CHAPTER 3

RESEARCH METHODOLOGY
The Gujars of Himachal Pradesh: Traditions and their Transformations

Introduction

This research is a combination of a survey and an ethnographical study of human cognition of a ‘multi traditional’ community in an area which is under the prime focus of environmental conservation. It is a blend of cognitive sociology and ecological anthropology since it adopts a mix of quantitative and qualitative techniques in data collection and analysis. These techniques were used to gauge the distribution of knowledge and its contribution to identity formation. The quantitative data gathered in this study is through a cross-sectional analysis while the qualitative data was gathered over duration of 24 months on a non-continuous basis. The first year was spent in identifying the different settlement of the community and learning about them in order to gain an understanding of their social dynamics in order to formulate cultural and group specific questions for the research. The first year was also spent building up a rapport and trust with the community before the actual research began.

The main focus of this research is to understand the historical and current context of knowledge, with particular emphasis on their distribution and intra cultural diversity. The differences reported in this paper not only refer to factual knowledge, but also to differences in broader framework theories - rules that help individuals to establish the framework within which facts and generalizations are used to generate and order new knowledge (Boster 1987). While factual knowledge could be an effect of differential experience, it is difficult to conceptualize fundamentally different frameworks as an effect of gradual differences in expertise. Members of two groups have very different understandings of the why and how of their actions. For example, I could observe that the Baniyara consider the buffalo and cow as the most valuable of possessions. The very
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same individuals, however, reject the idea of cutting the buffalo or cow to sell beef: an act that would have allowed them to buy much more honey. They conceptualize their behavior not in terms of its outcome, with respect to concepts such as "long term benefit" and "herd management," but rather in terms of "the right behavior" within a framework guided by tradition and the creation of community evolving around Scythian belief, that of the creator god. This embedding of tradition is lost, or at least different, for the Bhatliye section, which shows successive differences in the behavior of individuals. The slaughter of buffaloes on occasion is detached from 'pure', religious views and they perceive restrictions on their actions as being based mostly on logical reasoning. Again the similar kind of knowledge difference exists within the group in terms of the age, sex and education of the individual.

While factual knowledge might increase gradually with an increase in expertise, fundamental differences in the underlying framework theories are unlikely to occur gradually (and less so at an advanced age). Therefore, the differences seem to be best explained as the effect of a rupture, in the social context, of learning caused by changes in the lifestyle of the Gujars. All this should have some impact for applied social sciences as well as on policy making. At a time when local and indigenous groups are more and more in the focus of policy strategies, we have to be careful to include the loss of knowledge (and subsequent changes in day to day practices) in our considerations, rather than blindly designating a community a single identity. Furthermore, understanding the processes leading to the loss of knowledge might help design projects countering these undesired effects.
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In order to achieve this goal, the research plan is arranged on a ‘Back’ and ‘Forth’ approach (Vate 2005) (going between the data collected and analyzed from contemporary fieldwork and the review of related work on hand literature, books, journals, government records etc.) and the research methods involve the qualitative and ethno-scientific method which is oriented toward recognizing the multifaceted interpretation of the informants. Qualitative and ethno-scientific methods were used because this study focuses on human cognition and cognitive changes and, primarily because traditional knowledge emphasizes a holistic approach which looks beyond quantitative limitations. Moreover these methods are used because traditional knowledge is embedded in culture (Grenier 1998). Therefore the adoption of qualitative and ethno-scientific methods was necessary since the research involves dealing with ‘local’ peoples, their culture and their connection with nature.

Research Idea

In September 2005, my first visit to the Chamba district came up unexpectedly, and the journey excited, as it did thrill me. It was there, on the way to Dalhousie, that I saw a flock of ‘white and dark pearls’ moving upward from the crevices, like ants. And I found they were cows, sheep and buffaloes, accompanied by herdboys, women, children, ponies and dogs. This was my first introduction to these folk; a fellow passenger on the bus suggested that they are transhumant, buffalo herding Gujar community of Himachal Pradesh. This was the starting point of my curiosity about these Gujars, and curiosity, in all cases, is the basis of enquiry. A discussion with the fellow passenger revealed that the Gujars are herdboys and they lead a nomadic or semi-nomadic life, travelling between
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high altitudes and low plains. They are all Muslim but do not mix with the rest of the Muslim and non-Muslim population of the state, except in the case of a trade assignment.

During the same visit to Dharamsala, I came across similar group of people, but having quite a different look and herd composition. On enquiry it was revealed that they are Hindu Gujars who reside in permanent villages, and practice settled agriculture along with a modified form of transhumance to nourish their buffaloes. They do this to feed their buffaloes the nutritious alpine grasses available at high altitudes. The experience that I gathered through that leisurely visit to Himachal Pradesh became the topic of a special interest – an interest to study this community with its visible intra-cultural diversity. Information gathered during the visit started piling up and was supplemented by further study on the Gujar community.

Now came the time when difficulties began propping up. On one hand the concept of the universe was unclear, and on the other, the universe (if somehow comprehended) was transhumant and the specimens were scattered over the entire state of Himachal Pradesh. And the keenest challenge that was to be faced by any scholar who did not belong to the community of the Gujars was that he was told that, they were quite sensitive about this fact with regard to any person they would have to come in contact with. The reconnoiter survey in the Chamba and Kangra districts became very useful since this helped me to get in touch with the lives of the Gujars, aside from noting the points to be introduced in the final schedules. By this time, the picture of the universe also started emerging and the research context had been finalized for the doctoral study.
Intra-cultural variation in informants’ knowledge is a major area of concern for anthropologists and other social researchers who are interested in accurately representing cultural domains. Of all the informants available to the researcher, which individuals know the most about the specific topic of interest, and how can researchers determine this? One method developed to address this problem is the cultural consensus model. Romney, Weller, and Batchelder (1986) proposed the cultural consensus model (1) to estimate the degree of consensus among informants about particular cultural domains, (2) to estimate the correct answer to each question asked to informants, and (3) to estimate informant knowledge or “cultural competency” within cultural domains. In this article, I am interested in the use of the cultural consensus model to estimate individuals’ knowledge. Anthropologists have applied the cultural consensus model to a wide variety of cultural domains including folk medicine (Weller 1984; Garro 1986, 1988) and ethnobiology (Boster 1986; Boster and Johnson 1989) among others (Boster, Johnson, and Weller 1987; Romney, Batchelder, and Weller 1987; Brewer, Romney, and Batchelder 1991).

They have used a variety of data collection techniques, including true-false (Batchelder and Romney 1986, Romney, Weller, and Batchelder 1986), multiple choice (Romney, Weller, and Batchelder 1986), fill in the blank (Boster 1986), rank-order tasks (Romney, Batchelder, and Weller 1987; Brewer 1993, 1995), triads (Brewer 1995) and pile sorts (Boster, Johnson, and Weller 1987; Boster and Johnson 1989). In each case, the cultural consensus model was successful.
The cultural consensus model has also been tested in other ways. Weller (1984) and Brewer, Romney, and Batchelder (1991) have demonstrated that the more internally consistent informants are, the more likely are they to agree with other internally consistent informants. Likewise, Boster (1985) demonstrated the reliability of the cultural consensus model using a test-retest research design. In other studies that have included multiple cultural domains, researchers have shown that informant knowledge is domain specific. Thus, an informant’s knowledge about animals has no relationship to that same individual’s knowledge about things students do to get good grades (Brewer, Romney, and Batchelder 1991). In contrast to the relationship between consistency and consensus, test-retest reliability, and the relationship between informant knowledge of different cultural domains, the validity of the cultural consensus model for measuring the individual informant’s knowledge within a single cultural domain is still relatively taken for granted.

Boster (1985) reported a correlation between informants’ agreement with each other and test-retest reliability. Brewer (1995) attempted to evaluate cultural competency scores generated using the cultural consensus model by a comparison with other indicators of knowledge. Specifically, Brewer measured correlations between competency scores in five cultural domains generated from triad tests and a ranking exercise with free listing lengths, self-ratings of knowledge, and in some cases, self-reported recognition ability. Brewer concluded that these comparisons further validated the cultural consensus model and that free list length may be a good proxy for measuring informant knowledge. Brewer’s strongest evidence for the validity of the consensus model derives from the fact that the highest correlations occurred between informant
competency scores from matching tasks and the various other indicators of knowledge. This is because it is more difficult for informants to guess correctly on matching tasks.

In this research, I compare the knowledge of three subgroups of the Gujar community in a few selected domains that include plant, fodder, space, and buffalo names. Specifically, I compare informants' knowledge scores generated by the cultural consensus model derived from free list data and coded data.

Data Collection Process

The research data has been culled in phases incorporating the Hindu Gujar, the Baniyara and the Bhatliye Gujar. This necessitated a visit to the Gujtrada village of Gopalpur, a visit to the remote Bhatliye gra (village) and also roaming with Baniyara. The initial period of research proved to be difficult because of the hilly terrain and the suspicious attitude of the respondents. The latter gave the impression of a culture whose members constitute what Adler and Adler (2002) described as reluctant respondents: those who are not only hard to find but even harder to secure for permission to study. However employing a ‘local boy’ as field guide negotiates this predicament. The ‘local boy’ plays the role of a passive translator rather than engaging directly in the interview process. The author, being long participants in the Gujar community, chooses to authenticate the observation by self-reflexion and subsequent cross-checking of the observation to minimize the error of understanding.

The observations and discussions are confined to the different sub groups of Gujar. In the Chamba district, the study incorporates the two sub groups. The first is the Bhatliye or the semi nomadic agro-pastoralist section of the Gujar living in the Sillaghrat
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- panchayat (which comes under the jurisdiction of the Chamba block, Himachal Pradesh).

The other section is the Baniyara groups, who use Sillaghrat as base camp en route to the highland pasture. I have encountered the sedentary section of the Gujar at different villages of the Sillaghrat GP. A multi-ethnic, highly dispersed hilly panchayat is about 31 km from Chamba, and the district headquarter can be reached up to Sillaghrat bus stand (25 Km.) by bus/jeep. The remaining journey includes a trek through the dusty bridal path, crisscrossing the narrow watercourse with a gradual ascent right up to the villages.

The reasons for selecting these villages are that the Gujars’ numerical dominance, communicability and the retention of their original tradition is enabled due to their geographical isolation from outer influences. The adults (both men and women) and children were interviewed in different contexts of space, usually in a dera (household), joth (highland pasture), bugyals (Grazing land), padai (transit), vidyalaya (School).

Almost without exception the Gujar informants expressed some uneasiness about the recording of conversations, but all participants permitted to take field notes during the interview. The analysis of the collected data reveals that the livelihood strategies of both sections are entirely synchronized with their spatial orientations - towards the optimum utilization of bugyals (Grazing land) and Khumma (cultivable land). However, it also opens up the significant aspect of their sense of belongings to the same group.

The data collection in Gujrada village was easier in comparison to that in the Sillaghrat villages due to better communication facilities and a nucleated type of settlement. The Gujars of this village have been counted under the OBC category by the Census in 2001. The only way to distinguish them and reckon their numerical strength in the district, as suggested, is to add up the figures for Gojri mother tongue speakers.
Although all the Gujars are generally bilingual, they speak Gojri and Pahari as their mother tongues. The universe of the research includes 10 Kafila of Baniyara section, 50 Bhatliye households and 45 Hindu Gujar households.

**Sample Size and Sampling Procedures**

Sampling essentially refers to a systematic method of selection (Baker 1988). The type of quantitative survey methods adopted in this study determined the sampling strategy. Data gathered from the survey should make accurate inferences about the larger population from which the sample is drawn, possible (Baker 1988). Therefore the preferred sampling in this study is probability sampling - which essentially determines how likely a sample is to be representative of its population. A different sampling frame was adopted for the selection of the different a unit of the study.

The state and district of the study was purposely selected on the basis of the reconnoiter survey information. The informants were selected on the basis of simple random sampling stratifying the entire population on the basis of age, sex and expertise.

In order to maximize the difference between informants, and to find a cross-sectional representation, I identified 40 individuals from each sub section of the Gujar community to participate; they represented women, men, experts and non-experts below and above the age of 30. The selection of the informants who were considered experts in terms of their knowledge about the community was based on a focus group discussion, on triangulation of the information through snowball and referral methods, as well as on adventitious sampling (Bernard 2006) in social settings like the market place, the transit camp and also chance meetings with potential candidates. The non-experts, women and men, below and above the age of 30 were selected randomly by stratifying the population
into age groups and by gender after excluding the selected expert informants from the population. Out of the selected informants, those agreed to participate in the research were included in the final sample for the study. The exercise was first carried out among the Baniyara section, and the sample from the other sections was also selected by a similar procedure. However the sample sizes remain restricted to the number selected for the Baniyara sample. The four focus groups for each sub section of the community were made up of 15 experts and 25 non-experts, comprising 10 women of ages 30 and above (Women 1), 8 younger women between the ages of 15 and 30 (Women 2), 12 men of ages ages 30 and above (Men 1), and 10 men between the ages of 15 and 30 (Men 2). I chose the distinctive age limit of 30 for purely pragmatic reasons: many of the youth under 25 showed little interests in cooperating in the research, and were too busy or did not appear for arranged meetings. The rate of cooperation and understanding (for the purpose of this research) was much higher among older women and men. In individual sessions, socio-demographic data were collected, and informants were given free list exercises and a questionnaire interview. It was an onerous task to select the same number of samples for each category from all the sub sections and hence the number of the first selected sample composition of the Baniyara section is replicated in the other two sub sections for the maintenance of quantitative uniformity. In a follow-up session, selected individuals from each group (including women, men and experts) were asked, in small groups to triangulate the information on the selected cultural domains.

Data Collection Tools and Analysis

Field research was employed as the basis of gathering qualitative data in this study. It was used to observe the lives and ways of the Gujars of Himachal Pradesh in
their natural setting. According to Baker (1988), field research, which is a characteristic of anthropology, is the only way to study human behavior since one becomes a participant in the social setting i.e. the village and transit camp in the present context. Field research typically involves developing a level of detail about the individuals or the place, and being highly involved in the experiences of the participants. Extensive field notes were taken which were subsequently coded and analyzed in a variety of ways. The main data collection tools used to obtain quantitative data was a household survey schedule. The other specific tools used to interpret the objectives of the research are detailed below.

Defining Cultural Domains:

A cultural domain is a mental category like "animals" or "illnesses". It is a set of items that are all alike in some important way. Humans, in all cultures, classify the world around them into cognitive domains, and the way they do this affects the way they interact with the world. This research employed freelist techniques to (a) elicit the items in a cultural domain, (b) elicit the attributes and relations that structure the domain and (c) measure the positions of the items in the domain structure. As mentioned earlier, the present research involved five cultural domains of the Gujar community that were elicited through a controlled eliciting technique (Tyler 1969), focused group discussions, freelists and content analysis to understand the salience and informant agreement across the domain, among the different sub sections.

Eliciting Cultural Domains Using Freelists:

The freelist technique is used to elicit elements or members of a cultural domain. For domains that have a name or are easily described, the technique is very simple: just ask a
set of informants to list all the members of the domain. For example, I asked the informant to list all the names of plants or grasses used as fodder that they can recall. In case the domain is unknown, the name of a domain needs to be elicited first. In the present research, the space as a domain was elicited by asking them, “What is padai?” and the informant readily responded that “it's a space like that of household”. Then I asked, “What other kinds of spaces are there?” and subsequently got a detailed picture of space and its relation to their livelihood. At first glance, the freelist technique may appear to be the same as any open-ended question, such as “What illnesses have you had?” The difference is that freelisting is used to elicit cultural domains, and open-ended questions are used to elicit information about individual informants. In principle, the freelists from different respondents belonging to the same culture should be comparable and similar because the stimulus question is about something outside themselves, and something they have in common with other members. In contrast, an open-ended question could easily generate only unique answers.

Freelists and questionnaire interview:

Reasonable session duration and appropriate interview questions were established after piloting free list exercises. Sessions were run on an individual basis with translation help in Gojri and Pahari from a research assistant. At the beginning of the sessions, demographic data was elicited. Free listing of different domains of study was kept open in order to elicit the largest possible number of domain names in order to get an idea of the basic categories existing in the local classification system. Sessions lasted on an average, for 30 minutes and were recorded through note taking.
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Participant/ General Observation:

The observation method adopted in this study was through a full participation in the village by residing within the village after taking permission from the concerned authority of the Chamba district. This level of active participation provided an insider's perspective on different scenarios and situations in the village, as well as on general traits of the population (like their attitudes, perceptions, likes, dislikes, world views and belief systems). A very deep level of social dynamics of the Gujars community developed, and this gave me a basis for understanding the ways in which traditional knowledge and factors affecting it, are used in their lives. The main advantage of this method is that research is conducted in a natural setting, and this gives the researcher a clearer and less orchestrated account of what is really happening in the context and conditions that influence events.

Household Schedule Survey:

The household schedule survey was conducted with the help of a local assistant who was given an idea about the survey prior to data collection. This entailed using a structured schedule to gain an understanding of the general socio-economic characteristics of the household and Kafila, as well as the knowledge and perception of different resources and their uses. The schedule, prepared in the Hindi language, was administered orally from house-to-house whereby only persons above the age of fifteen were asked to respond. The types of questions asked include demographic aspects of the household, livestock, list of plants, animals, fodder and buffalo names.

Interviews:

Interviews include both individual and group interviews. Individual semi-structured focus interviews with key informants (from both sexes) helped elicit
information about the village, its settlement history, the resource use pattern, yearly activity calendar, migration schedule and other information relevant to explaining the socio-cultural perspectives of the community. Gujar belief systems, perceptions, attitudes towards their traditional knowledge, and many other aspects of their daily life were also elicited through interviews.

**Data Processing:**

Data processing for field research is a continuous process, starting from data collection. Some data processing started in the field, for instance writing of events and sorting of an interview schedule as per the category. The quantitative data processing commenced by categorizing and sorting the household schedule and the freelist schedule. After the sorting of data, coding was initiated and the categories were developed by considering all the data in minute detail.

**Analyzing Freelist Data:**

The main purpose of the freelisting exercise was to obtain the membership list for a domain. This is also used to obtain a significant relationship between the domain and cultural consensus. To get results, I have prepared a master list of all items mentioned and arranged the freelist data as a matrix in which the rows are informants and the columns are items. The cells of the matrix contain ones (if the respondent in a given row mentioned the item in a given column) or zeros (when that respondent did not mention that item). Taking column sums of the matrix provided item frequencies. Taking column averages provided the proportion of respondents mentioning each item. Taking row sums provided the number of items in each person's freelist. The number of items in an individual's freelist is interesting in itself. Although perhaps confounded by such
variables as respondent intelligence, motivation and personality, it seems plausible that
the number of items listed reflects a person's familiarity with the domain (Gatewood,
1984).

To construct a better measure of domain familiarity (or "cultural consensus") I
have counted the items in an individual freelist by the proportion of respondents who
mention it. Adding up the weights of the items in a respondent's freelist gives a
convenient measure of what might be called "cultural consensus". Further data analysis
involved the creation of an attribute matrix of the numerical data, which was used to
show similarities and dissimilarities between participants' free lists.

**Ranking:**

The aim of ranking is to order a set of items on a given attribute, to thereby
identify the most salient items. The attribute can be an inherent part of the element or the
attitude of the informant toward the element. Hammel (1962) used this task to ask
informants in a Peruvian village to compare individuals of the same community
according to their prestige. This allowed him to explore the different views of social
hierarchy the individuals held. However, a very similar task didn't work for Rottger-
Rossler (1989) in her village in south Sulawesi. This underscores an important point: our
methods have to be chosen for, and adjusted according to, each setting. In the present
research, I have applied a different approach. Instead of asking each informant to verify
the attribute of the element, I have asked each informant to name the element based on
the attribute presented before them. This exercise is extended to all the sampled
informants in order to get the rank of the element in the domain. The rank of the element
was obtained by adding the correct responses of the informants, and represented by the
highest frequency at the top and the least frequency at the bottom. However, there was a drawback because I received multiple names of elements having same the attributes. The applicability of the task depends on the informants’ knowledge of the elements and attributes used in the task. Ranking data provides rich material that can be analyzed for a whole array of aspects. The clear structure of the data allows straightforward analysis, in terms of both the elements of the domain and the pattern of informant agreement. Finally because the resulting order of items is absolute compared to the rating of the data, the data allows for direct cross-group comparison.

Coding:

Coding is a process for both categorizing qualitative data and for describing the implications and details of these categories (Baker 1988). Transforming non-numerical data into numerical data often requires additional work. In this thesis, coding was initiated after data entries (i.e. open coding), where initial categories were developed by considering data in their minute detail. Subsequently, selective coding was initiated systematically with respect to the variables derived from the freelists. Open coding was applied to put the element of each domain across the column of an informant-resource matrix ranging from 1 to 12. The name of each element was mentioned against their code below each matrix. In the informant-resource matrix, the responses of the informants were coded as true (1) and unknown or no response (0) through selective coding. This was a time consuming exercise but yielded an insight into the underlying structure of the response pattern. In the case of analyzing an agreement across informants and responses, coding technique provided a detailed understanding of the data.
Describing the Data

Descriptive statistics were used to describe the general characteristics of the variables in the study (i.e. to describe the data). These statistics provide simple summaries about the sample and measures, and are combined with a simple graphic analysis. The data obtained was quantified (as per rules) for a statistical analysis towards drawing meaningful conclusions. A few statistical techniques employed in various phases of the present study are briefly described below.

❖ Variance: The variance and the closely-related standard deviation are measures of how spread out a distribution is. In other words, they are measures of variability. The variance is computed as the average squared deviation of each number from its mean. For example, for the numbers 1, 2, and 3, the mean is 2 and the variance is:

$$\sigma^2 = \frac{(1-2)^2 + (2-2)^2 + (3-2)^2}{3} = 0.667$$

The formula (in summation notation) for the variance in a population is

$$\sigma^2 = \frac{\sum(X-\mu)^2}{N}$$

Where, $\mu$ is the mean and $N$ is the number of scores. When the variance is computed in the case of a sample, the following statistical method can be used.

$$S^2 = \frac{\sum(X-M)^2}{N}$$
where $M$ is the mean of the sample and $S^2$ is a biased estimate of $\sigma^2$. But by far the most common formula for computing variance in a sample is:

$$s^2 = \frac{\sum (X - M)^2}{N - 1}$$

which gives an unbiased estimate of $\sigma^2$. Since samples are usually used to estimate parameters, $s^2$ is the most commonly used measure of variance. Calculating the variance is an important part of many statistical applications and analyses. It is the first step towards calculating the standard deviation.

- **Standard Deviation (S.D.):** The standard deviation formula is very simple: it is the square root of the variance. It is the most commonly used measure of spread. An important attribute of the standard deviation as a measure of spread is that if the mean and standard deviation of a normal distribution are known, it is possible to compute the percentile rank associated with any given score. In a normal distribution, about 68% of the scores are within one standard deviation of the mean and about 95% of the scores are within two standard deviations of the mean. The standard deviation has proven to be an extremely useful measure of spread in part because it is mathematically tractable.

- **Co-efficient of Variance (C.V):** It is the standard deviation divided by the mean, with the resultant value multiplied by 100.

$$\text{Co-efficient of Variance (C.V)} = \frac{\text{Standard Deviation (S.D)}}{\text{Mean}} \times 100$$
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The standard deviation, along with several other related measures like variance, coefficient of variance, etc., is used mostly in research studies and is regarded as a very satisfactory measure of dispersion.

❖ t-Test: The t-test (or student's t-test) gives an indication of the separateness of two sets of measurements and is thus used to check whether two sets of measures are essentially different. The typical way of doing this is with the null hypothesis - which means that the two sets of measures are equal.

The t-test assumes:
- A normal distribution (parametric data)
- That underlying variances are equal (if not, one must use Welch's test)

It is used when there is a random assignment and only two sets of measurements to compare. The present research is based on a welch t-test, since the variance was unequal.

Data Validation

The data validation of this thesis was conducted in the following ways:

❖ Internal Validity: It relates to how the reconstruction of the researchers fits the realities and views that the participants express in the process of enquiry (Baker 1988). This type of validation involves using a variety of data collection measures that are also used in this study (see Data Collection Tools and Analysis).

❖ Triangulation: It implies examining different sources of data and using it to build coherent a justification. Triangulation is a tool to support the researcher's construction. Denzin (1978) asserts that triangulation guards
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the researcher from investigator's bias or accusations that the data is primarily taken from one source using a single method. In order to demonstrate that validity of the data collection, this thesis used the data triangulation for checking the consistency of different data sources and methodological triangulation for checking the findings.

❖ Prolonged Engagement: This involves spending sufficient time in order to learn the culture of the participants, and testing for misinformation introduced by distortions either by oneself or by the respondents. It therefore involves building a rapport with the participants (Lincoln and Guba 1985). I have spent almost one and half year with different sections of the Gujar community in phases.

Summary

This chapter presented the research methodology adopted in this thesis, beginning with the rationale for conducting the research. The research idea, research paradigm and research process were also presented. The chapter also outlined the variables selected for the study and the sampling methods adopted. An outline of the various data collection methodology employed in this thesis was also presented (i.e the selection of cultural domains, freelist exercises, interviews, observations, schedules, photographic documentations etc.). Finally, the chapter explained the data description and validation techniques used in this thesis.
REFERENCES CITED


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