

Social and Cultural Values in Human Society of Jammu Division: A Case Study of Gujjars in Rajouri and Poonch Districts.

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Abstract—*The social and cultural values in human society of tribal peoples in interesting area in which the social and cultural sociologists are increasingly probing for the ethnic minorities, especially for the transhumant and migratory people land and forest are the source of life. The present study is an attempt to examine the social and cultural values in human society among Gujjars in Rajouri and Poonch. The social and cultural backwardness of the Gujjars tribe is a function of rugged topography, hilly terrain, prejudices, orthodoxy, illiteracy, subhuman, barbaric, inferior and the traditional mode of life. They lived (and still live) under perpetual danger of inhalation invasion and encroachment of their possession (material and non material both)*

Keywords: *Social, Cultural, Backwardness, Hilly terrain, Gujjars, Jammu.*

Introduction

The social and cultural values in human society of tribal peoples are an interesting area in which the social and cultural sociologists are increasingly probing. For the ethnic minorities, especially for the transhumant and migratory people land and forest are the source of life. Although transhumant tribal people vary widely in their customs, tradition and cultural values in human society. Tribes of mainly group of people with a common ancestry language a shared cultural historical tradition and identifiable territory. In all India there exists a wide variety of tribes and Gujjars are one of them. Gujjars are tribal people of Northern India concentrated in state of Jammu and Kashmir.

Some of the worth mentioning works in this regard are that of “Westermarck” and “Hobhouses” these were the first book writing by social scientists on the morals and their development in human societies. However, the idea of relativity of morals in different societies was first promulgated by David Hume and further probed, one of the leading British sociologists “Raymond firth” defined morality as that system of rules and standards which gives to the activity of individual in relation to one another in society, and which gives meaning and values to conduct. He further emphasis that “ Since the inner order of society has content and varies other from one

society to another, this theory of cultural values has merit of giving to the judge, who is operating his positive legal institutions, a norm processing content”.

Moreover, he reinstates the fact that ethical character of society does not survive necessarily in a hothouse in isolation from rest of the society and culture , thus both the ‘positive’ and ‘living law’ are enclose correspondence to each other.

In the Developed World, land is in the hands of private individuals, corporate investors, are the state and can be disposed of all the will of owner, for tribal people like Gujjars of Jammu and Kashmir state land, a especially pastures are held collectively for the community in which the families has customary and traditional rights to graze their cattle, goats and sheep.

Therefore this study was conducted to know about social and cultural values in human society.

A case study of Gujjars in Rajouri and Poonch Districts Jammu and Kashmir state of India. The main objectives of the present study are as under. To know about and identify the socio-economic aspects of Gujjars in Rajouri and Poonch Districts.

To prepare in initiary of the resources base (land, pasture, forest, water and minerals) of the Rajouri and Poonch Districts and discuss the transhumant patterns of *Gujjars*. To know about the educational status and their problems. To analyses the characteristic of Gujjars and the main hurdles responsible for social cultural and economic transformation of Gujjars.

The socio and economic backwardness of Gujjars and Bakarwals is a function of rugged topography, hilly terrain, prejudices, orthodoxy, illiteracy and traditional mode of life. The sedentrisatuion of Gujjars and Bakarwals in the siwalik and the side valleys of the lesser Himalayas have accelerated the process of socio-economic transformation of the transhumant of the region.

The state of Jammu and Kashmir is characterized with great ethnic, linguistic and religious diversity. It is inhabited by various ethnic groups, castes, sub castes and religious minorities. Each of this group has common ancestry, cultural traditions, morals, arts, beliefs, and customs varying in their gamut of life with a strong feeling of belonging living as a minority in a wider society.

The *Gujjars* is a significant ethnic group of Jammu Division occupying the plain, kandi land, the valley and side valleys of lesser and the greater Himalayas. Gujjars are found in each and every district of Jammu and Kashmir. But the majority of them live in Rajouri and Poonch District of Jammu Division. The Gujjars of the state can be divided into three sub groups:

1. The settled Gujjars
2. The Homeless (Transhumant) Bakarwals
3. Dhudia Gujjars

Methodology

In order to study the social and cultural values in human society with special reference to *Gujjars* in Rajouri and Poonch districts of Jammu division. The district comprises of 8 Tehsils namely Rajouri, Thanamandi, Nowshera, Manjakote, Kalakote, Kotranka, Sunderbani, Darhal

The Poonch district comprise 6 Tehsils namely Poonch, Surankote, Mandi, Mendhar, Balakote, Buffliaz, were selected by random sampling afterwards ten percent of total population of Gujjar in each tehsil were selected as study samples by probability proportional to size (PPS) sampling method, these samples were then equally divided into three groups. Group-I consisted of individual of age group between 19 and 35 years Group-II comprised having age group between 36 and 55 years and Group-III comprised person ranging a group above 55 years. Then a survey was carried out by oral questionnaire which comprised of questions regarding choice of social and culture values in human society.

Result/Discussions

An analysis of data showed that the obtaining means of the social and cultural values in human society of *Gujjars* in terms of both male and female *Gujjars* are less as compared to other communities. This shows that the average consumption of social and cultural value in human society by Gujjars is not appropriate. The main reason was that they migrant from one place to other places for six months for grazing there cattles like buffaloes, cows, sheeps and goats.

The study also reveals that *Gujjars* are illiterate and so are unaware of about social changes and social systems in the society. *Gujjars* are not only deprived of access to land and employment. But they are deprived to there right to basic education. The study also showed that a very few people of the tribe are litrate (Table 1) One of the main reasons of

illiteracy among *Gujjars* and *Bakarwals* is poverty. Due to poverty and hunger these tribes are spending their lives in pain and grief.

Table 1: Literacy rate of *Gujjars* in Rajouri and Poonch district (2016-17).

| District Rajouri | | | | District Poonch | | | |
|------------------|----------------|---------------------|-----------------------|-----------------|----------------|---------------------|-----------------------|
| S.N o. | Name of Tehsil | % of Illitrate Male | % of Illitrate Female | S.N o | Name of Tehsil | % of Illitrate Male | % of Illitrate Female |
| 1 | Thanamandi | 16.1 | 9.9 | 1 | Poonch | 9.2 | 7.4 |
| 2 | Manjakote | 3.8 | 1.9 | 2 | Mandi | 4.3 | 2.1 |
| 3 | Koteranka | 3.4 | 1.3 | 3 | Mendher | 7.2 | 3.5 |
| 4 | Kalakote | 2.6 | 0.9 | 4 | Balakote | 3.4 | 1.6 |
| 5 | Nowshera | 5.3 | 1.4 | 5 | Surankote | 5.7 | 2.8 |
| 6 | Sunderbani | 2.7 | 0.7 | 6 | Buffliaz | 2.3 | 0.9 |
| 7 | Darhal | 4.2 | 2.2 | 7 | ----- | ----- | ---- |
| 8 | Rajouri | 17.3 | 13.6 | 8. | ----- | ----- | ---- |

Conclusion

India has emerged from a long period of social-cultural and economic hibernation but still social and cultural values among *Gujjar* tribe of Jammu division is a challenging issue, especially in tribal resident areas. Though a lot of work has been done to improve the condition of tribes, but still they are in bad condition due to poverty illiteracy and superstition.

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