1. Barriers to fewer numbers of Aadhaar Cards

- Nomadic lifestyle: The majority of Gujjars lead a nomadic existence. Consequently, Gujjars do not have a fixed residential location, and occasionally they are forced to live in open fields. They find it challenging to register for a UIDAI number as a result, since the address is required to obtain an Aadhaar card.
- One of the most frequent obstacles preventing Gujjars from taking advantage of government benefit schemes is ignorance. Aadhaar cards are now required for beneficiaries of the majority of State and federal government programs.
- 3. There is a big communication gap between the Gujjars and the government. The government still fail to deliver awareness camps among the Gujjar community regarding its awareness of the government schemes.
- 4. Low literacy among the Gujjars is also the biggest reason behind their low enrolment in Aadhaar number.

# 6.9. Bank account holdings of Gujjars

Based on the facts gathered, it appears that Gujjars are not economically powerful. As a result, they are living pay cheque to pay cheque. Their savings are insufficient for them to deposit in banks. As a result, only few of the Gujjars who responded had bank accounts. These days, Gujjars who send their children to school must have bank accounts in order for the students to participate in the relevant federal and state government scholarship programs. Their active bank accounts increased as a result of this action. Based on the data gathered, there are only 206 bank accounts among the 1301 Gujjars in the Majha zone, with the bulk of bank account holders being children enrolled in school.



Graph no. 6.7: Number of bank account holders in the Gujjar community of the Majha zone.

#### 6.10. Life insurance of Gujjars

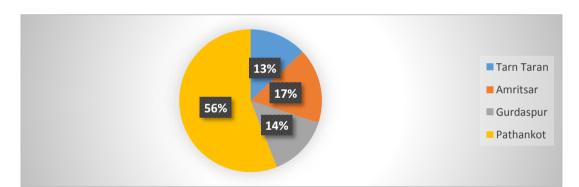
A modern man wants his family to have financial stability after him. Therefore, he favours life insurance since it ensures that his family will have enough money to live on after his death. Nonetheless, Gujjars see this negatively or unethically (based on their Islamic religious views or the teachings of Maulvies). For this reason, not a single Gujjar in the Majha zone is covered by life insurance. The fact that none of the respondent families has health insurance demonstrates their ignorance of financial stability in life or death.

# 6.11. Electricity facility in the houses of Gujjars in Majha zone

Electricity is essential for man's ability to move quickly through daily life in this day and age. The majority of the devices and equipment are empowered by electricity. In order to control artificial light, residences and roadways are illuminated with electrical bulbs or tube lights as the sun sets. On the other hand, it is challenging to carry out daily tasks in the dark. Even in the village, the majority of homes are connected to the power grid. Merely 56 Gujjars in the Majha zone are connected to the energy grid, while 144 families lack access to it. During Punjab's scorching heat, they are forced to dwell in complete darkness at night and without a refrigerator or fan. About one-third of Gujjar families do not have access to power, and it is exceedingly difficult to survive in the intense summer heat in northwest India, which includes Punjab, Haryana, and the northern sections of Rajasthan, without electric fans. Water is essential to Gujjars' everyday life and their line of work raising cattle, but they are unable to obtain it via electric tube well motors since there aren't enough electrical connections in their area.

No. of	Respondents	Respondents	Respondents	Respondents	
respondents	Having electricity	Have not	Having	Having not	
	connection	electricity	electricity	electricity	
		connection	connection in %	connection in %	
200	65	135	32.5%	67.5%	

Table no. 6.10: Number of Electricity connection in the houses of Gujjars of Majha zone.



Graph no. 6.: The percentage of electricity connections in the different districts of the Majha zone

The above pie chart shows that Pathankot district has the highest number of electricity connections among the four districts. Even adding the electricity connections of the rest of the three districts makes it less than Pathankot district. While in the overall Majha zone the electricity connections are only 32.5%. In the modern era of human beings, 62.5% of respondents from a community are still living without electricity where all the basic equipment of daily life needs a power connection.

The subsequent factors emerged as the primary cause of the lower quantity of electrical connections among the Gujjar homes:

- 1. Outside of the settlement, in the fields, reside Gujjars. The State power agency finds it extremely difficult to supply the wires and poles needed for a connection there.
- 2. Gujjar households have poor financial circumstances; they are unable to pay their electricity bills.
- 3. Because they are a nomadic people, Gujjars do not own a fixed home. Therefore, they don't go for a power connection.
- 4. A few Gujjars lack the required identity documents, which are needed in order to apply for a new power connection.
- 5. Gujjars live in kacha houses which are made up of wood, bamboo and rice straw. Some incidents have been reported of short circuits in which they had lost their house and cattle were burnt. Gujjars are afraid of fire caused by electricity.

Gujjars are still following their primitive culture, which does not have much requirement of electricity. Gujjars also want to enjoy their life with electric equipment as modern men but the above-mentioned barriers do not allow them to do this. So, a majority of Gujjar families are living without electricity connection unwillingly.

# 6.12. Use of L.P.G for domestic fuel in Gujjars families

The Indian central government promoted LPG as a home fuel through a number of initiatives. In comparison to the conventional fuels used in rural households, it produces remarkably minimal pollution. Despite being quite affordable and simple to adopt, Gujjar households refuse to use it as fuel in their cooking.

Total no.	L.P.G.	L.P.G.	No use	No use	Have 1	Have 2	Use L.P.G.
of	using	using	of	of	cylinder	cylinder	cylinder
respondent	Gujjar	Gujjar	L.P.G.	L.P.G.	of	of	without an
families	families	families	in	in	L.P.G.	L.P.G.	authorised
		(%)	Gujjar	Gujjar			connection
			families	families			
				(%)			
200	28	14%	172	86%	28	0	20

Table no. 6.11: connection of L.P.G. availed by the Gujjar families in Majha Zone.

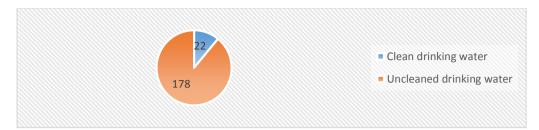
The above data shows unawareness of Gujjars regarding L.P.G. fuel. A huge percentage of non-consuming L.P.G. families disclose their disinterest consumption of L.P.G.

# 6.12.1. Why Gujjars does not prefer L.P.G.

- L.P.G. cylinders are costly to Gujjars in comparison to other conventional fuels used in rural homes.
- 2) It is difficult for certain Gujjar households to obtain a new L.P.G. connection as they are unable to produce the necessary paperwork to the L.P.G. dealer.
- 3) Due to their antiquated beliefs, they consider LPG to be an explosive fuel that might endanger their livestock and wooden homes.
- An L.P.G. connection holder receives a direct payment of the subsidy of the cylinder into their bank account. As a result, Gujjars without bank accounts are not eligible to receive government subsidies.
- 5) Gujjars are living a nomadic life, they took it difficult to carry gas cylinders and gas stoves with them. They can arrange wood pieces and rice straw easily for fuel use in their kitchens.
- 6) Since raising animals is the Gujjars' primary source of income, they gather animal excrement and prepare dung cakes, which they use as fuel to start fires and cook meals.
- L.P.G. cylinders are getting more expensive every day. Their domestic budget is negatively impacted by it.

# 6.13. Availability of clean drinking water

Man cannot survive in good health without access to clean drinking water. A living thing needs water to survive. It aids in the body's detoxification and hydration of humans. A high concentration of total dissolved salts (T.D.S.) in water is toxic to humans. For humans, it might lead to several illnesses. Gujjars, however, lead a nomadic lifestyle, which makes it difficult for them to readily obtain pure, clean drinking water.



Pie chart no. 6.6: Availability of clean drinking water to the Gujjars in Majha zone.

Just 11% of respondent families 22 in numbers have access to safe drinking water, while 89% of families 178 in numbers are forced to utilize filthy water for everyday needs and drinking. which, given that the country's indigenous people still lack access to potable water, is a really pitiful fact. It causes harmful problems for the community.

- Gujjars are living the nomadic life, they are still moving from one place to another with their cattle. so, they cannot carry clean water in such a big quantity to satisfy their water-based needs. Hence they drink water which they get from the nearby locality.
- 2. Some of the villages are providing fresh and clean water to villagers through water supply pipelines but the habitats of Gujjars are located outside the village, where the water supply system has not been spread out.
- 3. Due to the lack of electricity connections, they are unable to make tube wells from there they can get fresh water easily.
- 4. Gujjars, who are living on the rental land, cannot install submersible motors, without the landlord's permission.
- 5. The economic conditions of Gujjar families is not healthy. So, it seems very difficult for them to afford an R.O. water purifier.

Hence, The Gujjars in the Majha zone are still deprived of the availability of clean drinking water. It shows that they are unable to fulfil their basic necessity of daily life. It leads them towards several physical illnesses. Families do not have pure water for drinking purposes, they get water from the tube wells working in the fields of villages or houses near their Deras. Lack of clean water also has a bad impact on their occupational life, most of the Gujjars are still following their traditional cattle-rearing occupation. Cattle also need a large amount of clean drinking water. However, Gujjars are not in a position to fulfil the clean water requirement for their cattle with their limited resources, which is a very sad side of their life.

#### 6.14. Medical and health life of Gujjars

A man has to be well in order to carry out his daily responsibilities, as a sound soul can only reside in a sound body. In any case, a sick person's body becomes lifeless and incapable of demonstrating any interest in any of the tasks. He then seeks medical attention in order to get better from his ailment as quickly as feasible. For this reason, it's critical to offer society the greatest medical care possible. These days, people get health and medical insurance in order to reduce the costs associated with receiving medical care when a family member is hospitalised for whatever reason. The Indian government, both national and State, has implemented many programs aimed at giving the impoverished and underprivileged population free health and medical insurance. in order to provide free medical care to those who fall below the poverty threshold. Gujjars have substandard living circumstances. Additionally, they can use the government's health insurance programs. Nevertheless, none of the Gujjar family members in the Majha zone has registered for government health programs. Not a single household in the district, out of the 200 respondents in the research, expressed interest in health insurance.

- 1. The unawareness regarding the government schemes is the biggest barrier in the path of their medical facilitation.
- The Gujjars were misled by their local religion into believing that Islam forbids the purchase of any kind of insurance, including medical insurance. They advocated abstaining from all unlawful religious practice.
- 3. The majority of Gujjars are living in extreme poverty and are unable to pay any portion of the premiums for their health insurance.
- 4. Gujjars lead a nomadic lifestyle; the majority lack permanent residence and stable housing, which makes it challenging for them to meet the requirements necessary to be enrolled in government health insurance programs.

Nonetheless, Gujjars are not signing up for the State and federal governments of India's medical and health insurance programs. Gujjars continue to follow their ancient, traditional ways of life, favouring home cures for family members who are unwell.

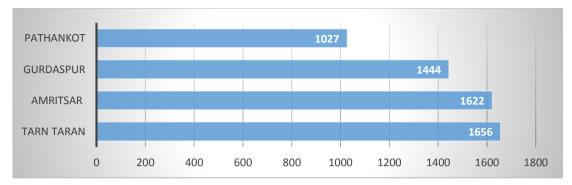
# 6.15. Livestock of the Gujjars in Majha zone

The Gujjar community continue to live according to its traditional way of life and employment. They continued their custom of raising cattle, which enables them to preserve the community's archaic customs and culture. Gujjars take good care of their livestock, treating them as members of their own family. The Gujjar people rear cattle, which consists of goats, horses, buffalo, oxen, and cows. Their mature cattle and young animals are kept apart. The majority of the cattle are domestically produced through local cattle breeding. In the Majha zone, Gujjars' primary source of income is cattle ranching. To support themselves, they breed cattle, sell their milk, and make a living. It's a low-profile job with a lot of effort and little pay. The Gujjar people dedicate their entire day to tending to their cattle. They drink the milk of mature cows and buffaloes in the morning, take them out for grass grazing in the afternoon, and then drink the milk once again in the evening. After that, they deliver milk to homes and dairies for sale. It discusses the Gujjars' everyday activities.

Category of cattle	Buffaloes	Bullock	Young stock	Total cattle
Number of Cattle in the district	3694	105	1950	5749
Cattle average per family	18.47	0.52	8.25	28.74

Table no.12: Number of livestock of Gujjar community in the Majha Zone.

The aforementioned data indicates a clear trend among Gujjars to grow buffaloes rather than cows in their cattle yard, because cows have a shorter average life span than buffaloes and require more care. Bullocks were solely utilised by the Gujjars for two things: first, to draw their bullock waggon, and second, to acquire the buffaloes' breading. In the Majha zone, there were 200 respondent families and 5749 total cattle owned by Gujjars. Within the Gujjar family, the greatest number of cattle is 79, valued at Rs. 3450000, while the lowest number is 10, valued at Rs. 330000. The approximate worth of all the cattle is Rs. 61111000, meaning that each household received an average of Rs. 1222220.



Graph no. 6. Number of cattle in the different districts of Majha Zone.

The cattle are the main assets of the Gujjar community. The prosperity of a family in the Gujjar community is measured only based on the number of healthy cattle. Hence, the graph reveals that Tarn Taran district is at the top position in the cattle ranking of all the four districts of the Majha zone. The Pathankot district has the least number of cattle because the Gujjars of the district had sold some of their cattle to purchase a piece of land to have a permanent settlement and the children of them are seeking an alternative to the nature of their employment. Hence, the quantity of their cattle is decreasing over time. The Gujjars in the Tarn Taran and the rest of the two districts of the Majha Zone are still living in the nomadic culture and depend upon their traditional occupation which is animal husbandry where they need the maximum number of cattle to encourage their livelihood.

# 6.15.1. Amenities to livestock

For any living thing to exist on Earth, a few particular conditions must be met. The Gujjars' livestock also need certain supplies in order to be fit and healthy.

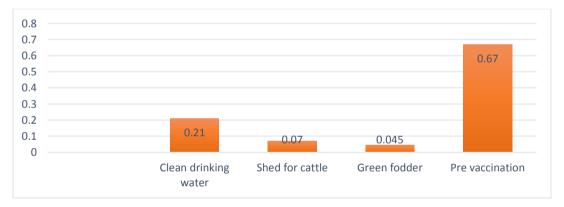
Category	Clean	drinking	Shed	for	Green	Pre
	water		cattle		fodder	Vaccination
No. of respondents providing the facility (out of 200)		43	14		9	134
Average	(	0.21	0.07		0.045	0.67

Table no.6.13: Facilities provided to the cattle by Gujjars of Majha Zone.

Cattle eat mostly green fodder and water in their diet. Water helps them stay fresh and hydrated, which encourages them to produce more milk. Water that is pure and clean

is therefore more crucial for cattle. Sadly, Majha zone Gujjars are unable to give their cattle access to clean water. As can be seen from the above table, only 43 respondents provide their cattle with clean water; the remaining 157 respondents are compelled by their circumstances to provide their cattle with dirty water from ponds or sub-canals, which is extremely unhealthy for the animals.

India's northwest region experiences both extremely hot and cold weather. Keeping the cattle in the covered area is a crucial necessity for dairy farmers in order to protect them from extreme heat and cold. Only 14 Gujjar families, out of the 186 respondents, provide their cattle with a shed; this means that the cattle are kept in the open without a shed, which is unhealthy and unhygienic. Because a shed doesn't provide enough cover during the monsoon season, houseflies and mosquitoes spread disease in the vicinity of the cattle.



Graph no. 6.10.: Facilities provided by Gujjars to their cattle

The major food source for cattle is green fodder. Since most Gujjars are unable to provide their cattle with certain green fodder, such as sorghum (chari), lucerne (barseen), etc., they bring their cattle to the village fields in the afternoon for grass grazing. Merely 9 respondents in the Majha zone were able to provide their cattle with the authorized green fodder, while the rest 191 respondents allowed their livestock to graze. However, it is occasionally unsafe for the cattle to graze on toxic or poisonous grass. Cattle can contract dangerous diseases just as other living things, and medical stores and veterinary facilities offer pre-vaccination. The primary job and sole source of income for the Gujjars in the Majha zone is raising cattle, thus they are terrified that their animals would become unwell since it might result in financial losses and put their livestock in danger of dying. Therefore, in order to protect their cattle from frequent

illnesses, 134 respondents had given them pre-vaccinations. These figures demonstrate some proactive measures taken in relation to the wellbeing and health problems of their livestock.

# 6.16. Average Milk sold by Gujjar

The Gujjar people continue to live according to their custom of raising cattle. They sell the milk from their cow to get money. As a result, their primary source of revenue is the milk from their cow. Milk production never remains constant; instead, it forms a zigzag pattern. The weather, the availability of feed, the condition of the cow, etc., all affect milk output. To acquire more milk from their cow, Gujjars make every effort. However, because they lack the necessary resources to boost milk production with supplements, they occasionally have to settle for the poor milk output. Gujjars make money based on a quantity of milk production. Gujjars' instable income is encouraged by variable milk output. How many cattle the Gujjars own affects how much milk they produce as well. While some wealthy Gujjars possessed large herds of cattle, others had relatively few.

Because of this, the amount generated varies according on the number of producers. Based on gathered data, it was shown that Gujjars receive a minimum of 5 litres of milk each day from their cow, with the highest to be 45 litres. During the arranged interviews, Gujjars revealed that the licensed agencies purchase their milk based on the amount of fat in it; they pay 5 rupees for every gram of fat. Their milk typically contains five to seven grams of fat. As a result, the price range for their milk is 25 to 35 rupees per litre.

The number of	Average Sale of	Average Price	Average Sale	Average Price
respondents.	Milk in a	of Sold Milk in	of milk in a	of Sold Milk in
	Day(litres)	a Day (Rs.)	Month (litres)	a Month (Rs.)
200	22.5	675	759	22770

Table no. 6.14: Average sale of Milk by Gujjars in Majha Zone.

The above data was collected from the 50 respondents of Gujjar families in Tarn Taran. It reveals that the average production of milk by Gujjar in the Majha zone is 19 litres per day. Through which they earn 675 Rs. after selling their milk. Gujjars families in the Majha zone sell 535 litres of milk in a month with a value of Rs.18725. whereas the

minimum value of sold milk in a month by a Gujjar respondent is Rs. 5250 and on another hand, Rs. 47250 is the maximum value of milk sold by another Gujjar family in the Majha zone.

Since milk is the primary source of revenue for Gujjars in the district, understanding the structure of the daily and monthly milk sales is crucial to investigating the economic circumstances facing them. Their monthly and yearly revenue is affected since the sale of milk is never steady.

#### 6.17. Tribal Justice System

The system of courts that interprets and applies the law on behalf of the State is known as the judiciary. Ensuring fair justice is frequently the responsibility of this branch of the State. The system of courts that interprets, defends, and applies the law in legal proceedings is known as the judiciary, sometimes called as the judicial system, judicature, judicial branch, judicative branch, court, or judiciary system.

The phrase "Tribal Justice System" refers to the entire judicial branch of an Indian tribe, including its employees. This includes, but is not limited to, lower courts, appellate courts (including intertribal appellate courts), circuit rider systems, alternative dispute resolution systems, and traditional methods and forums for resolving disputes. All of these systems are established by inherent tribal authority, whether or not they are courts of record.

As a result, the Indian tribal population continues to use the ancient legal and judicial system. They are also able to maintain their uniqueness from other tribes and communities because of their tribal court system. They abide by the laws established by their forefathers, with some being added later. Being a nomadic group, the Gujjars still have a sizable portion of the population that travels about in order to support themselves. Nonetheless, they are able to maintain a connection with their heritage because to their established legal system. They can also use this mechanism to help them settle conflicts inside the community.

The Gujjar tribe's methods of controlling appear to have evolved from other Indian tribal groups in a very similar way. Their tribe and the legal system are being profoundly impacted by the dynamic social structure of today. The Gujjar tribe has its

own set of panchayat rules that are tailored to its particular needs and circumstances. The Gujjar tribe continues to follow a long-standing custom in which the panchayat uses the customary laws of the tribe to help resolve a variety of internal issues. Amidst the fast-evolving Indian mainstream and Western cultures, numerous personal issues can surface that are challenging to resolve conventionally. In these situations, any individual or family may be expelled from the Biradri in the underdeveloped areas by the Biradri Panchayat (community council). There is a wealth of evidence from the Gujjar tribe that shows how many people or families are driven into prostitution because they are unable to behave or fit in with the tribe's mythical traditions and ethos, either as a result of external circumstances or the satisfaction of desired emotions.

However, in today's fast-paced world, under the pressure of glamour and the pressure of ambition, today's educated youth sometimes deviate from their tribe's customs. In such cases, Gujjar society's judicial system has the power to punish the accused person or family in accordance with the rules laid down by panchayats approved by the community.

The court, committee, court, bench, jirga etc. are all part of biradri panchayat, which is the name used by various Gujjar groups in the Gojri language, a group of various clans or elder of each tribe, which is similar to panchayat Panchayat means a judicial authority for settling mutual disputes that can be considered legal without going to court. Also known as kabila panchayat or lok adalat, Biradri panchayat is where the wise people and chief decide various cases. The Biradari panchayat does a lot of things for the interest of the Gujjars. The population of the kabila panchayat includes very large number of people. This is because in the way, more people are given importance. Because in this way, decision can be easily made. Biradri Panchayat named Jirga is very old. Along with the Gujjars, it is found in India from Central Asia (Afghanistan) with various Gujjar groups and has spread throughout India. Among the Gujjars, the Jirga is a tribal legal system. However, this is not recognized in the Constitution. It is also feared that if the government does not acknowledge it, it may end soon. The government does not help them financially. But on the contrary, Jirga is very popular in Pakistan and Afghanistan. It also has a legal status there. The one who, if necessary, can even sentence the accused to death, and no one dares to complain about it. Jammu and Kashmir Jirga also functions without legal recognition. But the Jirga should be given legal recognition in social matters so that the Jirga exercises can continue. This also eases the burden on State courts and court cases can be processed quickly. Today, even a small case takes several years in the courts, due to which his label also ends, and the matter does not remain important. Sometimes even that person's life ends up contesting the case. By getting these panchayats recognized by the government, the cases are resolved quickly and justice is also delivered quickly.

The head of the tribal panchayat is called Mukaddam. Panchayat plays a very important role in tribal life. Earlier tribal women were not elected as panchayat heads and were not consulted. But nowadays, when education and awareness spread among the people, Gujjar women also started to be elected as Panchayat Heads and Panchayat members. Mukadam is elected on the basis of patriarchy and Sarva Samiti (unanimity) system. In patrilineal selection, preference is given to a suitor whose parents remained blameless suitors, and after his death, the wise son of the deceased suitor is handed over by mutual agreement. During his lifetime, the suitor can transfer his possessions to the benefactor of his family, as long as the people of the community do not oppose his personal choice.

#### **6.17.1.** Tribal committee elections

All the wise sit together to consult about an honest, wise, orderly and sensible person and to choose a candidate for Mukadam. Advice and suggestions were also requested from the commoners of the tribe. If the people of the tribe raise their hands to say yes, that person is chosen. There is no written process during Panchayat elections. The choice of costume is verbal. The selected person must be mentally sharp even if illiterate. Most of the cases are above 40-45 years but there is no age limit. A minor can become more comfortable than he can be a Head, but he must be an adult. Many Gujjars are also called Mukadam Jail. Many places also choose such cases who are financially very strong and have a large family. A person belonging to the Gujjar tribe cannot apply as a probationary candidate. Only public opinion can determine a tribal person. In the Gujjar tribe, a fresh suit has been chosen by the following eligibility criteria of selection:

- 1. A person whose father is involved.
- 2. Who to choose unanimously among the tribal people

- 3. Familiarize yourself with the tradition.
- 4. Not blind, deaf, dumb or disabled
- 5. Be an adult.
- 6. Who is not a police informer
- 7. Not financially weak.
- 8. For adultery, theft, murder or rape is not punished by the Panchayat.
- 9. Do not be biased.
- 10. Able to understand spoken words.
- 11. Be confident, honest and understanding.

The other members of the Biradari Panchayat are also elected unanimously, as is the election of the Court of First Instance. The number of members, including the Panchayat's Mukandam, varies from three to seven depending on the population density of the area.

The Panchayat usually intervenes only when a particular case or problem becomes complicated. Panchayat proceedings can last anywhere from a day to a month. It all depends on the seriousness of the dispute or crime. The following topics are covered under Gujjar tribal justice which are discussed in detail.

- 1. Cattle-related disputes over pasture disputes
- 2. outside caste marriage
- 3. Divorce
- 4. Adultery
- 5. Police information
- 6. Murders
- 7. Disputes between husband and wife
- 8. A married girl will refuse to settle with her husband.
- 9. Molesting a girl or woman of the tribe
- 10. Violating tribal traditions
- 11. A woman of a tribe staying overnight outside the camp for no reason
- 12. love marriage
- 13. Regarding misuse of exchange marriage practice

Gujjars believe in Biradri Panchayat because it does not involve any expenditure. Decisions are made quickly and in one's own home or nearby locations. These people cannot tolerate police interference in their affairs, they have more faith in the community panchayat and the panchayat still accepts them.

In the Gujjar tribe, prevention of violence, protection of the rights of all people living in the tribe, and unity of the whole tribe are considered the main religions and duties of the tribal legal system. In most cases, the Panchayat calls for resignation. The tribal panchayat imposes very severe punishment on the culprit. which are the following -.

- 1. Apology to the tribal group
- 2. Blackening the face
- 3. Expulsion from the community
- 4. Slapping the face in front of the Panchayat with own hands
- 5. Getting the guilty party to work for a certain period,
- 6. Rubbing the nose on land or in feet of victim.
- 7. Smudged the soil with own hand in head
- 8. Corporal punishment
- 9. Feast the whole tribe
- 10. Giving money, land or goods as a fine to the accused
- 11. Taking off the turban in hands and holding it in front of Panchayat

In short it can be said that Jirga Court, Panchayat and Mukadam play an important role in resolving the petty disputes of Gujjar people. In this way, people are largely saved from the Supreme Court and daily harassment is avoided. It saves not only time but also money. It is also true that the Jirga system is not as strong as it used to be. But it is very important to make the Jirga system as strong as before. Since people's problems in getting matters to the Jirga do not increase, cases are taken in their districts and the burden in State courts is reduced. Their number is very large today, and the experiments continue for several years. These Jirgas in the form of Lok Adalat date back to the birth of a man and especially in the Gujjar community this process continues till now. A fair trial is very important for justice. There is no doubt that in the Jirga system, as in other systems, efforts are made to obtain unilateral decisions by bribing judges and prosecutors with money, land, cattle or other valuable bribes. Therefore, the innocent and poor do not get proper justice. But it is very little. It is also important to note that the tradition of Jirga is gradually declining along with the government panchayats. This tradition of Gujjar Jirga is also important because it helps these people to keep themselves safe and avoid victimization by other people. So Jirga was the best tool to remove oppression and it should be preserved with dignity and government should take concrete steps to officially recognize these Jirgas, Kachahris, Kabila Panchayat or Biradri Panchayat so that it can make Gujjar's life easier.

#### 6.18. Conclusion

The Majha zone of Punjab lies on the India-Pakistan border. It covers the major part of the Northern Punjab. It is nourishing the 5879 people of the Gujjar community. They are living in their Deras (temporary houses) which are 481 in number in the Majha zone. The research work has been done on 200 Gujjar families from the 40 most Gujjar-populated villages of the district, after the collection of primary data from oriented respondent families with the interview method in the field of Majha zone. The population of respondent's family members was 1299.

Modern man is trying land on the moon whereas the Gujjars are still living a nomadic life, they spend their whole life moving from one place to another. Near about 65% of Gujjars in the Majha zone are living unsettled lives, they do not have their own home. They are living on rent or lease and somewhere they are living illegally on government land.

In the Majha Area, all interviewed respondents are self-employed. Their main occupations are livestock and dairy farming inherited from their ancestors. Today, cattle breeding has become a symbol of their identity in the community. Finding another job is very difficult as most Gujjars are illiterate. They take their cows to graze in the fields and sell their milk at the market twice a day (morning and evening). The whole family helps him run his business. They sell the milk from their cattle and earn some money for regulating their expenses. In the Majha zone, only 22% of Gujjars are earners whereas 78% of 1299 are hooked on the earners. While there are also some barriers in the field of their employment, it is affected by some factors like as in summer season buffaloes give less milk as compared to winters, capital demanding occupation, less availably of green fodder for cattle, nomadic life and cattle health, etc.

The educational trend in the Gujjars of the district is pathetic. Only 21% of Gujjar children are availing the school education on the other hand 79% are still illiterate, numbers are not encouraging for a developing nation. The Gujjars are not very aware of school education, however, the trend is transforming toward a positive attitude regarding school education. The young generation of the Gujjar tribe is showing some positive trends in getting a formal education. They are sending their children to schools. Whereas some of them prefer to send their children to Masjid to get Islamic Education in Urdu and Arabic language. Here they think their children will follow the religious culture to live righteous lives.

The present research revealed the prerequisites to live a proper life. to disclose the facts and data which show the number of assets held by the Gujjars, which helps to reveal the social and economic life of Gujjars in the Majha zone. In the Majha zone, 200 respondents were selected for the Research work and only 61 Gujjar families have their land and the rest of 139 families were landless. This means that only 30.5% of Gujjar families have land ownership. The rest of the 69.5% are still living on rent, lease, or vacant spaces of government like Mandi (Grain Market). However, the trends in the Pathankot and Gurdaspur District are changing, and Gujjars are trying to get permanent settlement. They sell a major quantity of their cattle to purchase a piece of land. Where some Gujjar do not have many cattle to sell and do not have sufficient funds to buy land are living on rent or lease and are forced to live a nomadic life.

The Gujjars live in two types of houses one is a mud house (made up of wooden, mud and bamboo sticks) and the other is a Concrete house (made up of concrete and bricks) only 10% house of Gujjars are made up of bricks and concrete rest of the 90% Gujjar are living in mud houses. In the Mud house, Gujjars face the biggest problem that they have to spend 15000 -25000 for the reconstruction of the house after 6 months because rice straw and other material cannot last for more than six months, which affects their economic life. In the rainy season, the roof of their mud house starts to drip and the entire household area turns into a mire land.

In this modern era, the mobile phone is essential as oxygen for the human being. So, it is the cheapest and easiest mode of communication to one's belonging. The percentage of mobile users is quite astonishing, 88% of respondents i.e. 176 out of 200 were using

mobile phones, which shows that sufficient numbers of Gujjar families are using mobile phones. However, only 13% of mobile phones are smartphones which are used only by the young generation of Gujjars and the rest are using basic mobile phones, while the rest of 87% of mobile users have basic keypad mobile phones, because only these mobile phones are budget-friendly. They cannot afford expensive mobiles due to their low income.

Gujjar is a nomadic community who has spent most of their lives travelling. The study aimed to investigate the types of vehicles Gujjar own and how they use them. The study considered four types of personal vehicles: bicycles, scooters, motorcycles, and automobiles.

In the Maja zone, 89% of the 200 households surveyed own a vehicle. Only 11% of those who do not have their vehicle. Of the 83% of families that own a motorcycle, only 10% of Gujjar use bicycles for local transportation. Bicycles are the cheapest mode of transportation and do not have running costs like other cars. Gujjars prefer to buy pre-owned vehicles at cheaper prices than brand new. They buy the vehicles on finance anyhow they face several issues with getting finance from authorities due to a lack of proper documentation. They choose motorcycles instead of scooters or cars because it also helps them in their profession to carry milk containers.

139 Gujjar families owned heavy vehicles for labour assistance. This means that 69.5 % of the Gujjar community in the Maja zone can carry fodder for their livestock from the fields. Overall 30.5 % of Gujjar have no agricultural transport, meaning more than a third of her family members in communities within the district are unable to meet their basic job needs. In the Majha region, 58 tractors and trolleys are owned by Gujjar out of a total of only 200 respondents. Gujjar always prefer used tractors and trolleys because the price of a brand new tractor and trolley set is over one million Rupees and they cannot afford that amount. On the other hand, used tractor wagons are available in the market at prices ranging from 80,000 to 400,000 Rupees, depending on the conditions. Tractors are expensive, but suitable for transporting large amounts of green fodder and rice straw for livestock. For the Gujjars, horse-drawn carriages are a good option for occupational transportation and personal needs. However, although horse-drawn carriages are cheaper and less expensive to maintain than tractors, they have

some limitations as they can only transport very small amounts compared to carts. Horse-drawn carriages are difficult to navigate in mud areas during the rainy season. There is always the danger of injuring a horse or cattle when carrying a moderately heavy load.

Gujjars are living with only some of the essential needs of a human. The handful of pieces of evidence certified that convenience items like televisions, refrigerators, washing machines, and touchscreen mobile phones are countable on fingertips. They are living in very modest conditions. Gujjars are not economically strong to improve their professional structure.

In the Majha area, all four districts have only one graveyard (kabaristhan) for the Gujjar tribe or Muslims which is in Kathunagal, a village in the Gurdaspur district. This is the biggest disaster for a tribe that they have to go a long and hard way for a funeral ceremony of their tribal member.

The Gujjar live hand-to-hand, and their economic resources are very limited, so whenever they need extra money for out-of-budget spending, they look for credit. Most Gujjars rely on private financiers due to the heavy paperwork required in the public financial sector. Sometimes they are trapped by in frauds on financial part due to their illiteracy and lack of knowledge. They are living nomadic life so unable to fulfil the requirements to avail of loans from government societies or banks.

In 2009, the Government of India introduced a unique identification number for Indian citizens, commonly known as the Aadhaar Card. Nowadays, Aadhaar cards have become very important and indispensable in the daily lives of ordinary people to take advantage of government programs. The Aadhaar card is the primary requirement as an identity document for Indian citizens in all sectors such as private and government banking, education, telecommunications and automobiles. The Gujjars are also native to India and have the right to receive UIDAI. In the Maja zone, 588 respondents have Aadhaar numbers only. The Gujjars are becoming aware of the use and importance of the Aadhaar card and are enrolling themselves in this unique identification program.

Electricity plays an important role in making human daily life move quickly and easily. Most appliances and devices run on electricity. When the daylight ends, the rooms, houses and streets are illuminated with bulbs to calibrate the work in artificial light. However, the lack of light makes daily life difficult. Most of the houses in the village have electricity. In the Majha zone, 56 Gujjar houses are connected with electricity, and 144 households live with the electricity of 200 respondents. During the hot summers of Punjab, they have to live in darkness at night without fans or refrigerators. 1/3<sup>rd</sup> part of Gujjar families in the Majha zone are living without power connections showing the hard life of the tribal people.

The central government of India has taken various steps to facilitate the kitchen with L.P.G. as a household fuel. It has a very low environmental impact compared to conventional fuels used in rural households. Although very cheap and easy to estimate, Gujjar families still do not embrace it as a fuel in their kitchens. Gujjars consider L.P.G. cylinders expensive as compared to other traditional rural household fuels. Gujjars are living a nomadic life, they find it difficult to carry gas cylinders and gas stoves with them. They can arrange wood pieces and rice straw easily for fuel use in their kitchens.

In this age of modernity, the Gujjar families are not getting clean drinking water. Only 11% (22 by number) of households surveyed had safe drinking water, and 89% (178 by number) encouraged families to use impure water for drinking and daily necessities is persuading. This figure is very disappointing for the State, as locals still do not have access to clean water. It causes unhealthy problems in society.

They have adopted the traditional occupation of cattle herding, which helps preserve the community's primitive cultural activities and folklore. The Gujjars are good with their livestock and treat them like family. Livestock kept by Gujjars includes cattle, buffaloes, cows, goats and horses. A young cow and an adult cow live together. The majority of the cattle are locally bread-fed and locally raised livestock. Livestock farming is the main source of income for the Gujjar tribes of the Maja region. They raise cows, sell milk, and earn money to support themselves. It's a very hard and lowpaying job. The Gujjars tend their livestock all day long, milking it from adult cows and buffaloes in the morning, taking them out to pasture in the afternoon, and milking them again in the evening. The milk is then sold to dairy farms and households. The above study concludes that the majority of the Gujjar tribe in the Majha zone of Punjab is still living a nomadic life, they are following their traditional culture and lifestyle. Gujjars are living in hand-to-mouth conditions and are unable to get comfort and a luxurious life with modernity due to their low-income profile and limited sources of earnings. Gujjars are physically strong and hard workers, they wish to work with other citizens but the common people still do not accept them as members of the society. Many of the people deals with them (milk business) but are not ready to treat them as a healthy part of our society. They also want to live like a modern man but their nomadic life, low literacy rate and less income are the biggest obstacles in the way to emerge as a contemporary human.

# 16.19. Suggestions and Recommendations

The following Suggestions and Recommendations would to uplift the contemporary conditions of the Gujjar tribe in the Majha Zone:

- The Deputy Commissioner of the concerned districts should survey to know the basic requirements of the tribe and should fulfil those as per government norms.
- Punjab Administration bodies can play a vital role in facilitating the Gujjar tribe with the fulfilment of their needs. So they would be able to shake hands with the modern era of society.
- The Gujjar community have a major issue, they have only one graveyard in the four districts which is in Kathunangal Village of Gurdaspur District. Therefore, they have to go a long distance to make funeral cremation of their loved ones after they die to pay last ceremonies. the Punjab Waqf Board has a large piece of land in several villages in Punjab. The Gujjar community should contact the Punjab Waqf Board through district administration to get some land for a new graveyard.
- District health officers must send teams for polio drops and vaccinations to the infants. So their children can be saved from major diseases and they would be able to live a healthy life in future.
- Camps or meetings must be organised for awareness regarding family planning in the Gujjar families. So, they can control their birth rate.
- Medical camps should be arranged from time to time for the general check-up of tribal people especially for females.
- In the rainy season, the surroundings of the Gujjar houses turn muddy and rainwater accumulates nearby, due to which mosquitoes breed in large numbers an malaria continues to spread. The health department must send teams to spray the pesticides to protect the Gujjar families from mosquitoes.
- In the Gujjar families, many of the females give childbirth at home, which is not safe for the mother and infant. The pregnant women of the Gujjar community must be identified with the help of an Asha worker of the concerned village and given appropriate medication from a nearby hospital and must be sent to the government hospital for delivery.

- Veterinary doctors must regularly visit for the check-up of their cattle and should be pre-vaccinated to procure from major diseases.
- In order to be the part of main stream society, the Gujjars should adopt the modern education to open the horizons for them. Although their elders had not gone to school to attain formal education, however, this is the demand of the modern phase. Hence, they should send their young generation to school. They will get knowledge of the world and be eligible for jobs in government or private sectors.
- The Gujjar community has been following the traditional occupation of cattle rearing. They must encourage dairy farming with self-developing counters for the sale of milk and milk by-products like curd, cheese, butter, etc. It will help them to upsurge their income.
- The Gujjar community and the youth should also take up other ancillary businesses like cattle trading along with their traditional business.
- The Gujjar community have a trifling number of bank accounts. They should open more savings accounts in banks. With this, they can have small savings and funds for their difficult time. it will also help them to get loans from banks. They can also use the savings account passbook for their identification document.
- A major part of the Gujjar tribe is still living the nomadic life, which dominates their socio-economic life as well. They have to change their tendency to move from one place to another with the entire family. They must think of getting a permanent settlement. This will bring stability in their life and they will be able to utilise it in their progress instead of wasting time and energy in their hectic life.
- All the adult members of the Gujjar community must enrol themselves in the voter list of the concerned constituency. The voting right can give them recognition in the political institution. They can also get voter identification cards from the government and can utilise them as identification documents for various purposes.

# 16.20. The welfare Government scheme for lower-class families

- The deputy commissioner of the districts should instruct to enrol them under the Ayushman Bharat National Health Protection Mission. Hence, the members of the Gujjar tribe can also get free medical treatment and live healthily.
- Pradhan Mantri Jeevan Jyoti Bima Yojana(PMJJBY) is a national scheme started by the central government in 2015. It provides risk coverage under this scheme for Rs.2 Lakh in case of death of the insured, due to any reason. The district administration should be aware the Gujjar people can benefit from this scheme by paying a small amount of premium annually.
- As a result of research work, Gujjar families prefer cow dung or wood as fuel instead of L.P.G. They cannot afford gas cylinders from the black market because of their high price. They must apply under the "Pradhan Mantri Ujjwala Yojana" and get a free L.P.G. connection and they will get the subsidy in their bank accounts. It will save their time to collect the wood and cow dung for fuel and they will also contribute to protecting the environment from harmful smoke produced by household fuel.
- The Gujjars are living a nomadic life. They do not have permanent residence, they should enrol under the central government housing programme Pradhan Mantri Awaas Yojana –Gramin (PMAY-G) 2016. This programme aims to provide Pucca Houses with basic facilities to all homeless households and households living in Kucha and run-down homes.
- The central government of India took the initiative to open their account in the Sukanya Smridhi Yojana for girl children. In this scheme, parents have to deposit a small amount in the account of their girl child. For 15 years they will get the amount with worthy interest after 21 years. Hence, Gujjar families must open an account of their girl children in Sukanya Smridhi Yojana. So, they can keep the amount to secure the future of their girls.
- The Block Development officer and village head (Sarpanch) should enrol the youth of the Gujjar tribe in the Mahatma Gandhi National Rural Employment Guarantee Act 2005 (*MGNREGA*) as unskilled labour. Hence, they can also get

some ensured work on a daily wage base. This act will provide them the auxiliary jobs and make them economically better.

# **List of Tables**

# 1. Chapter II: Introduction

1.1 Table no. 1: List of oriented Districts and villages

#### 2. Chapter II: Social status of unsettled Gujjar in Tarn Taran District.

Table no. 2.1: sample size of Gujjars in Tarn Taran District.

Table no. 2.2; Percentage of Earners against the Dependents.

Table no. 2.3: Percentage of Land owner Gujjars in the Tarn Taran District.

Table no. 2.4: Housing Nature of Gujjar community in Tarn Taran District.

Table no. 2.5: Type of the Inhabitation of Gujjars in Tarn Taran District.

Table no.2.6: Household Items in the held by Gujjar community in Tarn Taran District.

Table no.2.7: Agricultural vehicle owned by the Gujjar community in the Tarn Taran District.

Table no. 2.8: Numbers of Aadhaar cards having the Gujjar community in TarnTaran District

Table no. 2.9: Level of School Education Attained by Gujjars in the Tarn Taran District.

Table no. 2.10: Electricity connection by the Gujjar community in the Tarn Taran District.

Table no.2.11: Number of Gujjar Families using L.P.G. in the Tarn Taran District

Table no. 2.12: Number of livestock held by the Gujjar community in the Tarn Taran District.

Table no. 2.13: Facilities provided to livestock by the Gujjars of Tarn Tarn District.Table no. 2.14: Sale of milk by the Gujjars in the Tarn Taran District.

# Chapter III: Social Status of Unsettled Gujjar in Gurdaspur District

Table no.3.1: Earner percentage of the Gujjar community in Gurdaspur District. Table no. 3.2: land owned by the Gujjars in the Gurdaspur District Table no.3.3: Nature of Housing of the Gujjars in the Gurdaspur District.

- Table no. 3.4: Type of the housing of the Gujjars in the Gurdaspur District.
- Table no. 3.5: Domestic household items used by the Gujjars in the Gurdaspur District
- Table no. 3.6: Agricultural vehicles used by the Gujjars in the Gurdaspur District.

Table no. 3.7: Number of Aadhaar cards having the Gujjar comminute in the Gurdaspur District.

Table no. 3.8: Educational level of the Gujjar community in the Gurdaspur District.

Table no. 3.9: Electricity connection in the Dears of Gujjar community in the Gurdaspur District.

- Table no. 3.10: use of L.P.G. by the Gujjars community in the Gurdaspur District
- Table no. 3.11: Number of livestock owned by the Gujjar community in the Gurdaspur District

Table no 3.12: Facilities provided to livestock by the Gujjar community of Gurdaspur District.

Table no. 3.13: Average Milk sold by Gujjars in the Gurdaspur District.

# Chapter IV: Social Status of Unsettled the Gujjar Tribe in Amritsar District.

Table no. 4.1: Sample size of Gujjar tribe in Amritsar District.

Table no. 4.2: Percentage of Earners in the Amritsar District.

Table. No:4.3 landowners Gujjars in the Amritsar district.

Table no. 4.4: nature of housing of the Gujjar community in the Amritsar district.

Table no.4.5: Type of house of the Gujjar community in the Amritsar district.

Table no. 4.6: Household Items Used by the Gujjar community in the Amritsar District.

Table no. 4.7: Agricultural Implements Used by the Gujjars in the Amritsar

District.

Table no.4.8: Number of Aadhaar cards having the Gujjar Community in the Amritsar District.

Table no.4.9: Education Level among the Gujjar of Amritsar District

Table no. 4.10: Electricity connections availed in the Gujjar community of Amritsar District.

- Table no.4.11: L.P.G. connection having the Gujjar community in the Amritsar District.
- Table no.4.12: Number of livestock of the Gujjar community in the Amritsar District.

Table no. 4.13: facilities provided by Gujjars to the cattle in the Amritsar District.Table no.4.14: average Milk sold by the Gujjar community in the AmritsarDistrict

# Chapter V: Social Status of Unsettled Gujjar in Pathankot District.

Table no. 5.1. Sample size of the Gujjar community in the Pathankot District

Table no.5.2: Earner percentage in the Gujjar community of Pathankot District.

Table no. 5.3: Education level in the Gujjar community of Pathankot district.

Table no. 5.4: percentage of landownership of Gujjars in the Pathankot District.

Table no. 5.5 Nature of Housing of the Gujjar Community in the Pathankot District.

Table no. 5.6: Type of Housing of the Gujjar Community in the Pathankot District Table no.5.7: household items availed in the House of Gujjars of Pathankot District.

Table no. 5.8: Agricultural Implements Used by Gujjars in the Gurdaspur District. Table no.5.9: Number of Aadhaar cards availed in the Gujjars community of Pathankot District.

Table no. 5.10: Electricity connections are availed in the house of the Gujjar community of Pathankot District.

Table no.5.11: Percentage of Gujjar families utilizing the L.P.G.

Table no. 5.12: livestock of the Gujjar community in the Pathankot District.

Table no. 5.13. Facilities provided to cattle of the Gujjars of Pathankot District

Table no. 5.14: Average Milk sales from the Gujjar community of Pathankot

District

# Chapter VI: Social status of unsettled Gujjar in the Majha zone

Table no. 6.1. population distribution of the Gujjars in the Majha zone

Table no. 6.2: percentage of earner in the Gujjar community in Majha zone.

Table no. 6.3: percentage of landowner Gujjars in Majha Zone.

Table no.6.4: Nature of Housing od the Gujjar community in the Majha zone.

Table no. 6.5: Types of Habitation of the Gujjars in Majha zone.

- Table no.6.6: Use of domestic items in the Deras of Gujjar community in the Majha zone.
- Table no. 6.7. Use of Agricultural Implements by the Gujjar community in the Majha Zone
- Table no. 6.8: Number of Aadhaar chard availed by Gujjars in the Majha Zone.
- Table no. 6.9: Education level of Gujjars in the Majha Zone
- Table no. 6.10: Number of Electricity connection of in the houses of Gujjars of Majha zone.

Table no. 6.11: connection of L.P.G. availed by the Gujjar families in Majha Zone.

Table no 6.12: Number of livestock of Gujjar community in the Majha Zone

Table no.6.13: Facilities provided to the cattle by Gujjars of Majha Zone.

Table no. 6.14: Average sale of Milk by Gujjars in Majha Zone.

# **List of Pie Charts**

#### Chapter II: Social status of unsettled Gujjar in Tarn Taran District.

- 2.1. Sample size percentage of Gujjars in Tarn Taran District
- 2.2. Percentage of Earner and Dependent of Gujjar in Tarn Taran District
- 2.3. Education trends in the Gujjars community of the Tarn Taran District
- 2.4: Literacy rate among minors of the Gujjar.
- 2.5. Clean Drinking water

# Chapter III: Social Status of Unsettled Gujjar in Gurdaspur District

- 3.1. Sample size percentage of the Gujjars in Gurdaspur District
- 3.2. Population of respondents in the Gurdaspur District
- 3.3. Literacy rate among the minors of Gujjars of Gurdaspur District
- 3.4: Literacy rate among the Gujjars of Gurdaspur District
- 3.5. Clean drinking water is availed to Gujjars in the Gurdaspur District

# Chapter IV: Social Status of Unsettled Gujjar in Amritsar District

- 4.1. Respondent Population of the Gujjar community in the Amritsar District
- 4.2. Earner and dependents in the Community of Gujjars in Amritsar District
- 4.3. Literacy rate among the minors of Gujjars of Amritsar District
- 4.4. Literacy rate among the Gujjars of Amritsar District
- 4.5. Clean Drinking Water

#### Chapter IV: Social status of unsettled Gujjar in Pathankot District

- 5.1. Sample size of Gujjars in Amritsar District.
- 5.2. Possession of private vehicle in percentage in Amritsar District
- 5.3 Percentage of Clean Drinking Water in Pathankot District

# Chapter VI:Social status of unsettled Gujjar in the Majha zone (Conclusion)

- 6.1. Percentage of Gujjar population in Majha zone.
- 6.2. Employment percentage of Gujjars in Majha zone.
- 6.3. The literacy rate among minors of the Gujjar community
- 6.4. Literacy rate of the Gujjar in the different districts of Majha Zone
- 6.5. The percentage of the Electricity connections in the different district of Majha zone
- 6.6. Availability of clean drinking water to the Gujjars in Majha zone

# List of Graph

# Chapter II: Social status of unsettled Gujjar in Tarn Taran District.

- 2.1. Possession of private vehicle in percentage.
- 2.2. Educational Trends among Gujjars in Tarn Taran.
- 2.3. Facilities provided by the Gujjars to cattle in Tarn Taran District.

# Chapter III: Social Status of Unsettled Gujjar in Gurdaspur District

3.1. Earner and Dependent ratio of the Gujjars in Gurdaspur District.

3.2. Possession of private vehicle in percentage owned by the Gujjars in the Gurdaspur District.

3.3. Education Trend in Gujjars of Gurdaspur District.

3.4. Facilities provide to the cattle by Gujjar

# **Chapter IV: Social Status of Unsettled Gujjar in Amritsar District**

4.1. Number of vehicles availed in the Gujjar community of Amritsar District.

4.2. Population of respondents from Gujjar tribe in the Amritsar District

4.3. Education trends in Gujjars of Amritsar District.

4.4: Facilities provided by Gujjars to the cattle in the Amritsar district.

## Chapter IV: Social status of unsettled Gujjar in Pathankot District.

5.1: Earners and Dependents of Gujjars in Pathankot District.

- 5.2: Educational Trends Among the Gujjars in Pathankot District
- 5.3: Facilities provided by Gujjars to their cattle.

## Chapter VI: Social status of unsettled Gujjar in the Majha zone (Conclusion)

- 6.1. The percentage of earner and dependent in different districts
- 6.2. Educational trends of Gujjars in Majha zone
- 6.3. The percentage of land ownership by ghe Gujjar in the different district of Majha zone
- 6.4. comparision of mud and concreted houses of the Gujjar in different district
- 6.5. Possession of private vehicle in percentage.
- 6.6. The percentage of Aadhaar card holders in the selected area
- 6.7: Number of Bank Account Helder in Gujjar community of Majha Zone.
- 6.8. The percentage of electricity connection in the different districts of Majha zone
- 6.9. Number of cattle in the selected districts of Majha Zone
- 6.10. Facilities provided by Gujjars to their cattle

## List of Maps

- 1. Map of Tarn Taran District
- 2. Map of Gurdaspur District
- 3. Map of Amritsar District
- 4. Map of Pathankot District

## Questionnaire

## Survey for Social Status of Unsettled Gujjar tribe in Punjab

1.Respondent number .....

2. Inhabitant Information

Village Block
Tehsil
District
State

## 3. Information about the head of Family

s.no.	Relation with Head of the	Age	sex	Married / Unmarried	Education	Earner/ dependent	Occupation of earner	Annual Income
	Family							

Name o	Respondent
--------	------------

Father's Name .....

Age ..... Marital status.....

Education .....

Occupation		
------------	--	--

Annual Income	
---------------	--

## 4. Information about the members of Family

Present Address	Previous Address	Permanent Address

5. Address information

6.Are you Self-employed? Yes/ No.

7.If Yes, what is the nature of your employment

- 8. Do you have a family business? Yes/ No.
- 9. If yes, what is the nature of your business?
- 10. Do you own land (Either as individual or family)? Yes/ No.
- 11. Please specify the area of ownership in accers.
- 12. Please specify the Net value of the Land as on the date of survey.

- 13. What is the type of your land ownership? (please √ the appropriate choice)i. Seasonal crop irrigated
  - ii. Seasonal crop unirrigated
  - iii. Area put to non- agricultural uses
  - iv. Exclusively for non-farm business
  - v. Other non-agricultural uses
  - vi. Residential area including house site
  - vi. Other areas, please specify
- 14. What is the nature of your housing? (please  $\sqrt{}$  the appropriate choice) a. Rented
  - b. Own a house
  - c. free or Panchayati land
- 15. What is the type of house you live? (please  $\sqrt{}$  the appropriate choice)
  - a. Own Mud,
  - b. Own Concrete,
  - c. Rented Mud
  - d. Rented concrete
  - e. Govt Accommodation,
  - f. Ancestral,
  - g. any other, (please specify)

**16.** If you own a house, what is the total area floor of your house?

Particular	No.	Year of purchase	Amount spent	Present value	Source of funding       Own     Borrowed       funds     Image: Constraint of the second se				
						Amount	source	Interest	Amount Paid
Fridge									
Washing machine									
T.V.									

Dish					
Mobile phone					

**17**. What is the net value of your house as per the date of survey?

**18**. If rented a house, what is the monthly rent you pay for your house?

19. which of the following domestic use items you have?

20. which of the following private vehicle items you have in your possession.

Particular	No	Year of purchas e	Amoun t spent	Presen t value	Own fund	Source of funding Borrowed			
					S	Amoun t	sourc e	Interes t	Amoun t Paid
Scooter									
Motorcycl e									
Car									
Jeep									

Particula	No	Year of	Amoun	Presen		Source of	funding		
r	•	purchas	t spent	t value					
		e			Own	В	orrowed		
					fund				
					s				
						Amoun	sourc	Interes	Amoun
						t	e	t	t Paid
Tractor									
Trolley									
2									
Any									
other									

## 21. Details of agricultural implements

## 1. Expenditure on consumption and social loans.

Purpose	Year	Amount	Source of funding					
		spent	Own funds	Borrowed				
				Amount	source	Interest	Amount Paid	
Construction / repair of house								
Social function 1. Marriage 2. Birth of son 3. Death of Elderly								

4. Any other				
Litigation				

22. How many members of family has bank account?

23. How many members of family has life insurance?

24. Please share any other information you want to mention regarding your employment and income in the space given below.

## 25. Educational information of family

**I**. Please specify the level of education attended by your family members in different categories given below. Please give numbers.

- a. Primary School
- b. Middle School
- c. Secondary
- d. Higher Secondary
- e. Higher Education
- f. Technical Education
- g. Professional Education

II. How many members of your family have dropped out of school before matric?

Male	Female	Total	

III. What is the reason for leaving education?

26. Do you have electricity connection?

27.Do you have clean drinking water facility?

28. Are you aware about medical and health insurance schemes of Punjab government?

29.Do you have enrolled yourself and family members under Bhagat Puran singh Sehat Bima yojana?

30.Is there any member of your family suffers with a major disease?

31.If yes, then from where he/she is getting medical treatment

32Did you get any kind of help from centre/State government or other NGO?

In this section of questionaries' respondent will answer about his livestock inventory.

33. How many domestic animals do you have?

Classification	No.	Value (Rs.)
Buffaloes		
bullock		
cow		
Young stock		
Goat/ sheap		

- 34.what do you do with animal dung?
- 35. Are you providing following facilities to your livestock?

Classification	Yes	No	Not aware
Clean drinking water			
Shed			
Seasonal green fodder			
Vaccination			

36. Milk sale during last calendar year.

Classification	Milk sale in a day			Milk sale in a day		
	Qlt. (Lts.)	V	alue (Rs.)	Qlt. (Lts.)	Value (Rs.)	

37.Problems faced by the family in daily life.

- 1.
- 2.
- 3.

38. What are your suggestions to Improve your life style?

39.What are the main obstacles you are facing in growth and development of your community?

40. What are your basic demands from central/ State government?

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[Under the Aegis of Lovely Professional University, Jalandhar-Delhi G.T. Road, Phagwara (Punjab)]

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## INHABITATION NATURE OF GUJJARS IN PATHANKOT DISTRICT OF PUNJAB

Jobanjit Singh<sup>1</sup><sup>™</sup>, Manu Sharma<sup>2</sup>

## Abstract:

Punjab state is nourishing a variety of communities on its land. Each living being needs a permanent settlement to have a stable life. Even animals and birdsalso need shelter to survive in their life as human beings. However, all human beings are not able to have their own house, because it is very difficult for poor people to purchase a house in this expensive era. Like some other communities Gujjars are also following their hereditary occupation which is cattle rearing. In this modern era, where a man had stepped on the moon, the Gujjars are still living following a nomadic life culture. The purpose of the research paper is to discuss the inhabitation nature of Gujjars by exploring the benefits and drawbacks of their inhibition. How their nomadic life and traditional occupation is affecting their inhibition life. The study focuses on 50 Gujjar families from the most populated villages of the Gujjar community of the Pathankot district of Punjab and explores the present inhabitation nature of Gujjars, Barriers facing by the community in the field of their permanent settlement will also be discussed.

Article History: Submitted on 25 Aug 2021 | Accepted on 20 Sep 2021 | Published online on 25 Sep 2021 Keywords: Guijars, inhabitation, Nature, Nomadic life, Pathankot

## 1.0 Introduction:

India is a land, where several communities having cultural, racial and ethnic differences are being nourished. Each corner of India has a wide distinction between the culture, lifestyle, customs, tradition, etc of the people in India. Tribals are scattered all across the country. The tribes in India are varied in terms of their socio-economic and political development. Some tribal people are still living in their traditional phase, while some continue to adhere to their old lifestyle to large extent. rivers or anther water bodies were the foremost choices of the human being from an early age to survive themselves so they can access water for their basic needs, in a result, most of the early civilizations were inhabitants near a freshwater body. The nomadic tribal people always prefer to stay near flowing water, Gujjar is also a nomadic nature community, most of the part of their life has been spent in moving one place to another place. The Gujjar's are a mostly pastoral community but many of them now live in settled communities.

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57

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## Status of Education among Gujjars: A Study of Gurdaspur District

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5

## Introduction

This is the second decade of the 21st century whereas men made some attempts to set foot on the moon, in meantime mostly Gujjars are living a nomadic life in Punjab without any basic facilities. They are living a very hard and struggle full life to earn some livelihood. Their nomadic life leads them to be uneducated which makes a barrier to meet with the modern era. This research work focuses on the Educational status of Gujjars in the Gurdaspur District of Punjab. The Gurdaspur District is the evidence of a large number of Gujjars inhabitants in Punjab. The study focuses on 50 Gujjar families of the District and explores the present Educational status of Gujjars, barriers facing by the community to get a formal education and different factors affecting their educational life. The steps to be taken to ameliorate their educational status which will help them to meet with the mainstream of society will also be focused. Education of the Gujjar community needs consideration on a priority basis but due to certain reasons, they are deprived of the opportunities of educational development. However, the presence of the Gujjar community in Punjab is flourishing the multicultural nature of the state there its uneducated members are also affecting the literacy rate of the state.

## Historical background

India is a multi-cultural, multi-racial and multi-ethnic society. It is a land inhabited by various communities. Each corner of India has a wide distinction between the culture, lifestyle, customs, tradition, etc of the people in India. Tribes are scattered all across the country. The tribes in India are varied in terms of their socio-economic and political development. Some tribal people are still living in their traditional phase, while some continue to adhere to their old lifestyle to a large extent. rivers or anther water bodies were the foremost choices of the human being from an early age to survive themselves so they can access water for their basic needs, in the result, most of the early civilizations were inhabitants near a freshwater body. The nomadic tribal people always prefer to stay near flowing water, Gujjar is also a nomadic nature community, most of the part of their life has been spent in moving one place to another place. The Gujjar's are mostly the pastoral community but many of them now live in settled communities.

The word Gujjar is derived from the term Gaucharana, meaning to graze cows. In other languages like English, Hindi, Urdu. In Urdu, the word Gujar or Gujar is in use but in all the ancient records up to 1300 A.D. it is Gujar, its Prakrit is Gujjar which is normally verbal by the persons. Sanskrit Dictionary compiled by Pandit Radha Kant explains:

Gurjar = Gur (enemy) + Ujar (destroyer), Gurjar means Destroyer of the enemy.

The Gujjars are also called as Goojar, Gujar, and Gurjara. It is stated in a theory that the Gurjars were instigated in Central Asia and came to India via Iran Iraq and Afghanistan and were established their territory in Gujarat. They are first referred to in the 7th century as warriors; they migrated to the mountains for pasture for the animals. Their linguistic is Gojari, which is

### 334

