

# Impact of Modernization among the Gujjar Community of Anantnag

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**Abstract –** *Gujjar community in Anantnag District 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 as major population among them gave response to Interview Schedule. They want to achieve modern impact to change their lives and society in all sectors like Lifestyle, Education, Health, Communication and Transportation, Economy etc. Modernization has affected as well as changed the lifestyle of the Gujjar tribal people of the district in a positive direction. The progress of modernisation has improved their lifestyle and their thinking and they have got a lot of change in their social, economical and political aspects. The government policies like MGNREGS, NRLM, ITDP, PMGSY, S.S.A, Mobile Schools and other schemes has influence the spread of modernization among Gujjars. The technological improvement is also one of the most important causes of the improvement of the Gujjars. There are a lot of change in the method of agriculture, transport system and communication. Especially among the new generation of the telecommunication system (telephone, mobile, and internet) has been widely spread. It helps them to overcome from the conservative. The society has been modified.*

**Keywords:** *Impact, Modernization, Gujjar Community, Government Policies*

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## INTRODUCTION

Gujjars constitute a significant proportion of the population of the state Jammu and Kashmir.

Gujjars form an important ethnic and linguistic group in Jammu and Kashmir and constitute 20 percent of total population of the State. Scattered in all most districts of the State, J&K Gujjars who are mainly Muslims stand out for their stately bearing, gentle demeanour, distinct attire and language. In the wake of modernization and homogenization that has led to transformation of traditional societies all over the country, the Gujjar tribe essentially a nomadic community is also getting permanently settled in colonies, taking to farming, businesses and joining government jobs on large scale. This has led to a kind of disconnect between the traditional and modern life style especially for the younger generation who are slowly moving away from their roots and have no idea about the ancient and rich historical lineage, cultural moorings and tribal origins. A detailed account of Gujjar history, culture and folk lore becomes all the more essential and important for the community

Modernization is a process of removing imposed restrictions of one's culture in order to create an open broad concept of each way of society on its members. The most common conceptualization of modernization

is a dimensional process of impact of new technologies and developmental process that has been occurring on every rapid pace in current times i.e. the increasing modernity, culture, language, education, lifestyle etc. facilitated by the new ways of life. The evidence for such modernization in recent decades can be found in the wide spread developed countries and societies or even abolition of regulatory backwardness and restrictions. Modernization is a multidimensional process of change that completely transforms the lives of individuals in the society.

## REVIEW OF LITERATURE:

**Pandil (1954)** in his study identified three categories of nomads as Bakarwals, Gujjars, and Baniaras. According to him, Gujjar and Bakerwals are quite close to each other by way of their dialect, ecology and social organization. They keep Buffaloes, Sheep and Goat, while Baniaras are the traders and the ones who act as links between nomadic and settled population. In the present paper the author attempts to highlight the impact of modernization on the tribal people (Gujjars) of District Anantnag.

**Manku, Darshan Singh. (1986),** The Gujjar Settlements: Gujjrs, an ancient tribe traditionally

leading nomadic and pastoral life since ages with main occupation as cattle herding and cattle rearing are now shifting to other occupations of present day social life. Many changes have been taken place in the livelihood activities since 1947. A cattle rearing is no longer the main occupation among them. Though few families still rear buffaloes, milk and milk products, except in the settlements near towns, are meant for domestic consumption.

**Mann, R. S and Vyas N.V. (1980)**, in their study 'Indian Tribes in Transition', highlight the arguments of tribal conflicts in the process of tribal integration with the mainstream. They found that tribals are more attached to their traditional culture and not interested in accepting the modern mainstream values. Psychologically, these tribes are not prepared to accept these modern values and sometimes it became the hurdle in the process of integration of these tribes with the larger mainstreams society. This study is very helpful to find out such factors which create any hindrances in the process of integration with mainstreams of tribal people.

**Singh, Gopal and Kamal Manohar. (1998)** "Social Transformation of Gujjar Tribe of Himachal Pradesh" in Tribal Development, A tribal society mainly differs from general society in their habitats, degree of isolation, social customs and beliefs. It does not mean that no interaction takes place across the boundaries of different societies. Interaction with other societies is certainly there, but it is limited and infrequent. Furthermore, a tribe is defined as a kinship group that constitutes a society. The members of a tribe consider each other to relate by ties of kinship. The restriction of kinship ties within the tribal boundary is generally maintained by the law of endogamy. And this restriction strengthens and develops the tribal identity.

**Margay, Mohd, Bashir, (2003).** Tradition and change: As a member of fact, Gujjar community have entirely been sedentarized and taken to agriculture and other economic activities especially in Jammu. Apart from agriculture, a large number of Gujjars have taken trade and commerce, besides being absorbed in the service sector. They are now permanently settled down in almost all towns and villages. The process of sedentarization is also the logical concomitant of the spread of education and an overall upgrading of standard of living. Whenever, a pastoral nomad achieves a satisfactory level of affluence or gets some education or both, the tendency to escape the hardships and uncertainties of pastoralism by adopting agriculture, trade or service as an alternative source of subsistence, become manifested.

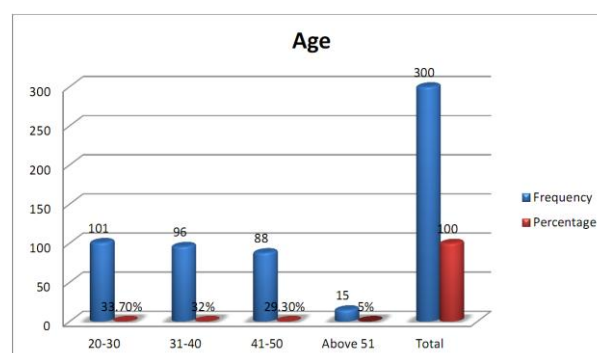
## METHODOLOGY:

The nature of this study is exploratory and descriptive because both primary and secondary data have been used. The Primary Data has been collected from 300 respondents from District Anantnag of Jammu and

Kashmir. Both Men and Women were chosen on the basis of simple random sampling method. The researcher confines with 300 respondents. Interview Schedule has been utilized for drawing precise inferences. The inferences were tabulated systematically for, in order to do analysis by simple percentage analysis. Secondary data is collected from journals, books, newspapers, published and unpublished work and websites.

**Table No. 1.1: Age Wise Classification**

S. No.	Age	Frequency	Percentage
1	20-30	101	33.7%
2	31-40	96	32%
3	41-50	88	29.3%
4	Above 51	15	5%
	Total	300	100%

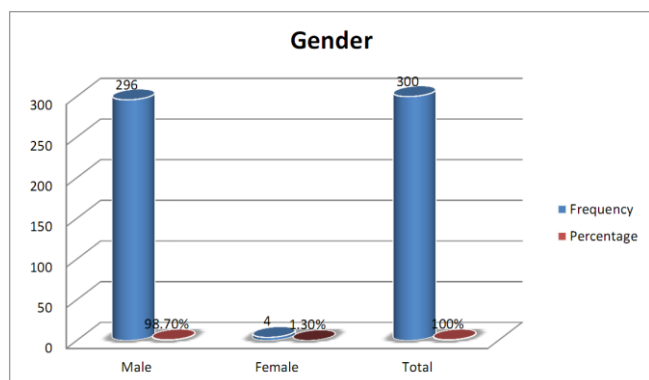


The table 1.1 shows the age wise distribution of total 300 respondents 33.7% of respondents belong to the age group of (20-30) years. 32% of the respondents belong to the age group of (31-40) years. 29.30% of the respondents belong to the age group of (41-50). And 5% of the respondents belong to the age group of (above) 51 years. It is found that the majority of the respondents belong to the age group of (20-30) years.

**Table 1.2: Gender wise Classification**

S. No.	Gender	Frequency	Percentage
1	Male	296	98.7%
2	Female	04	1.3%
	Total	300	100%

*Field Based data.*



The table 1.2 shows the gender wise distribution of the total 300 respondents. 98.7 percent of the respondents are Male. 1.3 per cent of respondents are Female. It is found that the majority of respondents are Male.

**Table No: 1.3: Change in occupational pattern**

S. No	Change In Occupation	Respondents Parental Occupation	Respondents Occupation
1	Pastoral	132 (44%)	94 (31.3%)
2	Farmer	37 (12.3%)	23 (07.7%)
3	Domestic Labour	93 (31%)	127 (42.3)
4	Govt. Employ	03 (01%)	09 (03%)
5	Any other	35 (11.7%)	47 (15.7%)
	Total	(N=300)(%=100)	(N=300)(100%)

*Field Based data.*

The table 1.3 shows the change in the occupational pattern of Gujjars. The above table further shows that majority of respondents parental occupation with 44% was pastoral works and only 01% of respondent's parents were in Govt. Service. The above table also shows the respondents occupation as it has been seen that majority of respondents with 42.3% have the occupation as domestic labour and 3% of respondents are in Govt. Service. The table shows the change which has occurred due to modernity the traditional occupation is going decrease day by day.

**Table No: 1.4: Distribution of the respondents about change in Educational Level**

S. No	Change In Educational level	Respondents Educational Qualification	Respondents children's Educational Qualification
1	Illiterate	214 (70.3%)	102 (34%)
2	Primary	49 (16.3%)	90 (30%)
3	Middle	26 (8.6%)	52 (17.3%)
4	Matric	07 (02.3%)	29 (9.7%)
5	10+2	04 (01%)	07 (02.3%)
6	Graduation	--	15 (05%)
7	Above Graduation	--	05 (01.7%)
	Total	(N=300)(%=100)	(N=300)(100%)

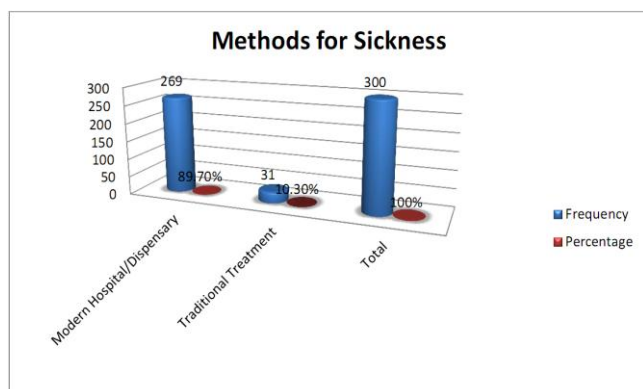
*Field Based data.*

The above table shows that 70.3% of respondents are illiterate and the highest qualification of respondents is 10+2 with 2.3%. The above table also shows the educational qualification of respondents children, as it has been seen only 34% of respondents children's are illiterate and the highest educational qualification of respondents children's are Above Graduation with 01.7% as respondents responses. The above table shows the change in educational qualification which is low in parental times and has increased in during their children's times. All the respondents have the clear view that they are providing the education facilities to their children. They said that now a day's almost all the villages have primary, middle school and high school and secondary school at the distance of 2-3 km. So we can say that due to impact of modernization and development now Gujjars are showing keen interest in the education for their children.

**Table No: 1.5: Distribution of the Respondents Regarding Use of Modern/ Traditional Method in Case of their Sickness**

S. No.	Methods	Frequency	Percentage
1	Modern hospital/dispensary	269	89.70%
2	Traditional treatment	31	10.30%
	Total	300	100%

*Field Based data.*

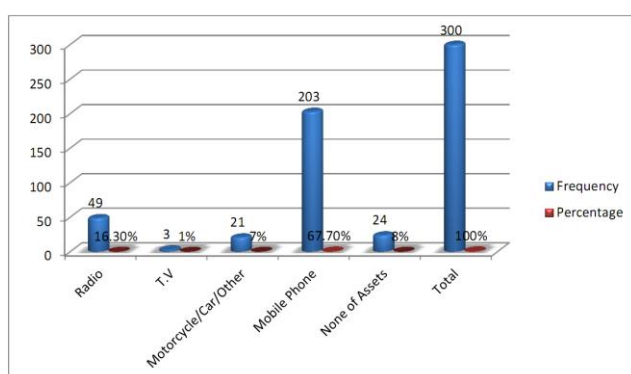


The above table 1.5 shows that 89.7 percent of respondents prefer modern methods and dispensary for curing any kind of disease or sickness and only 10.3 percent respondents prefer traditional methods of treatment for sickness respectively. Above table reveals that in case of sickness majority of the respondent prefer to modern hospital and dispensary. This table clearly indicate that Gujjars believe in modern services in case of their sickness they prefer modern service health care. It indicates that they are accepting a modernization as a phenomenon of development.

**Table No. 1.6: Distribution of Households by having each of Specified Assets**

S. No.	Assets	Frequency	Percentage
1	Radio	49	16.3%
2	T.V	03	01%
3	Motorcycle/Car/Other	21	07%
4	Mobile Phone	203	67.7%
5	None of Assets	24	08%
	Total	300	100%

Source: Primary data.



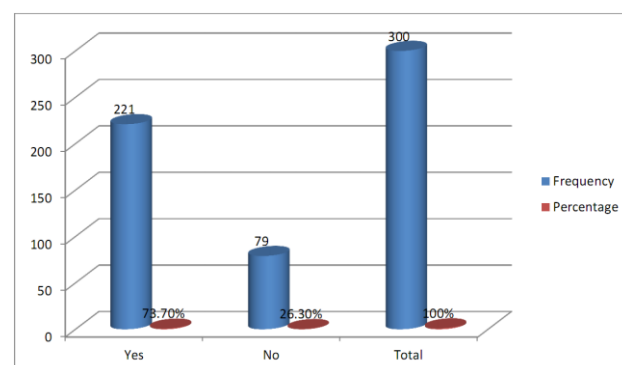
A set of special assets can also determine the standard of living, because these assets have the ability to link directly with the other people. These assets include radio, T.V, Motor Cycle, Car, Mobile Phone. Table (1.6) reveals that only 07% of respondents have access of motorcycle/car/Other. The

maximum respondents have the access of mobile phone with 67.7 % followed by radio 16.3%, 01% of respondents have T.V, 08 % of respondents have no assets. The above table indicates that due to impact of electricity the traditional part of life like radio has been replaced into mobile phone. With this regard mobile craze has accelerated respectively. This shows that Gujar Community may not be highly educated but still they are maintaining their living standards and they are changing with the change in society.

**Table No. 1.7: Distribution of respondents on the basis of having knowledge about Educational schemes:**

S. No.	Awareness about Educational Schemes	Frequency	Percentage
1	Yes	221	73.7%
2	No	79	26.3%
	Total	300	100%

Source: Primary data.



The table 1.7 shows the awareness of respondents about educational schemes. It has been seen in the table that majority of respondents with 73.3% are aware about educational schemes provided by both central and state governments, like scholarships, uniform, books, hostels mid day meals etc. 26.3% of respondents do not have any awareness about the schemes.

## CONCLUSION:

The Gujar community which was once a nomadic, semi-nomadic and now settled community have accepted new and modern values and have changed their life style and traditional ways of living. They are no more dependent on livestock. The pastoral works are now a minor occupation. Besides this they have got involved in variety of occupations. They got educated and few among them are pursuing higher studies. The traditional way of curing sickness has replaced by modern

techniques. Gujjars also use modern gadgets like mobile phone. This became possible only when they get electricity and got exposed to modern cities and towns. In short Gujjars have adopted modern trends of life.

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