

***DERAS (CULTS) ISSUE IN PUNJAB – CAUSES AND  
CONSEQUENCES***

**Thesis**

**Submitted to the Punjab Agricultural University  
in partial fulfillment of the requirements  
for the degree of**

**MASTER OF SCIENCE  
in  
SOCIOLOGY  
(Minor Subject: Extension Education)**

**By**

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(L-2017-BS-310-M)**

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## **CERTIFICATE I**

This is to certify that the thesis entitled, “**Deras (Cults) Issue In Punjab – Causes And Consequences**” submitted for the degree of **M.Sc.**, in the subject of **Sociology** (Minor subject: **Extension Education**) of the Punjab Agricultural University, Ludhiana, is a bonafide research work carried out by **Hardish Kaur (L-2017-BS-310-M)** under my supervision and that no part of this thesis has been submitted for any other degree.

The assistance and help received during the course of investigation have been fully acknowledged.

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## **CERTIFICATE II**

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### ABSTRACT

The present study was conducted in Ludhiana and Jalandhar districts to analyze the *Deras* (cults) issue in Punjab and their causes and consequences with the following objectives : (i) to assess the socio-economic characteristic of *Dera* followers (ii) to identify the factors responsible for rising *Deras* in the state (iii) to examine the implications of emergence of *Deras* in Punjabi Society. The random sample technique was used for sample selection. Based on 150 respondents, consisting *Dera* followers of the two big *Deras* of Punjab i.e DSS, Sirsa and DJJS, Nurmahal from Ludhiana and Jalandhar districts, study led to conclusion that more than half of the respondents were between 40 to 60 years of age, mostly married and females. Nearly half of the respondents (48.67%) belonged to schedule caste and 35 per cent of the respondents were housewives. About 4500 followers of DJJS, Numahal and 14000 from DSS, Sirsa were providing various services in the *Deras*. Total followers of DJJS, Numahal were estimated upto 10 lacs whereas DSS, Sirsa is having more than 46 lacs followers. The study highlights the factors of joining *Deras*, results revealed that 68.67 per cent of the respondents opined that insecurity in life was prime factor of joining the *Deras*. Further less reputation in village (44.67%), segregation (38%) and dominance of some castes (42%) in village are important reasons for joining *Dera*. Disturbance of smooth life in village (75.33%), rising conflict (49.33%) and strengthening of caste lines (29%) etc were the major implications of the *Deras*. However, most respondents felt satisfied and more secure after joining *Deras*.

**Keywords:** Schedule caste, housewives, opined, segregation, annoyance, social repression, social solidarity, rupture

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Signature of Major Advisor

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ਮੌਜੂਦਾ ਅਧਿਐਨ ਪੰਜਾਬ ਦੇ ਲੁਧਿਆਣਾ ਅਤੇ ਜੰਲਧਰ ਵਿੱਚ ਡੇਰਾ ਮਸਲਾ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਕਾਰਨਾਂ ਅਤੇ ਨਤੀਜਿਆਂ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨ ਲਈ ਕੀਤਾ ਗਿਆ। ਖੋਜ ਦੇ ਮੁੱਖ ਮੰਤਵ ਸਨ (1) ਡੇਰਾ ਪੈਰੋਕਾਰਾਂ ਦੀ ਸਮਾਜਿਕ-ਆਰਥਿਕ ਵਿਸ਼ੇਸ਼ਤਾਵਾਂ ਨੂੰ ਜਾਣਨਾ (2) ਰਾਜ ਵਿੱਚ ਡੇਰਾ ਵੱਧਣ ਦੇ ਕਾਰਨਾਂ ਜਾਚਣਾ (3) ਪੰਜਾਬੀ ਸਮਾਜ ਵਿੱਚ ਡੇਰੇ ਉਭਰਨ ਦੇ ਨਤੀਜਿਆਂ ਦੀ ਛਾਣਬੀਨ ਕਰਨਾ। ਅਧਿਐਨ ਨੂੰ ਰੈਂਡਮ ਨਮੂਨੇ ਦੀ ਤਕਨੀਕ ਦੀ ਵਰਤੋਂ ਕਰਕੇ ਚੋਣ ਕੀਤੀ ਗਈ ਸੀ। ਪੰਜਾਬ ਦੇ ਦੋ ਵੱਡੇ ਡੇਰੇ - ਡੇਰਾ ਸਿਰਸਾ ਅਤੇ ਡੇਰਾ ਨੂਰਮਹਿਲ ਦੇ ਲੁਧਿਆਣਾ ਅਤੇ ਜੰਲਧਰ ਜ਼ਿਲ੍ਹਿਆਂ ਵਿੱਚ ਡੇਰਾ ਪੈਰੋਕਾਰਾਂ ਨੂੰ ਚੁਣਿਆ ਗਿਆ। 150 ਉੱਤਰਦਾਤਾਵਾਂ ਦੇ ਅਧਾਰ ਤੇ ਇਹ ਸਿੱਟਾ ਨਿਕਲਿਆ ਕਿ ਅੱਧ ਤੋਂ ਵੱਧ ਉੱਤਰਦਾਤਾ 40 ਤੋਂ 60 ਸਾਲ ਉਮਰ ਦੇ ਸਨ, ਜ਼ਿਆਦਾਤਰ ਵਿਆਹੇ ਅਤੇ ਔਰਤਾਂ ਸਨ। ਅੱਧ ਤੋਂ ਵੱਧ ਉੱਤਰਦਾਤਾ (48.67%) ਅਨੁਸੂਚਿਤ ਜਾਤੀ ਨਾਲ ਸਬੰਧਤ ਅਤੇ ਘਰੇਲੂ ਇਸਤਰੀਆ ਸਨ। ਡੇਰਾ ਨੂਰਮਹਿਲ ਦੇ ਲਗਭਗ 4500 ਅਤੇ ਡੇਰਾ ਸਿਰਸਾ ਤੋਂ 14000 ਪੈਰੋਕਾਰ ਡੇਰਿਆ ਵਿੱਚ ਵੱਖ ਵੱਖ ਸੇਵਾਵਾਂ ਕਰ ਰਹੇ ਹਨ। ਡੇਰਾ ਨੂਰਮਹਿਲ ਦੇ ਕੁੱਲ ਪੈਰੋਕਾਰਾਂ ਦਾ ਅਨੁਮਾਨ 10 ਲੱਖ ਤੱਕ ਸੀ ਜਦੋਂ ਕਿ ਡੇਰਾ ਸਿਰਸਾ ਦੇ 46 ਲੱਖ ਤੋਂ ਵੱਧ ਪੈਰੋਕਾਰ ਹਨ। ਪੈਰੋਕਾਰਾਂ ਦੁਆਰਾ ਡੇਰੇ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋਣ ਦੇ ਕਾਰਨਾਂ ਤੋਂ ਪਤਾ ਚਲਿਆ ਹੈ ਕਿ ਸੁਰੱਖਿਆ ਦੀ ਭਾਵਨਾ ਮਿਲਣਾ (69%), ਪਿੰਡਾਂ ਵਿੱਚ ਘੱਟ ਸਤਿਕਾਰ (44.67%), ਅਲਗਤਾ ਦੀ ਭਾਵਨਾ (38%) ਅਤੇ ਕੁਝ ਜਾਤਾਂ ਦਾ ਦਬਦਬਾ (42%) ਆਦਿ ਮੁੱਖ ਕਾਰਨ ਸਨ। ਸਾਂਝੇ ਪੇਂਡੂ ਜੀਵਨ ਵਿੱਚ ਵਿਗਨਤਾ (75%), ਤਨਾਅ ਵਿੱਚ ਵਾਧਾ (49.33%), ਜਾਤ-ਪਾਤ ਦੀ ਭਾਵਨਾ ਦਾ ਪੀਡਾ ਹੋਣਾ (29%) ਆਦਿ ਡੇਰਿਆ ਦੀ ਸਥਾਪਨਾ ਦੇ ਮੁੱਖ ਪ੍ਰਭਾਵ ਹਨ। ਭਾਵੇਂ ਕਿ ਵਧੇਰੇ ਉੱਤਰਦਾਤਾਵਾਂ ਨੇ ਡੇਰੇ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋਣ ਕਰਕੇ ਵਧੇਰੇ ਸੰਤੁਸ਼ਟਤਾ ਅਤੇ ਸੁਰੱਖਿਆ ਮਹਿਸੂਸ ਕਰਦੇ ਪਾਏ ਗਏ।

**ਮੁੱਖ ਸਬਦ :** ਡੇਰਾ, ਪੈਰੋਕਾਰ, ਪ੍ਰਭਾਵ, ਉੱਤਰਦਾਤਾ, ਪੈਰੋਕਾਰ, ਕਾਰਨ

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## Chapter - I

### INTRODUCTION

Indian contemporary society is witnessing many changes in its various social institutions. Religious institutions are also experiencing many changes particularly in their functioning. One of the important changes is the emergence of various *Deras* (Cults), especially in the rural areas with multiple implications. The cult “is a gathering of people who united together for some ideals and set their own rituals and ceremonies of veneration followed by every member of cult” (Azelama J et al ; 2004). The word ‘*Dera*’ derive from Persian word ‘*Derah*’ which literally means a camp and an encampment (Tripathi; 2018). Cult has been used to designate a religious group whose beliefs and practices an outside observer presume dangerous or strange. A cult is a group with a manipulative leader who financially exploits the members (Ram; 2017). It is also means that “to a worship or give reverence to a deity (Maxcey; 2004). The sociological meaning of *Dera* (Cult) is a set of beliefs and practices of a group in relation to local *Guru*. The Cult leaders have control over their followers and force them to follow their commands. Historically, Cult was first recorded in English as homage to a saint with example of Cult Mary in the Roman Catholic Church. Academic research focused on categorizing and understanding the various positions of new minority religion in the society with a wide spectrum of beliefs and practices, to different social groups that have diverse ways of interacting with society. The cults and new religious movements have been appearing throughout the history. The rapid social changes in the both past and present eras increases wealth, decreases social influence and increasing accessibility of world beliefs, thoughts and cultures (Newcombe; 2014).

India is a birthplace of various religions, creeds and faiths. Religion has played an important role in the lives of the Indian people from the earliest time. In ancient India the predominant religion is Hinduism. It is believed to be Hinduism is the oldest religion in Northern India. There are many God and Goddesses in Hinduism which are followed by Hindu community. Though most Hindu population have been following broad framework of *Varnas* and *Ashrams*, the Cults or *Deras* run by various *yogis*, saints or other self appointed *Gurus* were also perceptible in socio-religious life of Indian society. In 9<sup>th</sup> century the number of people followed Buddhism sect as they believe that these *Varnas* and its thoughts cannot be changed due to strong orthodox. These sects are also called cult or *Dera*. In modern India people still believed in casteism and untouchability. The increase in the number of Goddesses, epidemic of *Gurus* and the appeal of thousand years reveals that India is a mixture of secularism, faith and superstitions. The numbers of *Sants*, *Mahants*, *Babas* and *Gurus* in Sects, Cults and *Deras* are increasing by time (Gill; 2018). The reasons of rising number of *Deras* (Cults) is caste based discrimination, inequality, blind faith and social exclusion.

*Deras* and sects play a very important role in Punjab history. There were *Sufi* or *Bhakti Deras* before Sikhism was founded. Maharaja Ranjit Singh actively supported the Sikh preacher's *Deras* especially *Udasi* and *Nirmal* sects. Over time, different *Deras* emerged in Punjab. These *Deras* are *Namdhari*, *Nirankari*, *Nurmahal*, *Ramraiya*, *Bairagi*, *Radhasoami*, *Ravidasi*, *Garibdasi*, *Nihang*, *Nath*, and so on (Kaur and Manhas; 2015). Even in the present time the small *Deras* are also emerging. Some *Deras* trace their lineage to the *Qadris* and *Kalandhars* while others have emerged from now here. Some *Deras* insist their followers that they wear only particular dress. The *Ravidas Dera* followed the Granth Sahib, the holy book of Sikhs, with respect, but their preaching and singing is different from verses of Guru *Ravidass* (Zaidi; 2007). The main difference between mainstream Sikhism and these *Deras* is the 'living god' concept. The Guru Granth Sahib was only accepted as Guru in mainstream Sikhism. The tenth Guru of Sikhism had announced that there would be no living Gurus. In *Deras* there is presence of one major leader, who is referred to as '*Guruji*' '*Satguru*' or '*Bhagwan*' etc. The political institution of Sikhs, not accept this. But they can't take any action on it. It was simply a question of theology, it could have excommunicated those who treat *Babas* as Sikh Gurus. There are millions of *Dera* followers around so religious excommunication would not serve the purpose. (Zaidi; 2007)

In Punjab also this phenomenon is increasing and followers of various *Deras* (cults) are rising in significant number. It is estimated that there are about 9000 *Deras* in Punjab and Haryana each headed by a *Baba* or a *Sant* of different ages (Singh; 2009, Verma; 2014). Mainly the followers of *Dera Sacha Sauda*, *Nirankari*, *Divya Jyoti Jagrati Sansthan*, *Dera Sach Khand* etc are in preponderance. In the traditional society, the role of *Deras* was largely confined to religious preaching and allied activities largely for the well being of society and getting self *moksha* (Kaur and Manhas; 2016). The sources of these *Deras* used to be take alms from various sections of the society. People especially from rural areas used to fulfill their worldly desires (*mannat*). Traditional *Deras* (cults) used to preach spiritual sanctity to women and instruct their followers to not to consume any type of liquor and other drugs (Jodhka; 2008).

The *Deras* came into existence before formation of Sikh Panth as a religion and belonged to *Yogis*, *Naths* and Muslim *Peers/ Faqeers* in Punjab. Branches of *Guru Gorakh Nath's Dera*, *Tillas*, religion teaching places are well cited in Punjabi literature and mythology (Grewal; 2008, Singh; 2009). Usually these *Deras* have their own rules and regulation which were/are followed by cult followers. The *Baba or Sant* (self-appointed godmen) consider the sole mediators between God and followers. Priests become experts in informing the ethical code of conduct and they continue to do so in order to fulfill their interests (Jodhka; 2008). In many cases these *Deras* run their schools, colleges, health care centres. The Guru Granth Sahib preaches that people there is only one caste that is humanity and prohibits any kind of

discrimination based on caste creed. But in Punjab the *Dalit* Sikhs were dominated by upper castes and aloof from *Gurudwaras*. Humiliated to the core and in search of dignity, emancipation and equal status, they follow these *Deras* because there is a sense of security and belongingness (Garg; 2016). These *Deras* have always been in conflict with the “mainstream” of Sikhism. These *Deras* are also famous for their wealth and political affiliations. They also deal with many political parties, whereby they are secured police and law security in the exchange of political support that they collect from their thousands/lakhs of followers. They have persuasive power and material resources which affect the politically. There are many *Deras* who have clean record in police department and they work for social service i.e charitable schools, hospitals, community cleanliness drives to free marriages for girls, and so on. The support of social issues by many *Deras* like the fight against dowry, female infanticide, and the addiction of drugs and liquor has popularized them. Some *Deras* like *Radha Soami* at Beas, the biggest in Punjab in terms of followers, assiduously refrain from declaring support for any political party.(Garg; 2016)

Punjab has unique pattern of caste hierarchy. *Gurudwaras* dominate the Sikh sacred as well as public sphere and occupy a central position in the dominant structures of social power at the grassroots. There is a local adage that whosoever controls the management committees of the *Gurudwaras* also enjoy dominant social status. *Dalits* were denied entry in the management in the management committees of the *Gurudwaras*. This prompted some of the *Dalits* to build their own separate religious places. *Dalits* too do not allow non-*Dalits* to become members of the management committees of their caste-based *Gurudwaras*. *Dalits* are of the opinion that once they allow entry to non-*Dalits* might raise objections against the installation of lower caste's idol in the *Deras* alongside the replacement of Shri Guru Granth Sahib (Ram; 2017).

A *Dera* can be orthodox or heterodox. The orthodox clergy has a problem, because they want to retain their hegemony - religious, political, cultural and economic. They are not worried about the small Sufi *Deras* because they do not have a political revolution, people must turn elsewhere (Kumar; 2007). All the *Deras* claimed that they help people to recover from drug abuse and alcoholism and other ills of human life. It has been increasing day by day throughout the State, and most of the families follow these *Deras* for help. These *Deras* makes slogans and posters to warn people about the dangers of tobacco consumption and cancer etc. Most *Deras* also insist on vegetarianism and forbid female foeticide. Many of them invest large sums of money in hospitals, schools, charitable trusts, adoption of orphans, and increasingly, organic farming. People followed *Deras* mainly for the sense of community and belonging. Some *Deras* has millions followers because of their policy of not accepting any donations them. They provide job facilities to their followers and poor people. They have their own business and they export their goods and services to other countries also. They

sell product at subsidized rate. They provide financial help to poor people for girls marriage, children's education. *Deras* have hundreds of acres land where they cultivated different crops i.e kinnow, amla, seasonal vegetables, cotton, paddy and wheat. These vegetables are used in cooking and sold in *Deras* canteens and rest of these sold in mandis. These vegetables are usually grown with organic fertilizers (Zaidi; 2007).

*Deras* have begun to influence politics at both State and village level. The *Dera* heads are powerful, rich and connected with their followers. Some are devious. Besides, there is land at stake. Several thousand acres of land brings its own power (Jodhka; 2008). Some *Dera* heads have been legislators themselves and belonged to politicians family. Some leaders have been popular among Sikh *Deras*, even though they have their own *Deras*. In the 1970, the attacks against the *Nirankari* sect are described that they coincide with the demand for *Khalistan* and the rise of violence in Punjab. In 1975, the *Namdhari* sect conflict with the Sikh clergy, when their followers were found to be reading the Granth Sahib off separate sheets of paper. The mainstream Sikhism insisted that separating the leaves of the Granth was equivalent to unbinding and they constituted an insult to the holy book. In recent times, the leader of the *Dera Bhanirawala* was targeted. He compiled a new text, commonly called the *Bhavsagar* Granth, which was immediately banned by the State. He was arrested in 2001, in the allegations that he had copies of the Granth Sahib show disrespect to them. There were several attempts on his life, his ashram was bombed, and he continues to get security.

In the list of various *Deras*/Cults whose followers are rising at very large scale are *Dera Sacha Sauda*, *Sirsa* and *Divya Jyoti Jagrati Sansthan*, *Nurmahal*. *Dera Sacha Sauda*, *Sirsa* was established in 1948 by Mastana Balochistani. The *Deras*'s teachings emphasise the recitation of sacred words and the achievement of transcendence. The *Dera* believe in all religion, during *satsang* they sits beneath Hindu, Sikh, Muslim And Christian symbols organised in way that depicts they follow all religion. From Mastana Ji Shah Satnaam Singh took over the rein of *Dera Sacha Sauda*. The present head of *Dera Sacha Sauda* is Gurmeet Ram Rahim who took over charge from Shah Satnaam Singh in the year 1990. Gurmeet Ram Rahim spread the following of *Dera* on very large scale in a very short time. Millions of people follow the *Dera*. Followers of the *Dera Sirsa* are consisted of different castes but majority of followers are from lower middle class or lower castes from rural areas of Punjab, Rajasthan and Haryana. The main activities are blood donation camps, girls marriage, free education, medical help and food supply etc. *Dera* operates many business i.e super market, restaurant, factory etc for benefits of their followers. The *Dera* leader formed welfare and disaster relief organization. The organization rendered aid during many India's natural disaster (Rathi; 2017).

Ashutosh founded *Divya Jyoti Jagrati Sansthan* as a non-profit spiritual organization in *Nurmahal*, Punjab, India in 1983. It was registered as a non-governmental organization in

1991 under the Societies Registration Act with its head office in New Delhi. The organization claims to have about 30 million followers. On 29 January 2014, he was declared clinically dead by a team of doctors. His followers believe him to be alive and in the state of a *samadhi* or deep meditation. As of 1 December 2014 his body has been kept in a freezer by the management of DJJS, with a firm belief that he will come out of meditation. The main activities of *Dera* are providing religious knowledge (*Brahm Gyan*) and *ayurvedic* treatment camps etc.

## **THEORETICAL FRAMEWORK**

The following theories are being used in this study:

### **Relative Deprivation Theory :**

The Relative Deprivation Theory was propounded by Samuel Stouffer in 1949. It can be properly explained by distinguishing between discontent, deprivation and relative deprivation. The theory suggested that people who feel that they are being deprived of almost anything considered essential in their society. They will organize or join social movements dedicated to obtaining the things of which they feel deprived. Relative deprivation is increasing throughout the world especially in underdeveloped world including India. In Punjab also deprivation has increased. Emerging *Deras* in Punjab is a visible form of deprivation. The followers of the *Deras* feels deprived from mainstream religious institutions and society. Some people started joining the *Deras* due to insecurity in their life and segregation in mainstream religion and society.

### **Conflict Theory :**

Social conflict theory is a Marxist-based social theory which argues that individuals and groups (social classes) within society interact on the basis of conflict rather than consensus. Through various forms of conflict, groups will tend to attain differing amounts of material and non-material resources. More powerful groups will tend to use their power in order to retain power and exploit groups with less power. In the classic example, conflict between mainstream religion and *Dera* followers affected the society very badly and even innocent people are also affected by their conflictness. The influence of the conflict on society is that people are feeling insecure and unsatisfied from their mainstream religion. Due to fear people have started joining other religious places because of the disputedness in mainstream institutions.

Rising *Deras* with multiple implications have posed number of questions mark on their functioning and proving negative for the society. Hence this study was planned to examined the causes and consequences of emerging *Deras* (Cults) in Punjabi society with following specifics objectives:

- To assess the socio-economic characteristic of *Dera* followers.

- To identify the factors responsible for rising *Deras* in the state.
- To examine the implications of emergence of *Deras* in Punjabi Society.

### **Knowledge Gap**

Mushrooming *Dera/Cult* and their swelling followers is a new phenomenon in the present era. These *Deras* are creating some positive and numerous negative implications in the society. Though there are number of reports regarding mal-functioning of *Deras* reported there is no systemic and serious study on this issue. So this study will provide scientific knowledge on the issue.

### **Significance of the Study**

Any change in socio-economic aspect of the formation of any society generates multiple implications. The rising of *Deras/Cults* are effecting of the mainstream religion which usually turned into conflict and proves as a bottle neck in the development process. So this study will highlight the reasons of following new *Deras* and its consequences. The study would help to through light to mitigate the conflicting elements.

### **Limitations of the Study**

Because of the constraints of time and resources that a postgraduate research study imposes, the study has been carried out within the circles of restrictions imposed by the following limitations:

1. Due to limited resources and time, it was not possible to cover wider area of Punjab state.
2. This study was based on the data collected in Ludhiana and Jalandhar districts of Punjab, so the results may not be applicable in other districts of state and country.
3. Respondents of Punjab area bears different socio-economic characteristics, so the results may not be applicable in the area where the people differ in socio-economic status.

## CHAPTER – II

### REVIEW OF LITERATURE

Any research is planned and executed on the basis of what has already been accomplished in a particular sphere and related areas of study. Keeping this in view, an effort has been made by the investigator in this chapter to get acquaintance with the literature having a direct or indirect bearing on the present research study from the various available sources. For the sake of convenience, the review has been divided into three parts and discussed under the following headings:

#### 2.1 EMERGENCE OF *DERAS* (CULTS)

#### 2.2 FACTORS RESPONSIBLE FOR RISING *DERAS* (CULTS)

#### 2.3 IMPACT ON PUNJABI SOCIETY

#### 2.1 EMERGENCE OF *DERAS* (CULTS)

Curtis John M and Curtis Mimi J (1993) indicated that prodigious escalation of religious cults and secular has necessitated advance investigation into more precise conditions under which individuals develop exposure and become converted by these cults groups. The conversation was focused on a number of factors which seems to influence individuals' recruitment and susceptibility by Cults. These variables include: generalized emotional vulnerability and ego-weakness, propensity towards dissociative states, nonexistent family relations and support systems and tenuous, inadequate means of dealing with exigencies of survival, history of severe child abuse, preference to control the abuse, riotous and unbearable situational stress and crises, and painful socioeconomic conditions. The methods utilized by cults e.g., pressure oppression, and propaganda, for systematically recruiting, initiating, and influencing inductees. More careful attention to these factors might help health care providers, educators, clergy, and concerned family and friends determine more precisely individuals at greater risk for recruitment into Cults.

Zaidi (2007) investigated that *Deras* are something that reasons of fear and anxiety among the people in Punjab. *Deras* are synonymous with mainstream history. These *Deras* were found before Sikhism was founded. Over time many *Deras* are emerged i.e *Namdhari*, *Nirankari*, *Nurmahal*, *Radhasoumi* and so on. These *Deras* does not allow to drink tea by their choice but liquor offered. Some *Deras* insists wear only white, so these *Deras* have control over their followers. They treats holy book with respect but its preaching and singing is different from mainstream religion.

Kumar (2007) found that the difference between mainstream Sikhism and Cults are living Gurus concept. In mainstream religion there is only one god that holy book, Guru Granth Sahib and the tenth Guru of Sikhism declared that there is no living guru. But in *Deras* the leader of *Dera* referred as *Baba* or *Bhagwan*. In other words a *Dera* is orthodox and heterodox. A orthodox clergy is a problem because they want religious, social and economical

control. These *Deras* increased by time and their followers mostly from lower classes and poor people. People follow *Deras* mainly for the sense of belongingness and there is no caste discrimination. Some *Deras* have policy of not accepting any donation from their follower.

Simon (2010) studied that in religious structures the Ravidas become very famous and noticeable in Punjab as well as abroad since the beginning of the twenty first century. These religious places can be associated and managed by Punjabi *Charmars*, who name themselves *Ravidassias*. This study explored that the most famous religious institution among the *Ravidassias* is *Dera Sant Sarwan Dass of Ballan* (DSSDB) inspire the thousands of *charmars*. The followers of DSSDB are willing not safeguarding their social, political and economical rights. In DSSDB's activities the involvement of other logics are also at risk. The followers from foreign countries and Punjab are responsive to these logics. To become a DSSDB's follower it is not accurate manner of motivations.

Kumar (2014) examined that in Indian Punjab *Deras* increasing day by day and played crucial role in political choices of their followers and these followers belongs from economically and socially marginal groups. The political parties are also support these *Deras*. In recent elections the political leaders cutting across party divides flocked to various *Deras* is evident of this fact. This phenomenon can be recognized mainly to the fact that the social basis of political power of state has remained unaffected in favour of the authoritative caste .

Ram (2014) concluded that Punjab is a state of rivers, fertile land, and sacred places related with Hindu, Sufi, Sikh, and indigenous shrines. It has also earned the distinct trademark of being a proud food-bowl-state of north India. They have vital role in the freedom struggle of the country and their sacrifices are well known over the world. The Punjabi immigrants in North America in 1913 make their separate party for liberating India from the British rule. In 1970s the revolutionary movement are emerged which facilitating the cause of workers and peasants. In the 1980s the rised of the *Khalistan* movement for the establishment of a separate Sikh state, fight against all sorts of discriminations and dominations. Punjabi resistance drew the heroic deeds of the *Khalsa* movement, primarily aimed at establishment of formless God where no one can be discriminated against on ascriptive values. Another aspect that Punjab differentiate from the rest of the country is forcedly partition on the eve of independence.

Newcombe (2014) indicated that Cults and new religious movements have been appearing throughout history. In the post-war period these Cults have been susceptible to intense inspection from the academic and media researchers. The social changes can increases in wealth, decreasing the social influence of mainstream religion in Western countries, and also increasing the accessibility of cultures and beliefs have contributed to a perceptible public concern about the Cults. It is worth recapitulate that Cults is cause of the extensive

anxiety, the majority of new religious groups do not have a history of violence and attracted the attention within their spacious societies.

Atri (2017) conducted that *Deras*, has a strong historical legacy. At different phases in history they exist more than one form. In contemporary era, they assumed a vital role as the centre of mass recruitment. However, it runs common through their various manifestations of charismatic authority of a Guru. But according to American sociologist, Antonio N. Zavaleta, the purest form of charisma is exercised only as the leader physically present at his centre. The people who desire to still keep alive the charisma of the leader even after he has left, are posed with a challenge. Thus, they endeavor to keep the impression of the leader's charisma integral even if it is in some adulterated form. So, they remain to be seen that how the *Dera Sacha Sauda* functions in the absence of its leader and what bearing his loss of charisma has on his followers.

Kumar (2017) found that *Deras* in north-western India are the poor cousins of institutionalized religion. These *Deras* are the symbol of existence of plurality and diversification of religious spectrum and product of liberal cultural tradition. Historically, the evolution of Sikh religion has been intermeshed with their evolution. The *Nanakpanthis*, *Sewapanthis*, *Nirmalas*, *Udasis*, etc are the major *Deras* which evolved in response to the consolidation of Sikh religion. The contemporary *Deras*, are not the off-shoots of Sikhism. These are flocks of followers transcend religion, worship for the living Guru and class and caste divisions. They led to the conflict with the main stream of Sikhism with multiple implications in society.

Singh (2017) found that the phenomenon of *Deras* produce from the porosity of religious boundaries and region's social history, where its reconstitution and reconfiguration has occurred at the connection of religion and caste.

Kumar (2018) revealed that the phenomenon of *Dera* as a socio-religious institution was not latest in Punjab. Through the lifespan of Sikh Gurus, many cults within Sikhism were structured by the rival opponent i.e. *Udasis*, *Minas*, *Dharmis*, *Ramrai*, *Handilis* and *Masandis*. By the time many more *Deras* in Punjab were emerged i.e. *Bande Khalsa*, *Nankapanthi*, *Sevanthi*, *Bhaktapanthi*, *Sutharashahi*, *Gulabdasi*, *Nirmalas* and *Nihang*. The characteristics of the new *Deras* were that they exerted for *Dalit* movement. Mostly of the *Dera* followers were belonged to *Dalit* background, who had espoused Sikhism willingly to avoid the casteist Hindu social order. They were also experienced social exclusion from Sikhism in the caste hierarchy, which forced them to follow the *Dera* and other organizations who provides social equality. Increasing politicization of Sikh institutions and their domination of upper caste had obsessed a large number of people to following the *Deras*.

## 2.2 FACTORS REPOSIBLE FOR RISING DERAS (CULTS)

Ram (2007) investigated that in Punjab current cruel conflicts signify a typical case of a *Dalits* community's who thrash about the opposition and social prohibition that it encounters from a authoritative caste. In earlier years the financial situation of people are despite improved ,but there has not been appropriate enhancement in the social position of *Dalits* due to constant adaptation to Sikhism because less caste criminality in the appearance but authoritative cultural sequence, still endure in Punjab. The rising number of *Deras* as substitute sacred located for the oppressed which is associated to this phenomenon.

Baixus (2007) indicated that the improvement of electoral politics in Punjab, has successfully managed to dissuade the communities by focusing the political agenda on Hindu/Sikh unity and good governance. The government have contributed to preserve peace and to put the Punjabi regional identity on the forefront. Significantly, it appears in recently PLA elections in 2007, the new government is engaged in a process of implementing a effective association which should be able to averted the public violence. However, it remains same if they can play the same preservative role as far as caste-based identity politics is concerned. Since past few years, a *Dalit* identity assertion movement is gaining more strength in Punjab. The example of this context that the recent *Dera Sacha Sauda* controversy with SGPC and the *Bhaniarawala* phenomenon. It will lead to an upsurge of violence, the *Jat* Sikh-dominated SGPC and Punjab government will adopt toward this movement. If it is a short-term perspective, the controversy with *Dera Sacha Sauda* should not interrupt the political situation, but by chance it appears on a longer perspective, the scenario seems far more enthusiastic.

Ram (2008) argued that in Punjab *Dalit* consciousness emerged against the backdrop of the teachings of *Ravidass*, an invulnerable of the North Indian *Bhakti* movement who presented a middle pathway between radical separatism and assimilation for the building of a separate *Dalit* identity. One of the most popular *Ravidass Deras* in Punjab, *Dera Sach Khand Ballan*, play an important role in express this pathway by the markers of a separate *Dalit* identity in the state. He assessed that the implications of the emerged *Dalit* consciousness in Punjab for strengthen the democracy in India

Singh (2009) conducted that the *Deras* are emerging in all over Punjab is symbolic assurance of the *Dalits* in the state. They endeavour to recognize and reinforce their separate personality to accomplish self-respect and also demand for their self-regulating position in the social, economic and political life of the state. The another illustration of disagreement are that the community's suffering from unforgettable deviation in the land of the Sikh Gurus who denounced caste biasness and caste system itself.

Verma (2014) revealed that politicians and *Deras* both thrive on each other in Punjab. While the politicians encourage *Dera* Managements to get votes of their large number of

followers and *Deras* use politicians support to attract devotees. These *Deras* are not only became the centre of religious, but also the site of political and social, thinking of the community. In fact, these *Deras* played a vital role in emerging the political and social awareness of the *Dalits* which led to sharpening the contradictions between the *Jat Sikhs* and them in the state. As a result Punjab has witnessed a uneven situation and give rise to series of violent behavior among upper caste and *Dalits* in the state. These types of situation create a serious challenge not only to political stability of the state but also to main stream Sikhism. The significance of *Deras* in Punjab and their resistance to the monopolistic authority of the Sikhs has acquired significant value in current political history of Punjab. Even this issue seems vague in future also. These kinds of phenomenon create a serious challenge to the institution of democracy in India.

Takhar (2014) conducted that they collected a informant witness, relating to direction of a seperate religious identity of the *Ravidassia* community in Britain. The current tensions surrounded that they replace the *Guru Granth Sahib* with *the Amritbani Guru Ravidass* in their places of worship. This is reason that they can cartographies their identity as separate from Sikh identity. The perspectives of *Ravidassis* are expressed in interviews conducted at various periods during 2010–2012. They are considered in relation to dominant discourses can emphasized the significance of *Ravidassia* scripture. The *Ravidassia* interview highlighted three main opinion among their followers: *Ravidassias* seeking a separate the identity but preferred to retain the *Guru Granth Sahib* in their places of worship, they also demanding for distinct identity that they installed their *Amritbani Guru Ravidass* and also wanting to maintain their connection with the Sikh *Panth* as Sikhs.

Ram (2016) investigated that *Dalit* social exclusion emanates from structures of spatial discrimination and cultural differentiation. In repressive social system of caste hierarchy the structures of cultural differentiation are well-established. They are further segregated with absolutes social distance of *Dalit* neighbourhoods. On the basis of scale of social status the *Dalits* were placed on lowest rank. The segregated *Dalit* region is a familiar site of reliance, helplessness and a complete loss of hope. The well-guarded neighbourhoods of the authoritative castes are sheltered with all public facilities and sacred domains of mainstream religions. There was no access to the sanctum sanctorum of the mainstream religious centres and no essential facilities were provided to *Dalit* neighbourhoods. *Dalits* have collected that much strength to assert for their independent cultural and religion due to the presence of large number of *Ravidass Deras*, which lead them to know about their long denied public facilities. The rise of separate *Dalit* identity and emergence of *Ravidass Deras* is serious study of *Dalit* social mobility in contemporary Punjab.

Garg (2016) found that there were more than 9000 *Deras* in Punjab. The main reason why these Cults are emerging is discrimination between Dalits and mainstream Sikhism. The

Guru Granth Sahib preaches that all are same and prohibits any kind caste discrimination but in many Gurudwaras in Punjab the Dalits Sikhs were humiliated and they are not allowed to participate in the Gurudwara activities. They search in dignity and equal status, they took such Deras where they discovered sense of belongingness and security.

Singh (2017) studied that in Punjab several *Deras* are facilitating the increase of the socio-economic conditions of *Dalits* through didactics and commandments. It further challenges the varying inimitable dominant agrarian structure of the village/rural society. The dominant strata/caste(s) of the society, however, resists this *Dalit* assertion by using socio-religious, economic and political forces to maintain the status quo. The present study explores such type of *Dalit* assertion through a *Dera* and resistance they encounter from the dominant agrarian caste, *Jat Sikhs*, of the village. The article employs the political economy approach to analysis the *Deras* of Punjab.

### **2.3 IMPACT ON PUNJABI SOCIETY**

Judge (2002) argued that caste stratification among the non-hindus is qualitatively distinct from that of the Hindus. In Sikhism showed that the Sikh movement fractured a standard of the opposition between manual and non-manual labour because of which Sikhism moved away from Hinduism. However, a new caste hierarchy emerged among Sikhs, in which the lower castes come to occupy the upper-caste positions, leading to competing hierarchies among the two religious communities which sharing the same socio-cultural space.

Meeta and Rajivlochan (2007) found that in Punjab violence between mainstream groups and the *Dera Sacha Sauda* accentuate the existence of *Deras* in various areas of the state, which were demonstration of prevailing caste divisions and tensions. Dalits and other marginalised groups follow *Deras* which assured them an alternative to mainstream and give respects, exclusion from Sikhism. In recent decades these *Deras* have acquired strategic political overtones.

Ram (2009) conducted that the attack on *Ravidassia Sants* in Vienna hailed by people of Indian Punjab which perceived by the followers of *Dera Sachkhand Ballan*. The *Dera* is the most popular *Dalit* religious centres. They have their separate identity in northern India, as an attack on their identity. The separated identity is related to rising *Dalit* consciousness that emerged among the followers of the *Dera*. The followers of *Ravidassis* choose poetry as the way for non-violent social protest towards the establishment of a casteless society free from all forms of structural bindings and social dominations. The head of *Dera Sachkhand Ballan* carried forward the legacy of Guru *Ravidass* by carefully carving out the markers of a separate *Dalit* identity in the Punjab. The Vienna incident has not only brought *Dera Sachkhand Ballan* to the center of the world map, it has also created a lot of confusion about

the *Ravidassia panth*, the followers of *Dera Sachkahanand Ballan*, and their distinct identity in the wake of sudden and spontaneous repercussions in Punjab.

Mark (2010) found that the lower castes determined that they did not part Hinduism and refused to subscribe the concepts undergirding caste. They figure their own religion. The *Ad Dharm* movement of Punjab claimed as a separate and superior religion from both Hinduism and Sikhism. The *Ad Dharm's* links with organizations assistance by the *Dalits* i.e. *Arya Samaj*, *Valmiki Sabha*, Ambedkar and Dalit Panther movements, Christianity, Marxism, the Congress party, *Radhasoami Satsang*, and the lifestyle of modern secularism. The *Ad Dharm* movement influenced the political and cultural life of *Dalit*. In 2003, protestors against the treatment of *Dalits* were recognized as '*Ad Dharmis*'. In 2009, *Ravidas ashram* leader was killed by an enraged upper caste when he was visiting a Ravidas Temple in Vienna.

Singh (2013) assessed that the unfair social hierarchies and new divisions is created through caste-based movements of transnationalism. According to the case study of DSSDB these organisations transnationalism can be a powerful agent of social change and religious. The DSSDB has now emerged as the main driver of *Ravidas* identity in Punjab because of their transnational links in different foreign countries, especially in the UK. Without the support of foreign followers this achievement has been impossible for whom the building of religious and social institutions has been confidentially interlinked with the search for a separate *Ravidas* identity in Punjab. The followers of the DSSDB are different from the Sikhism because of transnationalism.

Judge (2014) explored that the Sikh religious institutions which have hesitant relationship with the mainstream Sikh institutions controlled and regulated by the Shiromani Gurdwara Prabandhak Committee (SGPC). The Damdami Taksal has begun to preach the orthodox Sikh tradition which has been ratified by the SGPC through the Sikh Rahit Maryada. Interestingly, the Udasi and Nirmala *akharas* have strong links with the sadhu tradition of India as is evident from their emphasis on Sanskrit learning and practice of celibacy. The Nihang *Deras* continue to follow a distinct tradition of worship and practice of Sikhism by insistently remaining at the periphery of the Sikh tradition.

Garg (2016) indicated that these *Deras* always been conflict the mainstream Sikhism. Many *Dera* leaders impersonate Sikhs Guru in the way they dress, preaching and teaching, which is not accepted by followers of Sikhpanth and they protest against the *Dera* leader. They said that there is only Guru Granth Sahib as their sole guide and Guru. In 2007 the head of *Dera Sirsa* outfit resembling the tenth Guru of Sikhism, which raised indignation among the Sikhs and lead to violence on the streets of Punjab. Similarly head of *Dera Bhaniarewala* was claiming himself to be manifestation of the tenth Guru of Sikhism. These *Deras* are also famous for their crores of wealth. They also have links with political parties, they protect

from police and law, in exchange of political support from their millions of followers. They did many crimes inside the Dera but the picture is not dirty as it looked, they have clean police record with help of political parties. To cover these crimes they have done many social works i.e charitable schools, community cleanliness, hospitals, girls marriages and so on has popularized them in great deal. But today it determined that these *Deras* have been seeped in the religious topography of the state and become predetermined part of it, regardless of all the outrage and indignation.

Mitra (2017) found that Psychologists studied that the phenomenon of Cults leader and their followers. They defined that Cults is a group of people who joins together and follow a charismatic leader in a common ideological platform. They also said that these Cult leader identify their followers (victims), use their charms to make believe that they Godman or mediator between God and followers. After that they started fading, coercive techniques including rape, violence and blackmailing. The cult leaders forced their followers to remain their followers and inside the Cult. Most of the time they cover their crimes with politics help and present themselves as a most enlightened among the society and followers.

Mullick (2017) indicated that since post independence India there are many changes in its social, economic and infrastructure which shows a degree of absolute resilience and growth. Even religion in India has also reached heights very fastly. There is a new wave of *Babas* and *Sants* of Cults (*Deras*) who takes the charge of how religion should understood in a modern era and the followers are blindly believes in these *Babas*. These cults leaders gripping their psyche and mould their mental process. The recent incidence of arrested *Dera Sacha Saudha* chief on basis of rape of *Sadhavis* in *Dera*, is a perfect example how people have blind faith on these Cult leaders. The new age cult followers who fall under these cults leaders sermons, survive on the fact that their life become smooth and conditions change for them. They give their heart and good sensibilities to the cult leader and follow them. He also concluded that all followers are not socially and economically weak and they are well educated and knowledgeable. The followers from elitist classes splurged in the maintenance of their own and Cult leader identity.

Visvanathan (2017) indicated that the demographic emerging of millennial Cults (*Dera*) is a source of concern and curiosity. These Cults are enclaves of severance groups which have diffused their life and lifestyles are different from the mainstream of Religion. These Cults do not associated with the government. They have their multinational and NGOs in terms of the power they wield. He Cults mentioned that the Cults have the power and commitment among the society and they controlled over followers,. Their work ethic and religiosity is a network of competence that the government and people can't match them. He concluded that there is proliferation of Gurus reveals that India is a mix of blind faith and superstitions.

Singh (2017) found that the *Deras* are the syncretism which exceeds the spiritual plane and heads into the politics. These *Deras* does not challenge organized religion but these *Deras* are those who are humiliated and not comfortable in mainstream Religion. These *Deras* are imposed vegetarianism but they are not strict about scripture and symbols as mainstream Religion. The politicians can seek their help in vote bank when they gain large numbers of followers, they feel advantages for them.

Ram (2017) explored that the emerging the caste conflicts between *Dalits* and mainstream Sikhism and *Ravidassia Dharm* in contemporary Punjab. It is based on the assumption that the *Ravidassia Dharm* is a *Dalit* response to social exclusion exceeds from repressive social structures combine with the determination of the landlessness among *Dalits* of Punjab. The *Ravidassi* became externalized through the cultural appropriation of extensive picture and religious symbols of the mainstream Sikhism. The complex power politics of claimed that *Rehat Maryada*, sacred texts, emblems and rituals remains central to the critical processes of conflict formation *Ravidassia* community and mainstream Sikhism. A critical exploration of forces and factors that conduct a formation of the *Ravidassia Dharm* and their conflict with the mainstream Sikhism is long due.

Rathi (2017) conducted that one of the lasting ironies of most successful religions is that they address themselves to universal values and goodness. There is a strong element of exclusionism within them that separates one religion from the other. This is especially practiced by those adherents of the religion who may go against its universal tenets in the name of upholding its core values. The problem of *Deras* and sects is one in which those excluded also claim to be as true as the dominant religion itself.

Gill (2018) revealed that the rising of Cult in Punjab. The Punjab provides tem flourish, social and political patronage. A majority of people who flock into *Deras* is belongs to SC and Backward classes. These *Deras* provides flourish recognition which is not provided by the government and religio-political leadership. They ignore the common people. They divide the castes, creed and classes in villages. But in these *Deras* they welcomed, the people who came from any religion. The caste and religion discrimination is main reasons that the people flocks into these Cults and blindly faith in them, about 50 percent population believes in Cults and feels alienated in Punjab.

#### **CONCLUSION:**

After going to all these studies, it comes out that *Deras* are emerging with various types of implications in the society. One of the positive thing about these *Dera* is giving some codes to the human behaviour of their followers like shunning the cigarettes, tobacco, liquor, controlled the consumption of food and mass marriages of girls besides providing a cohesiveness among the followers. Due to these, followers felt their life more smooth. On the negative side, it emerged that some of the followers are exploited in various forms i.e

economic, social, psychological and physical as well as coercive techniques including rape, violence and blackmailing are also reported in these newly emerging cults. One of the most negative things for the society is rising the conflict with mainstream religion and society. Many a time violent form of the *Deras* with mainstream religious followers is happened in Punjab and else where also. The prime reasons for organizing/joining the *Dera* are exclusion from mainstream religion, humiliation and conflict on using the text of traditional religion and deviation in *rehat maryada* etc.

## CHAPTER III

### MATERIAL AND METHODS

This chapter describes the methodology adopted for conducting the study on “*Deras* (Cults) issue in Punjab - cause and consequences”. This chapter is the outline of the research to be carried out to accomplish of the objectives of the study. This chapter has been divided into following heads:

3.1 Sampling Design

3.2 Collection of Data

3.3 Coding of Data

3.4 Collection of Data

3.5 Analysis of Data

3.6 Operational Definitions

#### 3.1 Sampling Design

The present study was conducted in Ludhiana and Jalandhar districts of Punjab. The random sample technique was applied to draw representative sample of the study. The followers of *Dera Sacha Sauda*, *Sirsa* and *Divya Jyoti Jagrati Sansthan*, *Nurmahal* were traced randomly with snow ball technique selected from Ludhiana and Jalandhar district of Punjab. A total 150 respondents i.e 75 respondents each was taken from both *Dera* and districts. The detail of the sampling procedure is depicted Table 3.1 as under

| Location  | Name of the <i>Dera</i>        | No. of Respondents selected (Total – 150) |
|-----------|--------------------------------|---|
| Ludhiana  | <i>Dera Sacha Sauda, Sirsa</i> | 75  |
| Jalandhar | <i>Dera Nurmahal</i>           | 75  |

#### 3.2 Collection of Data

The study was based on the primary data and the data were collected through well structured interview schedule. In order to accomplish the objectives of the study, all relevant questions that explored the *Deras* (Cults) issue in Punjab- cause and consequences were include in the interview schedule. Before administering the final schedule, it was pre-tested as to determine its suitability, clarity and comprehensiveness. On the basis of experience gained in pre-testing, necessary modifications were incorporated and the schedule was finalized for data collection. The major issues in the interview schedule prepared for collecting information included the following aspects :

a) Socio-Economic profile of the respondents

- b) Time and reasons of *Dera* following.
- c) Activities of the *Deras* viz. social, cultural and religious activities.
- d) Factor of joining *Dera* i.e social, religious, personal, emotional, political etc.
- e) Implications of emergence of *Deras* in Punjabi Society.

### 3.3 Compilation Of Data

The collected data on qualitative aspects of socio-economic characteristics like religion, caste, marital status, family type, occupation etc of the respondents were compiled in the excel sheet by using specific codes. However, the data on other socio economic characteristics like age, family size, family type, number of males and females, annual income, educational level were compiled by using nominal scales. All the qualitative aspects of following *Deras* were compiled in the excel sheet by using following codes

|             |   |
|-------------|---|
| Yes         | 1 |
| No          | 2 |
| No response | 3 |

The factors, implication and perception of joining *Dera* was compiled by using likert scales as under :

|                   |   |
|-------------------|---|
| Strongly disagree | 1 |
| Disagree          | 2 |
| Neutral           | 3 |
| Agree             | 4 |
| Strongly agree    | 5 |

### 3.4 Classification of Data

**3.4.1 Tabulation of Data :** Master tables for the data collected were prepared and the data were quantified for precise and systemic analysis and interpretation.

**3.4.2 Quantification of Data :** The qualitative data were quantified to work out percentages and other applicable statistical tests. The different areas in which quantification had been done are as under:

#### 3.4.2.1 Socio-economic characteristics of respondents :

1. Age of the respondents :
  - upto 20
  - 21-30
  - 31-40
  - 41-50
  - 51-60
  - Above 60

|                               |   |  |
|-------------------------------|---|--|
| <b>2. Caste</b>               | : | General<br>Schedule Caste<br>Backward Class  |
| <b>3. Family Type</b>         | : | Joint Family<br>Nuclear Family   |
| <b>4. Educational Level</b>   | : | Illiterate<br>Primary<br>Middle<br>Matric<br>Senior Secondary<br>Graduation<br>Post Graduation         |
| <b>5. Occupation :</b>        |   | Agriculture<br>Labour<br>Service<br>Business<br>Ex-Service Man<br>Private Job<br>Student<br>Home Maker |
| <b>6. Total Annual Income</b> | : | No earning<br>Upto 50,000<br>50,000 – 1lacs<br>1 lacs– 1.5 lacs<br>Above 1.5 lacs                      |

#### **3.4. 2.2 Factors responsible for rising *Deras* (cults)**

#### **3.4.2.3 Impact on Punjabi society**

### **3.5 Analysis of data**

The data were tabulated and analyzed with the help of following statistical tools.

#### **3.5.1 Percentages :**

Percentages is the simple way of demonstrating a number as a fraction of hundred. It implies for ever hundred.

#### **3.5.2 Mean scores :**

The term arithmetic mean is preferred over simply mean because it helps to differentiate other means such as geometric and harmonic mean. Statistical mean is the most common term for calculation the mean of a statistical distribution.

Mean is calculated using the following equation:

$$\bar{X} = \frac{\sum X}{N}$$

Here,

$\sum$  represents the summation

X represents scores

N represents number of scores

### 3.5.3 Standard Deviation :

In statistics, the standard deviation is a measure of the amount variation or dispersion of a set of values. A low standard deviation indicates that the values tend to be close to the mean of the test, while a high standard deviation indicates that the values are spread out over a wider range.

Formula:

$$\sqrt{\frac{\sum_{i=1}^N (x_i - \bar{x})^2}{N-1}}$$

$x_i$  = Value of the  $i^{th}$  point in the data

$\bar{x}$  = The mean value of the data

$n$  = The number of data points in the data

### 3.6 Operational Definitions

- 3.6.1 General Caste** : All those castes which do not fall in any reserved category are named as general caste such as *Jats, Brahmin, Rajput* etc
- 3.6.2 Schedule /Backward Caste** : The official name given in india to lowest caste, considered untouchable in orthodox Hindu scriptures and practice, officially regarded as socially disadvantaged.
- 3.6.3 Joint Family** : It is a type of social grouping where parents and their married and unmarried children live in one roof.
- 3.6.4 Nuclear Family** : Unit of family organization, composed of a married couple and their offsprings
- 3.6.5 Illiterate** : The person who can neither read nor write

**3.6.6 Total Income** : The total income includes the income earning from all sources including farming and occupation, services, business etc.

**3.6.7 Ad Dharm** : The Ad-Dharm is a Dalit Scheduled Caste found in the state of Punjab in India

## CHAPTER IV

### RESULTS AND DISCUSSION

This chapter is devoted to discuss the results obtained by analyzing the data collected from the respondents of the study. The results of the study have been presented and discussed under the following headings :

4.1 Socio-economic characteristics of the respondents

4.2 *Dera's* property, followers and other issues

4.3 Activities in the *Dera*

4.4 Factors for joining *Dera*

4.5 Implications of emergence of *Deras* in Punjabi society

As the study implies this part of the chapter deals with socio-economic characteristics of the respondents. Accordingly, in the forthcoming tables, efforts have been made to spotlight the socio-economic characteristics of the respondents in order to highlight the background of the sample under study i.e respondents of the study.

#### 4.1 Socio-Economic Characteristics of the Respondents :

The study of socio-economic characteristics is very important to interpret the respondents perception regarding subject under the study, their achievements, goals and contribution to the society as a social being. It enables us to understand the diverse factors such as caste, age, religion, gender, place of residence, income, occupation and education level etc of the respondents.

##### 4.1.1: Distribution of respondent according to the age:

| Age (In years) | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|----------------|----------------|---------------|---------------|
| Upto30         | 10<br>(13.33)  | 13<br>(17.33) | 23<br>(15.33) |
| 31-40          | 12<br>(16.00)  | 11<br>(14.67) | 23<br>(15.33) |
| 41-50          | 21<br>(28.00)  | 14<br>(18.67) | 35<br>(23.33) |
| 51-60          | 17<br>(22.67)  | 23<br>(30.67) | 40<br>(26.67) |
| Above 60       | 15<br>(20.00)  | 14<br>(18.67) | 29<br>(19.33) |
| Total          | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

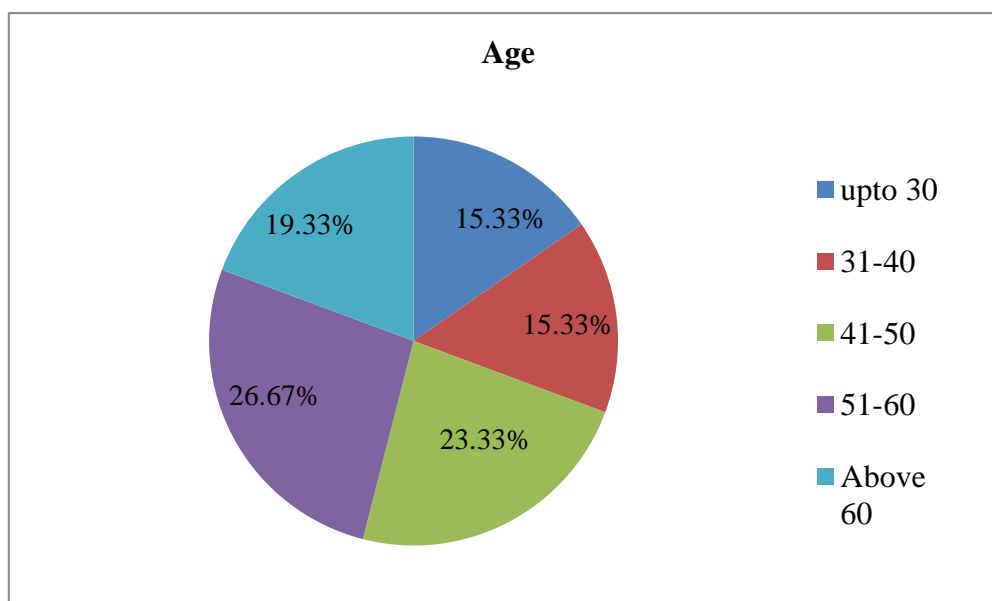
Figures in parentheses indicate percentage

##### 4.1.1 : Distribution of the respondent according to the age:

Age is a biological concept. It plays a key role in determining the mental ability of the individual and the maturity that an individual attains with the passage of time. Age determines the status and specifies the role to be performed in society. Table 4.1.1 indicated that out of

total respondent 26.67 per cent were in age group of 51-60 years while 23.33 per cent of them were in age group of 41-50 and 19.33 per cent were in above 60 years. Further 15 per cent of the sampled respondents were upto 30 years and an equal number were in the age group of 31-40 years. Overall data indicated that majority of the respondents are above 40 age.

**Figure 1 Age wise distribution of respondents:**



**Table 4.1.2: Distribution of respondent according to the education:**

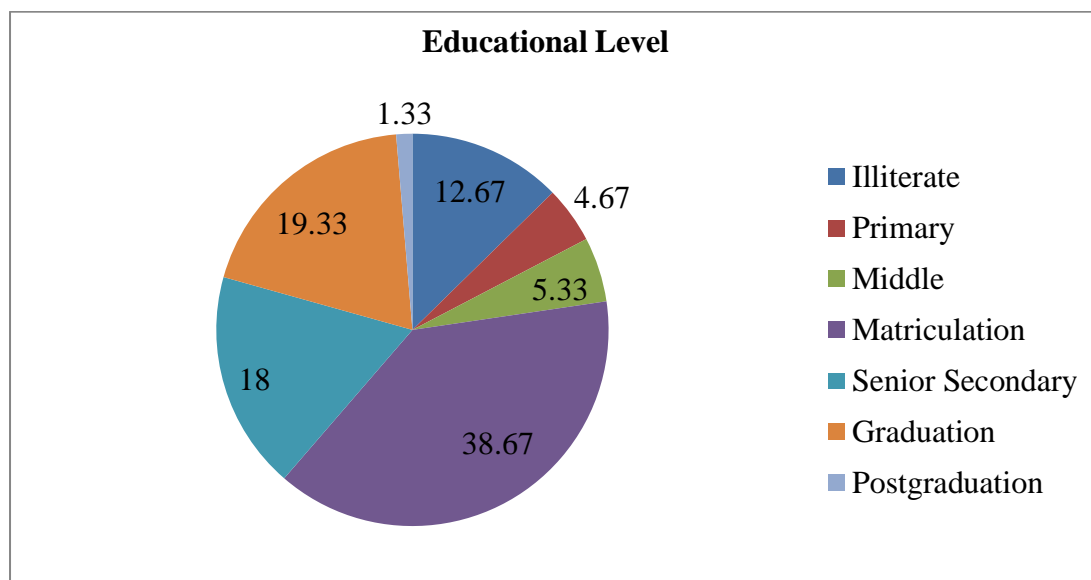
| Education        | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|------------------|----------------|---------------|---------------|
| Illiterate       | 14<br>(18.67)  | 5<br>(6.67)   | 19<br>(12.67) |
| Primary          | 2<br>(2.67)    | 5<br>(6.67)   | 7<br>(4.67)   |
| Middle           | 6<br>(8.00)    | 2<br>(2.67)   | 8<br>(5.33)   |
| Matriculation    | 25<br>(33.33)  | 33<br>(44.00) | 58<br>(38.67) |
| Senior Secondary | 13<br>(17.33)  | 14<br>(18.67) | 27<br>(18.00) |
| Graduation       | 14<br>(18.67)  | 15<br>(20.00) | 29<br>(19.33) |
| Post graduation  | 1<br>(1.33)    | 1<br>(1.33)   | 2<br>(1.33)   |
| Total            | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

Education plays important role in one's life as it is consider as source of generating change. Efforts were made to know the educational level of respondents and the data regarding this is presented in table 4.1.2 which indicated that 38.67 per cent were educated upto matriculation

while 18 per cent were having senior secondary and 19.33 per cent were graduates. Little more than one tenth of the respondents were illiterate and few of them had education upto primary and middle level while less than 2 per cent of the respondents were having post-graduation level. Overall data revealed that most of the respondents were having matriculation level followed by senior secondary level.

**Figure 2 Educational level wise distribution of respondents :**



**Table 4.1.3 Distribution of respondents according to the occupation:**

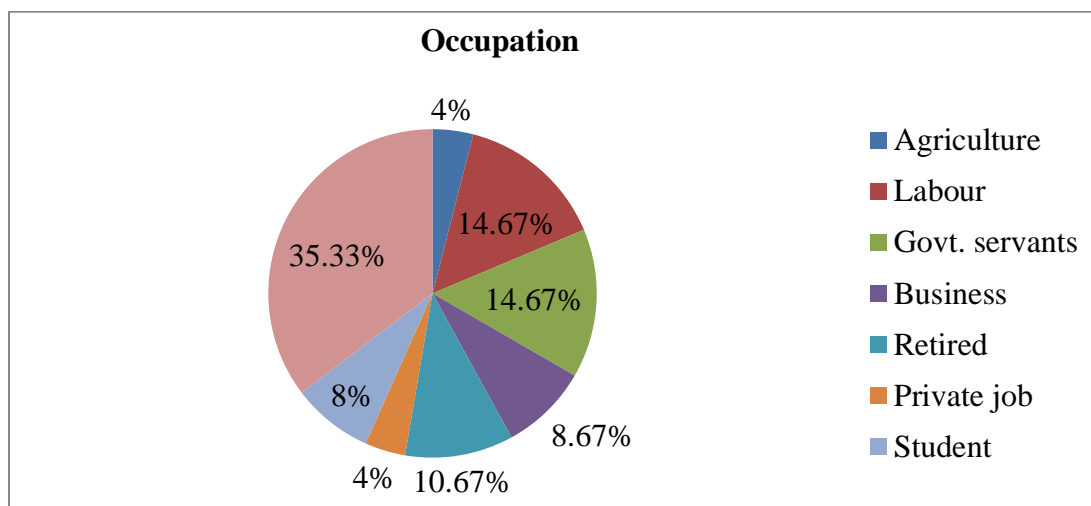
| Occupation          | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|---------------------|----------------|---------------|---------------|
| Agriculturalists    | 1<br>(1.33)    | 5<br>(6.67)   | 6<br>(4.00)   |
| Labour              | 13<br>(17.33)  | 9<br>(12.00)  | 22<br>(14.67) |
| Government Servants | 12<br>(16.00)  | 10<br>(13.33) | 22<br>(14.67) |
| Business            | 6<br>(8.00)    | 7<br>(9.33)   | 13<br>(8.67)  |
| Retired             | 6<br>(8.00)    | 10<br>(13.33) | 16<br>(10.67) |
| Private job         | 3<br>(4.00)    | 3<br>(4.00)   | 6<br>(4.00)   |
| Student             | 3<br>(4.00)    | 9<br>(12.00)  | 12<br>(8.00)  |
| Housewives          | 31<br>(41.33)  | 22<br>(29.33) | 53<br>(35.33) |
| Total               | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

Occupation refers to job, ones's role in society, often a regular activity performed for payment. Table 4.1.3 shows the distribution of respondents according to their occupation. The

data indicated that 35.33 per cent of the respondents were housewives while 14.67 per cent of them were labour and government servants. About 11 per cent of them belonged to the category of retired and 8 per cent of the respondents were following some business whereas 4 per cent were agriculturalists. So, most of the respondents were housewives, labourers and government servants.

**Figure 3 Distribution of respondents according to the occupation :**



#### 4.1.4 : Distribution of respondents according to the caste

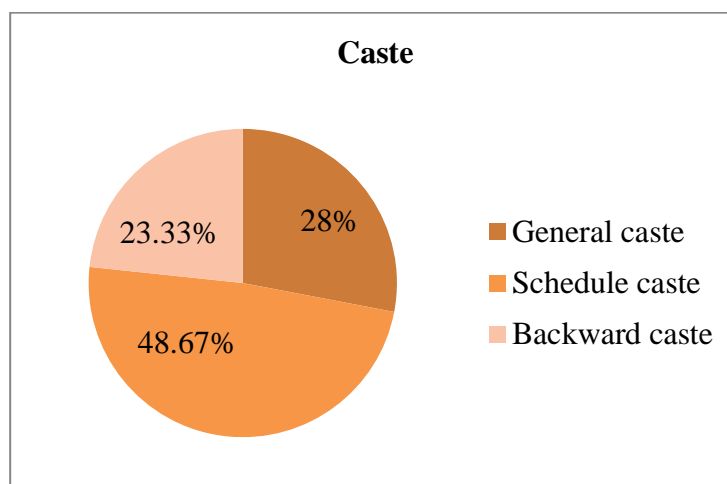
Caste system is a closed and ascribed status which is peculiar in Indian society. It symbolizes the rigidity of social stratification and deeply connected with custom and tradition, marriage and family, morals and manners, food and dress habits, occupations and hobbies. Table 4.1.4 revealed that nearly half of the respondents (48.67%) belonged to schedule caste, while 28 per cent belonged to general caste and 23.33 per cent belonged to backward caste. Overall result indicated that majority of the respondents belonged to schedule caste. This may be attributed to the preponderance of followers of various *Deras* from low socio-economic groups.

**Table 4.1.4 : Distribution of respondents according to the caste**

| Caste          | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|----------------|----------------|---------------|---------------|
| General caste  | 25<br>(33.33)  | 17<br>(22.67) | 42<br>(28.00) |
| Schedule caste | 40<br>(53.33)  | 33<br>(44.00) | 73<br>(48.67) |
| Backward caste | 10<br>(13.33)  | 25<br>(30.33) | 35<br>(23.33) |
| Total          | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

**Figure 4 : Caste category wise distribution of respondents :**



**4.1.5: Distribution of respondents according to the Gender**

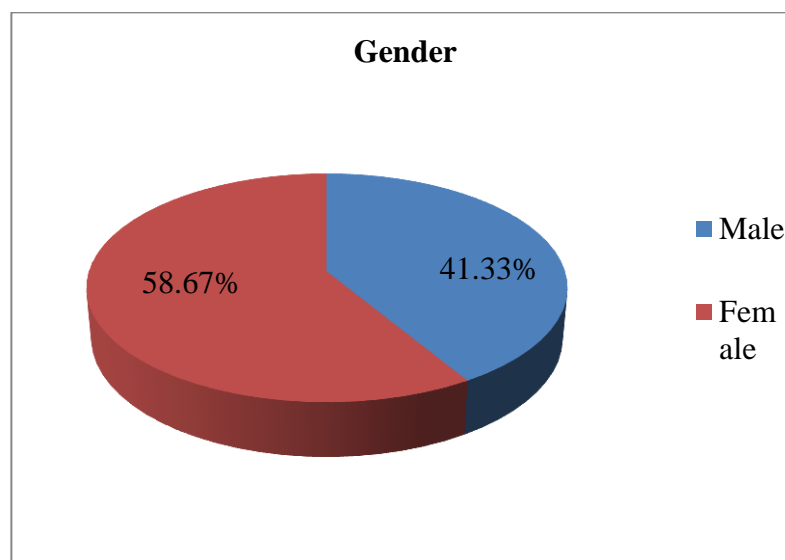
Gender refers to the biological, physical and psychological difference between male and female. Table 4.1.5 represented the gender of the respondents. The data showed that more than half of the respondents (58.67%) were females and 41.33 per cent of them were males. Overall data revealed that majority of the respondents were females. This may be because of housewives have more time to spent in these type of places.

**Table 4.1.5: Distribution of respondents according to the gender**

| Gender | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|--------|----------------|---------------|---------------|
| Male   | 28<br>(37.33)  | 34<br>(41.33) | 62<br>(41.33) |
| Female | 47<br>(62.67)  | 41<br>(54.67) | 88<br>(58.67) |
| Total  | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

**Figure 5: Gender wise distribution of respondents :**



#### 4.1.6 Distribution of respondents according to the Religion:

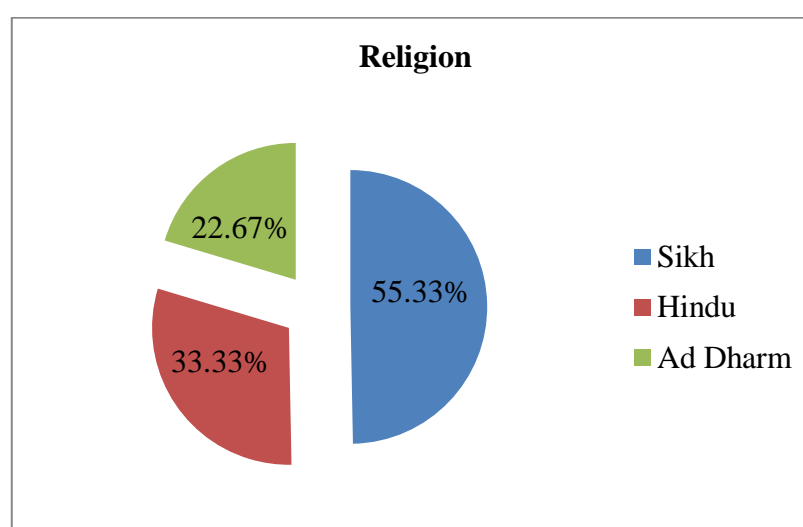
Religion refers to the matter of beliefs which revolved the individual's faith in supernatural powers and table 4.1.6 shows the distribution of the respondents according to their religion. The data revealed that more than half (55.33%) of the respondents belonged to Sikh religion whereas one-third of them belonged to Hindu religion and 9 per cent of followers of DJJS, Nurmahal and 13 per cent of followers of DSS, Sirsa belonged to their own *Dera* religion. However 17 per cent of respondents also said that they follow '*Ad Dharm Religion*'. Overall data indicated that majority of them were belonged to Sikh and Hindu religion. Punjab is Sikh majority area and thus have more chances of respondents from Sikh religion

**Table 4.1.6 : Distribution of respondents according to the Religion**

| Religion | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|----------|----------------|---------------|---------------|
| Sikh     | 27<br>(36.00)  | 56<br>(57.33) | 83<br>(55.33) |
| Hindu    | 37<br>(49.33)  | 13<br>(17.33) | 50<br>(33.33) |
| Ad Dharm | 7<br>(9.33)    | 10<br>(13.33) | 17<br>(22.67) |
| Total    | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

**Figure 6 : Religion wise distribution of respondents :**



#### 4.1.7 : Distribution of respondents according to the family type

Family type is a derived variable that classifies the family according to the presence or absence of couples, parents and children etc. Table 4.1.6 showed the family type of the respondents. Table 4.1.7 indicated that 68 per cent of respondents were living in nuclear families, while 32 per cent of respondents were living in joint families. Overall data revealed

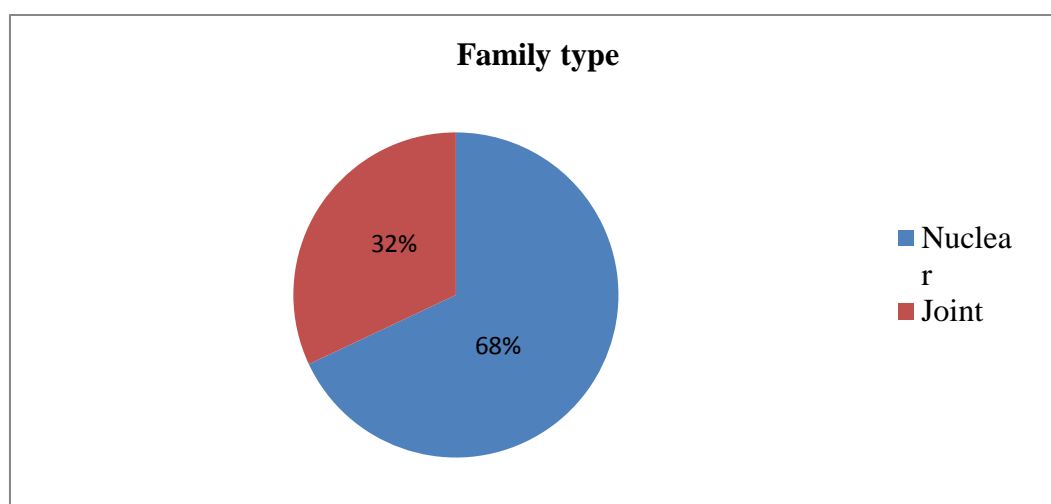
that almost 70 per cent of respondents were living in nuclear families. This may be attributed to the changing occupational structure and ingress of technology in human life.

**Table 4.1.7 : Distribution of respondents according to the family type**

| Family size | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|-------------|----------------|---------------|----------------|
| Nuclear     | 47<br>(62.67)  | 55<br>(73.33) | 102<br>(68.00) |
| Joint       | 28<br>(37.33)  | 20<br>(26.67) | 48<br>(32.00)  |
| Total       | 75<br>(100)    | 75<br>(100)   | 150<br>(100)   |

Figures in parentheses indicate percentage

**Figure 7 : Family type distribution of respondents :**



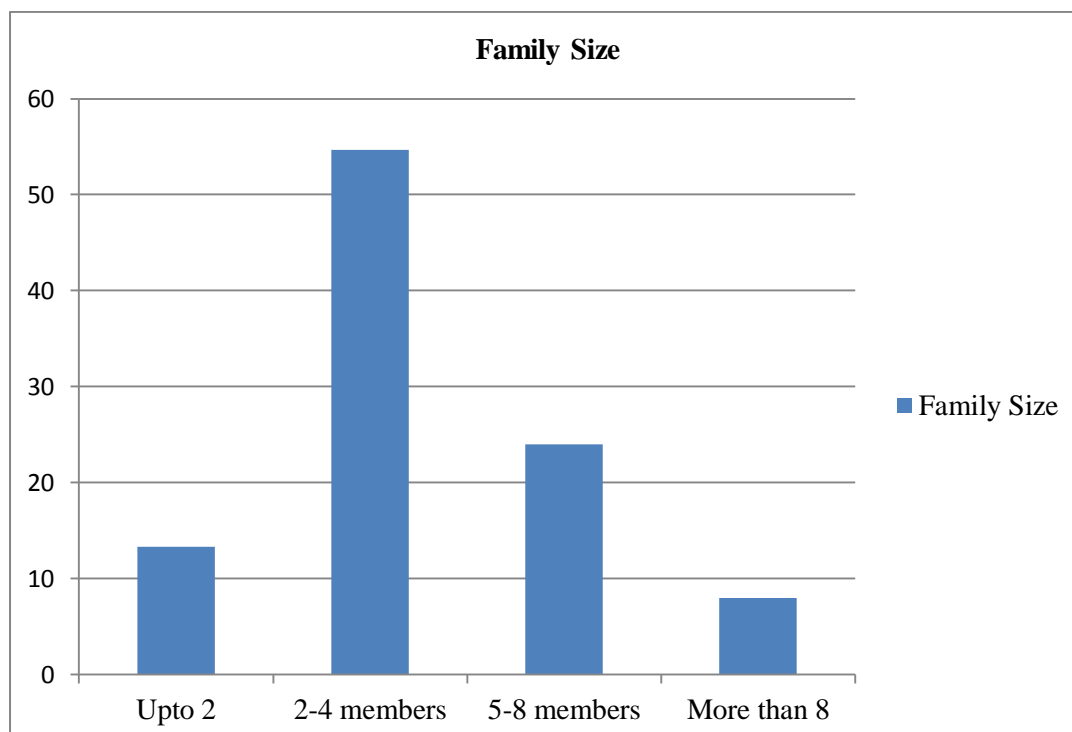
**Table 4.1.8 : Distribution of respondents according to the family size**

| Family Size | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-------------|----------------|---------------|---------------|
| Upto 2      | 12<br>(16.00)  | 8<br>(10.66)  | 20<br>(13.33) |
| 2-4         | 35<br>(46.67)  | 47<br>(62.67) | 82<br>(54.67) |
| 5-8         | 20<br>(26.67)  | 16<br>(21.33) | 36<br>(24.00) |
| More than 8 | 8<br>(10.66)   | 4<br>(5.33)   | 12<br>(8.00)  |
| Total       | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

Family size implies that how many family members live together under one roof. The table 4.1.8 highlights the family size of the respondents under study. The data revealed that more than half of the respondents (54.67%) were having 2-4 family members, while one fourth of respondents (24%) were having 5-8 family members. Further 13.33 per cent of the respondents were having only two family member and 8 per cent were having more than 8 members in their families. The overall result indicated that majority of respondents were having 2-4 members in their families.

**Figure 8 : Distribution of respondents according to the family size**



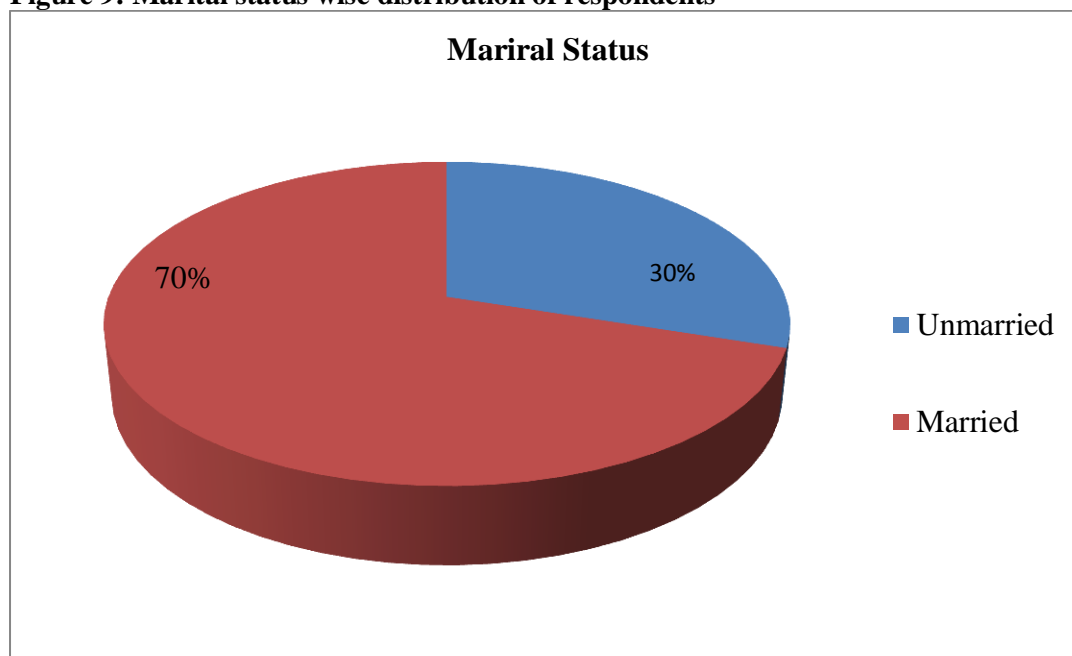
#### 4.1.9 Distribution of respondents according to the marital status

Marital status refers that the individual is married or unmarried. This table 4.1.9 shows that the respondents were married or unmarried. The data indicated that 70 per cent of the respondents were married while 30 per cent of respondents were unmarried. The overall result revealed that most of the respondents were married.

**Table 4.1.9 Distribution of respondents according to the marital status**

| Marital status | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|----------------|----------------|---------------|----------------|
| Unmarried      | 21<br>(28.00)  | 20<br>(26.67) | 45<br>(30.00)  |
| Married        | 54<br>(72.00)  | 55<br>(73.33) | 105<br>(70.00) |
| Total          | 75<br>(100)    | 75<br>(100)   | 150<br>(100)   |

**Figure 9: Marital status wise distribution of respondents**



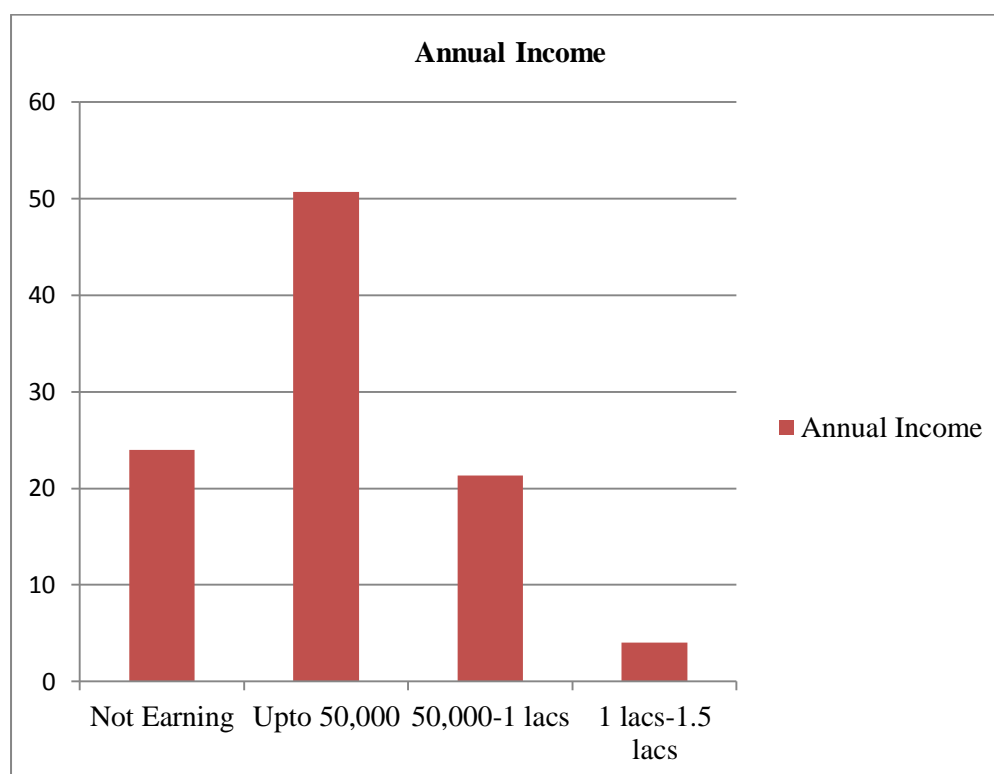
**4.1.10 Distribution of respondents according to the income (annual)**

Efforts were made to assess the annual income of the respondents and data in this regard and given in table 4.1.10. The data highlighted that half of the respondents (50.67%) were earning upto 50,000 annual income, while 24 per cent were not earning at all. Further 21.33 per cent told that their income is in between Rs 50,000-1,00,000. Only 4 per cent of the respondents told that their total family income is in between Rs 1,00,000 to 1,50,000. Overall data revealed that majority of respondents were having upto 1,00,000 annual income. This may be because most of the respondents were from the low socio-economic groups.

**Table 4.1.10 Distribution of respondents according to the income (annual)**

| Annual income     | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-------------------|----------------|---------------|---------------|
| Not Earning       | 12<br>(16.00)  | 24<br>(32.00) | 36<br>(24.00) |
| Upto 50,000       | 39<br>(52.00)  | 37<br>(49.33) | 76<br>(50.67) |
| 50,000 – 1 lacs   | 20<br>(26.67)  | 12<br>(16.00) | 32<br>(21.33) |
| 1 lacs – 1.5 lacs | 4<br>(5.33)    | 2<br>(2.67)   | 6<br>(4.00)   |
| Total             | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

**Figure 10 : Distribution of respondents according to the income (annual)**



#### **4.2 DERA'S PROPERTY, FOLLOWERS AND OTHER ISSUES**

Raising property and institutions is one of the main purpose of modern days in *Deras*. So, the efforts was made to know such issues including the followers offering services and approximate number of followers and data in this regard to given in forth coming tables .

**Table 4.2.1: Distribution of land according of the *Deras***

| Land (in acres)  | DJJS, Nurmahal | DSS, Sirsa | Total      |
|------------------|----------------|------------|------------|
| Total land       | 400 acres      | 2000 acres | 2400 acres |
| <b>Buildings</b> |                |            |            |
| Built            | 150 acres      | 600 acres  | 750 acres  |
| Open             | 250 acres      | 1400 acres | 1650 acres |

Table 4.2.1 revealed that the total land of the DJJS, Nurmahal was approximately 400 acres and land of DSS, Sirsa was estimated about 2000 acres. The built area of both *Deras* was 150 acres and 600 acres respectively. Further DJJS, Nurmahal was having 250 acres open area and DSS, Sirsa was having 1400 acres of open area. The overall study indicated that the DSS, Sirsa had more property than DJJS, Nurmahal.

**Table 4.2.2: Distribution of institutions run by Deras**

| Institutions | DJJS, Nurmahal       | DSS, Sirsa                           | Total |
|--------------|----------------------|--------------------------------------|-------|
| School       | -                    | 7                                    | 7     |
| Collages     | -                    | 5                                    | 5     |
| Hospital     | -                    | 1                                    | 1     |
| Others       | 1 (Ayurvedic Clinic) | 1 (Disaster Management Organization) | 2     |
| Total        | 1                    | 14                                   | 16    |

As said earlier that rising institutions is one of prime objective of these days. Data given in table 4.2.2 showed that DSS, Sirsa run seven school, five colleges and one multi specialist hospital while DJJS, Nurmahal did not run any school, college and hospital but have only one ayurvedic clinic. DSS, Sirsa also have disaster management organization for the welfare of the society. So it comes out that DSS, Sirsa have large number of institutions. This may be due to large number of followers of this *Dera* from various states.

**Table 4.2.3 : Distribution of numbers of followers who following the *Dera***

| Followers       | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-----------------|----------------|---------------|---------------|
| Upto 1 lacs     | -              | -             | -             |
| 2 – 5 lacs      | 64<br>(85.33)  | 12<br>(16.00) | 76<br>(50.67) |
| 5 lacs- 10 lacs | 11<br>(14.67)  | 17<br>(22.67) | 28<br>(18.67) |
| Above 10 lakh   | -              | 46<br>(61.33) | 46<br>(30.67) |

How many total *Dera* followers are there? This question was put to the respondents and information in this regard which is presented in table 4.2.3. Majority of respondents (85.33%) from DJJS, Nurmahal informed that *Dera* is having total followers 2-5 lacs and a few of them said that their followers in between 5-10 lacs. Contrary to this majority of respondents of DSS, Sisa revealed that total numbers of followers of their *Dera* is above 10 lacs. This may be due to a large spread of followers of DSS, Sirsa are spread in many states i.e Punjab, Haryana , Rajasthan etc.

#### **4.2.4 : Distribution of the Persons working in the *Dera***

Usually the Deras are supported by the manpower of various levels. This issue was probed and information given by respondents is presented in table 4.2.3. The data indicated that in DSS, Sirsa 7000 *sewadars*, 5000 managers and 2000 supervisor offering their services in this *Dera*. In DJJS, Nurmahal 3000 *sewadars*, 500 managers and 1000 supervisor were serving in

the *Dera*. It is obvious that a large number of followers offer their services in these *Deras* and most of them offer services free of cost

**Table 4.2.4 : Distribution of the Persons working in the *Dera***

| Persons     | DJJS, Nurmahal | DSS, Sirsa | Total  |
|-------------|----------------|------------|--------|
| Sewadars    | 3000           | 7000       | 10,000 |
| Managers    | 500            | 5000       | 5500   |
| Supervisors | 1000           | 2000       | 3000   |
| Total       | 4500           | 14,000     | 18,500 |

Figures in parentheses indicate percentage

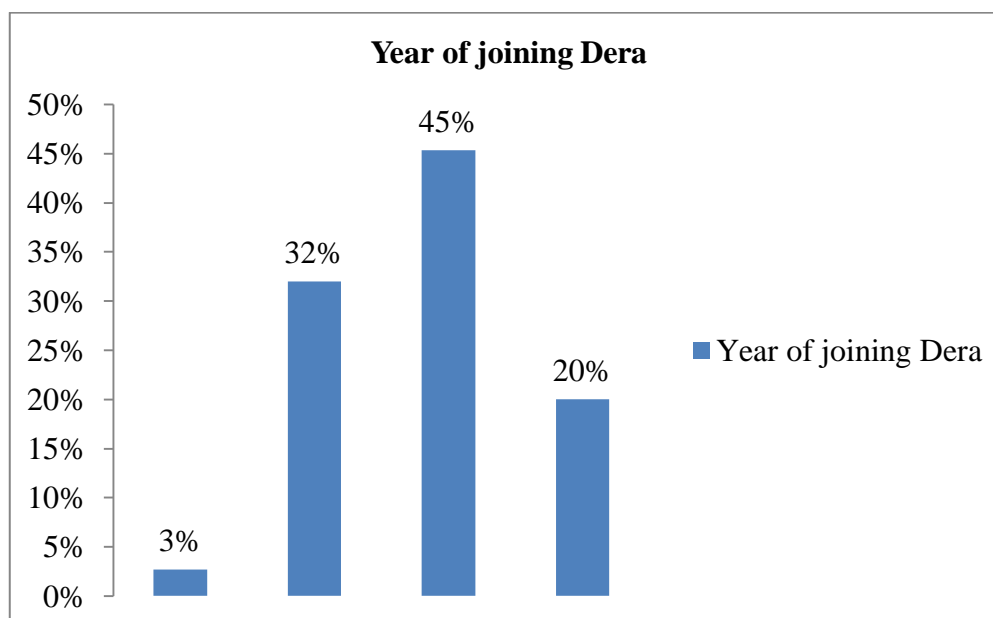
**Table 4.2.5: Distribution of the respondents according to year of joining *Dera***

| Year      | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-----------|----------------|---------------|---------------|
| 1975-1985 | 1<br>(1.33)    | 3<br>(4.00)   | 4<br>(2.67)   |
| 1986-1995 | 28<br>(37.33)  | 20<br>(26.67) | 48<br>(32.00) |
| 1996-2005 | 33<br>(44.00)  | 35<br>(46.67) | 68<br>(45.33) |
| 2006-2015 | 13<br>(17.33)  | 17<br>(22.67) | 30<br>(20.00) |
| Total     | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

As efforts was made to know the year of joining of *Deras* under study by the followers and data is given in tables 4.2.5. The result showed that nearly half (45.33%) of the respondents started to follow the *Dera* in the year between 1996-2005, one-third (32%) of the respondents began to follow the *Deras* in the year 1986-1995 and 20 per cent of the respondents were joined the *Deras* in the year 2006-2015 whereas only 2.67 per cent respondents joined *Dera* in between 1975-1985. The overall data revealed that most of the respondents followed the *Deras* in between 1996-2005.

**Figure 11: Distribution of respondents according to the year of joining *Dera***



**Table 4.2.6 Distribution of the respondents according to the age when they visits the *Dera* first time**

| Years of age | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|--------------|----------------|---------------|---------------|
| Upto 10      | 7<br>(9.33)    | 11<br>(14.67) | 18<br>(12.00) |
| 11-30        | 50<br>(66.67)  | 49<br>(65.33) | 99<br>(66.00) |
| 31-50        | 17<br>(22.67)  | 15<br>(20.00) | 32<br>(21.33) |
| Above 50     | 1<br>(1.33)    | -             | 1<br>(0.67)   |
| Total        | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

Entry in *Deras* at a particular age is also important issue. So, it was tried to know this aspects. Table 4.2.6 indicated that 66 per cent of the respondents made first visit to *Deras* in between 11-30 years of their age, 21.33 per cent of the respondents made first visit to *Dera* at the age between 31-50 years. However 12 per cent respondents entered first time to *Deras* before the age of 10. Only one respondent from DJJS, Nurmahal visited the *Dera* after the age 50. The overall data revealed that 66 per cent respondents made first visit to *deras* in between their age of 11-30 years.

**Table 4.2.7: Distribution of the respondents according to the family members following the same *Dera***

| Family member                        | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|--------------------------------------|----------------|---------------|---------------|
| Yes                                  | 46<br>(61.33)  | 49<br>(65.33) | 93<br>(63.33) |
| No                                   | 29<br>(38.67)  | 26<br>(34.67) | 55<br>(36.67) |
| If No, What is Reason                |                |               |               |
| They follow other <i>Dera</i>        | 1<br>(1.33)    | 2<br>(2.67)   | 3<br>(2.00)   |
| They can't believe in <i>Dera</i>    | 18<br>(24.00)  | 10<br>(13.33) | 28<br>(18.67) |
| They follow only their religious god | 17<br>(22.67)  | 9<br>(12.00)  | 26<br>(17.33) |
| Any other                            | 0<br>(0.00)    | 1<br>(1.33)   | 1<br>(0.67)   |

Figures in parentheses indicate percentage

Are the family members of *Dera* followers also following the same institution? This question has also put to the followers and data is given in table 4.2.7. The result showed that more than half (63.33%) of the respondents said that their family members follow the same *Deras* while 36.67 per cent of the respondents said that their family members did not follow the *Dera*, they give multiple reasons for this only 2 per cent of them followed other *Dera*, 18 per cent of family members did not believed in *Deras* and 17.33 per cent of family members worshiped their Religious God. Overall result showed that the family members of the respondents also followed same *Deras*.

**Table 4.2.8 : Distribution of respondents according to the frequency of monthly visits to the *Dera***

| Visits       | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|--------------|----------------|---------------|---------------|
| 2-4 Visits   | 21<br>(28.00)  | 27<br>(36.00) | 48<br>(32.00) |
| 5-7 Visits   | 19<br>(25.00)  | 21<br>(28.00) | 40<br>(26.67) |
| Occasionally | 35<br>(46.67)  | 27<br>(36.00) | 62<br>(41.33) |
| Total        | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Efforts were made to know the frequency of visits of the *Dera* by its followers and data is given in table 4.2.8. The table showed that about one third (32%) of the respondents held that they visited *Dera* 2-4 times in a month, while one fourth (26.67%) of the respondents were found visiting *Dera* 5-7 times in a month and 41.33 per cent respondents were found visiting *Dera* occasionally in a month. Overall data revealed that most of the respondents visited *Deras* occasionally or 2 to 7 times in a month.

**Table 4.2.9 Distribution of respondents according to the first experience on visiting the Dera**

| Experience     | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|----------------|----------------|---------------|----------------|
| Satisfactory   | 69<br>(92.00)  | 67<br>(89.33) | 136<br>(90.67) |
| Unsatisfactory | 1<br>(1.33)    | 2<br>(2.67)   | 3<br>(2.00)    |
| No response    | 5<br>(6.67)    | 6<br>(8.00)   | 11<br>(7.33)   |
| Total          | 75<br>(100)    | 75<br>(100)   | 150<br>(100)   |

Figures in parentheses indicate percentage

What was the first experience of followers on first entry into *Deras*. Data related to this issue is given in table 4.2.9. According to the data 90.67 per cent of the respondents opined that their first experience was satisfactory and only two per cent of the respondents experienced unsatisfactory. Further 7.33 per cent of them were indecisive as they did not response to the query. The overall data revealed that majority of respondents felt satisfaction when they paid first visit to respective *Dera*.

**Table 4.2.10 Distribution of respondents according to the attributes which impressed them for following the Dera**

| Attributes                     | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|--------------------------------|----------------|---------------|----------------|
| Popularity                     | 27<br>(36.00)  | 25<br>(33.33) | 52<br>(34.67)  |
| Religious orientation          | 59<br>(78.67)  | 53<br>(70.67) | 112<br>(74.67) |
| Social services                | 49<br>(65.33)  | 45<br>(60.00) | 94<br>(62.67)  |
| Infrastructure                 | 23<br>(30.67)  | 6<br>(8.00)   | 29<br>(19.33)  |
| To offer services for humanity | 29<br>(38.67)  | 20<br>(26.67) | 49<br>(32.67)  |

Figures in parentheses indicate percentage

What was the main attraction for joining the *Dera*. Questions on this issue was put to respondents and data is given in table 4.2.10. The data indicated that about 75 per cent respondents told that they were impressed from religious views/preaching of the *Deras*. About 62.67 per cent respondents were impressed from the social services of the *Deras* and 35 per cent considered that they follow the *Deras* because of their popularity. Further 32 per cent of them were impressed from their services for humanity and 19.33 per cent considered that they started following the *Deras* because of their good infrastructure. Overall data revealed that majority of the respondents were impressed from the religious orientation and social services of the *Deras*.

**Table 4.2.11: Distribution of respondents according to the family support for following the *Dera***

| Family support | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|----------------|----------------|---------------|---------------|
| Yes            | 46<br>(61.33)  | 45<br>(60.00) | 91<br>(60.67) |
| No             | 29<br>(38.67)  | 30<br>(40.00) | 59<br>(39.33) |
| Total          | 75<br>(100)    | 75<br>(100)   | 150<br>(100)  |

Figures in parentheses indicate percentage

Does the family support in following or going to *Dera*? The response to this question is shown in table 4.2.11. The data indicated that 60.67 per cent of the respondents told that they have full family support for following the *Dera* whereas 39.33 per cent of the respondents held that their family did not support them. Overall result revealed that most of the respondents got family support to follow the *Deras*. May be due to the followers of *Deras* are rising day by day.

**4.2.12 : Distribution of respondents according to the source of motivation for following the *Dera***

What was the source of motivation to join the *Dera* by the followers? To this question it came out (table 4.2.12) that most of the respondents (79.33%) followed *Dera* due to encouragement of some acquaintances. This was followed by neighbours (23.33%), social media and religious person (10%) whereas only 9 per cent of the respondents were motivated by themselves only after watching the others people. The overall result showed that majority of the respondents got motivation from their acquaintances, family and friends.

**Table 4.2.12 : Distribution of respondents according to the source of motivation for following the *Dera***

| Motivate         | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|------------------|----------------|---------------|----------------|
| Self             | 5<br>(6.67)    | 9<br>(12.00)  | 14<br>(9.33)   |
| Acquaintances    | 60<br>(80.00)  | 59<br>(78.67) | 119<br>(79.33) |
| Neighbours       | 19<br>(25.33)  | 16<br>(21.33) | 35<br>(23.33)  |
| Social media     | 7<br>(9.33)    | 8<br>(10.67)  | 15<br>(10.00)  |
| Religious person | 6<br>(8.00)    | 10<br>(13.33) | 16<br>(10.67)  |
| Any other        | 0<br>(0.00)    | 2<br>(2.67)   | 2<br>(1.33)    |

Figures in parentheses indicate percentage

**Table 4.2.13 : Distribution of respondents according to offering given by Dera followers**

| Offerings                          | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|------------------------------------|----------------|---------------|---------------|
| Yes                                | 42<br>(56.00)  | 52<br>(69.33) | 94<br>(62.67) |
| No                                 | 33<br>(44.00)  | 23<br>(30.67) | 56<br>(48.33) |
| If Yes type of offerings           |                |               |               |
| Donation                           | 36<br>(48.00)  | 36<br>(48.00) | 72<br>(48.00) |
| Help in business                   | 14<br>(18.67)  | 12<br>(16.00) | 26<br>(17.33) |
| Kinds related to food, clothes etc | 4<br>(5.33)    | 8<br>(10.67)  | 12<br>(8.00)  |

Figures in parentheses indicate percentage (Multiple response)

Offerings given by the followers to *Dera* was also probed and the results in this regard is presented in table 4.2.13, which showed that the more than half (62.67%) of the respondents were making offerings to the *Dera* and 37.33 per cent of them did not offers to the *Dera*. The followers who told that they provide offerings to *Dera*, presented many reasons for that. The main offering were : giving donation (48%), help in business (17.33%) and 8 per cent offers kinds related to food, clothes etc. Results is indicated that the majority of respondents used to offer the *Deras* in various forms i.e services, cash, gold, clothes and help in *Deras* business etc. This is one of crucial issues in which *dera* flourish. During field work walk some of the respondents informed that many a times *Deras* preachers motivate the followers to give more and more offerings including some land.

#### 4.3 ACTIVITIES IN THE DERA :

One of the important question of the study has been to highlight the various activities of the *Deras* under study.

**Table 4.3.1 : Distribution of respondents according to the religious activities of the Dera:**

| Religious activitives            | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|----------------------------------|----------------|---------------|----------------|
| Preachings/Lecture               | 60<br>(80.00)  | 48<br>(64.00) | 108<br>(72.00) |
| Katha/ Kirtan                    | 29<br>(38.67)  | 43<br>(57.33) | 72<br>(48.00)  |
| Simran                           | 50<br>(66.67)  | 57<br>(76.00) | 107<br>(71.33) |
| Providing Naam<br>(Discipleship) | 52<br>(69.33)  | 58<br>(77.33) | 110<br>(73.33) |

Figures in parentheses indicate percentage

On the issue of religious activities of Deras (table 4.3.1), data indicated that majority of the respondents (73%) held that *Dera* provide *naam* (Discipleship) to their followers. *Naam* is a *shabad/shalok* from some holybook. The followers are not allowed to divulged their *naam* to other people. The study showed that this is largely prevalent among the followers of the both the *Deras*. Further 72 per cent each of respondents told that main activities of *Dera* also include preaching and helping in *simran*. While 48 per cent of the respondents said that *Katha* and *Kirtan* is also important activity of the *Dera*. On the whole it comes out that main activity of the *dera* revolves around religious activities.

#### 4.3.2 : Distribution of respondents according to the meditation in *Dera*

Meditation is a practice where an individual uses a technique – such as mindfulness, or focusing the mind on a particular thought or activity – to train attention and awareness and achieve a mentally clear and emotionally calm and stable state. Table 4.3.2 shows the meditation in *Dera* performed by respondents. The data revealed that more than half (52.67%) of the respondents practiced meditation in *Deras* and nearly half (47.33%) of them held that they did not perform meditation in *Dera*. On the issue of timing : 47.33 per cent of respondents practice meditation for 2-4 hours where as only 4 per cent of them practice meditation for 5-8 hours. Over all data revealed that the majority of respondents performing meditation while present in *Dera*.

**Table 4.3.2 : Distribution of respondents according to the meditation in *Dera***

| Meditation                           | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|--------------------------------------|----------------|---------------|---------------|
| Yes                                  | 43<br>(57.33)  | 36<br>(48.00) | 79<br>(52.67) |
| No                                   | 32<br>(57.33)  | 39<br>(52.00) | 71<br>(47.33) |
| If yes, what is timing of meditation |                |               |               |
| 2-4 hours                            | 38<br>(50.67)  | 33<br>(44.00) | 71<br>(47.33) |
| 5-8 hours                            | 3<br>(4.00)    | 3<br>(4.00)   | 6<br>(4.00)   |

Figures in parentheses indicate percentage

**Table 4.3.3 : Distribution of respondents according to the social activities carried out by *Dera***

| Social activities                 | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|-----------------------------------|----------------|---------------|----------------|
| Educational camps                 | 52<br>(69.33)  | 56<br>(74.67) | 108<br>(72.00) |
| Medical camps                     | 50<br>(66.67)  | 60<br>(80.00) | 110<br>(73.33) |
| Single marriages                  | 8<br>(10.67)   | 26<br>(34.67) | 34<br>(22.67)  |
| Group marriages                   | 17<br>(22.67)  | 34<br>(45.33) | 51<br>(34.00)  |
| Campaigns                         | 3<br>(4.00)    | 12<br>(16.00) | 15<br>(10.00)  |
| Touring to other religious places | -              | 2<br>(2.67)   | 2<br>(1.33)    |

Figures in parentheses indicate percentage (multiple response)

Social activity is activity that considered appropriate on social occasion. It includes medical camp, marriages, campaigns etc. One of the important social activities of the *Dera* was solemnizing marriages of followers out which single marriages (22.67%), group marriages (34%) were found in sampled respondents. Majority of the respondents (73%) held that *Dera* organized educational and medical camps etc. In the present study it was found that the *Deras* were mainly engaged in social activities, provide health and education facilities to poor peoples and solemnized marriages of poor and orphans girls.

**Table 4.3.4 : Distribution of respondents according to the *Sewa* performing in the *Deras***

| Sewa         | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|--------------|----------------|---------------|---------------|
| Housekeeping | 23<br>(30.67)  | 26<br>(34.67) | 49<br>(32.67) |
| Gardening    | 14<br>(18.67)  | 18<br>(24.00) | 32<br>(21.33) |
| Supervision  | 21<br>(28.00)  | 25<br>(33.33) | 46<br>(30.67) |
| Cooking      | 26<br>(34.67)  | 32<br>(42.67) | 58<br>(38.67) |
| Serving      | 15<br>(20.00)  | 21<br>(28.00) | 36<br>(24.00) |

Figures in parentheses indicate percentage

*Sewa* is activity which is performed by respondents in *Deras* i.e housekeeping, gardening, supervision etc. The table 4.3.4 indicated 32.67 per cent of the respondents were performing housekeeping, 21.33 per cent of them were performed gardening, while 30.67 per cent of the respondents were supervisors. The respondents were engaged in cooking (38.67%) and serving (24%) in the *Dera*. Overall the results showed that followers provides services to the *Dera* in various forms i.e. cooking, gardening and supervision etc according to their monthly/weekly duties which assigned by the *Deras* management committees.

**Table 4.3.5 Distribution of respondents according to the economic activities of the *Dera*:**

| Economics activities                     | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|--|----------------|---------------|----------------|
| Help member in business/trade            | 19<br>(25.33)  | 26<br>(34.67) | 45<br>(30.00)  |
| Sell consumable items at subsidized rate | 51<br>(68.00)  | 54<br>(72.00) | 105<br>(70.00) |

Figures in parentheses indicate percentage

One of important activity of the *Dera* is economic activity which is presented in table 4.3.5. The data revealed that 30 per cent of the respondents said that *Dera* help their members in business and about 70 per cent of them held that *Deras* sold consumable items at subsidized rate in the market. The overall data shows that more than majority the *Dera* sold consumable items at subsidized rate.

#### **4.4 FACTORS FOR JOINING *DERA***

One of thrust area of present study has been to find out that why people joined *deras* where traditional and religious institutions are also working in the society – urban and rural area.

##### **4.4.1 : Distribution of respondents according to the Social, Religious and Cultural factors of joining *Dera***

One of the important issue of the study has been to highlight the factors of joining *dera* by the followers. Data in this regard and given in table 4.4.1 (a) and 4.4.1 (b). Data indicated that insecurity in life (68.67%) of the respondents emerged as a prime factor for joining the *Dera*. Further 59 per cent of the respondents opined that getting social service from *Dera*, solution of psychological problem (50%) were important factors to join the *Dera*. Further less reputation in village (44.67%), segregation in the mainstream religious institution (38%) and dominance of some castes in village (42%) were some important factors for joining the *Dera*. The ranking calculation of table 4.4.1 (b) by statistical test gives following ranks to various issue of joining i.e insecurity in life (1<sup>st</sup>), restriction of entrance in mainstream religious institution (2<sup>nd</sup>), dominance by some castes (3<sup>rd</sup>), segregation in the mainstream religion (4<sup>th</sup>) etc. In a nutshell it can be concluded that security in *deras*, restricted in mainstream religious institutions, segregation in village are the important factors for joining the *Dera*.

**Table 4.4.1(a) :Distribution of respondents according to the Social, Religious and Cultural factors of joining *Dera***

| Social, Religious And Cultural Factors                   | Impact level | DJJS, Nurmahal |       | DSS, Sirsa |       | Total  |       |
|--|--------------|----------------|-------|------------|-------|--------|-------|
|  |              | Number         | %     | Number     | %     | Number | %     |
| Increased Awareness                                      | Disagree     | 28             | 37.33 | 45         | 60.00 | 73     | 48.67 |
|  | Neutral      | 16             | 21.33 | 36         | 48.00 | 52     | 34.67 |
|  | Agree        | 11             | 14.67 | 14         | 18.67 | 25     | 16.67 |
| Restriction of entrance in religious place               | Disagree     | 27             | 36.00 | 31         | 41.33 | 58     | 38.67 |
|  | Neutral      | 36             | 48.00 | 28         | 37.33 | 64     | 42.67 |
|  | Agree        | 12             | 16.00 | 16         | 21.33 | 52     | 34.67 |
| Segregation sitting in mainstream religious institutions | Disagree     | 29             | 38.67 | 28         | 37.33 | 57     | 38.00 |
|  | Neutral      | 40             | 53.33 | 35         | 46.67 | 75     | 50.00 |
|  | Agree        | 6              | 8.00  | 12         | 16.00 | 18     | 12.00 |
| Less reputation in village                               | Disagree     | 43             | 57.33 | 34         | 45.33 | 67     | 44.67 |
|  | Neutral      | 33             | 44.00 | 34         | 45.33 | 67     | 44.67 |
|  | Agree        | 9              | 12.00 | 7          | 9.33  | 16     | 10.37 |
| Less participation in village activities.                | Disagree     | 35             | 46.67 | 35         | 46.67 | 70     | 46.67 |
|  | Neutral      | 31             | 41.33 | 29         | 38.37 | 60     | 40.00 |
|  | Agree        | 9              | 12.00 | 11         | 14.67 | 20     | 13.33 |
| Dominance by some caste                                  | Disagree     | 32             | 42.67 | 32         | 42.67 | 64     | 42.67 |
|  | Neutral      | 37             | 49.33 | 36         | 48.00 | 73     | 48.67 |
|  | Agree        | 6              | 8.00  | 7          | 9.33  | 13     | 8.67  |
| Got social support                                       | Disagree     | 21             | 28.00 | 24         | 32.33 | 45     | 30.00 |
|  | Neutral      | 8              | 10.67 | 9          | 12.00 | 17     | 11.33 |
|  | Agree        | 46             | 61.33 | 42         | 56.00 | 88     | 58.67 |
| Separate identity in society                             | Disagree     | 20             | 26.67 | 18         | 24.00 | 38     | 25.33 |
|  | Neutral      | 15             | 20.00 | 24         | 32.00 | 39     | 26.00 |
|  | Agree        | 40             | 53.33 | 23         | 30.37 | 63     | 42.00 |
| Insecurity in life                                       | Disagree     | 18             | 24.00 | 22         | 29.33 | 40     | 26.67 |
|  | Neutral      | 3              | 4.00  | 4          | 5.33  | 7      | 4.57  |
|  | Agree        | 54             | 72.00 | 49         | 65.33 | 103    | 68.67 |
| Others (Psychological problems, Restlessness in life etc | Disagree     | 15             | 20.00 | 20         | 26.67 | 35     | 23.33 |
|  | Neutral      | 18             | 24.00 | 22         | 29.33 | 40     | 26.67 |
|  | Agree        | 40             | 53.33 | 35         | 46.67 | 75     | 50.00 |

**Table 4.4.1 (b) : Ranking and main score of factors of joining *Dera* by the respondents**

| Factors for joining <i>Dera</i>                          | DJJS, Nurmahal |      |      | DSS, Sirsa |      |      |
|--|----------------|------|------|------------|------|------|
|  | Mean           | S.D  | Rank | Mean       | S. D | Rank |
| Increased awareness                                      | 2.39           | 1.05 | 7    | 2.35       | 0.96 | 7    |
| Restriction of entrance in main religious place          | 3.56           | 1.60 | 2    | 3.47       | 1.52 | 2    |
| Segregation sitting in mainstream religious institutions | 2.64           | 1.09 | 4    | 2.52       | 0.96 | 4    |
| Less reputation in village                               | 2.39           | 1.05 | 6    | 2.44       | 1.07 | 5    |
| Less participation in village activities                 | 2.43           | 1.07 | 5    | 2.41       | 1.03 | 6    |
| Dominance by some caste                                  | 2.89           | 1.36 | 3    | 2.95       | 1.25 | 3    |
| Got social support                                       | 3.31           | 1.59 | 2    | 3.47       | 1.52 | 2    |
| Separate identity in society                             | 2.89           | 1.36 | 3    | 2.24       | 0.96 | 8    |
| Insecurity in life                                       | 3.85           | 1.62 | 1    | 3.73       | 1.55 | 1    |
| Others (psychological problems, restless in life etc.    | 2.10           | 1.45 | 8    | 2.30       | 1.23 | 9    |

**Table 4.4.2 : Distribution of respondents according to the financial support of *Dera* to starting the social institutions**

| Support of Dera for social institution | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|--|----------------|---------------|----------------|
| School                                 | 63<br>(84.00)  | 56<br>(74.67) | 119<br>(79.33) |
| College                                | 31<br>(41.33)  | 36<br>(48.00) | 67<br>(44.57)  |
| Hospital                               | 56<br>(74.67)  | 53<br>(70.67) | 109<br>(72.67) |
| Orphanage                              | 33<br>(44.00)  | 41<br>(54.67) | 74<br>(49.33)  |
| Any other                              | 3<br>(4.00)    | 2<br>(2.67)   | 5<br>(3.33)    |

Figures in parentheses indicate percentage

It is financial support for social institution by *Dera*. The social institutions are school, college, hospital and orphanage etc. Table 4.4.1 showed the data related to social institutions started with the financial support of *Dera*. The data showed that social institutions started with the support of *Dera*, school (79.33%), colleges (44.57%), hospital (72.67%) and orphanage (49.33%). As regard to this present study it was found that *Deras* started many social institutions for social welfare and provide financial support to these institutions.

**4.4.3: Distribution of respondents according to the free service provided by the *Dera* to the poor people**

| Free services                                   | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|---|----------------|---------------|----------------|
| Yes   | 64<br>(85.33)  | 63<br>(84.00) | 127<br>(84.67) |
| No  | 11<br>(14.67)  | 12<br>(16.00) | 23<br>(15.33)  |
| If yes, type of services provide to poor people |                |               |                |
| Free medicine                                   | 54<br>(72.00)  | 59<br>(78.67) | 113<br>(75.33) |
| Subsidized food                                 | 46<br>(61.33)  | 49<br>(65.33) | 95<br>(63.33)  |
| Girls marriage                                  | 39<br>(52.00)  | 44<br>(58.67) | 83<br>(55.33)  |
| Free education                                  | 51<br>(68.00)  | 48<br>(64.00) | 99<br>(66.00)  |
| Health Facilities                               | 40<br>(53.33)  | 19<br>(65.33) | 89<br>(59.33)  |

Figures in parentheses indicate percentage

Free service is defined that help for people who are financially weak. *Dera* provide free medicines, food, free education etc to poor peoples. The data indicated that majority of respondents (84.67%) said that *Dera* helped the poor people while 15.33 per cent of them said that *Dera* did not helped the poor people. The data related to types of free services which providing to poor people, medicines (75.33%), subsidized food (63%), 55.33 per cent for girls marriage and health facilities. Majority of the respondents (66%) held that services providing for free education (59.33%) to these poor people. Overall data showed that *dera* always provides services to poor people and their followers.

**Table 4.4.4: Distribution of respondents according to the preaching of Holybook**

| Holy book         | DJJS, Nurmahal | DSS, Sirsa     | Total           |
|-------------------|----------------|----------------|-----------------|
| Guru Granth Sahib | 75<br>(100.00) | 75<br>(100.00) | 150<br>(100.00) |
| Kuran             | 74<br>(98.67)  | 74<br>(98.67)  | 148<br>(98.67)  |
| Bible             | 74<br>(98.67)  | 74<br>(98.67)  | 148<br>(98.67)  |
| Geeta             | 74<br>(98.67)  | 74<br>(98.67)  | 148<br>(98.67)  |

Figures in parentheses indicate percentage

Religious holybook means those books which give true divine knowledge of God. In India every religion had their own holybook which is followed every religious person. On table 4.4.4 data is given as to whether *Dera* follow old religious holybooks or they have their specific religious for preaching. The data revealed that *Dersa* follow almost every religious holybooks for preaching i.e Guru Granth Sahib, Kuran, Bible and Geeta..

**Table 4.4.5: Distribution of respondents according to the *Dera* accepts the religion as a duty**

| Religion as Duty                  | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-----------------------------------|----------------|---------------|---------------|
| Yes                               | 47<br>(62.67)  | 49<br>(65.33) | 96<br>(64.00) |
| No                                | 22<br>(29.33)  | 32<br>(42.67) | 54<br>(36.00) |
| If yes , type of religious duties |                |               |               |
| Live in simple way                | 34<br>(45.33)  | 32<br>(42.67) | 66<br>(44.00) |
| Respect elders                    | 39<br>(52.00)  | 41<br>(54.67) | 80<br>(53.33) |
| Hard work                         | 37<br>(49.33)  | 36<br>(48.00) | 73<br>(48.67) |
| Everything share with others      | 21<br>(28.00)  | 20<br>(26.67) | 41<br>(27.33) |

Figures in parentheses indicate percentage

Every religion had their own rituals, cultures and festival etc which is followed by their followers as their duty. So this table designed to highlights the way in which respondents

revealed that their *Dera* follow any religion as a duty. The data indicated that majority of the respondents (64%) told that *Dera* follow the religion as a duty. There are various types of religious duties which followed by *dera* followers : more than half (53%) of respondents believed in respect their elders. About 48 per cent of them believed in hard work, while 44 per cent of them told that they believed in simple life and 27 per cent believed that sharing with other is religious duty. The overall data indicated that most of the *Dera* follow religion as a duty and majority of respondents told that they believed in hard work

**Table 4.4.6 : Distribution of respondents according to the financial help by the Dera**

| Help economically   | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|---------------------|----------------|---------------|---------------|
| Help in business    | 12<br>(16.00)  | 21<br>(28.00) | 33<br>(22.00) |
| Offers job          | 22<br>(29.33)  | 29<br>(38.67) | 51<br>(34.00) |
| Financial support   | 14<br>(18.67)  | 22<br>(29.33) | 36<br>(24.00) |
| Provide food items  | 43<br>(57.33)  | 47<br>(62.67) | 90<br>(60.00) |
| Help house building | 17<br>(22.67)  | 21<br>(28.00) | 38<br>(25.33) |
| Charity             | 28<br>(37.33)  | 28<br>(37.33) | 56<br>(37.33) |

Figures in parentheses indicate percentage (multiple response)

Financial help by *Deras* means money given to its better life of their followers or other needy. The data in this regard and given in table 4.4.6, which revealed that most of the *Dera* (60%) providing food to its followers, while 37.33 per cent of them provided help in charitable works in the society and offer some jobs (34%). *Dera* also helped in business (22%), financially support (24%) and built house (25.33%) for their followers. The overall data revealed that both the *Deras* provides financially help to followers for house building, for health issues and food facilities etc.

**4.4.7 : Distribution of respondents according to the satisfaction after joining the Dera :**

Were the respondents feeling satisfied after joining respective *dera*? The response to this query is presented in table 4.4.7 which indicated that 67.33 per cent of the respondents felt satisfied after their experience in expending times in *dera*. The main reasons for satisfaction were the spiritual contentment (54.67%), gaining religious knowledge (44%). About one-

fourth of each respondents told that they got help in solving their some personal problems and also attaining ethical and normal values. So it can be concluded from data that *dera* follower felt satisfied after joining *dera*.

**Table 4.4.7 : Distribution of respondents according to the satisfaction after joining the *Dera* :**

| Feel satisfied           | DJJS, Nurmahal | DSS, Sirsa    | Total          |
|--------------------------|----------------|---------------|----------------|
| Yes                      | 48<br>(64.00)  | 53<br>(70.67) | 101<br>(67.33) |
| No                       | 27<br>(36.00)  | 22<br>(29.33) | 49<br>(32.67)  |
| If yes, Why              |                |               |                |
| Help in solving problems | 18<br>(24.00)  | 22<br>(29.33) | 40<br>(26.67)  |
| Spiritual contentment    | 41<br>(54.67)  | 41<br>(54.67) | 82<br>(54.67)  |
| Religious knowledge      | 34<br>(45.33)  | 32<br>(42.67) | 66<br>(44.00)  |
| Ethical and moral values | 14<br>(18.67)  | 22<br>(29.33) | 36<br>(24.00)  |

Figures in parentheses indicate percentage

**4.4.8 : Distribution of respondents according to de-addiction of various intoxicants after joining *Dera***

Do the *dera* help the followers for de-addiction from various intoxicants? This question also asked to the respondents and response is given in table 4.4.8. The data indicated that 41.33 per cent of follower respondents nodded positively, while one-fourth said no in this regard and one-third of the respondent were silent on this issue as they don't consume any type of intoxicants. On the issue of types of drug de-addiction one-fifth of respondents told that they were de-addicted from some chemical drugs such as opiate and cocaine etc. Further 17 per cent of respondents abandoned alcohol after following the *dera*. A few of respondents also abandoned other intoxicants such as opium, heroin etc. On the whole it comes out that *deras* help their followers to come out from drug addiction of various types.

**Table 4.4.8 : Distribution of respondents according to de-addiction of various intoxicants after joining *Dera***

| Left any addiction                | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-----------------------------------|----------------|---------------|---------------|
| Yes                               | 25<br>(33.33)  | 37<br>(49.33) | 62<br>(41.33) |
| No                                | 15<br>(20.00)  | 21<br>(28.00) | 36<br>(24.00) |
| No Addiction                      | 22<br>(29.33)  | 30<br>(40.00) | 52<br>(34.67) |
| If yes, What type of addiction    |                |               |               |
| Chemical drugs                    | 13<br>(17.33)  | 17<br>(22.67) | 30<br>(20.00) |
| Abandoned of alcohol              | 11<br>(14.67)  | 14<br>(18.67) | 25<br>(16.67) |
| Any other<br>(heroin , opium etc) | 2<br>(2.67)    | 3<br>(4.00)   | 5<br>(3.33)   |

Figures in parentheses indicate percentage

**Table 4.4.9 (a) : Distribution of respondents according to the political party which is supported by *Dera***

| Support political party | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-------------------------|----------------|---------------|---------------|
| Yes                     | 43<br>(57.33)  | 19<br>(25.33) | 62<br>(41.33) |
| No                      | 32<br>(42.67)  | 56<br>(74.67) | 88<br>(58.67) |

Figures in parentheses indicate percentage

**Table 4.4.9 (b) : Distribution of respondents according to the political leaders who visits the *Dera***

| Political leader visit Dera | DJJS, Nurmahal | DSS, Sirsa    | Total         |
|-----------------------------|----------------|---------------|---------------|
| Yes                         | 29<br>(38.67)  | 28<br>(37.33) | 57<br>(38.00) |
| No                          | 46<br>(61.33)  | 47<br>(62.67) | 93<br>(62.00) |

Figures in parentheses indicate percentage

It is generally found in writing that *dera* follower help to some specific political party mostly in the direction of the *baba/guru*. To the query on this issue in the study 41.33 per cent of the respondent said that yes it happened in the *deras* while 58.67 per cent of them said no in this regard. During data collection it was found that some of followers are aware about this issue, while some other such as housewives blindly following the *deras*, hence high number of saying no in this regard. The voting to a particular party also changes from time to time i.e. some time voting to the Congress/Akali and some time to BSP etc. On the similar issue of visiting the political leader [table 4.4.9 (b)] 30 per cent of respondents said that political leaders quite often visited to the *dera* mostly with purpose of garnering votes or taking blessing of *baba* by big offerings for their hidden agenda.

#### **4.5 Implications of emergence of *Deras* in Punjabi society**

The most important issues on this study has been examine the implications of emerging *Deras* in Punjabi society. The following tables explained the data related to implications:

##### **4.5.1 Distribution of respondents according to the implications for joining *Dera***

Another of important issue of the study has been to highlight the implications of establishment of *Dera* in Punjab and particularly a life of the *Dera* followers and other people. Questions regarding these issues were put to the respondents and responses given in table 4.5.1 (a). On the point of smoothness of life after joining *Dera* by the followers most respondents (75.33%) disagreed on it as they felt that life has not become smooth in their respective villages. Further about one-third (31.33%) of the respondent felt their respect has increased in the village while 42 per cent disagreed on this issue and remaining were neutral on this issue. Similarly half of the respondent opined that conflict in the village has increased due to emergence of *Deras*. So much so caste lines in the village are increasing as 44 per cent of the respondents nodded yes in this regard. Also the social segregation has increased in process of joining of the *Deras* by the followers. Respondent's friends and relatives were also not found having positive thinking regarding the joining of the *Dera*. One-tenth of the follower respondents were found avoiding social functions in villages due to their own thinking. On the issue of rising inter-caste marriages one-third of them responded negatively while one-fifth of them agreed on this issue and a little about half of them remain neutral on this issue as they didn't give response on this question.

**Table 4.5.1 (a) Distribution of respondents according to the implications for joining Dera:**

| Implications   | Impact level | DJJS, Nurmahal |       | DSS, Sirsa |       | Total  |       |
|--|--------------|----------------|-------|------------|-------|--------|-------|
|  |              | Number         | %     | Number     | %     | Number | %     |
| Village life has become more smooth  | Disagree     | 61             | 81.33 | 52         | 69.33 | 113    | 75.33 |
|  | Neutral      | 5              | 6.67  | 5          | 6.67  | 10     | 6.67  |
|  | Agree        | 9              | 12.00 | 18         | 24.00 | 27     | 18.00 |
| Social respect has increased in the village                                | Disagree     | 29             | 38.67 | 34         | 45.33 | 63     | 42.00 |
|  | Neutral      | 24             | 46.67 | 16         | 21.33 | 40     | 26.67 |
|  | Agree        | 22             | 29.33 | 25         | 33.33 | 47     | 31.33 |
| Village life has become more conflict prone                                | Disagree     | 3              | 4.00  | 7          | 9.33  | 10     | 6.67  |
|  | Neutral      | 35             | 46.67 | 31         | 41.33 | 66     | 44.00 |
|  | Agree        | 37             | 49.33 | 37         | 49.33 | 74     | 49.33 |
| Caste lines have strengthen in village life                                | Disagree     | 34             | 45.33 | 40         | 53.33 | 31     | 20.67 |
|  | Neutral      | 40             | 53.33 | 65         | 86.67 | 105    | 50.00 |
|  | Agree        | 4              | 5.33  | 10         | 13.33 | 14     | 29.33 |
| Social segregation has increased   | Disagree     | 39             | 52.00 | 42         | 56.00 | 81     | 44.00 |
|  | Neutral      | 30             | 40.00 | 19         | 25.33 | 49     | 32.67 |
|  | Agree        | 6              | 8.00  | 14         | 18.67 | 20     | 13.33 |
| Thinking of your neighbours/relatives about you following Dera is positive | Disagree     | 37             | 49.33 | 33         | 44.00 | 70     | 46.67 |
|  | Neutral      | 3              | 4.00  | 17         | 22.67 | 40     | 26.67 |
|  | Agree        | 15             | 20.00 | 25         | 33.33 | 40     | 26.67 |
| Avoid social functions due to Dera   | Disagree     | 35             | 46.67 | 41         | 54.67 | 76     | 50.67 |
|  | Neutral      | 33             | 44.00 | 24         | 32.00 | 57     | 38.00 |
|  | Agree        | 7              | 9.33  | 10         | 13.33 | 17     | 11.33 |
| Inter-caste marriage has increased due to following Dera                   | Disagree     | 20             | 26.67 | 30         | 40.00 | 50     | 33.33 |
|  | Neutral      | 36             | 48.00 | 33         | 44.00 | 68     | 45.33 |
|  | Agree        | 19             | 25.33 | 13         | 17.33 | 32     | 21.33 |

**4.5.1 (b) Ranking and mean score of respondents according to the implications for joining Dera**

| Implications   | DSS, Sirsa |      |      | DJJS, Nurmahal |      |      |
|--|------------|------|------|----------------|------|------|
|  | Mean       | S. D | Rank | Mean           | S. D | Rank |
| Village life has become more smooth                                      | 3.50       | 1.46 | 1    | 3.93           | 1.05 | 1    |
| Social respect has increased in the village                              | 2.66       | 1.34 | 4    | 2.80           | 1.06 | 3    |
| Village life has become more conflict prone                              | 2.44       | 1.04 | 5    | 2.41           | 0.77 | 8    |
| Caste lines have strengthen in village life                              | 2.36       | 1.07 | 6    | 2.48           | 0.82 | 5    |
| Social segregation has increased   | 2.44       | 1.11 | 5    | 2.42           | 0.82 | 7    |
| Thinking of neighbours/relatives about following <i>Dera</i> is positive | 2.78       | 1.30 | 3    | 2.53           | 1.00 | 4    |
| Avoids social functions due to <i>Dera</i>                               | 2.33       | 1.00 | 7    | 2.44           | 0.90 | 6    |
| Inter caste marriage has increased due to following <i>Dera</i>          | 2.93       | 1.41 | 2    | 3.26           | 1.15 | 2    |

**4.5.2 Perception of respondents after joining *Dera***

Efforts were made to know about the perception of *dera* follower respondents on various issues. 59.33 per cent of the respondents revealed that *dera* is beneficial for society. However 29 per cent of the respondents were silent on this issue. On the issue of providing more respect about half of the respondents agreed on this issue while 26 per cent were not agreed with this issue and an equal number remain silent on this question. About three-fourth of the respondents opined that *dera* gives more social satisfaction. Similarly 72 per cent perceived that *dera* provides more religious satisfaction. However, political satisfaction was perceived less (18%) important. Further a large majority of the respondents perceived that *dera* provides emotional satisfaction and social solidarity. 81.33 per cent of the respondents perceived that joining the *dera* is best way to pass the time in a fruitfull manner. 86.67 per cent of the respondents perceived that *dera* saves them from social repression prevalent village life

**Table 4.5.2 (a) Distribution of respondents according to the perception after joining Dera**

| Perception  | Impact level | DJJS, Nurmahal |       | DSS, Sirsa |       | Total  |       |
|---|--------------|----------------|-------|------------|-------|--------|-------|
|   |              | Number         | %     | Number     | %     | Number | %     |
| <i>Dera</i> is beneficial for society                     | Disagree     | 15             | 20.00 | 13         | 17.33 | 28     | 18.67 |
|   | Neutral      | 3              | 4.00  | 0          | 0.00  | 3      | 29.00 |
|   | Agree        | 57             | 76.00 | 62         | 82.67 | 119    | 59.33 |
| Following of <i>Dera</i> give more respect                | Disagree     | 22             | 29.33 | 17         | 22.67 | 39     | 26.00 |
|   | Neutral      | 23             | 30.67 | 16         | 21.33 | 39     | 26.00 |
|   | Agree        | 30             | 40.00 | 42         | 56.00 | 72     | 48.00 |
| Following of <i>Dera</i> give more social satisfaction    | Disagree     | 9              | 12.00 | 8          | 10.67 | 17     | 11.33 |
|   | Neutral      | 6              | 8.00  | 8          | 10.67 | 14     | 9.33  |
|   | Agree        | 60             | 80.00 | 59         | 78.67 | 119    | 79.33 |
| Following of <i>Dera</i> give more religious satisfaction | Disagree     | 9              | 12.00 | 9          | 12.00 | 18     | 12.00 |
|   | Neutral      | 13             | 17.33 | 11         | 14.67 | 24     | 16.00 |
|   | Agree        | 53             | 70.67 | 55         | 73.33 | 108    | 72.00 |
| Following of <i>Dera</i> give more political satisfaction | Disagree     | 34             | 45.33 | 33         | 44.00 | 67     | 44.67 |
|   | Neutral      | 30             | 40.00 | 26         | 34.67 | 56     | 37.33 |
|   | Agree        | 11             | 14.67 | 16         | 21.33 | 27     | 18.00 |
| Following of <i>Dera</i> give more emotional satisfaction | Disagree     | 4              | 5.33  | 5          | 6.67  | 9      | 6.00  |
|   | Neutral      | 5              | 6.67  | 5          | 6.67  | 10     | 6.67  |
|   | Agree        | 66             | 88.00 | 65         | 86.67 | 131    | 87.33 |
| It gives more social solidarity                           | Disagree     | 2              | 2.67  | 13         | 17.33 | 15     | 10.00 |
|   | Neutral      | 4              | 5.33  | 6          | 8.00  | 10     | 6.67  |
|   | Agree        | 69             | 92.00 | 56         | 74.67 | 125    | 83.33 |
| Best way to pass the time                                 | Disagree     | 4              | 5.33  | 6          | 8.00  | 10     | 6.67  |
|   | Neutral      | 10             | 13.33 | 8          | 10.67 | 18     | 12.00 |
|   | Agree        | 61             | 81.33 | 61         | 81.33 | 122    | 81.33 |
| <i>Dera</i> saves from various social repression          | Disagree     | 6              | 8.00  | 4          | 5.33  | 10     | 6.67  |
|   | Neutral      | 4              | 5.33  | 6          | 8.00  | 10     | 6.67  |
|   | Agree        | 65             | 86.67 | 65         | 86.67 | 130    | 86.67 |

**Table 4.5.2 (b) Ranking and mean score of respondents according to the perception after joining *Dera***

| Perception  | DSS, Sirsa |      |      | DJJS, Nurmahal |      |      |
|---|------------|------|------|----------------|------|------|
|   | Mean       | S.D  | Rank | Mean           | S. D | Rank |
| <i>Dera</i> is beneficial for society                     | 4.09       | 1.09 | 2    | 4.25           | 0.10 | 2    |
| Following of <i>Dera</i> give more respect                | 4.22       | 0.90 | 1    | 4.30           | 0.97 | 1    |
| Following of <i>Dera</i> give more social satisfaction    | 3.85       | 1.00 | 4    | 3.80           | 1.15 | 4    |
| Following of <i>Dera</i> give more religious satisfaction | 3.77       | 1.07 | 5    | 3.80           | 1.07 | 5    |
| Following of <i>Dera</i> give more political satisfaction | 2.60       | 1.16 | 7    | 2.56           | 1.02 | 6    |
| Following of <i>Dera</i> give more emotional satisfaction | 4.02       | 0.90 | 3    | 4.06           | 0.82 | 3    |
| It gives more social solidarity                           | 3.73       | 1.26 | 6    | 1.25           | 0.67 | 8    |
| Best way to use the time                                  | 1.09       | 0.09 | 9    | 2.14           | 0.98 | 7    |
| <i>Dera</i> saves from various social repression          | 2.22       | 0.85 | 8    | 1.25           | 0.93 | 8    |

Statistically test was applied to rank to rank the various response from which it came out that provision of more respect got 1<sup>st</sup> rank followed by more benefits of *Dera* got 2<sup>nd</sup> rank, emotional satisfaction (3<sup>rd</sup>), social satisfaction (4<sup>th</sup>) ranks etc.

## Chapter – V

### SUMMARY

The religious geography of Punjab has seen many changes over last century. It saw the emergence of new institutions of religious authority and crystallization and construction of newer boundaries across communities. The partition of Punjab in 1947 and its reorganization into Sikh majority state in 1966 further sharpened the sense of difference, or even antagonism, across communities (Jodhka; 2008). In the last two-three decades the emergence of *Dera* is being witness with more intensity due to a variety of reasons. These newly created socio-religious institutions (*Dera*), are proving smoothness for some sections while generating many negative in the society. Keeping in view these issues the present study was undertaken with the following objectives :-

#### Objectives

- To assess the socio-economic characteristics of *Dera* followers.
- To identify the factors responsible for rising *Deras* in the state.
- To examine the implications of emergence of *Deras* in Punjabi Society.

The study was conducted in Ludhiana and Jalandhar districts of Punjab state. These districts were selected due to high concentration of followers of two *Deras* taken for study i.e *Dera Sacha Sauda, Sirsa* and *Divya Jyoti Jagrati Sansthan, Nurmahal*. These *Deras* are taken due to their popularity in the state due to variety of reasons. 75 respondents each were taken from each *Dera*, hence the total sample was consisted of 150 respondents. The data were collected personally with the help of structure schedule. Simple statistical tools like frequencies, averages, percentages etc. were used to analyze the data. Ranking, mean score and standard deviation were applied to know about the factors, implications and perceptions of respondents for joining *Deras*.

#### Major finding of the study were :

Socio-economic characteristics of the sampled respondents are important factor that examines the livelihood patterns of the respondents. The results showed that majority of the respondents were above 40 years of age. More than half of the respondents i.e. 58.67 per cent were females, while remaining were males. Nearly half of the respondents (48%) belonged to schedule caste followed by general (28%) and backward caste (23.33%). More than half of the respondents i.e. 55.33 per cent of the respondents belonged to Sikh religion followed by Hindu (33.33%) and *Ad Dharm* (22.67%). As regard the educational level, data observed that one third of the respondents (38.67%) were having matriculation level followed by senior secondary level. The data indicated that 35 per cent of the respondents were housewives followed by labour and government servants (14.67%). Majority of the respondents (68%) in

the study area have been living in nuclear families. 70 per cent of the respondents were married and 30 per cent of them were unmarried. Data indicated that majority of the respondents (70%) were having annual income upto 1 lacs.

One of the important issue of the study was to assess the property, followers and other issues. The results indicated that the total land of DJJS, *Nurmahal* was found approximately 400 acres while DSS, *Sirsa* were having approximately 2000 acres of total land. The DSS, *Sirsa* was found running many schools, colleges and hospital where DJJS, *Nurmahal* was having only ayurvedic clinics. About 4500 followers of *Dera Nurmahal* and 14000 from *Dera Sirsa* were providing various services in both the *Deras*. Total followers of *Dera Nurmahal* were estimated upto 10 lakhs whereas *Dera Sirsa* was having more than 46 lakhs followers. Nearly half of the respondents (48%) were started following *Deras* in year 1996-2005. Almost 66 per cent of the respondents made first visits to respective *Deras* in age group of 11-30 years. More than half of the respondents (63.33%) revealed that their family members are also following same *Dera* and 36 per cent of the respondent's family member did not following any *Dera* because they did not believed in *Deras*. Data indicated that nearly half of the respondents (41.33%) visited *Dera* occasionally in a month. Majority of the respondents i.e. 90.67 per cent were satisfied with their first experience on the entrance of *Dera*. Religious orientation (74.67%), social services (62.67%) and popularity (34.67%) of the *Deras* impressed most of the respondents for following the *Dera*. Majority of the respondents were motivated for following *Dera* from acquaintances (79.33%) followed by neighbours (23.33%) etc. The data explored that majority of the respondents (62.67%) give offering to the *Deras* in various forms i.e. donation (48%) and kinds related to clothes, food etc.

The data explored the ways in which respondents engaged in activities of the *Dera*. Both the *Deras* were engaged in religious preaching (72%), *Katha – Kirtan* (48%), *Simran* (71.33%) and giving *naam* (73.33%) to the followers. Nearly half of the respondents i.e. 47 per cent were performing meditation while present in *Dera* for 2-4 hours. Majority of the *Deras* providing subsidized health (72%) and food facilities (73.33%) followed by marriages of the girls (56.67%) also. The result showed that 38.67 per cent of the respondents were engaged in cooking while present in *Dera* followed by housekeeping (32.67%) and supervision (30.67%) etc. About 70 per cent of the both *Deras* sell consumable items at subsidized rates, while remaining 30 per cent were help in business to their followers.

One of the main issues of the present study has been to find out the factors of joining *Dera*. Major reasons for joining the *Deras* were based on response of the respondents are insecurity in life (68.67%), segregation (50%), psychological problems (50%), dominance of some caste (48.67%), increased awareness (48.67%) less respect (44.67%) and restriction of entry in mainstream religious institutions (42%). The ranking calculation by statistical test

gives following ranks to various issues of joining the *deras* i.e insecurity in life (1<sup>st</sup>), restriction of entrance in mainstream religious institutions (2<sup>nd</sup>), dominance by some castes (3<sup>rd</sup>), segregation in the mainstream religion (4<sup>th</sup>) etc. Both the *Deras* were found providing financial support for starting the social institutions followed by hospital (72.67%) and orphanage house (49.33%). The data showed that both the *Deras* provide various free services for poor people like free medicines (75%), free education (66%), subsidized food (63%) and health facilities (59.33%). The both *Deras* have been citing material from Guru Granth Sahib, Kuran, Bible and Geeta for preaching to followers. The data indicated that 64 per cent of the respondents were accepted their religion as a duty in a various types of religious duties i.e. respect elders (53.33%), hard work (48.67%) etc. The data revealed that *Deras* managed their financial outcomes in social services (66.67%), building construction (34%) and 27.33 per cent in business. Majority of the respondents were feeling secure (74.67%), happy (74%) and experiencing satisfied (67.33%) after joining *Deras*. Nearly half i.e 41 per cent of the respondents were de-addicted after joining *Deras*. 41.33 per cent of the *Deras* are supporting to political party, while remaining 58.67 per cent did not support to any political party and 57 per cent of the political leaders were visited to *Deras* for attracting the followers for vote bank and seeking support from *Dera* head .

One of the trust area of present study has been to highlight the implications and perceptions of respondents for joining *Deras*, it came out that majority of the respondents felt that smoothness of village life has disturbed (75.33%). Further about one-third (31.33%) of the respondents felt their respect has increased in the village while 42 per cent disagreed on this issue. Similarly half of the respondent opined that conflict in the village has increased due to emergence of *dera*. Also the social segregation has increased in process of joining of the *dera*. One-tenth of the follower respondents were found avoiding social function in villages due to their own thinking. On the issue of rising inter-caste marriages one-third of them responded negatively while one-fifth of them agreed on this issue and a little about half of them remain neutral on this issue as they did'nt give response on this question. Statistically ranking showed that smoothness in village life (1<sup>st</sup>), increasing the inter caste in society (2<sup>nd</sup>), less respect in village (3<sup>rd</sup>), negative thinking of relatives (4<sup>th</sup>) etc. The efforts was made to know the perception of *Dera* followers regarding various issues and results showed that more than half of the respondents revealed that *dera* is beneficial for society. On the issue of providing more respect about half of the respondent agreed on this issue while 26 per cent were not agreed with this. About three-fourth of the respondents opined that *dera* gives more social satisfaction. Similarly 72 per cent perceived that *dera* provides more religious satisfaction. However, political satisfaction was perceived less (18%) important. Further a large majority of the respondents perceived that *dera* provides emotional satisfaction and

social solidarity. A large majority of the respondents perceived that *dera* saves them from social repression prevalent in village life and best way to pass the time. Statistically test was applied to rank the various response from which it came out that provision of more respect got 1<sup>st</sup> rank followed by more benefits of *Dera* got 2<sup>nd</sup> rank, emotional satisfaction (3<sup>rd</sup>), social satisfaction (4<sup>th</sup>) ranks etc.

On the basis of study some suggestions are made which may help to check the phenomenon of emerging *Dera's* issue in Punjab :

- As the study indicated that *Dera* are primarily emerging due to the sense of segregation and insecurity among the poor sections of society so there should be better integration of the weaker section in the mainstream society which can check the division and rising *Dersa* in the society.
- From the response of the respondents it emerged social and psychological problems are increasing in society, so there is need to correct these issues at different levels of society.
- Conflicts in any society or group are always detrimental, so the efforts should be made to reduce the rising conflict in the society.
- People should be sensitized toward more scientific knowledge rather than following *Deras* to avoid the wastage of precious time of the people from non-productive activities.

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## APPENDIX

### Interview Schedule for the study on the topic “Emerging *Dera* Issue in Punjab – Causes and Consequences”

#### DEPARTMENT OF ECONOMICS AND SOCIOLOGY PAU, LUDHIANA

#### PART I

##### SOCIO-ECONOMIC CHARACTERISTICS

NAME \_\_\_\_\_ AGE \_\_\_\_\_  
GENDER \_\_\_\_\_ MOBILE NO. \_\_\_\_\_  
CASTE \_\_\_\_\_ RELIGION \_\_\_\_\_  
MARITAL STATUS \_\_\_\_\_ FAMILY TYPE \_\_\_\_\_  
EDUCATION \_\_\_\_\_ OCCUPATION \_\_\_\_\_  
INCOME \_\_\_\_\_ ADDRESS \_\_\_\_\_

##### FAMILY MEMBERS

| NAME | AGE | EDUCATION | OCCUPATION | FOLLOW DERA<br>(YES/NO) |
|------|-----|-----------|------------|-------------------------|
|      |     |           |            |                         |
|      |     |           |            |                         |
|      |     |           |            |                         |
|      |     |           |            |                         |

#### PART II

##### TIME AND REASONS OF *DERA* FOLLOWING

1. What is total property of Dera?
  - Land - \_\_\_\_\_ acre
  - Buildings - Build area \_\_\_\_\_ Open area \_\_\_\_\_
  - Any other
2. How many educational institutions are run by Dera?
  - School - Primary \_\_\_\_\_ Secondary \_\_\_\_\_ Middle \_\_\_\_\_
  - Collages
  - Hospital
  - Any other
3. How many persons work in Dera?
  - Sewadars
  - Manager
  - Supervisor
  - Any others

4. Appropriate numbers of followers of the Dera?
  - Upto 1,00000
  - 2,00000-5,00000
  - 5,00000-10,00000
  - Above 10,00000
5. In which year you started to follow the dera?
6. At what age you visit the dera first time?
  - Upto 10
  - 11-30
  - 31-50
  - Above 50
7. Do all the family member follow the same Dera?
  - Yes
  - No
  - No responseIf no, What is reason ?
  - They follow other Dera
  - They can't believe in Dera
  - They follow only their religious god
  - Any other
8. How many times you visit Dera in a month?
  - 2-4 time
  - 5-7 time
  - Full month
  - occasionally
9. How was your first experience when you visit Dera?
  - Good
  - Bad
  - No response
10. Which thing of Dera impressed you?
  - Popularity
  - Religious views
  - Social services
  - Infrastructure
  - To offer services for humanity
  - Any others

11. Is your family support you to follow the dera?

- Yes
- No
- No response

12. Who motivate you to follow dera?

- Self
- Family
- Friends
- Neighbours
- Social media
- Religious person
- Any other

13. Offering in Dera by the followers?

- Yes
- No
- No response

If yes, What

- Donation
- Cash
- Help in business
- Kinds related to food, clothes etc
- Any other

### **PART III**

#### **ACTIVITIES IN THE *DERA***

14. Religious activities of the Dera?

- Preachings
- Katha/ Kirtan
- Simran
- Giving Naam (Discipleship)
- Any other

15. Do you observe meditation in Dera?

- Yes
- No
- No response

If yes, what is timing of meditation

- 2-4 hours
- 5-8 hours
- Full day

16. Social activities carried out this Dera ?
- Educational
  - Medical camp
  - Marriages Single \_\_\_\_\_ Group \_\_\_\_\_
  - Campaigns
  - Touring to other religious places
  - Any other
17. Which type of Sewa you do in your dera?
- Housekeeping
  - Gardening
  - Supervision
  - Cooking
  - Serving
  - Any other/ Services
18. Economic activities of the Dera?
- To help member in business/trade
  - To sell to consumable items at subsidized rate
  - Any other

#### **PART IV**

#### **FACTORS FOR JOINING DERA**

#### **SOCIAL AND RELIGIOUS FACTORS**

19. What are Social, Religious and Cultural factors of joining Dera?

| <b>Factors</b>  | <b>Strongly Agree</b> | <b>Agree</b> | <b>Strongly Disagree</b> | <b>Disagree</b> | <b>Neutral</b> |
|---|-----------------------|--------------|--------------------------|-----------------|----------------|
| Increased awareness to your community member                |                       |              |                          |                 |                |
| Restriction of entry in religious places in village         |                       |              |                          |                 |                |
| Segregation sitting in religious places                     |                       |              |                          |                 |                |
| No reputation in village level religious places             |                       |              |                          |                 |                |
| No participation in religious activities                    |                       |              |                          |                 |                |
| Dominance of any specific caste                             |                       |              |                          |                 |                |
| Support any social services for the welfare of the society? |                       |              |                          |                 |                |
| Separate identity in society after joining Dera             |                       |              |                          |                 |                |
| Any other   |                       |              |                          |                 |                |

20. Support of Dera starts any social institution?

- School
- College
- Hospital
- Orphanage
- Any other

21. Free services for poor people?

- Yes
- No
- No response

If yes, What type of services provide to poor people?

- Free medicine
- Subsidized food
- Girls marriage
- Free education
- Health facilities
- Any other

22. Do the Dera follow specific religious holybook in the Dera?

- Guru Granth Sahib
- Kuran
- Bible
- Geeta

23. Is your dera follow any religion as a duty?

- Yes
- No
- No response

If yes , What type of religious duties?

- Live in simple way
- Respect elders
- Do hard work
- Everything share with others
- Any others

## **ECONOMIC FACTORS**

24. How your Dera help people economically?

- Help in business
- Job offers
- Financial help
- Provide food
- Build house
- Charity
- Any others

25. How your Dera manage all financial outcomes?

- Business
- Social services
- Building Construction
- Any others

## **PERSONAL FACTORS**

26. Did your parents influence you to follow Dera?

- Yes
- No
- No response

27. Do you feel happy while at Dera?

- Yes
- No
- No response

28. Do you feel secure while in Dera?

- Yes
- No
- No response

If yes, why you feel secure?

- Free from families problems
- Peaceful place
- Connect with god
- Any other

## **EMOTIONAL FACTORS**

29. Do you feel satisfied after following Dera?

- Yes
- No
- No response

If yes, Why?

- Problems solving
- Spiritual contentment
- Religious knowledge
- Knowledge
- Any other

30. Have you left any addiction after following Dera?

- Yes
- No
- No response

If yes, What type of addiction?

- Drug addiction
- Reduction of alcohol
- Any other

## **POLITICAL FACTORS**

31. Do the Dera support any political party?

- Yes
- No
- No response

If yes, What is name of political party?

- Congress party
- Akali Dal
- Bharatiya Janta Party
- BSP
- Any others

32. At election time do the political leaders visit this Dera?

- Yes
- No

If yes what is reasons?

- For seeking support from Dera head
- Attract the followers for vote bank
- Promoting their party

- Any others

### MISCELLONEOUS FACTORS

33. What you feel while you present in Dera ?

- Happy
- Satisfied
- Secure
- Responsible
- Any other

34. Do you think you achieve your goals after following dera?

- Yes
- No
- No response

35. Do you think that your all wishes come true after following dera?

- Yes
- No
- No Response

### PART V

#### IMPICATIONS OF EMERGENCE OF DERAS IN PUNJABI SOCIETY

36. Do you feel after joining the Dera

| <b>Implication</b>  | <b>Strongly Agree</b> | <b>Agree</b> | <b>Strongly Disagree</b> | <b>Disagree</b> | <b>Neutral</b> |
|---|-----------------------|--------------|--------------------------|-----------------|----------------|
| Village life has become more smooth   |                       |              |                          |                 |                |
| Social respect has increased in the village                                 |                       |              |                          |                 |                |
| Village life has become more conflict prone                                 |                       |              |                          |                 |                |
| Caste lines have strengthen in village life                                 |                       |              |                          |                 |                |
| Social segregation has increased  |                       |              |                          |                 |                |
| Thinking of your neighbours/ relatives about you following Dera is positive |                       |              |                          |                 |                |
| Do you avoid social functions due to Dera                                   |                       |              |                          |                 |                |
| Inter-caste marriage has increased due to following Dera                    |                       |              |                          |                 |                |
| Any others  |                       |              |                          |                 |                |

## PERCEPTION

| Perception   | Strongly Agree | Agree | Strongly Disagree | Disagree | Neutral |
|--|----------------|-------|-------------------|----------|---------|
| Dera is beneficial for society                     |                |       |                   |          |         |
| Following of Dera gives more respect               |                |       |                   |          |         |
| Following of Dera give more social satisfaction    |                |       |                   |          |         |
| Following of Dera give more religious satisfaction |                |       |                   |          |         |
| Following of Dera give more political satisfaction |                |       |                   |          |         |
| Following of Dera give more emotional satisfaction |                |       |                   |          |         |
| It gives more social solidarity                    |                |       |                   |          |         |
| Best way to pass the time                          |                |       |                   |          |         |
| Dera saves from various social repression          |                |       |                   |          |         |

## SUGGESTIONS

Suggestion for smooth life

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## VITA

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