

## ETHNO- ANTHROPOLOGICAL APPROACH TO HISTORY AND CULTURE OF KUCHI TRIBES IN AFGHANISTAN

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### Abstract

The main objective of this paper is to understand the ethno- Anthropological lifestyle of Kuchi tribes of Afghanistan. Kuchi tribes is not definitively known, as their history predates written records. However, they are believed to be of Pashtun descent and have a long history in the region of Afghanistan. Kuchi tribes is deeply rooted in their nomadic lifestyle and traditional practices. They have a rich oral tradition, with storytelling and poetry playing a significant role in their culture. This paper is based on secondary data, secondary data collected through publishing and unpublished reports, newspapers, articles, journals, books and district census reports and for the analysis of these aspects we used context- analysis method. Finally, the Kuchi's tribe of Afghanistan is in a transitional stage. They are without a doubt moving toward cutting edge values, but they did not put down their conventional values. They are not completely cut off from their conventional way of life framework and not acknowledged all the advanced of life.

Keywords: **Anthropology, Culture, History, Kuchi Tribes, Lifestyle.**

### 1. INTRODUCTION (TNR, 11 Bold)

The Gaddi Tribes continue to practice their culture. They have achieved some progress in their town thanks to the growth of education. However, their culture is dwindling as a result of this modernization in their lives. Young people from their community who are traveling to other countries barely speak Gaddi dialect or wear traditional Gaddi clothing. Due to their Schedule Tribe classification, the Gaddis have a rich cultural heritage, but the J&K government is refusing to invest in them because of Art 370(Kumar et al., 2011). Gujjar's of Jammu and Kashmir have their own distinctive traditions, dialects, histories, cultures, and artistic expressions. But the settled Gujjar's of Runi Gujjar Basti Tulbagh, Akingam Kashmir have changed their way of life to a great extent because they speak Kashmiri, dress in Kashmiri attire, have similar eating habits, and their women have abandoned the traditional way of dressing because their ways are influenced by modernization and Kashmiri culture. In addition, the majority of them are very remote from development(Bhat,2005). In short, the Gujjar's and Bakarwals have noticed a noticeable movement away from transhumance and toward agricultural and non-agricultural industries. If infrastructure for the growth of secondary and tertiary sectors can be established, the process of sedentization of the seasonally migrant Gujjar people may be hastened. Small and unimportant Bakarwals are being driven out of transhumance and into sedentary life in the Himalayan side valleys, along with the extremely huge Bakarwals who have higher social status(Nawaz Ahmed, 2013). Generally, the Gujjar's are a pastoral people. They have big buffalo herds and are continually relocating in quest of better grazing areas. Gujjar's are classified as a Scheduled Tribe in Himachal Pradesh. According to the 2011 Census, 5.7% of the population of Himachal Pradesh belongs to a scheduled tribe. Although Gujjar's are dispersed throughout Himachal Pradesh, the districts of Bilaspur, Chamba, Kangra, and Una have the highest concentrations. In Himachal Pradesh, Gujjar's are currently settled, semi-settled, and nomads. While Gujjar's from Chamba and Kangra have a nomadic lifestyle, they are permanent residents in Una and Bilaspur(Sahni, 2016). Jammu &

Kashmir is said to be our nation's crown. The Schedule Tribe is the State of Jammu and Kashmir's third-largest ethnic group. They mostly live in the state's rugged and steep terrain. They have poor social and economic standing, yet their culture is intact. The Gujjar tribe has a higher rate of economic destitution than the rest of the state's residents. Their level of living is inferior than that of the other groups in the society (Zameer & Padiyar, 2021b). The sociological status of the Gujar and Bakarwhals in Jammu and Kashmir is far from satisfactory, but culturally stable. Culturally, nomads are very well represented through dance, religious rituals, and customs. Frequent seasonal migration is one of the major obstacles to forming Gujar and Bakarwal whale communities. The Gujar and Bakarwal form the third largest ethnic group after Kashmir and Dogra. About 20% of the total population of 1.25 million speak Gojri, but Gojri is not taught even in schools where 100% of the students are Gujjar (Sawhney, 2022). Gujjar's and Bakarwals are all Muslims. "The Bakarwal" is determined from the gojri/Urdu/Punjabi/dogri terms, "Bakra" meaning goat or sheep and "wal" meaning (one who takes care of). Basically, the title "Bakarwal" infers tall elevation goatherds/shepherds (Dar, 2017). The Gujjar's of Church locale constitute an imperative fragment of the populace within the locale who have in-depth information of assorted plant employments that can be connected back to their genetic calling of peaceful-ism (Rana et al., 2019). A great number of people are endured due to these extreme chasing exercises. Among those destitute creatures, a few are imperiled and others are slightest concerned. The nature will confront a colossal sum of biodiversity misfortune in close future in the event that no successful measures are taken. Hence, we ought to be mindful of the tribal individuals almost the benefits of those creatures in arrange to ensure them (De & Kundu, 2014). They are living within the original way of life of culture. Gujjar's are totally secondary upon the herders on creatures for nourishment, clothing, protect, instruments and transport. They move here and there in look of field and water for their animals (Zameer & Padiyar, 2021). It is done to assess whether ceramics gathering do grant us much data on history and society of Ahar individuals. It encourages coordinating information from these two major excavated sites and endeavors to supply certain formative patterns and characteristics of chalcolithic ceramics of the particular ancient culture region (Sarkar, 2012).

## **2. METHOD**

The socio-economic, sociological, and demographic condition of Gujar societies are selected by different authors previously since there's a concentration of Gujjar tribes. As per the census report 2011, but there is no research among Kuchi tribes of Afghanistan so deeply. This study understands many aspects of Kuchi tribes in Afghanistan. This paper is based on secondary data, secondary data collected through publishing and unpublished reports, newspapers, articles, journals, books and district census reports and for the analysis of these aspects we used context-analysis method. The context analysis method used in this information is a combination of historical research and cultural analysis. The information provides a historical background of the Kuchi tribes, tracing their origins and lifestyle back to ancient times. It also analyzes the challenges they have faced throughout history, such as conflicts and displacement, which indicates a deeper understanding of their cultural and social context. The information also emphasizes the preservation of the Kuchi people's cultural identity and their ability to maintain their traditional way of life despite adversity. This suggests a cultural analysis that recognizes the importance of cultural heritage and resilience in understanding the Kuchi tribes. Overall, the context analysis method used in this information incorporates both historical and cultural perspectives to provide a comprehensive understanding of the Kuchi tribes' background and challenges.

## **3. Origin of Kuchi Tribes**

The origin of the Kuchi tribes is not definitively known, as their history predates written records. However, they are believed to be of Pashtun descent and have a long history in the region of Afghanistan and Pakistan. The Kuchi are traditionally nomadic herders, and their migration patterns have taken them across various parts of Central Asia for centuries. They have faced

numerous challenges throughout history, including conflicts, displacement, and marginalization. Despite these difficulties, the Kuchi people have managed to maintain their cultural identity and continue their nomadic way of life (Kumar et al, 2011).

### 3.1 Culture

Culture of the Kuchi tribes is deeply rooted in their nomadic lifestyle and traditional practices. They have a rich oral tradition, with storytelling and poetry playing a significant role in their culture. Music and dance are also important forms of expression for the Kuchi, with traditional instruments like the rubab and dhol being commonly used. The Kuchi people have a strong sense of community and kinship ties. They live in extended family units, with several generations often residing together. Social gatherings, such as weddings and festivals, are important occasions for the Kuchi to come together and celebrate their culture. The Kuchi tribes have their own distinct dress, which varies depending on the region and sub-tribe. Men typically wear loose-fitting trousers, long shirts, and turbans, while women wear colorful dresses with intricate embroidery and headscarves. Jewelry, including silver necklaces, bracelets, and earrings, is also a prominent part of their traditional attire. Livestock plays a central role in the culture and economy of the Kuchi tribes. They rely on their herds for sustenance and trade, with livestock products such as wool, milk, and meat being essential for their livelihoods. The Kuchi have developed traditional herding techniques and knowledge of animal husbandry that have been passed down through generations. Despite the challenges they face, the Kuchi people take pride in their cultural heritage and strive to preserve their traditions. Efforts are being made by the community to document their history, language, and customs to ensure their cultural legacy is not lost (Sarkar,2012).

### 3.2 Kechi's life in Afghanistan

Kuchi tribes in Afghanistan are a nomadic ethnic group primarily consisting of Pashtun people. They are known for their traditional way of life, which revolves around herding livestock, particularly sheep, goats, and camels. The Kuchi people have their own distinct culture, customs, and language. The Kuchi tribes migrate seasonally with their herds, seeking grazing lands and water sources for their animals. They move between various regions of Afghanistan, including the central highlands, southern provinces, and eastern parts of the country. The migration patterns of the Kuchi have been a part of Afghan history for centuries. Despite their rich cultural heritage and contribution to the country's economy through livestock production, the Kuchi people face numerous challenges. They often struggle with access to basic services such as education, healthcare, and clean water. Additionally, conflicts and insecurity in Afghanistan have further marginalized the Kuchi, leading to displacement and loss of livelihoods. Efforts have been made by the Afghan government and international organizations to address the issues faced by the Kuchi tribes. These include initiatives to improve access to education, healthcare, and social services for the community. However, significant challenges remain in ensuring the well-being and rights of the Kuchi people in Afghanistan (Sawhney,2022).

### 3.3 Cultural Traditions

Kuchi tribes, also known as Afghan nomads, have unique cultural traditions when it comes to weddings. These weddings are often extravagant events that involve various customs and rituals. Here is an overview of Kuchi weddings:

Figure 1. Several Tradition and Celebrating Process of Kuchi's

NO	TRADITION	CELEBRATION
1	Pre-Wedding Rituals	The process of arranging a Kuchi wedding starts with negotiations between the families of the bride and groom. Once an agreement is reached, several pre-wedding rituals take place, including the exchange of gifts and the signing of a marriage contract.
2	Engagement Ceremony	The engagement ceremony, known as "Mangni," is an important event where the families formally announce the couple's intention to marry. This ceremony involves exchanging rings and gifts between the families.
3	Bridal Preparation	Before the wedding, the bride undergoes a series of beauty rituals. These include applying henna designs on her hands and feet, as well as traditional makeup and dressing in elaborate bridal attire.
4	Wedding Procession	On the wedding day, the groom's family, accompanied by musicians and dancers, travel to the bride's village. The groom's family brings traditional gifts, including livestock and clothes, for the bride's family.
5	Wedding Ceremony	The wedding ceremony itself is a grand affair. It typically takes place in a large tent or an open area. The couple exchanges vows in front of their families and community members.
6	Post-Wedding Ritual	After the wedding, the bride is taken to her new home with her husband's family. Here, she is welcomed by her new relatives and begins her new life as a married

woman.

## 4. CONCLUSION

Finally, the Kuchi's tribe of Afghanistan is in a transitional stage. They are without a doubt moving toward cutting edge values, but they did not put down their conventional values. They are not completely cut off from their conventional way of life framework and not acknowledged all the advanced ways of way of life. truly they are in reverse and having destitute financial conditions, generally living peaceful life. It may be said that although several changes take place in the lifestyle of the Kuchi tribes, yet the pace of development is good. Various programs and plans initiated by the government of Afghanistan for the welfare of the Kuchi tribes have been able to derive benefits at ground levels.

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