

## **Project Report**

### **Documentation of Tribal Culture of Jammu and Kashmir**

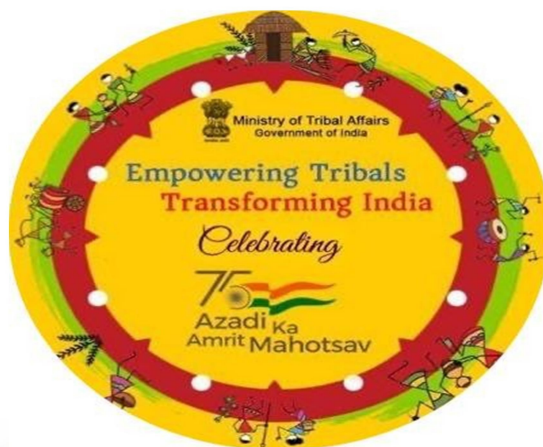
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## **Main Highlights**

- 1. Synopsis (Page no. 3-5)**
- 2. Chapter 1. Introduction, Origin, and Ethnic identity of the Tribes of Jammu and Kashmir. (Page no. 6-18)**
- 3. Chapter 2. Social Formation, Customs and Traditions of the Tribes. Page No. 19-22)**
- 4. Chapter 3. Religious beliefs, Festivals, Marriages, Folk Dance, Dresses and Ornaments, Foods, Art and Architecture, Occupations. (Page No. 20-29)**
- 5. Chapter 4. The culture of the Transhumance. (page No. 30-34)**
- 6. Chapter 5. Tribal Cultural Heritage and Sustainable Development Goals (Page No. 35-40)**
- 7. Chapter 6. Conclusion and Recommendations. (Page No. 41-48)**
- 8. Acknowledgement. (Page No. 49)**
- 9. Some Glimpses of Tribal Life in Photos. (Page no. 50-63)**

# **Synopsis**

## **Documentation of Tribal Culture of Jammu and Kashmir (Tangible and Intangible)**

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### **Introduction**

Jammu and Kashmir have been, for time immemorial, the epicentre and confluence of various civilizations and nations with their distinctive arts, customs, social behaviour and other manifestations. Since prehistoric times the people in Kashmir were engaged with Transhumance, substantiated by the evidence at the Neolithic Sites of J&K. Nilmatpurana and Rajatarangini, the two earliest literary sources, mention the indigenous people and their socioeconomic and cultural lives. J&K being at the crossroads of ancient trade and migration routes in Central Asia and South Asia, it has been the meeting point of various cultures such as the Prehistoric, the Semitic, the Greek, the Buddhist, the Hindu and the Muslim. All these nations and races still exist in the form of their intangible and tangible cultural heritage in Jammu & Kashmir with the distinctive feature of not merely as stages of history but are living as co-existent forces.

The Tribal Culture of J&K is the package of cultural asset that these people have created and maintained in the form of values, norms, cultural traditions, beliefs, knowledge, oral traditions, festivals, forms of expressions, performances like music, dance, arts and crafts, social practices, rituals, customs, knowledge, attire, food, language, tools and equipment, art and architecture, etc. Tribal Culture is the expression of and distinctiveness in their social organization. Gujjars and Bakarwals is the third largest Community in the state of Jammu and Kashmir. The UT has five big Sub-Tribe of Gujjars which include: Banhara / Dodhi Gujjars, Bakarwal Gujjars, Alahiwal Gujjars, Kanhari Gujjars, and Semi-nomad Gujjars.

### **Need of Documentation of Tribal Culture**

Preserving and protecting cultural heritage is an essential human right according to Article 49 of the Indian constitution. And the U.N. Declaration of Rights of Indigenous people in Articles 8, 11, 14, 15 and 31, Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, works of literature, designs, sports and traditional games and visual and performing arts. They

also have the right to maintain, control, protect, and develop their intellectual property over cultural heritage, traditional knowledge, and cultural expressions.

The motive of this project is to develop awareness about the value of cultural heritage through the process of documentation to create a path of social valorization of art and culture as tools of inclusion, growth and pride. UNESCO has already declared tribal people as 'indigenous people' and these people are custodians and practitioners of unique cultures and relationships with the natural environment. They embody a wide range of cultural diversity.

Documentation of Tribal Culture is the preservation of tangible and intangible heritage through recording, writing or documenting, audio and videography. Because the tribal culture is the unique expressions and identities that require recognition, value, and to be recorded/conserved. Preservation of the tribal culture is essential because it is these social groups' identity, history and heritage. The tribal perceptions, thoughts, food habits, daily lifestyles, dresses, festivals, rules and rituals, traditional medicines, the eco-friendly nature-related culture etc., are all deteriorating due to the impact of modernization.

### **Area of Study**

The project's first phase will be based on the study of two districts of Jammu division viz. Rajouri and Poonch.

### **Aims and Objectives**

- To explore, analyze and document the various forms (Tangible and Intangible) and status of the Tribal Culture in J&K;
- To study the change and continuity of tribal culture in the study area with special reference to the impact of Transhumance and seasonal migrations;
- To study the intensity of acceptance and popularity of tribal culture as per UNESCO guidelines;
- To predict logical and strategic mechanisms for enhancing the practice of tribal culture;
- To suggest tenable strategies for enshrining, promoting and propagating tribal culture.

### **Methodology**

The standard documentation methods and techniques will be employed to record the authentic tribal culture of J&K, which include;

- The field survey of the study area through ethnographic study and participation in their social practices and gatherings;



- Living with the Tribal population of the study area to observe and experience their culture;
- The interview and photography method will also be followed by visiting the study area.

## **Chapters**

The present study is proposed to study under the following chapters:

- Chapter 1. Introduction, Origin, and Ethnic identity of the Tribes of Jammu and Kashmir.
- Chapter 2. Social Formation, Customs and Traditions of the Tribes.
- Chapter 3. Religious beliefs, Festivals, Marriages, Folk Dance, Dresses and Ornaments, Foods, Art and Architecture, Occupations
- Chapter 4. The culture of the Transhumance.
- Chapter 5. Conclusion and Recommendations.

## **Conclusion**

The traditional culture of the tribes of J&K can be viewed as a relic in the modern world. So it is the need of the hour that tribal cultures and traditions need to be documented and preserved. These are our indigenous cultures and traditions; if we do not take the effort to preserve them, we will lose a life that was once an integral part of our everyday existence. The goals should be to let people develop along the lines of their ingenuity, avoid imposing anything on them and encourage their traditional art and culture. There is a need to protect and promote these tribal traditions, or they will be lost forever. The customs, folklore, art, history, tradition and the awareness of indigenous knowledge should be preserved so that the future generation will not be deprived of this unique culture and social heritage.

# Chapter 1.

## Introduction, Origin, and Ethnic identity of the Tribes of Jammu and Kashmir

### Introduction

This chapter is a serious attempt to identify and understand different definitions for the term 'tribe'; identify characteristic features of a tribe; examine current debates on the nomenclature of a tribe; examine the distribution patterns of tribes in India; classify tribes on the basis of types of activity - migrant, hunting-gathering and cultivating; and develop an understanding of the lifestyles of tribes in Jammu and Kashmir. In addition, this chapter shall try to trace and introduce the Origin and ethnic identity and types of the tribes of Jammu and Kashmir. Moreover, this chapter will introduce in detail the study area – District Rajouri and District Poonch.

India is a country with vast cultural, linguistic, religious and ethnic diversity. Diversity gives India her unique character in terms of cultural wealth. An important feature of Indian society is its stratified structure that organizes society into hierarchic caste groups, solely determined by birth.

However, there is another large section of population which falls outside the purview of the caste-based structure of society. This section consists of 'tribals' or 'indigenous people' – a term that is widely used and accepted in international circles. In India, tribals are popularly known as *Vanajati/ Vanvasi* (forest dwellers), *Pahari* (hill dwellers), *Adimjati* (original inhabitants), *Adivasi* (first settlers), *Janjati* (folk people) and *Anusuchit Janjati* (scheduled tribes).

Jammu and Kashmir in terms of Socio-cultural diversity can be called as 'the mini-India' as it is inhabited by various ethnic groups, races speaking different languages, practise various religions that have influenced the cultural ethos and mode of life of the people of this region. The Anthropological survey of India has studied one hundred and eleven ethnic communities/ groups in Jammu and Kashmir under its 'People of India' project. The various ethnic groups of the Jammu and Kashmir State though intermingled have their areas of high concentration. For example, Kashmiris are mainly concentrated in the valley bottom; Dards occupy the valley of Gurez; Hanjis are confined to water bodies of Kashmir; Gujjars and Bakarwals are living and oscillating in the kandi areas. The Gujjars and Bakarwals is the third largest ethnic group in Jammu and Kashmir. They are the state's most populous scheduled tribes. The Gujjars and Bakarwals make up around 11.9 percent of the population of the U.T. Almost all Bakarwals and many Gujjars are nomads.

## **Cultural Characteristics of the Gujjars and Bakarwals**

This project in the coming chapters is going to highlight by documenting the both tangible and intangible cultural characteristics of the tribes of Jammu and Kashmir. The cultural characteristics of the Gujjars and Bakarwals of Jammu and Kashmir will be discussed under the following headings: Social Formation, Customs and Traditions of the Tribes. Religious beliefs, Festivals, Marriages, Folk Dance, songs and Stories, Art and Architecture, Dresses and Ornaments, Foods, Occupations and Transhumance, Language and other Social Customs, Family Structure, and Migration Patterns etc.

### **Definitions and Characteristics of a Tribe**

Over the centuries, a host of anthropologists, sociologists, administrators and social workers have put forward various definitions for the term 'tribe'. However, there is a lack of consensus regarding the concept and definition of this nomenclature. Some of the prominent definitions are discussed below.

The Imperial Gazetteer of India states that "a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and not usually endogamous, though originally it might have been so."

Piddington defines tribe as "a group of people speaking a common dialect, inhabiting a common territory and displaying certain homogeneity in their culture."

Hoebel defines tribe as "a social group speaking a distinctive language or dialect and possessing a distinctive culture that marks it as different from all other tribes. It is not necessarily organized politically."

E.B. Taylor in the Dictionary of Anthropology defines tribe as "a social group usually occupying a definite area, with a dialect, cultural homogeneity, and unifying social organization. It may include several sub-groups such as 'sibs' or villages. A tribe ordinarily has a leader and may have a common ancestor, as well as a patron deity. The families or small communities making up the tribe are linked through economic, social, religious, family or blood ties".

D.N. Majumdar defines tribe as "a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditarily or otherwise united in language or dialect, recognizing social distance with other tribes or castes without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs, and above all conscious of a homogeneity of ethnic and territorial integration." He opines that a tribe has a traditional territory and emigrants always refer to it as their home. Even though all

the members of a tribe may not be related by blood to each other, kinship operates as a strong regulative and integrating principle. Politically, the tribes of India are under the control of the State governments, however, within themselves there exist many self-governing bodies. Joint ownership of property and the presence of 'dormitory institutions' are some of the unique features of tribes of India.

Ralph Linton defines tribe as "a group of bands occupying a contiguous territory or territories and having a feeling of unity derived from numerous similarities in culture, frequent contact and a certain commonality of interest."

I.M. Lewis states, "Ideally, tribal societies are small in scale, are restricted in the spatial and temporal range of their social, legal and political relations, and possess a morality, a religion, and world-view of corresponding dimensions.

Characteristically too, tribal languages are unwritten and hence, the extent of communication both in time and space is inevitably narrow. At the same time, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society."

Thus we see that the standardization of the definition of 'tribe' is next to impossible.

### **Characteristic features of tribes**

From the definitions given above, the characteristic features of a tribe can be inferred as a social unit with:

- a definite territory or a claim to occupying a common territory
- a common name
- a common dialect
- a common culture
- a shared behavioural pattern of an endogamous group
- common taboos
- existence of distinctive social and political systems and
- economic self-sufficiency

### **Origin and Ethnic Identity of the Tribes of Jammu and Kashmir**

The Gujjar are an ethnic group in India, Pakistan and Afghanistan. Alternative spellings include Gurjara, Gujjar, and Gurjar. The spelling Gurjara or Gurjar is preferable to the rest. The Gujjars (Go= Cow) tend cattle (mainly buffaloes) and the Bakarwals (Bakri= Goat) herd sheep. Very large sections of the Gujjars have permanent homes and are not nomads. They are part of an all-India community that is mostly Hindu. However, in Jammu and Kashmir and the neighboring areas of

Pakistan and Pakistan occupied Kashmir (and to an extent, in Himachal Pradesh, Uttarakhand and north Punjab) all Gujjars and Bakarwals are Muslims.

"The Bakarwal" is derived from the gojri/Urdu/Punjabi/dogri terms, "Bakra" meaning goat or sheep and "wal" meaning (one who takes care of). Essentially, the name "Bakarwal" implies high altitude goatherds/shepherds. The Bakarwals (dhangars) belongs to the same ethnic stock as the Gujjars, and inter marriages freely take place among them. The Gujjar and Bakarwal tribes are the most famous, unique and significant ethnic group among the nomadic pastoral tribes prevalent in Jammu and Kashmir. Gujjars of Jammu and Kashmir are supposed to have come from Rajasthan and adjoining areas of Gujrat and Kathiawar because they became victim of severe famine in their previous homeland. However, it is believed by the researchers that they have entered Jammu and Kashmir into two waves; one directly and other after some spell of settlement on Pathiawar plateau in Punjab of undivided India and Pakistan. Most of them settled along the old Mughal route in Sialkot, Gujranwala, and Jhelum in Pakistan and in Bhimber, Nowshera, Kalakote, and Rajouri to Kashmir via Shopian through Mughal Road and over the hills from Poonch to the district of Baramulla and Muzafarabad.

Traditionally Rajouri and Poonch has been their citadel, followed by Reasi and Jammu districts. In kathua district the Kandi area is occupied by the Bakarwals during the winter, when they return from the high altitude pastures. They are dependent largely on cattle, goat, sheep and horse keeping. The Gujjars are divisible into two groups, first those who practice Transhumance and oscillate with their reward (herds) between the alpine pastures (Margs) and the low altitudes of the Siwaliks and the Jammu plains. Secondly, the sedentary Gujjars who settled in most of the villages situated along the annual routes of migration. These sedentary Gujjars claim a common and collateral ancestry. History tells us that these nomadic people used to rule North India at some time. Rajatarangini reveals that Gujjars used to rule over the states and surrounding areas of Kashmir valley. With reference to history of Rajasthan, it has been revealed that Gujjars had been the residents of Jammu and Kashmir since the third century C.E. to fifth century C.E. The Muslim Gujjars and Hindu cousins still live in Rajasthan and Gujarat, especially in the Kathiawad. They speak the same language (Rajasthani) and look similar. Therefore, the Himalayan Gujjars could well have migrated from these parts of Western India to the Himalayas, perhaps in the 6th and 7th centuries common era. However, some scholars are of the view that Gujjars entered Jammu and Kashmir in the tenth or eleventh century. History tells us that Gujjar entered India in fifth century C.E. Along with Huns, and they are one of the communities of Central Asia. According to English scholar Kennedy, Gujjars used to worship Sun so they entered India from Iran.

Mr. V.A.Smith is amongst those scholars who believe that Gujjars are locals. Expert anthropologist Dr. Cornik has said that through research it has been found that there is no major difference between the faces of Gujjars with that of ancient Indian communities. A big chunk of scholars, agree that the Gujjars actually have come from Georgia, which is located in Russia and is often called as Gurjistan.

According to some legends, the Gujjars are descendants of Dravidians. The Gujjars have a glorious past. However, there is not unanimity among the social scientists about their Origin and arrival in India. Some historians believe that they are the original inhabitants of India, while the other school of thoughts says that they originally belong to Central Asia and were the part of Scythian (uchi) tribes. Due to disturbances in Central Asia in ancient times, they migrated to India in between 3rd to 6th Century C.E. through Bolan Pass and Koh-Suleiman Range. They were known with the different names from time to time like Gurjara, Kharzera, Khazar, Gujjara, Gurjar and Gujjar.

According to J.K.Kennedy the Gujjars who are predominantly settled in Jammu and Kashmir, were sun worshipers. This may imply that the original home land of the Gujjars was somewhere in Russia, where the cult of sun worship was prevalent. In Ramayana, it is mentioned that a war was fought among demons and gods. Gurjars fought against demons under the leadership of king Dasharatha. In Mahabharata war also Gurjars fought and later on along with lord Krishna migrated from Mathura to Dwarka, Gujrat. J.K. Kennedy is of the same view in his book named "Krishna Christianity and the Gujjars" whose references were reproduced in the journal of the Royal Asiatic Society, 1907. He subscribes the view that the cult was almost beyond question, introduced into India by nomads from North, very probably by the Gurjaras. No doubt, the modern Gujjars, even those who have retained their creeds, have lost all recollections of any special devotion to the cult of Krishna, and they are now prominent in the traditions of the Ahirs, but certain groups of the Ahirs, too, appear to be of Gurjara origin.

Mr. Ibetson writes in Punjab Ethnography about these Gujjars that: "It has been suggested, and is, I believe, held by many, that Jats and Gujjars, and perhaps Ahirs also, are all of one ethnic stock; and this is because there is close connection between them. Mr. W.A.Forbes gives his assertion in his memorandum of the castes of Meerut that the Gujjars have sprung from the same root as the Jats. Mr. W.Corrk in his book entitled the "Tribes and the Castes of the North-West Provinces and Oudh", that the traditions of the tribe give little information as to their Origin and history.

A.R. Khan in his book "Kashmir Land And People" has mentioned that, "Gujjars have been the inhabitants of Georgia, a territory lying between the black sea and the Caspian sea, who left their territory under certain compulsions and through Central Asia, Iraq, Iran and Afghanistan crossed the Khyber pass to enter into the Indian

subcontinent, and settled in Gujrat wherefrom they migrated to Punjab, Kanghan, Swat, Hazara, Gilgit and the valley of Kashmir.

Anthropological surveys of India have authenticated this perspective. Dr. Huthi of Georgia paid a visit to India in 1967 and studied the Gurjars living in northern India. He has stated that there are Georgian tribes among the Indian Gujars, because their accent, their dress, and their bullock carts resemble those of Georgians. Oral traditions of the tribe and some archaeological evidences (particularly cultural and phonetic) suggest that the word Gujar is a derivation of Gurjara and sounds like "Gurjiya/Georgia" (Gurjiya or Gurjistan being the Persian name of Georgia) - indicating that the Gujar tribe is partially of Caucasian/Central Asian origin (Georgia- Chechnya etc.). Dr. Huthi is of the view that they came to India when Timur held a reign of terror over them, and consequently they settled here. They came here to protect their lives and religion, and called themselves by the Persian word of "Georgian", "Gurjis". Later this word was presumably changed into "Gurjar" or "Gujur" (particularly in Afghanistan).

General Cunningham, a British Raj scholar in the Archeological Reports II, and A.H. Bingley wrote that the Gujjars' ancestors were the Kushan/Yachii or Tocharians of Indo-Scythian tribe of the Eastern Tartar community (also erstwhile Soviet Union). The Tartars are a Turkic people. Tareekh-e-Kokaz writes that Gujjars have come from Turkistan, and they are descendents of Noah. They are of the view that the word Gujar is derived from "Garji" who was descendent of Noah. A 2009 C.E study conducted by the "Tribal Research and Cultural Foundation", under the supervision of Gujar scholar Dr. Javaid Rahi claimed that the word "Gujjar" has Central Asian Turkic Origin, written in Romanized Turkish as "Gocer". Study claimed that according to the new research, the Gurjar race "remained one of the most vibrant identities of Central Asia in Third Millennium BCE. According to Cunningham, about a century before Christ, their chief conquered Kabul and the Peshawar country, while his son, Hima Kadphises, so well-known to the Numismatologist, extended his sway over the whole of the upper Punjab and the banks of Jamuna as far down as Mathura and the Vindhya and his successor, the no less familiar King Kanishka, the first Indo- Scythian Prince, annexed Kashmir to the kingdom of the To-chari. This To-Chari is the Kaspeiroei of Ptolemy, and in the middle of the second century of our era, Kaspeira or Multan was one of their chief cities.

According to Scholars such as Baji Nath Puri, Mount Abu (ancient Arbuda mountain) region of present-day Rajasthan had been the abode of the Gurjars during the medieval period. The association of the Gurjars with the mountain is noticed in many inscriptions and epigraphs, including Tilakamanjari of Dhanpala. The Gurjars migrated from Arbuda mountain region and set up one or more principalities in Rajasthan and Gujrat as early as the sixth century C.E. Whole or a large part of Rajasthan and Gujrat had been long known as Gurjaratra (country ruled or protected

by the Gurjars) or Gurjarabhumi (land of the Gurjars) for centuries prior to Mughal rule.

The historical view related to Gujjars is very interesting. When Roman invaded Greece for the first time, the Community which countered them was Gracia, located on the borders of Greece. Romans called them Grexie, Greece, Gruj, which later became Gurjar and eventually came to be called Gujjar. Colonel Tort argues that Gujjars are not descendants of Turkey or Arabs. He links them to a huge empire. In "Rajasthan History" Colonel Tort states that Gujjars are Greek and the word Gujjar or Garjar is of Greek Origin.

### **Distribution of the Gujjar-Bakarwal Population**

Gujjars and Bakarwals is the third largest Community in the state of Jammu and Kashmir. They constitute 11.9 per cent of the total population in the U.T., according to the census of India, 2011. Gujjars and Bakarwals population is highest in the Jammu region, followed by the Valley of Kashmir. The districts which are highly concentrated by the Gujjars and Bakarwals are Poonch, Rajouri, Anantnag, Udhampur, Kupwara and Srinagar. Kupwara district has 3 per cent of the Bakarwals population, followed by the Rajouri district having 2.72 per cent of the Bakarwals population, according to the census of India, 2011.

In contrast, Udhampur has 1.31 per cent of the Bakarwals population. If we look at the Gujjars population, the highly concentrated districts as far the Gujjars population is concerned are Poonch with 39.34 and Rajouri with 30.31 per cent. Udhampur has 11.16 per cent, and Anantnag has 7.14 per cent Gujjar population. Rajouri and Poonch are highly concentrated because these districts have more pasture lands which favour their livestock for grazing purposes.

In the Jammu region, they are more in number than in the valley of Kashmir because the Jammu region is mostly a mountainous area with many pasture lands on the Siwaliks and its PirPanjal ranges, which attracts the Gujjars and Bakarwals to settle here.



### DISTRICT-WISE DISTRIBUTION OF ST POPULATION IN J&K as per census 2011

S. No	District	ST Population	%age out of Total ST Population
1	Jammu	69193	4.63
2	Samba	17573	1.18
3	Kathua	53307	3.57
4	Udhampur	56309	3.77
5	Reasi	88365	5.92
6	Doda	39216	2.63
7	Kishtawar	38149	2.55
8	Ramban	39772	2.66
9	Rajouri	232815	15.59
10	Poonch	176101	11.79
11	Srinagar	8935	0.60
12	Ganderbal	61070	4.09
13	Badgam	23912	1.60
14	Anantnag	116006	7.77
15	Kulgam	26525	1.78
16	Pulwama	22607	1.51
17	Shopian	21820	1.46
18	Baramulla	37705	2.52
19	Bandipora	75374	5.05
20	Kupwara	70352	4.71
21	Leh	95857	6.42
22	Kargil	122336	8.19
	<b>Total</b>	<b>1493299</b>	<b>100</b>

Table 1. Source: Census 2011, Office of the Registrar General of India

#### Study Area

In the first phase, the study area for this project includes the districts of Rajouri and Poonch of the Jammu division. The culture of the tribes in both districts will be studied, analyzed and technically documented through both intensive and extensive field surveys. As per the census of 2011, the total tribal population of District Rajouri is 15.59% and 11.79% in district Poonch.

#### District Rajouri

The total area of the district Rajouri is 2630 Sq. km with a total population of 642415 persons. The district comprises the sub-district Sunderbani, Nowshera, Kotranka,

kalakote & tehsils are Rajouri, Darhal, Sunderbani, Budhal, Kotranka, Khawas, Manjakote Nowshera, Thanamandi, and Kalakot. The land is mostly fertile and mountainous. Maize, wheat and rice are the area's main crops and the main irrigation source is the river Tawi, which originates from the mountains of Pir Panjal. The Line of Control lies to its west, Poonch to its north, the Reasi district to the east and the Jammu district to its south. The northern parts of the Rajouri district are in the Pir Panjal range, especially the Thanamandi and Darhal tehsils. However, The Rajouri Tawi River (also called Naushera Tawi) and its many tributaries flow through the mountain valleys, making them habitable. The Ansi River similarly waters the Budhal tehsil.

In the south, there is a wide valley between the Tain Dhar and Kali Dhar ranges (part of the Outer Hills of Himalayas), which is called either Naushera valley or Lam-Khuiratta valley. There is a lower range called Koti Dhar between these two ranges, which divides the valley into two parts. The Line of Control between the Indian-administered and Pakistani-administered Kashmir regions runs along the southern Kali Dhar range for part of the way and the Koti Dhar range for the rest.

The old Mughal Road into the Kashmir Valley used to come up from Bhimber, and pass through the Naushera and Rajouri towns to the Pir Panjal Pass. The Line of Control now cuts this off. Also cut off is the roadway between Sunderbani and Kotli, which used to run in the Lam-Khuiratta valley.

According to the 2011 census Rajouri district has a population of 642,415. This gives it a ranking of 518th in India (out of a total of 640). The district's population density is 235 inhabitants per square kilometre (610/sq mi). Its population growth rate over the decade 2001–2011 was 28.14%. Rajouri has a sex ratio of 863 females for every 1000 males. (which varies with religion), and a literacy rate of 68.54%.

Though Urdu and English are the main mediums of instruction, the main native languages are Pahari-Pothwari and Gujar. Pahari is mainly spoken by the Malik community, which forms a majority of Darhal Malkan. Gujar is mainly spoken by the Gujjar and Bakarwal, which contribute much Muslim population of Rajouri. Kashmiri and Dogri are both spoken by small minorities.

### **District Poonch**

Poonch or Punch (Prunch in Kashmiri) is a district in Jammu and Kashmir, India. With headquarters in the town of Poonch, it is bounded by the Line of Control (boundary between Indian and Pakistan administered Kashmir) on three sides (north, west and south). Poonch district has a total area of 1,674 square kilometres (646 sq mi). The district is bordered by Kulgam district, Shopian district and Budgam district in the east, Rajouri district to the south and Baramulla

district and Haveli district, Pakistan administered Jammu and Kashmir to the north and Poonch district, Pakistan administered Jammu and Kashmir to the west.

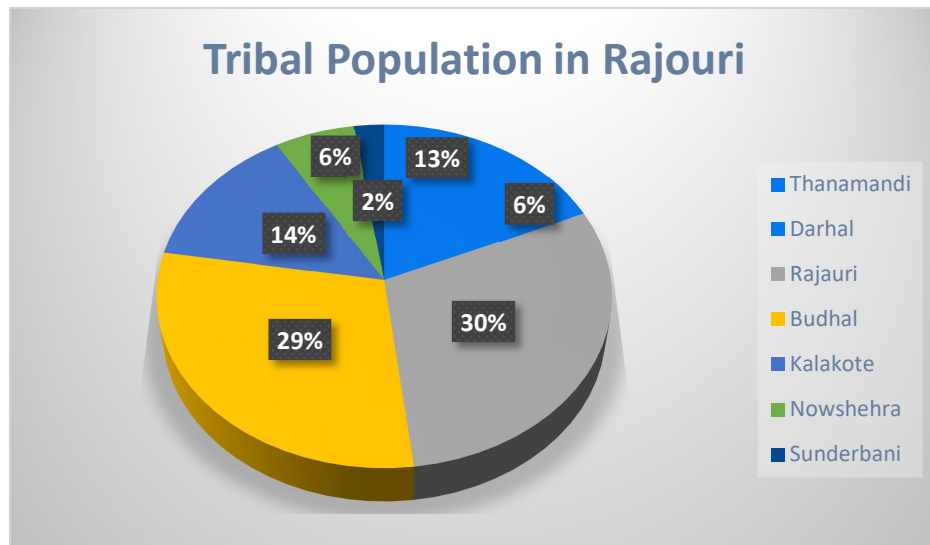
The district headquarters is in the Poonch city. Mr Inder Jeet is the current District Magistrate. Presently, district Poonch in Jammu and Kashmir is divided into six tehsils including; Haveli Tehsil, Mandi Tehsil, Mendhar Tehsil, Surankote Tehsil, Mankote Tehsil, Balakote Tehsil

According to the 2011 census Poonch district, India has a population of 476,835, roughly equal to the nation of Suriname. This gives it a ranking of 548th in India (out of a total of 640). The district has a population density of 285 inhabitants per square kilometre (740/sq mi). Its population growth rate over the decade 2001-2011 was 27.97%. Poonch has a sex ratio of 893 females for every 1000 males (which varies with religion), and a literacy rate of 68.69%. The district is 90.45% Muslim.

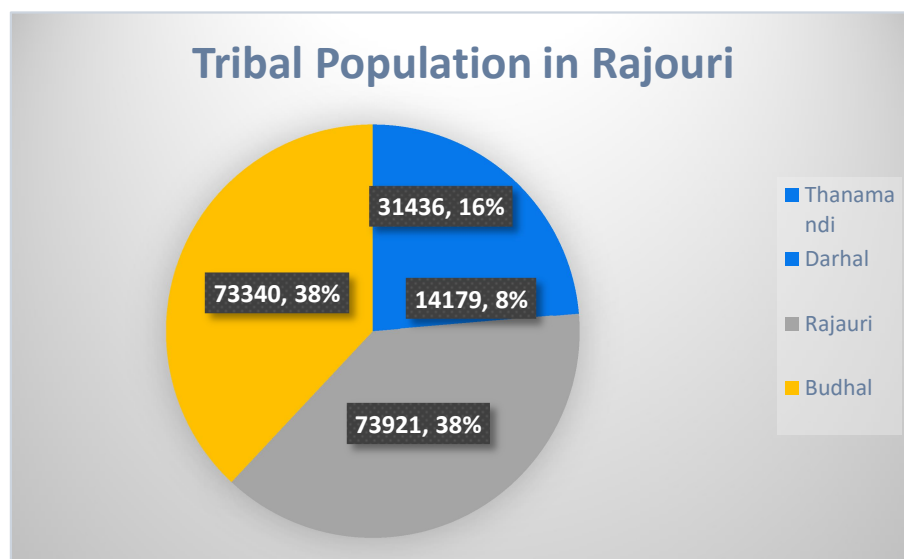
Resident ethnicities include Gujjars, Bakerwals, Jatts, Mughals, Syed, Punjabis, Pahari-speaking people, Kashmiris and Rajputs. Mostly reside on the slopes of mountains. The inhabitants typically cultivate small plots of land, and own some cattle. Gujjars and Bakerwals (nomadic tribes) speak Gojri, apart from Kashmiris the rest of the population speak Pahari-Pothwari, Poonchi, Kaghani besides Punjabi and only a minuscule population may be speaking Dogri.

### **Distribution of Tribal Population in District Rajouri and District Poonch**

The spatial distribution of ethnic groups and tribal populations, their settlements, and human occupation are the important aspects of understanding human geography and culture. Gujjars and Bakerwals largely inhabit the district of Rajouri (the area under study). The society of Gujjars in J&K possesses a unique character of seasonal Transhumance.



**Chart 1.** The percentage of Tribal population in Tehsils of District Rajouri (Source: [tribalaffairs.jk.gov.in](http://tribalaffairs.jk.gov.in))



**Chart 2.** The distribution of Tribal Population in District Poonch (Source: [tribalaffairs.jk.gov.in](http://tribalaffairs.jk.gov.in))

## Conclusion

In this chapter we have tried to discuss the concept of Tribe and the possible Origin of the Gujjar and Bakarwals of Jammu and Kashmir in the light of various theories. In Jammu and Kashmir their migration took place during the drought and famine periods in Rajastahn and Gujrat. In the demography section we have seen that they are in majority in the Jammu Province of the U.T. due to rich resources of pasture lands. They have distinct culture which differs from other communities in Jammu and Kashmir. Their festivals, marriage practices of them, dress code and several

other ceremonies performed during the weddings create a distinct image for them in the state. The tribes generally has a joint family pattern which is a necessity for the survival of the livestock occupation but now it is found that due to urbanization, modernization structure of the family is shifted towards the single family. Their dwelling places are known as dera or kacha houses, made up of wooden roof. But some of the families have pacca houses which are being settled in the winter pastures. Their Jirga system from which community members settled their cases will become a history in next few decades, most of the Gujjars and Bakarwals demanded to give it a legal shape so that it should be preserved.

Due to decades of disturbance in the erstwhile state and shift towards sedentary lifestyle a lot has been changed from their centuries old Transhumance. Changes are found in all aspects of their life. As the country is marching ahead through developmental programmes, Gujjars and Bakarwals are also influenced by it and changes are witnessed in their every walk of life. We can find changes in their social, political, cultural and economic spheres. The above synopsis of the various dimensions of tribal culture of Jammu and Kashmir will be discussed in detail in the coming chapters based on the extensive fieldwork.

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## Chapter 2.

### Social Formation, Customs and Traditions of the Tribes

In UT of Jammu and Kashmir the scheduled tribes include: Balti, Beda, Bot, Bota, Brokpa, Drokpa, Dard, Shin, Changpa, Garran, Mon, Purigpa, Gujjar, Bakerwal, Gaddi and Sippi. This chapter deals with the Gujjars and Kakerwals of the Union Territory. The Socio-economic universe of nomadic tribes of Jammu and Kashmir is strongly influenced by an emphasis on social differentiations and kinship prevailing in nomadic societies. The Herding unit and the *Kafila* are the two crucial functional groupings. The herding units are the primary functional groups among the Bakerwals mainly. It comprises Deras who come together to form a group for efficiently handling and caring for their cattle and sheep. The *Kafila* is the second important functional group among them. A *Kafila* is a group of families which move together during the annual migration and submit themselves to the authority of the *Kafila* leaders practically for the period of their annual migratory cycle.

There are three principal groups among the Bakerwals:

- (i) The Household (*Dera*)
- (ii) The Lineage (*Dada Potra*)
- (iii) And the Clan (*Gotra*)

The *Dera* (Household) is the basic unit among the Bakerwals. Each *Dera* has its own Hearth and owns its own property, which primarily consists of a Tent, sheep and goats, dogs, and mules and horses and sometimes buffalos. The *Dada Potra* is a group of patrilineal related relatives tracing their ancestry to a common ancestor. The generation depth of a *Dada Potra* unit extends into several generations and includes a person's siblings, cousins and distant relatives, and uncles. The entire Bakerwal community is divided into a number of *Gotras* (clans). The clan members believe they are decedents of a common ancestor. Some prominent Bakerwal clans are *Kunhari*, *Allahiwal*, *Khatana*, *Kohli*, *Phamra*, *Kasana*, *Pajwala*, *Khonsi*, *Lehiwal*, *Boken*, *Podh*, *Bajran*, *Kureshi*, *Khari*, etc.

### Tribal Culture

The Tribals of J&K are culturally composite community combining certain East Pashton traditions with strong elements from the Punjab and further south. They are Muslims living in a mixed Muslim-Hindu environment and understand simple Urdu but speak only Bakerwali, Pahari and Gojri.

## **Marriage**

Marriage is the most important social event in Tribal community and marriage takes place according to Islamic law.

## **Rules of Residence**

The rules of Residence are petrilocal/Patriarchal and the eldest male member of the family is considered the head and takes the responsibility to control the activities of the family.

## **Divorce**

Among the tribals a marriage will remain intact so long as both the parties to it are alive. But as per Islamic law there is a provision of Divorse (talaq) but due to the shortage of women and community bonding the cases of men divorcing their wives are rare.

## **Widow Remarriage**

The death of the husband is taken as the dissolution of marriage. There is no taboo against widow remarriage among the tribal of J&K.

## **Dress**

Gujjar-Bakarwal male wear a loose long shirt called *Kurta*, a pair of loose *Pyjamas* and white cloth turban one edge of which is draped on the left shoulder. A waistcoat tailored from the thick cloth is an essential part of his wardrobe and covers himself with the hand woven *Loi* or blanket to ward off the cold. Women generally wear a *Suttan* a loose pajama and a decorative *kurta* or shirt that reaches below the knees. The *Kurta* is made either of stark cotton cloth to match the *Suttan*. Most of the nomadic women also wear a tailored cap called *Lachka* which is stitched and embroidered by the women.

## **Food**

The tribal of J&K are non-vegetarian and their staple food consists of maize, rice, wheat and pulses such as *Moong* (green gram), *IUrad* (black Gram), brown gram (*Masoor*) and *moth*. Salted tea is taken several times a day. They are found of smoking and amost all men use hubble-bubble or *Hookak*, *bidi* and cigarettes.



### **Land ownership**

The summer pastures are privately owned by individual nuclear families who are free to buy and sell. The phenomenon of private ownership has seldom been noticed among mobile pastoral peoples

### **Panchayat**

The tribals have their own Panchayat (*biradari*) to settle their disputes within the community the head of the panchayat is known as *Numberdar* and is selected by voice vote. They also have a community parliament called Jirga.

They are adherents of sunnism, the largest denomination of Islam but most of them follow *pir-murshid* concept.

### **Social Stratification**

The impoverished families of the tribal community tend systematically to work as shepherds (*Ajri*) for the better off families.

### **Economy**

The economy of the tribals depends on their livestock. Each family has at least those 40 to 50 sheep and goats which they rear for earning their livelihood. Horses and mules are used as pack animals and some of them also have cows, buffaloes a few dogs and some land.

### **Transhumance Religion**

Most of the tribals move or seasonally migrate from past pasture to pasture as per a time-tested schedule of moment determined by signals heralding a change in season. One cycle between winter and summer pasture has been termed as 'Migration Orbit'. This orbit is repeated year after year. A standard orbit operates as follows. The nomads stay for about 4-5 months from mid-November to end of the March at their winter bases in the outer Hills of the Shiwaliks. With the advent of spring by mid-April that tended and thatched settlements and other temporary residential structures are dismantled and leaving a deserted look and the great movement towards the summer pasture. The herders remain at the Alpine pastures till the beginning of autumn in early October. With the advent of autumn the reverse position of the orbit starts that is from the higher altitude pastures to the Kashmir Valley and then across the Pir Panjal to the hibernages (winter location) in the lower foot hills where they reach by middle of November. With the headers' arrival at their winter camp sites, one orbit of transhumance humans is complete.

## **Socio-Economic Status of Tribal Women**

The status of tribal women is studied through the social indicators including the education, age of marriage, Male selection for marriages, and housing and amenities. The economic indicators include occupation, family income and Property rights. Majority of tribal women population are illiterate. Among the Gujjar bakarwal community most of the women contribute in the family income and are dependent. The nomadic population mostly live in tents and Kachha houses. However, the trend has changed and now they prefer to live in Pakka houses which gives them permanent destination after seasonal migrations. The tribal women contribute in the family income by rearing cattle and small cultivation. They milk their cattle, and are involved in activities related to birthing and caring of newly born animals and also prepare milk products. They had to fetch water from distant places during the water shortage in the streams.

Livestock management rights are differentiated by sex and age. The property is mostly owned by male. Men's De Jure ownership rights over animals are guaranteed by universal discriminatory set of inheritance rules rooted in androcentric kinship systems. Whereas, women inherit or otherwise acquired stock, they enjoy less freedom in the disposal of animals than men do. The girls are married in tier young ages and not as per Government rules and norms. Less choice is given to the girls for the selection of their life partner in comparison to boys because of patriarchal society. The Education of women suffers badly due to seasonal migrations. The nomadic women are facing severe problem of sanitary arrangements and had to go open areas for toilet and bathing. And in nutshell most of the women do not get the status they deserve.

## **Changes in the Socio-Economic Indicators of Tribal**

A great change is being noticed among the nomadic tribal community in their life style due to rapid growth of urbanization, industrialization, development of educational facilities, developmental schemes for tribal by the Government, skill development and modern means of communication. Tribal are migrating to other areas not only for pastoral activities but also for labouring. They built Pakka houses and use electronic devised like mobile phones, radios, T.Vs etc. The new generation of the tribal population prefer to wear modern attires and use modern gadgets. The senior generation of the tribal women felt migration during pregnancy quite safe but, the present generation (youngsters) feel it unsafe and prefer hospitals for the same. The Tribal women had 6-8 children usually but it is now 3-4 and a gap is maintained between the births of the children.

## **Chapter 3.**

### **Religious beliefs, Festivals, Marriages, Folk Dance, Dresses and Ornaments, Foods, Art and Architecture, Occupations**

The main aim of this unit is to understand the culture and lifestyle of the tribal population of Jammu and Kashmir. Though only Gujjar and Bakarwal tribes of Jammu and Kashmir have been stated, there exist some tribals that are still left out, due to not much of awareness or the lack of documented data. An enormous section of tribal societal population depends on pastoral activities as their sole way for survival and their sense of traditional practices and festivals are as beautiful and colorful as ever. Typically Indian tribal societies possess their own set of languages, which are unwritten. At the same time tribal societies demonstrate an outstanding socio-economic design and have a compactness and self-sufficiency surprisingly lacking in modern society. The members of a tribe always speak a common language. These members generally marry within their own group, but now due to heightened contact with outsiders there are instances of tribals tying the knot outside as well.

#### **Culture**

A study carried out by Dr. Mohd. Tufail, it is quite clear that still 78 percent of the Gujjars and Bakarwals population is living in the joint families and 22 percent are living in the single families. 12 percent of the families are having more than 10 family members, 23.5 percent has 8 to 10 family members, 35 percent has 6-8 family members whereas 19.5 percent families have 4-6 family members per family.

Prevailing insecurity caused by militancy and allied factors, Majority of them observe marriage within the caste, and less than 3 percent marriages are performed by love. In the past polygamous pattern was also performed but major change has taken place in this custom now. Majority of them prefer early marriage of their sons and daughters due to mass illiteracy, orthodoxy, outcaste threat and Marriages

#### **Food Habits**

Since the Gujjar and Bakarwals live in the secluded conditions, their livelihood pattern, food and dietary practices and their attitude to various aspects of life, may often differ from those of the non-tribal population. This is reflected in their dietary habits (Sharma, Anita, 2009). Due to changing agricultural system in the cropping pattern food habits for many of the communities undergone some changes and it was noticed in the Gujjar and Bakarwal community too. Maize is the staple food of the mountainous peoples particularly Gujjar and Bakarwal as it gives the warmth and strength which the body is needed especially in winter. Maize is grown in the hilly

and mountainous areas and it is a tropical crop in this region. The cultivation of the maize is done by the Gujjar and Bakarwal community as it is grown in mountainous areas and majority of the nomads are settled in these areas. Other crops like rice, wheat etc need irrigation which is not so much developed in the tribal areas of Jammu and Kashmir. So they left the only option to cultivate the maize. Mostly they depend on milk products as their staple food besides cereals, wheat and maize. They may be vegetarians and non-vegetarians as well. The favourite dishes of Gujjar and Bakarwal are "Maki ki Roti" Ganhar / Sarssoonko Sag, Lassi, Kalari, Karan, etc.

It is surprising that Gujjar and Bakarwal are mostly vegetarians, and it is clear that the staple diet of the Bakarwals is maize roti, noon cha and goat milk. 91 percent of the households take maize roti, 100 percent of them are addicted of noon cha, an interested thing about them only 13.5 percent of them take Lipton tea. The Bakarwal to eat bread cooked from both maize and wheat flour. Some of them take rice too. They simply cannot do any work without daily doses of Noon Cha or the salt tea. The shopkeepers in the district told that about a decade ago the Gujjar and Bakarwal drunk only Noon Cha and not tea with the sugar (called Lipton cha by the Gujjar and Bakarwal) but now there is a small but growing demand for the regular tea with sugar. However, while for the majority of the Gujjar and Bakarwal favourite tea as remains noon chai some of them have started to enjoy the occasional pleasure of sweetened tea.

**Food items consumed by the Community (in percent)**

Food items	Percent
Maize	91
Wheat	26
Rice	93.5
Namkeen cha (Salt tea)	100
Lipton cha (tea)	13.5
Jawahar 2	
Lassi	83.5
Milk	88
Other Milk Products	66
Cauliflower/cabbage	22
Kadham (auk)	16
Onion	67.5
Patato	47.5
Other vegetables	80.5

Maize 91 Wheat 26 Source: *Field Work (2022)*, Note: Sample Size-210 Noon Chayepayal is of the Gujjars and Bakarwals Besides maize and other milk products Gujjar and Bakarwal also use various plants as food. Gordi is after like plant that is collected from the forests and use to make a simple yet delicious saag or vegetable.

## Festivals

Many festivals celebrated by the Gujjars and Bakarwals are common among the Muslim brothers from Kashmir but few of them are celebrated by the Gujjars and Bakarwals only like Baiskahi, lighting lamps on the graves and shrines which are very close to the Hindus of north India. Festivals are of part and parcel for Gujjar and Bakarwal Tribal Community. They celebrate all the festivals of national significance apart from these Gujjar and Bakarwal too have incorporated their religious beliefs and customs. These are the important festivals for their society which they celebrate with great festivity and enthusiasm. The main religious activities and festivals observed by the Gujjar and Bakarwal Community are five times prayers, fasting in the month of Ramdhan, Idul- Fitar, Idul-Zaha, Naoroz and Baisakhi. They start their

upward journey after the celebration of Baisakhi festival in April. But since most of them left the seasonal migration, so importance of the Baisakhi festival is declined in the Community. This Baisakhi festival has a great significance in the Gujjar and Bakarwal life and in particular for the start of seasonal migration in April. During the course of annual migration, they pass from many shrines and graves of the pirs (holy men). If a death occurs during the migration, the dead is buried somewhere along the route. They heap up stones on the grave and every year as they pass through the route they pay respect to the departed soul and light a lamp on the grave. Most of the Gujjars and Bakarwals have a joint family system.

### **Religious Practices**

Religion underlines the integrity of the family as the foundation of the faith, and recognizes that the key to family integrity is maintaining traditional roles for women. Most native Kashmiris hold the Gujjar and Bakarwal to be strict Muslims of a deeply religious nature. During the field work, I found that a larger number of the Gujjar and Bakarwal grow their symbolic beard and moustache as compared to other Kashmiris. They seem to be rather proud of these external statements, caressing their beards lovingly or decisively every now and then. The establishment of the shrine and of Babaji Larvi as a key religious figure in the Kashmir in 21st century is the corner stone of the formation of the Gujjar and Bakarwal identity and roots in the valley. So deep was the influence of the pirs on the religious fabric of the valley that his peoples prevailed in the region and secured a permanent place within its land and society. Interestingly, the Gujjar and Bakarwal also observe some Hindu festivals like Baisakhi and Lori and perform certain rituals on these occasions on these festivals. The Gujjar and Bakarwal profess practicing their faith with an attitude of tolerance towards other religions. Their interaction with the other communities shows that they remain committed to this ethos.

The nomadic Gujjars are very particular about saying their prayers (Namaaz) all five times a day. By way on contrast, the Zamindar, landowners, thus settled or 'sedenterized'. Gujjar do not as people perform the namaaz all five times every day. Individual zamindar Gujjars might do so, though, as might the individual Muslim anywhere. The reason for this could be that the nomadic Gujjars have a stronger sense of community than do other Muslims, including the Zamindar Gujjars. So it is that much more difficult for an individual to go against the community norm in matters involving the community as a whole. Secondly, there are few pressures on their time and thus fewer excuses to skip prayers. If a Gujjar tells a lie he is liable to be fined by the Biradri. The fine is called the 'dan' or taazeer. Such fines are imposed only when the lie makes a difference to someone else. Even though Gujjar courts too are called Panchayats ('Punch' means five) but the Gujjar Panchayat could be a two-man show). The average audience at such a Panchayat would be around 50 or 60. If need be these Panchayats last whole night, till a decision is arrived at.

## **Language**

The Gojri language is the language of all the Gujjar and Bakarwal. The Gujjar and Bakarwal of Jammu and Kashmir have managed to retain their language which continues to be akin to Rajasthani rather than Pahari. Grierson was of the opinion that the Gojri spoken by the Gujjars of the submontane districts of the Punjab and Kashmir was allied to Rajasthani. Grierson opined, "One of the two things is quite certain. Either Gojri is a form of Rajasthani and conversely, Rajasthani is a form of Gojri and resemblance of Gojri to Mewari is very striking. But still closer is the resemblance of Gojri to Mewari dialect of Rajasthani spoken in Alwar, some distance to the north of Mewar and separated from that state by the territory of Jaipur". Gojri speakers constitute the third largest group in Jammu and Kashmir State after Kashmiri and Dogri speakers being at first and second position respectively. Gojri one of the oldest and significant languages of the South Asian Sub Continent. According to a current analysis the Gojri language is the first language of 20 million people in South Asia and nearly eight million people in India majority of them in the Jammu and Kashmir State. The Government of the Jammu and Kashmir has already recognized Gojri by including it in the sixth schedule of the constitution. Gojri is one of the ancient languages of India. In well documented pieces of the works the historians have traced the Origin and practice of Gojri language since B.C. era.

## **Dress and Ornaments**

Bakarwal and Gujjar mostly wear Shalwar-Qamiaz, Vaskat, Angoo and Pagheri (Headgear) while their Women folk Wear long Gown called Jubo, Pheerni, Shawl, Cap and Jotti, Jora. Dodhi Gujjar wear "Pagh" Qameiz and Tehmad while their ladies wear Shirt with strips Choridar shalwar and Jotti. The dress of the Gujjars and Bakarwals is quite different from the Kashmiris and Dogras. Gujjar and Bakarwal men and women wear salwar-kameez. The salwar worn by both men and women is known as suthan and the kameez as pehneri or kurti. Gujjar and Bakarwal men also wear a jacket known as basket on the kameez, their turban is known as turban is known as patka or lungi. In the winter men also wear a coat, and shawl known as chadri, to keep warm in the bitter cold. Women wear a chuuni known as chipri with their salwar kameez. A smaller triangular scarf mainly worn by the younger women is kasawa. The embroidered cap worn by the Gujjar and Bakarwal women is aptly called as lachka. According to field work many of the community members have left the wearing of traditional dresses. Male clothing usually includes a salwar kameez upto knees (dress), lunge (turban), most of the male have already left the turban wearing culture. Due to the disturbed conditions and shift towards the sedentarisation it is great threat to the culture of the Community.

### **Jirga councils or Tribal Councils**

Jirga is a Persian word. It means a gathering, a public, a "Panchayat" or a consultation. According to Henry Maine (1946) except custom there is no written law in the world and it is an accepted truth and this truth is either good or bad and the custom is the traditional or indigenous system of the social control. According to figure 2.13, 58 percent of the Gujjars and Bakarwals still practice Jirgas and settle their cases within their Community while 42 percent have the views that jirgas do not exist now and they settle their cases with the help of police and modern courts. Nowadays the institution of the panchayati raj is working in the tribal areas of the Jammu and Kashmir. The panchayats samitis were introduced in the Jammu and Kashmir. The traditional panchayats had lost its ground in some of the places. Based on this belief, the Gujjar and Bakarwal system of law is executed for the benefit and with the consent of the entire Community. The administrative system is controlled by the clan chiefs or sardars. The Gujjar and Bakarwal are dispersed over a larger area, so each clan has its own chief. These are prominent men of the clan who are respected by all the clan members. They are chosen on the basis of their stature in the Community, sense of the fair play and oratory skills. Sardars are the only recognized administrative heads in the Gujjar and Bakarwal community and even today, they resolve nearly all disputes among their clan members. Each sardar works with a couple of informally appointed *salakars* or advisors who are consulted, along with other elders and prominent men of the Community.

The control exercised by the *sardar* over his clan members is absolute, however clan is wielded in a humane manner and all effort is made to resolve conflicts and end pervading tensions. In the past, the chosen *sardars* prevailed over all disputes in their respective Bradaris. At times, when solution could not be achieved by a sardar, the matter would be taken to another group of the prominent men, who were held in the high esteem. The moulvai or the priest plays a significant role in the execution of the Gujjar and Bakarwal law. He is often summoned by the *sardar* to facilitate in the performance of the ritual of oath during prosecution. The centrality of the Quran and the faith vested in the oath should also be mentioned. The Gujjar and Bakarwal believe that anyone who commits perjury will be punished visibly within days of committing the sin and narrate the incidents on how perjurers have suffered divine intervention.

### **Status of Turban (Safa) among Gujjar & Bakarwal Community (in Percent)**

The Gujjars and Bakarwals prefer to keep their disputes out of the courts. Being mostly illiterate, they shy away from paperwork and also seldom trust a system steeped in procedural requirements. Being a nomadic and reserved people, even today they seldom muster the courage to overrule the authority of their sardars to seek justice from the state administration, as breach of the norm may result in

adverse social repercussions for the individual and his family. Maintaining the respect due to the sardar is essential even while approaching modern judiciary and administration. However, exceptions exist and are said to be on the rise, with instances of the people overruling the authority of the sardar in order to adopt modern legal procedures becoming more frequent. By way of conclusion it can be said that customary laws regulates social relations among the members of the society. It facilitates the social control in the Biradari of Gujjar and Bakarwals. A breach of the tribal laws forms the subject matter of dispute and may lead to the serious consequences.

### **Housing Pattern**

The Gujjars mostly live in a typical hut known as Kulla. The average Kulla is 150" long and 30" wide. The humans live at one end and the cattle at the other end. It gets quite cold in Banni in the winters. The body heat of the cattle warms up the room, making it comfortable to be in despite the snow and sub-zero temperatures outside. It is quite possible that humans and cattle having dissimilar immune system and also different tastes in odours might not be able to survive the 'germs and the stench'.

The size of the herd, and to a lesser extent that of the family, normally determines, the size of the Kulla. The Gujjars measure lengths in '*haaths*'. Haath literally means hand or arm, depending on the context. In this case it is an arm's length. The standard Gujjar haat is roughly 1'9" long, and the average kulla is something like 100 haaths long and 15 haaths wide. Each such *kulla* (long hut) is designed for a family with roughly fifty cattle.

In the winters each Gujjar elder does bring along his own *Lai*. The *lai* is a thick woollen blanket, which seques as shawl when the Gujjars sit chatting in the evening or work on cold mornings, and as blanket when they go to sleep at night. The hosts first spread a layer of rice husk (Praali), 2.5'-3' long, on the floor. ON that they lay out several large sheets of tarpaulin (normally hired from the local 'tent house'; mostly Gujjar families own a few such sheets.

On this each Gujjar spread his own *lai*, so no bedding has to be arranged by the hosts. On a normal day, a moderately well-off Gujjar family can accommodate anything like fifty or sixty (or even two hundred) people in their kulla (a long hut). In fact, the number can go up to a thousand, or fifteen hundred in any emergency, in which case the cattle have to be put-put.

### **The Communication Network**

Gujjars and Bakerwals have a good communication network. Any good or bad news spreads veiy rapidly throughout the Himalayan Gujjar belt. This belt covers four



states namely Jammu and Kashmir, Punjab, Himachal Pradesh and the hills of Uttar Pradesh.

Gujjars are constantly travelling to the cities to sell their milk, so the Gujar who reaches to a particular village spread the news to the local milk sellers which in turn travel to next village to sell out their milk and spread the news to next village. So it connects all the Gujar belts and makes the communication a fascinating human network.

## **Chapter 4.**

### **The Culture of the Transhumance.**

The pastoral economy of Gujjar-Bakarwals depends mainly on the availability and utilization of extensive seasonal pastures. While snow covers the alpine pastures (Margs) in the north, relatively poor pastures are available throughout the winter in the south. In spring season, the pastures are plentiful and good in the areas of low and middle altitudes, while the scorching heat of summers purchases the pastures in the south, good pastures are found in the north above 2700 m where melting of snow gives way to green pastures. Thus, both the winter and the summer zones are characterized by the availability of pasturage in a definite part of the year. This leads to the seasonal migration of the Bakarwals with their herds from the Siwaliks to the Middle and Greater Himalayas in summers and downward movement in winter season.

#### **Transhumance (Seasonal Migration) of Gujjars and Bakarwals**

The practice among pastoral communities of moving their herds or flock seasonally or periodically between two regions of differing climatic regions is known as transhumance. The practice is particularly characteristic of mountainous regions where animals are usually transferred from mountain to valley pastures in the winter and back again to the mountains for the summer. Such movements are always accompanied by herders.

Transhumance is a response of pastoralists to topographic and climatic constraints. Protection of their herds according to their climatic tolerance and optimization of the use of pastures form part of this response. This results in oscillation through time over space or in cycle mobility in a space-time continuum. The temporal scale of transhumance may vary from long-term cycle spread out over a number of years or an annual cycle or diurnal cycle. The term 'space' refers to different spatial zones of regions covered by a transhumance in a transhumance ecosystem.

Although it is an economic necessity for the Gujjar-Bakarwals to move with their flocks in each season to the areas where pastures are available, yet the migration has a greater value than this. They have two ways of expressing the same experience. Time and space for them have the same connotation, as every destination of theirs is intimately linked up with a season (time) or every part of the year is linked up to a space which is their destination. This explains that they interpret time and space in the same terms with reference to migration.

The pastoral economy of Gujjar-Bakarwals depends on the validity and utilization of extensive seasonal pastures. While snow covers the mountains in the north, relatively

poor pastures are available throughout the winter in the south. In spring, the pastures are plentiful and good in the areas of low and middle altitudes. By late April, the winter pastures are exhausted. While the scorching heat of the summer is desiccating the pasture in the south, usable pastures are found in the north above 2,800 m where melting of snow gives way to lush green pastures.

The relative availability and lushness of pasturage, therefore, varies from one ecological zone to the other within this habitat. Thus, both the winter and summer zones are characterized by availability of pasturage in a definite part of the year. This leads to oscillation between the summer and the winter pasture zones. While the advent of summer is signaled by the drying up of the pasturage in the south, they take the flock during this period to the pastures in high altitudes, locally known as *Dhoks*, in the north. When the high land pastures get covered under ice and snow and severe cold affects the zones of lower altitudes in the month of September.

Every year they repeat this cycle of migration between the summer and the winter pastures. Thus, the Gujjar-Bakarwals organize their annual migration from winter abode to summer abode and back to meet the fodder and water requirements of their flocks. The major oscillation channels of the Gujjar-Bakarwals and their altitudes through the Pir Panjal Range. All the tracks of the Gujjar-Bakarwals in the state of Jammu and Kashmir start from their winter bases situated between 600 and 1,200 m above the sea level, south of the towns of Rajauri, Riasi, Udhampur and Samba. Although there are numerous passes in the Pir Panjal Range, they follow either the Pir Panjal route or the Banihal Pass route. A brief description of these routes and the intervening pastures and the problems they confront have been given in the following paragraphs.

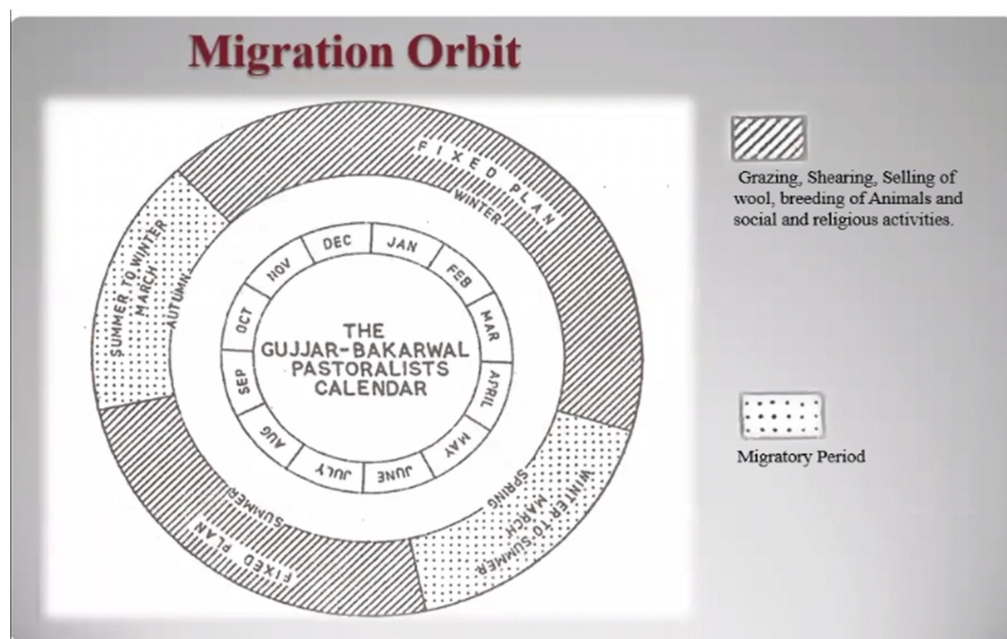


Figure4.1. Migration Orbit

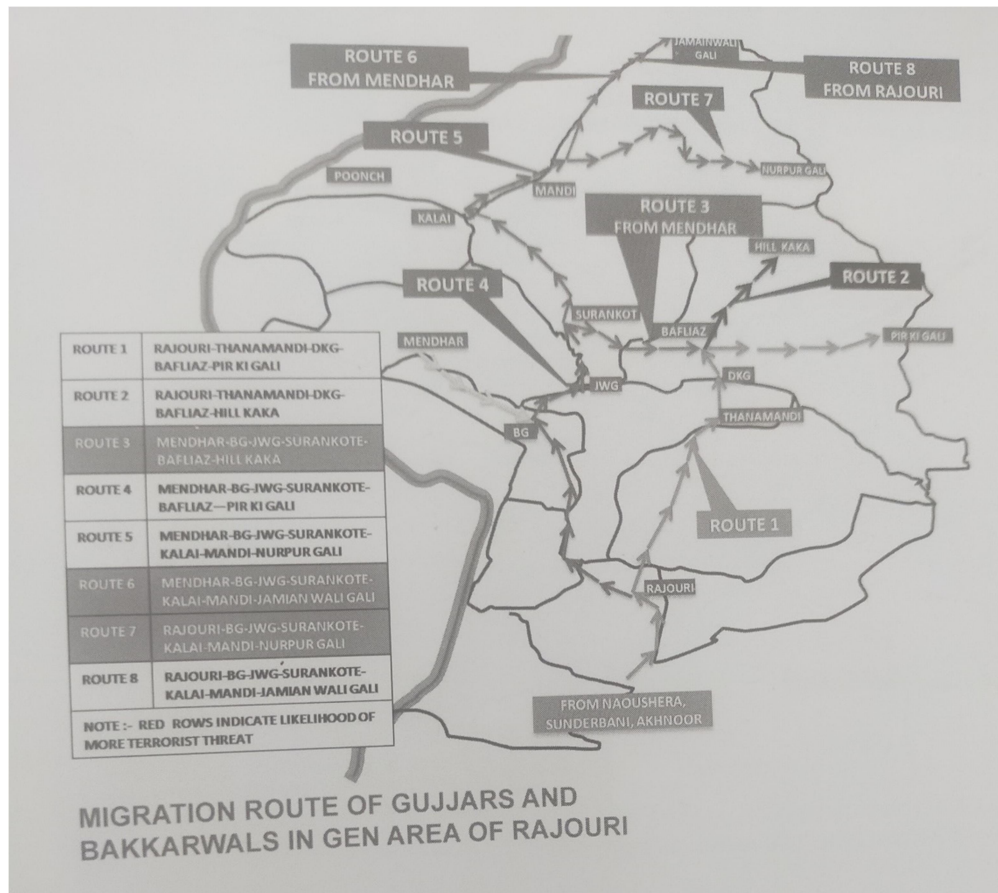


Figure 4.2. Migration Routes

### The Pir Panjal Route

The qafilas of the Gujjar-Bakarwals who follow the Pir Panjal route start from their winter pastures in the third week of April and take about sixty days to reach the *Dhoks* (summer pastures). Out of the 60 days, 22 are journey days and 38 are halt days. The qafilas start from Lamberi and making halts at suitable intervening pastures, they cross Sialsui, Kesargala, Dangri, Rajauri, Saj, Thana Mandi and Neelideri. At Neelideri, they stay for about two weeks and this period of stay is utilized for grazing in the surrounding intervening pastures. At this halt they, purchase the required goods, give salt to their flock, and repair their tools and equipment. From Neelideri, they move to Mara, Poshina, Chandimar and cross the stream at Chitta-Pani in which ice pieces flow in water. In this track, they face a lot of difficulties in fording the Chitta-Pani stream. At the occurrence of hails and rains, the flock suffer great hardship.

From Poshina they move to Gadarmaidan, crossing the Mara Ghandi mar, Posluana and Sathri Dubjan. It is in this tract where they cross the Pir Panjal Pass. Subsequently, from the Gadsar Maidan, they move to Sanger- veni and then to Shalimar, situated to the north-east of Srinagar City on the bank of Dal Lake. After staying for about two or three days at Shalimar, they commence their onward journey towards Wayil, Kangan, Wangat and Naranag. From Naranag there is a steep ascend towards Gadsar. In fact, Gadsar pasture is the summer base for this Qafila. During the summer season, they graze their sheep and goats in the *Dhoks* (summer pastures) situated around Gadsar.

### **The Banihal Route**

The second important channel through which the Gujjar-Bakarwals migrate from winter to summer pastures and back is the Banihal Pass route. Around 20 April, they commence their journey from Kirangyal and its environs and up to the dhoks (summer pastures) they break journeys at twelve places. Friday or Monday are considered as the auspicious days for the upward or downward migration. Starting from Kirangyal they break their journeys at Manawal, Katta (Ladhadhar intervening pasture), Surinkund, Kabikhattar Banihal, Dingunar, Achabal, Salar, Masitnar, Girwar, Chandanwari, Gabdalwa, Panjtarni and Sukhnala.

The journey between Khattar and Banihal is full of anxiety and tension. Between these two places, the flock is to travel on the National Highway 1. This is a continuous 23-hours journey. Being a very busy route, there is great fear of accidents, lack of fodder, and animal lifters. This journey is broken at the Shaitani-Nala (near Banihal) for one day rest after a long and hazardous journey. After crossing the Banihal tunnel, the qafilas with their flock enter the Valley of Kashmir. In their ascend they pass through Verinag, Aish- muqam, and finally reach the pastures of Daksum, Chandanwari and Sukhnala.

The return journey for the winter pastures (Siwaliks of Jammu Division) commences in the month of September. It is the period when night temperature in the summer pastures reaches close to the freezing point and the frequency of fog increases. The green pastures die out under the impact of frost and freezing night temperatures. In such a situation the herds need protection from severe cold of the high altitudinal pastures. Consequently, the herdsmen start descending from the summer pastures. The return journey also consumes about sixty days which is broken at traditional *Paraos* (halts).

Despite hazardous journeys, transhumance is a necessity for the Gujjar- Bakarwals. If these transhumance were to spent summers down on the outer hills of the Jammu region, the sheep and goats would die, if not of heat at temperatures of 40°C, then of starvation. And if they were to attempt to spend winters in Gurez, Tilel, Matyana,

Rangdoom, and Waidwan on greater Himalayas—4,500 m above the sea level—they would simply be buried under several feet of ice and snow.

## **Chapter 5.**

### **Tribal People and Tribal Cultural Heritage and Sustainable Development Goals**

#### **Indigenous Peoples at the United Nations Sustainable Development Goals 2030 Agenda**

Indigenous peoples from all over the world, despite their cultural diversity, have similar issues with the protection of their rights as separate peoples. Indigenous peoples have long fought for acknowledgment of their identity, way of life, and claim to ancestral lands, territories, and natural resources. Despite this, their rights have consistently been violated throughout history. Indigenous peoples are likely one of the most vulnerable and underprivileged racial and ethnic groups in the world today.

Many of the 17 Sustainable Development Goals and targets are relevant to indigenous peoples and have direct links to the human rights commitments in the UN Declaration on the Rights of Indigenous Peoples or the ILO Convention 169 on the rights of indigenous and tribal peoples.

The 2030 Agenda includes six direct references to indigenous peoples, including Goal 2 on indigenous small-scale farmers' agricultural output and Goal 4 on equal access to education for indigenous children. Furthermore, the framework encourages indigenous peoples to actively participate in the implementation of the Sustainable Development Goals, including follow-up and review at the national level to ensure that indigenous peoples' progress is reflected.

The United Nations Statistical Commission's global list of indicators for measuring progress on the Goals includes some indicators that address indigenous peoples' concerns, such as one that tracks the income of small-scale food producers by indigenous status and another that compares indigenous peoples' access to education to other groups. Furthermore, an indicator for measuring secure land rights includes a key reference to collective land rights, which are central to indigenous peoples' collective relationship to their lands, territories, and resources. Indigenous peoples have been advocating for data disaggregation and the inclusion of a "indigenous identifier" in official statistics to capture the inequalities that indigenous peoples face across all SDGs.

## **Risks for Indigenous Peoples**

Despite the above advances, the SDGs also involve risks for indigenous peoples. Disappointment has been expressed by indigenous peoples with the general lack of references in the 2030 Agenda to the following:

Collective rights in terms of land, but also health, education, culture and ways of living;

The concept of self-determination, as enshrined in the UN Declaration on the Rights of Indigenous Peoples;

Holistic development approaches not too focused on GDP growth, industrialization and increased production;

The principle of free, prior and informed consent, which is essential for self-determination;

Cultural sensitivity across several goals, such as on health and education, for instance education in indigenous mother tongues.

The dire situation of indigenous languages today and call upon indigenous peoples, the United Nations system and States to take action to avoid further deterioration and provide support to preserve languages in danger of extinction.

## **Tribal Cultural Heritage as a Facilitator for the Sustainable Development Goals**

The protection of heritage is about identity, about ensuring the survival of cultural diversity. Beyond the recognition that cultural diversity mirrors biodiversity, however, that its loss will undoubtedly reduce the benefits that human kind can derive from it. This connection remains poorly understood.

Memory is vital to all forms of heritage and social memory is inevitable bound up with the variety of social processes that constitute communities and their identity. One of the key factors in strengthening a sense of community is fortifying people's relationship to place. Heritage has a potential to forge such ties.

This project is not all about the documentation of the cultural features among the tribes of Jammu and Kashmir but the main concern is and should be to find a new "brand" that shall bring self-respect, and wellness to these people who have been subjected to narratives, dominance and avoidance. This work is an attempt to generate data and information related to the tribal culture on their oral histories, site plans, photographs and videos, collection and recording of the objects related to them and curate them in Museums, archival data and Tribal cultural and intellectual property protocols. The aim is to produce the material needed for sustainable tourism

management plans vis-à-vis tribal cultural heritage and tribal products and tribal art and crafts, tribal museums, etc. to generate employment. The diagrammatic representation of the proposed modal for using cultural heritage to develop sustainable tourism and generate employment is given in figure 5.1 below.

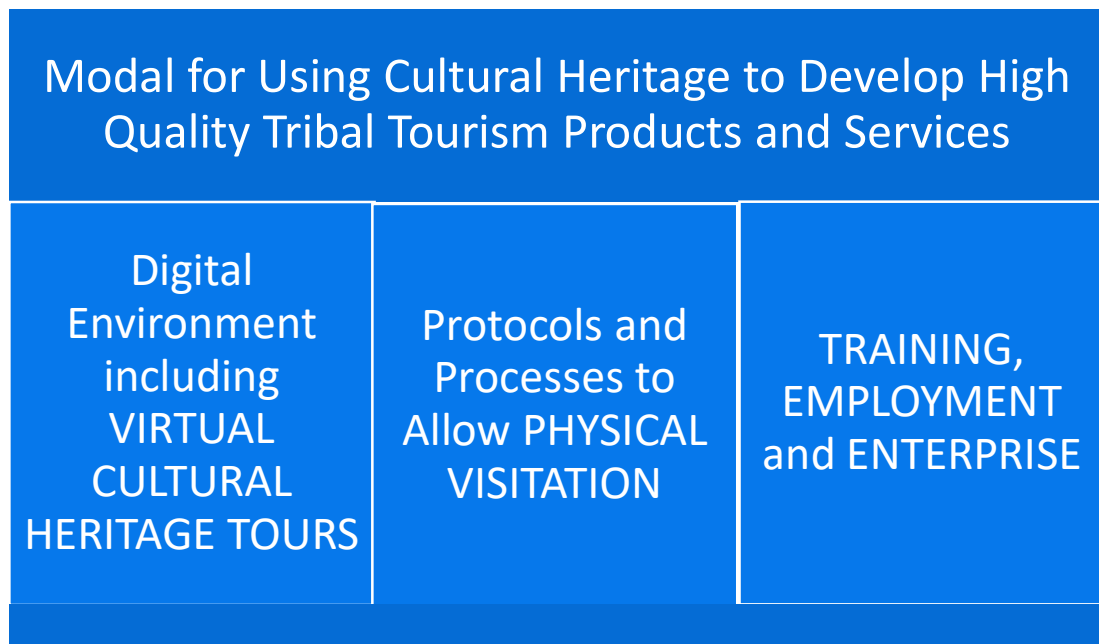


Figure 5.1. Proposed modal for using cultural heritage to develop sustainable tourism and generate employment.

This work also proposes the modal representing Tribal Cultural Heritage and Sustainable Development with the aims given as under:

1. To develop a new culturally-informed model for using tribal cultural heritage to facilitate the Sustainable Development Goals.
2. To develop protocols to protect Tribal Cultural Heritage and tribal rights, as a basis for developing culturally-informed, variable, and sustainable economic opportunities for Tribal groups of Jammu and Kashmir.
3. To start long-term comparative research with tribal peoples in Jammu and Kashmir especially around systems of tribal knowledge, which might become basis for generic theories that could be applied to understanding their past and cultural heritage.

This work also proposes to start the project of developing ‘Braiding Knowledge’ about the tribal cultural heritage, their past, the present and the process from the comparisons and the contrasts between their traditional knowledge systems. This



knowledge system do not analyse the commonalities and differences but shall be an attempt to use these to interrogate, inform and enrich it. To make it more simple braiding knowledge involves joint decision-making. It prioritises Tribal Knowledge to answer questions that may not have been considered in modern knowledge systems.

It is also proposed to hold Tribal and Modern Knowledge Exchange Workshops to interpret and document the tribal cultural heritage as the answer to the modern problems in the presence of Tribal people, historians, biologists, linguists, anthropologists, etc. It will help to deconstruct and understand Tribal Culture and modern impacts in order to re-envision it in alternative and distinctive Tribal terms. It may help to identify core elements of Tribal ways of being (ontology), knowing (epistemology) and doing (axiology) in relation to key principles and practices of Tribal Cultural Heritage research. We can call it as 'New Tribal Studies or New Tribal Research', in which the tribal research of cultural heritage shall reshape by Tribal ontologies (how we understand the Tribal world), epistemologies (Tribal Knowledge) and axiology (Tribal values and ethics).

Another very significant project to study the Tribal Heritage for the tribal people is to use Tribal heritage to advance Tribal income generation in remote areas of J&K. This projects shall aim to reorient tribal heritage studies t become a more open tool to support Tribal wellbeing and self-determination. It may address Tribal calls for tribal cultural heritage studies to reflect 'the actual wants and needs of tribal community' and respond to requests to address their deeply felt concerns.

The gist of the project will be to study the cultural heritage of the tribes of Jammu and Kashmir to empower, include and acknowledge them. This can be done if we give Tribal culture and belief systems the same credence that we give to 'Modern' scientific thought and philosophy. The proposed project aims to reframe tribal cultural studies by rethinking how Tribal epistemologies (Knowing), ontologies (of being), and axiology (of doing) are understood, valued and accommodated within past and present tribal cultural studies theories and practises. And reorienting tribal cultural studies to encourage research questions that are driven by the social, economic and human rights challenges faced by tribal communities in J&K.

### **Tribal Ways of Knowing**

The proposed project aims to redefine epistemological basis of knowing for tribal cultural heritage research. To collect nuanced data from tribal epistemological conceptualizations of the ways of living on and engaging with the region of j&K in the past and the present. Tribal narratives of the interplay of colonization history and ongoing neo-colonialism on Tribal experiences, thoughts, and culture as a whole,

expressed ontologically as marginalized people or as disadvantageous minorities in one's own land and knowers afflicted by epistemic injustice.

### **Tribal Ways of Being**

The research will capture new Tribal conceptualizations of the centrality of relationships between people and people, people and material culture, and people and the region. A heightened understanding of the complexity of relationships and their impact on how tribal cultural study is practised and how tribal culture is interpreted will be central to this core research project.

### **Tribal Ways of Doing**

Through this project there will be documented the role of the material culture and other cultural practices in various ways of doing heritage studies-including storytelling, songs, poetry, art and information, inheritance sharing and transmission, ceremonies, ethics and values of tribal people. Researching Tribal ways of doing and their impact on conceptualizations of the 'tribal cultural record' will make the process central to achieving a new epistemological reckoning for innovative tribal heritage studies.

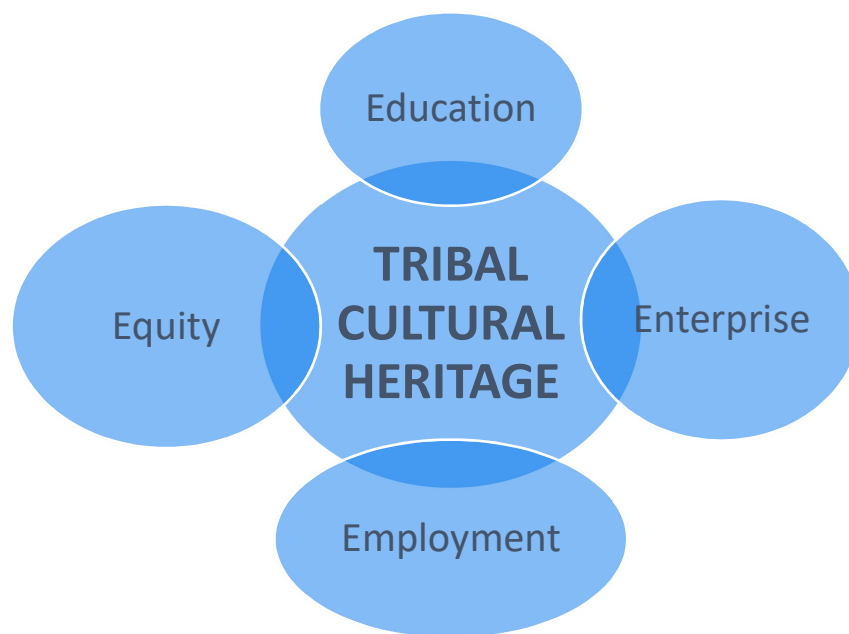


Figure 5.2. Project Modal to study the Tribal Cultural Heritage to empower the Tribes.

### **Research Benefitting the Tribal People**

During the process of the research there will be capacity building in applying tribal research methods and insights to tribal heritage studies. Employment to the co-researcher whose role in the research will be recognised in publications. As co-researchers these tribal people shall acquire research skills and could set them up as community based consultant researchers in the longer term for diverse viable research consultancy opportunities as shown in figure 5.2.

### **Tribal Knowledge System, Tribal Cultural Heritage and Ethnographic Study**

Following the theoretical approaches of ethnography, the tribal heritage studies has subsequently witnessed the use of ethnographic analogy – both in historical and general comparative approach – in interpreting the tribal cultural heritage with regard to settlement, subsistence, art and craft, trade and exchange, mortuary practices, etc. In addition, a more diverse archaeological interpretations involves tribal knowledge systems (TKS). In an age when heritage is regarded as a resource and when ecotourism and immersive tourism are gaining ground, there may be a creative synthesis of heritage as a tangible heritage and Tribal Knowledge systems as intangible cultural heritage catering to the needs of tourists as consumers of heritage. Another possibility is to locate the lessons of TKS from ethnographic studies of various tribal groups in J&K – such as sustainable livelihood as well as symbiotic relationship between community and ecology – in cultural contexts. This exercise may also result in dismantling the arrogance of mainstream populations that the tribal people have to always learn from them. Also, the universal message of tribal societies sharing a symbiotic relationship between nature and culture was embedded in the past which the other group have forgotten in the name of development and which the tribal societies have retained in their collective memory.

### **Conclusion**

Sustainability is one of the five pillars of the Framework for Action on Cultural Heritage, which highlights its potential to enhance social capital, boost economic growth and secure environmental sustainability. Culture and cultural heritage can help to achieve inclusive and sustainable development. One of the World Heritage Convention's strategic objectives is to "enhance the role of communities in (its) implementation". The World Heritage Committee specifically encourages Tribal peoples' and local communities' effective and equitable involvement and participation in decision-making, monitoring, and evaluation of World Heritage properties, as well as the respect of indigenous peoples' rights in nominating, managing, and reporting on World Heritage properties in their own territories. In the modern age of pollution, chemical medicines for treatment, gyms to loose fat, anxiety and depression, etc. the tribal culture and life style is the only way out and world is moving back to it. Thus, sustainable development goals for Tribal people is to respect their culture, value their heritage, and involve them in the research about

them as active participants. Without disturbing their culture, tribal population need to be involved in decision making, empowering them socially, economically and politically. Therefore, keeping in view the UN Sustainable Development Goals and the significance of Tribal population in J&K, various research modals have been proposed in this chapter for the inclusive development and empowerment of these groups.

## **Chapter 6.**

### **Conclusion and Recommendations**

Since, the theme of the research project titled '*Documentation of Tribal Culture of J&K-Tangible and Intangible*' is a broad research question demanding much time to be justified. In the given time period of six months for the completion of the project, it was not possible to do justice with it. Therefore, the first recommendation for the preservation and conservation of the Tribal culture, intensive research work is required in more time.

Culture is neither static nor unchanging, but is in a constant state of flux, influencing and being influenced by several factors, which has both positive as well as negative influences on it as well as its carriers, i.e. the people. Considering the negatives, the loss of cultural traits often leads to loss of identity, socio-cultural exclusion and even conflict. This is especially true for traditional societies and communities which are exposed to rapid changes based on models imported from outside and not adapted to their native context (UNESCO, 2017). In such a situation, it becomes extremely necessary to have a careful approach for balancing the benefits of integrating into a globalized world, and protecting the uniqueness of the indigenous innate culture.

Preservation of cultural heritage from an anthropological viewpoint resting on the potential of local resources, knowledge, skills and materials, shall surely lead to recognition and respect for diversity of cultures, creating conditions for mutual understanding, dialogue and peace, which ultimately will pave the path for fostering creativity, sustainable progress and existence of autonomy of the tribal people of the state in particular and of the country in general. Some of the significant suggestions

and recommendations to preserve, protect and conserve the Tribal culture are given as under:

An effective administrative framework should be redesigned with the nuclear links between the departments of tribal development and all other welfare departments and nation-building departments to avoid bureaucratic bungling and wastage of resources. Programme of institution building (role and responsibility of public services) should involve the representation of the tribal people in the decision-making process at appropriate levels. Government officials in tribal areas misuse the ignorance of tribal people and exploit them. Hence, Government should appoint officials who are conversant with the tribal culture and intend to improve the conditions of the tribal people in the UT of J&K.

In the past, many tribal groups were forced to assimilate into the country's dominant culture. According to many scholars, their continued isolation poses problems to national integration. Under the banner of national unity, the Government is now bringing these minority groups into the national mainstream. The main question is whether tribal societies can enter the national mainstream while preserving their distinct social, cultural and political beliefs.

### **Tribal Education System and Culture**

Government planners see education as indispensable for helping tribal peoples cope with national integration. Education will also determine their prosperity, success and security in life. The tribes which remain either deprived of or negligent toward education will suffer the consequence. Tribal culture should be included in the curriculum.

Government reports indicate that there is no scarcity of schools, other facilities or scholarships for the implementation of tribal education schemes. Most tribal youth find these incentives unattractive, however. Consequently, the Government's dream to assimilate the tribes remains unfulfilled and raises basic questions about the implementation of such policies and strategies. Because due to the lack of awareness, the children of the nomadic tribal in J&K do not take the benefit of government schemes.

### **Educational Calendar**

The educational schedule - the school year, daily classes and holidays - is organized with little understanding of tribal cultures. Tribal festivals and celebrations and the seasonal pursuit of agriculture and gathering are not considered when planning educational timetables. All too often, teachers hold classes as they would in cities or towns, ignoring the daily or seasonal habits of tribal pupils.

## **The Relation between Tribal Students and Teachers**

Among the various important factors of tribal education that influence integration into the national mainstream of life are the students and their teachers. Tribal students have different backgrounds from their non-tribal schoolmates and even the teachers, who are normally outsiders, do not understand the tribal students. To the teachers, tribal students appear untidy, reinforcing their biases against tribals. These biases are expressed in various forms of discrimination. Tribal youths have complained that teachers did not teach them in the schools because they believed that if they did, the tribal students would no longer be dependent on them. Tribal youths also feel that teachers endeavor to undermine the attitudes toward their own customs, mannerisms, language, or, toward their cultural heritage in general.

## **Tribal Festivals, Freedom and Youth vs. Education**

The educational schedule - the school year, daily classes and holidays - is organized with little understanding of tribal cultures. Tribal festivals and celebrations and the seasonal pursuit of agriculture and gathering are not taken into consideration in planning educational timetables. All too often teachers hold classes as they would in cities or towns, ignoring the daily or seasonal habits of tribal pupils.

## **Educational Institutions**

The schools and their surroundings shape the minds of the children who frequent them. Most tribal schools do not blend well into the tribal environment. They are alien and often ugly structures in tribal villages. Shortly after schools are opened, they acquire the look of neglected and dilapidated buildings. Even after tribal youths' educations are completed and they find employment, negative attitudes fostered in the classroom remain a real social hurdle. They do not belong in their tribal culture, nor in the national culture.

## **The Medium of Instruction**

Some tribes still speak their language. While adult males are often bilingual, the women and children speak tribal dialects almost exclusively. Yet, a tribal child, on entering school, is suddenly expected to understand the state language. Children cannot understand the teacher, let alone answer questions. Many teachers assume that tribal students are slow; even if the teachers are sympathetic, overcoming this language barrier requires a great deal of effort. It would help considerably if tribal pupils were taught, during their first years in school, in their tribal language. They could then be gradually encouraged to learn the regional language.

The Constitution of India, under Article 350A, affirms that every state must provide adequate facilities for instruction of pupils in their mother tongues. Decades have

passed and state governments have ignored this prescription for tribal people. Since initial instruction to the tribal is given in a foreign language, they understand and assimilate very little. Consequently, their response to education is poor. Had the instruction at the primary stage been in their own tongue, the progress of tribal students would have been better, and today there would be awareness of the importance of literacy among the tribal populations

### **Content and Method of Tribal Education**

The content and the method of tribal education must be objectively evaluated. Tribal youth have unique historical and social backgrounds but need special attention and orientation in their attempts to bridge two cultures. Many school and college curricula which tribal youths encounter are either irrelevant to them and/or offer only negative views of tribal societies. While national and state governments, in theory, offer many benefits, concessions and facilities to tribal students, few of them reach the intended recipients.

### **Integration of Tribal Youth in Their Own Culture**

Tribal youth, even while they Study at the secondary and college levels, should, be encouraged not to jettison their own cultures and to remain integrated in their own societies. Once they become culturally and socially alienated, it is impossible for them to protect and lead their own societies and maintain traditions that may be essential to the viability of tribal cultures. Furthermore, tribal leaders often begin to imitate non-tribal peoples' exploitive tactics, even looking down on their own people. In some cases they treat tribal populations worse than non-tribal populations. Development in tribal societies should focus on educational programs that encourage keeping tribal youth genuinely integrated in their own culture.

### **Education of Tribal Leaders**

Tribal leadership has been subverted by outside influences and agencies such as the police, the courts and political parties. In the case of political parties, tribal leaders are often manipulated for the block of votes they can deliver rather than encouraged to take the initiative of leading their people to find locally derived solutions to local problems. As a result, village autonomy was destroyed, law and order has deteriorated, and respect for authority was lost. Tribal leaders began to exploit their own people politically, socially and economically.

Tribal students, even while they are receiving their education, must be trained to be dedicated to the service of their own people. They must help to develop their people's inner resolve to resist exploitation and to safeguard their own rights.

### **Promotion of Tribal Art and Culture**

The tribal culture can be preserved of the future generations by promoting tribal art and culture. The tribal artists should be encouraged and endorsed through their presentations in educational institutions, conferences, cultural programs, government functions, media etc.

### **Jammu and Kashmir Tribal Research Institute**

Jammu and Kashmir has established 'Tribal Research Institute (TRI) to focus on the development of tribes and conservation of their art, culture and heritage. The newly built institute is positioned as to become the nerve centre of tribal research issues and matters in academic, executive and legislative fields as they love their art, craft and cultural threads to be preserved and promoted. The Tribes of J&K have very close relations with nature and forest geography of the country and may provide great insights.

Realising the importance, the Government of Jammu and Kashmir has recently, focused much on the development of tribes and conservation of their heritage and culture as a priority. The Department of Tribal Affairs in line with this vision and its enduring commitment for welfare of tribals, geared itself to ensure sectoral development through enhanced allocation of financial resources, convergence of efforts, re-engineering of planning and implementation mechanism of the Ministry. With an enhanced availability of resources the Ministry is now charting out a new progress path with greater commitment to ensure holistic development of tribal communities. Presently, Tribal Research Institute (TRI) is the research body of the Department of Tribal Affairs at the state level, it focuses more on gathering knowledge and research and as a think tank for tribal development and preservation of tribal cultural heritage.

In recent years, tribal artisans, tribal produce and tribal dance troupes have attracted attention as they are invited to showcase their indigenous products and performances across the country. The scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP covers various activities. Hence, expanding knowledge base about tribals, their art, culture, heritage and produce is the need of the hour.

### **Establishing Tribal Museums**

The government of Jammu and Kashmir should establish two tribal museums in Jammu and Kashmir to preserve the Tribal culture. The tribal museums can play an important role in the preservation of Tribal Culture. The cultural loss among the tribals is intangible in nature; hence it is difficult to comprehend the extent of the loss. Platforms like Tribal Museums should be created where the intangible heritage can be shared, preserved and promoted. The museums can become the catalysts for



tribal studies, and serve as a communication tool, disseminating beliefs and traditions of the indigenous people. The tribal museums can create a network of support for the fringe and on the edge groups and prevents culture and languages from dying. The tribal museums can work with the tribal organisations to revive and rejuvenate tribal language, literature and cultural heritage.

### **Suggestive Measures for Conservation of Tribal Heritage**

1) The process of conservation of tribal heritage emanates with the identification and ascribing of embedded values in both the material as well as non-material aspects of culture. Also, the environment and ecological settings in which the tribals dwell is an important aspect. In this context the major issues involved include – understanding why and for whom an object/tradition is meaningful and for whom will it be fruitful, and whether it really needs to be preserved or not? Availability and use of resources including funds, trained personnel, incorporation of technology and legislative mandate are other key issues which need to be worked out before initiating the conservation process.

2) Realistically speaking, the about the importance and conjoined values of a particular aspect of tribal culture is not fully understood and assimilated by the key people involved in the mechanism. In this context - special mention may be made of the bureaucrats and ministerial people. Adding to misery, the tribals, who are the real bearers of this legacy, are also very less involved in the process of conservation. This creates a void between the top notch people and the executing personnel working at the grass root level. Without mitigating this void, the desired motive of conservation cannot be achieved.

3) In 2005, the Kyoto declaration on ‘Protection of Cultural Properties, Historic Areas and their Settings from Loss in Disaster’ established a frame-work on preservation of cultural properties and historic areas. It was a major move in which the UNESCO (The United Nations Educational, Scientific and Cultural Organization), ICCROM (International Centre for Study of Preservation and Restoration of Cultural Property) and ICOMOS (International Council of Monuments and Sites), were closely involved. The guidelines and vogue passed in the meeting provides a clear set of instructions regarding issues and involved perspectives, for cultural and natural heritage preservation.

4) For preserving heritage, the saviour action should be implemented via a multiple networking system, comprising of ‘conservation managers’ from the bureaucracy, concerned ministerial personnel of the central and state governments, local planning departments, quasi-public conservation entities/societies, NGOs, legal experts, cultural activists and also grass root native individuals. The role of bodies like Archaeological Survey of India, Anthropological Survey of India, Ministry of

Culture (both of the Centre and State Governments) and other related ministries like Ministry of Tribal Affairs, is quite crucial in this venture. The role of funding agencies, corporate houses, CSR of public sector undertaking companies and governmental agencies, relating to financial assistance cannot be side lined either. Usually, the degree of cohesion and integration needed for successful implementation of conservation practices is not seen among these bodies. Proper visionary planning, suitable organising and overall co-ordination between all these involved entities, needs to be ensured. Governmental laws and legislation in this context can act as guidelines for the aforesaid purpose.

5) The whole process of conservation and preservation needs to be multidisciplinary in nature. It should include heritage and conservation experts, historians, archaeologists, architects, engineers, management experts, sociologists and anthropologists. The assignment of preservation, needs an integrated assessment from expertise of all these disciplines to allow timely identification of priorities such that the waning heritage gets due addressal in time, before it becomes a 'past'.

6) The follow-up process of restoration and reinstatement needs to be simultaneous with systematic identification, evaluation, documentation, regular maintenance and strict monitoring of responsible degenerating factors. In this course, anything having value/s of human existence representing the past, present or future - needs to be preserved and/or protected. These facets enlighten about the sustainable, aesthetic and culturally appropriate interaction of the tribal with their environment.

7) Today with the development of science, we are fortunate enough to develop technology for conservation of natural heritage/s. Methodologies for proper handling, delaying deterioration and preserving, are growing at pace. They need to be implemented by the conserving agencies and should merit stricter standards than otherwise. Particular attention should be paid to monitoring and enforcement of environmental standards facilitating preservation in the concerned case. Integrated regional development plans rendering reduced level of pollution, should be drawn up with participation of the local community. Adoption of building norms which maintain the overall heritage and ambience of the area must be taken into consideration as well (National Environmental Policy, 2006). Translocation (if really necessary), should not be hesitated or delayed

9) On a personal or family level, one may preserve genealogies, family albums, letters, diaries, painting, personal belongings etc. At the community level, similar method, inclusive of publications, books and electronic media may be incorporated. At other higher levels, protected sites, vernacular architectures, landscapes, parks etc. need to be conserved.

10) Stewardship ensuring that heritage resources are made available for public understanding and enjoyment must be warranted. In context to the environmental and ethnic environment of J&K, promotion of ethno-tourism and eco-tourism can be a very good option for making people acquainted with the prevailing heritage of the land. By incorporating and promoting such forms of tourism, knowledge about artefacts related to the genesis and development of J&K, the environmental ambience, the tribal martyrs and forerunners of the state, the monumental and architectural heritages, artefacts, and other tangible and intangible cultural and natural heritage, technological skills of the native people, arts and crafts etc. can be presented for the people at large. However, in this venture, the tribals, their ecology and their culture circumscribing the involved pre-historic, historic and future perspectives must also be put on the spot-light.

11) In the present time-frame, the tribals of J&K are undergoing rapid transition due to socio-political, economic, religious and technological influences. This has resulted in drastic change in every walk of their life. The after-effect of this, many a times – lead to endangering their cultural identity and putting their survival at stake. In this pretext, the ‘heritage’ of people is also put under the risk of elimination. The traits and complexes of individuals, families, communities, societies, villages etc. are put under threat. In this regard, prevention of migration, through proper implementation of developmental programmes at the grass-root level can be helpful. Also, due care must be taken that developmental schemes do not lead to displacement, migration or other conditions which abrupt their legacies and ecological setting.

12. Evil customs of bride price, magic and ritualism, and child marriages should be discouraged and eradicated through social awareness programmes. Religious dogmatism and superstitions should be removed through science education.

13. For the preservation of the Tribal cultural heritage it is supposed to be recorded digitally as per the model presented below.

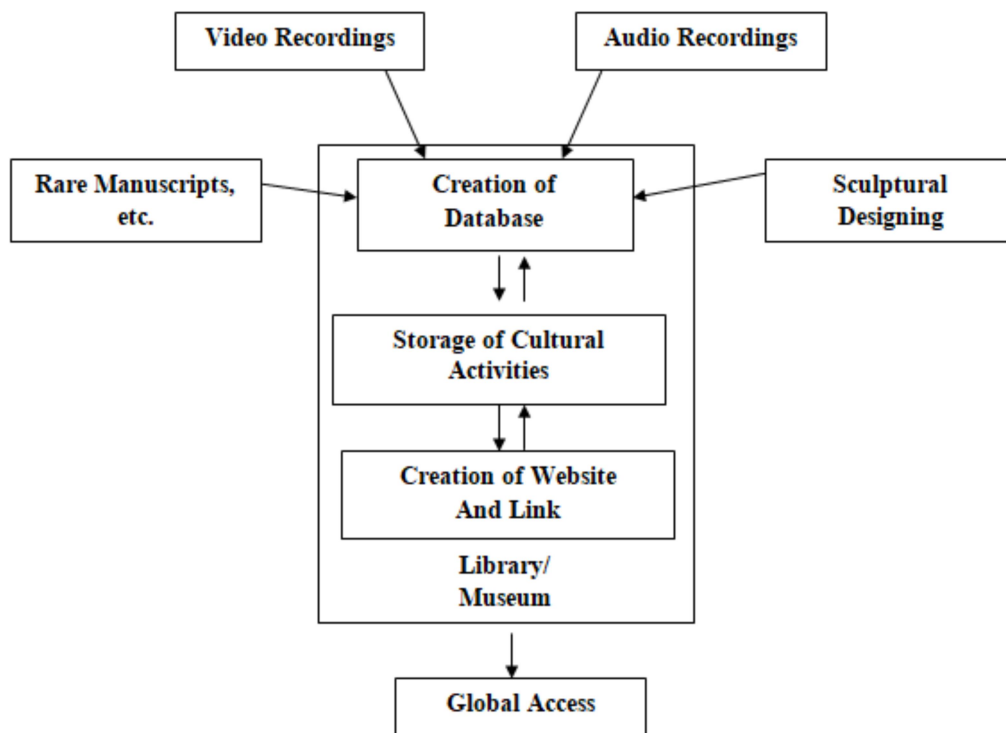


Figure 6.1. Diagrammatic Representation Modal for the Presevation of the Tribal Culture

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## Some Glimpses of Tribal Life in Jammu and Kashmir

































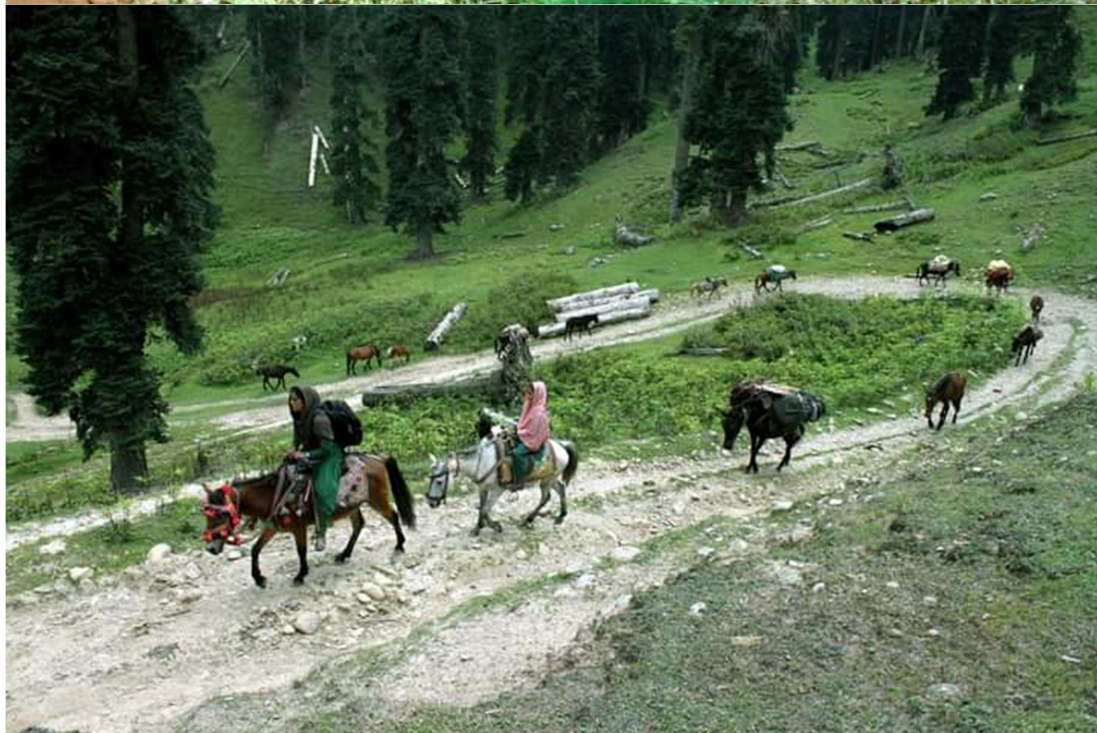














THANK YOU