

The Bodh Scheduled Tribe of Jammu and Kashmir: An Overview

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Abstract

The Bodh Schdeuled Tribe located at Paddar sub-division in Kishtwar district of Jammu and Kashmir Union Territory of India has not been recognised separately by the Government of Jammu and Kashmir in the Union Territory tribal list. If, the government does not recognise, as a consequence of modernization, local socio-cultural values, traditions, rituals and dialects will either undergo change or may be extinguished. The tribe has unique socio-cultural values, indigenous social skills, food habits, religious practices, marriage rituals, dialect and geographical significance. So, exploring, promoting, and preserving their historical existence, cultural values, indigenous social skills, rituals, traditions and geographical significance is necessary. In the present paper, the investigators have focused on the historical existence, socio-cultural values, economic provisions and educational opportunities undertaken by the government towards the upliftment of living conditions of the Bodh Tribe of Paddar. The history, socio-cultural values, indigenous social skills, rituals, traditions and other components have not been presented in written form. It is essential to preserve these components for their harmonious life in society. Without the existence of these components, it is not possible to live a harmonious life for any tribe. Therefore, the investigators have tried to vomit about these components in the present paper. The data has been collected from primary and secondary sources through purposive sampling. The present paper has employed interview schedules, focused group discussions, and survey method techniques.

Keywords: *Bodh Tribe, Paddar, Socio-cultural Values, Economic and Educational Opportunities.*

Introduction

India is a country of diversity in terms of language, region, religion, caste and tribes. There are more than 705 tribes found in the country having different social, cultural, geographic, economic, and educational conditions (Ministry of Tribal Affairs, 2013). Different tribes have their own cultural and social values, beliefs, stories, deities, rituals and festivals which reflect their core strengths, commitments and beliefs. They have their glorious histories and unique features of their cultural beliefs. They also carry special skills, technologies, food habits, and medical treatments. To preserve their glorified history, magnificent cultural and social values and unique identical features, Government of India have given special provisions in the constitution as Article 15 (4) focused on the special provision for the advancement of Scheduled Tribes and Article 342 (1) states that, "the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for this Constitution be deemed to be Scheduled Tribes", Article 29 provides the protection of cultural and educational rights, and Article

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46 focused to promote with special care the educational and economic interests and protects from social justice and all forms of exploitation (Constitution of India).

According to the census of India, 2011, the total population of Scheduled Tribes in the country is 10.43 crores, constituting 8.6% of the total population (Ministry of Tribal Affairs). In Madhya Pradesh, the highest percentage of scheduled tribe population is found followed by Maharashtra, Orissa, Gujarat, Rajasthan and Jharkhand. Whereas the distribution of Scheduled Tribe population below one per cent is found in Bihar, Manipur, Arunachal Pradesh, Tamil Nadu, Kerala, Uttarakhand, Himachal Pradesh, Dadar & Nagar Haveli, Sikkim and Uttar Pradesh (Singh, 2018; Mohammad et al., 2024). Jammu and Kashmir has a 1.4% contribution of the Scheduled Tribe population in India (Census of India, 2011; Mohammad, 2025).

The Jammu and Kashmir Union Territory is the northernmost union territory of India. Tibet and Pakistan are in its east and west respectively. Afghanistan and China are in its north as well as Punjab and Himachal Pradesh in its south. There are a total of twelve Scheduled Tribes namely Balti, Beda, Boto, Changpa, Garra, Mon, Brokpa Drokpa, Dard, Gujjar, Bakarwal, Gaddi and Sippi are mentioned in the state list (Tribal Affairs Department, Jammu and Kashmir). The first eight tribes included in the list of Scheduled Tribes under the Constitution (Jammu and Kashmir) Scheduled Tribes order, 1989. Rest four namely Gujjar, Bakarwal, Gaddi and Sippi included in 1991 vide notification number 36 of 1991 under "The Constitution (Scheduled Tribes) Order (Amendment) Act 1991 (Ministry of Tribal Affairs, 1991). Further, as per "The Constitution (Jammu and Kashmir) Scheduled Tribes Order (Amendment) A, 2023, four other Scheduled Tribes has been included namely Gadda Brahmin, Koli, Paddari Tribe, and Pahari Ethnic Group (**The Constitution (Jammu and Kashmir) Scheduled Tribes Order (Amendment) Act, 2024**).

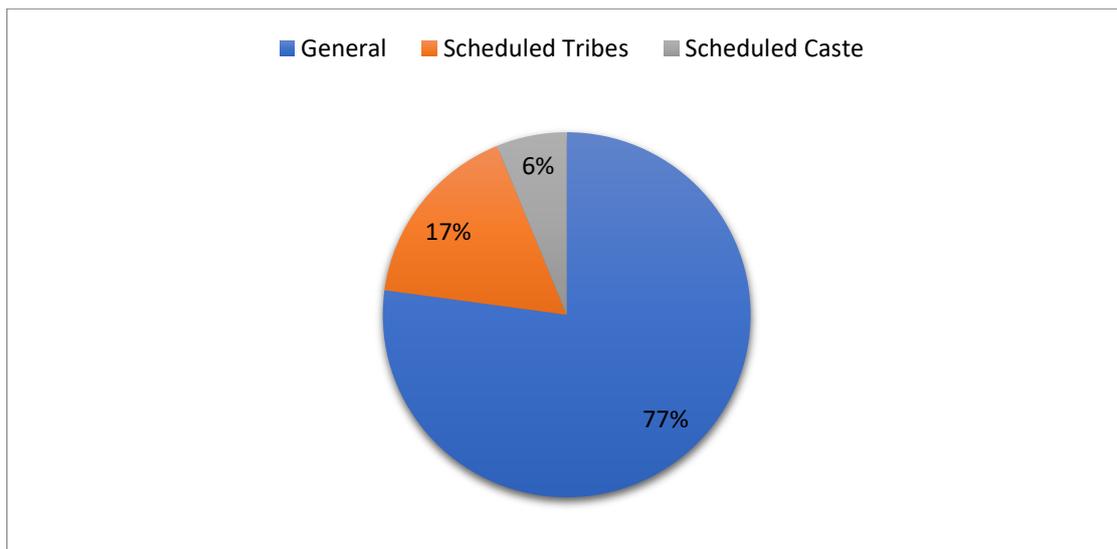


Figure 1: Distribution of Category-wise Population of Kishtwar District

Kishtwar district is one of the rural districts of the Jammu Division of Jammu and Kashmir Union Territory located to the south and lies between 33°.10' and 33°.25' latitude to 75°.25' and 76°.10 longitude. The district comprises 11 tehsils and 13 blocks with a total area of 1644 sq. km. As per Census 2011, the total population of the district is recorded as 2,30,696, in which 1,33,225 Muslims, 93,931 Hindus, 2095 Buddhists, 450 Sikhs, 277 Christians, 9 Jains and 716 from other religions comprising 1.84% of the total population of the Union Territory, thereby it ranks 19th among all the districts of Jammu and Kashmir. Are total of 77.3% population belongs to the population of general category, 6.2% constitutes Schedule Castes and 16.69% Schedule Tribes (Census of India, 2011; Mohammad et al., 2025a).

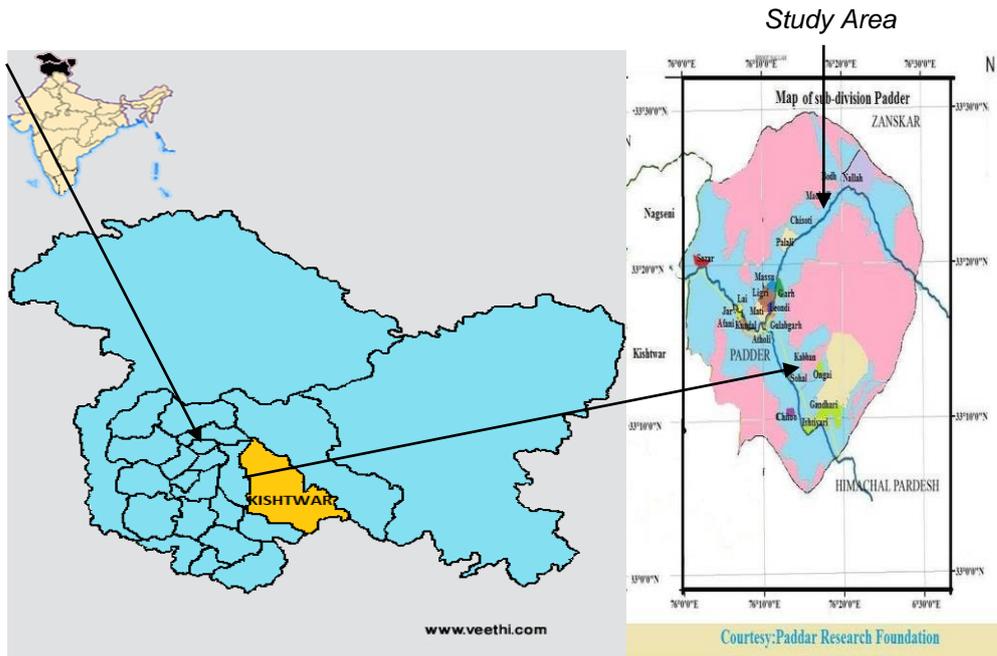


Figure 2: Showing the map of India, Jammu and Kashmir, Kishtwar and Paddar

Sources: <https://www.veethi.com>;

<https://hi-in.facebook.com/PaddarDarpan/>

Paddar is one of the remote Sub-Division of Kishtwar District of Jammu and Kashmir Union Territory located on the lap of the Greater Himalayas with lush green meadows, fresh waterfalls, snow-covered mountains and rich minerals. The whole area is full of natural treasures i.e. world-famous sapphire, various medicinal plants and rich flora and fauna. As per Census 2011, the total population of Paddar Sub-Division is 21,856. Which 17,777 (81.33%) general population, 1903 (8.71%) Scheduled Tribe, 2034 (9.31%) Paddari Bodh tribe and 142 (0.65%) Gujjar Tribe population resided (Census of India, 2011). The major tribes of the district are Bot/Bhot/Bodh, Gujjar and Bakarwals.

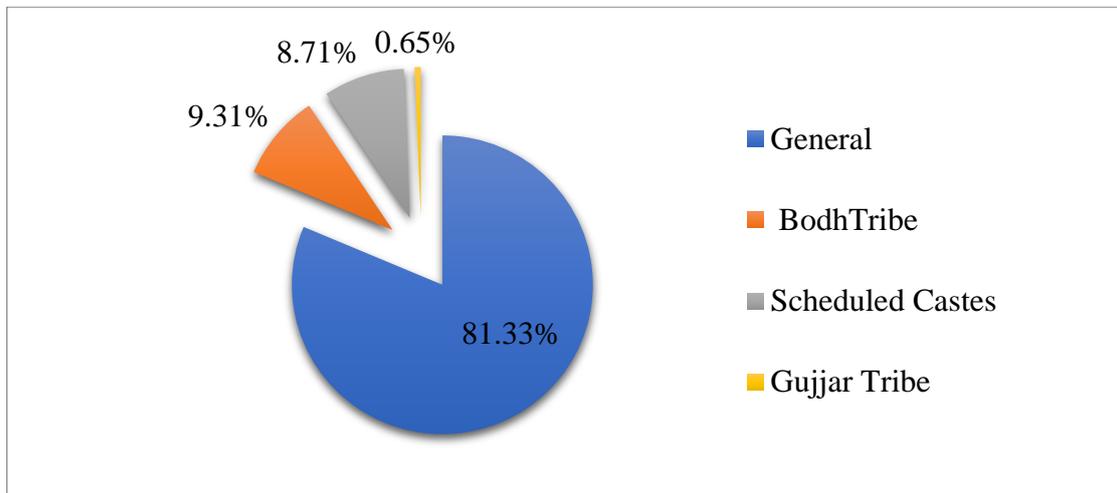


Figure 3: Distribution of Category-wise Population of Paddar Sub-Division

The Bodh Tribe is located at the four panchayats of Paddar Sub-Division of Kishtwar district in Jammu and Kashmir. These Panchayats are Tun, Sohal, Machail and Gulabgarh. Tun panchayat is located beside the border of Chamba District of Himachal Pradesh constituting three Bodh tribal villages namely Tun, Aller and Khajroni. Sohal panchayat has six villages Kushta, Bernali, Haddu, Kabban, Chunar and Bongwad. Machail panchayat also has six villages comprising Hango, Halo, Lossani, Dangail, Jasahari and Sumcham and in Gulabgarh panchayat all are migrated from all these villages for better livelihood and education because it is the centre of the whole Sub-Division.

Related Literature Review

After 70 years of Independence, India is going to be a developed nation but still, the Scheduled Tribes are deprived of the necessities of life like road connectivity, communication, medical facilities and education. They are poor and they are struggling hard for their survival. Due to its remoteness and lack of modern health facilities, the Greater Himalayan Bodh Tribal community depends on available plant resources and traditional medicine systems known as the Amchi system of medicine, which is principally based on the Tibetan system of medicine (Devi et al., 2013; Mohammad et al., 2025b). Their economy is closely linked with the forests and they are living a substandard life because of their primitive mode of livelihood. The majority of them are placed below the poverty line, possessing meagre assets and are exclusively dependent on wages, forest produce and farming, that too in a traditional way which leads to non-remunerative returns. Over the centuries they lived in the lap of the Greater Himalayas and remote areas where the common people are very difficult to reach. Lack of media communications like radio, television, newspaper, telephones and internet which are necessary for the development of any society are still deprived. There is a lack of government initiative and policies for their communication and other development. They are mostly dependent on animal rearing (Kumari & Rai, 2014; Mohammad et al., 2025c). The tribal have their unique social, cultural and linguistic identities (Suri, 2014, p. 55). There is widespread poverty, illiteracy and backwardness among the tribal people which is evident from the census report (Abass, et al., 2015, p. 40; Yaseen et al., 2023). Tribal have rich knowledge of indigenous agriculture methods, showing keen interest and involvement in agriculture production (Hiranniya, 2019, p. 511; Al-Rahmi et al., 2023). The peculiar aspect of tribal is a scattered population who inhabit the difficult and remote geographic terrains which pose a severe threat to their speedy development (Singh, 2014; Mohammad et al., 2025d). The Tribals of Jammu and Kashmir have a low socioeconomic position and are in the worst living conditions (Rafaqi, 2014, p. 210; Mohammad et al., 2025e). Because they derive everything from nature and have a long history of respecting the natural world and the environment, they have not integrated into the mainstream economy. Their traditions, cultures, beliefs, and practices are all still tied to nature. Sahu, 2014, p. 322; Hujran et al., 2023). The socioeconomic situation of the tribal members has only partially improved (Jayakumar & Palaniyammal, 2016, p. 29).

Justification of the Study

There is none of the studies has been done on the cultural, social, economic and educational aspects of the Bodh tribe of Paddar Sub-Division. This tribe has unique and distinct cultural and social values. As per the Census, in 2011 the total population of the Bodh tribe was 2034. They are enjoying the reservation status but the Government of Jammu and Kashmir has not mentioned the Bodh tribe in the list which is very unfortunate and a threat to extinguish their culture, traditions, rituals, values, histories as well as geography. To save their cultural identity, high rituals, valuable traditions and glorious histories, their documentation with the help of research is essential. The area in which they reside for more than six months is covered with snow and temperature drops up to -20 C° during winter whereas in summer not rise more than 20 C°. All the villages of the tribe except Gulabgarh are deprived of road connectivity, educational facilities, modern medical facilities and all other necessities for life. Due to harsh winter, agricultural scope is much less. They cultivate only two three crops potato, barley and wheat and are forced to do labour/wages. The major occupation of Bodh tribal people is animal rearing, agriculture and labour. So, it is essential to research this tribe to explore, preserve and protect their cultural and social values, rituals, traditions, and rich traditional medicinal values, as economic and educational opportunities. This is possible with the help of research documentation only. Therefore, in the present paper, the investigators have focused on the historical, socio-cultural, economic opportunities and educational provisions undertaken by the government for the upliftment of living conditions.

Objectives of the Study

1. To explore the historical, socio-cultural, economic and educational components of the Bodh Tribe
2. To identify the role of the community in exploring and preserving the cultural and social values of the Bodh Tribe
3. To review the economic and educational opportunities undertaken by the government for the upliftment of living conditions of the Bodh Tribe

Research Questions of the Study

1. What are the socio-cultural values of the Bodh Tribe?
2. How Bodh Tribe community play a role in exploring, promoting and preserving socio-cultural values?
3. What are special educational and economic initiatives undertaken by the government for the upliftment of the living conditions of the Bodh Tribe?

Research Design

Research methodology is the heart of the study. Without proper planning and implementation, research cannot be successful. The present study is qualitative in nature and based on primary as well as secondary sources of data. The data has been collected from the Bodh Tribe people of Paddar Sub-Division of Jammu and Kashmir.

The total population of the Bodh Tribe is 2034 (Census of India, 2011). The population is scattered into four panchayats of the Paddar Sub-Division i.e. Machail, Sohal, Tun and Gulabgarh. Machail panchayat has the highest population of Bodh Tribe 1049, followed by Sohal 741, Tun 241 and Gulabgarh 20 (Census of India, 2011). The data was collected from 20 participants through an in-depth unstructured interview schedule as well and field survey method techniques were employed. The participants were selected from all the panchayats purposively. Each interview was conducted face-to-face in one 25-30-minute session. The data was first coded and converted into themes with the help of a thematic analysis technique.

Analysis and Interpretation of Data

Describing and developing themes from data consists of answering the major research questions and forming an in-depth understanding of the central phenomenon through description and thematic development (Creswell, 2019, p. 247; Durdella, 2019, p. 283). In the present study, the collected data firstly coded then analysed and interpreted into different themes based on different components are:

Table: 1: Major Components and Themes Based on Respondents' Response to the Analysis of Data

<i>Major Component</i>	<i>Themes</i>	<i>Respondent</i>
Historical Roots	Ancestral Belonging	P1, P2, P3, P4, P5, P6, P7, P8, and P9,
Socio-Cultural Values	Dresses	All the respondents
	Food Habits	P1, P2, P3, P5, P7, P8, P9, P10, P11, P12, P13, P14, P17, and P18
	Language	All the respondents
	Religion	All the respondents
	Festivals	All the respondents
	Marriage	P1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, P13, P14, P16, P17, and P18
Economic Opportunities	Natural	P2, P4, P7, P9, P10, P12, P13, P15, and P16
	Traditional	All the respondents
	Undertaken by Government	

Educational Provisions Initiated by Government		
	Initiated by Bodh Tribe Society/Community	Secondary data sources and P5, P8, and P9
	Initiated by Government	Investigators observation

Historical Roots of Bodh Tribe of Paddar Sub-Division

History provides a sense of identity for any Tribe. The ethics, morals and values can be taught from the historical roots of a tribe. MacNeil once said, "Historical knowledge is no more and no less than carefully and critically constructed collective memory." Santayana also said, "Those who cannot remember the past are doomed to repeat it". Bodin said, "The study of history is the beginning of wisdom". According to Carr (1961), Glassie (1994), and Stricker (1992), history acts as a change agent in our lives, that is, teaching us life lessons, encouraging active citizenship, learning more about ourselves, who we are, and where we come from, and growing as individuals (Berg, 2019, p. 65). The responses of the respondents are:

"Our accentor belongs to the Mongolian race" responded (P2, P4, P7, and P9). "We came from Tibet via Ladakh, Zaskar and Himachal Pradesh in the ancient period" responded (P1, P2, P3, P4, P8, and P9). "It is also believed that the first and only Buddhist king was Bot Plantsey who lived in the Kabban area of Sohal Panchayat" responded (P2, P5, P6, P7, P8, and P9). "Panchan Naropa was the first Lama (spiritual guru) who visited Paddar" responded (P1, P3, P7, P8, and P9). "Under the guidance of Tashi Tamphal (second spiritual guru) Bodh Tribe of Paddar started to flourish and he had constructed three monasteries (Gompa) in Paddar at Lossani, Kabban and Gandhari villages" responded (P3, P4, P6, and P8). "The three monasteries are still presented in the mentioned villages and under the control of Bardan Gonpa of Zaskar. They maintained and headed by the Lamas assigned by the head of Bardan Gonpa of Zaskar" responded (P4, P5, P6, and P8). "We permanently settled in this area because of the rich natural resources" responded (P2, P4, P5, and P8). "Paddar sub-division is only an area in Jammu and Kashmir where Bodh Tribe resided" responded (P1, P3, and P6).

Bodh Tribes are belonging to the Mongolian (descendants of Mongols of Central Asia) ethnic group (Bhasin, 2005, p. 3). There are many stone inscriptions found in the Paddar sub-division at different that show their existence for more than ten centuries. The Bodh Tribe is also located in the Zaskar, Ladakh, Chamba and Lahaul Spiti districts of Himachal Pradesh (Singh, et al., 1979; Bhasin, 2005, p. 3; Kumar, 2011, 2020, p. 14; Azim et al., 2015, p. 13087; Minhas, et al., 2021, p. 758;). Paddar had its trade roots in these areas for centuries. So, it is possible that they came via these trade roots. Many of the people of the Bodh Tribe claim that currently, these roots are available like Omasi-la pass via Zaskar. The monasteries are currently under the control of Drukpa Stakna Rinpoche of Ladakh. The reasons for the permanent settlement of the Bodh Tribe in Paddar are the rich natural resources. Now, they are the permanent Tribe of the Paddar sub-division and resided for centuries.

Socio-Cultural Values of Bodh Tribe of Paddar Sub-Division

According to Page (2009), culture can be understood as "a set of values, beliefs & traditions that are held by a specific social group and handed down from generation to generation", which are "learned and shared" and "guide thinking, decisions and actions in a patterned way" (Brown, et al., 2009, p. 1021). Culture helps to share world views, values, beliefs, and values (Testa & Slack, 2002; Utsey et al., 2003). It enriches our lives in countless ways and helps build inclusive, innovative and resilient communities (UNESCO, 2023). The sociocultural component has been divided into the following themes:

Cultural Dresses

"We wear Konche Mentoma, Lapsey, Khera, Khataks, and Phula during marriage functions" responded (P2, P4, P7, P13, and P17). All the respondents responded that "men wear Khataks dresses and women wear Konche Mentoma, Lapsey, Khera, Khataks, Phula". Almost all the respondents responded that "we wear the traditional dress only on the occasion of marriages and festivals, but new generations started to wear modern dresses". "Modernisation is affecting the authenticity of our culture tremendously, people are moving to the cities to live a more comfortable and easy lifestyle and are adopting the living of modern culture" (P14, P16, P17, P19, and P20).

Over the last few decades, the dress of both males and females has changed to a large extent. The traditional dresses are worn only by the old generation. This is due to the influence of other major communities and modernization. It can cause identity crises among the people of the Bodh Tribe of Paddar.

Food Habits

"We eat our traditional food occasionally" responded (P11, P12, P13, P14, P17, and P18) "We eat the traditional food almost every day" responded (P1, P2, P3, P4, P6, P8, and P9). These were the old-age respondents who responded that they eat traditional food daily. "Our major traditional food is thukpa (a mixture of mix vegetables, cereals, noodles along with salt), sattuu (barley flour can be eaten along with buttermilk), chang (a drink made from rice, barley and wheat), kankshi (stem of a typical kind of fern grows in the forest), hotsey (a shrub grown in very high altitude to use as an onion), raspberry tea (a herb grown in forest), momos, dried mutton, ghee, buttermilk and barley" responded by all the respondents. "Chang is mostly used in divine, and religious, cultural and marriage functions" responded (P1, P2, P3, P5, P7, P8, P9, and P10) and others responded that "it is used in festivals and marriage functions taken by every individual of the community". "During winters we have to depend only on the stocks that we have stored for winters, as collected and preserved during summer which includes various wild vegetables, potatoes, various flours, pickles, dried meats" responded (P5, P7, P8, and P10).

The increasing exposure, acculturation and migration towards the urban areas have influenced their food habits. Bodh Tribe of Paddar are non-vegetarian and eat mutton during winter along with chang to protect them from harsh winter to keep the body warm. The fast transformation from a pure subsistence economy into a market economy, over the last two and a half decades, has deep impact on food preference and consumption patterns of the economically empowered Spitian Bodh Tribe (Mukherjee, 2020, p.21). The younger generation, they are no more comfortable with these old attires (Kumar, p. 19). Modernization has also affected the food habits and cuisines of the Bodh Tribe of Paddar.

Language

We speak the Boti language with family members and other members of our society" responded (P13, P15, P16, P17, P19, and P20). All the respondents responded that "A school is run by an NGO (Non- Government Organisation) of Paddar namely Himalayan Buddhist Cultural Society Gulabgarh Paddar (HBCSGP) to explore, preserve and protect the Boti language among the Bodh Tribe people of Paddar". In this school, "Boti subject is compulsory for all the students till 10th standard"- said the Principal of the school.

The Boti language is written in Tibetan script (Namgial, 2018, p. 35). They also speak Paddari, Hindi and English languages while conversing with other people. It also has been observed that due to the influence of modernization, migration and education in urban areas, the new generation is starting to learn Hindi and English languages instead of their mother tongue. They have never given a proposal to the Ministry of Tribal Affairs to recognize their dialect like the Ministry has recognized the Department of Odia, Vishva Bharati, Shanti Niketan Centre of Excellence in the field of Tribal Language and Literature (National Commission of Scheduled Tribes).

Religion

All the respondents responded that "we follow the teaching of Gyalwang Drukpa".

The founder of the Drukpa Lineage was Naropa and he had attained mastery of Mahayana and Tantrayana Philosophies in Kashmir (Drukpa, 2020a, p.265). This means that they are the followers of the Mahayana section of the Gyalwang Drukpa Lineage of the Buddhist religion. Gyalwang Drukpa also said that "one of the important caves of Naropa known as Dzongkhul Monastery located on the Padum-Kishtwar trekking trail, just before the ascent to the Omasi-la pass begins and the monastery is currently managed by Drukpa Stakna Rinpoche of Ladakh (Drukpa, 2020b, p. 266). Buddhism does not recognize any caste system but some differentiation is made based on social and occupational considerations (Bhasin, 2005, p.3). The Goba (head the committee of the village elders) exercise social control by settling family disputes, issues relating to divorce, sharing of water, land disputes, property disputes, collection of livestock tax and intercommunity disputes.

Festivals

All the respondents responded that *"our main festivals are Losar, Budh Purnima, Gokur, Navi, Theshu, Darsey"*. All the respondents responded that *"Losar is celebrated on the occasion of Tibetan New Year"*. All the respondents responded, *"We celebrate Buddha Purnima, birthday, enlightenment and death of the Buddha"*. All the respondents responded that *"Gokur and Navi are celebrated in the month of July"*. All the respondents responded that *"Darsey is celebrated in the spring season, and Theshu is in winter"*

Buddha Purnima is celebrated as the day of birth, enlightenment and death of the Lord Buddha (Sparavigna, 2019, p.543; Bhatt, 2020 p.1). It is celebrated on the full moon day in the month of April or May every year and the people worshipped the statue of Lord Buddha by offering flowers, incense, candles and fruits (Biswas, 2018, P. 312). But, in modern days, the new generation has started to celebrate modern festivals also like New Year, Valentine's Day, Diwali, cake cutting culture on birthdays and marriage anniversaries.

Marriages

Ladakhi Bodhs are polyandrous and the position of women is relatively high (Bhasin, 2004, p. 12). Marriage is performed at the bridegroom's house amidst storma prayers that protect the couple from evil spirits (Kumar, 2011, p. 19).

"We wear Konche Mentoma, Lapsey, Khera, Khataks, and Phula during marriage functions" responded (P2, P4, P7, P13, and P17). But it has also been observed that *"new generation prefer to wear modern dresses during marriage functions"*. *"In marriages, some rituals and mantras are performed by the Lama (spiritual guru)"* responded (P11, P14, P16, P18, and P20). *"Some Customs and beliefs have been changed and some are similar"* responded (P8, P11, and P13). *"The marriage ceremony has been performed for 6-7 days but at present time, it has been reduced to 3-4 days"* responded (P 1, P2, P3, P5, P7, P8, and P10). The marriage days in the Bodh Tribe also reduced in the present period (Kumar, 2011, p. 19) *"Surna and Daman was the main instrument of music played in marriage functions"* responded P1, and P6 *"Men and women were wearing Konches, Kerak and Lapsay but traditional Knoches disappeared; Coats and pants have taken the place of traditional dresses"* responded (P3, P8 and P10). *"Flute and drums have replaced the traditional Surna and Daman and only a few people know the traditional songs"* responded (P5, P6, and P9).

During the field survey, certain changes in the marriage rituals practised by the Bodh Tribe were observed by the investigators. Earlier, the traditional drum 'Galling' and music instrument 'Tungchai' were utilised in the marriage ceremonies. Now, the Modern DJ system and Dhool and Fluit are used. Earlier, Marriage puja used to be finished in 4-5 days but now it only takes 2-3 days. The Lama used to execute the marriage ritual or puja, which is still done today maintains the charge. The majority of the Bodh Tribe marriage system is based on endogamy.

Role of Bodh Tribe Community in Promoting Socio-Cultural Values

Cultural vitality is as indispensable to a healthy and sustainable society as social equity, environmental responsibility and economic viability (Hawkes, 2001). Cultural services have value in their own right, and they have played an important role in motivating public support for the protection of ecosystems (Daniel, et al, 2012, p. 8817). Some respondents responded that *"a non-registered NGO known as Paddar Buddhist Student Welfare Association (PBSWA) organised social recreational programmes on the occasion of festivals, visit of spiritual gurus, and other eminent personalities in the area, based on cultural and social values"*. Social recreational programmes provide opportunities for the facilitators for the future improvement of community-based programs that would benefit the whole community (Sun, et al., 2022, p. 1958). The cultural value allows us to sketch the significant challenges it opens up for cultural practice (Belfiore, 2020, p.394). According to Hall (1992) and Rattansi (1994), *"cultural identity....is a matter of 'becoming' as well as 'being'..... It is not something that already exists, transcending place, time, history and culture. Cultural identities come from somewhere and have histories. But, like everything historical, they undergo constant transformation"* (Morrice, 2017, p. 402). *"Our students organised cultural programmes on the occasions of national festivals (Independence Day and Republic Day) and performed at Government Model Higher Secondary School Atholi"* responded the Principal and teachers of Himalayan Cultural School, Gulabgarh. *"Folk songs and dance videos are created by some of the Bodh Tribe singers based on the cultural and social values"* responded (P12, P14, P16, P19, and P20). *"In exhibition and trade festivals, some Bodh Tribe traders participated in selling our traditional dresses"* responded (P9, P14, P15, and P17). Based on the responses and

investigators' observations, it has been found that the Bodh Tribe community trying their level best to explore, promote, and preserve their socio-cultural values. A collective decision has been taken by the community members of the Bodh Tribe that every government-employed individual will deposit 500 rupees from their salary every month for the welfare of the society. It shows that the Bodh Tribe people are too much concerned towards the growth and development of their society.

Economic opportunities for Bodh Tribe People at Paddar Sub-Division

Almost everyone agrees with Tucker, that "it is better to be rich than poor" (Kahn, 2019). Economic development is commonly discussed in terms of wealth, the labour force, output, and income (Gurley & Shaw, 1955, p. 515). It plays a crucial role in the progress and well-being of a society and contributes to the improvement of living standards, overall quality of life and social welfare. The responses of the respondents are:

Natural Opportunities

"During the spring season, we collect the (Morchella Esculanta) from forests" responded (P10, P12, P13, P15, and P16). *"Shilajeet (Bitumen mineral), has been extracted from mountains during autumn"* responded (P9 and P10). *"Cumin seeds collect harvesting seasons from fields and forests"* responded (P2, P4, P7, and P13). *"We sell also honey in the winter season"* responded (P7, P10, P12, and P14). It has been observed that they made some hollow spaces on the walls of their house to rear honeybees.

The world-famous and purest form of Blue Sapphire (*Neelam*) is also found in the Paddar Sub-Division, especially behind the village of Bodh Tribe people. The other minerals also found are red and pink Tourmaline, transparent Topaz, and Green Emerald Panna. In the early 20th century, some of the Bodh Tribe people had taken the benefits from these minerals but currently, the sapphire mines are under the control of the Jammu and Kashmir Government.

Traditional Opportunities

All the respondents responded that *"we earn our livelihood from agriculture, cattle rearing, knitting of sweaters, gloves, caps and socks, selling natural spices, wood carving, cattle rearing, and agricultural activities*. Among them, cattle rearing and agriculture are the main sources. All the respondents responded that *"the animal products such as ghee, milk, animal fibre meat and the main crops are potatoes, peas, barley, wheat, tartary buckwheat, and common buckwheat"* are the major crops cultivated by the Bodh Tribe of Paddar. In the case of animal rearing, all the respondents responded that *"we reared zomo, palang, and garmo for milk and zama for farming purposes"*. These are the special breeds of domestic animals that are found in the Paddar sub-division. All the respondents also responded that *"women have taken care of the family finances, and animals*.

Women enjoy the rights of inheritance and participate in all socio-economic pursuits of the family, control family finances, indulge in self-employment activities and perform white-collar jobs. But it also has been observed that due to high qualifications, the Bodh Tribal people are leaving the traditional as well as natural sources of income. They are moving towards modern sources of income like small entrepreneurs in towns and cities, government and private jobs, and labour work.

Economic Opportunities Undertaken by the Government for Scheduled Tribes

All the respondents responded, *"We have not taken the benefits of Vanbandhu Kalyan Yojna, Market Development Programmes for Tribals, Schemes of Development of Primitive Tribal Group, Scheme for Minor Forest Produce, Gram Sabha Economic Development Programme"*. *"We are not aware of these schemes"* responded (P1, P2, P3, P4, P7, P8, and P10). *"We are aware of Market Development Programmes for Tribals and Scheme for Minor Forest Produce but have taken any benefit."* Responded by (P5, P9, and P18) *"We are taking the benefit of the MGNREGA scheme"* responded all the respondents.

The government of India, under Article 275(1) of the Constitution has provided grant-in-aid provision in promoting the welfare of the Scheduled Tribes in that state or raising the level of administration of the Scheduled area (Ministry of Tribal Affairs). The Panchayats (Extension to Scheduled Areas) Act, 1996, vide which the provisions of Panchayats, contained in Part IX of the Constitution, were extended to Scheduled Areas, also contains special provisions for the benefit of Scheduled Tribes (National Commission for Scheduled Tribes). To achieve comprehensive development of a tribal, several schemes have been implemented by the government of India such as Vanbandhu Kalyan Yojana, Market Development Programmes for Tribals, Schemes of Development of

Primitive Tribal Group, Scheme for Minor Forest Products or Produce, Gram Sabha Economic Development Program, Special Central Assistance, schemes for release of Equity Support to the National and State Scheduled Tribes Finance and Development Cooperation, financial assistance for NGOs, and many more which focuses growth and development of Scheduled Tribes in economic sector. But among the Bodh Tribe people of Paddar, there is a need for awareness about these programmes because the majority of people do not even know about the name of such schemes.

Educational Provisions initiated by the Government for Bodh Tribe people at Paddar Sub-Division

The literacy rate of the Bodh Tribe of Paddar is 52% (Census of India, 2011); still, half of the total population is illiterate. At present almost in every village of the Bodh Tribe, an elementary school has been established by the government of Jammu and Kashmir.

<i>Education Development Schemes for Scheduled Tribes</i>	<i>Percentage of Beneficiaries</i>
Post Metric Scholarship for ST Students	68.37%
Pre metric Scholarship for ST Students	76%
Girls Hostels	0%
Boys Hostels	0%
Establishment of Ashram Schools	0%
Research and Training Programmes	0%
Centre of Excellence	0%
Vocational Training in Tribal Areas	0%
Coaching and Allied Schemes	0%
Establishment of Eklavya Schools	0%

The above data shows that except Post metric Scholarship for Scheduled Tribes Students and Pre metric Scholarship for Scheduled Tribes Students, they have not taken the benefits of other educational provisions undertaken by the Government of India such as girls' and boys' hostel facilities for Scheduled Tribes Students as well as coaching and allied schemes for Scheduled Tribe Students. Educational institutions like Ashram Schools, Eklavya Schools, Research and Training programmes, centres for Excellence and vocational training in tribal areas have not been established and organised for the welfare of Bodh Tribal people of the Paddar sub-division.

Educational Provisions Initiated by Bodh Tribe Community

A primary school named Himalayan Cultural School was established in 1996, based on the culture of the Bodh Tribe by Tsering Tashi under the guidance of Ven. Lama Chospel Zotpa at Gulabgarh Paddar. The school is focusing on three main pillars i.e. knowledge, culture, and tradition (Himalayan Cultural School, Gulabgarh). In 2001-02, this school was aided by the Ministry of Tribal Affairs, Government of India and upgraded into middle school in 2004 and high school in 2017. At present this school is running under the supervision of the Himalayan Buddhist Cultural Society Gulabgarh Paddar (Non-Government Organisation). The main focus of this school is to create awareness, preserve and promote the language, traditions, and socio-cultural values among the students with the necessary tools to succeed in the future. The school signed a Memorandum of Understanding in 2014 with Education: Access, a non-profit German and United States-based NGO; to work on extracurricular activities, teacher training programmes, and other initiatives aimed at improving the educational standard (Himalayan Cultural School, Gulabgarh, 2023).

Discussion of the Results

Tribes are the indigenous and most primitive people of the society mostly reside in the forest area (Sahoo & Sadual, 2018, p. 360). According to Daigle and Putnam (2009), tribes are culturally invested in specific values, meanings, and identities that are linked with the natural landscape (Voggesser, 2012, p. 618). They have their unique cultural values, social skills, traditional rituals and strong morals and ethics but with the complexities of modern societies, there is a possibility of cultural lags as well as cultural complexities. The knowledge and local wisdom of a community is only conveyed through oral from generation to generation so this knowledge can be lost from the community. Therefore, it is important to document local knowledge about the use of forest resources and environmental units to conserve and pass down to the next generation (Nasution, 2018, p. 2). It is very essential to preserve

the traditional and cultural values for their harmonious life in the society (Saidiman, et al., 2019). Likewise, the Bodh Tribe of Paddar have their unique traditional and cultural values, social skills, and indigenous medicinal knowledge. However, due to modernization, the majority of the people of Bodh Tribe migrated from their native places to get quality education and settled in the urban areas of various towns and cities of Jammu and Kashmir Union Territory. Even in India 28.5% of the total population are internal (Interstate & Intrastate) migrants (Parida, 2018). It is essential to reduce the impact of modern development on their geographic conditions, cultural values, social skills, rituals, traditions and indigenous knowledge. Otherwise, their cultural values, social skills, rituals, and traditions will vanish under the flood of modernisation. One of the participants (P15) responded: *"I remember when my Mom told me that earlier every village was full of people and every family was engaged in agriculture work but nowadays people started moving to the main town for economic and educational purposes and the new generation starting to adopt new ways of living which are affecting the families culture too"*. Tradition to modernity has been taking place in Tribal society due to cultural, technological, environmental and other factors (Kumar, 2021, p. 52). Modernization works as the two sides of the same coin in the life of Tribals. On one hand, it provides economic opportunities and educational provisions for increasing the standard of their life but on the other hand, it is a thread towards the extinguishing of their glorious histories, cultural values, traditional social skills, rituals, values and ethnicity. Identity crises among the tribes may be grown if, proper documentation of their glorious histories, cultural values, indigenous social skills, rich traditional values and rituals has not been written. Rapid modernization has brought along the method of reduction in the culture and traditions of these primitive people (Arjunan, 2020, p. 99). The study will be beneficial for the younger generation to aware, explore and preserve their glorious history, socio-cultural values, indigenous social skills, rituals, values and traditions. Tribal communities prefer modernization through educational modification for their generation to achieve a good social position but there lies a problem in terms of their skills, income and identity (Manzoor, p. 322). The class and culture divide between the rural and urban tribals which the modern institutions and forces could not squander (Ghosh, & Choudhuri, p. 55). The impact of modernization on tribal communities has resulted in a shift in their cultural roots. It is important to compile the literature on religious and cultural practices, indigenous social skills, and traditions (Chaudhuri, 1965). As a consequence of modernization, local dialects have changed, with Hindi and English becoming the primary languages spoken by tribal populations. Presently information, education and entertainment-related awareness have surely aided the tribals from being seriously exploited by the tourism boom, and a huge surge in the making of border roads infrastructure and national highway constructions (Lal, et al., 2023, p. 60). Therefore, in the present paper, the investigators have focused on exploring, preserving and promoting all these components from the viewpoint of the Bodh Tribe people of the Paddar sub-division.

Conclusion

Historical roots, cultural practices, indigenous social skills, values, rituals and traditions are the identity of any society, community or nation. Without these components, a community could not exist. So, it is very essential to compile all these components in the form of literature. In this paper, the investigators have made their efforts to collect all these components in the form of written literature for upcoming generations. The Bodh tribe people have some unique cultural values like they are very honest people and united towards the development of their community. They have their glorious history, unique socio-cultural values, social skills, indigenous knowledge, traditions and rituals. So, it is very necessary to explore, promote, and preserve their historical existence, cultural values, indigenous social skills, rituals and traditions and geographical significance in the present paper, the investigators have focused on the historical existence, socio-cultural values, economic provisions and educational opportunities undertaken by the government towards the upliftment of living conditions of Bodh Tribe of Paddar. The history, socio-cultural values, indigenous social skills, rituals, traditions and other components have not been presented in written form. It is essential to preserve traditional and cultural values, social skills, rituals, and history for a harmonious life in society. Without the existence of these components, it is not possible to live a harmonious life for any tribe. Therefore, the investigators have written about these components in the present paper.

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