

## **Project Report**

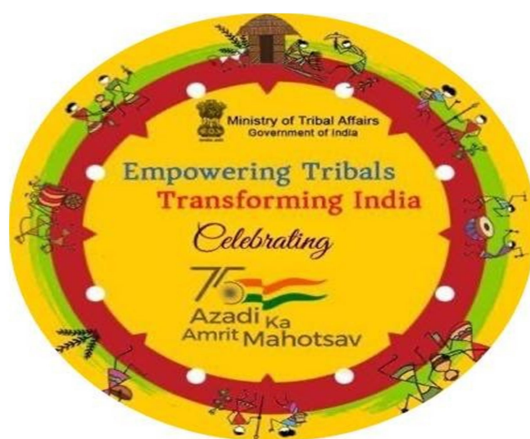
# **Socio-Economic Status of Scheduled Tribe (Gujjars) & Impact of Various Government Schemes on their Livelihoods**

## **Submitted by**

Dr. Mohd Anzar Warr  
Dr. Sajad Ahmad Dar

## **Under the Supervision of**

Dr. Shahid Iqbal Choudhary, IAS (Director, TRI)  
Dr. Abdul Khabir, JKAS (Deputy Director, TRI)



**TRIBAL RESEARCH INSTITUTE,**  
Jammu and Kashmir.

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## PREFACE

Gujjars constitute one of the major pastoral tribes of Jammu & Kashmir and account for 11.90 percent of the total Scheduled Tribe population of the State. Gujar population is primarily concentrated in Srinagar, Ganderbal, Badgam, Anantnag, Kulgam Pulwama, Kupwara, Shopian, Baramulla, Bandipora, Poonch, Rajori, Doda, Ramban and other districts of the state. Gujjars still moves up the hills during summers and starts descending to the plain areas as the winter sets in. Animal husbandry and forests are two major sources on which Gujjars depend for their livelihood. Settled population has started taking up agriculture and other activities as a means of livelihood.

The present survey is an attempt to undertake an in depth analysis of the socio-economic status of scheduled tribe (Gujjars) and impact of various schemes on their livelihood. It tries to ascertain the factors responsible for the present socio-economic survey of the Gujjars after portraying its profile. It also explores the possibility of Gujjars adopting alternative means of livelihoods other than buffalo rearing which, they have been doing traditionally. An analysis has been undertaken to know if the benefits of the ongoing schemes are actually reaching the Gujjars of the State and the study goes on to suggest the measures required to be taken to ensure that the Government runs programmes which benefit the community to the maximum possible extent and their socio-economic status is improved. An objective approach has been followed in examining the situation from different perspectives and in collecting the field level data through extensive pilot study, observation method and face to face interaction. The recommendations made are based on the actual findings and analysis of the observed and collected information. All the views contained in the report are based on the objective findings of the research.

This survey is the culmination of the efforts made by the scholars appointed by Tribal Affairs Department of Jammu & Kashmir which did the field survey and report writings and the department also provided financial assistance under the Project. Valuable comments and recommendations are provided by the scholars in this report. This study will help the policy makers, various Government departments, academicians, NGOs, other national and international agencies and all those who are working on tribe (Gujjars) in the State.

**Dr. Mohd Anzar Warr**  
**Dr. Sajad Ahmad Dar**

## *List of abbreviations*

UNICEF (United Nation International Children Emergency Fund)

PMEGP (Prime Minister Employment Generation Programme)

MGNREGA (Mahatma Gandhi National Rural Employment Generation Programme)

TRCF (Tribal Research and Cultural Foundation)

APA (American Psychological Association)

MLA (Member of Legislative Assembly)

SGSY (Swaranjayanti Gram Swaarojgar Yojana)

PMRY (Pradhan Mantri Rozgar Yojana)

NGOs (Non- Government Organization)

ST (Scheduled Tribe)

SC (Scheduled Caste)

# Chapter-1

## Introduction

## 1. Introduction

Bakarwals and Gujjars are the third largest ethnic group after Kashmiris and Dogras inhabiting the Indian state of Jammu & Kashmir. According to the 2011 census, the Gujjars and Bakarwals constitute 11.9 percent of the state's population. Gujjars and Bakarwals whose economy is revolving around their animals, in the state of Jammu & Kashmir face a number of problems due to negligent government policies coupled with militancy and conflict. The survey by Tribal Research and Cultural Foundation (TRCF) has revealed that heavy loss of lives, lack of basic education, health and communication facilities besides restriction on nomadic movement in upper reaches of the Himalayan region are causing a devastating impact on life of Gujjars and Bakarwals in the state of Jammu and Kashmir.

## 2. Historical background of Gujjars and Bakarwals

The origin of the Gujjar is still unsettled, as many historians have put different opinions regarding their origin. While the historian V.A Smith (Early History of India, 1924) traces their origin to the White Huns who came as nomadic hordes to India around 465 AD, Cunningham places them among the Indo-Scythian tribes, the Kushan and the Yueh-chi, who overran north-western India in the first century AD.<sup>1</sup> Gujjar community is a sum total of the warrior tribes which inhabit not only in India but in countries like, Pakistan, Afghanistan, Iran and Russia. Though in different countries the word Gujjar has become to be known differently but yet it has not changed altogether e.g. Gurjar, Gojar, Gorjar, Godar and Kochar or Gorj etc. Historians have different opinions of their origin and their coming to India. Some of the historians are of the view that they were the inhabitants of India herself long ago while others say that they had migrated to India from Central Asia.<sup>2</sup>

In Ramayana, it is described that a war was fought among demons and gods, Gujjars fought against demons under the leadership of king Dasharatha. There are also references of Gujjar widows in Yoga Vaisistha, whose husband laid down their lives in the battlefield, having their heads tonsured as a mark of their bravement.<sup>3</sup> Similarly, in Mahabharata, another view regarding origin of Gujjars is that, it is believed that Lord Krishna ruled a kingdom named Gurjara Kingdom. These Gurjaras who were also known as Gopas or Narayans had to fight under the flag of Kauravas during Mahabharata, to follow the command of their master Sri Krishna. Sri

Krishna with some of the Kshatriyas who survived the Mahabharata war abandoned Mathura and went towards the West to Dwarka. The ancient Kshatriya clan thronged around Lord Krishna who united them into one class and named it as “Gurjar” (including old Gurjar warriors of his own army) and their government came to be known as “Gurjarta” the first capital of which was established at Dwarka (country name being Gurjratra) in around 1420 BC. This State is still known as Gujarat in Western India.<sup>4</sup>

One more view about Gujjars is that they belonged to Aryan Dynasty and this opinion is refuted that they had come from outside India and settled here. It is believed that in 78 A.D. they had established two reigns of two dynasties which were those of Nagars and Kushans, one of which ruled Patna which included Bengal, Bihar, Orissa, Uttar Pradesh and Central India of Arya Varta. This was ruled by Gujjar Dynasty of Nagars whose head was Maharaja Subhao Nagar.

Their second kingdom was that of Peshawar which spread up to the river Jamuna and Afghanistan. This kingdom was ruled by the dynasty of Kushan Gujjars whose king was emperor Kanishka. One of the edicts revealed that Kushans had named the territory of Sutelej as Guirat. During the reign of king Kanishka and Subhao Nagar, the Aryavarta was at its peak of glory. These kingdoms had spread their trade up to Europe. The Gujjar reign of emperor Kanishka had spread up to Central Asia as a result of which the Gujjars could be seen dwelling in Afghanistan, Russia and Iran even in these days. It is believed that emperor Kanishka had established his capital somewhere in Kashmir. Emperor Kanishka ruled between 78 and 130 centuries A.D. After the downfall of Gujjars, Nagar and Kushan dynasties, the Gujjars again regained power during 5<sup>th</sup> century A.D. In the 6<sup>th</sup> century A.D. when the Gupta rule was in its last phase and its downfall was imminent the Gujjars overpowered the Guptas and founded a strong Gujjar kingdom. They began to protect the country and started to take effective steps for its all-round progress. After 7<sup>th</sup> century A.D. the Gujjar rulers established their full authority over the entire Northern India. Thereafter, the Gujjar rulers named several provinces, cities, grand buildings, temples and fortresses after the name of Gujjars. An edict of 1139 AD which was found in Dohar, Jai Singh Barh Raj, has been stated to be the king of Gujjar Mandal. The King Prithvi Raj Chouhan united the kingdoms of Ajmer and Delhi when he ascended the throne. He established a federation by the name of Gujjar Mandal.<sup>5</sup>

There is another version of Gujjar origin from Muslim perspective where it is believed that origin of Gujjar tribe goes into the days of Isaac and Ismail, as is believed by the Gujjars of Himachal Pradesh, who believe they are descendants of Ismail. This legend believes that Isaac told both his children that whoever will give him the kabobs of goat's meat, the boy will be augur from Isaac. Both of his sons Yaqoob and Ash went to search goat meat's kabobs, by their own different ways. Ash went to the forest in search for goat's meat kabob. Whereas Yaqoob went to his mother in order to seek help. His mother had a goat, both Yaqoob and his mother made goat meat kabob. Thus Yaqoob served kabobs to his father Isaac, who in turn gave him blessing and appointed Yaqoob as his heir. When Ash came back he found that he was cheated by his brother. He got disappointed and came back to forest. When night fell he slept in the forest, had a dream of speaking with Allah, where he asks Allah to give him pure heart and bless him to spend his whole life in forest. Later it is seen that Ash became a great saint. This is how Gujjars trace their origin. And still the Gujjars are mostly seen dwelling in forest areas till today. Later it is believed that some of the Gujjars shifted into the other religion like Hinduism. The important characteristic feature of this tribe is they follow their own traditional values and customs strictly, which they behold till today. Regarding their occupation, which is semi gypsy, have clan of animals such as goat, buffalo and sheep. Semi gypsy Gujjar have the habit of travelling with their animals to the Himalayas when summer season starts and they come back to plains as the winter breaks in.<sup>6</sup> There is another school of thought about the origin of Gujjars which was set by an Arab anthropologist Al-Idrisi who believes that Gujjars are natives of the country "Guzr" and the king that ruled the country bore the same name i.e. Guzr. So the people in this country were called as "Guzrs". The term with time was deformed and led to the new term i.e. Gujjar. The origin or history of Gujjar community is quite vague<sup>7</sup> Historians and social anthropologists have different view point with regard to the origin of Gujjars and their home land. There are several other opinions regarding the origin of Gujjars. Cunningham, (1970) puts forth this view that Gujjars are descendants of Kushan, Yachi or Tochan, which are considered to be the tribes of Eastern Tatars. According to his views, that a century before Christ, their chief conquered Qabul and Peshawar, while his son Hima reached Punjab and banks of Jammu. After his death his successors Kanshika annexed Kashmir into his kingdom. In the process of



extension of empire, Gujjars scaled mountains and dwelled there. As being mountain dwellers Gujjars got engaged with rearing of cattle and made it a means of their livelihood.

Some of the historians are of the views that inter- marriage between Huns and Indo Aryans resulted into Rajputs. It has been suggested by Ibbetson that Gujjars and Bargujjar (a Rajput Clan) who were often found together might belong to same ethnic group. Some think that Gujjars, Jats, Aheers and Goallas come from the same ancestry.

According to Smith, early Gujjars were foreign emigrants. The earliest reference to a Gujjar Kingdom pertains to 5<sup>th</sup> century A.D. we find mention of a Gujjar kingdom in Rajasthan with Bhimal or Srimal as capital. The Gujjar Pratihara kings of Bhimal later conquered Kanuj and became permanent power in North India. From Bhimal they moved to Gujarat. Raja Bhoj and other kings of Kanuj dynasty who flourished in 9<sup>th</sup> and 10<sup>th</sup> century were all Gujjars. In 19<sup>th</sup> century A.D we find mention about Gujjar king Alakhan who ruled over Jammu and Kashmir and neighbouring areas. It is generally believed (Enzykl. Islam 1960:1122) that the Gojar - along with the Jat and the Rajput, two other major communities of the area - are descendants of Scythians who entered the region in the 2<sup>nd</sup> and 1<sup>st</sup> centuries B.C. The Gojar, who were classified by the British as one of the so-called "martial races" (Mac Munn 1979) are also often held to be descended from the Gurjara, known to Arab historians as al-Djuzar, whose empire embraced large parts of the Indian subcontinent in the 9<sup>th</sup> century A.D. (Munshi, 1955). Originally perhaps Hindus, many sections of the community adopted Islam at indefinite periods and under unknown circumstances; many also became Sikhs. Today, Gojar in Afghanistan, Pakistan, and Jammu and Kashmir, parts of Himachal Pradesh, Uttar Pradesh and Punjab are Sunni Muslims; the rest are Hindus or Sikhs.

According to G. S. Ghurye the name Gujjar is derived from the prime profession that this tribe followed i.e. cattle-breeding (the Sanskrit word for cow is 'gau' and the old Hindi word for sheep is 'gadar'). Though "Gujjar" has come from "Gurjar" which is a Sanskrit word which according to Sanskrit Dictionary (Shakabada1181), has been explained as Gur + Jar; where 'Gur' means 'enemy' and 'Jar' means 'destroyer'. The word meant destroyer of the enemy.<sup>8</sup> One more opinion regarding the Gujjars is that they are basically the inhabitants of Georgia, a territory situated between the Black Sea and Caspian Sea in the Soviet Union. Due to some pulls and pressures

they left their ancestral lands and through Central Asia and Afghanistan crossed the Khyber Pass to enter into the sub-continent of India. In Indian sub-continent they marched towards the South and reached Gujarat. Later with the occurrence of draughts, they were forced to march towards green pastures which landed them in the pastures of Siwaliks and Middle Himalayas, where they settled with their cattle. A study conducted by Tribal Research and Cultural Foundation, by Rahi, claims that the word Gujjar has a Central Asian Turkic origin, where the word Gujjar is written in Romanized Turkish as Gocer. The study also claimed that the Gurjar race remained as one of the most vibrant identity of Central Asia in BC era and later ruled over many princely states in northern India for hundreds of years.

Gujjars have also been hypothesized as the descendent of the nomadic Khazar tribe. Though the history of Khazars shows an entirely different politico-culture, the argument is chiefly based on the assumption that the word Gujjar is derived from the word Khazar, this further envisages that the Indo-Aryan language lacked the sound “kh” and “z”, converting them respectively into “g” and “j”, leading to the formation of Gujjar. In Gazetteer of Bombay Presidency, the British civil servant James M. Campbell identified Gujjars with Khazars.<sup>9</sup>Puri, (1968) is having this opinion that Gujjars are the original inhabitants of India who lived mainly near Mount Abu. According to him, Mount Abu in ancient Arbuda Mountain and presently Rajasthan had been abode of the Gurjars during the medieval period. He views the association of the Gurjars with the mountain is supported in many inscriptions and epigraphs like Tilakamanjari of Dhanpala. The Gurjars migrated from Arbuda mountain region and as early as 6<sup>th</sup> century A.D, they set up their basis in Rajasthan and Gujarat. Large part of Rajasthan and Gujarat had been known as Gurjarat i.e. country ruled or protected by Gurjars or it was named as Gurjara bhumi, meaning land of Gujjars for centuries prior to Mughal rule in India.<sup>10</sup>Khatana, (2002) describes that the word Gujjar has come from the book ‘BanbhatHarishcharitra’ and is believed that the word Gujjar is derivative of “Gurjara” which with time deformed into Gurjar and finally into Gujjar. Foque, (1934) views that Gujjar belong to the most ancient tribe of India, who were sometimes the rulers of Maharashtra. As reported by Crook, the Gujjars were converted to Islam at various times. The current legend among Gujjars makes Taimur responsible for mass conversion of Gujjars to Islam when he attacked Delhi. According to another version the Gujjars converted to Islam much later in the period of Aurangzeb. Where it was agreed between Aurangzeb and Rajputs that if the

Rajputs lost in war they would have to face Mughals in a holy war, and if they lost in the holy war too, a section of them will embrace Islam. When the Rajputs lost the two wars a section became Muslim and was known as Gujjars.

The State of Jammu and Kashmir has seen the arrival of Gujjars during the 9<sup>th</sup> and 10<sup>th</sup> century A.D. This was the period when Islam was spreading in the northern parts of India. According to historians there were four major reasons that paid a base for this migration and settlement of Gujjars into Jammu and Kashmir, these are discussed respectively: <sup>11</sup>

- 1) The wars for throne in Gujarat and its adjoining States, resulting in fighting and exodus of Gujjars after their defeat.
- 2) The frequent earth quakes and intolerable secession in Gujarat, Rajasthan and neighbouring States.
- 3) To explore new meadows and pastures for sustenance of life and cattle.
- 4) In addition to above, after embracing Islam, it was also imperative on their part to migrate to new Muslim dominated areas.

A similar kind of opinion regarding the origin of Gujjars is held by Rao, Aparna, and Michael J. Casimir (2008) where they argue that Gujjar had first entered Jammu and Kashmir from Punjab and the North West Frontier Province of Pakistan. It is believed that Gujjars now living in Jammu and Kashmir are part of two separate migrations, one direct from the Gurjara tribe of Rajputana, Gujarat and Kathiawar, the other, and later migration from the Gujjar tribes settled in Punjab. Successive wars and general unrest in the entire area till the early years of this century led to the dislocation of various segments of the local population; the Gujjars were no exception. Statements of certain informants, as well as archival documents suggest that gradually many Gujjars moved further east and south to Gilgit and into the Kashmir Valley. In 1947 when the independent states of India and Pakistan came into being, Gujjars found themselves on either side of border. As there is a substantial populations of Gujjars found in the State of Jammu and Kashmir, the 12<sup>th</sup> century Rajatarngini, deals with the history of Kashmir and its neighbourhood, mentions a number of tribes, like Dards, Khasas, Bhuttas, etc. who are still found to be residing there but there is no mention regarding the Gujjar tribe. This can lead to the inference that Gujjars migrated to the western Himalayas in a very late period. Also it is believed that after their settling in Jammu and Kashmir, they spreaded into Himachal Pradesh, first into Chamba

and later into Sirmaur, where they are still known as Jammuwalla Gujjars.<sup>12</sup> According to another interpretation, the Gujjars were originally cowherds and were therefore called Go Chars which means cow grazes. The term later was substantiated with new form i.e. Gujjars. The Gujjars with time gave up cow rearing and started to rear buffalos but the name remained unchanged.

Gujjars of Jammu and Kashmir can be divided into two sects on the basis of migration. The Gujjars who migrate within the province i.e. from their habitats to the Murgs (green meadows and pastures) and the Bakerwals whose migration takes place on the provincial basis i.e. from Jammu to Kashmir in summers and from Kashmir to Jammu in winters for feeding their cattle. Gujjars and Bakerwals belong to the same community. They differ to this extent that Gujjars lead semi-nomadic life and are found mostly in hilly parts of Jammu and Kashmir State. They tend the animals like buffaloes, cows, horses, sheep, and goats. Bakerwals are those Gujjars who are engaged in rearing sheep and goats and lead a complete nomadic life. Their life and the life of their sheep and goats depend upon the migration from pastures to pasture.

As a distinct character, Gujjars unlike Bakerwals do not migrate from province to province but they mostly migrate from their dwelling habitats to some green pastures in summers just for tending their flocks of cattle and with the start of winter, they get back their flocks to their actual dwelling places. This ethnic group being forest and hill dwellers are engaged in agriculture labour. They own some land too but that is not enough to fetch them food for the whole year. They are educationally and economically far away from the mainstream population.

Gujjars and Bakerwals are mostly called mountain dwellers and mostly are backward especially in the field of education. Some of the common sub castes among Gujjars and Bakerwals are Chauhan, Khatana, Bajar, Gors, Kohli, Kalas, Paswal, Budhana, Dedhar, Chechi, Haqla, Dhaou, Kataria, Mehasi and many more.

### **People**

The Gujjar tribe have a distinct way of dressing style for both men and women. The men wear colorful turban with unique style of wrapping which has become an exclusive mark of the Gujjar tribe. The aged men also wear 'Topi' which is also called Afghani hat. The females wear colorful clothes and have 'Duppatta' which looks like a shawl. They are fond of jewellery and have fascination for necklace with a triangular pendant, studded with a beautiful stone in the center of it.<sup>13</sup>

**Occupation**

Most of the Gujjars in the northern India are semi nomadic. A large number of Gujjars have now settled down and have taken farming. In some areas they pursue agricultural activities along with animal husbandry. Traditionally, the Gujjars herd animals like sheep's, goats, cows and buffalo. These semi nomadic people are in a habit of migrating to upper parts of the mountains along with their cattle during the summer season and back to the plains with the onset of winters. The Gujjars of Kashmir Administrative Division have semi nomadic life; a few of them have also taken up farming as well but at the same time have retained cattle rearing.

**Food**

In general most of the Gujjars depend on milk products as their staple food besides cereals, wheat and maize.<sup>14</sup> However there are Gujjars in Jammu and Kashmir who as like other Kashmiri people take rice. The favourite dishes of Gujjars are “Makkiki Roti”, Sarsoonka Sag, Lassi etc. The Gujjars are both vegetarians and non-vegetarians but in case of Gujjars hailing from Kashmir Administrative Division most of them are non-vegetarians.

**Language**

The Gujjars speak beautiful language called as Gojri. The people of this community in other parts of the country have also developed fluency in other languages such as Urdu, Hindi, Pastho, Kangri, Dogri and Pahari. In most of the parts of Kashmir Administrative Division the Gujjars speak ‘Gojri’ or ‘Pahari’.

**Economy**

The people belonging to Gujjar community are generally economically weak. They live life in abject poverty. The basic characteristics of Gujjar economy is as under:<sup>15</sup>

- 1) Labour class
- 2) Agriculture class
- 3) Business class
- 4) Dealing with milk and milk products
- 5) Dealing with mutton and woolen products
- 6) Artisan class
- 7) The people associated with professional handicrafts, handloom and all semi-skilled activities.

In Kashmir Administrative Division the people of Gujjar community are also economically weak and most of them belong to Below Poverty Line (BPL). As some of the people have taken some agricultural activities, thus form agricultural class too. And some who do not own land form labour class.

### Religion

The religion of Gujjars has two endogamous religion sections and these are Hindu and Muslims.<sup>16</sup> In some parts of India (like Punjab) there are Sikh Gujjars as well. In Kashmir Administrative Division most of the Gujjars primarily practice Islam, a monotheistic religion build around the teaching of Quran and of the prophet.

### 3. Distribution of tribal population in Jammu and Kashmir

The constitution of Jammu and Kashmir has notified twelve tribal communities as the scheduled tribes. Eight communities Balti, Bot, Beda, Brookpa, Garra, Changpa, Mon and Purigpa, among them were given this status in 1989; And Gujjars, Bakarwals, Gaddis and Sippis were notified as the scheduled tribes vide the constitution (Scheduled Tribes) order (Amendment) Act, 1991. All the twelve scheduled tribes were enumerated officially for the first time during the census 2001, recording the population of 1,105,979. As per the census 2011, the total population of the Scheduled Tribes in the state is 1,493,299, comprising 11.9 percent of the total population of the state and about 1.43 percent of the total tribal population of the country. Most of these tribes are found in Ladakh region of the State. However, the Gujjar and Bakerwal tribes are mostly found in Jammu and Kashmir provinces of the state. The demographic statistics of scheduled tribes in India and Jammu and Kashmir State are presented in the following table:

**Table: 1 Demographic Statistics of Scheduled Tribes in India & Jammu & Kashmir (2001 & 2011)**

State	Total population	ST population		Decadal growth among ST	% of STs in the State to total State population	% of STs in the State to total ST population
		2001	2011			
India	1210569573	84326240	10,42,81,034	23.66	8.61	-
J&K	12541302	11,0,5979	14,93,299	35.00	11.90	1.43

Source: Census report of India, 2001 and 2011.

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## **Chapter-2**

# **Literature Review**



## 2. Literature review

The review of literature helps in the assessment of the feasibility of the topic under research and also assists in formulating effective methodology. It enlarges the vision of the researcher, while consulting the books, academic journals, magazines, papers, government reports and conference proceedings.

**Afsana, A. I. (2021)<sup>1</sup>** in the study reveals that the displacement of Gujjar and Bakerwal community can be traced back from the Jammu massacre of 1947. The first form of displacement faced by them was communal violence-induced displacement. The most affected area was Jammu city and level of destruction was very high in Muslims dominated areas. The main concentration of Muslims was in Ustad Mohalla, Pathana Mohalla and Khalka Mohalla. Mid-September 1947 witnessed massive destruction in these Muslim localities. Hundreds of Gujjars were killed in Ram Nagar. Village Raipur within Jammu Cantonment area was also burnt down by Hindu mob<sup>8</sup>. The political dimension of this conflict has received significant attention from scholars and statesman alike, but the impact of this conflict on these nomadic tribes has largely been ignored. The author points out that partition of the Indian subcontinent in 1947 became a site of exclusion in Kashmir. The Muslim majority state's resistance against the invasion of Pakistani tribes was constructed by Indian nationalist discourse as the victory of secular India over Pakistani Muslim nationalism. Consequently, it excluded the 1947 massacre of Muslims in Jammu from most of the historical records. The untold and unwritten history of Jammu massacre burned the miser ability and suffering of these peoples which they faced during communal riots and displacement from Jammu to other places. The study attempts to draw attention towards the displacement of Gujjar and Bakerwal during pre- and post-1947 periods. The author further admitted that Dodhi Gujjar of Jammu lost many lives in the massacre of 1947. It was their routine work to come early in the city and supply milk in the market and go back. Even today it is their main source of livelihood. Some historical records reveal that many Gujjar men and women who used to sell milk in city from the surroundings villages were reportedly massacred en route. It is said that Ramnagar reserve in Jammu was littered with the dead bodies of Gujjar men, women and Children. There was a mass killing of Gujjars in and around Jammu city. Those who by some means managed to escape the wrath of killers fled to Pakistan and

nearby states of India. The author in the findings of the study acknowledged that Gujjar and Bakerwal of Jammu and Kashmir suffered a lot from 1947 onwards and still they are living a very miserable life. Now it is the duty of administration to make some corrective measures for the betterment of Gujjar and Bakerwal. As most of them (Gujjar and Bakerwal) are not capable to deal with the new circumstances, which has been formed by recent development in the area. Majority of them are totally dependent on their livestock and could not do without them, it is the only source of their livelihood. Some of them hardly possess a permanent house and immovable property. There is an immense need to understand their difficulties and provide them education and vocational training at the local level, so they can earn by doing some other works. Emancipation and upliftment of any section of the society is possible only with the help of education. So, for their rehabilitation and resettlement, the administration needs to work in a real sense not only on paper as it's evident from other tribal areas of India. The author in his study not addressed the problems and challenges faced by Gujjar and Bakerwal community after 1947 conflict and further he fails to explain what are steps has been taken by the state and central government for the upliftment of tribal community of Kashmir especially women. He didn't mention that what percentage of Gujjar and Bakerwal rehabilitated after displacement.

**Hussain, A. (2020)<sup>2</sup>** has carried out research on Dard tribe of kargil district he suggests that despite the great efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard measure of development. Mainly due to poverty, backwardness, illiteracy and very low status of education and lack of awareness of the various government programmes and policies made for their upliftment the tribal people/women are not able to participate in the process of development. If economic, educational and health aspects are given adequate attention, then these factors may contribute to an increase in the decision making abilities of the tribal women Moreover, if efforts are given to make women literate then that may help them to face the outside world in a confident manner, which in turn will enrich their lives. The author has carried out an extensive research on Dard tribe but in his study he has not given any suggestion for the upliftment of Dard tribe women and for the overall development of Dard tribe.

**Gulzar, D. (2021)<sup>3</sup>** in the study reveals that the Gujjar tribe is essentially a nomadic community permanently settled in colonies, taking to farming, businesses and joining government jobs on small scale. The culture of the community is distinct from the other communities. Inter marriages freely take place among them. They live in traditional types of houses popularly known as ‘Kothas’. However the dressing pattern of the community resembles with the Pashtu community of Pakistan. They are generally tall and strong in their physical appearance. The ladies usually wear a long shirt and shalwar with a cap or dupatta on their head. Primarily they perform the subsistence farming. However, their commercial activities range from cattle rearing to selling of milk and cattle. Gujjars are the great followers of their culture and culture plays a great role in their day today life. Educationally and economically, they are lagging behind the other communities in the state. Their educational status is minimal and their employment rate is lower than other communities. The author in the study fails to mention about the inclusive policies and he has not given any suggestion for the upliftment of tribal people neither he addressed the problems and challenges faced by tribal people in the contemporary society.

**Gul, A. B. S & Ganai, Y. M. (2016)<sup>4</sup>** in the study acknowledged that the main aim of educating tribal’s is to change their cultural norms and patterns of life to make them economically independent, to organize themselves to form strong groups so as to analyze their situations and conditions of living, understand their rights and responsibilities and to enable them to participate and contribute to the development of the entire tribal society. There is immense need to understand the context, and background of education system in J&K to address the question of providing equal access of education to tribal’s. Tribal communities in the state have been historically denied of access to resources and opportunities. The present efforts of the government to bring these children into formal schools fail at two levels. Considering the low literacy among tribal’s and high drop-out rates at elementary and higher levels, there is need of special focus on tribal’s education, inclusive of context-specific traditional and innovative interventions. Keeping in view the educational backwardness, low rate of enrolment and high dropout rate among scheduled tribes the government needs to

encourage, NGOs and private sector to invest in education in order to contribute effectively to access to education in tribal communities. The government has to move fast to address their problems at the earliest. This research is based on secondary sources of data but the author fails to highlight the reasons for drop-outs and low literacy rate among tribal and he has not given any data for drop-out children.

**Khan, A. D & Khan, S. (2020)<sup>5</sup>** in the study reveal that the health status of most of the Gujjar and Bakerwal women of J&K is very poor. These women live in utter deprivation due to poverty, illiteracy, early marriage, nomadic way of life, superstitions, traditional neglect and were facing various types of domestic violence, which adversely affects their health. They were suffering from various diseases and infections but didn't take any medicinal treatment. Their health status is related to social condition, biological determinant, economic factor, malnutrition, domestic violence. The Gujjar and Bakerwal women are not aware of their rights and schemes launched by the government for their education, health and social uplift as they live in far-flung and difficult areas and are nomads moving from one place to another. Living in far away places in remote areas they hardly get any information regarding such schemes. Neither any full time women welfare NGO works for them nor the state government has started any specific welfare scheme for the Gujjar and Bakerwal women unless the state as well as the NGO's start a special and extensive welfare scheme for the Gujjar women, their progress shall remain a distant dream. They are putting a question mark on the tall claims of government and other agencies working for the welfare of women and for securing social change for all the women folk in 21st century. The author has carried out extensive research on tribal women but he fails to underline the reasons of early marriage of tribal in the present day changing society and he says that women are suffering from various disease but he didn't mention in the study that how they receive treatment.

**Butt, I. T. & Gupta, R. (2014)<sup>6</sup>** in the study admitted that the wide-spread discrimination against scheduled groups has long histories in India. The study however reveals that the status of this community in the state of J&K is somewhat different from their counterpart in other part of the country. Besides, they are not

backward but more advanced and developed in comparison to Scheduled Castes of the state. The educational progress of Scheduled Tribe populations is quite remarkable. There is little difference between the literacy rate of general population and tribal population. Many educated tribal play active roles in the new political system. The tribes have been provided a “space” in the decision-making body like state legislature and local bodies. The reservation provision ensured large number of representation of this community both in state administration and local governance. Notwithstanding their high position, the statutory provision of reservation has been equally implemented in the state. The Scheduled Tribes in other parts of the country are gradually losing access to their traditional lands a process that is referred to as alienation. The author in his study reveals that scheduled tribe in J&K are well off as compare to the schedule caste group, but still he fails to explain that they are facing extreme level of social discrimination whether, they belong to elite class or middle class or lower class in the society and this is emerging social stigma attached to them.

**Geelani, A. Z. S. (2016)**<sup>7</sup> in the findings of the study admitted that most of the tribal populations are living below poverty line. The problems and challenges faced by tribal people are discussed respectively. (1) He points out that majority of the parents of school going children are illiterate. (2) No any Non-Govt. educational institution is present in all the areas where tribal people are living in District Shopian. (3) There is lack of learning facilities in schools. (4) All the tribal children of District Shopian are facing extreme educational problems. (5) The geographical and climatic conditions of the areas under study are harsh and are forcing authorities to reduce the daily school timings and the yearly academic calendars. As revealed by the results of the research it is found that the educational backwardness of tribal people has become a hurdle in the overall development of the state and concrete steps are needed to take up for removing the educational backwardness of the tribes. The author has carried out extensive research on tribal people but in his study he has not discussed the areas of intervention, challenges and appropriate measures and he has not suggested how to improve and promote the education of minorities/tribals.

**Dwivedi, M. (2018)<sup>8</sup>** has carried out research on cultural, economic and educational status of Gujjar and Bakarwal tribe in Kashmir. He reveals that various studies and reports indicate that socio-economic and educational status of Gujjar and Bakarwal in Jammu and Kashmir is not at all satisfactory. Only few families have good achievement in education but majority of tribal still suffer due to their illiteracy and poverty. It has been observed that, there is a wide spread poverty, illiteracy and backwardness among the tribal people which is evident from the census reports. According to author majority of the Gujjars and Bakarwals of Jammu and Kashmir depend on their agricultural productivities and cattle for their livelihood in lower, middle and the higher mountain regions. Some of the challenges in the provision of educational services to transhumant areas are similar to those faced by other rural and marginalized households in the region, although often more severe. These include nomadism, poor infrastructure as well as poorly motivated teachers. Thus, there is a lack of awareness among the tribal community. To make effort to generate educational awareness and attitudinal changes among the masses regarding tribal, the role of tribal's families, community leaders and media deserves special attention here. Little has been achieved in the area of tribal development by the efforts of both government and civil society but more efforts are required to enhance their cultural, economic and educational status. This study has been reviewed on the bases of secondary sources of data received from population census of India 2001 and 2011, journals, articles, books and reports etc.

**Padiyar, G. & Zameer, M. (2021)<sup>9</sup>** in the study talked about modernization and its impact on the Gujjars tribe. He said that Gujjar community in the Rajouri district of the Jammu division faces a variety of difficulties and is not aware of modernization. The traditional lifestyle dominates them. They are traditionally different from the other community of the society. They are living in the primitive lifestyle of culture. Gujjars are totally dependent upon the herders on animals for food, clothing, shelter, tools and transport. They move here and there in search of pasture and water for their livestock. According to author the Gujjar tribe of Jammu and Kashmir is in a transitional phase. They are undoubtedly moving toward modern values, but they did not put down their traditional values. They are not totally cut off from their traditional

lifestyle system and not accepted all the modern ways of lifestyle. The Gujjar community spreads all over J&K. The majority of the Gujjar tribe lives in the two districts Rajouri and Poonch. Historically, they are backward and having poor economic conditions, mostly living pastoral life. Some Gujjars lead a settled life and the majority of the Gujjar tribe mostly nomadic and pastoral life, but the force of change and modernity has also affected the lifestyle of these Gujjars tribes. It may be said that although several changes take place in the lifestyle of the Gujjars tribe, yet the pace of development is very slow. Various programs and plans initiated by the government of India and the government of Jammu and Kashmir for the welfare of the Gujjars tribe have not been able to derive benefits at ground levels. This research has contemporary relevance and the area of study is Rajouri district of Jammu, the author has not mentioned which aspects of the Gujjar community affected due to the process of modernization whether its cultural change, ideological change or occupational change.

**Tufail. A. (2014)**<sup>10</sup> in the study talked about demographic, social and cultural characteristics of the Gujjars and Bakarwals, he reveals that due to climatic conditions, which vary from place to place in Jammu and Kashmir, Gujjars and Bakarwals have adjusted themselves to different patterns of life and adjustment. No doubt, Gujjar and Bakarwal in Jammu and Kashmir have taken to the Islamic faith and according to their dress, way of life, marriage and kinship, all are different as compared to their counterparts settled in other parts of the state. Their dress is conventionally which is more nearer to the Push to peoples of Pakistan. Gujjar and Bakarwal community have their own cultural and linguistic identity. Naturally, the different aspects of their culture have to be explained in terms of their geographical settings. Since the Gujjar and Bakarwals live in the isolation for centuries. They have developed a culture of their own adjusting with their local environment. But from the past few years the tribal indigenous culture has been changed with the introduction of Industrialization, urbanization and several other factors like disturbed condition in the state during the last twenty years. The author in the findings of the study admitted that majority of the this community prefer early marriage of their sons and daughters due to mass illiteracy, orthodoxy, outcaste threat and prevailing insecurity caused by

militancy and allied factors, it has been found that most of the tribal prefer marriage within the caste, least marriages are performed by love. In the past polygamous pattern was also performed but major change has taken place in this custom now. It was a common practice few years back when the Gujjar and Bakarwal have a big number of herds and are rich at that time but now most of them left with the occupation and prefer to marry once a time in the life. They generally wear silver ornaments like Jumka, Kangan, Sierie (necklace), long, Challa, Payal, but among some people the gold jewellery is considered as the status symbol. They wear salwar kameez. In this study the author fails to explain the impact of modernization and industrialization on the family structure of Gujjar and Bakarwal community.

**Sofi, Jan. U. (2014)<sup>11</sup>** has carried out empirical research where he found that tribal communities in Jammu and Kashmir are facing lot of challenges and problems. While carrying the research the author's main focus was to carry out sociological investigation about the existing status of education among the Gujjar & Bakarwal tribals and to provide a sociological framework and suggestions for the resolution of problems related to the development of education among the Gujjars & Bakarwals in the state and to provide a data base to the holistic understanding of their crucial problems. The author further reveals in the findings that the literacy rate among the Gujjars and Bakarwals is too much low as compared to other sections of the society. Because of low population densities resulting in long distances to schools; lack of teachers willing to live in the hard conditions found in these areas, resulting in teacher shortages as well as poorly motivated teachers; lack of parental resources to pay for schooling costs such as uniform, books, stationary etc, migratory life style and dependence on livestock economy which compels children to spend long periods away from their residential places and thus keeps them away from school. He suggested that hostels should be made for Boys and Girls on Block and Tehsil level so as to provide free education facilities to the tribal children. Though there are some hostels at district level but the existing infrastructure is very weak and unable to accomplish the rising demand. Therefore, there is a great need to strengthen the existing infrastructure and to improve its strength by establishing more and more hostels and tehsil and block levels so that more and more children will be enabled to



cherish their dream of attaining education. (2) Shifting of Gujjar and Bakerwal Hostels Residential School on the pattern of Kenderya Novidiya Vidhyalya. It is the need of hour to stream line the management of these Residential schools and in this regard the existing system of Kenderya Novidiya Vidhyalyas can be a role model. (3) Enhancement in Mobile schools in each district of state and accountability of the teacher at various levels. As so far one of the biggest drawbacks of the mobile schooling pointed out by various experts is the non-accountability of teachers because on the upper reaches there is none to monitor the working of these schools from administration and therefore the teachers generally remain absent. (6) Establishment of permanent schools near temporary residences of Gujjar and Bakarwals. (7) Enhancement of admission quota in schools, colleges and professional institutions for Gujjar and Bakarwal students. The author has remarkable contribution towards tribal communities but in this study he not addressed problems faced by tribal women in the modern changing society.

**Vaida, N. & Hamid, T. (2017)**<sup>12</sup> admitted that the present study was undertaken to access the nutritional status of Gujjar and Bakarwal women of Kashmir. The sample for the study comprised of 410 scheduled tribe women (Gujjar and Bakarwal) in the reproductive age (18-45 years) from four districts of Kashmir i.e. Anantnag, Baramulla, Ganderbal and Srinagar. The authors reveal that the results of the study revealed poor nutritional status among them as majority of respondents were undernourished and had inadequate nutrient intake. Nutritional anemia is a major problem for tribal women and more so in the rural and tribal belt. Maternal malnutrition is predominantly a serious health problem among the tribal women especially for those who have closely spaced multiple pregnancies. Such health condition also reflects the complex socio-economic factors that have serious bearing on their health. The tribal community due to their socio-economic status is prevalent to diseases of underdevelopment (malnutrition, communicable diseases, maternal and child health problems), diseases, particularly common in scheduled tribe population (Sickle cell disease, animal bites, accidents) and diseases of modernity (hypertension, high consumption of alcohol and tobacco, stress). In general very less data is available on nutritional status of various tribal populations of Kashmir. The present study was

undertaken with an objective to investigate nutritional status of scheduled tribe women which remains an important determinant of health. The authors has carried out empirical research to find out the nutritional conditions of tribal women in Kashmir but in his findings he fails to explain the reasons responsible for poor conditions of tribal women. It may be due to inadequate qualitative and quantitative food consumption, low purchasing power.

**Sharma, V. (2014)**<sup>13</sup> in the study admitted that early marriage system, illiteracy, extreme poverty and nomadic way of life is causing dark shadows over the future of lakhs of nomadic Gujjar women residing in the most backward hilly and border areas of J&K. According to author National Secretary on the eve of International woman's day that out of 1000 nomad houses of nomadic Gujjars and Bakerwals tribe surveyed in Poonch, Rajouri, Baramulla and Kupwara districts, a total of 89percent Gujjar women between the age of 10 to 65 were illiterate. They are being exploited and became the victim of superstitions. On the other hand, despite of her excessive work hard she is not getting due respect and position in the tribal society. Because of early marriages and social bindings only 12 percent of the nomad Gujjar girls are in a position to get admission in primary school level and circumstances compel her to leave their studies even at the different levels and it is all because of the limited resources of the family income, lack of human resources they are not in a position to get a proper education and health facilities in early age. According to the study the worst condition of was of the nomad girl children belonging to Ajjhari Gujjars (shepherd) and Manjii Gujjars (Buffalo keeper) 88 percent of whom have not seen the doors of the school and only a few were getting an education in religious institutions. Three girls Gujjar hostel has been established in Jammu, Srinagar and Doda which is not sufficient for about lack of Gujjar women. The central sponsored schemes Balika Smridhi Yojna, Sawastiki and Indira Mahila Yojna has not applied over Gujjar women at all which has resulted more and more backwardness in the Gujjar women. About four hundred mobile schools for educating the Gujjar tribe established by the department of education, government of J&K have unsuccessful in bringing a change in the educational scenario of nomadic Gujjar women. The study further reveals that more than 10 lakhs Gujjar women which constitute 10 percent of the total population

of the state of J&K, unaware of their rights pace of progress in the modern world and are posing a question mark over the government and other non-government organization working for women claiming of social changes in 21st century. The authors admitted that various central and state programmes, including those of UNICEF will not achieve any success till they consider socio-economic reasons for the illiteracy and work in the roots of the tribe.

**Ahmad, B. S. (2014)**<sup>14</sup> reveals that the focus of this study was on the assessment and understanding of the Gujjar and Bakerwal women's health in J&K. The objectives of the study were, to understand and explore the Gujjar and Bakerwal women's health conditions; to explore the determinants and factors of their poor health; and to know the status of awareness among them about government schemes. The author points out that The tribal Gujjar and Bakerwal women of Jammu and Kashmir live in utter deprivation due to poverty, illiteracy, early marriage, nomadic way of life, superstitions, traditional neglect and lack of awareness about welfare schemes, mentioned by study conducted by Tribal Research and Cultural Foundation (TRCF). He admitted that the Gujjar and Bakerwal women are not aware of their rights and schemes launched by the government for their education, health and social uplift as they live in far-flung and difficult areas and are nomads moving from one place to another. The nomad Gujjar women is undergoing thorough exploitations. They have to attend all the chores of the house hold from cooking to selling milk and helping their men at farming and cattle feeding. The dull life style and hard working from morning to late night makes her physically as well as mentally fatigued. Beside this the nomad Gujjar Women had been the victim of superstitions and despite her excessive work load. She is not getting due respect and position in the tribal society. In Bakerwal & Gujjars the women and girls are supposed to tend their herds throughout day and walk long distances with their children and house hold luggage on their back as they are mostly nomads. They have to cook meals and do some washing on their temporary stops and again pack for the next destination. Ultimately they get no time even to think of their social status. The author further reveals that Gujjar and Bakerwal women are subject to risks related to pregnancy and childbearing. Where fertility is high and basic maternity care is not available, they are particularly

vulnerable. They are not getting proper care and balanced diet during pregnancy. Certain conditions, including hepatitis, anemia, malaria, and tuberculosis, can be exacerbated by pregnancy. Complications of pregnancy can also cause permanent damage, such as uterine prolapsed and obstetric fistulae among them. Nutrition plays a major role in an individual's overall health; psychological and physical health status is often dramatically impacted by the presence of malnutrition. Gujjar and Bakerwal women don't get proper and balanced diet which leads them to anemic in terms of iron deficiency. One of the main drivers of malnutrition is gender specific selection of the distribution of food resources. Maternal malnutrition has been associated with an increased risk of maternal mortality and also child birth defects. The author has carried out an empirical research on tribal women of J&K. But in the study he has not addressed that women are facing extreme poverty, illiteracy, women are not aware about their basic rights, suffering from domestic violence, inadequate health facilities, nutritional deficiency and so on.

**Khan, A. T. Hamid, W. et.al. (2021)<sup>15</sup>** has carried out qualitative and quantitative type of research on autonomy and decision making ability among Gujjar women of Kashmir. The main purpose of the study was to investigate the level of empowerment among tribal women in terms of their participation in the decision making process and to identify the factors that affect their level of participation. The authors admitted in the findings of the study that it can be inferred that although, Gujjar women are important workers both at home and outside, their level of empowerment in making themselves heard during the decision-making process is hardly satisfactory. The authoritarian male-dominated nature of the family necessarily invests decision-making powers in the male members of the family. They said that these women play a larger role in making decisions only in minor household matters. They remain mere spectators when decisions are being made on major issues. Thus, men make decisions not only for their family and themselves but were also arbiters in matters concerning women. They dominated women's lives, deepening women's marginalization and deprivation. To offset this dismal situation, some significant positive correlations were also found between women's role in decision-making and family size, age, type of family, level of education and employment. Gujjar women's fundamental problem still remains the centuries' old male attitudes of dominance and

power over women due to which women are unable to liberate themselves from the vicious circle of patriarchy. The authors reveal that for women to take part efficiently in social, economic, political as well as reproductive matters, for the improvement and progress of their community and of themselves, and for their empowerment, a friendly and favorable environment within the family must exist. Therefore, it is the right time to help them to come out of their homes by providing them quality education or skills in order to enable them to learn and earn through trade, entrepreneurship or a suitable vocation. The authors in the study has not suggested any policy to the policy makers for the upliftment of tribal women and they fails to explain why tribal women still lacking behind in this global era.

**Sahoo, A. (2014)<sup>16</sup>** in the study reveals that social change is incessant for its indispensability in human life. Change is the law of nature. No society could remain static and goes through a process of change. And tribal society is no exception to it. The dramatic changes in the economic and political environment of tribal populations had a profound influence on the social order prevailing among most of the tribes. Earlier many tribesmen used to live in clusters of villages with a completely homogenous population; today such areas of compact aboriginal populations 'have split up by the intrusion of numerous newcomers of different cultural backgrounds. The social order which used to regulate the interaction of tribesmen rooted in the same or related traditions could not withstand the presence of intruders motivated by aims and a value system entirely distinct from those of the indigenous population. The disturbance caused by this admixture of novel elements to the social scene is all the greater as the newcomers are almost invariably economically and politically more powerful, and in no way inclined to fall into line with the old order.

The author admitted that in areas where massive immigration of advanced populations has caused a complete fragmentation of tribal communities, next to nothing is left of the latter's indigenous authority system, but even where tribal villages have so far escaped the infiltration of outsiders, the effectiveness of traditional authority systems has sharply declined because of the tribesmen's increasing dependence on economic forces over which they have no control. Tribal society accordingly has made a shift from archetype to a contemporary society under the pressure of changing situation. Traditionalism got itself transformed to some extent under the current of modernity.

Contemporary society incorporates various social processes such as industrialization, urbanization, liberalization, privatization globalization etc. Among all those ongoing social processes, globalization as a process had its far reaching consequence within India and abroad. Globalization has its impact on local communities too. Globalization has affected every facet of tribal life ranging from social, cultural, economic to political spheres. Socio-economic organization of tribal underwent significant transformation under its effect. Tribals are affected more than the others (because their regions are rich in natural and mineral resources). So the tribal communities run the risk of greater marginalization than in the past. Local technology, culture and economy were delegitimized and under the influence of the new value system, the indigenous value system of the tribals got drastically changed. A change of culture is basic to the globalized economy and the tool used today is the information technology. The main value projected is consumerism. It is assumed that this is the only possibility and that there is no alternative. Thus, the culture importance than individualism. More and more of the limited natural, mineral and financial resources were monopolized by a few. This value system and culture stood in opposition to the tribal culture of equity and sharing. The process of transformation which has already begun with colonialism and “national development is getting more intensified with globalization. Globalization thus involves the systematic penetration and domination of the cultural life of the popular classes by the ruling class of the west in order to reorder (their) values, behaviour, institutions and identity. In this study the author has talked thoroughly about tribal transformation and he has also reveals that globalization has changed their lifestyle but methodological part is missing and he also fails to highlight the aims and objectives of the study which is very essential part of any research.

**Chowdhary, Musarat. (2014)<sup>17</sup>** in the study admitted that India is one of the country having a large concentration of tribal population. In this respect, it ranks second in the world and comes next only to Africa. There are 537 different tribal communities spread all over India. As far as Jammu and Kashmir is concerned, according to 2011 census, the Scheduled Tribe population was 14, 93,299, it recorded a growth of 1 percent and reflected as 11.9 percent ST's in state as compared to 2001 census in

which the tribal population was shown as 10.9 percent only. Thirteen tribes have been scheduled in respect of Jammu and Kashmir. One such tribe in J&K is Gujjar. In Jammu and Kashmir, Gujjars form the third largest majority in terms of their ethnic identity after the Kashmiri Muslims and Dogra Hindus.

The author further reveals that Gujjar women of Jammu and Kashmir form a distinct category. They share the backwardness of the Gujjar community and yet at the same time they also share the deprivation from which women suffer in Jammu and Kashmir. They form the lowest category in terms of the various indices of social and economic status. They live in utter deprivation due to poverty, illiteracy, early marriage, nomadic way of life, superstitions, traditional neglect and lack of awareness about welfare schemes mentioned by study conducted by tribal research cultural foundation (TRCF). In fact they are overburdened with work. Besides their responsibility of producing and marketing the milk products, they have the additional burden of running the family cooking for the household, tending the cattle and taking care of children. Besides the household work, they have to travel long distance to fetch water and fuel. The very life style they lead makes it imperative for them to be active throughout the day time without much time for rest and leisure. In addition to this many of them are also involved in secondary activities like collecting wood and forest goods for personal consumption or for generating income. He said that various schemes are launched by state and central government to uplift them socially, economically, educationally and culturally. The need of the hour is to make tribal Gujjar women aware of various initiatives taken for them and made them take full advantage of it. Policies like integrated child development program, Janani Suraksha Yojna, Kasturba Gandhi Balika Vidyalaya can go a long way in improving their socio-economic conditions. The author says that the problem faced by tribal Gujjar women like multifarious, the most crucial problems faced by them are overburdening with work outside and within domestic sphere, gender discrimination, loopholes in educational and economic policy etc. The author has remarkable contribution towards tribal people but he has not mentioned any suggestions in his article for improving the socio-economic conditions of nomadic Gujjar women.

**Socio-Economic Survey of Gujjars in Himachal Pradesh Official Report (2016)<sup>18</sup>**

compiled by Planning Department Government of Himachal Pradesh, Shimla reveals that the socio-economic and educational status of Gujjars in the state of Himachal Pradesh is not up to the mark. No doubt, a few families have achieved good education, majority of them still suffer due to illiteracy and poverty. There is widespread poverty, illiteracy and backwardness among the Gujjar population as is evident from the survey data. Immediate action and sincere efforts by the development agencies is required. It is the Government through its implementing agencies that should take up responsibility and initiatives to further plan for the betterment of Gujjar community and, thereby, for the development of the State and the Nation. The research team had the opportunity to interact with the Gujjars for a few months in order to study and analyze their socio-economic condition. On the basis of the data findings and observation of the field team, the following suggestions and recommendations are being made. The main objective of the report was to assess the socio-economic status of the nomadic Gujjars in Himachal Pradesh. Gujjars of Himachal Pradesh have traditionally been dependent on the livelihood strategies that revolved around rearing and management of buffaloes. It would also be an endeavor to explore into the possibility of their adopting alternative livelihood strategies that could improve and uplift their socio-economic status. Government policies are considered to be an important tool for improving the status of Scheduled Tribes. Gujjars, being a part of Scheduled Tribes in Himachal Pradesh, deserve access to the developmental programmes run by both the state and central governments, including the special programmes for tribal development. Previous surveys conducted on Gujjars reveal that economically, socially and culturally they are in a poor state in spite of various programmes of central and state governments running in the state. The report reveals that a number of development programmes, policies and projects have been implemented to improve the well-being of Gujjars, but several issues of their development need to be addressed. This is due to the nomadic culture and their habitation, which is located in remote villages. As a result they are deprived of various State and Central government schemes and programmes. As per this report it has been found that government is working for the upliftment of Gujjars in Himachal Pradesh but still their socio-economic, educational conditions are miserable. The



schemes launched for their upliftment is not successful at the grass root due to lack of transparency and awareness.

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# **Chapter-3**

## **Research Methodology**

### **3. Research methodology**

The methodology of the present study is as under:

#### **3.1. Statement of the problem**

The term tribe generally refers to territorial communities living in the relative isolation in foot-hills and forests. In simple words, it is said that a tribe is social group that shares common ancestors, beliefs, culture, customs and traditions and live in their own enclosed society. But over the past several decades lot of research work has been carried out to address the problems and challenges faced by tribal (Gujjar) in J&K. It has been found after several research work that extreme poverty, illiteracy, nomadic way of life are certain critical issues which are hovering over the bright future of lakhs of men as well as women belong to different tribes of the state. On the basis of earlier research work tribal women of J&K faces some critical issues like economic barrier, inadequate infrastructure, physical barrier, child marriage, conservative attitude of their parents towards education, lack of girl's schools, lack of hostel facilities, lack of suitable teacher and social discrimination. No doubt, government have launched number of schemes for the upliftment of tribal (Gujjars) in J&K like Mahatma Gandhi National Employment Generation Programme (MGNREGA), Prime Minister Employment Generation Scheme (PMEGS) and so on. But still due to isolation from the mainstream society they doesn't take benefit of such government schemes. It's found from the various studies carried out in the area of sociology that the health status of most of the tribal women in J&K is very poor. They are suffering from various diseases and domestic violence which adversely affect their health. They are not aware of their rights and schemes launched by the government for their upliftment, livelihood and education as they live in hilly/remote areas and are nomads moving from one place to another, they hardly get any information regarding such schemes. Neither any full time NGO work for them nor the government. Their progress shall remain a distant dream.

#### **3.2. The universe of the study**

The universe of the present study constitutes Kupwara and Kulgam district of Kashmir. Out of these two district (20 villages) were taken randomly. As per census 2011, Kupwara district has 113929 households, population of 870354 of which 474190 are males and 396164 are females. There are 0.12 percent scheduled castes (SC) and 8.08 percent scheduled tribes (ST) of total population in Kupwara district. In Kulgam district scheduled caste (SC) constitutes 0 percent while scheduled tribes (ST) constitutes 6.2 percent of the total population.

### 3.3. Sampling plan and design of the study

The sampling plan of the present study is based on a sample of 100 respondents selected through the stratified random and purposive sampling method from rural areas of Kupwara and Kulgam district of Kashmir. The descriptive research design was used to get information from the respondents within the study area and the information was collected through interview schedule. 10 villages from each district was taken for study and out of each village 05 respondents were chosen for study ( $5 \times 20 = 100$ ) which formed the sample of the study.

### 3.4. Techniques of data collection

A technique is a tool used for getting objective information about some social phenomenon. To carry out this study, the techniques of interview schedule and observation were used to get objectives and reliable findings. The relevant literature was used to reviewed and analyzed to provide some direction in drafting interview schedule. Several questions were framed on the basis of themes. Direct questions were put in very simple language so that they could be well understood by the respondents. The questions were arranged in a sequence from easier and general questions to more pointed ones. Care was also taken to avoid any influence by the contents of the preceding question upon the answers of the questions following them. The use of body language such as facial expression, gestures was given due importance. If the answer to the question asked was ambiguous and confusing, the supplementary question was asked. Both fixed-choice and open-ended question were put in the interview schedule. The final interview schedule consisted of three parts. Part I included questions based on the profile of the respondents; such as name, sex, age, occupation, marital status, residence, family type and educational qualification of the respondents. Part II included questions based on Mahatma Gandhi National Rural Employment Generation Programmed (MGNERGA) scheme Part III included questions based on Prime Minister Employment Generation Programme (PMEGP). In order to give a practical shape to the research, the researcher went for the pilot study and collected the data so that the researcher may arrive at an empirical conclusion about the given study. The researcher was not merely a data collection exercise along by using an interview schedule. All possible efforts have been made to maintain the validity and reliability of the fact required for the analysis.

### **3.5. Source of data collection**

The present study involved both primary and secondary source of data collection. For primary source, first-hand information was collected through interview schedule and observation in the field. The secondary source of information is based on books, Journals article review, official reports, etc, available on the topic. The facial expression, body language was given due importance and informal talks with the respondents helped in enriching the study. The American Psychological Association 5th ed. (APA) style was used in the present study for citation and references.

### **3.6. Focus of the study**

This is a micro study and the main focus is to examine the impact of various livelihood schemes on tribal (Gujjar) in Kashmir. The study examined the socio-economic conditions and impact of various livelihood schemes on tribal (Gujjar).

### **3.8. Objectives of the study**

The objectives of the study are as under:

1. To study the socio-economic conditions of tribal.
2. To study the impact of various livelihood Schemes on tribal.

### **3.9. Relevance of the study**

Tribal (Gujjar) women are still far behind in almost all the standard measure of development. Mainly due to poverty, backwardness, illiteracy and very low status of education and lack of awareness of the various government schemes and policies made for their upliftment the tribal women are not able to participate in the process of development. Therefore, this study is the first of its kind to understand the impact of various livelihood schemes on tribal (Gujjars) viz, the economic conditions. It is expected that by carrying out the study it will fulfill this academic gap and help the policymakers to frame a better policy for the upliftment of tribal in J&K.

### **3.10. Developing rapport with the respondents**

It was very important to encourage the respondents to answer or comply with the researcher's request. Development of rapport facilitated spontaneity of response and easy information flowed from both sides. For such development of rapport, the respondents were politely approached, made understand the purpose of the response collection and ensured that the ethical principles were followed completely. In the forefront of collecting the required data from the respondents, a thorough briefing with each respondent was undertaken, explaining them the nature and purpose

of the study, the scope and subject areas, as well as details on the research and they, were assured that no point during future analysis they can be identified. In this way, the researcher developed a rapport with the respondents and sought answers to questions put to them. An attempt was made to seek answers from the respondents individually and not in groups in order to avoid repetition of answers by respondents from each other.

### **3.11. Difficulties faced by the researcher**

This is an established fact that the collection of data is an arduous task requiring motivation, consistency, and patience. So the researcher also faced numerous difficulties while working in the field for the collection of data. Given the fact that women were busy with their agriculture work, house chores and sometimes they don't respond due to paucity of time, fear about their privacy. And their women feel a threat to their identity to provide exact information; the researcher had to adjust his time schedule so that he may convince the respondents to provide the required information. It was quite difficult to motivate the respondents to give their valuable time to the researcher. The difficulties were new and unexpected because a collection of data in the social sciences is itself a difficult task, requiring considerable patience and encouragement on the part of the research. It is always difficult for a researcher to convenience an ignorant person to cooperate knowing that it no way helps them monetary or in other forms, but only wastes their precious time, as they are busy in their daily routine work right from dawn to dusk. When the investigator visited their houses, the respondents have been often not readily available. Since some respondents were doing job and were usually at their offices, some were at their business shops, labourers were at their work spot or else. And after work, they came back exhausted and it was very difficult to meet them. The illiteracy of the respondents made the investigator to spend more time to explain certain facts in detail due to which there was a delay in getting the required data. The cooperation of the respondents in the collection of the data varied. Some of the respondents welcomed the investigator thinking that their report would provide more financial assistance to them. And some of the respondents were not ready to provide the family privacy to the investigator they thought that our privacy will be disclosed. The investigator had to spend a lot of time in extracting information and then classifying, tabulating and analyzing it and this process was quite enervating. Nonetheless, despite all these problems, the researcher managed to get the required data with the help of the Almighty God.

**3.12. Limitation of the study**

Although the present research was done with utmost care to study the impact of various livelihood schemes on tribal there is always a possibility of some factual errors, because of the fact that a sample can never actually represent the whole. This is why it is also possible that there may be some findings or conclusions which have limitations. Due to these limitations, the researcher can't be generalized to infer or form a final conclusion regarding tribal. However, it does not mean that this research has no significance at all. It has its own significance and can help in many ways in underlining the problems faced by the tribal (Gujjar).

**3.13. Aggregation and tabulation of data**

The interview schedule of 100 respondents was aggregated on according to age, occupation, income, etc. and tabulated afterward. The further aggregation and tabulation of data were done according to various sub-headings to have all related information needed for preparation for results.

**3.14. Data analysis**

The data collected during the field study was consolidated, analyzed and interpreted according to set themes and objectives of the study. The data was presented with the help of tables and figures. Finally, the explanation of the collected data paved the way for finalization of the study. The tabulated data were utilized for giving an explanation and interpreted in a way to arrive at a logical conclusion of the study. The data was treated and the conclusions were drawn on the basis of averages and percentages only. No specific statistical treatment was applied.



## **Chapter-4**

# **Findings of the study**

#### 4. Findings of the study

##### **The major findings of the study is as under:**

The findings of the study is based on the pilot study that was conducted in the month July, 2022. The major tools that were used during the pilot study included observation and face to face interaction with the respondents. Due to time constraint, the study was not carried forward. After analysing the responses of the respondents it has been found the present situation of Scheduled Tribes in Kashmir is grim and distressing. It was found that Scheduled Tribes in Kashmir are still lagging far behind in terms of education, economic status and other livelihood benefits provided by the Government as compared to the general population of the state. The literacy rate of the most populous tribe of the state i.e. Gujjars is very low as compared to other tribes of the state. The study depicts that out of 100 percent respondents, (40 percent) were literate and remaining (60 percent) were illiterate. Out of 40 percent, (12 percent) were primary pass, (15 percent) were secondary pass, (06 percent) were post-graduate (05 percent) were graduate and (02 percent) are enrolled in technical education. The data shows that the literacy rate among Scheduled Tribes is comparatively lower than the National average. Also, the findings of study depict that majority of the Scheduled Tribes are illiterate.

The study also reveals that the socio-economic conditions of the Scheduled Tribes inhabiting in Jammu and Kashmir are unpleasant and critical. Although, both Central and State Government has launched various Scheme for the upliftment of tribal's in Kashmir but the benefits of these Schemes do not reach at the ground level to the right person. The reasons are many but the major reasons are illiteracy, corruption, favouritism, lack of information about various government schemes and policies, poverty, etc. Another important observation made during the course of study was that the share of Scheduled Tribe or Scheduled Caste people in the total employment generated under Mahatma Gandhi National Rural Employment Generation Programme (MGNREGA) and Prime Minister Employment Generation Programme (PMEGP) Schemes has seen a sharp fall over last few years. Although, MGNREGA and PMEGP are considered to be important Schemes to eradicate poverty but in case of Scheduled Tribes it has turned out to be unsatisfactory. In case of other Social Groups the effectiveness of these Schemes in bringing changes in rural area specifically the deprived groups is still up to the standard.

Awareness and Mobilization Programmes can play a pivotal role in upliftment of Scheduled Tribes in Jammu and Kashmir. The study reveals that out of 100 percent, (70 percent) of the respondents admitted that there are other so many schemes about which the tribal people don't have any awareness. Effort to generate awareness about various Government Schemes is required. Also, a change in behaviour and attitude towards Scheduled Tribes by other Social Groups, role of community leaders and media can bring colossal upliftment. Little has been achieved; a lot is yet to be achieved in the area of tribal development. The efforts of both Government and Civil Society are required to enhance their cultural, economic and educational status. If economic, educational and health aspects are given adequate attention, then these factors may contribute to an increase in the decisionmaking abilities of the tribal women.

The benefits of the Schemes have merely reached to the rightful beneficiaries. The Schemes launched seems to be only on papers as their implementation and the expected results are far away. The government, NGOs, Local Media and Local Leaders can jointly make a difference by creating awareness among Scheduled Tribes about their rights and then getting familiar with their ground realities, needs and demands so as inclusion in mainstream society can be achieved through mutual cooperation and assistance.

It is found in the survey that most of the tribal (Gujjars) women as well as men are not well aware about the Government Schemes. Unemployment rate is increasing day by day due to lack of education, poor or no infrastructure available for Gujjars, lack of scholarships granted by the state government for education to poor tribal, lack of transparency in government jobs, influence and favouritism push tribal community in darkness.

The study depicts that 70 percent of the respondents admitted that they still face discrimination. It has been found in the field that majority of the Government Schemes work is still granted to male members and women are not allowed to work under these Schemes by their husband or other relatives due to conservative approach of family members. If the work is granted, they don't get equal wages from the concerned authorities. The women face discrimination as they very less opportunity to work under Government Schemes like, MGNREGA, PMEGP, SGSY and so on. While, carrying out field research majority of the tribal (Gujjars) i.e. (55 percent) admitted that they are ignored and don't get opportunity to work under Government Schemes like MGNREGA and PMEGP. Out of 55 percent, (29 percent) admitted that they got work in 2005-2009. Whereas, (14 percent) in 2010-2014 and only (12

percent) got work in 2015-2019. The study reveals that very less work has been granted in the year 2020-2021. It is very unfortunate that majority of the respondents i.e. (80 percent) admitted that they have not availed any benefit from Government Schemes in the year 2022. No doubt, in the previous year Covid-19 and lockdown has drastically impacted on the economy of the country, the Scheduled Tribes have been impacted very badly. The Government should initiate Policies for Tribal people so that the life and their survival become easier.

# **Chapter-5**

## **Conclusion & Suggestions**

## 5. Conclusion

After the interpretation and analysis of data the research concluded that the Scheduled Tribes people of Kashmir are passing through different developmental stages; some are willing to participate and some remain indifferent to the initiatives taken by government and non-government agencies. The Scheduled tribes are living a miserable life even in contemporary times either because these tribes are not able to get benefits of Welfare Schemes provided by the government or due to their indifferent approach and disinterest. There is a dire need to explore causes for economic, social and educational backwardness of the tribes who live in the far-flung and difficult mountain terrains. Also there is a need to develop a mechanism to address their problems. As our country is a democratic country and it is expected from a democracy that all the sections of people get equal access, participation and opportunities towards development. The constitution guarantees that every citizen should have equal rights and no tribe can be neglected in terms of social equity, economy and education. As mentioned earlier, the Scheduled Tribes occupy a lower position in education achievements. Most of the tribal's have education up to primary level followed by secondary level. The most alarming problem is that a significant portion of sample population was illiterate. This problem gets further aggravated by virtue of less connectivity and sparse population. Opening up of schools at primary or secondary level in these localities with proper monitoring can play an important role in the overall educational upliftment of these people. Though tireless efforts are being made through various NGOs and Government Institutions still many mile stones are yet to be achieved. It is recommended therefore, that a special drive for educational upliftment of Gujjar tribe should be carried out. There is a need to formulate policies and programs that are necessary to bring about improvements in tribal education. There is a need to bring about improvements in teaching-learning methods, infrastructure, facilities, and overall environment of teaching and learning. Apart from education, it is essential for the tribal communities to generate awareness in terms of modern and innovative methods of livelihood to enhance their overall quality of life. The findings of this study further reveals a shift in the approach (focus on Scheduled Tribes) is the need of hour for overall development of the Scheduled Tribes. Although, they are still far behind in almost all the indicators of the Development, but through awareness programmes and sensitization the conditions can be made better. If economic, educational and health aspects are given adequate attention, then these factors may contribute to an increase in the decision making

abilities of the tribal population in general and tribal women in particular. Moreover, if efforts are made to make women educated it will enhance the overall condition of household.

### **Suggestion of the study**

The suggestions and policy measures necessary to be taken for the overall development of tribal (Gujjars) are discussed as under:

1. The findings of the study reveals that majority of the tribal population are not aware about the Government Schemes meant for their upliftment and welfare. They have been deprived by other social groups in the past and are neglected in present as well. It is therefore, recommended that Government should initiate awareness campaigns in far flung areas to make tribal (Gujjars) knowledgeable about Government Schemes intended for their welfare.
2. The study reveals that majority of the tribal acknowledged that they don't avail the benefits of Government Schemes due to favoritism, corruption and influence. It is, therefore recommended that Government must take strict legal action against corrupt officials and bring transparency at the ground level.
3. It is found from the survey that tribal (Gujjars) are still facing hardships to avail the educational facilities. It is, therefore, recommended that "Tribal Specific Schools" should be opened to educate the Scheduled Tribe children. Also the fee needs to be evaded in schools, free textbooks and school uniforms must be provide to these children, construction of schools closer to these communities must be also given attention, Increase in admission quota in schools, colleges and professional institutions for tribal students.
4. It is found in the study that tribal (Gujjars) faces discrimination, social inequality and are considered inferior by mainstream society. It is, therefore, suggested that the government should promote policies and programmes that will enhance inclusion thereby protecting them from Social Injustice and all other forms of exploitation.
5. The findings of the study revealed that there is a delay in providing wages earned under MGNREGA work. It is therefore recommended that there should be timely payment of wages so that the laborers can fulfill their daily based needs. Also, it was found that the wages under MGNREGA scheme given to beneficiaries are not sufficient. It is therefore, suggested that payment of wages should be done according to nature of work.

