



Journal Homepage: -www.journalijar.com

INTERNATIONAL JOURNAL OF
ADVANCED RESEARCH (IJAR)

Article DOI:10.21474/IJAR01/1198

DOI URL: <http://dx.doi.org/10.21474/IJAR01/1198>



RESEARCH ARTICLE

SOCIO-ECONOMIC STATUS OF GADDI TRIBE IN HIMACHAL PRADESH: A STUDY.

ManjuPathania Biswas¹, Dr. M Rama Mohan Rao².

1. Research Scholar, Department of Entrepreneurship GIM, GITAM University, Visakhapatnam, AP, India.
2. Associate Professor, Department of Entrepreneurship GIM, GITAM University, Visakhapatnam, AP, India.

Manuscript Info

Manuscript History

Received: 19 June 2016
Final Accepted: 26 July 2016
Published: August 2016

Key words: -

Migratory profession, Occupational diversification, status, policies, development.

Abstract

Tribal community in India has been most vulnerable community with respect to dominance and exploitation ridden society. Tribes are on the breadline of their socio-economic and political rights. Over the years, displacement and rapid acculturation of this population has led to dramatic changes in their socio-cultural and value systems. Even after years of freedom, the unchanged condition of Tribal communities is leading in India. Though some of them are on the verge of extinction, still there are other tribal communities in India that fiercely protect their identity and culture. Industrialization in the country has devastated the lives and culture of the tribes. The present paper gives an overview about the Gaddis who are semi-nomadic, semi-agricultural and a semi-pastoral tribe. The paper explores the domestic lives, socio-economic profile, and occupational problems of the Gaddi tribe of Kangra district of Himachal Pradesh.

Copy Right, IJAR, 2016,. All rights reserved.

Introduction: -

Tribals are known to be the indigenous people of the land. Tribals are often referred to 'Adivasi', 'vanvasi', 'pahari', 'adimjati', 'anusuchitjanjati', etc.

According to Oxford Dictionary - "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor."

India has the second largest tribal population in the world, the first being Africa and tribal Communities is the integral segment of Indian society. India, with a variety of ecosystems, presents a varied tribal population throughout its length and breadth depicting a complex cultural mosaic. The tribes are a primitive society which lived in early period of human history but can be found in large number of groups in all countries including India. The tribal societies are largely governed by customary laws in their ways of life. Despite some regional variation, the tribes share many common traits, including living in relative geographical isolation, and being relatively more homogeneous and more self-contained than the non-tribal social groups. The Tribes generally reside in isolated places situated in remote areas of forests, islands, hills etc. Tribal society tends to be democratic, with its leadership based on their ties of kinship and personality rather than hereditary status. Location of tribes in India can be divided into five territorial groups taking into account of their historical, ethnic and social structural relations as follows:

Corresponding Author: -Manju Pathania Biswas

Address: - Research Scholar, Department of Entrepreneurship GIM, GITAM University, Visakhapatnam, AP, India.

1. North-East India – Tribes residing in Assam, Nagaland, Manipur and Tripura.
2. North and North-West India – The Sub-Himalayan region includes Uttar Pradesh, Jammu Kashmir and Himachal Pradesh
3. Central and East India – Consisting of West Bengal, Bihar, Odisha, Madhya Pradesh and Andhra Pradesh
4. South India – States of Tamil Nadu and Karnataka formerly known as Madras and Mysore regions; and Kerala
5. Western India – Includes States of Rajasthan, Maharashtra and Gujarat

History: -

Since the 1850s these communities were loosely referred to as Depressed Classes, with the Scheduled Tribes also being known as Adivasi ("original inhabitants"). The early 20th century saw a flurry of activity in the British Raj measuring the feasibility of responsible self-government for India. The Morley–Minto Reforms Report, Montagu–Chelmsford Reforms Report and the Simon Commission were several initiatives in this context. A highly contested issue in the proposed reforms was the reservation of seats for representation of the Depressed Classes in provincial and central legislatures.

In 1935, British passed the Government of India Act 1935, designed to give Indian provinces greater self-rule and set up a national federal structure. The reservation of seats for the Depressed Classes was incorporated into the act, which came into force in 1937. The Act introduced the term "Scheduled Castes", defining the group as "such castes, races or tribes or parts of groups within castes, races or tribes, which appear to His Majesty in Council to correspond to the classes of persons formerly known as the 'Depressed Classes', as His Majesty in Council may prefer". This discretionary definition was clarified in *The Government of India (Scheduled Castes) Order, 1936*, which contained a list (or Schedule) of castes throughout the British-administered provinces.

After independence the Constituent Assembly continued the prevailing definition of Scheduled Castes and Tribes, giving (via articles 341 and 342) the president of India and governors of the states a mandate to compile a full listing of castes and tribes. The complete list of castes and tribes was made via two orders: *The Constitution (Scheduled Castes) Order, 1950* and *The Constitution (Scheduled Tribes) Order, 1950*, respectively.

In India the tribes have been designated as “Scheduled Tribes” under the Constitution. Article 342 provides for specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution the Scheduled Tribes in relation to that State or Union Territory. In pursuance of these provisions, the list of Scheduled Tribes is notified for each State or Union Territory and are valid only within the jurisdiction of that State or Union Territory and not outside. Communities are notified as Scheduled Tribes under Article 342 of the Constitution based on the characteristics such as:

- primitive traits,
- geographically isolated,
- distinct culture,
- shyness of contact with community at large,
- And economically backward.

When labelled “scheduled tribe” the community becomes entitled for some constitutional protections and developmental programs designed to end their marginalization and help assimilate into mainstream society. Post-independence numerous measures were adapted to ensure the tribal development

Tribal Population in India: -

The Scheduled Tribes are notified in 30 States/UTs and the number of individual ethnic groups, etc. notified as Scheduled Tribes is 705. The tribal population of the country, as per 2011 census, is 10.43 crore, constituting 8.6% of the total population. 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribes from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population and covers about 15% of the country's area.

State/ Union Territory	Population	Proportion to Total Population (Percent)	Total Communities
Madhya Pradesh	15316784	21.1	46
Maharashtra	10510213	9.4	47
Odisha	9590756	22.8	62
Rajasthan	9238534	13.5	12
Gujrat	8917174	14.8	29
Jharkhand	8645042	26.2	30
Chhattisgarh	7822902	30.6	42
Andhra Pradesh	5918073	7.0	33
West Bengal	5296953	5.8	38
Karnataka	4248987	7.0	49
Assam	3884371	12.4	23*
Meghalaya	2555861	86.1	17
Nagaland	1710973	86.5	5
Jammu & Kashmir	1493299	11.9	12
Bihar	1336573	1.3	30
Tripura	1166813	31.8	19
Uttar Pradesh	1134273	0.6	5
Mizoram	1036115	94.4	14
Arunachal Pradesh	951821	68.8	12
Manipur	902740	35.1	29
Tamil Nadu	794697	1.1	36
Kerala	484839	1.5	35
Himachal Pradesh	392126	5.7	8
Uttarakhand	291903	2.9	5
Sikkim	206360	33.8	2
Dadra & Nagar Haveli	178564	52.0	7
Goa	149275	10.2	5
Lakshadweep	61120	94.8	
Andaman & Nicobar Islands	28530	7.5	6
Daman & Diu	15363	6.3	5
Chandigarh	-	0	-
Delhi	-	0	-
Haryana	-	0	-
Pondicherry	-	0	-
Punjab	-	0	-
India	104,281,034	8.6	

Figure 1:- Tribal population in India as per census 2011.

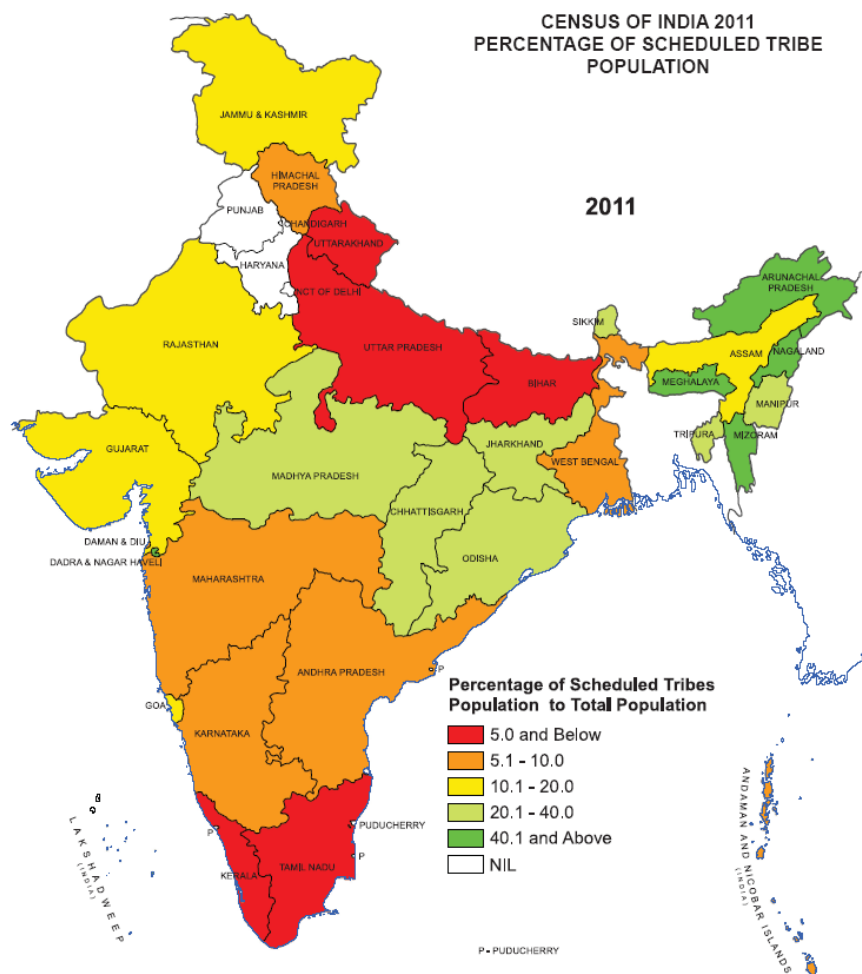


Figure 2: - Percentage of Tribal population as per census 2011.

Development Programs for the Tribes: -

Development is the process of revival of the people by giving them more power and responsibility so that they can utilize the opportunities, the resources available for sustainable growth. This can be done through social, financial, cultural, skill and knowledge enhancement of the tribes.

The Constitutional commitments prompted the Policy-Makers and the Planners to accord high priority to the welfare and development of Tribes right from the beginning of the country's developmental planning launched in 1951.

Five Year Plan	Objective	Achievement	Remarks
First Five Year Plan (1951-56)	<ol style="list-style-type: none"> 1. Assist the tribes to develop their natural resources and evoke a productive economic life. 2. Appreciate and preserve the qualities of their dialects, and the rich content of their arts and crafts. 	Community Development Projects for all round development of rural areas especially the weaker sections were started.	These schemes left the concrete impact on tribal community in the country
Second Five Year Plan (1956-61)	Socio-Economic Development of the tribes	Ministry of Home Affairs provided fund to the Ministry of Community Development to establish	A novel administration system was introduced, with creation of "Multi-

		Special Multi-purpose Tribal Blocks (SMPT) in areas with prominent tribal population.	purpose Tribal Projects in certain selected Tribal Areas
Third Five Year plan (1961 - 1966)	Upgrading the objective of the Second Five Year Plan.	SMPT Blocks were renamed as Tribal Development Blocks (TDB) and suggested it to be opened in all areas where over 60% of the population were Tribes.	A slow rate of progress was observed.
Three Annual Plans (1966 -1969)	During this period no special funds were provided for tribal development. However, in 1969-70 a decision was taken to extent the total life of TDBs to 15 Years by incorporating a new stage three. During the 3rd stage each TDB was given Rs 10 lakhs.		
Fourth Five Year plan (1969-1974)	Target group approach, weaker-group oriented projects	Tribal Development Agencies (TDA's) were established on the pattern of SFDA which addressed themselves to the problems of the tribal population.	Better understanding of the tribal issues.
Fifth Five Year plan (1974-1979)	Launching of Tribal Sub- Plan (TSP) for the direct benefit of the development of Tribes.	substantial increase in the flow of funds for the development of STs under this arrangement, resulting in the expansion of infrastructure facilities and enlargement of coverage of the target groups in the beneficiary oriented programmes	Sun-plan is the level at which the entire development efforts have been integrated.
Sixth Five Year Plan (1980 -85)	i) A progressive reduction in the incidents of poverty and unemployment. ii) Improving the quality of life through minimum needs programme. iii) A reduction in inequalities of income and wealth.	A "Modified Area Development Approach" (MADA) was devised for pockets of tribal concentration with population of 10,000; at least half of them being STs, and 245 MADA pockets were delineated.	Emphasis was placed more on family-oriented programmes than on infrastructure development unlike in the previous Plans.
Seventh Five Year Plan (1985-90)	Substantial increase in the flow of funds for the development of STs, Creation of appropriate administrative structures in tribal areas and adoption of appropriate personnel policies.	(i) Tribal Cooperative Marketing Development Federation (TRIFED) in 1987 as an apex body for State Tribal Development Cooperative Corporations; and (ii) National Scheduled Castes and Scheduled Tribes Finance and Development Corporation (NSFDC) in 1989.	Programmes for eradication of poverty in the tribal areas. Provide remunerative price for the Forest and Agriculture Produce of Tribals and credit support for Employment generation
Eighth Five Year Plan (1992-1997)	Bridge the gap between the levels of development of the Tribes and those of other sections of the society. Re-orientation of administrative structure at all levels for functional co-ordination, integration.	Elimination of exploitation and attention to special rights. Tribal Sub-Plan (TSP) area, MADA (Modified Area Development Approach), Scattered Development Plans, and Primitive Tribe Development Plans for the	family oriented schemes have been also stressed to uplift the tribal families

		tribal development approach have been stressed.	
Ninth Five Year Plan (1997-2002)	Need for national policy for tribal development .i.e., empowering the tribes.	The ownerships/patent rights of the tribal people with respect of minor forest produces, use of medicinal plants will be protected as per the provision of intellectual property Rights (IPR)	tribal economy is protected and supported against threats from the external markets
Tenth Five Year Plan (2003-2007)	Find solution to the Unresolved Issues of the tribes.	Eradication of the exploitation of the tribes.	Problems like poverty, indebtedness, land alienation etc. can be solved
Eleventh Five Year Plan (2007-2012)	Overall empowerment of the Tribals.	Make a tribal-centric and tribal-managed developed process.	Administrative strengthening in order to implement the process.
Twelfth Five Year Plan (2012–2017)	Overall improvement in the socio-economic condition of the Tribals	Special Central Assistance (SCA), grant under the "JangatiKalyanNidhi" for the development of tribal areas.	Emphasis on education, health and livelihood support etc.

There are several measures taken for the Tribal development in India.

1. Reservation in Service
2. Welfare departments in the tribal state.
3. Educational facilities
4. Economic opportunities
5. Tribal Research institutes
6. Special representations in the parliament, in the legislative assemblies and local bodies.
7. The Central Government awards scholarships to deserving students for higher studies in foreign countries.
8. Tribe's Advisory council to advise the Government on such matters concerning the welfare of Scheduled Tribes and development of Scheduled Areas
9. Constitutional Provisions and Safeguards.

Profile of the 'Gaddi' tribe of Himachal Pradesh: -

Himachal, means the land of snow, located 370 kilometers north of Delhi is one of the most beautiful states of the Indian Union. Himachal is home to a sizeable tribal population like the Gaddis, Pangwals, Kinnauras, Lahaulis, Bhots, Gujjars who live in the north and north eastern extremities of the state. They inhabit Bharmour and Pangi sub-divisions in Chamba, Kinnaur and Lahaul-Spiti districts. Gaddi is a generic term that includes people belonging to different castes such as Brahmins, Rajputs, Rathis and Khatris.

The Gaddis are semi-nomadic tribes who rear the sheep and goats of Kangra and Chamba districts in Himachal Pradesh who move their livestock from one grazing ground to another in a seasonal cycle, to plains in winter and hilltops in summer. The term 'Gaddi' is derived from Mount Kailash which is the seat or throne (Gaddi) of Lord Shiva and the people who found refuge and settled in Bharmaur (in district Chamba), the territory of Lord Shiva's Gaddi, came to be called as the Gaddis.

They are nomadic herders who keep moving with their herds throughout the year in search of grazing land. Today, Climatic change, conservation of forest areas etc. have led to shortage of grazing land and has made this profession difficult for Gaddis.

They travel and bear endless hardships in the search of their profession. They move from high pastures to low pastures during the year, leaving for low hills and plains in October (winters) and returning to their fields in April (summers) in search of green pastures. They usually live in high altitudes ranging between 4000 feet and 8000 feet.

The recent trend of settling in more hospitable climates has brought agriculture and other occupations to front and shepherding taken the secondary position.

Habitat, Lifestyle & Food habits of the Gaddi Tribe: -

Historically, Gaddis are known to have taken one of the most hostile geographic regions in the world - highlands in the shadows of the mighty Dhauladhar range (southern branch of the main Outer Himalayan chain of mountains) and the Middle Himalayas but over the last century they have also made lower areas in Himachal Pradesh their home special the Kangra district.

The Gaddi village is located on the steep slopes which are surrounded by productive land. The Gaddi houses are usually gabled and covered with rough and heavy slate shingles. Most of the houses are up to three storeys high. The ground floor is used to keep the cattle and store fodder. The first floor is used for the guests and to store unprocessed agricultural harvest. The second floor comprises a room used as kitchen and another room as bedroom. The third floor is used to store grains but in certain cases of extended families, it is used as a living place of a nuclear family that is separated from the joint family. Each floor is actually a compact general large hall which is divided into several functional areas as per requirement. However, most of the old houses have no toilet and people usually use open fields for nature call, but this practice is fast changing due to development and awareness. Each household consists of a nuclear family. Traditional joint families are unusual. *Gaddi* family is considered incomplete without a pair of mules that are used to transport luggage, during its migratory journey and sniffer dogs which dutifully guard their herds and unattended belonging at night and during day when they are away grazing their herds. The *Gaddi* dog is strong enough and intelligent to keep away an attack by a lion or a leopard. If a goat or sheep drifts into another flock, the dog guides the animal back into its enclosure.

Gaddi tribe is known for its unique culture with respect to their distinctive clothes, food habits, rituals and festivals. But today, due to the migration of the families to the plains or valley of Kangra district and the consequences of education and economic empowerment, their traditional style have undergone a change for the advancement of the tribe.

The Gaddi dress of men and women are very conspicuous and esoteric. The traditional outfit of the Gaddi is worn only on special occasions. The men wear headaddresses adorned with dried flowers or beads and wool coats tied around their waists with black rope. The dress is called *Chola* and *Dora*. Men also wear a turban (*Safa*) which is a symbol of respect and dignity. The women wear straight dresses tied around their waists with woollen cords. The footwear of the Gaddis consists of an open shoe or a *jutta*. It is sturdy for undertaking the rugged journeys. The dress of the Gaddi women is called *Luanchiri* which captivates the beauty of the females. Their heads are covered, but their legs and feet remain bare. They wear heavy brass anklets, large earrings, gold or silver, solid gold nose rings, necklaces of silver or gold and pendants with fine enamelling- often depicting Shiva and Parvati (Hindu God and Goddess) or plain silver embossed pieces commemorating their ancestors. Their chins are decorated with a finely marked circular tattoo and sometime even on their hands and arms.

The majority of the Gaddi community is non-vegetarian. The staple food of Gaddis consists of bread of maize, barley and wheat with lentils and pulses. They use honey instead of sugar and prefer rock salt of Gummamines (located in Mandi district of Himachal Pradesh). They use vegetables, including roots and fruits. Mustard oil is the usual cooking medium. They are very fond of 'sur' (home-made alcoholic drink) which is taken on religious functions. Gaddi stock their eatables and fire woods in the month of October for winter session. They also smoke tobacco in hukka (multi-stemmed instrument for vaporizing and smoking flavoured tobacco), which forms a part of their daily sittings.

Almost all the Gaddi follow Hinduism. Their main deity is Shiva, the Hindu God of destruction. They also worship millions of other gods, satisfying them by sacrificing sheep and goats. The Gaddi follow Hindu traditions, although many of their own animistic traditions (belief that non-human objects have spirits) are still practiced. Animal sacrifice is a common feature of their rituals. The Gaddi community celebrates all the national festivals. Apart from that they celebrate local festive like Mani Mahesh Jatra, lohri, Bhaishaki, Patrodu, Dolru, etc. Manimahesh fair or gathering which falls every year in the month of August and September is best occasion to see and study the custom and rituals of the Gaddies.

The Gaddi tribe enjoy the rich folk music of their area. This consists of folk song, dances and folk lore along with various traditional instruments. Their songs symbolize their tradition, festivity, love and history. The Gaddis have peculiar dances which are performed separately by men and women. The folk dance by men is called and 'Dandaras' or 'Nati' and the one performed by the married women is called 'Dangi'.

Marriage in the Gaddi tradition is a celebrated with great enthusiasm. The Gaddi are monogamous (one husband, one wife), and have a successful community life based on mutual aid. The family is the only social institution other than religion. All marriages are arranged by the parents. The young couples have no choice in their parents' decisions.

The Occupations of the Gaddis: -

The main occupation of Gaddi tribes is shepherding and they the secondary means of livelihood is by rearing and selling sheep, goats, mules and horses. The majority of Gaddis are property-owner and hence they practice agriculture and horticulture as one more means of livelihood apart from rearing the herds. They also grow the world famous variety of red royal and golden delicious apple, chestnut and almond trees.

According to 1878 Forest Law, a system of Reserved and Protected Forests was introduced to regulate most forests and the grazing lands. The settlement reserved grazing areas for each Gaddi family and the size of the flock was fixed. The migratory routes for each family were also fixed and it was provided that each flock will move at least 5 miles each day stopping for one night at a stopover. The Gaddis did not appreciate these controls. Also they have to get a yearly permit for grazing their sheep and goats by paying a grazing fee of Rs 1.00 each sheep and Rs 1.25 per goat. The permit contains details about the flock, the grazing is and the migratory route.

Over the time, with the shrinkage of grazing pastures, it has become difficult for the tribe to continue with the traditional profession of shepherding. Also, the younger generation do not want to venture out in this profession but wish to have a white collared job and settle at one place. Hence many are leaving this profession and venturing into other jobs like teachers in government institutions and private organisations. Some work as unskilled labourers in public work department and forest department. The ones who are not much educated are unemployed or underemployed as seasonal wage labour in construction, agriculture or community work). The occupational diversification is also due to the facilities and schemes provide by the government.

Gaddi females are skilled craftswoman and they weave a variety of woollen fabrics. They sort the wool fibres as per the length. Then wash, clean and comb the wool. The combed wool is spun with the help of a spinning wheel called *charkha* and the wool is finally woven handloom called as *Rachh or Khaddi*. These woollens are generally woven for personal needs as well and to sustain in the harsh weather. These woven ethnic products are not so popular in the local market and they do not get the correct value if sold.

Status of Gaddi Women: -

To measure any society, the position of its women within that society is a definite pointer to analyze its development. Gaddi community believe that '*Gods reside where woman is worshipped*', hence Gaddi give outmost importance to women. The Gaddi womenfolk stay back while the men move out with livestock. Modern Gaddi women are educated and feel free to express themselves in case of social matters. They take sole responsibility of upbringing their children, financial decisions, tending the herds along with collection of fuel and fodder. The Gaddi women have a major role in the economic decision and their presence is felt in the religious circles as well. Gaddi women are empowered to spend money, independently without seeking permission from male, members of the family, and also, to access healthcare services for themselves and their children. Gaddi women are also excellent weavers and craftswomen. Their hand-woven woollen shawls and scarf's with elaborate folk designs are a testimony to this talent. What empowers them is the belief that they can do all those things, which supposedly are meant for men only.

Conclusion: -

The tribes in India have paid and are paying a big price for the country. They are subsidizing the cost of development through sacrifice of their land, traditions and cultures so that the urbane can enjoy secure lifestyle. Welfare and income of the Gaddis is mainly dependent on their land. Unifying Characteristics of the Gaddi is related to the seasonal changeability and diversification of livelihood strategies. Occupational shift due to several reasons have diverted their path from the ancestral and traditional migratory life and customs. The increasing population, economic development and expansion of diversified job opportunities, income generating schemes by the

Government Organisation has changed the employment pattern among the Gaddis. Also, the Gaddi women need to uplift themselves with respect to socio-economic status and participate in various employment and economic activities. Over the period of time, in the process of socio-cultural interfusion with the local people, The Gaddis have absorbed many customs and traditions of the locals. As a result, their costume, food and living habits have gradually under gone a complete metamorphosis and have lost their originality. This GaddiTribe is on a verge of extinction from its age old occupation and is getting more inclined towards a settled and comfortable life.

Books: -

1. AnjaWagner, The Gaddi Beyond Pastoralism: Making Place in the Indian Himalayas Berghahn Books, pg :65-67
2. Bimla Thakur, Socio-economic Analysis of the Weaker Sections: Rural-urban Comparative Study in H.P (1991), Daya Books
3. Gabdika (2013), Himalayan Heritage, <http://www.gabdika.com>
4. Khan A. R. (1996). Environment and Development in Himachal Pradesh, Indus Publishing
5. Company.
6. KrupakarPralhadWasnik, Lost People: An Analysis of Indian Poverty (2009), Gyan Publishing House, pg 75-76
7. K. Lakshmi Sirisha, Occupational Patterns and Income Determinants of Tribal Women Workers (2015), The Associated Publisherspg 279.
8. Prof. A.B. Mukerji, Cultural Geography, Form and Process: Essays in Honour, pg 69-70
9. Sharma Tribal Melodies of Himachal Pradesh: Gaddi folk music (1998), APH Publishing, 1998 Pg 60-62
10. Sharma K.P, Sethi S.M, Costumes and Ornaments of Chamba (1997), Indus Publishing, Pg 48-50
11. Singh A. K. (1996). Status of Tribals in India; Health Education and Employment, Thakkar,Bapa.
12. Singh Shyam, The Gaddi Tribe of India: A Sociological Study (1997), Sterling Publishing
13. Verma V, Gaddis of Dhauladhar (1996), Indus Publishing Company, New Delhi: pp 149