



SOCIAL STRUCTURE AND CHANGE AMONG THE GADDI TRIBE OF HIMACHAL PRADESH

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India has the largest tribal population in the world numbering about 66.34 millions which constitute 8.08 per cent of the total population of the country. There are about 573 tribes, sub-divided into different groups. They speak over 105 languages. They are scattered along the length and breadth of the country from the Himalayas to the Indian Ocean and from the Arabian Sea to the Eastern Frontiers.

The tribals constitute the oldest ethnic group of India's national population, and are often referred to as 'Adivasis' or original inhabitants of the country. The origin of these tribes can be traced to such races as the Proto-Australoids, who one time believed to have practically covered the whole of India. They were compelled to shift to their present habitant, as they were unable to defend themselves against the invading people like the Aryans and Mangolians who came with mechanical equipment to safeguard their interests. Thus, the original people had to take shelter in mountain ranges and thick forests, where a considerable number of them are still found.

These tribal communities have lived for centuries in the forest and hilly regions. At present, the tribals are found in a very wide central belt beginning with the Aravali Hills in the west and extending into the parts of Maharashtra, Madhya Pradesh, Bihar, Orissa, West Bengal and other North Eastern states. There are tribes in the southern range of the Himalayas and also in the South in the Western Ghats and the Vindya and Satpura mountains (GOI, 1952: 636).

The most dominant communities among the scheduled tribes of India are the Gonds of Madhya Pradesh, Maharashtra and Andhra Pradesh, the Bhil of Rajasthan and Gujarat and the Santhals of Bihar, Orissa and West Bengal. The smallest tribal community is the Andamanese of Andaman and Nicobar Island. The tribal communities of India have

been divided into five territorial groupings, taking into account their historical, ethnic and socio-cultural relations, viz. (a) The Sub-Himalayan region of north and north-west India, (b) north-east India comprising Assam, NEFA, Nagaland, Manipur and Tripura, (c) Central and East India comprising West Bengal, Bihar, Orissa, Madhya Pradesh and Andhra Pradesh, (d) Western Indian comprising Rajasthan, Gujarat and Maharashtra and (e) South India comprising Tamil Nadu, Karnataka and Kerala. More than 50 per cent of the scheduled tribe live in pockets where they form the majority and sometimes the only group of the population (Burman, 1972:39).

The scheduled tribes of India differ from one another in many respects, viz. racial traits, social organization, cultural pattern, language, economy, religion, customs and beliefs etc. Elwin divides the tribes into four categories on the basis of cultural development. The pure tribal groups are those whose geographical isolation has largely protected from the debasing contacts with the plains and consequently are undergoing change. Such tribe constitute the second group in which the tribals, though retaining their traditional tribal mode of living, also exhibit some characteristics of the plains. The third group of the tribal population represents a peculiar stage of transition. They are tribals in name only, otherwise they have been exposed to the influences of economic, social and cultural forces of Hinduism or Christianity. The fourth category is the upper crest of the tribal communities which, though a small minority, consist of the old aristocracy mainly represented by Bhil and Naga chieftains, the Gonds Rajas, a few Binghamwar and Bhugia Landlords, Korku noblemen and wealthy Santhal, Oraon leaders and Mundas. They retain their old tribal names, Clan and Totem and observe elements of tribal region but live in modern and even western style (Elwin, 1943:8).

Ghurye has introduced the assimilation approach for the classification of the tribes. He broadly classified the tribes into three groups. First, the ones like Raj Gonds who have been successful warriors and have been given fairly high status within the Hindu Society, the second group consists of a large mass of tribal people, who have been partially Hinduized because of closer contacts with Hinduism, and third group is of hill tribes which exhibit greater resistance to outside cultures (Ghurye, 1963:19).

However, the most satisfactory classification has emerged from the conference of Anthropologists and tribal social workers held at Calcutta in 1952. The conference suggested a four-fold classification of the existing tribes. First, those tribal groups who are still confirmed to the original forest habitats and follow the old pattern of life. Second, the semi-tribal communities who have more or less settled down in rural areas and have taken up

agriculture and allied occupations. Third, those who have migrated to urban or semi-urban areas are engaged in modern industries and vocations with modern cultural traits. Fourth, these tribals who have been assimilated in the Indian population (Negi, 1998).

According to 2011 census, the total population of Chamba district is 5, 19,080 persons (Males = 2, 61,320 lakhs Females 2, 57,760 lakhs). The sex ratio of the district is 986 females per 1000 males which is higher than the State's average of 972. The decadal population growth rate (2001-2011) in the district 12.63 percent which is lower than that of 12.94 percent for the State as a whole. The total literacy rate of the district is 72.17 percent (Males = 82.59 % Females =61.67%) which is lower than that of State average of 82.80 percent (Males =89.53% Females = 75.93%). It is interesting to note that Chamba district has the lowest literacy rate in the State. As far as female literacy is concerned, it is for behind than other districts of the State. The density of population in the district is 80 percent per sq. km. which is less than the state average of 123 persons (Census of India, 2011). As per 2001 census, the percentage of scheduled tribes population to total population of the district is 25.51 which is much higher than that of the State average of 5.7. The tribal population in Chamba district has its concentration mainly in Pangi and Bharmour areas of the district.

The Kinnaur and Lahaul-Spiti districts, in their entirety, and Pangi and Bharmour (now Tehsil Bharmour and Sub-Tehsil Holi), Sub-divisions of Chamba district constitute the scheduled areas in the state of Himachal Pradesh, fulfilling the minimum criterion of 50% scheduled tribes population concentration in a community development block. These are situated in the north and north-east of the state forming a contiguous belt in the far hinterland behind high mountain passes and are amongst the remotest and most inaccessible areas in the State with an average altitude of 3281 meters above the mean sea-level. The most distinguishing mark of the tribal areas in the state is that they are very vast in area but extremely small in population with the result that per unit cost of infrastructure activity is very exorbitant.

These areas have also been declared as scheduled areas under the fifth schedule of the constitution by the President of India as per the Scheduled Area (H.P.) Order, 1975 (C0102) dated the 21st November, 1975. The Five Integrated Tribal Development Projects (ITDPs) are Kinnaur, Lahaul, Spiti, Pangi and Bharmour. Except Kinnaur, which is spread over three Community Development Blocks, rest of the Integrated Tribal Development Projects comprises one Community Block.

The tribal areas constitute 42.49% of the state's geographical area and represent 2.74% of the total population of the state. Of the total population in Scheduled Areas, 68%

are Scheduled Tribes, 9.61% scheduled castes and the rest are others. Males and females are in the ratio of 54:46. The entire population in the tribal belt continues to be rural. Gaddi, Gujjar, Kinnaura, Panwal, Lahaula, Jad, Lamba, Bhot/Bhod and Swangla are the main Scheduled Tribes of the state of Himachal Pradesh (Appendix-IV). The proportion of workers is as high as 59.31% as against the state's average of 49.23%. Agriculture workers formed 56.97% of the main workers against that of 55.45% for the state as a whole. The literacy percentage is on the increase and as per the 2001 census the level had reached to 70.38% as compared to 76.5% for the state as a whole.

Conceptual Framework

The main objective of the present study is to examine the social structure and change among the Gaddi tribe of the state of Himachal Pradesh. It is a well known fact that tribal communities are closely knit and self-contained social units and their comparative identity and isolation from the mainstream of society would enable them to resist the forces of change much more effectively than open societies, and thus to maintain social relationships and social behavior patterns which are quite different from and, in many cases, out of conformity with those of the modernized segments of the society. It is also well-known that tribal societies are characterized by traditional values, use of primitive technology and non-rational behavior patterns which are incongruent with the values, technology and behavior patterns of the modern world. Hence, governments everywhere are striving to modernize them in an attempt at integrating them with the mainstream of social life.

In India also, which has the largest concentration of tribal population next to Africa, the government, both at the national and state levels, are engaged in the stupendous task of uplifting the tribal population through specially designed programmes which are expected to achieve the objective of tribal integration within the shortest period of time. None of less these programmes have not made significant impact on the tribal population of the country. To be sure, they have gone a long way in breaking the tribal isolation and removing some of the practices which are out of tune with the values of the modern society. Government's welfare programs have also benefitted some of the tribal communities much more than others. In other words, the success achieved in this respect has been limited and lopsided. The reasons for this phenomenon are well known, viz. the degree of isolation, the differential value system and social development already achieved, which created in them differential capacities that enable them to absorb the government's programmes in different degree. But apart from these general points which are themselves related and interdependent, our knowledge does not comprehend the details of their social structure and social processes that

contribute this isolation, differential values system and state of development of the tribal communities. None the less, knowledge of these factors is very important in the understanding of social change among the tribals and in the designing and implementation of programmes of modernization of tribal communities.

In India this aspect of the problem assumes great significance. Over 8.08 per cent of the country's population belongs to the tribal communities and sizeable amounts of the country's resources are earmarked for their development. Since the focus of the study is on social structure and change among the Gaddis, it is necessary to examine the usage of these terms in sociological sense. Perhaps, the concept of social structure has been made use of extensively in anthropology both in term of elaboration into its constituent elements and application to the study of particular societies. Briefly saying, social structure is the web of interacting social forces from which have arisen the various models of observing and thinking (Mannheim, 1936:45). The study of social structure is concerned with the principal forms of social organization, i.e. type of groups, associations and institutions and the complex of these which constitute societies. A full account of social structure would involve a review of the whole field of comparative institutions (Ginberg, 1947).

Mchver and Page (1950), say that the analysis of social structure reveals the role of the diverse attitudes and interests of social beings. 'Group Structure' represents the kind of reality into which we are born and within we find work and recreation, rewards and penalties, struggle and mutual aid. All the various modes of grouping together comprises the complex pattern of social structure.

The social structure is constantly renewed by the social life, i.e. the actual relations of persons and groups of persons change continuously and a study of the structure of society include this aspect also. New members are added to a community by birth or immigration, or marriage. Membership is lost when there is death or emigration, or divorce. Thus the structure is continuously changing while the general structure form remains relatively constant over a longer period, i.e. the nature of social relation between persons change very slowly. On the other hand, the structural form may also change by military conquests or by contacts with other communities as in the case of the contacts of the tribals with the non-tribals.

Social Change

For a better understanding of the process of social change, we may take into account some of the definitions of social change. According to Moore (1968), "Social change is the significant alteration of social structure (that is, of patterns of action, social and interaction),

including consequences and manifestations of such structure embodied in norms (rules of conduct), values, cultural products and symbols.”

Maclver and Page (1959) refer to social change as a process responsive to many type of changes, to changes in the manmade conditions of life, to change in the attitudes and beliefs of men, and to changes that go beyond the control of the biological and physical nature of things. **Srinivas (1966)** made the first systematic attempt to define the process of social change in the Indian context. The concept of ‘Sanskritization’ and ‘Westernization’ postulated by Srinivas concern with social change. According to him, Sanskritization is the process by which a downtrodden Hindu caste or tribal or other group changes its customs, ritual ideology and way of life in the direction of a high and frequently twice born. His term ‘westernization’ subsumes changes occurring at different levels, technology, institutions, ideology and values.

Mukherji (1958) said that social change is a process of movements through conflicts and contradictions. The contradiction in the Indian case is between its tradition, culture and value system, which are holistic or devoid of the atomistic principal and ramification of class interests that have successfully emerged through the changing material and modes of production. **Desai (1966)** analysis social changes in the context of rural and urban societies revealed that the changes generated by the community development programme, the educational, political and other development measure, succeeded or failed to the extnt that the pre-existing material conditions, especially the class contradictions, were mature or not.

Theoretical framework for the analysis of social change must be concerned with what happens to social structure. That is, any addition or modification in the elements of social structure may result into either a change in the organizational life of the people or a change in the structure itself. Often changes may arise due to the entry of new factors into the social environment offering new opportunities or new ways of protection. Thus, these new factors demand a new adjustment by the individual in the daily activity.

Structural change is a product of social interaction, when a new pattern of behavior is adopted, the values guiding the old pattern must change or modify. These changes imply two kind of process which Firth calls social conviction and social conduction. In the former case, when some member of a society change their behavior from the established pattern, other members tend to react to the situation, i.e. by initiation or by resentment they tend to modify their own conduct. In the latter case, changes in the established pattern disturb the functional inter-relation of activities which bring unforeseen results in every activity. So people who have adopted an innovation may find themselves facing a situation to which they must

conform, and are faced by organizational problems which demand further change (Beattie, 1945).

From the above brief discussion, it is clear that social structure and social change have been a highly researched area in the field of sociology. However, due to the bewildering heterogeneity in the culture configuration of tribal and preliterate communities, no amount of research can claim to be exhaustive or complete. Each tribal community functions in a special environment, has its own values, norms and kinship ties, and accordingly, reacts to pressures and pulls from the environment in its own way. Hence, it is necessary to study the tribal community in its natural setting, and to extract knowledge and insight into it as it can enrich the prevailing theories of tribal social structure and change.

Review of Literature

In the present study, an attempt has been made to review some of studies conducted on various aspects of tribals both at macro level and at the micro level. The studies on the general living conditions of the tribals, their health status, education, implementation and impact of the development programmes, social structure and social change among the tribals have been reviewed so as to understand the different aspects of the present study.

Mukherjee (1957) presented the views that the social structure of rural society and the changes taking place in it cannot be studied without examining its economic structure. Questioning the egalitarianism of village communities, he asserted that stratification was possible even in the absence of the economic disparities. He pointed out to the existence of three classes in rural Bengal, having distinct function to perform, and social organization (caste system) which he viewed essentially as an all india phenomenon. Caste, according to him had specific function to perform in that structure but because of the changes in the economic structure, it had outlived its utility and any effort to perpetuate it would be anachronistic.

Newell (1961) conducted a study of Gaddi in Bharmour area of Chamba district in Himachal Pradesh. He concluded that there has been substantial change in the socio-economic scenario of the village due to the initiation of development work there. This has not only created some job opportunity and supplemented their income but also brought about a qualitative change in their life style.

Sinha (1975) observed that the tribal societies are undergoing change in different ways due to the operation of three factors – opening up of new industrial centres in the tribal areas, growing up of town in tribal areas and interaction with the businessmen and government employees posted in tribal areas.

Sachidananda (1978) in his study, 'Socio-cultural Change in General in Indian Tribes', observed that socio-cultural change is taking place among the tribals, largely on account of the launching of several developmental programmes and providing education, communication and transport facilities in tribal areas.

Verma (1996), author of "Gaddis of Dhauladhar: A Transhumant Tribe of the Himalayas," has specifically mentioned about the, Gaddis of Gadhern, the name lend to their native land living on both sides of the Dhauladhar with ill defined boundaries are principally found in Bharmour area of Chamba district in Himachal Pradesh. From here they have migrated to settle in the northern part of the Kangra valley. Study has found these people have lived for centuries as scheduled tribe life in their zeal to maintain the purity of the old tradition and customs are now set to mingal in the national main stream. The study may be helpful in identifying and evaluating the impact of development, in preservation and promotion of local tribal culture in the tribal area of the Himachal Pradesh.

Negi (1998) in his paper, "Tribal Development and Social Change: Some Issues", argues that change in the tribal societies has been forced more from outside than generated from within. The use of modern utensils, new attire and factory goods, application of fertilizer and new varieties of seeds, interest in vernacular education and white collar jobs, secularization of beliefs, participation of young educated people in village politics and nuclearization of family structure, are some of the important manifestations of the process of acculturation and change in the life style of the tribals.

Srivastava (2008) in her paper "Dimensions of Social Change among Bhils of Rajasthan" has discussed the determining factors for social change. The diversification of agriculture, increasing income levels, marketing facilities and improved transport facilities have created opportunities for social change in a primitive tribal community.

Objectives of the Study

Keeping in view the proposed problem of research, the present study will aim at the following objectives:

- (i) To study the demographic, socio-cultural and economic profile of the study area and the respondents.
- (ii) To analyse the social structure of Gaddi tribe in terms of culture, customs and traditions.
- (iii) To analyse the changes in the social, economic and political institutions like family, marriage, kinship, caste, education, occupation, income, power structure etc.

of the Gaddis due to the impact of modernizing forces and various other developmental policies / programmes aimed at their socio-economic upliftment.

Methodology

Area of Study: Keeping in view the nature of the present study, it may be in the fitness of the research problem to look up for the setting where the social structure and change among the Gaddis could be assessed.

Himachal Pradesh as an area of study has been selected mainly because the research done so far in respect of the Gaddi tribe in the state is so scanty, sporadic and sketchy as not amount to any mentionable research. Further, no substantial study is also available on the social structure and change among the Gaddis in the State. Hence, the present study has been taken for sociological research purpose. Himachal Pradesh consists of 12 districts namely Kangra, Mandi, Shimla, Solan, Sirmour, Hamirpur, Una, Kullu, Chamba, Bilaspur, Kinnaur and Lahaul and Spiti. Keeping in view, the geographical and topographical setting as well as the vastness and diversities of the state (i.e. different zones, difficult terrain and climatic conditions), limited time and resources at the disposal of the researcher, the present study has been confined to Chamba district of the State because the main concentration of the Gaddi tribe is in this district.

District wise Scheduled Tribes Population in Himachal Pradesh

Sr.No	Name of District	Total Population	Scheduled Tribal Population	% share of state tribal population	Sex ratio
1.	Bilaspur	381956	10693	2.73	950
2.	Chamba	519080	135500	34.56	996
3.	Hamirpur	454768	3044	0.78	988
4.	Kangra	1510075	84564	21.57	1026
5.	Kinnaur	84121	48746	12.43	1065
6.	Kullu	437903	16822	4.29	981
7.	Lahaul Spiti	31564	25707	6.56	1017
8.	Mandi	999777	12787	3.26	1015
9.	Shimla	814010	8755	2.23	922
10.	Sirmour	529855	12262	2.87	905
11.	Solan	580320	25645	6.54	921
12.	Una	521173	8601	2.19	935
	Himachal Pradesh	6864602	392126	0.38*	999

Source: Census of H.P. 2011, Registrar General of India.*Percentage of India's tribal population.

The total geographical area of Chamba district is 6828 sq. km. The total population of the district as per 2001 census is 4,60,887 persons out of which 2,35,218 are males and 2,25,669 are females. The density of population of the district is 71 persons per sq.km. The sex ratio of the district is 959 females per thousand males. The literacy rate of Chamba district is 62.91%. The Chamba district comprises of 7 tehsils namely Chamba, Churah, Salooni, Pangi, Bharmour, Dalhousie and Bhattiyat and 3 sub-tehsils namely Bhallai, Holi and Sihunta. There are seven development blocks in the district i.e. Chamba, Mahla, Bhattiyat, Tissa, Salooni, Pangi and Bharmour. There are 283 gram panchayats, 1118 villages and 87,029 households in the district.

The present study will be carried out in Bharmour Development Block of Chamba district because Bharmour is the abode of the Gaddis and is predominantly inhabited by them. Bharmour is also known as a land of Gaddis and the main concentration of the Gaddis is also in this block of the Chamba district. The total population of Bharmour block is 58,308 persons. The literacy rate of the Bharmour development block is 62.22 per cent. There are 29 panchayats, 275 villages and 11465 households. Bharmour block is situated at a distance of 67 kms. From Chamba in the north and north-east of Himachal Pradesh. The boundaries of Bharmour sub-tehsil, block and sub-division are co-terminus and its headquarters is located at Bharmour itself. The present study will be conducted in this development block because the area is socio-culturally homogenous with a sizeable population of the Gaddi tribe. Further, no substantial study exclusively of this nature has so far been attempted before in this part of the State.

To sum up, the present study it is observed from the above analysis that due to tribal development programme, advancement of education and modernization the social structure of Gaddi tribe is getting affected. Many changes are taking place in the some aspect of the social, economic and political life of the tribal people. On the basis of data analysis, it can be concluded that majority of the respondents are of the views that most of the respondents got married in the age- group 25-27 years and the age at marriage of wife's of the respondents majority of them is 19-24 years and majority of the respondents are of the views that in the past the age at marriage for boys and girls was up – to 18 years. The study also shows that majority of the respondents are in favour of choosing the marriage partner by parental decision and majority have factors like, education caste, horoscope matching, reputation of the family, job of the partner, good personality etc. as important factors while choosing the marriage- partner. It is also found that a few respondents are in favour of inter – caste / inter-community marriage. There are changes observed regarding right age of marriage for boys

and girls have increased, now parents give freedom their children in mate selection, marriage outside the tribe and caste as well as inter- caste marriage are taking place. Further, cent – percent respondents are of the views that in the past dowry system was prevalent in their society and vast majority of the respondents are against the dowry system. A vast majority of the respondents are against the dowry system and it is prevailing in a very limited manner in the area under study. A majority of the respondent are of the views that to give the dowry is the sign of the status and vast majority of the respondents are of the views that demanding of dowry is social evil. There are remarkable change at the attitudinal level of respondents toward dowry system like demand has increased, nature and form has changed and people eager to give more luxury item at their own level. A vast majority of the respondents are of the views that now- a – day polygamy or polyandry is not in their society. It is also found that majority of the respondents have one wife, only 23 respondents have two wives due to some reasons. A majority of the respondents are not in favour of divorce. There are remarkable changes at the attitudinal level of respondents towards widow remarriage. It is also found that due to spread of education, general awareness and with the raise of income they have changed their marriage system. The study also shows that majority of the respondents are belong to the nuclear family and vast majority of the respondents are view that now –a-days joint family is changing in their village/ area/ panchayat. Most of the respondents are of the views that due to spread of education, modernization of the society and occupation, income are the main reasons for changing the family structure. It is also found that cent- percent respondents are view that head of the family holds authority in their family and takes decision about the small family norms, education, career and marriage of the children in their family. The study also shows that majority of the respondents are of the opinion that women are enjoying the same and equal status as men in today's society Thus, it can be said that many changes have been taken place at the attitudinal level of the respondents. Some of these changes are perceptible not only at attitudinal level but also in actual practices in certain aspects of social life of the Gaddi tribe.

It may also be concluded that economy of Gaddis in the study area is agro-pastoral. It is found that all the respondents have their own land but the size of land holding is very small. All the respondents use their land for agriculture purpose. Further, all the respondents grow both wheat and maize in their land and some respondents also grow barely. All the respondents generally grow two crops in a year. The cent-percent respondents are grow all the main horticultural crops like apple, almonds, apricots, pears, litchi, guava and cherry etc, and all the respondents are of the view that they grow the crops for both self consumption and

marketing purpose Due to modernization of the society and advancement of education, it is found that many changes have occurred in the various aspects of the socio-economic lives of the Gaddis. Enhancement of income their status has improved to a greater extent in the society. It is also found that 108 respondents doing their job and out of which 68 respondent doing government job and 40 respondent doing semi- government job. All the 68 respondents got their job through reservation. The Gaddis are now more aware about the education and employment of their children and they preferring modern jobs for their children instead of traditional ones. It is also found that cent- percent respondents are of the views that they get job for their children on the basis of reservation. The changing scenario provided conducive atmosphere for the growth of non- agriculture and as well as agriculture sector in the economy. The use of new technology and modern capital equipment has facilitated a shift away from traditional to the modern agriculture practices. It is found that due to extent new agro-technology majority of the respondent views that they have changed the traditional techniques of cultivation and their income much increased due to the effect of new technology. Thus, it may be concluded that due to the various modernizing forces especially with the spread of education and government efforts, the socio-economic status of the Gaddis in the village community under study will improve.

As far as the political participation is concerned, majority of the respondents take interest in politics and participate in political activities. Those who take part in politics they take part in it at the village, panchayat and district levels. It has been found that majority of the respondents are not a member of any political party only 32 respondents are member of any political party. With regard to casting of votes, it has been found that the cent- percent of the respondents cast their votes in the election. The respondents give importance to the achievement oriented factors like education, merit of the candidate etc. While casting their votes rather than ascriptive ones like family background, age, sex, caste, religion, region etc. The cent-percent respondents are member of Gaddi union, situated at Khadamukh Bharmour. Further, it is found that the majority of the respondents are satisfied with the functioning of elected panchayat representatives. They are of the opinion that panchayat members are doing a good job and are solving their problems in a better way. They have undertaken many development activities in the area like construction of building of primary school, community hall, metalling of the streets, of the villages, cleaning of the drinking water sources etc. All the respondents are of the opinion that the lower caste Gaddis should also be elected to the Panchayat Raj Institution. The cent- percent respondents are of the opinion that for the welfare of Gaddi community and culture traditional panchayat should be continued. It is also found that

majority of the respondent never contest election only 46 respondents are contest election at village level. A very vast majority of the respondents are of the view that like PRI's there should also be reservation of seats for women in State Legislative Assemblies and Parliament.

At last, it may be said that the area under study is primarily a rural community and agriculture is the main occupation of the people of the area. The changes in different aspects of lives of the Gaddis are taking place over the past many years. As finding of the present study indicate that the socio-economic status of the Gaddis is improving due to the certain changes taking place in different aspects of the various institutions of the Gaddi community. There is a trend of change at the structural as well as functional levels of the Gaddi community as a result of the spread of education, communication and transportation, new economic opportunities and other modernizing forces. Due to modernization of the society and advancement of education, it is found that many changes have occurred in the various aspects of the socio- economic level of the Gaddis. Thus, it is observed from the above data analysed that due to various government schemes and tribal development programmes such as, agriculture, horticulture facilities, marketing facilities, education facilities, employment opportunities, and various development activities of the State and Central Government are vitally influencing the every aspect of Gaddi social structure which is getting affecting. Many changes are taking place in every aspects of the social, economic and political life of the Gaddi tribe. There are changes observed in the traditional caste occupation structure, as the respondents of the present study are found to be engaged themselves in modern occupation rather than the traditional caste based occupation. However, with regard to leadership structure the types of changes observed are that lower- caste, women and young educated people enter in the leadership structure moreover, the respondents are found in giving more importance on achievement oriented factors to select a leader. With regard to the educational sphere it is observed that with the expansion of educational facilities, the number of literate is increasing day by day as well as there is changing observed at the attitudinal level of the respondents towards the education of their boys and girls. Further, with regard to changes in the status of women as men enjoy, equal status of girls as boys and employment of the children. In brief, the various tribal development programmes and Government State and Central schemes bring about social change and modification, which takes place in the life pattern of the Gaddi tribe.

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