

## STUDY ON PASTORALIST LIFESTYLE OF YAK HERDERS OF MONPA TRIBE: EFFECT OF MODERNIZATION ON TRADITIONAL WAY OF LIFE

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### ABSTRACT

*Brokpas are a pastoral community primarily engaged in rearing of yak (Bos Grunniens), found mostly in the Himalayan Alpine regions. They live a nomadic life, migrating to higher altitude during summer and returning back to lower altitude in mountainous region in winter along with the yak herds. The Monpas are very much dependent on Brokpas (Yak Herders) for the supply of Milk products such as Churpi (local cheese), Ghee (local butter) which they consume on daily basis. However, the pastoral livelihood of brokpa community is fading away as well as there is a shift in the occupation of Brokpas from their traditional herding activities. Therefore the study is centered towards understanding the Traditional way of life of Brokpas of Arunachal Pradesh. It also aims to know the cause for shift in occupations by the Brokpas and its affect on cultural life of Monpas. It also focuses on highlighting the affects of modernization in traditional Lifestyle of Brokpas. Focused group discussion has been conducted for collecting data from yak herders. A household survey with a structured schedule was conducted. The information collected through structured schedule has been supplemented by narration of elders, oral interviews and collection of products for deriving primary data. The study has found an intimate relationship and interdependency between Brokpas and Monpas. Due to modern education and better job opportunities, Brokpas are leaving behind their old mode of subsistence and has an immense effect on their traditional lifestyle. Moreover, Intrusion of modernity has its own affect on Brokpas food habits, clothing, mode of transportation, etc. The modernization has both pros and cons but the influence its exerting on pastoral community is seem to be negative. However, it can be ameliorate if local community and government agencies work together to find an appropriate solution to this.*

**Keywords:** Pastoralist, Yak Herders, Monpa Tribe, Tradition, Modernization.

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### Introduction

The Monpas of Arunachal Pradesh practices diverse economic activities but agriculture is the most important livelihood of the people. Animal Husbandry or Pastoralism is one of their important economic activities primarily practiced by the *Brokpa* community of the Monpa tribe. The Monpa are believed to be mongoloid descent. They are more similar to the natives of Bhutan than those of Tibet in terms of custom, agricultural practices, language, building structures, etc. (Dondrup, 2008). The religious influence from Tibet Buddhism led to resemblance in religious custom and impinges on language, festivals, rituals, etc. Across the region, they can usually communicate with each other in Tibetan, even though their local dialects differ (Dhar, 2009). The *Brokpas* are all ardent believers of Buddhist practices and their religious and cultural practices are also similar. The *Brokpas* are the pastoralist community of Monpa engaged mainly in domestication and rearing of Yak and different types of its breed. The Brokpa spend major portion of their life in the high altitude region rearing their Yak. However, they seasonally migrate from higher altitude to lower altitude during winter and vice versa in the summer for the grazing of their yak. Brokpas are found in both the Monpa dominated districts of Tawang and West Kameng of the state. The Yak is the mainstay of their life and they are entirely dependent on the produce of Yak for their livelihood.

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Yak (*Poephagus grunniens* or *Bos Grunniens*) is an important domestic animal of the Monpa which is native to the Himalayan region and survives only in high altitude. Yak is a very important animal of the Monpa community which apart from its important functional utilities is also held sacred by the people which is evident from various indigenous dance and play attributed to yak. The end products of yak have numerous uses which cater to different sections of the society. The dairy products of yak such as milk, Ghee, Cheese and the meat comprise an important part of the daily diet of the people. Other products like yak tail, wool are used in the commercial purposes. Yak has wide variety of breeds and the *Brokpas* have been following traditional breeding method to produce many varieties of breeds. Some breeds of yak includes Dzo, Dzomo, Kot, sing Kot, Balang etc (Singh, 2009).

Traditionally yak has played an important economic role in the sustenance of Monpa society. In the past it was an important beast of burden and widely used in the transportation of people and goods to different places. Historically the *Brokpa* has been using it for the transportation of trade items for inter-regional and intra-regional trade for a long time. Apart from animal husbandry, the *Brokpas* were also keen traders who used yak for both transportation and for its end products (Dorjee, 2015). They supplement their agricultural products and other basic necessities of life with the local populace in exchange with various yak products through barter. The indigenous knowledge of yak rearing and practices for yak husbandry is acquired from generation to generation and is hereditary. *Brokpas* have developed traditional knowledge of yak products technologies, which are organic, and nature friendly. The high altitude mountains are a celestial paradise of natural herbs that contain enormous medicinal values. These herbs and plants hold remedial efficiency which serves as medicine for not only the people but also for the yaks and other pastoral animals (Singh, 2009). The livelihood of *Brokpas* has utterly resolute on yak rearing and management with movement from one place to another for the survival of their herds. Yak farming is an eco-friendly and economically important traditional technology practiced based on traditional knowledge by the *Brokpa* living in high altitude hilly ecosystem (Bora, 2009). Yak rearing is very common in the alpine and sub-alpine regions of Himalayan range stretching from southern Tibetan-plateaus, cold deserts of Leh-Ladakh to high altitude mountains of Arunachal Pradesh. The yak rearing practices differ from place to place with unique indigenous knowledge of yak rearing and grazing practices.

### **Research Methodology**

The Study is carried in the western most district of Arunachal Pradesh, Tawang and West Kameng. Monpas in Arunachal Pradesh are settled in west region sharing international boundaries with Bhutan and China. It is no doubt that they share similar cultural and religious values. The term '*Mon*' was derived from the Tibetans language meaning "*southern land*" to designate its neighboring regions extended from Ladakh, Himachal Pradesh, Nepal, Bhutan, Sikkim to Arunachal Pradesh. The *Brokpas* are settled in the remote hilly regions with high altitude of Tawang and West Kameng districts of Arunachal Pradesh. For the convenience of study, 3 villages from Tawang and 2 Villages from West Kameng have been visited where the *Brokpas* are settled. Mago-Thingbu, Taksang Gonpa and Brakar in lhou village are frequently visited from Tawang district in search of *Brokpas* during summer (June-August). 15 herders from Tawang and 10 *Brokpas* from West Kameng were interviewed with the help of a structured schedule. Nyukmadung, Chhander and Dirang are few places in West Kameng district; the *Brokpas* were randomly selected for the study. Mostly above 30 years male were found engaged in yak rearing during the study from both districts. During the survey in Taksang Gonpa, the *Brokpas* were found scattered at miles of distance with the herds in their temporary camps. Most of them were either relatives or from the same family. Around 10 People were interviewed who had left the pastoralist profession and into other livelihood activities. This was necessary to understand the basis of such decision. Focused Group discussion was conducted with Village head, village person, yak herder, academician. The discussion was fruitful with the resourceful people who gave essential inputs in building the study more concrete and empirical. Villagers are also been interviewed with structured schedule. Mostly Open ended questions were used to record their views. Likert scale was used to measure attitude of the villagers who buy the yak products on regular basis. It was indeed necessary to explain the purpose of the research with its potential benefits and outcomes towards the society. The day to day activities of the herders were observed and recorded constantly for a week to understand their daily routine. The study took a convenient sampling of the herders who are close and are easily reachable for the purpose of gathering relevant information. Secondary source covers a fundamental area in this study that included related articles from Journals, websites, Monographs, etc. ICAR-National Research Centre on yak, Dirang has been prominent institution in providing data for the study. The study focuses on understanding socio-cultural life of the *Brokpa* community and the affect of modernization on the same and also to assist on providing necessary feedback.

### Seasonal Migration of the Brokpas

The pastoralist, *Brokpas*, have the system of migrating from one place to another to maintain the sustainable temperature for the yaks to survive. It depends on the climatic condition of the area as they look for a fragile ecology where yaks can graze and sustain. During summer, the *Brokpas* are obliged to take their herd towards high altitude where the temperature is low and sustainable for the yak herds. The seasonal migration is a yearly routine for the *Brokpas* which also includes carrying their necessary belongings with them such as food stocks, bedding items, utensils, raw materials, animal feeds, etc. During winter, they return to their village along with the herd. The seasonal migration system is a traditional method adopted by the *Brokpas* many centuries ago which is still followed by their descendants. However this practice is carried out to prevent the yaks from disease and climate sickness as they are very sensitive to environment and temperature changes. The comfortable Temperature zone for yak precisely ranges from 5 to 13 with an average of 10 with an altitude of 3000 meter above mean sea level (amsl) to around 4700 meter amsl (Zhang, 2000).

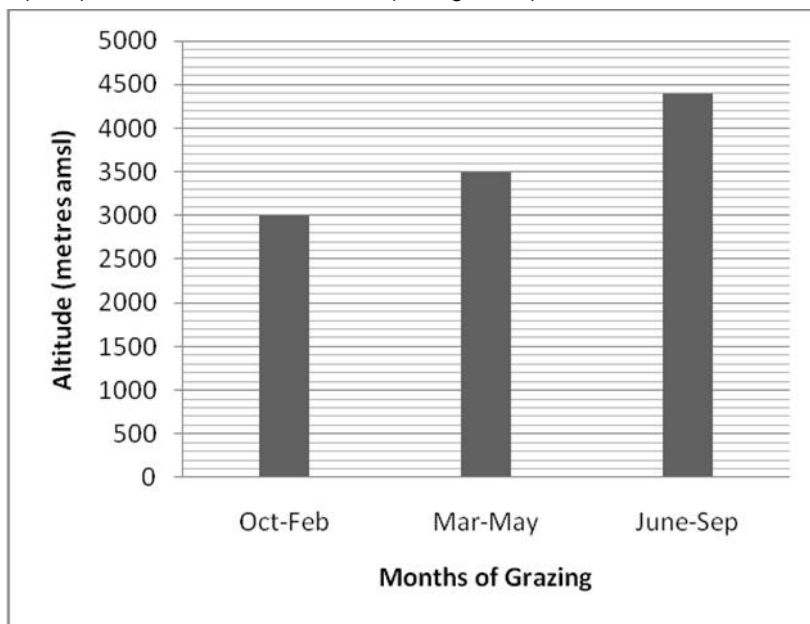


Fig. 1: Yak Grazing at different Season and Altitude.

Thermal Humid Index (THI) of around 52 is the comfortable upper limit for yak (Krishnan G, 2009). The old *Brokpas* who have more experience in herding are given the responsibility to conduct ecological skirting. These include identifying and classifying the plants & herbs suitable for yaks for grazing and to accurately assess the water holding capacity of distant pastures.

The pastures pack their bags and prepare their herds for migration to hilltop during the beginning of summer. They set camps at the graze land where they stay for about 2- 3 months for herding. There are conventionally three camps at different altitudes for various seasons. The base camp is generally located near the village at 2900-3000 meters amsl. During rainy season, the herds are brought to camp which is set up at an altitude of 3400-3600 metre amsl. The temperature rises during rainy season which compels the pastoralist to elevate the herds towards mid hills having suitable temperature. At the end of May, when the temperature rises, yak herds are prepared to migrate at the hill top. The summer extends from the beginning of June till the end of September with rise in temperature up to 21 . It is the time when all the villagers visit the *Brokpas* and offer *Ara* (local wine made processed of millet and rice), sing folk songs and dance as a mark for their safe journey to the hill top where the pastures spend around 4 months of summer with their herds. They carry the required items to survive in the cold temperature. It is difficult to cultivate crops in such high altitude, so they carry their food stock enough to survive the summer in the hill top. After reaching the high camps they arrange their *brang-khem* (temporary hut build from stone and wood), count their herd, organize the possessions and start their routine. Milking is done usually in the morning and evening, during day time herd scatter in nearby areas grazing and return to their owner in the evening.

### Rejuvenation of Grazing Land



Fig. 2: Grazing Land situated at 3500 meters amsl, Y-Junction, Tawang, A.P.

Grass from the grazing field causing halt on the growth of the herbs and plants. Yak and sheep are more competent in surfing for vegetation, stomping the soil and carrying seeds of wild species to fertilize the land. For Rejuvenation of grasses, the grazing land in the mid hills ranging from 1900 to 2300 meters amsl are periodically burned by the Brokpas for higher productivity.

The *Brokpas* in the Himalayan hills follow altitude based seasonal grazing strategy. Yak grazing is done in the alpine regions (above 4500 meters amsl) in traditional grazing system during winter. Horses are prohibited in the grazing land. The horse teeth raze the grass

#### Livelihood Activities of the Brokpas

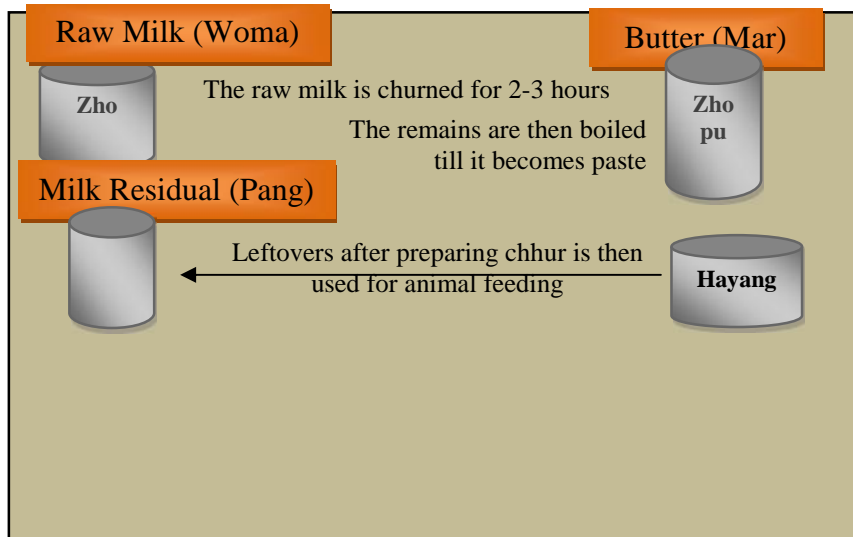
Till the early 90's, *Brokpas* were considered to be one of the wealthiest among the monpa tribe. The wealth of a *Brokpa* was measured in terms of the number of yaks he owned. Other domestic animals such as sheep, horse, pony and cow were also a fine part of their wealth. The villagers are dependent on the *brokpas* for supply of *chhur* (local Cheese), *Mar* (local butter), *Ya-Bai* (wool for yak hair), *ya-sha* (meat) which are basic necessities for the tribal villagers. Barter system was a popular means of trade between the *Brokpas* and the villagers where in the Villagers offer grains, spices, vegetables and other items in exchange of milk products, leather, meat and wool. The Grains such as millet, wheat, rice, maize, etc. were measured in *Breh* (a cylindrical shaped wooden cup) which have different sizes. With time, people started to adopt the monetary system in trade. The primary source of income for a *Brokpa* would be through selling milk products. They are engaged in yak rearing and milking throughout the year. The demand for the milk product is high but the price of the products is kept uniform which is decided by the *Brokpas*. It shows that despite of being uneducated, the *Brokpas* already had the sense of organization to work collectively for their community (*Brokpa*) as well as the society. The highest revenue is generated from selling butter and cheese which are on high demand especially during festival season such as *Losar* (Traditional Festival), *Torgya* (Monastic festival) and other important occasions. There is no organized market for the products to be sold to the customers except for few festive occasions such as *Torgya* where sit on the roadside to sell the packed *churr-tang* (usually the cheese is sealed under a leather cover). The customers who are in need of *Mar-tang* and *Chhur-tang* either visit the *Brokpas* in their camp or demand in advance. The *Brokpa* then assures the customer and receive payment in advance.

Fig. 3: Price Table for Various Yak Products.

Sl no.	Product	Local Name	Price (INR)	Unit
1	Butter	Mar	300	Per kg
2	Cheese	Chhur	350	Per kg
3	Milk Candy	Chhurkam	200	Per Packet
4	Wool (Inner hair)	Ya-Bai	500	Per kg
5	Meat	Ya-sha	450	Per kg

The rate of the products are not influenced by market factor such demand and supply, substitution effect, price of related good, change in taste and preferences but rather is uniformly decided by association of all the *Brokpas*. The basis of price determination is purely on cost factor. The cost of production is very low as they practice conventional system of processing the yak milk to produce the milk products. There is no fixed cost incurred by the pastoralists but are compelled to follow grazing tax to the village council (Gaon-bura). During early periods, the tax was paid in the form of Yak and its products. The Gaon-bura will allow the *Brokpas* to graze in the mountains for a period of 8-10 years and in return will receive annual tax. However, the price of wool is not properly determined as very few people buy it. The wool is used by the female members of the *Brokpa* family to make clothes piece which are called *Nuuh* (Thick woolen cloth piece used for making local dress). There are generally two types of hair in yak, (1) Inner hair which is soft and are used as wool to make clothes (2) Outer hair, thick and long are considered strong, water resilient used for making hat, coat and other thick clothes. The yak hair is harvested during summer in the month of May and June. The pastoralists are not engaged in selling meat products but are obligated to do when the yak is found unproductive. Their religious beliefs do not allow them to slaughter animals; hence they hire people from other tribe to do the task. Mostly the *Brokpas* hire people from the neighboring regions such as *Bagang* from seppa of *Nyishi* tribe who are closest neighbors and can perform the slaughtering of yak. This practice of animal slaughtering is strictly prohibited in the region. Village council headed by the Gaon-bura with religious monk investigates and restricts the practice of animal slaughtering in the region. Even the yak leather has high economic value in the Monpa society. There are many traditional items made from the leather such as bag, shoes, drum, thread, jacket, etc. Leather from other animals is used to substitute often but yak leather is considered to be the best among all. Holy chawar, is made from the yak tail and considered to be very sacred in *Gurudwaras* in the Northwestern states of India such as Punjab, Haryana and Chhattisgarh. Although the yaks are prominently found in the Himalayan Mountains of alpine and sub-alpine region where the temperature is low, they are known all across the globe for their beautiful hairy look attracts many tourists that encourage tourism.

Moreover, the *Brokpas* are mostly engaged in rearing the yaks and other domestic animals for their milk and other goods. Milking is an important activity a *brokpas* is engaged in that ranges from collecting to processing it for producing derivative milk products such as (1) cheese (2) butter and (3) milk candy. They still follow the old traditional method of milking is labor intensive rather than capital intensive. The utensils used in the milking process are conventional which are typically made of wood and bamboo.



**Fig. 4: Traditional Milking Process followed by Brokpas.**

The raw milk is firstly collected in a cylindrical wooden container called as *zho*. Then the milk is filled in another wooden container called *zhopu*, which is bigger in, is tightly sealed and closed with a round hole at the top from which a wooden rod having a round shaped thick disc at the base can be passed on for the process of making butter.

The raw milk is churned for 2-3 hours in zhopu. When the churning process is completed, the cap of the container is unlocked so that the butter can be collected. Only 2 kilos of butter is churned out from 20 liters of yak milk. The remains of the milk are then transferred to a metal vessel for the next process. It is then boiled at 100 °C till it turns into soft paste which is again wrapped in a cotton cloth and hanged to dry. The soft paste turns into a slightly hard cheese which is packed in *Chhur-tang*, a leather case stitched from all side. The local cheese, *Chhur* is used in variety of dishes and is considered to be an object of flavor which makes the dish more luscious. The byproduct or milk residuals are used for feeding animals mixing with other fodder items. The traditional method of milk churning is still followed as *Brokpas* are not familiar with any other methods and technologies. Despite of the continuous effort of Government to improve their productivity through schemes to train them in employing modern equipments, there is a modest variation in the adoption of modernity in the production techniques as they prefer to carry their ancestral customs and practices. Thus, the economic values of the yak products are complex to be analyzed until a proper organized market is established. The market is rigid to economical changes such as inflation rate, changing per capita income of the local people, etc. Some of the products such as *chhur* and *Marr* are undervalued, there demand exceeds supply but do not affect the price (basically, price rises when demand exceeds supply). The basis of such consistency in price is related to their low cost of production such as no fixed cost as they do not have to pay for the graze land (tax paid to village council annually is too little to be considered), no fixed machines, equipments are crafted from bamboo and wood by themselves, do not hire labors. Basically, *Brokpas* are self sufficient hence do not rely on others for producing the milk products. Although there is a substantial demand for products Yak tail are huge from domestic and international market, there is no structured and organized market for the product. Local brokers arrange a deal for the supply of such rare and valued products to be traded in the market. Mostly the male are engaged in yak rearing activities whereas the woman are engaged in the household works. The female members of the family are more involved in other livelihood activities such as farming, weaving, etc. *Brokpas* are also engaged in handicraft activities especially in wood crafting and bamboo crafting. The equipments required for carrying the herding activities are generally all made of wood and bamboo.

Sl no.	Items	Local Name	Purpose	Material used
1	Milking Can	Zho	For collecting milk while milking	Wood & bamboo
2	Milking Churner	Zhopu	Churning butter from milk	Wood & bamboo
3	Storing Box	Zhai kang	For storing the cheese	Wood & bamboo
4	Cheese separator	Chur-chuk	Seiving cheese to drain excess whey	Bamboo
5	Stool with a hook	Zhotyal	Sitting while milking	Wood
6	Saddle	Ga	Used for carrying the load	Wood
7	Drinking glass	Ketong	Container for drinking and wine	Wood
8	Service spoon	Zhorba	Separating butter and cheese	Wood
9	Tiffin box	Gorbu	Carrying cooked food	Wood
10	Basket	Frokpa	Load carrying	Bamboo
11	Utensil scrubber	Chhurchut	For scrubbing the utensils while cleaning	Cane
12	Vessel	Hayang	For boiling milk	Steel

Source: ICAR-NRCY, Dirang, West Kameng, A.P

### Socio-Cultural Life of Brokpa and their Declining Heritage

The Monpas have a brief history associated with *Brokpas* for their settlement in the current region. It is believed that they have migrated from central Tibet pushing them southward in search of the promised land of milk and honey, towards a better grazing land for their herds (Nanda, 1982). There was a wave of migration from central Tibet towards the high altitude mountains of southern Himalayas, led to settlement of people widely from the cold desert of Ladakh to Snow hills of Arunachal Pradesh.

Earlier the *Brokpas* were considered to be the richest among in the village and their wealth was measured by the number of yaks and they own. A herder with more number of Zomo (female breed of yak) was believed to be loaded with *chhur* (cheese) and *marr* (butter). Unlike other Villagers, *Brokpas* too have families and own farming land where mostly the female members are engaged. Crops such as wheat, millet, rice, potato and maize, etc. are important crops grown in the alpine regions by the farmers in Tawang and west kameng District. Moreover the oranges from Dirang and apple from Kalaktang are very popular in the Mon region. Dirang is situated in valley where the humidity is higher than other

neighboring places which makes it very favorable for growing fruits. The geographical and topographical condition of the place also has influence on social and cultural aspect of people. The way people eat, dress, behave, live is somewhat subjected to the geographical environment. The customary norms of tribal societies are generally clan exogamy and tribal endogamy (Dhar, 2009). The snow covered mountains and the thickly freezed lakes during winter describe how cold the region is and people are covered in warm clothes. For males, a thick woolen (weaved from the outer hair of the yak) traditionally designed and weaved jacket called *Chhupa* which are available in red and black color. They also wear a slight thin jacket weaved from the inner hair of the yak locally known as *Khanjar*. There are two types hair in yak which is used for weaving traditional dress with their own significance and merits. The inner hair is soft as sheep wool similar to cotton whereas the outer hair of yak is thick, usually used in weaving heavy clothes which are water proof (S. Maiti, 2012). The women in tribal society have always been prominent in developing unique traditional fashion sense may it be the dress, ornaments, artifact, embroidery, etc. Female wear a long silk dress red in color with parallel grey strips designed in it locally called as *Shinka*, above that they wear a grey colored cloth and a red colored cloth called *Totung*. *Brokpas* who have to survive in the snow covered mountains, use the animal skin as coat to keep them warm. Even their food is contained with nutrition and fat. They prefer butter in almost everything they eat and drink such *chha-ja* (butter tea), *Mar-chhang* (warm local wine with butter), local dishes, etc. Since they are habitual of migrating from one place to other, they don't build a permanent hut rather carry items such as temporary tents. However, they build a traditional hut using stones and planks in their villages where the family lives known as *Khem*. There are various designs for a traditional Monpa hut differs from place to place. A joint family usually builds a two storey house with a balcony and toilet attached. During winter, they return to their family with the stores produced by the yak herd. The villagers welcome them with song and dance, offer drink and celebrate their return with utmost delight. The *Brokpas* share strong bonding with the yak herds that are interdependent on each other. The popular Yak Dance, a form of folk dance among Monpa tribe, describing the true bond between *Brokpa* and Yak. This dance is performed in auspicious occasions such as festivals, rituals, community gatherings, etc.

The yak herding among *Brokpas* is a hereditary occupation which is passed on to the current generation by their ancestors. Still they practice the yak herding employing primitive methods taught by the elders and no developments are been observed. However, with time the number of *Brokpas* in the region happens to be declining which is a serious concern and is to not to be overlooked. A major cause for drop off from pastoralist job by the *Brokpas* ascertained to be the flow of money or real cash. It requires patience to work in a graze land feeding as well dealing with rearing activities just to produce milk products, whereas the villagers are rapidly entering in paid labour that offers fast cash in form of wage. Education is also equally important and *Brokpas* never compromise on educating their childrens. The upcoming generation won't be accepting their hereditary occupation as they will get too much educated to be working as a yak herder and rather will look for desk jobs. It has been observed that many *Brokpas* from Gyangar and sakpret village have sold their yaks to others. Some are now employed in construction works and others have joined as potter, working for the army units as laborers. Sangey norbu, a young *Brokpa* left his father's Yak herds and have joined the army unit near Y-Junction to work for them in unit's kitchen. He gets 8000 rupees per month working for the army unit and is not in the atmosphere of joining his father again for yak rearing. When asked, he replied with a distressing tone that yak rearing does not excites him and is a boring job to do. Meanwhile, the children of his age are studying and some are already into Government jobs, he is alone as a *Brokpa* of his age with no mates around. Yak herding in earlier days was an interesting and adventurous profession as *Brokpa* worked and moved together in groups with their yak herds. It was a collective effort of all the herders to survive the cold weather and help and look after each other. Earlier the herders believed in social integrity, sharing and gaining knowledge from other *Brokpas* who travel from other regions such as Bhutan, Nepal, and neighboring regions. With passage of time, people have been more materialistic with eagerness to earn for the livelihood ignoring the socialistic approach and adopting individualism. Earlier, the group of villagers would travel together along with their herd but now they arrange for their transportation and move to the camps.

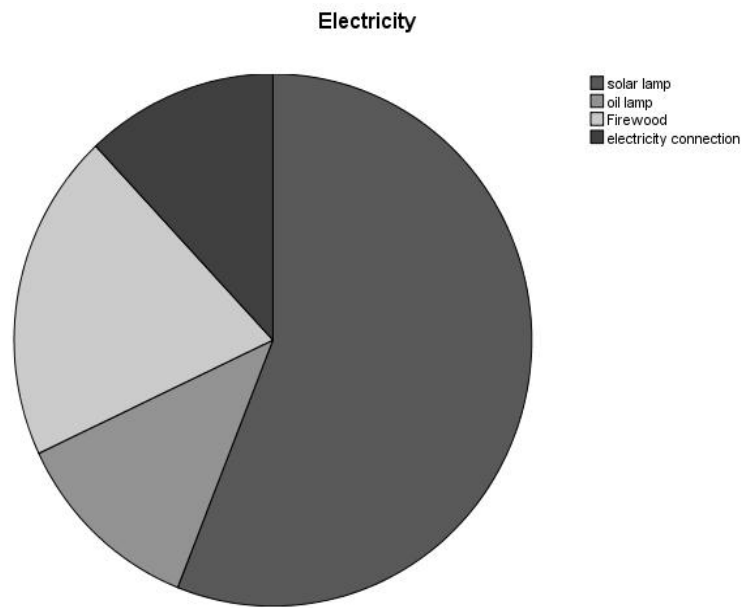
#### **Effect of Modernization and Institutional Support**

Modernization has its own way of influencing the people to change for betterment as it refers to a model of progressive transition from a traditional to modern society (Gilman, 2003). Although it is important to understand that traditional methods are basis of modern methods, it should be cautiously preserved as knowledge base. Modernization drives development but sometimes at the cost wiping out aged practices and customs. Many communities have lost their age old customs and practices after inadvertently adopting modern ways of life.

Earlier the movement from their base camp to the high camps was mostly covered walking and climbing with their belongings and loads carried on the back of yaks and horse. It would take around a day to reach their camps. Slowly government started constructing roads to reach out to remote hilly regions. Presently, the herders hire vehicle to transport their belongings to the camps whereas some take help from their relatives who have vehicles.

source	Frequency	Percent	Valid Percent	Cumulative Percent
solar lamp	14	56.0	56.0	56.0
oil lamp	3	12.0	12.0	68.0
Firewood	5	20.0	20.0	88.0
electricity connection	3	12.0	12.0	100.0
<b>Total</b>	25	100.0	100.0	

Source of Light at night



The study reveals that use of solar lamp by the *Brokpas* is increasing as it is a prominent source of renewable energy. Mostly, the army units have their unit camps are build in the nearby the *chongri-ghat*(area where the herders set up their camps), so there is always time to time interaction between both herders and the soldiers. They share a good relationship and help each other in providing necessary assistance in time. The unit in time provides *rashan* (food stocks) to the herders, in exchange they provide them firewood, butter, and work for them in excavating, construction of camps, etc. There is effort form the Government to support the herders improve their economic condition and increase their productivity. Many studies have been carried to understand the livelihood pattern of *Brokpas*, their indigenous knowledge and methods of yak rearing so that necessary assistance will be provided to them in continuing the ongoing century old tradition of yak rearing practice. The Government of Arunachal Pradesh along with NGO's (Non-Government Organization) has initiated many measures focusing on development of the unexplored areas under which the yak rearing among *Brokpas* falls as well. Beneficial schemes were launched to attract the farmers and herders in continuing their livelihood activities where special assistance were provided to them such as technical support, financial add, equipments, etc to develop sense of continuity among them. National Research Centre on Yak (NRCY) at Dirang in West Kameng district was established in 1989 exclusively engaged in research and development of yak. Apart from the regional support, the central Government is eager to work on development such sectors which are the backbone of the entire Indian economy. National Bank for Agriculture and Rural Development (NABARD) also plays a vital role is supporting financially to the regional institution for improving the agriculture and allied sectors.



### Results and Discussion

The study highlighted the scenario of the socio-cultural aspects of the nomadic pastoralist in Arunachal Pradesh. There is a constant afford from the Government and other institution to support the livelihood of the herders by bringing necessary changes in the form of technology, facilities, knowledge, etc but it is somehow not reaching to them. The tradition migration system is still being followed by *Brokpas* without understanding the consequences of global warming on the climate change that will affect them in the future course of action. Various adoptive measures have been provided by institutions on the migrating pattern of the *Brokpas*. There is slight transformation in the lifestyle as a result of modernization affecting the food habit, dressing, movement pattern of the *Brokpas*. There is no structured and organized market for the yak products although there demand is very high among the locality. These products are not exposed to the market outside its locality so there is opportunity for growth in the domestic market.

### Conclusion

Socio-cultural aspect of the tribal community is an important area to study. Due to lack of enough resources and knowledge, people are deprived of opportunities which are available around them. Yak products have the potential to be explored in the domestic and international market. More in-depth studies are required in areas concerning to the development of yak herders and their economic status. Modern equipments can facilitate the *Brokpas* in their work boosting the productivity and creating organized market for the sane. Training and skill development programs to be organized for the yak herders and focus should be on product development. At last the study has exaggerated on the social issues of the herder's community, which are to be addressed by the Government by taking necessary actions.

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